THE

HOLY BIBLE,

In the Authorized Version;

WITH NOTES AND INTRODUCTIONS

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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 one who was raised up by the providence of God fifteen hundred years ago to defend the Old Testament against those who endeavored 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 New.

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 xcvi.
2 "In Vete Testamento Novum iacet, in Novo Vetus patet." Augustine, Quest. 73, in Exod. Cp. in Numeros, Qu. 33. And so Hooker, V. xx. 6 (translating the words of the ancient author of Quest. 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 enterprise, 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 words?"

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
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 them!”. 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 God. The Scriptures were written in their own mother tongue. They heard the voices of Moses and the Prophets read in their Synagogues every Sabbath Day. 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 write". 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." "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 life." "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 hearts, 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 written; but, on the contrary, may be "blind leaders of the blind;" 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 it) search for Him there as the Pearl of great price, and as the Hidden Treasure; if they do not recognize the fact 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 Cor. iii. 14—16. 2 Tim. iii. 15. John xx. 31.
3 S. Augustine, Serm. 46: "Propo omnis pagina nihil aliud sonat quàm Christum et Ejus Ecclesiam."
PREFACE.

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 follow." Moses wrote of Christ. The Law was "our school-master to bring us to Christ." 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 Father 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 Christ; in the Flood a figure of a Christian Sacrament, 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 men.

"Nihil otiosum, nihil vacuum, neque sine signo apud Eum." Nothing in Holy Scripture is idle, or empty, or without a meaning. We now see through a glass darkly; 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 Christ.

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 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 Israel." 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, precious," 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 children; and the Written Word may say, as did the Incarnate Word, "Blessed is he, whosoever shall not be offended in Me." "Mysteries are revealed unto the meek." God hides these things from the wise and prudent, but reveals them unto babes. "He resisteth the proud, and giveth grace unto the humble." Strong men must become little children, if they would enter the kingdom of God. The dumb ass may see the angel, while the disobedient Prophet, who rides upon her, is blind to the vision.

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, reavers 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 absurde), 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."
PREFACE.

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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 critic 1 said well,

"Nec 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 Egypt 2; 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 Darkness 3, 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 Christ 4; and that

1 Horat., Ars Poes. 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. lxxiii. 1-14. Hos. xi. 1; xii. 9, 13; xiii. 4, 11.
all things in the Exodus of Israel were τύποι ἡμῶν, figures of us; that they were figures of Christ’s Church, whose members are united together under Him their Head, Who has grafted 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 heaven \(^1\), and in the Brazen Serpent \(^3\) 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 Pentateuch \(^4\), 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

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\(^1\) 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. 390, 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 eclipsed.

The Psalmist says, "The heavens declare the glory of God; and the firmament showeth His handiwork;" 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 heaven." 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 away."

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 bottom, 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

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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 Truth\(^1\).

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, \(\phi\rho\nu\epsilon\iota\;\epsilon\iota\;\tau\sigma\omega\phi\rho\nu\epsilon\iota\)\(^2\). 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 Himself”\(^3\). St. Paul was taxed with madness\(^4\), when he was speaking “the words of soberness and truth.” If he was beside himself, it was “to God\(^5\);” 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 Testament\(^6\).

(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

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\(^1\) John xviii. 37.
\(^2\) Rom. xii. 3.
\(^3\) Mark iii. 21: ep. 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 Synagogue'; 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 versa. 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 language. 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).

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 Paraphraetica 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. Paul 1), 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 βιβλος γενεσεως (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, βιβλος γενεσεως 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 Righteousness 3."

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 φωνατα συνετοις, "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.

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1 Rom. v. 14.
2 For βιβλος γενεσεως 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 savour," 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 (δοκῆν εὐωδιαῖς); 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 Christ. 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 happily 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 God." 

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 so; 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 νιόν σου τοῦ ἄγαπητού, 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 sakes—οὗτος κύριος σας ὑπὲρ πάντων ἡμῶν παρέδωκεν αὐτὸν, πῶς οὖν καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίστηται;—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 Εὔοδος, 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

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1 Gen. viii. 21.  
2 Phil. iv. 18, which he calls δοκῆν εὐωδιαῖς, θωσίαν εκτίναι, εὐάρεστον τῷ Θεῷ.  
3 See note on Gen. viii. 21.  
4 See on Heb. xi. 10.  
5 Rom. viii. 32.
with Christ at the Transfiguration. He says that the subject of that conversation with Moses and Elias was Christ’s "Exodus." 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 Passover; 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 prophetical Gospel, a typical delineation of Christ Himself, and of Mankind summed up in Him,—of Mankind dying in His death, and rising again to life in His Resurrection?

With regard, also, to the interpretation of the Prophetical 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 Isaiah 4 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 Revelation 5, 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 terms, frequently occurring in the New Testament, and derived from the diction of the Septuagint. They would serve like the golden

1 Luke ix. 31. This is the only place in the Gospels, where the word ἐξοδος 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 (ἐξοδος), 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.
5 As may be seen below, Introduction to the Apocalypse, p. 152, and note on Rev. xiii. 4.
6 Such as δικαιοσ, δικαιον, δικαιηθον, δικαιωθαι, σαρης, τεσσευ τη θεον, θυσια, θυσια τη δαιμων, ἐλακνητωμα, ββλητημη, τελειων (to consecrate), κτλ.
7 An eminent scholar, L. C. Vatkezenaar (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 Tabernacle; 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 Fathers.

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.

(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. Let me also record my obligations to Bp. Walton’s Collection of Ancient Versions; and to the Commentary of Cornelius à Lapide; and to Henry Ainsworth’s Annotations on the Pentateuch; and to Augustus Pfeiffer’s Dubia Vexata Sacra Scripturæ; and to the work of Samuel Parker, entitled Bibliotheca Biblica.

The critical writers of a more recent age who demand thankful acknowledgments from me are Hengstenberg, Ilävernick, Dr. Kalisch (the learned Editor of Genesis and Exodus), Delitzsch, and Keil. 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.
6 Lond., 1626.
7 Ultragjecti, 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. Dugnet, the Oratorian and Jansenist, Paris, 1732—1794.
9 London, 1855.
10 Leipzig, 1860.
PREFACE.

Gesenius¹ and of Fürst², the Biblisches Realwörterbuch of Winer³, and some articles in the Dictionary of the Bible, edited by Dr. William Smith⁴—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 sermon."⁵

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

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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 apert, 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 others, 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 away." 

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 Synagogue; and not only took part in its ritual as a hearer and a worshipper, but he officiated in it as a Minister.

The Jews, as is well known, regarded the Old Testament as divinely inspired. The holy Apostle, St. Paul, a Hebrew of the Hebrews, 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 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," and that the Scriptures are "the writings that are able to make wise unto Salvation." And the Jewish historian Josephus 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 incontestable 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 Dan.

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 Satan. 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." He grounded His own claims on the testimony of the Old Testament: "If 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.


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INTRODUCTION.

and in the Prophets, and in the Psalms, concerning Me\textsuperscript{1}.\textsuperscript{1} He affirmed the divine truth and power of the Old Testament in one short, but most emphatic sentence,—"The Scripture cannot be broken\textsuperscript{1}.\textsuperscript{1}"

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 voice\textsuperscript{3}.\textsuperscript{3}". "I am the Way, the Truth, and the Life\textsuperscript{4}.\textsuperscript{4}". 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 Him\textsuperscript{5}.\textsuperscript{5}", 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 disciples\textsuperscript{6}.\textsuperscript{6}, and in His secret communings with His Father\textsuperscript{7}. 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 Witness\textsuperscript{8}.\textsuperscript{8}, 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 traditions\textsuperscript{9}.\textsuperscript{9}"; and thus He declared, that what they so corrupted, \textit{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 \textit{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 scats of them that sold doves\textsuperscript{10}.\textsuperscript{10}, would not have failed to reprove those who ascribed the word of man to the God of Truth; He would not have failed to resect 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 Him\textsuperscript{11}.\textsuperscript{11}

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 to\textit{fuss}, 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.
6 Matt. xv. 3, 6.
8 John viii. 50.
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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. Jerome1) 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 others.”

Again, in his treatise against Faustus the Manichean3, 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 says4, “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 prophecy”5 (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 Moses6. 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: “No sancta Scriptura, qua ad fidem posteris edita est, admissa auctoritate mendaci, tota dubia nutet et fluctuet. Non cuin potest litteris explicari, quanta et quan inexplicabilia mala consequuntur, si hoc concesserimus.”
3 Ibid. § 23. See also de Sancti Virginidate, § 18.
5 Hooker, E. P. II. ch. viii. 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.”
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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 philosophers 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 wheret Sarah laughed, 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 quam Deo eredam?" 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 made." 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 other." "So look upon all the Works of the Most High; there are two and two, one against the other." 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 Gospel. 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.
2 John i. 3. See also Col. i. 16. Heb. i. 2, asserting Christ to be God, the Creator of the world.
4 Excles. xliii. 24.
5 Ibid. xxviii. 15.
6 As may be seen in the notes below on those chapters.
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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 not!" The Faith by which Abraham was justified will read the history of the Flood in a different spirit. 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 everywhere. 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 lips,"—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 inquiro quid fecerit: quid scripsisset quero." 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. 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 Moses.

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 creators." 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 Cosmogonies 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 incomprehensible."

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 them, 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 Philosophy has observed, "In saying to the Sadducees, 'Ye do err, not knowing the Scriptures, nor the power of God,' 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 Omnipotency."

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. 523: "Moses anticipated the highest revelation of modern inquiry—the unity of the design of the world, and its subdivision to one sole Maker and Lawgiver." 5 Creed of Christendom, p. 50. 6 Op. Dr. Kalschi, Genesis, pp. 32-34. 7 Professor Dana: see Macdonald on the Pentateuch, i. 373-578; and Relâvernick, Einleitung § 119. 8 See Galileo's Letter, A.D. 1633, in Tiroloesch, 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.
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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 confirmed 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.” 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 Faith;” and in God’s own time all the doubts and mist is 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 known.”

¹ Matt. xii. 40, 41. ² Sir Gardner Wilkinson, Rosellini, and others. ³ See below, on Acts xiii. 7. ⁴ S. Augustinæ, Serm. 132. ⁵ 1 John v. 4. ⁶ 1 Cor. xiii. 12.
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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 Cherubim. 1

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 them 3.

It is observable that the Books of Exodus, Leviticus, and Numbers, all begin with the Hebrew conjunctive particle Vav, 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 Earth.” This is the first link. The second is: “These are the generations of Adam.” After the decline in Cain we rise to a higher elevation: “These are the generations of Noah.” We sink in the Flood, but rise in the new race which populates the world: “These are the generations of the Sons of Noah.” We sink in Ham, but rise in the family of Shem: “These are the generations of Shem.” We sink again in the degeneracy of that family, but rise again in the chosen seed of Abraham: “These are the generations of Terah.” With Abraham we come to Canaan. The worldly race is preferred for a time to the heavenly: “These are the generations of Ishmael” precedes the announcement, “These are the generations of Isaac”; and “These are the generations of Esau” comes before “These are the generations of Jacob.”

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.
4 Gen. ii. 4. 5 Ibid. v. 1. 6 Ibid. vi. 9.
7 Ibid. x. 1. 8 Ibid. xi. 10. 9 Ibid. xii. 13.
8 Ibid. xxv. 1. 10 Ibid. xxv. 19. 11 Ibid. xxxvii. 2.
12 Ibid. xlvii. 2.
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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 Judah, 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 struggles, 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 name. Surely it was not without a meaning, that Israel, whose children had been merged in water (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 sea.” 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 Baptism.”

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 Mankind. 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 Coelo!” 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 tabernacling in our Flesh in Christ, and for His tabernacling 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 days.

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

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1 See on Gen. iii. 10.
2 See on Gen. i. 2, “The earth was without form and void.”
3 Exod. ii. 10. 4 Ibl. i. 22. 5 I Cor. x. 2. 6 See below, Preliminary Note to Exod. xii.
7 See Preliminary Note to Exod. xii. 8 S. Ambrose, de Officio Minister. i. 48.
9 John i. 14, “The Word was made flesh and tabernacling” (υσηχωσας).
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a forgery, or else it is no other than a divine Allocation 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 see, 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 Tabernacle. 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-offering, reveals the πολύγορον ποικίλων και πλούσιτάτα, the wonderful many-sidedness and inexhaustible richness of the ΟΝΕ ΣΑΡΧΙΓΟΣΙΕ 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 as 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 days. They arrive at Kadesh-barnae, on the confines of Canaan, and send spies to explore the land. The spies return with the fruit of the land, but the people mutter 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 Joshua, 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 years.

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

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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 Deut. i. 2.

3 During.

4 The Levites are not reckoned.

5 See the references and details below, in the note on Exod. xvi. 1.

6 Compare Heb. iv. 12.
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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 attention.

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 them. And no one could eat of the Passover without being circumcised. 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 paenitentes, fientes, 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 Sabbath; He continued to them the offering of incense on the golden Altar; He gave them the suppletory law of the fringes on their garments; and, above all, He then instituted that expressive typical sacrifice,—the Sacrifice of the Red Heifer.

Miriam, the Prophetess, died in the earlier part of the fortieth, or last year of the wanderings; Aaron, the Priest, died in the fifth month of the same year; and, lastly, Moses, the deliverer of the Law, died in the last month of the same year. 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 Christ."

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 God, 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.

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1 On this and other topics connected with that period compare the notes below on Num. xv.—xxix.
2 See Josh. v. 2–8. Compare Deut. xii. 8.
3 Exod. xiii. 48.
4 See on Num. xv. 32–36.
5 Num. xvi.
6 See below on Num. xv. 38–41.
7 Ibid. xix. 2.
8 Ibid. xxviiii. 38.
9 Ibid. xxi.
10 Ibid. xxvi.
11 Exod. xv. 1–19.
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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 Epistles. 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 Holies. 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 biased by any national propinquities 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 sware 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 die." 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 you."

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 Law.

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 God, the Leader of Israel through the wilderness, to whom God "spake face to face, as a man speaketh to his friend."

2 See below, on Dent. xxxi. 9. 24. 25.
3 Num. xiv. 22. 29. 33. 4 Cp. Deut. 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.
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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 truth," 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 greater antiquity than that of any other portion of the Hebrew Scriptures. These idiomatic peculiarities characterize the whole Pentateuch,—not excepting Deuteronomy, — 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 Christ." 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 type.

This is excellently stated by an ancient Father 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

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1 1 Tim. iii. 15.  2 As for example, the use of the personal pronoun וְ(הוּ), for וְ(הוּ), which is feminine in the other books, in 115 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 וְ(הוּ) (narr) in a feminine sense in twenty-one places; the form בַּ(בַּ), for בַּ(בַּ), 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. Mano/a/ on the Pentateuch, p. 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. Augustinus, c. Faust. Munich. 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 anything 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 recorded 1.

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 Pentateuch 2. So does the Author of the Epistle to the Hebrews 3.

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 prophet 4. And therefore Hoses says 5, “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 Levitical 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 burden 6, 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 prescience, and to be marvellously pre-arranged and fitted to evangelical mysteries; especially to the “great Mystery of Godliness, God manifest in the flesh” 7.

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

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1 See note below, Exod. ii. 11—15; iv. 24—26; and vi. 26; xi. 3. Num. xii. 13. 
2 See Acts vii. 25—27. 
3 Hos. xii. 13. 
4 As Severian well said, Bibl. Patr. Max. v. 1229. Moses γράμυν οὐχ ὤς ἑστοριαγράφος (μόνον), ἀλλ' ὡς προφήτης.
5 As St. Peter owns, Acts xv. 10. 
6 1 Tim. iii. 16.
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by the Son of God; and that they should be seen to be typical and prophetical 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 acts; 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 hear?"

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.


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 century 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.

This was followed by the Fragment-hypothesis.

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

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 Author.

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 ever," 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

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1 Exod. xvii. 14; see note there.
2 Deut. xviii. 15. 19. See Acts iii. 22; vii. 37.
3 Acts xvii. 28.
4 1 Cor. xv. 33.
5 Titus i. 12.
7 Since the publication of Astruc's works, Brussels, in 1758.
8 Proposed 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, Igen, Gramberg, Hupfeld, Schumann, and others. Compare the objections to it by Dr. McCaul, Aids to Fught, p. 191. Rev. H. J. Rose, Quarterly Review, No. 229, 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, 1862.
9 Let me here be permitted to express a wish, that the terms Elohist and Jehovist, Elohistie 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 Christians 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.
10 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 Hanke's Magazine, vi. 221, and maintained by Volter, Hartmann, and others.
11 "Ergänzungshypothesen," proposed by Stickelma, and maintained by Ewald, Von Beken, Tuck, Knobel, Delitzsch, and others.
12 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.
treatise, the Gospel; and as we can recognize the reason why He is sometimes called Jesus only, 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 it.

Besides, the extreme diversities and endless contradictions to which those Critics 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 Day." 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 away." 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 Ezekiel 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 end.

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

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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, Drexelcher, Ranke, Wette, Kritz, Havernick, and Keil; see his Einleitung, pp. 68-71; and Macdonald on the Pentateuch, bk. ii. ch. i.
3 For example, Sthelina assigned the composition of the original groundwork (Grund-schrift) of the Pentateuch to the time of the Judges; Bleek and Tisch attributed it to the days of Saul; Kittel, called J 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. Tisch 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. 46-53.

6 Sed neque quam multis species, nec nominis quem sinit, Est numeros, neque enim numero comprehendere referat. Virgil, Georg. ii. 103.
7 John i. 1.
8 Mark xii. 26.
10 Acts xx. 21.
11 Ezek. iii. 1-3.
12 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 God."

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 establish 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 Josiah, 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 command." 3

In that critical juncture, Almighty God interposed to rescue His own Word, and the persecuting King was suddenly cut off by a miserable death. 4

About a century and a half passed away, and the Son of God come 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 Testament, 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 it. 6 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.

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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 Ezek. ii. 13, vii. 2.
7 Exod. iii. 2, 4.
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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 English 1. In that age, copies of the Bible could only be had in manuscript; and four-and-twenty years after his death it was decreed 2 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 “funereal hearing God’s Word 3” in England.

But in fifty years’ time, the art of Printing was invented, and William Caxton set up his press at Westminster 4. 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 Westminster 5; 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 world.” 6 “This is the Lord’s doing, and it is marvellous in our eyes.”

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, “Shew us what shall happen, declare us things for to come 7.”

Let this tests 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 8. They are like the wings of the Cherubim, as described by Ezekiel, intertwined and interlaced together 9. 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

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1 See Lewis, History of English Translations of the Bible, pp. 18—27. Lord 1789.
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. xxix. 4.
7 Ps. cxxviii. 23.
8 Is. xii. 22.
9 John ix. 23.
10 Ezek. i. 9, 11, 12.
all things at a glance "to the end from the beginning," and with Whom "one day is as a thousand years, and a thousand years as one day."

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." 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." 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."

The greatest sages of this world—the Bacon 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." 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."

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 Christ. And, "A Tree is known by its fruits."

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?"

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, throughly 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 Him. 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 heaven. 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 Day. 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 unto Him, and that He will requite them for it at the
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Great Day 1. 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" 3. 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 descrates a great Mystery 4. 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 whatsoever "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 such 5; 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 6, and that, if they have presented their bodies a living sacrifice to God upon earth 7, 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" 8.

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 rose 9.

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 ceremonial 10:

"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

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1 Matt. xxv. 40. 2 Phil. iv. 3. 3 Heb. iv. 13. 4 Eph. v. 22—23. 1 Cor. iii. 16, 17; vi. 19. 6 Rom. ii. 6; xiv. 12. 2 Cor. v. 10. 9 Rom. xii. 1. 10 Phil. iii. 21. 11 Isa. xxxv. 1. 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."
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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. 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. 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 “whatssoever things had been written aforetime, had been written for our learning, that we through patience and comfort of the Scriptures might have hope.” 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 believeth in Me shall never die.” 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.” 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.” 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.”

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,” 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,—then the Word of God will remain unaltered; its letters are indecipherable, they will endure for ever. “Heaven and earth shall pass away,” says Christ, “but My Words shall not pass away.” Blessed, therefore, is he that heareth and keepeth the sayings of this Book, blessed indeed is he—blessed for evermore!

1 Ps. xc. 9. 2 Ps. xxiii. 4. 3 John v. 24. 4 John xi. 25, 26. 5 1 Cor. xv. 55. 6 Rev. xiv. 13. 7 Rev. xvi. 11. 8 2 Pet. iii. 10. 9 1 Pet. i. 25. 10 Matt. xxiv. 35. 11 11 Rev. i. 8; xxii. 7.
GENESIS AND EXODUS.
Preliminary Note on the Proper Lessons of the Pentateuch as read in the Hebrew Synagogues.

In the Hebrew Bible, the letter פ, written thrice, is prefixed to this chapter, and signifies Parashah or section; and again at Genesis vii. 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 (Haphtarot) 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 Breskith, The Beginning, from its first words. The corresponding Haphtarah was Isai. xii. 5 to xiii. 10, which refers to the Creation.

This first Parashah or Lesson was read at 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 Bartolocci, 183d, Rabbin. ii. pp. 593–8. 655–60; cp. Hottinger, Thesaurus, p. 215; Prideaux's Connection, i. 5, on B.C. 416; 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.

### HAPHTAROT or Proper Lessons of the Prophets.

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 Spanyish and Portuguese synagogues, and that in the second line according to the German and Polish Jews.

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### PARASHIOTH or Proper Lessons of the Law.

Vol. I. PART I.—I Kings i. 1—31. Mal. i. 1 to ii. 7. Hos. xi. 7 to xii. 11. Obadiah throughout. (Hos. xii. 12 to xiii. 16. Amos ii. 6 to iii. 8. 1 Kings iii. 15 to iv. 1. Ezek. xxiv. 15—28. 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 itself as one book, and so the New Testament speaks of it. It is important to be born with the Books below, (Dent. xxx. 24—26).

The first book of the Law is now called Breskith by the Jews, because Breishith signifies in the beginning, the two first words of the book; and in like manner they call the other books (or 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, etc.), and thus declares that these Books are for all Nations.


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, See. 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 through 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 (εν οικοδομήσῃ, Septuagint Vers.) God created" (Gen. i. 1). "In the beginning was the Word, "εν χρόνιοις, and ὁ ἄνθρωπος (John i. 1). The first describes the act of God in time; the second describes the existence of Christ from eternity (cp. S. Hilary do Trin. ii. 13, p. 31).

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
And the earth was without form, and void;
And darkness was upon the face of the deep.
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 World's (αἰώνων) were framed by the Word of God (Hebrews 11:3), that the Son had appeared as the image of all things, by whom also He made the Worlds. (Heb. 1. 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 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 created, than it was deavoured to near 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 redemption. 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 with us" (Matt. 1. 23). "God manifest in the flesh." (1 Tim. iii. 16). Without sin, we should find in every kind 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 every act of creation in Christ. The "thalua va bokh" of our old nature was re-created by Him. But many fossils of the old Adam remain in our new nature. Some infection of our old nature remains even in those that are regenerate (Art. IX.).

This new Creation of the Earth is in its present state; but it needs the material 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, and made us a new Creation of the Earth. In like manner, we are made a new Creation of the Earth's Dispensation, when we are 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 back to successive ages of greater and ever-glorifying 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 hands our race is safe, in whose hand the Ever 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 put on the silence of Ignorance. Instead of introducing false Confidences 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 be seen in error (S. Chrysostom), which is the true life of Scripture; whereas, on the contrary, we ought ever to desire, that the mind of Scripture should be our own." S. Augustine (to Genesid ad Literam, i. 37).

The again, he says, "What our 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 MEDIEATOR Jesus CHRIST" (Who delivers us to the whole of the Old Testament as true and Divine); "in whom are hid 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, "at which false Philosophers arrogantly seat themselves." It is a maxim, not only of Scripture; whereas, on the contrary, we ought ever to desire, that the mind of Scripture should be our own." S. Augustine (to Generid ad Literam, i. 37).

The Annual falling of leaves in autumn, their decomposition into mould, their resurrection in spring flowers, is an epistle of the work which is ever going on in the world, "Omnia mutantur, nihil interit." The revolutions 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 trump shall sound the dead shall rise again," 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 we be changed. (1 Cor. xv. 51—54.) We shall not lose our personal identity; we shall preserve it for ever. The bodies of the risen Saviour, and the bodies of the dead raised from the dead, shall assume the form of the glorious living Body of the Head and Saviour, 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, which shall be renewed, and shall rise again, so as to be "glorious, and it shall be the new heaven and the new earth, which shall last for ever and ever." (Rev. xxi. 1, 2.)

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 God; see John i. 5. And the word darkness (σκότος) in Hebrew is rendered by our version bottomless pit; and the contrast is much more striking by what follows here. Cp. Bnagurven here, p. 9.

The Spirit moved upon the face of the waters. The Holy Spirit was moving: the Hebrew word here (mero-kephelath) 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
And God said, *Let there be light: and there was light.*

And God divided the light from the darkness.

*And God called the light Day, and the darkness he called Night.*

And the evening and the morning were the first day.

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, a prophetic or 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 second day. 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, its waters 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.*

This sentence, *"God saw that it was good,"* is repeated seven times, the scriptural number of perfection, and is summed up in v. 31, and "God saw every thing that He had made, and beheld 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 by a force foreign to, and preparatory to, His own co-ordinate day in the latter three days.

*This be the "Prince of the Power of the air,"* the Ruler of darkness? (Eph. ii. 20; Col. i. 13.) It could not have been produced by good Angels; and no other living powers (as far as we know) being, and then in a state of corruption, would seem to be the fit abode. For "God, who is light and in light dwelleth," our:" He who is the Light, and in Light the dwelling, and which dwelleth in Light, and in Light dwelleth; and that Light which is unsullied by sin, and which is in the earth, is called, "the Word of God," the heavens are of old, and the earth the subsisting out of the water, and through the water;" see note below on v. 3.

Observe the analogy in the world of Grace. "If any one is in Christ, he is a new creature (each anxious);" the old things, the original things, passed away (τὰ παλαιά πέπεθεσθαι, to perish) at the waters of Jordan; and the new things are revealed in that light which is unsullied of sin. (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 Greek, "Light be, and Light was," 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 Scriptural view of the Son of God as the Light of the World.

It is not said that Light was 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; as it was to be "distributive," or deservedly so 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 constellations of Moses alone in after times had with God (Exod. xxix. 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 Damascus (Acts ix. 3), that there is a Light in the Godhead wholly independent of the creatures.

4. "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, the Lord recommended the light to shine out of darkness (2 Cor. iv. 6).

5. "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 said, *Let there be light,"* He then showed us how to create a 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. Therefore the first day. Observe the Divine pre-arrangements and prospective adjustments in the first day.
God made the firmament;  
GENESIS I. 6–8.  
the second day.

And God said, *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, 8 and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 8 And God called the firmament Heaven. And the evening and the morning were the second day.

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 harmonise it with the inspired history of Creation. It has been adopted by D'Alton and many other Geologists, 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, then any part of that theory, the assertion, 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 everything that He had made in them, and beheld 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.

The six Days of Creation, in the Mosaic承接, is sanctified, because God created the world in six days, which is represented on the outward side, given by the 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 "Sunday Trinity." See on Acts ii. 11.

*All things are double one against another* (Eccles. xxiii. 21). 33. 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 abyss 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 handwork." And then he proceeds to speak of "the Law of the Lord as an unqualified Law." (v. 7). He passes from one Volume to the other.

A light shone 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 most obvious, and most pressing objection, which regards 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," 286. Thus a third Light was given by God, and the Passages of the Mosaic lightly harmonized with it. And then he proceeds to speak of "the Law of the Lord as an unqualified Law." (v. 7). He passes from one Volume to the other.

The words here rendered the first day properly signify the first day; and so the Septuagint (σάββατον) 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, *σάββατον* (xxvii. 2), "a seventh day," which records 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," 286. Thus a third Light was given by God, and the Passages of the Mosaic lightly harmonized with it. And then he proceeds to speak of "the Law of the Lord as an unqualified Law." (v. 7). He passes from one Volume to the other.

6. Let there be a *firmament*! Literally, an expanse (ρέξιον, what is spread out), not necessarily solid, but simply extended; see Exod. xxxix. 3. Jer. x. 9; and Ps. xvi. 9, and it may be used of the highest heaven, the Heavens, as Ps. cxvi. 2. Origen, p. 106; and Dr. Whewell, quoted by McCaul, p. 229; cp. Efeffer, 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).

7. *waters which were above the firmament* or expanse; see on v. 6; cp. Ps. cxxvi. 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. 106, and Dr. Whewell, quoted by McCaul, p. 229; cp. Efeffer, 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 (Origin, Chris). 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 word was merely in process 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.
Let the dry land appear.  

GENESIS 1. 9—17. 

Luminaries made.

9. let the dry land appear] The Earth existed before; but it had been submersed in water; and is now made to appear: consequent on the earth having been formed by that 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 water, and the earth and water help to be destroyed hereafter by another element, Fire—which is hidden in reservoirs, in heaven and earth, viz. in the lightnings of light and in terrestrial volcanos. The Holy Apostle there sets his seal on light's new creation: and Light, is his new foundation, 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-appear 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 Made, a receptacle and vehicle of light (ὀψαλμός φωτός). Light (Heb. Or) was revealed on the first day; the Luminaries (Heb. Μουρόθ, Gr. φωτήρες), 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.—Estath., Greg. Nyssen, Theodoret, Bp. Horae.

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 afterward, it was consigned by God to certain receptacles in the heavens. Precisely the same thing has been done in the world of graces.

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 Meoroth, to be channels of divine Or, or Light, for the death of the Creation. 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 Acts x. 44—48). And the time is coming when God will enlighten 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. xvi. 23. Isa. lx. 2, lxv. 17). Hence we have, in the Epsile to the Hebrews (Heb. ii. 5), a new and more intimate, and far-reaching, and certain circle, at least, of the theme of His Truth, and the heir of His promises. And for some wise inscrutable purposes, God has taken our Earth into His special

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

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 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 made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firm of the heaven.
The Waters—and Earth—bring forth. "Let us make man."

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

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. 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. And God blessed them, saying, 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.' And the evening and the morning were the fifth day.

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

And God said, Let us make man in our image, after our likeness: and...
May we not here see a prove of the divine origin of Holy Scripture? All His dispensations are harmonious 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 glances of Father in Christ, he 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 Trinity in the Temple (Isa. vi. 3), and more fully still in the Baptism of Christ, and in 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.

Therefore, with edification of 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 to walk in the Spirit," and think that the Godhead is like unto gold or silver, graven by art and man's device (Acts xviii. 29); as the heathen did, who "changed the glory of the uncorruptible God into an image made like to corruptible man" (Rom. i. 23. Cp. Acts i. 18—23).

In what did this divine image and likeness consist?

Not in external form, a heretical notion of the Anthropomorphites, condemned by the ancient Fathers (see S. Aug. de Hervoe: S. Chrys. de Pneuma, &c.); 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, in the choice he made, good or bad, from the created image of God, which he received in his original frame. But the image of God in man consisted in his incorporeality and individuality of his soul (says Augustine), and 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. Irenaeus iv. 8; Origens in Rom. i. 3; S. Basil de Bapt. i. 13; Greg. Nysseus de Op. Domini; S. Ambrose, Hexam. 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 the inspired Father who speaks, 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 subject the reader may see what light Augustine has throwed on this, from S. Basil, and other Catholic Fathers, in his excellent Discourse "On the State of Man before the Fall." (Disc. v., vol. ii. p. 102.)

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 fulness we are all filled upunto fullness of the stature 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. xxvii. 20; 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: old things are passed away, behold, all things are become new" (2 Cor. v. 17); 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 examine this image in ourselves, and 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 perfectionility. 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 the ungodly) 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 creation the heavens themselves were made; is 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 universe, and with such a multiplicity of persons, so many 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.

It is the first chapter, referred to above, which is 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, and is 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 manifest that this image of God is a new creature, and that every one that desires 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, 0 Lord, to receive Glory, and Honour, and Power, (Rev. x.v. 27); and "God is pleased with them, 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 plea from the first chapter of Genesis, of the three persons in the Godhead, 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. vii. 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. Sanders observes: "We lost our title to the free and confortable 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. vili. 20), was taken away by what God hath cleansed, that call not them 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. xiii. 4); and as we were created in the image 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. Sanders, quoted below, in the notes on 1 Cor. iii. 23).

Before further, this dominion over the creatures has not only recovered for man in Christ, but has greatly enlarged and elevated by Him. This is what David foretold in Ps. xxi. (a psalm appointed for the feast of the Ingathering), 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 ourselves, we are exalted even above the Angels themselves, sit in heavenly places, and reign with Him, who dispose of all things (see on Eph. ii. 20)." (Heb. ii. 6—8.)

The noble lines of Gold, which bespeak a tradition derived from the Mosaic record, ought not to be forgotten here. After
creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, 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 

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 which is the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every 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 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 all the host of them. 2 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,—

"Sanctus his animal, menteaque capax alias Deoest adicit, et quod dominari in externo posset: Natus Homo est. . . ."

But in collegium modernum cumeta Deorum. Premoque cun spectabilis animalla extera terram. Os Homini sublime dedit, cumbque tueri Jussit, et erectos ad silden tollere vultus."

Ovid, Met. i. 76.

Observe the gradual progress of Creation in an ascending scale:

Earth, Sea, Vegetation, Fruit-trees, Laminaries, 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—437; and the Rev. James Brodie's Remarks on the Antiquity of Man, Edin. 1861; 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 stated 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 consistent with them in form, 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 p. 26.

It is only aelow 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 what man 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 Divinity, and condemnation of Divorce. See Matt. xix. 4. Cp. Mark x. 6.

29. every herb—for meat] Not animals till after the flood (Orell.; Nos. 2. 16. 1. J. Jerome, pp. 415; and ix. 5, 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, animal grant of herbage only.

31. it was very good] See above, on p. 15; and Cp. Diog. Alex. in Enseb. Prep. i. 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—25; and S. Ireneus, v. 23, ed. Grabe.

Cf. 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. 20). 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. xi. 14—21. The sixth Vial is the signal for the battle of the Great Day (Rev. xvi. 19), and the precursor of the final voice, συναγωνιστά, "it is finished." The sixth day is called in the Gospels ημέρα τοῦ σώματος, "the Day of Preparation for the Sabbath" (Mark xv. 42); and this same day 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 ordains 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 computed by them in six thousand years, and that the seventh Millennium would introduce the Sabbath of Eternity (S. Barnab. Epist. § 35; S. Irene 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, sait-
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.

4. These are the generations of the heavens and of the earth when they were created.

Neh. 9. 11. Isa. 58. 13. Heb. created to make.
Exod. xi. 1. Ps. 90, i, 2.

and that therefore the religious observance of a day of rest could not have been enjoined on Adam, it may be replied, that this was not the case; nor even if it was, may the 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 foregoing).

If the Christian Fathers (such as Justin Martyr c. Tryphon, 231. 261; Tertullian adv. Jud. ii. 4; Irenæus, iv. 30, 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; so Dr. Patrick hero, and Professor Blunt, Coincidentes, p. 23, say, "That Jesus was in the days which was no means that the Patriarchs kept no 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 formed in the mind of God, and has continued to rest 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 ibid.); 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. 14, and 2cor. iv. 14. "The memorial of rest" (says Justin Martyr) "to the people of God."" See Heb. iv. 9. Observe the Apostle's argument here, showing that God's rest after Creation's aug

Sabbatism, and prophetic of the rest of Eternity (Heb. iv. 1—11).

S. Augnsteine (de Gen. ad Lit. iv. 11) says, "God rested,— not as if He were weary. No; the Creator of the ends of the earth and seas, the foundation of all (Ps. cxi. 4), without having done anything, 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. Mar. xxvii. 2. "Men labor and work; and with a great deal of 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 Sab-

bath Day, "My Father worketh hitherto, and I work" (John v. 17). For if the Persons of the Blessed Trinity, Who created the world and is its moveable power and governor, 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 the Old Testament (Deut. v. 17; Matt. xxviii. l. Acts x. 2), and the Hebrew, nor any other, has any claim to the Sabbath. And if it be said that the Patriarchs did not observe a Sabbath, 11. 19; and Keil, p. 85; Dr. 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) translated the words "first day of the generations," by a remarkable paraphrase, παραβασις γενεσεως, the book of the generation. And it is observable, that the Evangelist St. Matthew has adopted these words, παραβασις γενεσεως, and made it the title and origin of his Gospel, and was his introduction into the genealogy, words to a confirmation of the opinion, that the words παραβασις γενεσεως, here, and the words of their original (ελθειν τωδεθ) refer specially to what follows: see below, v. 1, where the same phrase, παραβασις γενεσεως, is in the Septuagint Version.

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, and every plant of the field before it was in the earth, and every herb of the field, and of all the trees of the field before they were in the earth; for the Lord had not caused it to rain upon the earth, and there was not a man to culti

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.

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; io Angels and even to worldly Princes, Ps. viii. 5; xxxii. 1; 2 Chr. i. 14; 2 Kipi. xx. 16). He gives us one Genesis, as the St. Matthew, and another Genesis of Christ by St. Luke (iii. 23—38). In the former genealogy, that of St. Matthew, 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, excludes Christ's relation to Abraham, the founder of 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 ov kexh, in St. John i. 1, "in the beginning was the Word," He speaks of Jehovah as the Creation of all things. Therefore God is designated throughout that chapter by a particular name, Elohim, God, the God of the Universe.

The first Genealogy, in the first chapter of Genesis, represents the relation, in which God stands, as the Creator of all things, the Everlasting Father of Man. The second Genealogy, in the first chapter of the Gospel, represents the relation of 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 God 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. 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 enunciates the word Jehovah, as the claim of all men to an appeal to the God of the universe, that he should not fear, and that when he prays, his prayer is heard and answered. The fact that in the Old Testament, the phrase Jehovah Elohim is very rare, in the New Testament, the name Jehovah Elohim is used only in the second and third chapters of Genesis, and in the fourth chapter Jehovah Elohim 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 other, they call the Elohist, from his use of the name Elohim; the other, the younger, the Jehovist, from his use of the name Jehovah. Some of the almost countless varieties in which this theory has multiplied itself in the two genealogies of Genesis, the result of the demands of the heads of De Wette, Emilc, Bleek, V. Kohlen, T. Haupt, may be seen in Delitzsch, Commentar über die Genesis, p. 31; He wereick, Einleitung, § 113; cp. Henestgering, Authentique des Penta- 
testes, l. p. 18; Dr. J. M. Coxe's Aids to Faith, pp. 121—
130; and posthumous Lectures, 1864, pp. 1—10; Dr. Davison's Introduction to the Old Test., i. pp. 43—61. And see Rev. E. Biley, "The Elohist and Jehovistie Theory examined." 1853.

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.

No. On the contrary, it shows the Divine wisdom with which the 12
before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. 6 But there went up a mist from the earth, and watered the whole face of the ground.

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. The Lord of the First Adam was God; He slept and died, and rose again from the dead; the Second Adam was God, as He sleepeth and dieth, and did not die, but ascendeth to heaven. The Cross (see on 21-21), 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, by which 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 fullness of time the Creator Himself, the Everlasting God, the Son of God, 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 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 Tidemann, “the Lord our Righteousness” (Jer. xxxiii. 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 joined us to Himself with the white robe of His holiness (Ktel. 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 Lord Jesus 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 given of His abundance, and of His grace in abundance, one Lord Jesus Christ, by whom are all things, and we by Him (1 Cor. viii. 6; cp. Dillitcz, pp. 31, 32, and p. 137; Kell, pp. 36–58; Williams, p. 219). We have a similar mode of dealing with the names of God in one and the same Psalm (the sixtli), 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, which calls us to 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 showeth his handy work.” So in 1 Cor. viii. 3, He exclaims, “The Law of the Lord is an unsearchable law, containing 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 Lawgiver, Redeemer (p. 19), and Saviour (p. 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 righteousness of the statutes and judgments of the Lord; the beauty and glory of the commandments of the Lord: the clemency 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 iniquities. Then Jehovah is joined to Him, and 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 Pre-Vulgate’s view, Nature is the Book of Elohim, Scripture is the Book of Jehovah. The reason for the transition from one name to the other is obvious. Who would then argue a difference in the writer? Who does not recognize an unity of design, that of dealing with the one God? The Lord 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 Deccleogen 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 Deccleogen?

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; xii. 11; xvi. 31; xix. 6. 13. 17), but is only once so called in St. Luke’s Gospel (xxiv., 3), when the Evangelist is relating His resurrection, which is the change of the Lord to Himself. But it is evident that the Acts of the Apostles was not written by St. Luke, 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 calling Him the Lord Jesus. The Lord Jesus is now called the Lord Jesus, Jehovah Jesus (for Rhapsus, is the equivalent in the New Testament to the Jehovah of the Old); and thus St. Luke declares that He who is now called the Lord Jesus 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 ancient 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 Revelation of the Everlasting Son of God, and of His mystical Union with the spiritual Eye, the Church, and is describing the Institution of Marriage, which, as St. Paul testifies (Eph. v. 25–33), is a figure of the union between Christ and His Church; we should have lost an ancient, summary, and marvellous history of a mystery 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 Jehovah, the Three Persons of the Everlasting Trinity, in the Gospel. This 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 prophetical Trisagion, “I saw the Lord sitting upon a throne, and His train filled the temple,” and thus repeats the history of the Elohim, and one cried to another and said, Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of His glory” (Isa. i. 5–9; cp. Rev. iv. 2–5).

It necessarily follows, that this shallow Criticism which sees 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.

6. And every plant of the field. Rather (as the Syriac and Arabic Versions), and so plant of the field was yet in the east, and so herb of the field sprang up. So the Syriac Version and see Rosenmüller’s note and Robertson, Churis Pentateuch, p. 22, and Kalsche. The Hebrew word, teres, signifies not get (Exod, ix. 30; x. 7), and the Hebrew word signifies none, like the Greek exs, see Matt. xxiv. 22.

It has been alleged by some, that a difference of authorship is proved from differences of statement in this chapter compared with the former chapter containing the history of creation; see see on Gen. xxii. 11. But 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
And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden; and there he placed Adam.
place man whom he had formed. 9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.


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

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 in 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).

And so, the rejection 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 the garden was planted and watered by the rivers of Paradise, as collectively called “Merek,” Histor. Paradis. Ausp. 1705; Zetzler, Dubin, p. 9; Dr. Kalisch, Genesis, pp. 92—102; see also Winer, R. W. B. i. p. 284; Mr. Wright, Bible Dictionary, i. p. 483. Some of the ancient writers of Eden, following Origem, conceived 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; Milord in Ps. 118, and de Testamenti Principio in Ps. v. St. Augustin. The Decret. Nie. 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. Apol. ii. 7): “That Eden was a place in Asia,” says Hares, 61; S. Basil, Chrys., S. Jerome, Theodore; cp. S. Aug. de Genes. ad Lit. viii. 1). Indeed, the names of its rivers seem to be conclusive as to this point.

The rivers of Eden were the rivers of 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 one another, 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 Millon, after others, supposes (Paradise Lost, iii. 30, where the soul is 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 it may 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 xxi. 42), and who has made that spiritual garden to be a passage to the heavenly Paradise of the King of kings.

The region of Eden is 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, πόρτα δὲ ἑδρών εἰς ἑδράς καὶ κλεὸς εἰς ἑδράς καὶ τὸ ἐξορύξεις ὑμῖν ἐν οἴκῳ τοῦ Παραδείσου. The words of St. John are, Rev. ii. 7, δῶσον ὑμῖν αὐτές ἐν τῷ ἐξορύξεις τῆς ὑμῶν καὶ ἐξορύξεις ἐν μέγιστῳ τῆς πλατείας; ἐξορύξεις καὶ ἀσκείτες; and as here read in the Sept. πορταὶ ἑδρών ἐξορύξεις ἐν οἴκῳ, so there, xii. 1, πορταὶ δὲ ἑδρών ἑξορύξεις ἐν μέγιστῳ τοῦ Παραδείσου τοῦ Θεοῦ μου; and xii. 2, ἐν μέγιστῳ τῆς πλατείας; ἐκεῖ δὲ ἐξορύξεις καὶ ἀσκείτες; and in this sense, not only vying (as the second Adam is; cp. xvi. r), but would never have died, if he had remained in the state of innocence and grace in which he was created, but, after a state of pro-

lution, would probably have been translated to eternal bliss; see Wisdom i. 18, and 23, “God made not death: and He created man to be immortal, and made him the image of His own essence (σωματος). Nevertheless, through envy of the Devil came Death into the world;” cp. Rom. v. 12; vi. 23. 1 Cor. xvi. 21.

The tree of life (it is probable) was designed to sustain and refresh the life infused into man at his creation. So S. Irenæus, Contra Haeres. Theol. 5; Tertullian, de Spect. S. Crucifix, ii. 7; cp. xii. 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. xxi. 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 temptations on their trial, and so, leads us “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 made to ensure us 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. 54; xiv. 10.

The command to Adam was, “Touch not, eat not,” the command to us is, “Take, eat; this is My Body” (Matt. xxvi. 20). And why? because disobedience is death, and obedience is life; and we are to remember that with which we choose to deal, 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 through God. God was not satisfied with all of Him and the whole of Him is 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, 30; ii. 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 commands and prohibitions were both of the same kind, and that 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. 105.

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; cp. the Civ. Dei, xiv. 22), “that good and evil might come from the tree planted in Eden, designed by God, to try man’s faith and obedience (S. Basil, “quod Deus non sit auctor malorum”). And God commanded man not to touch it, and forewarned him of the
Four streams of Eden.

**GENESIS II. 10—17.** The Tree of knowledge forbidden.

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; 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.

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 shalt eat freely: 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.

consequences of touching it. And by touching it, Adam knew what it was most miserable to know, how "evil and bitter a thing it is to depart from the living God" (Jer. ii. 19). Theodoret (Cp. 27) distinguishes between knowledge and experience of good and evil, and that God, 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 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 limits 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 Redeemer recommends as the chief fruit of His Cross (Matt. xii. 28—31); and this was what Adam possessed in an eminent degree, as the favoured child of God, while he remained in his original state of innocency: see Theoph. Antioch., ii. 25; Clemen. Alex., 26. ad Gent. c. 11, quoted by Bp. Bull, Disc. v. p. 68; and cp. Bp. Horne's Sermon on the Tree of Knowledge, i. 106.

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 "in S. Basil., i. p. 406; cp. ii. p. 370, ed. Paris 1683) that God had chosen man as His darling son, and had placed him in Paradise, and had girt him in with blessings; the Angels bore his guardians, God conversing with him in languages in the image of God; and Satann 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 victims,—as our first Parents were,—"Perich.

When men wish 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; xvi. 36. 1 Kings iii. 1. Isa. vii. 15. Heb. v. 14). Delitz., p. 153; Kell, 45. But numerous passages are relevant to them; 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 the first event of human world, he cannot but know it, but his freedom is exercised in not choosing it. In the Psalmist's words, "I will walk by liberty because I seek Thy commandments" (Ps. cxiv. 45). And one of the things committed to man is, the sin of choosing evil (John viii. 31). If the Son shall make you free, then shall ye be free indeed" (John vii. 30).

10. a river—parted into four heads or streams. The Fathers named these four heads, as 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. Cyril., Epist. 73; S. Jerome, Proem. in Matt., tom. iv. 15.

11. 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 same channels as they did in the days of Adam. The original does not give this idea.

—Havilah] See Gen. x. 7; xxv. 19. 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 early Chaldeans revered some bright glories of the heavenly city (of which it was a type) adorned with gold and every precious stone. Rev. xxi. 18, 19.

13. Bethelium, Heb. beithlehem, is renderedlepēs, oecusanaeus, by the Sept.; Bethelium is the gum of a tree (see Genesis, p. 105), and can hardly to what is here described. The learned among the Jews suppose that pearls are here meant (and so Bochart and Genesis). In Num. xi. 7 mamma is compared to the Talmudists say that it was like pearls (Robinson, 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). 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 narrow valley; the Talmudists say that it was like pearls (Robinson, p. 29).

17. thou shalt not eat of it] Man's obedience was tried by a forbidding command, and a provoking fruit which 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? It is better than the fruit of the tree which we eat, and 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 the trees, and only forbade the eating of the fruit of the tree of knowledge of good and evil. But 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; 8. Aug. de Gen. viii. 6). In the day that thou eatest thereof, thou shalt surely die."

Literally, domine, salvi absint eis. Man will have the sentence of death within thee, which grows on sin as its root, whence Symmachus has here ἀμφότερος τὸν θανατόν τούτον, which will be mortal; cp. Ios. xiii. 1, "When Ephraim offended, he died." SoFIGIL Iv. 40. (v. 10) "He of the earth, as a tree, he then that Eve tasted the fruit the she knew not eating death." Obedience is life, is sin's death. Sin, pain, and sorrow are not only fore-runners of death, but parts of death. Alienation from God 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, "inbodement mortem interfert," and
Adam names all the creatures; GENESIS II. 18—21. is laid into a deep sleep.

And the Lord God said, It is not good that the man should be alone; 18 I will make him an help meet for him. 

And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them untoAdam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. 

And Adam gave names unto 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.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: 21 and it came to pass in the sleep of Adam, that the Lord God made a rib out of one of his bones, and closed up the bone that was upon his side; 22 and the Lord God said, This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 

So Adam called his wife's name Eve; because she was the mother of all living. 

Adam names all the creatures; GENESIS II. 18—21. is laid into a deep sleep.

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And Adam gave names unto 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. 

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


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.

We may 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 moral condition of the being that perish.

Moreover, the Lord God said] To show that man had all necessary knowledge by means of communication 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 this in chap. iv. vs. 7, 8.

1. In the view of the creatures and impositions of man. See Lord Bacon, Advancement of Learning, p. 47.


— 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 place.

— 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. Such a being, as when it was placed before him, a man would recognize therein his likeness. The learned reader will remember the remarks in Plato's Symposium, p. 191, n. "Man is distinguished from all other creatures by the adoption of male and female to each other.

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 formation of man, 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, vii. 490, and A Lapide on c. 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 Jonah: and so 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. xxii. 28: Luke xvii. 37), and as the saints will flock to Him at the second coming of the Lord (2 Thess. ii. 13), "to see what he would tell 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., Praep. Evang. vi. p. 516). Plato says (Cratyl. § 31, p. 297), "I know that a superhuman power first imposed names on things!" cp. Chrys., Hom. 15; and Bp. Doll, Disc. v. p. 126.

Adam (says Dr. Waterland, Script. Ind. 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 Resson 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 of 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 prerogative of domain over the creatures, in order that man, as control 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 " calleth 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 reproduction of the creature (by means of further reproduction) is the only particular of all the other physical phenomena described in Genesis, is full of moral and spiritual instruction: see above on 1. It shows, that those persons, who reject the physical phenomena of Genesis, under- stand 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. vii. 1.) It and Woman's being a helpmeet to him, display God's thought of her in her remembrance of this relation: see below on that passage, and I Tim. ii. 13; and cp. S. Ambrose de Paradiso, c. 10.

(2) It shows the nearness and oneness of Woman to Man, and the holding of Adam, that he is the head of the Family 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. Viginian. lib. 1, and Isid. Orig. Civ. ii. 36.

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 then 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. 29), "We 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 Church, who is called "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 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, and His resurrection opens wide the gates of life and salvation for us. (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 the Church, which is the body member thereof. (Tertullian de Animâ, 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 plucking 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. iii. 7) is in Christ the firstfruits of the dead, yea, by her 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 reason and figure, is described by S. Bernard (Opusc. de S. Hieronymo, St. Jerom, Prov. 5, 24, 52, 62, 73), Blumenbach, (see K analyses, 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 correlative 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, and from the head of the body of the Church, and all of God's life and grace heareth and speaketh to us above the head of Schism. It marth the relation between Christ and His Church. It introduces a spiritual polygamy. (Cp. Archdeacon Pratt, Scripture and Science, ch. iii.)

18 He ... us (Exod. 3: 5-7).

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 nations, the children of the Lord Jehovah, of the Church (Kopasa), who derive her life and her name from the Kóyos, or Lord Christ; the "Jehovaui omni Righteousness" (Jer. xxiii. 6), God and Man, the Second Adam, "Emmanuel, God with us" (Mat. i. 23).

— deep sleep. Ieh., teremeloth, which is rendered by Aquila κατασφαξαν; Symmachus, κατασφασθεὶς (Gen. 2: 24). 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 signified that Malchus felled that Man which is from that of Jupiter) to be his ruler; nor was she made from his feet, to be his footstool, to assist him; and from under his arm, and from near his heart, to be defended and beloved by him.

It was thus 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 Antitype, who is derived from the above named side of Christ, slumbering 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 Church and His Church and His Church is a figure for the slumber to which the Son of God was consignen to sleep 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, De Civitate Dei, iii. 16.)

22. woe! Literally, "brought;" and so Sept. άλλοκοτίσας, and Vulg., "addicivavit," 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. Ezek. xxii. 18, and S. Chrysostom, 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," and "preparing a place for him 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 be foreknown, that men would have fathers and mothers to live, and parents to die? Therefore our Lord ascribes this speech to God. Matt. xix. 5. See note there; and Bp. Bull., Disc. v. pp. 126, 127.

This specimen of knowledge is fully introduced here, as showing that Man, when obedient to God, had supernatural knowledge, and was not deprived of any access to knowledge by being barred from the tree of knowledge. See above on r. 20.

— none of my bones, and flesh of my flesh! See above on r. 21.Spiritually this is verified in a special manner in the communition of his body and blood to the Church, in the Holy Eucharist (Tertullian de Animá, c. 21). Christ acknowledges all this in His words: "He that eateth Me, and drinketh of 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 iv. 14.)

— she shall be called Woman! Ἰδαλή, because from Ἰαξ, man; so in Sanscrit vidari (woman), from vra (man), and in Ethiopic beestith, from beest; and in Latin virgo, and old Latin virgine, from Latin vir, man; and hence in Christian Scripture, from Kóyos, the Lord; and so Dominicae, from Dominus. Symmachus marked this connexion in his version by the word φύσις from φυσις; S. Jerome rendered it by virgo, from vir. (Cp. Aug. de gen. de, marsh, 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 adunah, red earth (i. 26, 27); Eve (charash), from chayah, to live. (Cp. Gen. 1: 3). See below, iii. 29; ix. 1.

24. Therefore shall a man leave his father! See on Matt. xix. 5. Here is a prospective preparation for the divine law against all incestuous connexions. Marriage is a new relation, not to be shut out of the Church, on any account. 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. Augustine, Serm. xci., "Reliquit Patrum, formam servi accipiens; reliquit et matrem, synagogam de Patre carmen, et Deus instituit eam institutum, eam vitam, id est, Ecclesiam sion." Therefore the Church is exorted 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 the King of all the Gentiles." (Ps. xlix. 11, 12.)

25. And they were both naked—and were not ashamed! Because in their state of innocency they were clothed as they were with an "armour of light," and spiritual glory (Sacerian), and knew not concupiscence and sin. See S. Aug. de Genesi ii. 1. They could not feel nakedness, being covered all over with
The Serpent tempts Eve. GENESIS III. 1—6. She eats the forbidden fruit.

III. 1 Now the serpent was "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 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 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 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 it, and gave unto her husband, and he did eat. 7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 8 And they heard the voice of the Lord God walking in the garden in the cool of the day. And the man and his wife were naked, and were not ashamed. 9 Then the Lord God called to the man, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it? 12 And the man said, Thy nakedness hath prevailed upon me, and I have eaten; and thou hast loved me. 13 And the Lord God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat. 14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast that is by the wayside; in the pain of labor shalt thou eat the dust of the earth. 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou 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, cursed is the ground for thy sake; in toil shalt thou eat bread all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. 20 And Adam called his wife's name Eve; because she was the mother of all living. 21 Unto Adam also and his wife was given the knowledge of good and evil. 22 And the Lord God made衣服 for Adam and his wife of the skin of the sheep. 23 And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. 24 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken. 25 And he cast him out, and placed at the east of the garden of Eden watchers to keep the way of the tree of life. 26 And unto the serpent he said, Because thou hast done this, thou art cursed above all cattle, and above every beast that is by the wayside; in the pain of labor shalt thou eat the dust of the earth. 27 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 28 And Adam knew Eve his wife, and she bare him Cain, and said, I have gotten a man to help me in working the ground. 29 And she bare him Abel, and said, My brother Abel is a tiller of the ground. 30 And Abel was a tiller of the ground, and Cain was a butcher of sheep. 31 And it came to pass in process of time, that Cain offered unto the Lord an offering. 32 And Abel also offered of the firstlings of his flock and of the fat thereof. 33 And the Lord had respect unto Abel and to his sacrifice: 34 But unto Cain and to his offering he had not respect; and Cain was very wroth, and his countenance fell. 35 And the Lord said unto Cain, Where is Abel thy brother? 36 And he said, I know not: am I my brother's keeper? 37 And he said, Thy sin is hid from me: and now let me see if thy brother Abel be well; and if not, I will smite him. 38 And Cain said unto his brother, Come thou near me: and when he was come near, then Cain rose up against his brother Abel, and smote him with a stone, and slew him. 39 And the Lord said unto Cain, Where is Abel thy brother? 40 And he said, I know not: am I my brother's keeper? 41 And he said, Thy brother's blood is required of thee; and thou shalt give account thereof to me. 42 And now art thou cursed from the ground, which hath opened his mouth unto thee, to eat thorns and thistles; 43 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.
the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the Lord God walking in the garden of Eden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

made an argument against Pelagianism by the Fathers, as Augustine c. Jul. Pelagian. v. 2.

aprons] Hebre., to gird themselves with. Why of fig-leaves? See Ireneus, iii. 37. "Quomion (quipiam Adamam) cum quan habuit in Spiritu sanctissimae stotam amissamque insaniam quod de incessu quodam inhumam praestat, mercede eternam et mundum, et mundum purgatis 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 linnias palis subiectum: hos foliis praecessisset, eum peccatum non conatus esse et proprie concipere." Cf. the act of St. Peter when filled with awe, sorrow, and shame at the presence of Christ. Luke xxi. 7. When he heard it was the Lord his God, he cast away his fisher coat about him, for he was naked (gpopiwtv), and cast himself into the sea.

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 Quast. Hebr.). See Symmachus, Aquila, Theodotion, Sept. The Vulgate has "aumn post meridiem." In the mansion of God's judicial visitation there was mildness. Did that evening breeze, that "aumn post meridiem," that refreshing breeze after the noontide 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. Ireneeus, lib. v.)

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. 5. God asked Adam,—hiding himself amongst the trees of the garden—"Where art thou?" But God in Christ came forth from among the trees of the garden, and asked them, "Whom seek ye?" (John xvi. 4) and said to Judas, "Wherefore art thou come?" They hid themselves. As the night will in vain attempt to do at the Great Day, Rev. vi. 16: cp. Luke xxiii. 30.

The Lord God called unto Adam] The arrangement and judicial process described in these verses (9—10) assures us that Almighty God never behaves 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, xvii. 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 Paradis, § 14. S. Basil in Ps. 114. S. Aug. in Ps. 118. Cp. our Lord's question to Judas at the banquet, Matt. xxvi. 50, "Wherefore art thou come?" for what an act of sin and misery? "ad qualum perveniet perdurandum?"

because I was naked] He discourses the true cause, sin,
The Seed of the Woman

GENESIS III. 11—15. shall bruise the Serpent's head.

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." 

and imputes his shame to the effect; he was naked before, but was not ashamed then, because he was innocent. 

12 To the woman he said, "I will greatly multiply thy suffering in childbearing; in pain thou shalt bring forth children. 

But God said, "The woman shall be the source of your undoing; in pain you will bring forth children. " 

15 Thus the whole creation 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), 

because his eyes were opened. The serpent 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 a sad parallel: with this, is the sinfulness of Man's fall, and the world sin of God's grace. This is the ultimate reason why the woman was made to be an instrument of warning to man. 

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), 

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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),
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 with to thy husband, and he shall rule over thee."

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: "cursed is the ground for thy sake; "in sorrow shalt thou bring forth children."
Adam names his wife, Eve.


thou eat of it all the days of thy life; 10 d Thorns also and thistles shall it bring forth to thee; and e thou shalt eat the herb of the field; 11 f In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and g unto dust shalt thou return.

20 And Adam called his wife's name h Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

22 And the Lord God said, i Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, k and take also of every tree of the garden, to eat, and live for ever:

23 Therefore the Lord God sent him forth from the garden of Eden, l to till the ground from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden m ch. 2. 8, of Cherubims, and a flaming sword before the tree of life, which turned every way, to keep p Ps. 104. 4, h Heb. 1. 7.

on its future liberation from the curse, see above, v. 15, and notes below on Rom. viii. 19—23; and on 2 Pet. iii. 13. On the consequences of the Fall generally see Ew. Sherlock's Works, iv. pp. 125—159.

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 sign of the curse, consequent on the fall of the First Adam. S. C. Syr., Cat. 13: LXX. Gen. Gen. xvi. 13. These thorns may serve for a refutation of the Pelagian Hervy denying the doctrine of original sin. S. Augustin c. Julian. vi.

—dust shalt eat the herb of the field] Not the fruit of Paradise. Then he 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 immortality by the glorious Resurrection of the Second Adam; see on John xviii. 1.

22. And Adam called his wife's name Eve] Cherubim, life (whence the Sept. renders it by Zoph, here in, v. 1. It has Life, from the red chered, equivalent to chared. Genesis, xxvi. 251. The original idea of this word is that of breathing. The same original idea is found in the Greek, ζωή, èwé, òéw, Latin, vita. Eve is from chered, so γέφυρα from yéphè, and feminia from φρέα, 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: “Parents qui nos genetim ad olam sunt: Christi et Ecclesiae.” S. Augustin, Sermon. 22. S. Jerome in Ephes. c. v.

By giving her a name, Adam exercised his dominion over her (cp. ii. 19, 20).

23. Therefore the Lord God sent him forth] 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 have with Me in Paradise?” see Luke xvi. 22.

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 strength (/default), has abandoned that notion, and inclines to the opinion that it is derived from the Hebrew keresb, by transposition of letters, and signifies the divine steed (cp. Ps. xviii. 10), or that it may be derived from céroth, 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, Antt. 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 bulk our powers of critical analysis, and teach humility in dealing with the secrets of God. See on Genesis xiv. 9.

On this subject cp. Bähr, Symbolik i. 211—314; Delitzsch, Her. p. 196; Keil, p. 63, and p. 498; Winer, R. W. B. p. 225; Heyne in B. D. i. 502. God is described as sitting, as on a throne, between the Cherubim (Ps. xviii. 10; Ixxx. 1; and xxiii. 1), who are also the chariot in which He rides (2 Sam. xxvii. 11); and they stretch their wings over the Mercy Seat, in the holiest place, in the Temple. See Exod. xxv. 19. Kings xi. 24; Ecclus. vii. 2; 2 Chron. iii. 10. Cp. Heb. ix. 5. And God is described as dwelling between the Cherubim. The Mercy Seat is His Throne (Ps. ixxx. 1; xxvi. 1); and when He commanded Moses to make the Cherubim, He gave him 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 •
and it is by the Divine Presence in Christ, God, in Man, that God meets us and comes to us in Mercy, being reconciled to us in Him.

The form of the Cherubim is described by Ezek. xiv. 14, as uniting the features of a man, a lion, an ox, and an eagle. 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 His Reconciling of us the sinner, as set forth 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. 29—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 to the mouth of the Tree of the knowledge of good and evil (Rev. xvi. 10; xii. 16; xix. 15. 21: cf. 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 sword of the Spirit bears 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 on earth, Eph. iv. 25—27; Deut. xvi. 19—20.

— turned itself, as if ended with life. Gen. 230.

— to keep the way of the tree of life] That is, to guard (Heb. shekur), and Sept. ϕυλασσειν, Vulg. “ad custodiam,” and A.V. “as custodiam,”] to guard and lead, and to Series Pentadactylus, and the Targum of Oakobol, 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 the cherubim over the Ark. The cherubim 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 Shekinah of God’s Presence, and was made accessible to all holy ones, and to all who sought the presence of the Lord, 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 set down at the right hand of God, and sent down the Holy Spirit on His Altar, that they might partake 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. 11—12) 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 care, bore the tree of life, and stood upon the Cherubim in the Heavenly Holy of Holies, in Christ (S. Chrysostom).

The ancient Jews expected that these mysteries of Scripture would be fulfilled in the Messiah, and that those events called by Adam would be relieved, by Adam and “by the garden of Eden they understood the Kingdom of Heaven.” See R. Elias Ben-Morin, R. Menachem, on this chapter, and others quoted in an excellent note at Atonement above, p. 12.

On the fulfilment of these hopes in Christ, and in the propitiatory Atonement made by Him, see Bp. Butler, Analogy, p. 24.

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

In reviewing the first three Chapters of the First Book of the Old Testament, and especially the account of the Fall and 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, who was tempted 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; which way 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. xcv. 4. 2. Pet. iii. 8).

CH. 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 St. Ireneaus, St. Cyril, St. Epiphanius, and others among the Ancient Fathers: see Corn. a Lapide on iii. 21.

— Cain— I have gotten ] Kain, from kathali, 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 ii. 20. Kain intimates acquisition, and Eve’s next son was called by her Abel, i.e. useful, weakness. Eve supposed Kain to become a possessor of wealth, 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 nothing; 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 ehyah) is authorized by other places: Gen. xlix. 25. Deut. xxxiv. 1. 2 Kings xxii. 35. See Noldii Concordant, p. 125; or, it may signify, with and by the Lord. It is rendered 2ad (through) by the Sept., and in Vulg. “by and in.”

Here may be added 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, insomuch as only Divine Power could effect this great deliverance, she may have hailed him as the Lord. See Colossians, Colossians, Hebrews, Hebrews, Galatians, and many others quoted by J斐f斐r in his valuable work on the words and ideas of the Apocalypse, which 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 Jevohah, the name Jevohah was known to Eve, and was not first revealed to Moses, as some have imagined: see below on Exod. vi. 3; and 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, ‘bey, Soye Kiphr (Jude 14), “Rejoice, the Israelites, and counteth.” The Name Kiphr in the New Testament is the usual equivalent of the Name Jehovah in the Old. Hence v.
brother + Abel. And Abel was + a keeper of sheep, but Cain was *a tiller of the ground.

3 And *in process of time it came to pass, that Cain brought + of the fruit of the ground an offering unto the Lord. + Abel, he also brought of the firstlings of his *flock and of the fat thereof. And the Lord had *respect unto Abel and to his offering: + But unto Cain and to his offering he had not *respect. And Cain was very wroth, *and his countenance fell. + And the e ch. 31. 2.

would appear that the Name ז النفس was used by Enoch; and there is no good reason for doubting, what indeed this parent name may have been, 21. Enoch's name is repeated throughout the patriarchal genealogy, and there is nothing to doubt its transmission to the holy men of every succeeding age. 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 bore] Literally, "she added to bear." On this Hebraism, adopted also in the New Testament, see on Luke xx. 11. Vorst de Hebr. N. T. p. 500.

his brother] Observe the emphasis. The word brother is repeated here seven times. See v. 8—11.

— Abel] Heb. Habel, 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. Every father of the primitive race had not realized in Cain, whom she had baled 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." (v. 18) and this realization 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 "Cain 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 Abel or vanity, and Cain is his Cain. "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 could be made with milk. Cp. I Cor. ix. 7. It is observable that the Septuagint here has κύριος τοῦ σταφύλιος, 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, the牧者 tοῦ σταφύλιος κύριος τοῦ μου, 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, slain 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 also are 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. xi. 4).

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. Augustin, in his great work, De civitate Dei; see there, lib. iv. c. 6, where he says, "The founder of this earthly city was a fraticide; 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 gives the reason all who suffer for the truth, "from righteous Abel." (Matt. xxvi. 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," because they were overlawn with a flood; (Job xxi. 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 Garden, is the most 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 revaluation of those who treat it as mythical, see Silverstock on the Pentateuch, pp. 103—118.

3. in process of time] Literally, at the end of days. This
Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth in 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 the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper?

10 And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground.

11 And now art thou cursed from the earth; and from thy face shalt thou be hid; and thou shalt be a vagabond, and a vagabond shalt thou be in the earth.

12 And Cain said unto the Lord, My punishment is greater than I can bear.

13 Behold, thou hast driven me out this day from the face of the earth; and I shall be hidden from Thy face; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

14 And the Lord said unto Cain, Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, any finding him should kill him.

15 And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

16 And Cain knew his wife; and she conceived, and bare Enoch: and he built a city, and called the name of the city Enoch.

17 And Enoch walked with God; and he was not; for God took him.
built a city, seems to intimate that there were many grown-up persons in the world at this time (cp. Bp. Patrick here, and Kitto, pp. 83, 85), though doubtless through necessity the first men were married early; and the youth was very brief before the parenthood was expected, good profligate sanctity is antiquus competente necessitate, tantà et porta factum est damnosam religionem profanium." See Augustine of Civ. Dei xvi. 16.

— Enoch—or Cheth—was "ancestor" (cp. v. 18); the same name as occurs now 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, Isra, Methuæel, Methuselah; and in the family of Seth we have Enoch, Cain, Malahalae, Jared, Enoch, Methuselah, Lamech. Two names are here identical, Enoch and Lamech: in a third there is a likeness of two syllables.

Some moderns have there 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 Ges. i. 39—70), and of Buttman (Mythol.), and of Toch, Hopfelg, 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 inverence 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 the King of the Christian Church, and as true and trustworthy by the holy Apostles and Evangelists. Examples of the same names in different families in the Bible may be seen in Kef., p. 71; Delitzsch, p. 211: cp. Hiërœnien, 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, therefore, we are all viewed as resembling 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 separation will be made for ever. Here upon earth, two are taken, one is lost, two at the same time, two in the same field; but "one shall be taken, and the other left." (Matt. xiv. 40, 41. Luke xv. 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 the one from the other! 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; they are dedicated to God, and are called to the service of God as priests. And as they make the same profession of 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.

This contrast is strongly brought out more strongly by the context. The name Enoch in the Book of Genesis is a dedicatory name, 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, containing the nations of the East 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 goodly 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 when he had seen the vision of God, the vision of God was so great, before his translation, Enoch, the seventh from Adam, prophecied of that City, and of its King "coming to judge the citizens of the earthly city with ten thousand of its saints;" see Jude 14. See Augustine of Civ. Dei xv. 6, and 17, and 18, and S. Gregorius, in Job xvi. 15.

— he built a city, and called the name of the city, after the name of his son, Enoch] Caïa 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 bands after their own names" (Ps. xlix. 10, 11). But the Children of the kingdom of the City of God are in another city; 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—16; xiii. 14; cp. S. Augustine of Civ. Dei xxv. 17, and cap. 21. S. Gregorius, 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,—Ismael before Isaac: Esau before Jacob: see below, xxxi. 32.

"Fecurunt duos civitates amorum duo; terram semel amoris sui, celestis vero amor Dei; illa in ipso, haec in Domino, gloriarunt;" S. Augustinæ de Civ. Dei xxv. 28. Cain builds himself a city, but without a foundation, on the earth, and the Gentiles destined to be the family of the City of God—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 troubled—some world, and rode safely in the Flood, which drowned the world; cp. Williæus, pp. 418—451; and see below, v. 8.

18. And unto Enoch was born Ira]. In the record of the race of Cain, the Holy Spirit does not vouchsafe to mention the number of the generations that may 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—5.

And He does not trace the family of Caïa beyond the fifth generation. So the Jewish fathers are bound to 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. cxii. 9).

In the city of the children of light, and in the name of the same city, and the same root as adar (v. 10), loneliness or overburden.

— Methuæel] Perhaps, slain of God (Gesen.).

— Methuselah] 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 (Simoniz.), or, by metathesis, for Melche, King; the same name as occurs in the family of Seth, and borne by the father of Noah. The name is the same, by which 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; he is the father of those who are rich by God—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.

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. Gen. iii. 16; 4: its evils are clearly set forth by Dr. Calamy, in his Treatise on Polygamy, published in Kaffarian in 1863.

— Adah] loneliness.

— Zillah] loneliness. The names of these two wives seem significant. Did Lamech choose a wife merely to gratify the eye with loneliness? Serenous loneliness for mere physical beauty is a characteristic of the children of the world; and may perhaps show itself in the name given to his daughter,
The family of Lamech.

**GENESIS IV. 21—23.**

**His speech to his wives.**

of such as dwell in tents, and of such as have cattle. 23 And his brother's name was Jubal: he was the first of all such as handle the harp and organ. 

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

And Lamech said unto his wives,

Adah and Zillah, Hear my voice;
Ye wives of Lamech, hearken unto my speech:

Naamah (c. 22). And was he soon rated 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, it is only a shadow of a wife.


— "Jubal 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 Jubal, that he was the father of such as dwell in tents, and also of such as lead a roamed life, with cattle as their property. Such they desire to increase; and this may be the meaning of the copulam ver. 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 also Deut. ii. 31."

The original word for cattle is also observable. Adub was a keeper of sheep, but Jubal is the father of those that have cattle (mikveh, from konah, to acquire, to possess: compare pass. 1 Sam. xiv. 21, Ps. xxiv. 2). His brother's name was Jubal (Jobal, which also signifies a flowing stream (Jer. xxvii. 8), and is connected with the word jubel, jubilee. Cp. Lev. xxv. 10. See Gen. p. 310, and adduce here.

The instruments mentioned as invented by him are the kinnor, retzaph, the harp, among stringed instruments; the other a wind-instrument (agan), supposed by the early interpreters to be the organ (Paradise Lost, v. 661; cp. Bilton, id., ii. 123, Delitzsch, p. 211). Cp. Job xxxi. 12; xxxv. 11.

Ps. cl. 4. Pampipes were invented by herdsmen.

Here seems to be another feature in the worldly race of Cain, that is, the harp, and the violin, and the 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, v. 661—662)

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 (zaa, smith), which conjointly signify smith smith of earth (Geseen, Hodgter, Delitzsch). Tubal-cain was a whetster of every instrument (chérésh, gravinool, χάρασσα) of brass (copper), and iron.

There seems to be a common root in all the names of Lamech's sons, Jubal, Jubal, (i.e. Heb. jobal, jubal), Tubal-cain; and this root is probably the Hebrew sapal, to flow, and which passes into the sense of flowing: cp. flao, flo (hzu, elipo), flow, flow, see Smollett's Lexicon, under the word jobal, v. 11, 219—221; and therefore there is some reason for the opinion that Tubal-cain means flowing forth, or increase of Cain.

This idea of flowing seems to characterize the race of Cain, in sin of polygamy, and in some business, in ease, in nirth, 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. — výrapósoqarw.

The name of Cain flowed on prosperously, till it was swept away by the Flood. It is not unworthy of notice that unabbi, 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. Ed. Milton refer to this etymology, when describing the volupitousness of the godless race of Cain, who

"now soin in joy,
Ere long to swim at large.
"

i.e. in the coming Flood? (Paradise Lost, bk. xi. 624.) — Naamah) i.e. loveliness. 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).

It is 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 antiphonal 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 seven 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 Noblins, p. 401, where many instances are given; and cp. Ed. Milton, p. 150. Indeed 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 similar is the speech used with Naaraah in Isa. i. 6; lili. 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 himself; and in the poetry, no doubt, there is some 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 merits, and by way of apology, he tells his posterity, and indeed the world, 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 the 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 the 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
Neither he abdicated it, nor was he in this sense to be regarded as the author of the condemnation of the human race. — *Proh. 25: 13.*

24. If Cain shall be avenged sevenfold, Truly Lamech seventy and sevenfold.

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. 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 *book of the generations of Adam.* In the day that

him outright. I will avenge any hurt on myself with more power than God would have used in avenging the murder of my own son. And in this view the song becomes a reckless and ruthless utterance of Titanie self-confidence, like that of the wicked, who says that his sword is his god (cp. Hab. 1: 11; and Job xii. 6); and like the words of "the despiser of the gods," Mezentius, "Dextra mihi decus, et telum quod missile libero" (Virgil, x. 451). Hengst's description of the iron age, O. et D. 100; and see Delitzsch, p. 215. *Keil.*

This however may be, there is certainly a sceptical tone of easy indifference, and cool self-complacency, and careless self-flattery in this poetical elusion, which is characteristic of the worldly race, and very alien from the earnest and saintly 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 sigh for the grace to the sinner. "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 disappeared as a polygamous and licentious, 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 exhibited as the hero of the seventh from (Jude 14), in the line of Seth: the former represents the evil race which commits sin, and prospers in this world, and is astonished; the latter, the holy race which is unknown to the world, but walks with God, and is translated (cp. v. 21; *S. Cyril, G laps. ii. 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, in the genealogy of the Hebrews, the line of Seth, the sins of all, and through Whom perfect forgiveness is brought into the world (S. Jerome. See on Matt. xviii. 22. Luke iii. 21—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 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 iv. 4.

26. Enos] The same as enosh, man (not as ish, or obser: *ārōp, viv in his strength, dignity, but) in his weakness after the fall. See *Syr. Lex. l. p. 155; and below, on Sam. viii. 12. Enos began men to call upon the name of the Lord. Literally, then it was begun (3 Pratt. Hopf). Still more literally, it was called to begin. The word mens is not in the Hebrew.

The original meaning of the word here rendered begun (from root chelāh, Gr. χελάω, Nāo), 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 *Syr. Lex. l. p. 593.* *Gen. ii. 24.* The word occurs in this sense vi. 1; ix. 20; x. x. 15. Here is a contrast 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 devoted character of the family of Seth.

They enjoyed the good things of this world; they were good mechanics, and skillful 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 pite and devotion.

The line of Cain, with its primitive pact, 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, which is more frequently used in this book, and in the New Testament, of God, the Father, or Jesus Christ, than in the 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. This then 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. 10.) 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; xii. 16. Rom. x. 13. 2 Tim. ii. 19. I Pet. i. 3. 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 Enos, i.e. weak (Syr. Lex. l. p. 155). He thus acknowledged the falsehood and weakness of this line 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 Enos,—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 (Mehu-ael and Methusael, ch. 18). Even they acknowledged Elohim, i.e. God of the Lord of the Hosts; 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 living and merciful LORD God, Who revealed Himself in relations of special tenderness to Man. See above, iii. 4; and cp. *Aha. Ereb., Pererous, Drounis, Morousian. Pfeiffer, Dubia, p. 27;* and below, on Exod. vi. 3.

Perhaps, with reverence before God, 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 covenants of worship in public assemblies of the faithful.

*Ch. vi. 1. book of the generations] Heb. sepher toledoth; Gr. Βιβλιον των πρωτοτοκων, adopted by St. Matthew in the Genealogy of Christ, the second Adam.*
The generations of Adam

**Genesis V. 2, 3.** in the family of Seth.

God created man, in the likeness of God made he him; and created he them; and blessed them, and called their name Adam, in the day when they were created.

And Adam lived an hundred and thirty years, and begat a son in his own likeness, and image, the likeness of God.
The ages and offspring

**GENESIS V. 4—11.**

of the family of Seth.

likeness, after his image; and **he called his name Seth.** 4. **And the days of Adam after he had begotten Seth were eight hundred years:** 5. **and he begat sons and daughters:** 6. **And all the days that Adam lived were nine hundred and thirty years:** 7. **and he died.** 8. **And Seth lived an hundred and five years, and begat Enos:** 9. **And Enos lived ninety years, and begat Cainan:** 10. **And Cainan lived after he begat Enos eight hundred and seven years, and begat sons and daughters:** 11. **And all the days of Seth were nine hundred and twelve years:** 12. **and he died.**

| 3070. | Heb. kanoi. |

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(1) Is the Biblical history of the longevity of the Patriarchs confirmed by testimony from other quarters? Josephus states (Ant. ii. 3. 9) that it is corroborated by early traditions among heathen writers, as Manetho, Berossus: see also Heriod, Iberodotus, iii. 23; and also Pliny, N. H. vii. 49 (Kalisch).

It is also evident, that the learned historian has not endeavored to falsify the family of Seth, and to represent their longevity as a proof of God's special favour. The holiest of them all, Enoph, had the shortest life upon earth: cp. Wisd. iv. 7—15; and the righteous Abel was cut off by the unmerciful Cain. God made not death (Gen. i. 15), but by the curse of the devil it came into the world (Wisd. ii. 21). 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 Moses (Ex. x. 10; cp. 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 Father of Ages.

Adam lived till the fifty-seventh year of Lemoch, the father of Noah. None of the Patriarchs attained the age of 1000 years, which are in God's sight as one day (Ps. xvi. 4), and to us, who have Eternity before us, Adam lived but yester-year. (Augustine) Consider the connection of the Apocalypse and the Pentateuch, Moses, with Adam. Moses lived with Amram, Amram with Levi, Levi with Isaac, Isaac with Sheen, Sheen 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, we are led to set this at thirteen 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 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, and not subsequently reviewed, as is equivalent to little more than fifteen 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.

Hence it may be inferred that the same 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. Del vi. 12 and 13. Voucres, Dihabolastie de Ge- nev., cap. viii, qu. 21; and especially Natalis Alexander, Hist. Eccl. i. pp. 172—180, who has well treated this subject, and who says, "qui hic attacch consideraverit, vix dubitat quin de industria Cruel codices interpolati sint." Compare, however, Bp. Walton, Prolog. i. 68—69; and Mr. R. S. Poole, in Bibl. Dict. i. p. 319; and as to the Samaritan Pentateuch, Mr. Delitzsch, p. 1100.

—Adam lived an hundred and thirty years, and begat a son in his own image [Not as Adam himself was created originally, in the image of God, but as we have already mentioned, the spiritual image of God. See above, i. 26, 27; and cp. below, i. 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 traducere) through parents to children, or is directly created by God (toties quoties). Those who hold the former opinion have been called Traducendae, the other, Createndae, or Createdists. 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 Veracite Originalis. 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.:

32
And Caiman lived seventy years, and begat †Mahalaleel: 12 And Caiman lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: 14 And all the days of Caiman 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 †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 and sixty two years: and he died. 21 And Enoch lived sixty and five years, and begat †Methuselah: 22 And Enoch 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 †Enoch walked with God: and he was not; for he was translated 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 translated without seeing death." (Heb. xi. 5). Thus St. Paul adopts the words of the Septuagint, which are a paraphrase of the original, ὁ ζητητὴς οὐς θανατῆσαι (Heb. xi. 5). He also adopts the word ἀναφέρων from the Sept., here: cp. Ecclus. xxvii. 18. C. E. Smith's *Bibl. Dict.* xxv. 17.

**ANNO MUNDI.**

Adam created. 130. Seth born (Gen. v. 3). 235. Eno born (v. 6) 130 + 105 = 235. 335. Caiman born (v. 9) 255 + 10 = 265. 460. Methuselah born (v. 12) 225 + 70 = 295. 490. Jared born (v. 15) 305 + 60 = 360. 622. Enoch born (v. 18) 400 + 162 = 562. 687. Methuselah born (v. 21) 622 + 65 = 687. 874. Lamech born (v. 25) 687 + 187 = 874. 1056. Noah born (v. 29) 874 + 182 = 1056. 1556. Shem born (v. 32) 1056 + 500 = 1556. 1656. The Deluge began (vii. 11) 1656 + 600 = 2256. 2056. The Babel confused (viii. 14). 223. 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 assigned 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 Bode, Homil. in Ascensionem Domini, in the Creed, ix. chap. xxxiv.). 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. 34. 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 translated without seeing death." (Heb. xi. 5). Thus St. Paul adopts the words of the Septuagint, which are a paraphrase of the original,ὁ ζητητὴς οὐς θανατῆσαι (Heb. xi. 5). He also adopts the word ἀναφέρων from the Sept., here: cp. Ecclus. xxvii. 18. C. E. Smith's *Bibl. Dict.* xxv. 17.

**Christ is the firstruits of the Resurrection** (1 Cor. xv. 20). 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 xvi. 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 on de Resursum, p. 330; Epiphanius, Hær. 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 *Pomery* 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, *Dahia*, 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. xiv. 16, and *Milton* in his description. P. L. xi. 666—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 on de Anima, § 60; S. Augustin de Civ. Dei xx. 20; de Genesi ad Lit. VI. iv. 11. *Bp. Andreur*, Responsio ad Bellarm. c. xi.; and below, on Rev. vii. 3. 4. Doubtless in that time of ungodliness and of severe trial to the Church, the Church, will concur in the power and spirit of Elias; and some will prophesy like Enoch, and war 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. ix. 3, 4.
Noah.  
GENESIS. V. 25—32.  
His three sons.

God took him. 23 And Methuselah lived an hundred and eighty and seven years, and begat J 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 and 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 seventv and seven years: and he died. 32 And Noah was five hundred years old: and Noah begat Shem, Ham, 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 beans on society, assuredly Divinity knovth not it.

With regard to the apocryphal Book of Enoch, comp. probably by a Jew in the days of Herod the Great, see the authority cited below, on ch. li. 1, and especially the preliminary dissertation by Dr. Lawrence, Ox. 1821; and Kalisch here, pp. 17—167; and Westcott, in Dr. Smith's Bibl. Dict. p. 555.

The headings 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 succession. The only offspring of Abel and his lineage. The one known as a prophet of Christ's second coming.

The former, the framer of a poem apologistic of himself and his sin (iv. 23, 24). The former the ancestor of Noah, Abraham, David, and Christ; the other the last person of his race whose name is recorded. It is extinct in him.

On the contrast between the two Enoches, see iv. 17.


29. Noah, saying, This same shall comfort us] Noah means rest, from unach, to repair (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, ease. (Gen. xxxviii. 4. Hiad is a cause of comfort (Isa. lxvii. 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 covenant, and the assurance to him of minimal food (to a certain extent, and under certain limitations, iv. 2), which was a refreshment after toil, and an alleviation of labour in tillling the ground; and more fully and spiritually in his charactor 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. xi. 23, 25; vii. 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. xii. 28, 29. See also Heb. iv. 13. 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, like unto the savour of a peace-offer, which the word used is from the same root (unach) as the name Noah. See Gen. 6, pp. 508, 518; and note below, viii. 21.

Therefore the ancient Fathers regard Noah as a type of Christ: cf. Grotius in Zyppehr., Haz. 90, Nitzis, Epist. p. 30; S. Cypri., Lib. ii. p. 31. 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 Cotovius and others, in Pfeiffer, Dublin, p. 30.

32. Noah begat Shem] Begun to beget; probably Shem was born after Japheth; two years after the Flood 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 vii. 15; ix. 18; x. 1; and 1 Chron. 1. 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. 1. 5—24.

In Gen. ix. 20, 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.

12 For the Flood is said to have lasted one year, and therefore Noah was 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 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, he because he is the ancestor of Christ. In like manner Abram the younger is preferred to his brother (xi. 20), and Jacob the younger is placed before Esau (Gen. xxv. 30, 31), and Isaac the younger before Ishmael (1 Chron. i. 27, 28), and Ephraim the younger before Manasses (Gen. xlvii. 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 older (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 is described by the Evangelist of the Jewish nation (Matt. xxvii. 32), of the family of Ham; and the history of the Ethiopian Eunuch, 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. "Thou art the beginning of the ways of Egypt; the Morians' land shall soon stretch out her hands unto God" (Ps. lviii. 31). "Philistia, be thou glad of Me" (Ps. iv. 8). "Upon Philistia will I triumph" (Ps. eviii. 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
On the history.

GENESIS VI.

of the Flood.

Whom the whole series culminates, and in Whom it ends. Cp. Deut. xxiii. 24; Ps. lxix. 35; Prov. xxii. 13. Lastly, we cannot but feel grateful to Mr. 1013, and to the arguments of those who suppose Shem to be the eldest, see Wenea, Diluid, v. qv. 2; Winer, R. B. ii. 166, 418; Dr. Smith, B. D. i. 929.

"The Flood was New, 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 was the greatifter Marrying a Wife after the Flood, and the Deluge. Here is a confirmation of the truth of the history. It is not the number of yeares, 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 (Paesal, Peaces, i. 18).

PRELIMINARY NOTE ON THE HISTORY OF THE FLOOD—CHAP.

I. 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 eunomous disputes, which are irreconcilable with such a disposition of the Flood. It has been supposed by some to be by so many difficulties, that a belief in its truth is hardly consistent with impartial deference to the conclusions of sound reasoning.

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 incompatible with such a disruption of the Flood. 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 for the purpose of saving by the waters that would overwhelm a 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 of them, by the waters which would be embayed 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 that we must not be anxious about such matters as these. It has been argued, that Holy Scripture was not designed to teach us history, but 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 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 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 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 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 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 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 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 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 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 that we need not be anxious about such matters as these.

To thoughtful persons such a reply as this cannot allow 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 from the Old Testament as well as from the New Testament. Can such a being as Noah, according to 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 those 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. xxi. 37; Luke xxi. 31). 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 spirit, and that self-assertiveness of the mind, which 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 de-connection of people, and the children of men, with the hands of others, who are hostile to the doctrines of the Gospel? If we need to be reminded of the importance of maintain-
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 describe what he terms the 'Footstool of God.' And the very next night, in 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 passed away." 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 results of the Deluge shall 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 Tressa was originally a level plain, now totally submerged. But what traces of 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. D racey on Daniel, Pref. p. 22; and on its effects, see Professor J. R. Young, Modern Secrecy, pp. 41—44, 48.)

But surely we should do ill, if we were to argue a question of such moment on the criterion of what the Earth set forth in the event 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. And Himself, by a word, rides on the flood, unbarred by the eucharists 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 indirectly were the secrets of that Mystery known to us, and what traces of it lie 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. How in 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. 20). 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 come 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. "Who of all men can open this prison? 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 come to pass in the future to figure 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 imply, 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 on the right side 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 Footsteps of the Flood could be seen in the dust, but in others be scarcely discernible? Do we see not 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 sense? Surely the Footsteps of our old World could be seen in the dust, our Racold World was drowned. As St. Paul says, "The old things passed away (παλαια παρατεθηκα), behold all things have become new" (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 every fig tree, and every vine, and every plant of the field, shall be burned up. 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 immortal for so long a time? Is there any reason to think that Adam and his family have lived for so long a time in that floating prison? Here, first, it may be replied, that the pretexts are not certain on which those questions rest. Who can say that the species were not existing species on the Earth, developed by God's power from certain primate 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, "The Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every beast, that was the name thereof" (Gen. ii. 19, 20). Did the Antitype of the Pentateuch? Of course; for if all the existing animals, some 1500 species of mammal, and more than 6000 species of birds, and some thousand species of insects and reptiles, were brought to Adam to be named, in the interval between his own Creation and the Flood? Surely not. So, when 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 sacrifices, and not of animals clean for food; for God had not granted them to be food animals till the Flood had made the world clean. 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? We are told for the sake of man; and it is 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 excluded the primates generally; a commission to multiply, and multiply, and multiply, and multiplication, and of branching forth into the almost infinite varieties of subordinate species, like hogs, branches, twigs, sprays, and fibres, shooting forth in rich and exuberant efflorescence from the trunk of this or that animal forest? What countless varieties do we see of the human species propagated from one primate type in Adam and Eve; and from Noah and his three sons? Some persons would bridge across the impassable gulf which separates Mammal 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, on the Ark, will not carry to the whole of the animal world, and multiplication, and of branching forth into the almost infinite varieties of subordinate species, like hogs, branches, twigs, sprays, and fibres, shooting forth in rich and exuberant efflorescence from the trunk of this or that animal forest? What countless varieties do we see of the human species propagated from one primate type in Adam and Eve; and from Noah and his three sons? Some persons would bridge across the impassable gulf which separates Mammal 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, on the Ark, will not carry to the whole of the animal world.

On the history of the Flood: 

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The history of the Flood: 

36
On the history of Genesis VI.

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 impulsion, and God shut them in. And the same divine hand which had given the animal pairs brought the animals who obeyed God, shut out a faultless 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, the loving Father, and the Father of all that exist, made them 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, after their trial, and their domicile in this society? "Nay, but, O man, who art thou that repliest against God?" (Rom. iv. 20).

God shut them in 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, seest both man and beast" (Ps. xxxvi. 7). "Thou openest thine hand, and fillest all things living with plentifulness" (Ps. civ. 28). "Thou givest foolest unto the cattle, and feedest the young ravenous that call upon thee" (Ps. cxli. 14). "Thou givest them 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 made Adam and Eve in the beginning, and His safe keeping of them 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. They were shut in by the wild beasts, and Knowledge and reason 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 sets down that we can catch a glimpse of the condition of the Ark. Noah was not a coxcomb. He was not one of the"Roamans thou shalt make in the Ark" (Gen. vi. 14).

The original word here for rooms is very expressive; it means oves, 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 and 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 storm; He Who, finally, fed Israel forty years long in the wilderness, He Who shut Daniel in the lions' den; He Who shut Noah in the Ark, with all his family, and his companions, and joined them together in the Ark; He Who shut the Apostles in the upper room, and shut the church fathers in their cells in a Roman dungeon, He Who shut the Patriarch, Noah, and all his family, and his companions, and joined them together in the Ark; and the Ark shut out the faithless, and the wicked, and the ungodly. Noah was shut in, as were all those who were shut in, and they were shut in by the ungodly 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 be despised and rejected, aggravate the sin and increase the punishment of those who shall not believe in, and accept them (1 Pet. iii. 21). The Ark rode safely on the waves, and after its voyage it anchored at Ararat. So the Church, though often tossed by storms, will never be wrecked, and at last will rest in the heavenly haven of peace and rest. Who alone (we read) smelted a sweet savour (Gen. vii. 21). Remarkable words; words at which some have even ventured to scoff (Tindal, see 1 Sam. i. 4). But let us try to read the words rendered by the Septuagint? By οὐκοῦροι ωοίκία (Sept. vii. 21). 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, and to the world."

Parallels between the miracles 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 one another amongst their kind. Do we 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 lie down with the lamb, and the bear shall eat straw together, and the child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together, and the lion eat straw like the ox. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Do we not see this wonderful prophecy realized in part already in the Ark of Christ's Church? And if God has said this of Noah's Ark, do we think that He would have said it for God, if we had his obedience, might we not then see it altogether fulfilled? Might we not see savage nations rechaned, barbarous races civilized, discordant tribes harmonized; the natives of the tropics and of the frigid zone, the Indian and the African, the German and the Saxon, and the Slav, the chieftains of New Zealand and the kings of the Sandwich Isles brought together with the Saxon, the Celt, and the Scandian, and dwelling together in holy unity, joined together in the spiritual for a common sacrifice 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 now 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." Then he specifies those questions, as to its capacity, its drains, the supply of food for the animals in it, and says, "Here we are met by objections, especially from a monastic ascetic 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 all Nations in the 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 enlarges on the spiritual meaning, and does not take the veil from our hearts in reading the Old Testament, and enable us to see its mysteries. Then he proceeds to say, "Those divers kinds of animals in the Ark, what do they mean? Do they mean the spintrious and goodly, and the refined and excellent, and the spiritual and the heart of the Church, and the whole Church, and all the Church; and the spiritual and the heart of the Church and all the Church, and the whole Church, and all the Church, and all the Church?"

In a like spirit S. Augustinus says: "We must maintain the historical truth of this narrative of the Ark, and also assert its mystical meaning." First, therefore, he expands its letter.
and then confirms the truth of the letter by an appeal to its spiritual sense. "No one who is not consistent," he says, "can entertain the idea that the various parts of this history are foreshadowings of the Church. The clean and unclean animals diving together in the Ark, even unto the end of the voyage; what are they but types of various nations, and different sects of men, gathered together in the Vine of God, even to the Day of Doom?" (S. Aug. de Civ. Dix. 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 assemblage of creatures? Must he not have been stifled by it? How could he 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 us. 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 ingenuous critical discoveries,—are not new, but were propounded 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 alone also who would grossly traduce the teachings of the Holy Church by those ancient Expositors in dealing with such objections,—the grounds of sound and sober Reason, illuminated 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 many, 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 it be with the Ark, with the universal ark? They thrust that Idea through. Thus was dammed up the Abyss, 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 heathen, of a good consciousness which is by faith." (Heb. xi. 7.) The righteousness by faith. Let us mark the words. He believed God, and was saved. It so now. Some may say,—some, alas! so 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. What will the Christian reasoner say? Reason has brought me to believe in Christ. Christ has delivered me from the bondage of the Law, as the Word of the Gospel. 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 vouchsafed 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 that it was to the various interpretations of this that 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 the Flood itself because the events of which it speaks 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 refuse the testimony of the Holy Spirit, and the mystery of the Trinity? How in the grace of Sacrifices? 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 Reason,—and in whom all things are made subject to Him. 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 by which the crown of Faith is woven; they are the golden wings and plumes on which I may wing to glory; they will waft me onward in my course through this lower world to that Great Day—the Day of Dooms, the Day of the future Flood of Fire, when the Earth itself shall sink in an abyss of flames, and in the plains of Fire, we shall fly calmly upon 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 Adam says, 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 sires 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, Antit. i. 4, and the most ancient Fathers, were of this opinion, such as Justin Martyr, Tertullian, Irenaeus, Alkáxgous, Minucius Felix, and Cyprian. But after the question had been more fully discussed, it was agreed by the consent of the ancient Church that it was extremely to be deprecated, as Julius Africanus, S. Cyril of Alexandria, S. Chrysostom, and Theodoret affirm; and Philostoros of Breaca reckons it as heretical. See the learned essay of Natalis Alexander, Excl. Hist. i. p. 155. Where the Celebrated artificers in Zjeffige, Dublia, p. 31. The sons of God here mentioned are the godly race, the children of God, contented with the men who were careless of divine things, mentioned in v. 1, and here; cp. Deut. xiv. 1, "Ye are the children of the Lord your God." cp. xxvii. 5; and Hos. xi. 1, "Out of Egypt I called My Son;" and I 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 confirmed by the whole weight of the Fathers. See, P. xxxxi.; Epiphra Syla, S. Jerome, S. Augustine, and others of the Fathers. And so Milton, L. l. xi. 577. 622 (though afterwards in P. l. ii. 179 he seems to concur to the other opinion):

"That sober race of men, whose lives
Born in the sight of the God of God."

This exposition has been defended by Hengstenberg, Töpel, Haverwick, 1; Gerloch, Schröder, Flardt, 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 signification. The Old Testament had been long a type and prophecy of 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, the children of God, His Sons, v. 3. But, in a still higher sense, that title is applied by God to His only Son, begotten by eternal generation (Ps. ii. 7), as interpreted in the Epistle to the Hebrews (I. v.; v. 5); the word ἐπίσημος, "to-day," in that passage, was the title of the net of God, with which He would deliver His people from the ancient slavery. I have before shown, that 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 x. 38; cp. Pococke, p. 160. —they took them wives of all which they chose] Led by
The last 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 Adabhs and Names of the family of Cain were specimens of the "daughters of men." See above, iv. 22, 23. Compare what is said of Esau, Gen. xxvi. 34, 35; xxviii. 8, 9; and of Solomon, 1 Kings i. 1, 2.

Our Blessed Lord notes this as a characteristic of the age before the flood. 2 Pet. ii. 5. And they made their网易, wires, 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 ing times and countries in which facilities are afforded to Divorce, and consequently encouragements are given to reckless and godless Marriages.

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. cxxix. 82; and note below to the LXX. Peter, 3:18. Some Versions and Expositors render this word will not translate in man, as His ruler and Lord (Ados), and as his judge; but will, as it were, abridge the throne of the human reason and conscience, and leave him to be distracted by the turbulence of his own unruly passions: cp. Mark here. — for that he also is flesh. He also, even though of Divine origin, is merely carnal, sensual, not having the Spirit (John 19), and rebels against the Spirit: cp. Rom. vii. 5, 6. Gal. v. 16. Eph. ii. 19. 1 Thess. iv. 1. Those who are planted in the Lord have not gone up, prepared an ark, by which he commanded 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.

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grieved him at his heart. 7 And the Lord said, I will destroy man whom I have created from the face of the earth; 7 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 found grace in the eyes of the Lord.

9 These are the generations of Noah: 1 Noah was a just man and perfect in his generations, and Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth. 11 The earth also was corrupt before God, and the earth was filled with violence. 12 And God 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, The end of all flesh is come before me; for the earth is filled with violence through them; 14 and, behold, I will destroy them, with the earth.

14 Make thee an ark of gopher wood; 15 rooms shalt thou make in the ark,
of the Ark.

and shall pitch it within and without with pitch. 15 And this is the fashion which thou shalt make of it: 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 "seen steadfast in Faith, joyful through Hope, and rooted in Charity, have so passed the waves of this troublesome world, that finally they were brought 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 Humble Dissertations of Natalis Alexander, Eecl. Hist., vol. i. pp. 198—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. Perowne, H. D. i. 565. (copher) Plan, or pitch-tree; or perhaps cyprous (Bockhart, Ettfer, Gerhardi, Keil). By the wod 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. Del xv. 27); see next note. Genes. i, p. 151, "the wood of the Carcan," cpho (copher), Exod. xxv. 25.

—rooms] Literally, naves; and so Sept., sevias; compartments where the creatures were to be as safe as birds in nests.

—pitch] Copher; from the root copher to cover, bitumen. Thou shalt daub it within and without with bitumen, to keep out the rain and waves. The root copher, to cover, signifies also to pardon, to cover sins (Ps. lxv. 3; Lxiv. 8—10. xiv. 2). Copher, xx. 18), and to obtain pardon or covering for sin, to make expiation to appease (Gen. xxxix. 20. Dan. ix. 24); and this substantive copher, pitch, which covers, signifies also a ransom (Exod. xxx. 12. Num. xxxv. 31), an atonement (Gen. xxvii. 21).—Covering the Ark, the Mercy Seat, the Propitiatory, sprinkled with blood, the Λανθρανς. See Exod. xlv. 17—22. Lev. xvi. 14. 15. 1 Chron. xxvii. 11; and on Rom. ii. 25. Heb. iv. 7. For the Ark, the roof of the Tabernacle, the character of that uppermost or central Ark, the material used to cover the Ark, and to render it imperious 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 overflowing 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 the Ark, and the Canaan, which covered the Ark; for it contains 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. The Ark is to be divided as much and unwisely, as any ship that ever sailed; but do thou follow My directions, and build it here on dry land; and in due time I will bless it, and preserve it, and thee and thine in it. And Noah did so (c. 22. 1).—S. Augustines concernings the tabernacle, "Look thou make all things after the pattern showed thee in the Mount" (Exod. xxi. 5. Acts vii. 41. Heb. viii. 5).

Much more in the Christian Church, which was prefigured by the Ark and the Tabernacle, things are 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-twelfth, and the breadth one-sixth of the length.

The cubit, that is, the length from the elbow to the end of the middle finger (Isaac. 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 133 feet,

which is nearly three times the size of the largest man-of-war; and its cubicle 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.; Roter and others, in Critici Sacri, vi. p. 83; Heidelger, Hist. Patriarch. i. p. 401; Wieluborg, Mathes. Bibl. i. 50; Schmiedt, Bibl. Mathem. p. 250; cf. Natalis Alex., Hist. Eecl. i. pp. 196—203. The direc- tion was 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 rightous before his time. S. Augustine says (Exod. xvii. 25).—rules] Literally, naves; and so Sept., sevias; compartments where the creatures were to be as safe as birds in nests.

—pitch] Copher; from the root copher to cover, bitumen. Thou shalt daub it within and without with bitumen, to keep out the rain and waves. The root copher, to cover, signifies also to pardon, to cover sins (Ps. lxv. 3; Lxiv. 8—10. xiv. 2). Copher, xx. 18), and to obtain pardon or covering for sin, to make expiation to appease (Gen. xxxix. 20. Dan. ix. 24); and this substantive copher, pitch, which covers, signifies also a ransom (Exod. xxx. 12. Num. xxxv. 31), an atonement (Gen. xxvii. 21).—Covering the Ark, the Mercy Seat, the Propitiatory, sprinkled with blood, the Λανθρανς. See Exod. xlv. 17—22. Lev. xvi. 14. 15. 1 Chron. xxvii. 11; and on Rom. ii. 25. Heb. iv. 7. For the Ark, the roof of the Tabernacle, the character of that uppermost or central Ark, the material used to cover the Ark, and to render it imperious 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 overflowing 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 the Ark, and the Canaan, which covered the Ark; for it contains all together in love.

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Length about 550 feet,

Width about 90 feet,

Height about 133 feet,
and third stories shall 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, two of every sort shall 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 vii. 8); Three persons in the Baptism; Body, Soul, and Spirit in the image of the threefold Man. 16. 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. 17. (son, 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 (σωτῆσαι) 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 betrayers 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. Ireneaus, 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 saved; and so he prefigured Christ, the Head of the Church, and in the same proportion, 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. (thou, and 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; 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 a third child 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 acta, sed Dei mutum" (Aug.), who sent the stated number of clean and unclean animals, and thus confirmed Noah's faith: cp. S. Aug. de C. D. xxv. 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, set down from heaven, in Acts x. 12; xii. 6, which contained all (ἐνθέλω) four-footed beasts, and wild beasts, and creeping things, and fowl of the air. The Ark and St. Peter's sheet were figures of the Church, containing Nations of all heads and every age; see below, notes on the end of the chapter that the Church was then represented in a figure to St. Peter, and that the Church does contain a marvellous combination of dependence and independence; an union 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 viii. 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 Iliash says, "as the wolf went not with the lamb, and the leopard lie down with the kid" (Isa. xi. 6); cp. S. Cyril, Catecheses.
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; 3 Heb. xi. 7. 4 according to all that God commanded him, so did he.

VII. 1 And the Lord said unto Noah, 4 Come thou and all thy house into the ark; for 5 thee have I seen righteous before me in this generation. 2 Of every 6 clean beast thou shalt take to thee by 7 seven pairs, the male and his female 8 and of beasts that are not clean by two, the male and his female. 9 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 5ahlen above.

21. it shall be for food for thee] Noah had not yet received permission to eat animal food: see ix. 3. 4— and for them] Food for them, i.e. for the animals as well as for thee. "There might have been," says 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 in fact Noah did find the ark full of all kinds of food, which were in the charge 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. Delv. ix. 27.

"How can I dwell in the midst of the savage creatures of the woods?" He "did 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.

"What animal may I build 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."
Rain for forty days.

GENESIS VII 5—10. The animals enter the Ark.

- forty days and forty nights (Cp. v. 12. 17. A Scriptural period of trial, ending in victory to the god, and in rain to the evil; as in the deliverance of Israel by Goliah (1 Fam. vii. 10); the law of purification (Lev. xvi. 5); the time appointed for the pestilence of Nineveh (Jonah iii. 4; cp. Ezek. iv. 6; xxix. 11); the fasting of Moses (Deut. ix. 18); Elias (1 Kings xiii. 8); and of Christ (Matt. iv. 2). The term of forty days occurs three times in the history of Christ: the period between His baptism and temptation; and the forty days in the desert; the forty fastings, 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. For the development of the idea of such days as these, and the day of seven, and of seven days; and of forty days; and of all these events as foreshadowing great relations of creatures and of time to Jehovah, see 1. Num. vii. 2, whatever verses up from the earth. Sept.حدثوا. Cp. v. 23, and Deut. x. 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 2550th year after the creation of man; and he continued a year in the Ark (viii. 19), and lived 350 years after the Flood. Gen. iv. 28. 29. 8. Isig 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 Aug. c. Fant. xii. 19. Proper April, de Proem. l. 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 His "prophet of righteousness," 2 Pet. ii. 5.

8. Of clean beasts, etc., there went in two and two into Noah's Ark, those mentioned before, 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, who was the governor of the animals, 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 mammals alone, 5202 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 (Ind. sacr. i. 226. 27. 287); Scocri i. 2. p. 2; Wilkins; Heddege de Arca (Hist. Patr.); Kircher, Arca Noe, Amst. 1675; Natalius Alexander, Hist. Exod. l. 106; Dr. Hitchcock, Religion of Geology. Lect. iv.

But to such questions as these the Sacred Historian gives no direct answer. He leaves us to infer the results of their own accord, in regular order, two and two, into the Ark; and he tells us also afterwards, that after the Flood was ended, every beast, every fowl, and every creeping thing went forth after their kind, and returned 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 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 thing of the Future. That no one could tell who they only who were in it were saved. The history of the Ark is now a trial of the faith of the post-antediluvian world. Ancient heretics, such as Apelles and others, made precisely the same objections as modern sceptics now do. See Origem, Hom. ii. in Gen. viii.; S. Super, Quaest. de Lavour. of the Author of Theological History, A.D. 1614. Proper April, de Proem. 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? Is it not 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. xxvii. 28, 29. Luke xxi. 27), and that His holiest offices, 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 Omniscience. 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 Miraculous. The vast and continuous outpouring of the water, and breaking up of the fountain of the great Deep, the restraint of the waters, their subservience, and the miraculous 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.

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 on the food of the manna, and youth 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 leaving a good deal, he strengthened our faith; and by his mode of narrative, his historical equalities 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 think it a holy, and a reverend, and an obliging task to study and construe 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
Noah and his sons go in. GENESIS VII. 11—16. The Lord shuts them in.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights. 13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with him into the ark; 14 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 f. sort. 15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life: 16 and he shut it in.

us also ask, Who could have supposed that a religious Society could be formed by our Divine Noah, - Jesus Christ, — in Judæa, with the help of Galian fisherman 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? At least, the Antitype. 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 the Ark, that all sorts and conditions of the 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. 8, 9. 8. S. de Cre. Del. xvi. 27; and above, Preliminary Note to ch. vi. 17.

As to the number of creatures in the Ark, perhaps they were not so many as is often represented. All the human families, human beings, come originally from one pair, Adam and Eve, and through them the whole line of mankind, 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 judge 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 impossible to estimate the number of those birds, and 6500 kinds of birds, which Noah must have brought into the Ark, and have supplied with daily food." See the review of these and similar notions in Wiegner, Gesch. der Ueerv. i. 537, 538; Goeze, Gesch. d. Nat. i. 30; 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 men, and of the wild 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? Perhaps he noticed them in the interval between his own creation and that of Eve (Gen. ii. 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. 19.) 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, so that they gasp to their end." Then understand: Thy Spirit, they are created: and Thou renewest the face of the earth." (Ps. xcv. 29, 30.) After the Deluge there was a new Creation, or at least new formations (Prof. Young, pp. 52, 53). It was a new world. 28-30. And the name of Noah's son was Shem, and Japheth, and Ham. 29. 30. 31. Wherefore is it that the year of which the Sacred Writer here speaks, is that which begins with Tisri, corresponding nearly to September: see Exod. xiii. 2 (Delitzsch, Keil, Köbel, Ewald, Baugarten). The former opinion appears most probable. Moses, writing for his contemporary, 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 Antitype. See Exod. xvi. 1; viii. 1; xii. 2. Num. i. 1; xi. 11; xx. 1; xxxiii. 3.

Josephus, indeed (Ant. i. 3. 3, 9), asserts that Moses is here reckoning according to the civil year, which began with Tisri; but it is not as if he were using a new number of months in the wilderness (c. g. Num. xx. 1), Moses evidently uses the calculation of the year which begins with Nisan: cp. Kalkisch here, p. 218.

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 rains, but a flood of waters, wabah magan (v. 17).

There 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. 29) 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 archbeth: see above, v. 6; vi. 16. This word is also found in 2 Kings vii. 19. Isa. xxiv. 18. x. 8. Mal. iii. 10 (windows of heaven); and Hosea xiii. 3.

On the existence of waters above the firmament, see i. 6. 16. Forty days and forty nights. See above, vi. 34. Noah's ark was a Noah's ark. Noah seemed to be in prison; perhaps his enemies scooped at him. For this was done a week before the waters fell: see vi. 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, baptizing 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; five among the dead, like unto them that are in the grave, who are out of remembrance, and are cut away from Thy hand. Then last I made me in the lowest pit, in a place of darkness, in the deep. Thine indignation lieth hard upon me, and Thy wrath shut me in. The sea covered my head, and I am shut up, so that I cannot get forth" (Ps. xxxviii. 4—7). But in due time, God remembered Noah (vi. 1), and brought him forth, and the human family with him. So God remembered Charles Spurgeon, though he suffered for the message of the Cross, and was cast out of His Resurrection, Mankind awoke 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 He had offered, Whose grace He had not only suffering and a sacrifice to God for a sweet-sounding 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
The Ark went on the waters. GENESIS VII. 17-19.; All hills were covered.

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. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

Flood, as prefiguring Christian Baptism (1 Pet. iii. 21), in which the believer descends again into regions lost to Christ, 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. 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. 15); 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 xii. 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 on Gen. vii. 11. And the waters covered 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 sea; and a flood which covered its top must have overflowed nearly all other parts of the globe. (Hitchcock, p. 67.)

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 Kalloch, p. 200, who well observes that the statement "of the universality of the Deluge does not lie in words merely, but in the tenour of the whole narrative." Cp. Keil, Comment. p. 96.

David of the messianic writers, whose picture is unquestionable, such as High 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 the Apostles (Matt. xxxii. 39. Luke xvii. 27. 1 Pet. iii. 20. 2 Pet. ii. 6. 2 Pint. ii. 6.); and the universality of the Flood may also be inferred from the following considerations. The corruption of the earth is described as universal (see vi. 13-15); and so is the punishment (v. 17).

The Flood was a type of Christian Baptism (1 Pet. iii. 21). The antitype is universal (Matt. xxviii. 19), so therefore is the typie. God has promised that He will not again destroy the world by water (2 Pet. iii. 10). And in I. Pet. iv. 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 (2 Pet. ii. 5), and that "all the world was, before it was, burned with fire, 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 was created (Gen. i. 10) and in Judg. iv. 6, God's people were delivered, so at the Flood it was overflowed with water. In both cases they were delivered, and in both cases the sea 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 acquit ourselves of faith in the inspiration 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 possibility, of an universal Deluge. (See Kallolch here, pp. 201—210, Colenso, Vol. ii. Pref. p. xcviii, and Pet. Pref. p. vii.) It is alleged that many portions of Europe (e.g. the Province of Auvergno and Languedoc) exhibit incredible proofs that they have not been under water for many thousand years. On the other hand, the 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 MM. Delve et Dolomieu, que s'il y a quelque chose de constant 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, Rommer, Lehrbuch d. allg. Geogr. § 257, Wagner, Geschi. 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 universal inundations. God, 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, Refls. Dijuar. p. 221. Hitchcock, Religion of Geology, p. 89. Wagner, Urwelt i. 524; and Keil, p. 96. Cp. above, Prologue, Note to chap. vi. 16.

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, Mark iv. 38. They continued on their narrow views, and some were affected to adopt this interpretation; but such an interpretation appears to contravene the testimony of the Old and New Testaments.

The punishment of the Iniquity 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, and to confirm the testimony of the Old and the New Testament, and the Holy Ghost speaking by the Apostles: see on re. 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, until this day." (2 Pet. iii. 14.) And he propounds their 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 whom 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—13), 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 (Cp. Note to ch. vi.). When the offers of the higher lights are opposed, it is always the temptation to be堡lished, and the light of the Gospel is obscured, and the teaching of the people (Acts v. 25). Thus they learn,—and we may also learn,—that the evidence derivable from external signs is not always trustworthy; and it is very likely that many of your arguments against the physical interpretation of the Flood were derived in the same manner. 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 and to be rejected in a Deluge of which the Revolution which represents the Flood as a miraculous dis-
God remembered Noah.

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.

VIII. 1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: 2 and God made a wind to pass over the earth, and the waters asswaged; 3 The fountains also of the deep and the windows of heaven were stopped, and 4 the rain from heaven was restrained; 5 And the waters returned from off the earth + continually: and after the end 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.

And it came to pass at the end of forty days, that Noah opened + 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. 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 Urmiyah (Genes, 82), and is still called Ararat by the Armenians, and is derived from a root signifying "holy ground" (Genes). We are not to imagine that the Ark rested on the peaked summit of the Mountain called Ararat, which is 17,600 feet above the sea, and very difficult of ascent (as is testified by those 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 Persia Gulf and Mediterranean on the south, which appeared to 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. Beeke in Dr. Smith's Dict. of the Bible, Arts. "Armenia" and "Ararat;" Wisner's Bibl. Realwörterbuch, p. 81; Kildo, Bibl. Illust. pp. 169—173; Delitzsch, p. 246; Keil, p. 97; Eerst, 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 mountatus in the plural has this sense, as the word cities is used for one of the cities in Judg. xii. 7: see Glass, Philol. Soc., Tract i, cap. iv, p. 886.

5. the tenth month] Tertull. 6. Noah opened the window of the ark] Not the window in vi. 17: see note there; the original word here, chalnion, is from a root (chalna), which signifies to loosen, 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. xvi. 16; xli. 16, 26. The Septuagint translates it ἄθροισθαι. 7. a raven] An unclean bird and ravenous, which preys upon carrion, 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 considered 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. Hil. 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 in the spirit of the Christian Ark, as long as the Flood lasts, i.e. during the present state of this world, S. Aug. c. Past. xii. 20.
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 so thick he could not discover whether the plains beneath him were dry; it was not till the waters were assayed from the earth that he could see that the face of the ground was dry, v. 12.

9. into the ark: The dove came back into the ark; not so the raven, which seems only to have hovered over 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. iii. 8; xviii. 9. Rom. xi. 17; and since the olive signifies oil, which supplies light (see on Rev. x. 4), it is emblematical 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 emblematical of the Holy Ghost: see Matt. x. 19, 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—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 presages the presence of the Spirit of the Lord. 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. ii. 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.


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-branch, 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 company.

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: Nissan: 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 seventh 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 above the water, viii. 4.

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 Dillmann (pp. 264, 255), who supposes that Moses is speaking of a solar year of 360, or 365 days. But see Kalisch, p. 214. Ielder. 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. Epiphanius, Anon. p. 98).
Noah's altar and sacrifice. GENESIS VIII. 19—22. IX. 1, 2. God blesses him.

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

20. And Noah builded an altar unto the Lord; and took of every beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth.

21. And the second day after the Sabbath, came Jesus walking in the temple courts, and taught. And they asked him, By what authority doest thou these things? and who gave thee this authority?

22. And Jesus answering said unto them, While the scribes and the Pharisees sit in my place, I tell you, that in that place there be greater索引项在。
The blood is the life.

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. 2 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. 3 But flesh with the life thereof, which is the blood thereof, shall ye not eat. 4 And surely

the Apostle says, "All things are yours, and ye are Christ's, and Christ is God's." See 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 remains (as Paul writes, "Whom God hath exalted, him hath he also dignified 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 quieted this alarm by the promise of protection. However, it appears that they did not trust in His divine protection, and resolved to exterminate the beasts, as is clearly shown by the following verses. 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 below, xlv. 1. God compelled them to separate, and to fulfill 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 often torn by man's hand? 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. i. 16). When man was in a state of innocence in Paradise, he dwelt securely among the beasts of the field, and they did not devour him, but lived in certain conditions. We see the subjection of the animals to man in the stopping of the lions' mouths in the presence of Daniel (Dan. viii. 22; Heb. xi. 32) 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 xxviii. 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 you up serpents among the thorns" (Mark xvi. 18), "if they please the 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 execrators for the sins of man (Lev. xxvi. 22. Ezek. xiv. 15). The frequent reference to the "beast" in Scripture, 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. xxx. ii. 26. Jer. vii. 18). Hezekiah was saved by the Eunuch of the Kings of Egypt, who slew leopards and 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. Augustine, On the Care of Beasts, Book II.): and that "every beast may be tamed by man" (James iii. 7); and see the noble chorus of Sophocles, Antigone 313—320.

The animals are treated with kindness as God's creatures by man, than 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.

There are few causes to complain that animals do not fear him, if he is ever friendly to 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 interpose 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 the reward of glory; the Plunged for it (see S. Ignatius, Rom. v.); and they were enabled to rejoice in it. The fearlessness of these savage creatures turned to the prize 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 Prophet Hosea, in representing the Church in God's image in righteousness and true holiness (Col. iii. 10.

3. Every moving thing that liveth shall be meat for you! The original grant for food to man was of the green herbs 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. Chrysostom, Theodoret, the fathers); and the harmony between Man and the interior 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 fatling 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).

4. flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely

...
your blood of your lives will I require; 5 at the hand of every beast will I require it, and 6 at the hand of man; at the hand of every man's brother will I require the life of man. 6 k Whoso sheddeth man's blood, by man shall his blood be shed: 7 for in the image of God made he man. 7 And you, 8 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, 10 behold, I establish my covenant with you, and with your seed after you; 11 And I will establish my covenant with you; 12 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. 13 And I will establish my covenant with you; 14 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. 15 And God said, 16 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: 17 I do set my bow in the cloud, in the cloud, and it shall be for a token of a covenant between me and the

2. Against blasphemy. 3. Against murder. 4. Against certain marriages. 5. Against robbery. 6. Against impunity for murdofactors. 7. Against eating blood, and things strangled; Scdlten de Jure naturali apud Hebraeos, vii. 5; and Hooker, Ixvi. xi. 6. 8. 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 life of the man was blotted. And a murderer was not to be protected. And a 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. Mainmon. in Mishn. 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 punishment, 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.

7. Ye shall take no satisfaction for the life of a murderer which was slain at the Flood, so the earth now be sown without any Law; but ye shall pollute the land wherein ye are, for blood it defileth the land: cp. Deut. xix. 13. Ezek. vii. 25—27.

Let me refer here to my Sermon "On the Punishment of Death for Wilful Murder," 2nd ed., wherefore, 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, were a recognition of the image of God, in which man was created, though it was greatly marred by the Fall, is 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 Flood which 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. Lctv. iv.; and Bp. Butler, Serm. ii. and iii. on "Human Nature," and the Preface to those Sermons.

— and all flesh shall 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 overstivated by 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 stores of volatiles, 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 intitle that the rainbow existed before the deluge; (and so the Syriac and Arabic Versions, and so Abba Ezra, Chrys., and many Christian Expositors: cf. Pfeiffer, Dublin, 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, ch. 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. viii. 22. Ps. vii. 12. Zeck. xi. 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 amaryllis irradiates the cloud, is made a sign of reconciliation, and a pledge of safety, and an emblem of hope, after the Flood which brought the world to its end. It is also displayed in 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" (Mat. 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. 1; cp. Ezek. i. 28), and a Rainbow is displayed as a symbol 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 of it with 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 the appointment of the Rainbow as a sign. Homer calls it a τέρας or sign to man (II. xi. 27; xvii. 547, 548); and Iris (a word connected with ηρις, εἰρήνη, peace) is the messenger of the gods, and is represented with the staff of Rainbows. Homer. Il. vii. 200; r. 631; v. 606; ix. 2. Ovid. Met. i. 270; xi. 555. Other traditions of a like kind are preserved in the Indo-Germanic nations: see Delitzsch, p. 277.
Noah mocked by Ham

GENESIS IX. 14—23. reverenced by Shem and Japheth.

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

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth. These are the three sons of Noah: and of them was the whole earth overspread.

Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

And Shem and Japheth took a garment, and they laid it upon both their fathers; and they covered the nakedness of their father, and their father lay down upon it.

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. The whole family of Noah was a type of Christ, concerning whom the people of the Apocalypse says, ²Ye are God’s husbandry’ (1 Cor. iii. 9); and see below, v. 22, and on Matt. xxvi. 35, ‘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. Cub, Mizraim, and Japheth. 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).

20. There seems, therefore, to have been some disobedience on Noah’s part, if we except that Ham, who said, ²Go 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, ii. 2; and see below, v. 22, and on Matt. xvi. 17, xxii. 39, Mark xii. 3, Luke xx. 9; and those words are connected with the unfaithful and shameless treatment which God in Christ received from His children the Jews; and God Himself is called a ²goat’, with reference to His treatment of His own. 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 various human types and the blessed Divine Antitype. See below, Intro, to Judges, p. 70.

20. Noah 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 hid aside His garments, and washed His disciples’ feet (John xiii. 4). He hid not His face from shame, and splitting (Isa. i. 6). When He was on the Cross, they that passed by reviled Him (Matt. xxviii. 30). He was mocked by His own children, the Jews. He was 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 took on such a form as this, and was crowned partner in the shame of the Cross (Matt. xi. 6, Gal. vi. 1-4).

There is profound thoughtfulness in the remarks of S. Augustin, in his treatise Contra Fratrem Manichaeum, xii. 25, ²Quod de vinea quam pluritum inebriatus Noe nudatus est in domo sua, eum non apparent Christus, passus in glute sua. Tum enim nudatus est mortuus carnis Ignis, Judaeis scordatuni, Gentilibus statellis.’ Proinde in douibus filiis duo populi...
Caanan is cursed; 

GENESIS IX. 21—27. Shem is blessed with Japheth,

and laid it upon both their shoulders, and went backward, and covered the nakedness of their fathers; 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,

1. Cursed be Caanan; 
2. A servant of servants shall he be unto his brethren. 26 And he said, 

Blessed be the Lord God of Shem; 
And Caanan shall be his servant. 27 God shall enlarge Japheth, 


There is, also, a depth of holy wisdom, as well as a breadth of spiritual meaning, in the precious words of the Prophet. These are such words as could not be cavil at the Patriarchs, but seek for the spiritual wisdom which is supplied by their histories;—"non fieri similes Chana, qui irritat turpitudinem patris sui, et in maludictionem iuidet, sed gratias agere pro fili Deo—necque fort assecutoribus, sed typhum gnarari. S. Iren. c. 1, 60. Computa S. Augustin. in the place above quoted (contram Fumatum. 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 receive Him, like the dutiful sons, Shem and Japheth, Christ the power of God, and wisdom of God?" (I Cor. i. 23—25.) And he exclaims, addressing Jews and unbelievers, who revile Christ and the Scriptures: He mine, and objecten unus tum veteribus iner istis; hoc agite, serv Chana, ite quilus vultis nona caro, quam nati estis." The whole of the twenty-third and twenty-fourth chapters of that book may be commented to the purpose of those who treat the Scriptures of the Old Testament with irreverence.

The manifold condensation of Christ is manifest in this, that even in the fallings and weaknesses of Patriarchs and Saints, there are typical glooms of Him Who knew no sin. Abraham, who was the father of the one in whom all the families of the earth shall be blessed, was in many respects a freewoman; a figure of the One Head of the Jewish and Gentile Church (Gal. iv. 22—21). Jacob, in his infirmities, is a figure of Christ in His love. The death of Samuel, given is a precious gift to us, and ours; 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 expounding Pharaoh's daughter was figurative of Christ bethinking Himself a Church from the Gentiles. The Old Testament is God 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 condensation in submitting to be born, lived, and died, 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, endued with awful power, and scorn, and shame for us. On the argument from the record of Noah's fruit, 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. She is named first, probably to show in this sense named first, on account of the descent of Christ from him: see below, x. 21; and above, on v. 32. 25. Cursed be Caanan] Ham is cursed by name, but a curse is pronounced as upon Caanan. It is probable that Caanan was an accomplice in his father's sin (cp. S. Chrysostom, Hom. 29). God, Who spake by the Patriarch, foreknew that the race of Caanan would be imitators of their father's sins. God does not curse them because they are children of Ham, but because He foreknew 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 Caanan 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. 30), 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, as the comparos for a time.

There seems to be a reference in the prophecy to the etymology of the name Caanan, as there is to that of Japheth. The verb caeva signifies to bow, to bend the knee (cp. γυναικευ, μακαει, and is expressive of subservience (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. xvii. 24. 30) by the progeny of Shem; and by the subsequent dwelling of Japheth, the Assyrians, and the 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 futuram Carthaginum" (Lex. xlvii. 51). The sins of the younger, the guilty,—shallameless irreverence towards man, and towards God,—were reproduced in the uncleanliness and impurity,—even in religious worship,—of the inhabitants of Solom and of the Cannanitic Pentapolis (x. 19); and of the seven nations of Canaan (Lev. xvii. xx. Deut. xiii. 31); and by the heathenisms and idolatries of the posterity of Canaan (Moosert, Religion der Keltischer, pp. 250; cp. Movers, Phcenia, c. 6, and 16); and God's righteous retribution punished what His divine Providence foresaw and foretold by the Patriarch. Thus the promise is, that in Christ and His Church, 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. Is. ii. 2—4; xix. 25. Zech. ix. 7; xiv. 16. Op. Rom. xv. 9—13); and this has been already accomplished in part (see on Acts vii. 26) in the Churches of Africa founded by St. Mark, and adorned by the piety and learning of Cyprian,Orig. Athanasius, and Augustin. 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 "Caanan will be a servant of the servants" of Christ, and do offices of Christian love to his brethren, and bear his part in glorifying the Glorious Name of the Lord, and in becoming "Emmanuel, God with us, God manifest in the flesh." 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 (yaphet lajapheth) there is an allusion to the etymology of Japheth, which signifies 

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The tents of Shem. 

GENESIS IX. 28, 29. X. 1, 2. The sons of Japheth.

And he shall dwell in the tents of Shem; And Canaan shall be his servant.

And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years; and he died.

Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

From Japheth . . . . . . . 14
From Ham . . . . . . . . . 90
From Shem . . . . . . . . . 70

The Ancient Fathers usually reckon them as seventy-two: see Gen. 10, Str. 1. Ephesians, I. 28. Cp. S. August. de Civ., Dei xvi. 5. S. Jerome in Matt. xxi. on the supposed analogy between the seventy Nations and the seventy sons of Israel in Egypt, see note below, Deut. xxiii. 8.

It is observable that the descendants of only two of the sons of Japheth are here described, Gomer and Javan.

1 And he shall dwell in the tents of Shem;

And Shem dwelt in the tents of his father in the land of Canaan.

The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Achain, and Eton, and the Cabirites.

The original word here for He shall dwell is from shacaen, to dwell, as in a tent (see Exod. xxvii. 22; xxviii. 46, 48), which is connected with the Talmudic word sceha'ah (see Bukov. Lex. Talmud. p. 391; Genen, p. 820), or divine habitation and presence over the prophetic or divine office, or the sanctuary of the Holy of Holies; and perhaps with the Greek σκηνή, 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 Othobell 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 ignored by Hengstenberg in the second edition of his Christology), 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 the communion with the Jews in the Christian Church (cp. Rom. xi. 11-12; Eph. ii. 19, v. 10; iii. 6), especially through the instrumentality of the Apostles, who were of the family of Shem. Cp. Justin Martyr c. Tryphon. § 130, Irenæus, ii. 3, 3, "Deus erit illudius Japhet et constitutum eum in gentes gentium", S. Jerome, Commentaries, etc. (see above, $541), "quod aut in habitationem Sem, de nobis proiectur, qui in eruditione et scientia scripturarum, ejecto Israel, versatur." And S. Augustine (c. Faustum, xii. 21), "The Dispensary of Japheth et habitat in tentori Sem, id est, in Ecclesiis, quass filii Proprietatis Apostoli conspiraverunt." Cp. S. Chrys., Hom. 29 in Gen. S. Epiph., Anecrat. c. 116, Theodoret in Gen., Qu. 58. In Christ, the Gentiles are admitted to partake in the spiritual things of the Jews; cp. Rv. xiv. 16, v. 4, v. 7, r. 9; xii. 32; and iii. 22.

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 created in Canaan 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 Creation, Christ, God and Man, kines 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, some have on various accounts.

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 . . . . . . . . . 90
From Shem . . . . . . . . . 70

The sons of Japheth.

Gomer. Whence the Cimmerians (Homer. Odys. xi. 14), who dwelt in the region of the Caspian, and the Xeuxis, in the Crimea; it is probable also that the Cimmeri in Asia were his descendants. The tribes he 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 Cemari also seem to have sprung from this stock; the Ceni of W. (or called Cymo). — 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. 250), described by Herodotus, i. 103. Probably the name Mogol is from this root, which is supposed by some to mean "great mountain" (Delitzsch, Bohem.).

In Holy Scripture, their king is called Gog, which seems to have been a general name, like Pharam, Polykars, Cesar; and it corresponds with the "Turkish Chuk, the Tartarian Kek, and the Mongolian Gog" (Kalsch).

The prophet Ezekiel foretold that Magog, under his king, Gog, the chief prince of Meshech and Tubal, with his allies, the Persians, Ethiopia, and Libya, would attack 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.

Medai. The Medes, called Meda on the arrow-headed inscriptions; for a long time subject to the Assyrians; then an independent kingdom, B.C. 710-657 (Herod. i. 65), 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 Riphat, and Togarmah. 4 And the sons of Javan: Elisah, and Tarshish, Kittim, and Dodanim. 

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. 6 And the sons of Ham: Cush, and Mham, and Phut, and Canaan. 7 And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah: Sheba, and Dedan.

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

9 He was a mighty hunter before the Lord: wherefore it is said, Even as the Lord did put enemious against 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. 9). The Israelites, who were carried captive thither (2 Kings xviii. 11), are still scattered in the regions of Media.

10 — Javan The Greek colonists of Ionia, of which Ephesus was the capital; and which is called Asia in the New Testament (see on Rev. i. 4). Rev. ii. 14. The Greeks are called Javan, Isa. xvi. 19. Dan. viii. 21; x. 20. Ezek. xxvii. 13. Joel iii. 6. Cp. I Macc. i. 10. Joseph. Antt. i. 6; and Dean Jackson on the Creed, i. 16, who illustrates the Asiatic colonists of the Greco-Roman world. The Greeks, especially, were called Ionnes (Ephes. v. 157; 501), and hence the Greek era of Alexander's Seleucid successors, was called the era of Javan: see Iler, Chronol. i. 454; and Bentley's Commentary on Josephus, p. 278. The Chaldean paraphrase interprets Javan by Macedonien.

11 — Tubal, and Meshech Tributaries of the Scythians. Ezek. xxvii. 2; xxxix. 11; cp. Ezek. xxvi. 25; probably on the north of Armenia. Tubal and Meshech are the Tabrieans and Mosceti, the Asiatic originals of the Iberian and Ligurian races (Josephus, Knobel).

12 — Tiras Perhaps Thrace (Josephus); others connect the name with Tithes of Tartys or Tyrrheni. It is found in no other place of the Bible.

13 — Assenites Joined in Jer. ii. 27, with Ararat and Minni, and, therefore, inhabitants of the shores of the Caspian and the Euxine. Some have supposed that the ancient name of the Caspian Sea, Oxus, is derived from Assenites.

14 — Riphati Probably connected with the Rhiphean mountains, between the Euxine and the Caspian, and connected with Mount Caucasus.

15 — Diphnti Combined with Magog, or Scythia, by Ezekiel (xxviii. 6). The Armenians are still called the house of Torgon. Some have traced this name in the Turtos, and Turks; others, in the inhabitants of the Tauric Chersonesian.

16 — Elishah, or Grecian. The Eliah of Ezekiel (xxvii. 7) is probably the Peloponnesus; and its western province, Elis, thence derives its name; perhaps, also, Eolus. Here Elisah is the son of Javan; in the Greek mythology, Jove, the son of Heaven, the son of Zeus.

17 — Tarshish Probably Tartessus, in Spain (Eusebius), situated between the two mouths of the river Batis, or Guadalquivir (Geszecini, p. 875), famed for its commerce and trade in iron, tin, and lead (cp. Ps. lxix. 10. Isa. xxix. 1. 6. 10; Ix. 9; lxvii. 5. Ixvii. 22; 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 thereupon is applied to ships capable of making long voyages (Kalaise). See below, on I Kings x. 22; xxii. 14. 18 — Kittim Probably Cilium, in Cyprus; and perhaps the whole island (Josephus, Ephiphanes, Jerome). But the word generally signifies, a wider boundary. Biblical Kittim (Num. xiv. 24; and so Daniel, xl. 30); and these prophecies are generally supposed to have been fulfilled by the Greeks and Romans (see the Jerusalem Targun): cp. Dan. vii. 14. Alexander the Great is said (in I Macc. i. 1) to be from the land of Cithian. 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 Græca. (M牵挂, p. p. 461). And hence the name of Cithar (Kalaise). See below, on 1 Kings x. 22; xxii. 24; and so Daniel, xl. 30; and this name was probably applied to ships capable of making long voyages (Kalaise). See below, on 1 Kings x. 22; xxii. 14. 19 — Dodanim Since Greece and Spain are designated here by Elisah and Tarshish, Dodanim may represent some tribes of Italy, perhaps the Daunians (Kalaise). Others (Mede, Laranda, instead of the Dodane, near Aulis, in Epirus. Some MSS. here read Rodonim (cp. 1 Chron. i. 7), and the Septuagint has Rhodian.

4. The isles of the Gentiles. Not merely lands surrounded with water, but peninsulas and other countries washed by the sea: cp. Isa. xii. 15. So the Greeks use the word ρηια, island; c. e. Peloponnesus. See Mede's essay on this text, p. 271; Acts ii. 15. after his tongue] The time therefore here mentioned is after the building of Babel: see x. 1.

6. Cush] Ethiopia; a name of wide significance in ancient times, including the southernmost regions of Asia as well as Africa (Knodel, Bollinger). 7. Mizraim] Egypt. Mizraim is a dual, and describes the two Egypts, Upper and Lower, but is usually applied to Lower Egypt in Scripture.

20. Phut] A warlike tribe, connected in the Bible with Cush and Lud: see Jer. xli. Ezek. xxvii. 10; xxx. 6; xxxii. 5. Nahum iii. 9. In the Coptic dialect Libya is called Phothe. Perhaps a trace of the name may be seen in the word Buteo, the capital of the Debeo on its Soebnuttie arm (Kalaise). Some say Phut was then a great city; and all the region around it in the fourth century (S. Jerome).

9. Caan] See v. 15. 10. Seba Probably near what was afterwards called Mede, in Nahin, north of Ethiopia (Josephus, Antt. ii. 12). 11. Havilah] See above, ii. 11, and below, v. 29, where it is assigned to the descendants of Shem. It was probably a border-land between the Arabian and Persian Gulfs: cp. Kalaise, i. 34. 12. Sabtah To the east of Seba (Josephus), the Ethiopians inhabiting Haubramant, whose chief city was Sabota (Keil). 13. Raamah] Probably on the Arabian shore of 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 of Semitic origin, as has been sometimes supposed, but were Canities, of the family of Han, and connected with Egypt and Ethiopia. This Biblical statement has recently received remarkable confirmation from linguistic and other researches on the soil of Chaldea. See the statements and remarks in Rammusino's Five Great Monarchies, vol. i. chap. iii. London, 1862.

2. Nimrod] A name which is derived, in all probability, from the Hebrew nornroad, or the Hebrew nornroad, and signifying, We will rebel (Verianz, Kell, Genesis, 552). Nimrod was the founder of Babel (see v. 10; and Joseph, i. 4. 2, perhaps the same as Behus, from Bel, Blood, 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 especial role of the family and tribe; and he claimed it for himself.

21. a mighty hunter] Nimrod was a mighty hunter of wild beasts, and perhaps he acquired renown thereby, as an exter-series, on Rev. i. 4; and Joseph, i. 4. 2, perhaps the same as Behus, from Bel, Blood, Lord: see below, xi. 4.
Nimrod—Babel—Nineveh.

**GENESIS X. 10—14.**

Mitzraim—Philistim.

Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and built Nineveh, and the city Rehoboth, and Calah, and Reson between Nineveh and Calah: the same is a great city.

And Mizraim begat Ludim, and Anamim, and Laphahim, and Naphtuhim, and Pathrusim, and Casluhim (out of whom came Philistim) and Caphtorim.

minatory of producer animals, as Hercules, Theseus, Meleager, and the Girdle of Scythes; and therefore he is compared by some to Orion, who is placed as a hunter among the constellations of ancient Astronomy. Cp. Homer, H. xviii. 480; Odys. xx. 309; xx. 572. Issiod, O. et D. 580; Plin., iv. 11; vi. 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—"terram varoδo, " so the Jerusalem Targum explains the words; and the Syriac renders the word a mighty "warrior." Cp. Jer. xxvii. 7; and McCaul: "in the use of this word; and S. Augustine de Civ. Del. 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).

or is it gone?—In the sight of, and defiance of Jehovah, the Lord of all, from whom all authority comes (Colovis, Gerhard, Pfeiffer, Keil). Cp. vi. 11; xiii. 13. The Hichew, Arabian, and Armenian traditions ascribe to him that character. Cp. the passage from Milton, below, xi. 4.

And the beginning of his kingdom was Babel, Babylon: thence called "the land of Nimrod" (Mica 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, "he began to be Babel." Confusion was his beginning; for he usurped power, and abused it; see below, on xii. 4.

In Holy Scripture, Babylon is the symbol of the power of this world, in its hostility to God. Babel is the antithesis of Sien. Nimrod is to God, what Antichrist is to Christ. Indeed, Nimrod and Babylon are almost synonymous. "And the signs of the times are foreshadows of the power of Evil, warring against God unto the End; but at last they will be put under the foot of Christ."

—Erech, and Accad, and Calneh—Nimrod was not content with Babylon, which "he built together as his wanderings abroad." Babylon sits upon the bank of the Euphrates, the head eight miles south of Babylon (and fifteen S.W. of Larsa, probably the Biblical Elbasar, oen. xiv. 1), and now called Warka, with a mound, Iruka, or Irak; and Accad, fifty-eight miles north of Babylon, and now called Tel Nimrod, the Hill of Nimrod. In Warka many interesting discoveries of ancient works of art have been recently made by Mr. L. E. Lumby. See his Chaldean and Susanna, pp. 150—239; Boshwil, Nineveh, p. 43; and Roblin's Five Great Monarchies, i. p. 23, where is a plan of Warka. Calneh is, perhaps, Cleopatra, on the Tigris, Keil, 250.

Skinburn—Babylonia, distinguished from Assyria (Isa. xi. 11). Babylon, a city, is supposed to be 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 Cush, the Cushites, &c., were builders of cities, before the Sheinotes. So it was with the family of Cain; they built cities, before cities were built by the race of Seth. Abimael, the friend of God, and Isaac and Jacob, confessed themselves to be among "the pillars upon earth." (Heb. xi. 13). The race of Ishmael and Eau 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; xlii. 12). The time of this race are not given; neither can we place the cities on earth, but they have a city in heaven, "whose builders and doers of the work are of God." (Heb. xi. 10). See iv. 17.

Recent linguistic and archeological investigations have tended to confirm in a remarkable manner the Biblical account of the Nimroide origin of the oldest cities of Asia (see Kuenik, Bulletin Historien-philologique de l'Academie de St. Petersbourg, ix. 231); and the evidence from the monuments and arrow-headed inscriptions, and from the connexion of Assyrian and Babylonian words and names with Egyptian (see the works of Idelet, Latroine, Lepsius, and Rawlinson, cited by Delitzsch, and his Remarks, p. 501).

Out of that land went forth Asshur: Rather he (Nimrod) went forth into Asshur, invaded it. So Targum of Onkelos, Dusiius, Gerhard, Mercur, Fuller, Anstey, and modern commentators (The Targum of Neubauer, Kostel, Keil, Delitzsch, Keil, and our margin; cp. the syntax in 2 Sam. vi. 10; x. 2. 1 Kings xii. 17; 2 Kings xv. 11). Hence Mica (v. 6) calls Asshur the land of Nimrod. The name Niruand, 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 (Diod. Sic. v. 3: cp. Amos iii. 1. 18); and the site of the capital, in ancient Assyria; was on the East bank of the Tigis, seventeen miles south of Mice. The most magnificent is at Koyunjik, opposite Mosul, on the Tigis, and is as old as the age of Sennacherib, n.c. 700, whose history has been deciphered on the cylinders, known by the name of Col. Taylor, and others. The ancient palace of Nimrod was described by Layard, in 1818, and more fully by Layard, 1815—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 parallelism of about 1800 feet by 900, with a high cone at the north angle, explored by Layard in 1845—56. In this parallelism seven extensive and noble buildings, and some of the earliest monuments of Assyrian art, have been discovered. See Layard, Nineveh, vol. ii.; Forgays, Palaces of Nineveh restored; Vorderasiatische, Niniveh and Persopolis; Bosomi, Nineveh and its Palaces.

—the city Rehoboth—The market's city: Hab. Rehoboath-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. Nebhi Yovs (Prophet Jonas), Koyunjik, Khorsabad, Kocasale, and Ninevoh; see Rawlinson, Grote, Keil, Delitzsch, Bechel, Keil, Kalisch, p. 263. Dr. Pusey on Jonah, p. 253. Layard, in Smith's Bible Dict. ii. 516.


—Anamim—Probably an Egyptian or Ethiopian race.

—Lehabih—Libyans; in other places called Lubin, 2 Chron. xiii. 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.


—Casluhim—Probably in Egypt; perhaps Channia, afterwards called Persepolis. Bouchard and others have supposed that they were Colchians; but the Colchians seem too remote from the historic tribes of Libya, to have been called by the Colchian more of Egyptian origin. Herod., ii. 101. Anmian, Marcellia, xxii. 8.

—Philistime—Philistines, who gave their name to Palestine; the word signifies "emigrants." cp. Amos ix. 7; and Jer. xviii. 4; according to which, the Philistines came from Caphtor,
And Canaan begat Sidon his firstborn, and Heth, And the Jebusite, and the Amorite, and the Girgasite, and the Jebusite, and the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. 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. These are the sons of Ham, after their families, after their tribes, in their countries, and in their nations.

Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem were Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether, and Mash. And Arphaxad begat Salah; and Salah begat Eber. And unto Eber were born two sons: Caleb, and Hezron.
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 Hazarmaveth, and Jerah, 27 And Hadoram, and Uzal, and Diklah, 28 And Obal, and Abimael, and Sheba, 29 And Ophir, and Havilah, and Jobab, all these were the sons of Joktan. 30 And their dwelling was from Mesha, as thou goest unto Sepehar 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 These are the families of the sons of Noah, after their generations, in their nations: *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

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 r. 5, is not the same as in r. 25; there it is "nepheleth;" here it is "nephelet;" the former word from the rootopot, "to flow off," the latter word from one form—diffusion (see r. 25). The root *p*ard, to break to pieces, seems to imply disruption: cp. Gen. v. 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 spoke 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 c. see x. 25."

The Holy Spirit is here describing the partition of the whole human race; and not (as some have thought) of only one family of H—, the godless 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 pristine purity (see xxxi. 53. Josh. xiv. 1. 14).

They seem to have been guilty of remorse and disobedience, in a yet going forth, according to God's command, to colonize the world (see ix. 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 Jem. Comp. Gen. x. 14, and the learned work of Perzsonius, Origines Babylonum, Lug. Bat. 1711, pp. 96—376, which contains some excellent remarks on this history; and Heidelgger, Hist. Patriarch. p. 610. The latter exposed the fact, that the Christian Church, as a body 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 the learned work of Basset; cp. Dl. Surius, Hist. Chrest., p. 186; also held by Chrysostom, Euth., p. 11. 25. 23. x. 11. 23. Galatians vi. 20. 24. Romans xv. 6.

PROV. 23. 1 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
Land of Shinar.  

GENESIS XI. 3, 4. “Let us build a city and a tower:"

came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. 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; and so they did.

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 the popular name of Ararat, c.p., which to a Hebrew etymology is assigned, in some cases, by the Hebrew Scriptures themselves: see ii. 23; iii. 20; iv. 1.

Beshallem, many names have been modified by the insertion of Hebrew letters, e.g. Abram, Sarai, Isaias; 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 (xxx. 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 Tieare after Bochraet, Gratios, Heol, Lecebro, Delitzschi, 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 grows up in high life. Laban, perhaps, left his language in its original stage in sojourning in Egypt; and what evidence is there of 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. 8).

It has also been said (by Drelztsch and others, Del. p. 316; Keil, p. 119) that it signifies nothing to us, whether Cain's name really was Kain, or some other name, of which the Hebrew name is a corruption. The same remark has been applied to the names Adam, Ero, Noah, &c. The Hebrews called their expected Deliverer the Messiah; we call Him the Christ. He is equally our Anointed King and Priest, with whom, as Instruments, as completely as with the Messiah, this prophecy has been fulfilled. 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 (Delitzschi; and cp. Dante, Paradiso, iv. 196).

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 which Noah and his descendants spoke was that in which the whole word of God was written. Endowments 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, no violent disruption into different tongues seems to be traceable. Herder, Niebrueh, Archdeacon Pratt, &c. ill., Delitzschi, p. 319.

2. as they journeyed** Literally, as they pulley 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 had left Ararat and travelled eastward (Perizonius, 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 proposition nisi (here rendered from) sometimes signifies in (see Kalisch, p. 523, who says that 'in the east' is the usual sign of the east, or former part; the spectator being supposed to look with his face in that direction. Hence it also has the sense of anterior, or exterior part; the spectator being supposed to look with his face in that direction. Hence it also has the sense of anterior in time, former, of old. Perhaps the Greek and Latin languages, in their juncture, and hence he was the original of the Tyrian race, or because he came from the East.

—Shinar Babylon: see x. 10.

3. they said one to another** With their tongues slain against God, and in their tongues they were punished by Him, v. 7; compare the case of the rich gluton in the Gospel, Luke xvi. 21.

"Per quod quis peceat, per idem quoque plecturita ideal."

"Let us make brick [there is a reduplicative alliteration in the original, expressive of obstinate and murmurous resentment (ulochenah lebehinun, ve-shishrephah li-shishrephah). Literally, Let us brick bricks, and burn a burning. The Sept. has παλητθωμενοι παλνουμενωs and burn them] with fire: instead of licking them as usual in the sun. This also shows greater determination to do the work thoroughly, without any sparing of toll.

—alia —for morter] Another alliteration, chemur la-chomer; the chemur is asphaltus, or bitumen, found in abundance in the neighborhood of Babylon (Arrett, Hist. Lib. vii. Bochard, 1. 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. Lagarde, Nineveh and Babylon, p. 240.

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" (Is. ii. 19).

2. let us build us a city and a tower, whose top may reach unto heaven] A city for habitation, and a tower for glory. The language of the builders of Babel was imitated in later ages by the kings of Babylon (Isa. xiii. 13. Dan. iv. 30).

The tower of Babel was probably also, designed to be a centre of unity (Perizonius, Dean Jackson, i. ch. xvii.), and a rallying-point, conspicuous from afar, which men might resort from different parts of the vast Babylonian plain; for they said this reason, 'Lo we are 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. Mankind, filled with his nesting instinct, became jealous of the Ark; and they argued, that if the Ark was not finished, no one should be allowed to take his portion of the earth. The seven pairs of beasts were turned from the Ark; and to prevent this from happening, 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 also that education which belongs to them.

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, and upon every fowl of the air, of every thing that creepeth upon the earth, of every thing that walketh upon the earth. I will make your name great; and you shall be a terror to every beast of the earth.' (Gen. ix. 21. 22.)

Another incident, mentioned in a former chapter, falls in here. Nimrod, the grandson of Ham, the son of Canaan, fell from the lofty position of the beginning of his kingdom was Babel (s. 9, 10). Probably he acquired influence by his prowess against wild beasts, and by protecting men from their attacks; and his name seems to indicate 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" (Gen. ix. 1, 2) 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 presumed to dominate 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
Lest we be scattered abroad upon the face of the whole earth. 5 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 6 Go to, let us go down, and there confound their language, that they may be scattered abroad upon the face of the earth.

Subjection to himself: “The beginning of his Kingdom was Babylon.”

Accordingly, both Jewish and early Christian writers agree in attributing the name Ninrond to the principal part in the building of

Babel (see Josephus, Ant., lib. i. p. 5; S. August. de Civ. Dei xvi. 4; Euseb., Hex. p. 59; cp. Porson, Orig. Bib., pp. 121–121, 126–230); and this is confirmed by the fact that the land of Shinar was called “the and of Ninrond,” as the Chaldean paraphrase affirms.

The name Birs Ninrond is still borne by the holy 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 Ninrond, 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 drawn from the Chaldean Mound, 1859; E. Porter, Travels; also Buckingham's, Keppel's, Fraser's, Wellsted's Travels; Lofthouse, Chaldea; and particularly, Layard, Ninrond and Babylon, pp. 484–485; Koldewey, p. 314. This tower, which some identify with the biblical 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 Mejjedik, or “the overthrown,” still called Babel by the Arabs.

To Ninrond is ascribed the worship of fire in the place of God (Chron. Alex., p. Hottenrijr, Sueucia. 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 warn 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 destruction by fire (Og, etc.). Other similar traditions, which seem to be derived from the same event, are noticed by Philo (i. 405), Josephus (i. 4. 3), and the Sybiline verses; and even the Mexican legends supply some remains of such traditions. See Hottinger, p. 314.

Milton shows his usual accuracy and learning in describing this event, as connected with Ninrond and his ambition:

“One shall rise
Of proud ambitious heart; who, not content
With fair equality, fraternal state,
Will arrogate dominion undeav'd,
Over his brethren, and quite disposse
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 unique name, which, by his own say'd,
Before the Lord; as in spite of Heaven,
Or from Heaven chining second sovranity;
And from rebellion shall derive his name,
Thought of rebellion others he acquire;
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 glutinous gourge
Bolls 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 yest, far dispersed
In every land, and every tongue, beyond their memory be lost;
Regardless whether good or evil fame.”

Milton, Par. Lost xii. 23.

— let us make us a name, lest we be scattered] Their conclusion 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 have some remnant of their power, and would be behind them. But his present position is authorized by the translation of the Sept. here, and the Vulg. “antequam dividamur.”

There seems to be something of impious, as well as of poetical and visionary, 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” (Ps. xlviii. 10). “Some put their trust in chariots, and see 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 Him; sing unto the Name of the Lord; let the Name of the Lord be praised upon the heavens, as upon a horse: praise Him in His NAME JXII, and rejoice before Him. He is the God that maketh men to be of one mind in an house (or rather, “that setteth the sanctuary in pillars’ in their hearts, and make rebellions dwell in a dry land”) (c. 6); the ungodly blaspheme the NAME,” i.e. of the Lord (see Lev. xxvii. 11).

The NAME signifies the Lord God in all His attributes (cp. on Exod. vi. 3); and in the Jewish Testament, “the NAME” expresses that NAME as revealed in Christ. See Acts iv. 13, James ii. 7, John 7. Cep. 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 earth; but this Name did not settle there. 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 some, on the part of Ninrond, and the family of Ham, a contemptuous disdain of the holier race of Shem.

They desire to make themselves a name; they build a City and a Tower; but God laugheth 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 Omnimonent (Justin Martyr c. Trypho. § 127); but by such sentences as these, in which the Holy Spirit concedes to man’s weakness, He teaches us that God does not withdraw without explanation (Chrys., Philo; see above, i. 9–19; and cp. Mejch ii. 3, children of men] Literally, the sons of Adam; they who are more earthy vessels, magnifying themselves against Jahovan,—the Everlasting Author of Life,—the Lord of heaven and earth. The expression, “the sons of Adam,” is confirmed 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 for is awn, union, from aman, to bind together. Is the Greek οἰνος, ònous, and hóios 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 Whitsuntide, Jerovax hère 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 reconciling 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 refused from the Father the gift of the Holy Ghost, that “the Lord our God might dwell among them” (Ps. lixii. 18). Eph. iv. 8; cp. see notes on Acts ii. 4–6; and the intervention of all the Persons of the Ever-Blessed
Confusion of tongues.

GENESIS XI. 8, 9.

Babel.

They confounded their language, that they may not understand one another's speech. 8 So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city. 9 Therefore is the name of it called Babel; because the Lord did confound the language of all the earth.
The Lord scattered them.  

GENESIS XI. 10–13. The generations of Shem, the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

10 These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad five hundred years after the flood: 11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. 12 And Arphaxad lived five and thirty years, 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: How different was the visitation at Pentecost from that at Babel! At Jerusalem the concurrent 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 concurrent streams of Nations flowed back from Zion, with obbing 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.

16. These are the generations of Shem] The sacred Writer returns to the main scope of the history, the record of the choose seed, after the parenthetical explanation of the cause of the diversity of languages, and the dispersion of the human race; and resumed the history of the race of Shem, on which he had entered in the preceding chapter (v. 31–34), 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.

<table>
<thead>
<tr>
<th>Years before birth of son</th>
<th>Years before birth of son</th>
<th>Rest of life</th>
<th>Extent of whole life</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Shem</td>
<td>100</td>
<td>500</td>
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<tr>
<td>2. Arphaxad</td>
<td>35</td>
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<td>3. (Kain)</td>
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<td>4. Salah</td>
<td>30</td>
<td>305</td>
<td>433</td>
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<td>5. Eber</td>
<td>34</td>
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<td>6. Peleg</td>
<td>20</td>
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<td>7. Reu</td>
<td>32</td>
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<td>8. Serug</td>
<td>20</td>
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<td>9. Nahor</td>
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<td>10. Shemur</td>
<td>31</td>
<td>100</td>
<td>231</td>
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<td>11. Abram</td>
<td>71</td>
<td>100</td>
<td>131</td>
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— 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 200th 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. 4–20; 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. 1. 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, Theophrastus Antigonus, 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. 152, 117 ff., cp. Loew, Arther Hebrew, pp. 270, 405.
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 "Peleg": 17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. 18 And Peleg lived thirty years, and begat Reu: 19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. 20 And Reu lived two and thirty years, and begat Serug: 21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. 22 And Serug lived thirty years, and begat Nahor: 23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. 24 And Nahor lived nine and twenty years, and begat Terah: 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 begat Abram, Nahor, and Haran.

Also, in the Greek genealogy of St. Luke, where Cain is inserted, there is a perfect number of names between God and Jesus,—the number seventy-seven; and thus as seventy and sevenfold has been explained in 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 name being left 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 genealogy in like manner, it seems as if by omission a symmetry was produced, to which the Evangelist himself calls attention, saying that the generations from Abraham to David were fourteen (two sccens), and from David to the carrying away to Babylon fourteen, and that to Christ four thousand generations, making forty-two altogether, or six sccens (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, insomuch as it is not a natural generation with which the Gospel had to do, but spiritual regeneration; and insomuch 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 outcasts from God, are brought nigh to God, and are reconciled to Him in His dear son (see Eph. ii. 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 a Golden chain in Christ, God and Man, and by His Cross (John xii. 32). The names inclusive, between Belthaf 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. The next is the 26. of the Hebrews (Genesis). The proper meaning of the word is the region on the other side (vopas). Hence some derive the name Hebron from the fact that Abraham came from beyond the river Euphrates (Cherem, Hosea 32; Theodoret, Qu. 16; see on xiv. 12). 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. Now that Abram was the firstborn; but he placed here first on account of his spiritual preeminency. See S. Chrys., Hom. 31; S. Aug., Quast. 25; Theodoret. 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 (xl. 10—20). 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 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.

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 (v. 20). But it is said here (v. 32), that "the days of Terah were 205 years, and he died in Haran." The falsehood 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. 53), for informing us, by the record he gives of Abram's age, that though Abram is placed first here (v. 20), 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. 91; and cp. 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 years old when he begat Abram, insomuch 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 Abram 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 ninetieth years of age.
Abraham himself had six children by Keturah after he was one hundred and thirty-seven years of age (Gen. xxvii. 1, 2; cp. Chrys. Hom. 31; and Lyraeus, Caelianus, Bosserius, Celsius, J. Vossius, Buxtorf; in Pfeiffer, Dublin, p. 49; and Rob, Wilson Evans, Script. Biog. i. p. 53).

28. Haran death of their father; here is the first instance expressly recorded of a son dying a natural death before his father. Terah appears to have declined to falsify worship (S. Ephiphan. Antiq.). We know informatively that Lamech also died before Methuselah.

29. [Ur of the Chaldees] Called Camarina by Eusebius, Prep. Evang. i. 17, which Professor Lee supposes to mean a city of Priests, from caamar, the Chaldean for Priest; and he thinks that it was called Ur from the worship of the Ur (in that city); and the Rabbin says that Abraham resided those who required him to worship it there, and that his father's idols: cp. Judith v. 7, 8, Joseph. A. i. 7; Dr. Herford, Bibl. Orient. pp. 12–10; Korp. vi. 74–82; Hottinger, Hist. p. 50; Buxtorf, in the Jona, ed. Antwerp here. Ramilusius supposed that Camarina means city of the moon, and that it is the modern Warden; Delitzsch (p. 326) supposes that it was further to the north. Mialon (Philosophy, pp. 79–87) inclines to the opinion that it was at Edessa.

30. Sarah. Daughter of Abraham's father, but not of his mother (Gen. xx. 12); which Josephus and some of the Rabbin have interpreted to mean that she was the grand-child of Terah, and the same as Isaac, J. Jerome, Quast. Heb.; and so Bishop Patrick; and so Dr. Waterland, Scrip. Vind. p. 47.

It is certainly remarkable that Sarah is not called Terah's daughter (cp. Gen. xx. 12), his daughter-in-law, as was written to his son. Some suppose that Isaac was her heathen name, and that after her conversion she was called Sarai (Hyde, Witsius, Kitto, p. 181; see also below, xix. 31).

31. [the name of Nahor's wife, Milcah] The daughter of Nahor, Abraham's brother, and the mother of the twin grandsons. This translation of the name of Nahor's name. I say, and that it is the modern Warden; Delitzsch (p. 326) supposes that it was further to the north. Mialon (Philosophy, pp. 79–87) inclines to the opinion that it was at Edessa.

32. [Terah took Abram his son] Terah's migration is contrasted with Abram's. The migration of Terah, who seems to have left his served lists (Isa. xxvi. 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. xi. 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 the land of the Chaldees, to give thee this land." Cp. Josh. xxiv. 3. Numb. ix. 7; and so Aben Ezra. Cp. the learned remarks of the See, S. G. Malau, "Philosophy or Truth," p. 89.

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 (see xxii. 22), and at the end of the note.

Chaldees. Chaldeus, who are supposed by some to be from Chessed, 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 Chessed (see xxii. 22, and at the end of the note).

The migration of people and nations by anticipation is common to all histories; indeed, it is rendered necessary by the circumstances of the case. The renderers of histories cannot otherwise have clear ideas of the facts recorded in them. Millos, in the Paradise Lost, xii. 141, where Michael is describing Abraham's migration, says,

"Things by their names I call, though yet un-named;"

and so Virgil, Ec. vi. 777, "Hace tunc nomina curte, nume sunt sine nomine tenebris;"

and he says that Eneas (i. 2)

"Italiano, fato profugus, Lavinia usa vitam;"

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 Chaldeans from Cush, the son of Ham. They dwelt on the N.W. of the Euphrates: cp. Strabo, xvi. 733; Plin., vi. 50; 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; xviii. 4; Jer. xxvi. 4. Ezek. xxii. 15.

—came unto Haran] Corvus, on the river Balissus, twenty miles south-east of Edessa, afterwards famous for the defeat of Crassus by the Parthians, n.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 in Arabia; see xxiv. 10; xxix. 10. Perhaps they were induced by the example of Abraham to leave Ur. S. Aug. de Civ. Dixi 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 Millos, P. L. xii. 130, 131. This may be contrasted with that other topographical mistake in the Paradise Regained (vv. 250–259), where he puts Lycus within the walls of Athens.

Ch. XII.] Here begins the third Parasha, 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. xxi. 27–xii. 16, "Who raised up the righteous man from the East, called him to his foot?" (xlii. 2). "Thus, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friend!" (xlii. 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: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; 3 and thou shalt be a blessing: 4 And I will bless them that bless thee, and curse him that curseth thee: 5 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 seven 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 all the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the oak of Moreh. And the oak was called El-marc-chaim, which is beside Shechem. 7 And he builded there an altar unto the Lord, who had appeared unto him. 8 And he removed from thence unto the hill country that is south of Bethel, and took unto him a vessel of earth, and made there an altar unto the Lord; and he called upon the name of the Lord. 9 And Abram journeyed thence southward, and came unto the平原 of Mamre unto the south of Sodom.

The Lord calls Abram.

GENESIS XII. 2—6. Abram comes to Sichem.

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 shall be blessed"? 1

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 the heathen, being 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 dispersed to the ends 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 root of which all the families of the earth are made, in the "land of promise," "Ur of the Chaldees" (see below, Preliminary Note to Acts vii. 2).

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 the Jews alone. He pointed out 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 he tells us that he was the father of the faithful, and the root of which all the families of the earth are made. But to this call, he always paid the greatest respect. When he left Ur of the Chaldees, he had the companionhip 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 where he had not been obedient to God. And the call was made upon him in Haran, where all the families of the earth shall be blessed.

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, is full of instructive lesson: Basil. Pech. Dubia, p. 46. S. Augustine (c. Faust. xii. 25) regards Abraham, leaving his own kindred to become the father of many Nations, as a type of Christ Himself, forsoaking His kindred, neglecting the comfort of 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.

— the kindred! Nahor and others (except Lot) who had left Chalda, and settled in Mesopotamia, where their abode was called Nahor's city (Gen. xxv. 20; and xxiv. 10—15), which was near Haran (Gen. xxvii. 3—10; cp. Gen. xxiv. 4). The Chaldeans the Hebrews have been prohibited by none to have derived their name Chasidim from Census, the son of Nahor (xix. 22); see above, xi. 31.

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; (cp. Rom. ix. 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 Gen. iii. 16, 20, 25; 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 xvii. 8; S. Chrys., Hom. 31.

4. in thee shall all families of the earth be blessed! The Fathers use this text as a confirmation of the Eutychian heresy, which asserted that in Christ the human nature was absorbed into the divine, and that therefore Christ could not be the same nature as Abraham. But here it is said that in thee, Abraham, in me, all nations shall be blessed, which is not the same as saying that Christ must have a real humanity (Leo Mil. Epist. 24; ad Flavian. c. 2; Theodoret, Harret. Fab. iv. 13; and Inconfus. Dial. 2).

5. seventy and five years old! Just one hundred years after this. Abram 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; xvi. 7). Isaac lost his father when he was at the same age as Abraham was at the death of his father.

6. the souls that they had gotten in Haran! Not only gotten as secular property for themselves, but (as the Targum of Oseleos expresses it, and the Targum of Jerusalem, and so the Vulgate Sahomos Jarchi) "had made obedient to him the substance 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; cp. xiv. 14), and that he was commended 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) Consider the son of Haran, the name of whom was blessed by God for his reverence to Noah (xv. 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).
plain of Moreh. 'And the Canaanite was then in the land. 7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there built he an altar unto the Lord, who appeared unto him.

And he removed from thence unto a mount of Bethel, and there built he an altar unto the Lord.
Bethel and Hai.  

GENESIS XII. 9—15.  

Abram goes to Egypt. 

pitched his tent, having Bethel on the west, and Hai on the east: and there he built an altar unto the Lord, and * called upon the name of the Lord. 

9 And Abram journeyed, † going on still toward the south. 

10 And there was 'a famine in the land: and Abram * went down into Egypt to sojourn there; for the famine was ' grievous 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 a fair woman to look upon: 12 Therefore it shall come to pass, when we are gone into Egypt, that they shall say, This is his wife: and they ' will kill me, but they will save thee alive. 

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. 

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians * beheld the woman that she was very fair. 15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was 

by anticipation; it was now called Lou (xxviii. 19). It was afterward, for a time, the resting-place of the Ark, and chosen by Jeroboam for a sanctuary for his idolatrous worship (cp. 2 Kings xiii. 16; 1 Kings xviii. x. 9; xvii. 10). It is twelve miles north of Jerusalem (Jerome), and is now called Bethin. See Robinson, B. R. ii. 125—130. — his tent! He had left his house at Haran, and now dwelt "in tents," as he had done before (Gen. xi. 31). The tents were his for God (cp. 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 pilgrimage upon earth: while he is in this world, he is absent from his home, and yet never an exile, for his God is in heaven. Whose is the earth, and the fulness thereof (S. Cyprian, S. Aug.). — on the west! Literally, sea-word; and so Sept. Moses puts himself in Abram's place, and writes from his point of view. — in the land of Chup (vii. 9), now called Ek-tel (the heap). See on Josh. viii. 29, and on Josh. vii. 9. — called upon the name of the Lord! Like a true son of Seth (see above, iv. 20); 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. 25), and set an example to all nations who desire to be his children and to inherit his blessing. 

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. 12. 13; cp. S. Chrys. Hom. 59. Aug. Qu. 48. For examples of women retaining their beauty to an advanced age, see Killo, p. 183. Sarah had not been worn by the pains of child-bearing and the cares of children. 

12. Notorious for their licentiousness. S. Ambrose de Abr. i. 1. 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 she had caused much trouble. Sarah 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 it was wrong, 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. 1), 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 Manicheans charged Abram with cowardice and prevarication in his conduct on this occasion, and on another; see Augustine c. Faust. xxii. c. 33; de Civ. Del xi vi. 19; de octo De deut. quest., qu. 7; and S. Ambrose de Abraham, i. 2. and ep. Waterland, Scripture Vind. pp. 46—51, in answer to Tindal. 

It may perhaps seem, that Abram by saying that Sarah 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 for special revelations. 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 (Theoc. l. i. 130). The "double marriage," says Juvencius Encom. conju. (Virg. Æna. 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 disregarding 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 Abram, and he had to depend on the law of Conscience, and 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 more heinous, since the Invention of Him Who is the Truth, and Who has taught us as 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 v. 18. Rev. xxii. 8, 16. 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." (Kest). 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 sin, hypocrisy, falsehood abounds, we have reason 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 taught to Pharaoh how to discern the true from the false, and in the end of this chapter (that is, save 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
Plagues on Pharaoh.


"taken into Pharaoh’s house. But he entertained Abram well for her sake: and he had sheep, and oxen, and he assed, and menservants, and maidservants, and she asses, and camels. And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram’s wife. And Pharaoh called Abram, and said, ‘What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?’ For I might have taken her to myself; so I might have taken her to myself; now therefore behold thy wife, take her, and go thy way.”

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, into the south. 2 And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

And Lot also, which went with Abram, had flocks, and herds, and tents. And 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. And there was a strife between the herdmen of Abram’s cattle, and the herdmen of Lot’s cattle: and the Canaanite and the Perizzite dwelled then in the land.

And Abram said unto Lot, ‘Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: 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 ono, 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. Ec. ix. 18.

16. camels] No horses are mentioned, although the glory of Egypt; but of little use to Abraham in his pilgrimages, a proof of historical accuracy. On the Camels of Egypt, see Lepsius in Delitzs, 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 to myself: didst thou not take her to yourself?—behind thy wife: These narratives of the divine interferences, 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 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.

Cn. XIII. 2, Abram went up out of Egypt...very rich (literally, weighing) 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 Exoduses from Egypt into Canaan, and it was a prefiguration of theirs: cp. Exod. xii. 35. 38.

5. on his journeys] Literally, according to his breakings up, i.e. of his tent; the noun is derived from nasa, to break up a tent, to remove. Cp. xliii. 3. xx. 1. Exod. xii. 37. Gen. 505. — Beth el] ch. xxii. 7—9.

3. called on the name of the Lord] In thankful adoration of Him Who had preserved him and Sarai in Egypt, and had given him the land of Canaan. He thus proved that he had not swerved from the worship of the true God, although he had been among the idols of Egypt. There 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 seomn 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 preadapted to the circumstances and necessities of all the Israel of God? Is there not here a silent proof of its Genius 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 Gen. p. 680), signify the pagan, or villagers. The Perizzites are mentioned in other places of Scripture, as dispersed through Canaan, and occupying the mountains and forest plains (cp. Gen. xvi. 3; xvii. 15. Judg. i. 4, 5, and they are coupled here with the Cannanites 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. Let there be no strife...I will tear the land] 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. 29—33), and whom he courageously rescued from the dangers to which he had exposed himself (xiv. 16), see S. Ambrose de Abraham. ii. 6.
And Lot lifted up his eyes, and behold all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, "even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. 

And Abram dwelled in the land of Canaan; and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, I will give it thee, and thy seed after thee for an everlasting possession.

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

And it came to pass in the days of Amraphel king of Shinar, Arioch, 

10. the plain of Jordan] Or, rather, the country around it, literally, in a circle, Heb. cecabar, a word connected with κανών and cirsus: see xii. 17. The Septuagint correctly renders the words by περίχωρον τοῦ Γαρμάδου, which phrase St. Matthew and St. John adopt in their Gospels. Matt. iii. 5, "the region round about Jordan." Cp. Luke iii. 3.

11. as the garden of the Lord] Watered by four streams (ii. 10); a repetition of the error of some, that Paradise was a natural idea, a word. 

— like the land of Egypt] Watered by the Nile, and by canals from it, and by machines. Deut. xl. 11. 

— as thou comest unto Zoar] The city afterwards so called, formerly named Zoar, was only the name of what was afterwards the Dead Sea. See xiv. 2; xix. 20. 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.


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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 Ath. 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; had he remained for ever more the servant, because he was now left without human help, and he therefore now receives a renewed and larger assurance of divine blessing (v. 14—17).

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. "Quaen tarn in sæculum promitterit, non simpliciter nocebit perpertuas, sed quæmum acceperit in Christo" (Calvins). 

16. the dust of the earth] Observe the progress in God's promise here. He was to be as the dust of the earth: in xix. 5 it is to be as the stars of heaven.

17. unto thee] In Christ: see v. 15; and xii. 3. Here is a recapitulation of Judaism. It cannot be said in a literal sense that Canaan has been given for ever more the servant, because he was now left without human help, and he therefore now receives a renewed and larger assurance of divine blessing (v. 14—17).

18. dwelt] Heb. gezabeh; settled down, made it the central point of his subsequent abode in Canaan. 

plain of Mamre] Rather, the terebinthas of Mamre; or, as some suppose, the terebinth grove (see xii. 6), called from Mamre, the Amorite (xiv. 13, 24). Some ancient interpreters (Philos, S. Jerome de Num. Hebr.) were of opinion that this place derived its name from the word ribbon, 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" (xxv. 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. xi. 1; v. 5) see Sp. Pearson on the Creus. vil. xxxvi. 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, xiii. 19; and xlix. 30; and l. 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 xii. 22; xxxv. 7, 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 by it Arba the Anakite, after tile 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, Anth. ii. 190; and Keil here.

Now it afterwards became a priestly and royal city. Josh. xxx. 1; 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 (xvii. 1); there he buried his wife Sarah, and the children of his body, Isaac and Ishmael; and there he chose for the sepulchre of his wife the sepulchre of Machpelah, for Sarah and for himself; there Isaac and Jacob, Rebekah and Sarah were buried (xviii. 3; xix. 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 teraphim-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 Delitash, p. 305; and Porter in Smith's Dict. of the Bible, 471; Stanley, Sermons preached in the Holy Land, 1863; Travels, 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 (v. 2). Babylonia, the southern part of Mesopotamia, was here called Shinar, or Sin, and distinguished from Assyria, or Asshur.

—Arioch] A Babylonish name (Dan. iv. 14); it seems to mean lion-like (Genevius).
king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; 
2 That these made war with Bera king of Sodom, and with Birsha king of 
Gomorrha, Shimab king of Admah, and Shemeber king of Zeboim, and 
the king of Bela, which is Zoor. 3 All these were joined together in the vale 
of Siddim, which is the salt sea. 4 Twelve years they served Chedorlaomer, 
and in the thirteenth year they rebelled. 5 And in the fourteenth year came 
Chedorlaomer, and the kings that were with him, and smote the Rephaims 
in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in [Shaveh 
Kiriathaim, 6 And the Horites in their mount Seir, unto El-paran, which is 
by the wilderness. 7 And they returned, and came to En-mishpat, which is 

Asheroth 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 Moabites. 1 Macc. v. 42. 2 Macc. xii. 26: cp. Joseph. Anti. xii. 8, 4, and is supposed by some to have been at Tell- 
Ashteroth, two hours and a half from Nowah, and about two hours from the ancient Edrei.

— Zuzims Between Arnon and Jablok. They were called Zemanim by the Ammonites (Deut. iii. 20, 21), Zemanim by the Ammon, in the time of Kiriatisham, and Shaveh (v. 17), in the district afterwards assigned to Reuben (cp. Deut. ii. 9. Num. xxxii. 3, Josh. xii. 10, 4). Jerome says that it was called Kariatha in his time, about ten miles north of Medeba. More recent writers place it nearer to Medeba (Keil).

6. Horites Literally, the inhabitants of caves: from ehor, a cave, whence Mount Hor had its name. They dwelt in the fastnesses and clefts of the mountains of Seir or Edom on the south. — 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 (Debähit) 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 Beer-sheba: cp. xxii. 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-barnim. From it Moses afterwards sent spies to treat with the king of Edom and to explore Canaan (Josh. xii. 14). The fountain is supposed to be that still called Kades, in the east of the highest part of Jebel Halat. It is thus described by the Rev. J. Rawlinson, in the Rev. George Williams's Holy City, i. p. 467—

The fountain is En-mishpat. "I must confess, you see, the locality of Kades, or Kades, as it is called. I shall therefore first of all describe its position, and then adduce my proofs for its identity with ancient Kadesh-barnim. The waters of Kades, called Ata Kades, lie to the north, the highest part of Jebel Halat, towards its northern extremity, about twelve miles (or four hours and a half by camel) to the e. s. m. of Moabian. I think it must be something like south from Khaled. But to the proof. (1) Its name Kades, or Kades (pronounced in English Kedisse, or Kedessah) 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 Kāf, and giving the a a sound somewhat resembling a short a. (2) The locality corresponds with, or fills in the lig of the southern boundary of the Promised Land (Josh. xiv. 1, 8), from the southern extremity of the Dead Sea, by Sefoas or Ma'lak El-Akrabib, the Wady el Murra, and the Wady el Arabah, or the river of Egypt. 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 Aderel and Asirim, sometimes called Aderel and Asirim, of the Promised Land, lie west of Kades, and Wady el Arabah, or river of Egypt, succeeds in the same line. (1) It lies east of Jebel el Halat, or Mount Halak, mentioned somewhere by Jeremiah (Jerem. xi. 10) as the extremity of the desert of Egypt. (2) It corresponds also with the order in which the places of the border are mentioned. 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leads to this place all the way from Sinan, and the distance is about five days of draymatory 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 Wadiels leads from Kades to Mount Her (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 Kades, and some very grand ones to the south, called Hebel Kades, ‘the wilderness of Kades’; the rock, the water, and the grand space for encompassed which lies to the south-west of it, a large rectangular plain about nine by five, or ten by six, and this opening to the west into the still more extensive plain of Pura.’

Another site has been suggested as more probable in Dr. Smith’s Dict., art. “Kades.” Schwartz places Kades at the junction of Wady Geysam and Wady Birets, about forty miles south of Gaza. The Saranc Version, Okeblos, and Xorg. xemus, render Kades by Bekbas, which is now named after this place for Petra (see Delitzsch, p. 379); and this rather favours the opinions of Robinson and Ranmer, who place Kades at Ain el Willah and Ain el Hash. Mr. Wilton (Nebgh, p. 7) agrees with Bowlands; and this opinion seems most probable.

It has been supposed by some, that the name En-mishkip is here introduced by anticipation, and that the place was called Kades because Israel had escaped from God judged for murmuring against Moses (S. Jerome, Quest. Hrb.), and because He there judged Moses himself for speaking unadvisedly with his lips (Ps. cxvii. 10), and Kades (holy), because the Lord said He would be sanctified upon those who murmured and swore; when it was also called Meribah Kades, in the wilderness of Zin, where Miriam died. See Num. xx. 11—13; xxvii. 14. Deut. xxxii. 51: cp. Wine, R. W. B. p. 611.

—Hazeamon] A city famed for the cultivation,—literally, the pruning,—of the palm (tamar); afterwards called Engedel, on the west of the Dead Sea (2 Chron. xx. 2. Cant. i. 11), in the wilderness of Judah, where the Jordan is absorbed in the Dead Sea (S. Jerome); perhaps at the site of Aim-Dabbii, in the centre of the western shore of the Dead Sea.

8. vale of Sidon] Now covered by the waters of the Dead Sea; see v. 3.

10. slakepits] Pits of bitumen or asphalt (see xi. 9), whence the Dead Sea has derived its name, “Lucas Asphaltites” (Joseph., Antit. i. 9). Probably the king of Sidon and his allies hoped to draw the invaders into them, but they were driven into the sea by God’s terrible judgment on them.

Here was a divine warning to the kings of Sidon and Gomorrh; and this discipline of suffering seems to have been mercifully designed by God to call them to repentance, and to let them know that fearful doom which they soon afterwards incurred by continuing in their wicked course. This wonderful rescue by Abraham ought also to have led them to acknowledge his God to be the Lord.

12. Lot—his father was in Sodom] And therefore punished. Abraham rescued his nephew, nephew’s wife, and the two daughter-in-law’s of the king, 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 He who delivered Abraham’s nephew, Lot, would do the same for Abram’s nephew, his son.

The record of this victory achieved by Abraham “The Hebrew” over the 318 servants of four ungodly 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 He who delivered Abraham’s nephew, Lot, would do the same for Abram’s nephew, his son.

The Children’s Fathers saw no defect in the record; and they showed it in the way the children were trained to the Lord, who preserved them from the delinquency of the kings of Sodom and Gomorrh, lot was innocent, and was unjustly carried away: cp. below, v. 23. Heathen historians seem to have preserved some traditions of this sort; see on Gen. xx. 17.

—his trained servants] Tried, proved; from root chanah, literally to make narrow, so as to put into the mouth, to give to be tasted; hence to imbue, to instruct; (Genes., p. 292); whence is derived the name Enoch or Chonah, 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 the Lord had trained them in spiritual things, and in the service of God, as well as in fidelity to himself; see above, xliv. 15; and below, xv. 2; and xviii. 19, where God gives this testimony of Abraham’s part one of recovery, and of instruction. Whatever might have been the delinquency of the kings of Sodom and Gomorrh, Lot was innocent, and was unjustly carried away: cp. below, v. 23. Heathen historians seem to have preserved some traditions of this sort; see on Genes. xx. 17.

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—his] his son.

—his son] Abraham’s son.
And he divided himself against them, he and his servants, by night, and spote them, and pursued them until to Hobaah, which is on the left hand of Damasenes. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king’s dale.

And 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 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 ΤΙΗ, the first letter being the figure of the Cross; the other two being the two first letters of Jordan, 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 First Council of Nicaea, A.D. 325, and fixing the day of the birth of the Flesh, 2B. I. 1, which says, “Trenteni decem et octo Sacerdotum sanctissimae Abraham electi judici, consonant filiæ virtute vices vetut, tueant, toto orbæ subiectis, exultent, ut nihil videtur esse divinum, quod codem numero in consilio filiæ habeccus oraculum, quæ in historia pietatis excupiam.”

unto Dan] Probably one of the sources of Jordan, Josephus, Ant. I. 10. 1; and xv. 13; cp. Jerome, who says he is his name from here, “Dan unus e familibus est Jordanis; alter vocatur Jordanis, et talis in vico situs est Dan, et nomen e ubicumque in Joseph, in Numb. xxvi. 32, no Ezech.”

and so Rievetus, Poreus, Juet, and Minteret. Though modern expositors, since Relland, are generally agreed in deriving the name Dan from the verb dun, dun, “to descend, to sit,” the same as “to descend, to sit,” the same as the Hebrew word in the phrase, “an empire of Dan,” of the Egyptian priestly family, and the Jewish historian, and of S. Jerome, is not lightly to be set aside, and is not inconsistent with the other, for gor and gorod 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 xli. 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. xvii. 29).

Keil says that the name Dan here mentioned cannot have been (as some suppose) the same as Laish, in the valley of Bethel—(Judg. xvii. 28. Josh. xix. 47)—for Laish was in Tell el Kady, which does not lie on either of the two roads leading from the vale of Sibion to Damascus. The Dan mentioned is probably, he thinks, the same as that in Deut. xxxiv. 1, and as Dan Juan, in 2 Sam. xxiv. 6, which belonged to Gibeon, which was Horeb, or “High mountain,” “to the south of Chanaan;” and as Dan limitus, in Judges, ii. 193; Haemneric, Einbeit, p. 256; and Kelitch here; and Solomon, 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 there 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 is not set but by those 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 Cannan till after the death of Moses; and, therefore, a forger, putting forth a work in the name of Moses, and never would 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 Damasenes] i.e. to the north of it. The spectator is supposed to look eastward.

17. at the valley of Shaveh] Supposed to be the same as the king’s dale, on the north of Jerusalem, mentioned in 2 Sam. xvii. 19; but this is doubtful (cp. Joseph, Ant. vii. 10. 3).

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 of heaven and earth:

13. and 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 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 some have supposed (cp. Gen. x. 22; 11. 10; 31. 33; 49. 24; 33. 20; 37. 27; 44. 15; 45. 24; 49. 26; 51. 26; 52. 34; 53. 21; 55. 25; 57. 24, 25). 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 some have supposed (cp. Gen. x. 22; 11. 10; 31. 33; 49. 24; 33. 20; 37. 27; 44. 15; 45. 24; 49. 26; 51. 26; 52. 34; 53. 21; 55. 25; 57. 24, 25). 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 some have supposed (cp. Gen. x. 22; 11. 10; 31. 33; 49. 24; 33. 20; 37. 27; 44. 15; 45. 24; 49. 26; 51. 26; 52. 34; 53. 21; 55. 25; 57. 24, 25). 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 some have supposed (cp. Gen. x. 22; 11. 10; 31. 33; 49. 24; 33. 20; 37. 27; 44. 15; 45. 24; 49. 26; 51. 26; 52. 34; 53. 21; 55. 25; 57. 24, 25).
Abraham gives tithes

GENESIS XIV. 20–24. XV. 1, 2. to Melchizedek.

20 And 

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 have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, 

23 That 

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

XV. 1. After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. 

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless?

adverted to that point? (See the notes on Heb. vii. 1.) There is no need to be in favour of the opinion that Salem was near Shechem (see note on Heb. vii. 1; and cp. above, on xii. 6.) and *Epulonea* (in *Euseb., Prep. Evang. ix. 17*) asserts that Melchizedek met Abraham near *Agerpatris,* i.e. Mount Gerizim, close to Shechem.

But the question never has been, and perhaps never will be, determined with certainty (cp. Malraux, 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 hidden bread and in the cup of blessing 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 consecration of the earthly bread and wine. Some have even maintained that He is there still, and that the consistory is the church. Some have said that He is everywhere, and that whatever place is consecrated by prayer, that is “peace to all His faithful soldiers after the conflicts of this life” (John xiv. 27; xvi. 33. Acts x. 36). He was Abraham before Abraham was circumcised (see *Tertullian* c. Jud. 3), and so the Lord 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 the righteous government of His Church, the *Son of Righteousness,* the Smyrna of *Revelation,* as well as the Hope of all the faithful and patient and faithful children of Abraham in the Holy Ethiopia.

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* says), but being mentioned together with his Priesthood they had doubtless a sacramental character. Bread and wine represent the fruits of the earth, and are the connection for a spiritual food, but which 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 servitude” of the promised land (Deut. xxxii. 40). It 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 consecrating to them 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 vii. pp. 207–303; cp. Clem. Alex., Strom. iv. p. 682; S. Cyprian, Epist. 68; & c. *Heresies,* Hom. in Gen. Melchud. Demonstr. Evang. v. 3; S. Augustine de Civ. Dei xvii. 22; and de Divers. Quest. 61; Theodoret, Quest. 64, in Ps. cx.; S. Jerome, Quest. Heb. p. 520; and ad Marc. p. 547; S. Augustin. *Horn. xxvi.* to the Latin authorities for this opinion in *Pfeiffer, Dublin,* p. 53; *Waterland, Distinctions of Sacrifice,* xiii.; 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, meteo, migges (hath delivered), and *etereiko* (these 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 Abram, the progeny of Abram (see Heb. vii. 2. 4–7); and thus declared the duty of all true ministers to do honour to Christ in His Ministers, and to show their thankfulness to Him as the Possessor of Heaven and Earth (cp. Matt. xxi. 6); cp. *Mark* xii. 31), and in *Delitzsch,* p. 359.

21. unto the Lord (Jehovah), the most high God, the possessor of heaven and earth] By adopting the words of Melchizedek (v. 19, 20). Abraham declares his communion with the heavenly Priesthood, which the Lord of the Most High God is the Most High God, possessor of heaven and earth. The word kouch, possessor, is more expressive than lord, or oakh; it includes the notion both of *khera* and *kherith.*

22. unto the Lord] “I will not say (the) word which May God punish me if—” See 2 Sam. iii. 35; Mark vii. 11. Heb. i. 11. Thus Abraham took care to give no countenance to war for the sake of personal aggrandizement (see v. 14), perhaps also he would receive none of those who were polluted by sin. cp. Josh. vii. 1. xxi. 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 meritorious 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.

Ch. 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 prophecy 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.] We have already referred to the introduction of announcements of Christ. “Fear not, daughter of Zion; behold, thy King cometh” (John xii. 5). “Fear not” is said to Zacharias (Luke i. 13); to Mary (Luke i. 26); 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.

Therefore love Me for My own sake; love My gifts for My sake, and not for their
A son is promised to Abram. **Genesis xv. 3—6.** Abram justified by faith.

childless, and the steward of my house is this Eliezer of Damascus? 5 And Abram said, Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir. 6 And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 7 And he brought him forth abroad, and said, Look now unto heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 8 And he believed in the Lord; and he counted it to him for righteousness.

sake. Some render this text, And thy reward (is) exceeding great (Delitzsch). But the other translation seems preferable.

2. Lord Gon. Adoni Johovah. Abraham here joins the two titles of God, which Describe his sovereignty and love. If then art Almighty and gracious, wherein am I what I am? Adoni is a word of a plural form, a "pluralia excellentia" (Gesen. p. 12); the word is said by some to be derived from dun (Gesen. 153), to rule or to judge (p. 14), and from it is formed "Aboras, Adonis, the lord of the Phenicians; and the substantive adon, adona, adone, adones, corresponds to our Greek word dominus (Dammesek).

The faith of Abraham was a firm faith, a faith of integrity, a faith of perseverance. He believed God to be able to perform all things. He believed God to be able to do what he had promised to him. He believed God was able to perform his promise to him. He believed God was able to make him the father of nations.

The faith of Abraham was a faith of hope. It was a faith that believed God was able to do great things. It was a faith that believed God was able to bring about the promise. It was a faith that believed God was able to give him a son.

The faith of Abraham was a faith of love. It was a faith that believed God was able to give him a son. It was a faith that believed God was able to give him a son to love and to care for. It was a faith that believed God was able to give him a son to love and to care for in a way that he could not do it for himself.
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 promises, that produced unqualified obedience to His command and was reckoned to him for righteousness; see below. Introd. to Romans, pp. 190. 205. 205; and to the Epistle of St. James, pp. 1–3.

2. brought thee out of Egypt. See on xii. 1.

3. Lord God. Adonai Jehovah; see n. 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 (Matt. xxi. 34).

4. Take me (i.e. for me) an heifer. The animals here mentioned are three; and are all the clean animals afterwards allowed for sacrifices under the Law; cp. above, v. 2; vili. 20. Lev. xxvii. 26; Num. vi. 19. John Arch. § 376. Bahr, Symbolik, ii. 236. 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 a number three, which is the first of numbers that has "beginning, middle, and end" (Theo. Symm., p. 157), seems to be specially symbolical of Him "Who is, and was, and is to come," Rev. xvi. 7. There was a number three; and the number three especially symbolizes the Divine Nature, and its attributes, and its claims upon man's homage and worship: cp. Bahr, Symbolik, i. 158—159, book i. chap. ii. § 3.

5. And he named the thing Jehovah. See on Num. xii. 26; 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. 60; and S. Chrys., Hom. 66. Proper Aquitan. de Prom. i. 12.

6. The other two represented the faculties of the soul, which are to be offered in sacrifice to God. S. Methodius, Conviv. Virg. Orig. 5.

7. 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 overshadowed 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 yes 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 men, and in Whom all the promises of God are yes and amen (Matt. xii. 40). The other two represented the faculties of the human soul, to be offered in sacrifice to God. S. Methodius, Conviv. Virg. Orig. 5.

8. God promised to Abraham that "all the nations of the earth shall be blessed through his seed" (Gen. xii. 3). This promise was again repeated to Isaac (Gen. xvi. 7—9) and to Jacob (Gen. xxviii. 14). The grapes of righteousness were to issue from this promise. Christ's ministry was marked by the fruits of this promise. The following is a brief summary of the promises of Christ.

9. by sacrifice. n. ch. 12, 1.

10. ch. 11. 28. 31.


15. and when the fowls came down upon the carcasses, Abraham drove them away. And when the sun was going down, a deep sleep fell upon Abraham; and, lo, an horror of great magnitude, Gen. 15:1—21. 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 shall they come out with great substance. 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is 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. S. Matt. xxiv. 21: cp. S. Augustine de Civ. Dei. xvi. 21, on Abraham’s Vision. 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 the chorographical 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 forfader 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 of the 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 from the wicked. Ps. xxxix. 14; I Pet. iii. 11; A. Ambrose of Ab. vi. s. (four hundred years) Cp. Acts vii. 6, where St. Stephen confirms the reading of the text here; and see also Gal. iii. 17, where Paul says that “the Law was given 450 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 450 years mentioned by St. Paul date from the promise, made thirty years before in Haran, of the promise of the seed. (See also Gal. iii. 17; and Dei. Dubia, p. 55; and see the note below, on Exod. xiii. 10). There ought, therefore, to be a pause or break before these words, thus, “afflict them—four hundred years.”

For a statement of the various opinions on the duration of the sojourn in Egypt, see Kolisch, Introduction to Exod. pp. xi.–xvii.; and Delitzsch, pp. 370–372; and the note below, on Exod. xiii. 14.

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 sons 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 state, 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 xv. 15. 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, 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, 39. This question concerning the expropriation of the Canaanites was argued against the Mosaic claims by Ephraimi, Hier. 61; Anicetus, p. 118; cp. S. August. c. Faust. xxii. 73–79; Chrys. Hom. 37; Theodore, Q. 65; and cp. Waterland, Ser. Vind. p. 118. Bp. Sherlock on the Expropriation of the Canaanites; Graves on the Pentateuch, Part iii. Lect. i. pp. 192–193; Hengstenberg, Autli. ii. 471–507; Kolisch, p. 570, and see below, on the Introduction to the Book of Joshua, p. xvii.

"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 drugs thereof, the wicked of the earth shall drink them” (Ps. xxv. 7, 8). “If they will not learn, I will utterly pluck up and destroy that nation, saith the Lord” (Jer. xii. 17. Isa. ix. 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 meant to teach the idea of retribution, and a declaration of the reasons for which the Amorites—by their reprobate enduring 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 God’s approval, or a promise of worldly benefit. It abhors no comparison to what are sometimes called “wars of religion,” or of religious persecution. It was an act of oblation, 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 (Dent. xiii. 20–31). Lev. xvii. 29–30); and it was an example to the nations of the coming world, that 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 entered in with Joshua, peace was offered to all who lived in the limits of Canaan (Dent. xx. 10–18; cp. Josh. ix. 6–15), and therefore all selfish desires of aggression upon 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 come by reason of their neglect to execute God’s command: cp. Dent. 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 the sin, he also was to suffer a like punishment: see Dent. xiii. 6.

Nor ought it to be forgotten, that God uses the expression concerning the Israelites, the seed of Abram, “they shall come back 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, 39. This question concerning the expropriation of the Canaanites was argued against the Mosaic claims by Ephraimi, Hier. 61; Anicetus, p. 118; cp. S. August. c. Faust. xxii. 73–79; Chrys. Hom. 37; Theodore, Q. 65; and cp. Waterland, Ser. Vind. p. 118. Bp. Sherlock on the Expropriation of the Canaanites; Graves on the Pentateuch, Part iii. Lect. i. pp. 192–193; Hengstenberg, Autli. ii. 471–507; Kolisch, p. 570, and see below, on the Introduction to the Book of Joshua, p. xvii.
I. God's promise to Canaan.

GENESIS XV. 18—21. XVI. 1—3. 

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.

In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kênites, and the Kadmomites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, 20 And the Canaanites, and the Girgasites, and the Jebusites.

XVI. 1. Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 2. And Sarai said unto Abram, Behold now, the Lord 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 hearkened to the voice of Sarai. 3. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram, and gave her to her husband Abram to be his wife.

17. when the sun went down, and it was dark: the glory of God's presence was then more bright; and it represented probably 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 treading 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. hômá; Anal. Sept., and a burning lamp) was a sign, or type of God's presence and power; and as at Shâtô (Exod. xix. 18), "when the Lord descended in fire, and the smoke thereof ascended as the smoke of a furnace" (cp. Exod. xx. 18. xxv. 18), was the "manifestation of God to the children of Egypt? The worship 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 thus concerned. The non-attainment of them was not through any failure on His part, but it was due to the short-comings of those to whom the promise was given; who suffered the heathen tribes, which they were commanded to exterminate (Exod. xxxii. 21), to possess the land.

It is the same in spiritual things. God willith all men to be saved (see 1 Tim. ii. 3. Tit. ii. 11. 2 Pet. iii. 9). He gave His Son for all men (Rom. viii. 3). He also wills that every man should be saved; a typical foretaste of the way by which he will take their flesh and reject His gracious offers in Christ. Men will not drive out the seven nations of Canaan—their own deadly slain—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, § 4, p. 197.

The Kênites] in the s. and s.w. of Canaan (Num. xxiv. 21). Hobab belonged to this tribe. Judg. i. 16; cp. Judg. xiv. 17; xvi. 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.

— Kadnouaïes] Perhaps in Hannea.
— Kadnouaïes] East of Canaan, from Kedem, the east.
— Hittites, and the Perizzites] See x. 15; xiii. 7.
— Rephaims] xiv. 5.

21. Amorites,—Girgasites, 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 designs, and of their compass 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. 10); 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.


Hob, a fire kindled. (Gen. xxviii. 2. 1 Sam. 5. 6. 10. 16. 14. 30. b ch. 2. 9. &c.)

Hob, a fire kindled. (Gen. xxviii. 2. 1 Sam. 5. 6. 10. 16. 14. 30. b ch. 2. 9. &c.)

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 Sarah was barren for many years, and Rebekah also (xxv. 20—25), and Rachel (xxx. 1). In this long barrenness, succeeded at last, in a miraculous manner, by the birth of he promised seed, they might see a foreshadowing of the patient waiting of a Servant的世界 travel and wandering through many hundred years for the Birth of the Messiah.

— an Egyptian] Perhaps Hagar had followed Sarah from Egypt after the sojourn described in xii. 14.

Hagar, Polygamy. She was so called, because she was a fugitive from her own country, and a sojourner in a foreign land (St. Ambrose de Calia, i. 6); and not because she afterwards fled from her mistress, though doubtless names are sometimes given by anticipation; cp. the name电站_1,133. The Hagarians derived their name from her. Ps. lxxxiii. 6. And is not Hegovra 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 (xx. 2, 3), yet he would not wrong her, or distract 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 the time of man degenerated from it.

At the same time God overrules evil for good, and effects good from evil; and in the relation of Abraham to Hagar and to Sarah, the Holy Spirit has been greatest on the Lord's dealings with Mankind, first under the Law, and next under the Gospel: see below, xvi. 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, long time the Church waited, and was restricted 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 behind, to build; whence ben, a son, as building up the house. (cp. Deut. xxxiv. 9. Ruth iv. 11.)

Abram hearkened to the voice of Sarah] And thus gave occasion to others to call Polygamy by his example, against which Malachi protests (Mal. ii. 14—16). Perhaps the long term of fourteen years (see xvi. 18; xxi. 5), during which he waited for the fulfilling 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 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. 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. St. Aug. c. Faust. xxxii. 24; c. Advers. Legis. ii. 9.
The Angel of the Lord

GENESIS XVI. 1—13.

appears to Hagar.

1. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was displeased in her eyes. 2. And Sarai said unto Abram, My wrong be upon thee: I have given my maid unto thy bosom; and when she saw that she had conceived, I was des派 in her eyes: the Lord judge between me and thee. 3. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

4. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. 5. 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. 6. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. 7. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. 8. And the angel of the Lord said unto her, Behold, art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. 9. And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

4. 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. (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' " (x. 13). Jehovah is reserved to the seed of promise, and is not extended to Ishmael.

5. A wild man: Laterally, a wild ass was (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, see their "untamable love of freedom, as they ride over the desert, spare in hand, on camel or horse, hardy, frugal, and desiring the life of cities and towns," (see Job vi. 5; xxiv. 5; xxxix. 5—8. Isa. xxxii. 14; and cp. Bochart, Hieroz. ii. 14.)

6. 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. Jerr. ii. 3. Ps. x. 9. Ezra viii. 31. Amos vi. 6. xiv. 4; and the description in Deut. xxv. 19. The word Ishmael is derived from the Egyptian origin.—he shall dwell in the presence of all his brethren—He is a progeny of Ishmael, who are a wilder race, Most-Arabsians (or mixed Arabs), because Ishmael's name was given to the Egyptian origin.
Beer-lahai-roi—Ismael.

GENESIS XVI. 14—16. XVII. 1, 2. The Lord’s promise.

She called the name of the Lord that spake unto her, Thou God seekest me: for she said, Have I also here looked after that seeth me? Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Beer-bered.

And Hagar bare Abram a son: and Abram called his son’s name, Hagar bare, Ishmael. 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 appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee.

15. Abram called his son’s name—Ismael! 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 xxii. 5).

The seed of Hagar was born in opposition to the infirmity of the faith of Sarah, and even of Abram (Gen. viii. 2). So the Law, of which Hagar and her seed was the type, “came in,” or was added parenthetically (τροποθέτος), “because of transgression” (see Gal. iii. 19. Cp. Rom. v. 20), “to fulfill the promise Seel in itself come.”

The Levitical Law was given by God to Ishmael; but it was only for a time, till Christ, the true Isaac, should be born (see Gal. iv. 1—5. 10. 31).

Cn. XVII. 1. ninety years old and nine! Thirty years after the events recorded in the foregoing chapter: cp. xvii. 2.

— I am the Almighty God! El Shaddai. The word “Shaddai” is the “pluralis excellens” (i.e. a plural denoting prominence), from the Hebrew, “to be strong, powerful” (from root Shadad, to be strong), with the plural termination (Vitrigen, Genesis), and it signifies most strong; or the αι, 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 ἀνεπαρδέσποτος, 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. 23). 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 (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.
me and thee, and shall multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be the father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land, wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and thee and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you.

3. Abram fell on his face  
In reverential awe of Him Who doth administer the covenant. 

5. Abraham  
Lit. a father of a multitude of nations; from the Arabic root, raham, a multitude, especially when in communion (Gen. viii. 7; Deut. 382; Exod. 17). The word for multitude, raham, from raham, to make a multitude (to heap up a heap), (Deut. xvi. 11) is introduced a noun, as heavy rain (1 Kings xviii. 41). It is properly applied to a multitude in motion, Is. xxiii. 4, and to a plentiful abundance of water, Jer. x. 19; II. 16.

In the sense of son of, Abraham is 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 (xvi. 10); therefore the nations here mentioned are not the Ishmaelites, nor the issue of Keturah; and since the covenant of promise did not extend to Eaan, therefore the nations here specified are the seed of Jacob. But the seed of Jacob, literally, only formed one nation; and therefore in a more liberal sense, Abraham is 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 expected that the promises in the spiritual 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  
Abraham, father of excitation. Ram is from ram, to be lofty; whence Ramah (I Sam. xxvii. 6) and Jehovah, and Jehovah, Raham a multitude, Raham is an unseen root, still existing in Arabic (raham), and has the same meaning as Heb. hamon: see v. 4; and Gen. ii. 7; Gen. viii. 7; and Deut. 382.

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; and all his sons were circumcised (v. 23—27).

The spiritual import of Circumcision is revealed in both Testaments, and must be regarded as a symbol of faith. Abraham was then the father of many nations (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 heart,” says God, Deut. xxx. 16; cp. Jer. iv. 4. Abraham is the father of a multitude, Raham is an unseen root, still existing in Arabic (raham), and has the same meaning as Heb. hamon: see v. 4; and Gen. ii. 7; Gen. viii. 7; and Deut. 382.

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. 28; 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. I Pet. xxi. 22). And the fact that
censation 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. iii. 4; ii. 11; S. Gregory of Nyssa ed. de Abr. viii. 16; de Civ. Del. vi. 3; S. Epiph. Hær. 50; 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 (c. 15), proves, as we may see, that it signified the retaining of 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. 21); 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 into the kingdom of God," (John iii. 5; cp. the similar statements of Psalms, xlii. 36; xliii. 11). 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.)

The greatest vesting and universal obligation of this 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. If God, whom we may receive, and ought to receive 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 Covenant; and if we, as infants, and as children, may be excused, therefore, to the ceremonies of our religion;

12 And he that is eight days old shall be circumcised among you, every man his child in your generations, he that is born in the house, or bought with money.
Sarai is called Sarah:

GENESIS XVII. 13—18. shall be a mother of nations.

of any stranger, which is not of thy seed. 13 He that is born in thy house, and 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 shall be cut off from his people; he hath broken my covenant.

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!
And God said, "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.

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall be beget, and I will make him a great nation. But my covenant will I establish with Isaac, which is my son. Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham.

But 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 foreskin of their flesh in the selfsame day, as God had said unto him. And Abraham was ninety years old and nine, when he was circumcised in the foreskin of his flesh. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes, and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them, and bowed himself to the ground,

xiv. 1. And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2. And he lift up his eyes, and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them, and bowed himself to the ground.

of the three are called Angels (see on xix. 1), and they are also called men (in the chapter vi. 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 each called the 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 render three men signify a triad of men (Robertson). And although at first they appeared in human form, 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 xvi. 16, and xvi. 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; xvii. 18; xviii. 12. Exod. iii. 20). Also He is recognized as God, by those to whom He appears (Gen. xvi. 13. Exod. iii. 6. Judg. vi. 22; xili. 22).

It was the belief of the earliest Christian Fathers, that He who spake in these manifestations to Abraham, was the Everlasting Lord, who after the fashion of God, who is called the μεταδιδόντα θεόν θαυμασθαι την θεότητα 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 Siechem (Gen. ii. 7), and at Mamre (as is probable), xvii. 1: see xvii. 21, compared with xviii. 10.

The Lord appeared. He here would seem is a declaration of the Divine Unity; and afterwards the doctrine of the Trinity is inferred. See xvii. 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 afterward 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. 10) two

The Lord speaks.

Meet them from the tent door, and bowed himself toward the ground; and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray thee, be fetched, and wash thy feet; and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: therefore are ye come to thy servant. And they said, So do, as thou hast said. And 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. And 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. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the

Hengstenberg, Christiologio, iii. 69; and Keil on Genesis, pp. 126—131; cf. further, notes above, xvi. 7; below, on Exod. iii. 2, 4, 8; and xiii. 20. The fact, also, that the Angel, who appeared to St. John in the New Testament (Rev. xii. 8, 9), foretold his promise of the Church, and 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 title, “Angel of the Lord,” is derived from the idea that 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 historically the Lord. The Versions vary here; some read Adoni, my Lord (see v. 12); others Adonaii (the a having kamoses), Lord, i.e. God. Gesenius reads Adonai (with patha), my Lord (Gesen., p. 12). The Sept. has Kepa, Lord, and the Vulgate has Vesper. The Syriac, and Targum of Oakelesand the Arabic has the singular, friend of God; cf. below, xiv. 2. Abraham used both the singular and the plural pronouns in x. 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 (xiii. 1), and were received by Lot, the sacred writer speaks of them in the plural throughout the narrative.

5. Let a little water—a morsel of bread] The holy Patriarch deprecates his own gifts; he proffers little and provides much (see above 6—9). He is “not forgetful to entertain strangers,” and he entertains the Lord; and this cf. the generous Hagar, who, instead of a city of water, offers her child to the Holy Spirit. Or, it may be a play on words, as the Sept. translates, when Joseph interprets the dream of his brethren, “Therefore they were afraid of Joseph, and spake not whereof he spake.”

6. three measures of fine meal] An ephah, about a bushel (Kalisch, Exod. xvi. 33—36), of the finest flour: σπαθαλιν, simila. A large quantity; a sign of cheerful and bountiful generosity.

As St. Jerome says, “ides mysterium hic et in Evangelio, ubi mulier sola satis farinae fermentare dicitur.” (Matt. iii. 33.)

—cakes upon the hearth] ἐπιφάγοια, Sept. cakes inserted in the embers and baked: see Niebuhr, Arabia, p. 40; Harmer, Oriental Customs, i. chap. iv.

and he stood by thee] 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 also is a son of Abraham.” Zacchaeus in his sacrament presents several points of resemblance to Abraham under his torch-bearing. 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 many 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. 33: cp. above, xv. 2).

—they did eat] Not in appearance, as was supposed by Josephus (i. 11, 2), and by Philo (ii. 19): cp. Tobit xii. 19. Justin Martyr says that they did eat, as we say that the fire eats (c. Tryphon, c. 34); and as St. Augustine says of Our Lord’s eating after His Resurrection, “Quod maneadit, postestatis fuit, non egestatis.” “Angels could be like men and eat, and still be angels; men may hereafter be like angels, and not, 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.

0. 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 the answer 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.

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This is 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. 5), and who was mistress of more than 300 servants, and yet, with unutterable 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 retire 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 “aforbid,” as she was, when she had been betrayed into a sin of infirmity (v. 15); yet her fear was not one of servile “amazement” (πανοικία), or absent dismay, but a fear from which she rose to joy and peace (v. 16); a fear transformed into spiritual reflection.

14. Is it 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, μη διαβαίνειν παρά τῷ Θεῷ ἤμας. 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, ὦν τῷ Θεῷ ἐνυπότητος (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.

15. And the men rose up, and Abraham went with them; and the Lord was with them; and the Lord was revealed as announcing the reason of the ensuing communication to Abraham (v. 10). He will be given 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 they may “be destroyed” (and because their sin is very grievous) 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. 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, ὦν τῷ Θεῷ ἐνυπότητος (Luke i. 37), is more remarkable.
and who would read the doom of Sodom by the light of this divine history.

21. 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, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

22. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee: Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then will I spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: 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. 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. 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. 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 ten's sake. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

XIX. And there came two angels to Sodom; and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords,


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 Potipher (Gen. xxxix. 3). The presence of St. Paul and the prayers of the Apostles saved the lives of all who were with him in the ship.—276 souls (Acts xxvii. 24, 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 ver. 1, 2: see notes there.

Ch. XIX. I. 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 weaned him 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 xvi. 29 to God's remembrance of Abraham.

Lot is called οἰκονόμος, 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 array of ancient saints of the Old Testament in the Epistle to the Hebrews. Heb. xi. 1—9: cp. S. Avg. in Gen., Quint. 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. 29—38.

5. my lords] Adonai (the a with patha); so MSS., and all
The men of Sodom

GENESIS XIX. 3-13.

smitten with blindness.

turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, "Nay; but we will abide in the street all night." And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

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: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him. And said, I pray you, brethren, do not so wickedly.

Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing: for therefore came they under the shadow of my roof. 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 with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

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, bring them out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us.

The versions: ep. 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 consented with his request: e was "not forgetful to entertain strangers," and so "entertained angels unawares," Heb. xii. 2.

And Lot brought them out unto them out of the door; and shut the door after them; and the Sepharad mark the difference here by calling the former ἐποθετός, the other θεσπόστε, and the Interpreters call the former ὁ πρῶτος, the latter ὁ δεύτερος; hence the latter Hebrew word is used in v. 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. Genesis vii. 11. McCord on Genesis's difficulties. 10.

I have two daughters: perhaps he may have imagined that being betrothed to Sodomites (e. 14), they would be safe from outrage. However this may be, he was betrayed by four and perturbation of mind to speaking "unadvisedly with his lips," 

...and he men have misled the old man at Gibeah: see below, Judg. xiv. 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. Prolect. 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. xii. 20, John xiii. 15. Phil. ii. 5, 1 John ii. 6). The facilities 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.

And he will needs be a judge: The words are much stronger in the original, πηθέντες φουκίδε, shall be 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.

Blindness: See 2 Kings vi. 18. Literally, a blindness produced by dazzling light, from the Chaldee root, sauer, to dazzle: this was at night, and perhaps a glorious light alone upon them, as upon St. Paul at Damascus, and blinded them.

Some critics of the Bible are like these men of Sodom. Instead of weekly 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.
to destroy it. 14 And Lot went out, and spake unto his sons in law, "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.

15 And when the morning arose, then the angels hardened Lot, saying, 7 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; 17 the Lord being merciful unto him: 18 and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, 19 Escape for thy life; 20 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, 21 not so, my Lord: 22 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: 23 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. 24 And he said unto him, See, 25 I have accepted † thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. 26 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore ‡ the name of the city was called || Zoar.

23 The sun was † risen upon the earth when Lot entered into Zoar.

24 Then † 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 the plain, and the persons thereof, and the fields, and the inlets, and the corners, but Lot's wife looked back, and she perished. 26 And the Lord rained upon Sodom and upon Gomorrah brimstone and fire out of the Lord from the Lord; 27 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; ix. 7, Num. vii. 22–27. Is. vi. 1–3. The Lord who executed vengeance (says S. Chrysostom) was the Son: for to Him the Father hath committed all judgment: cp. Tertullian, e. Prax. c. 2; Concil. Siria, can. 15; S. Hilary, De Trin. lib. v. 16; Novatian, De Trin. c. 21; Euseb. Demost. Evang. v. 8, 23; S. Cyril e. Julian. i. p. 22; S. Jerome in Oec. c. i.; in Zech. c. ii.; and see Calovius, quoting a catach of Fathers for this opinion, and Luther, and Orcahd, and others cited by Heffler, Dublin, p. 65.

—brimstone and fire —out of heaven—and in the strong language of Sulpician (De Gufs. Del i. p. 19), God sent down a hell out of heaven on this ungodly people, Uiiting the punishment to their sin; the fire of sulphur and brimstone punished the fire of their unnatural lusts. S. Greg. Moral. xiv. 19.

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, e. 8.

— the Lord will destroy this city] "The Lord." Lot had therefore preached to his sons-in-law concerning the majority of Jehovah; he seemed as one that mocked. As Noah and Moses did, Exod. ii. 11.

15. the morning arose] The daybreak (shachar, from the Hebrew root, to break forth); the word for morning is baker, from baker, to open.

16. the Lord being merciful unto him] Lit. in the mercy of the Lord to him.

17. plain] Hebrew, civar, the circuit; or woemas, as the Sept. renders it; see above, xiii. 10, and below, e. 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 these two Angels; and now begins to speak in the singular number, and this number is also adopted by them, ex. 21, 22.

19. I cannot escape] This weakness of faith was due to the same cause as in the speech in v. 8; cp. Any. Qu. 45; and Cyril de Adorn. 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 Rehob, xiv. 2. It was a town of what was afterwards called the land of Moab (Isa. xv. 5, Jer. xlvii. 31). probably at the S.E. extremity of the plain of Sodom (Gen. xiv. 12). Gen. xxxi. 30; and it is supposed to have occupied a place in the vale now called Wady Kerchet, 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.
Seor, which covers what was once called the "Vale of Siddim" (xv. 3—10), bears abundant evidence of the agency of fire.

The Dead Sea, then, has been dissected front subterrenean 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 of 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 Arabah, so Lyakh, Ritter, and others. If this were the case, the elevation of the Jordan must be two-thirds of a mile. For the present elevation of the Arabah in one place is 900 feet above the level of the sea; and the Dead Sea is 1300 feet below it (cp. Robinson; and the observations of Thorntos and Horatio, and of J. B. Thompson in Del. xliii. 329).

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 (Deut. iv. 6); the sea of the plains (Deut. iii. 17; iv. 49. Jos. iii. 16) and the sea of Arabah, (Joseph. Antt. xxvii. 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 Grose, B. D. iii. 1183, c). Salt rocks, split up in columnar masses, arise on the southern shore. Besides salt, asphalt, or bitumen abounds in it; which has been discovered from subterrenean 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 touch of the hand produces a burning sensation from it. One-fourth of its depth of five feet. The sea water 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; and large earthen jars of bitumen 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 sun, 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. D. iv. 8) is probably the fruit of a species of 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; but the shellfish, and the crabs, and the eels, and the lampreys, and the grubs (cp. Grose, De Subterr. vii. 300. 1), are of great size. The sea is shut in on both sides by bare mountains, which on the east side rise to a height of 3000 feet. Persons sail on it, and feel a lethargic drowsiness and dizziness; the surface of the water in December with a thickness of two feet is opaque from bitumen. 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 thickness from the northern end; and besides this, it is to be borne in mind that the Dead Sea in 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 subterrenean convulsion, preceded by the deposition of the bitumen or asphalt, which surrounded it in the plain (xv. 10); and it is probable that the cities were first consumed by fire, and afterwards engulfed in the abyss: cp. Deutor. xxxv. 24. 25; Ps. lxx. 8. 4; Genl. de Simp. Med. pp. 690—693; Pliny, N. H. ii. 15; xvi. 13; Tacit., Hist. v. 6; Justin, xxxvi. 3; S. Jerome in Ezek. xlix.; and of modern times Lieutenant Lyakh's Narrative, 1850; De Sacy, Voyage sur Syrie; Robinson, ii. 45; Stanley, Sinai and Palestine, pp. 258—258; and particularly Kalisch, Summary, pp. 416—421; and Winer, R. W. ii. p. 73; and Mr. Grose's Articles on the Salt Sea, and on Sodom, in Smith's Dictionary of the Bible; and over 1300 feet below that that "the catastrophe was not a geological one;" and so the Rev. H. B. Tristram, "Land of Israel," which thus writes (p. 350):--

"Everything pointeth to the conclusion that the agency of fire was

at work, though not the overflowing of the land. The materials were at hand, at whichever end of the lake we place them, and may have been transported by 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 cities of Sodom were destroyed by a deluge of fire. 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 the destruction, 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; and is observable by the lake sulphur and bitumen in abundance. Sulphur springs stud the shores, sulphur is strown, whether in layers or in fragments, over the desolate plains; and bitumen is ejected in great floating masses from the bottom of the sea, one-fourth of its depth, and falls like 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 Vandermaeckt's Atlas; and in Mr. Tristram's Work, accompanied with picturesque views of the site.

The Volcanic Fire of Sodom. The description of fire, from heavenly causes, is repeated in the later Scriptures. The first allusion to it is in the incendiarism of the Deity (Deut. iv. 32); and it is stated in Daniel xii. (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 red-hot waters of the Dead Sea are said to be a boiling mass of fire, running continually over the sandy bottom of the sea, and issuing from the edges of the lake, to the great terror of the inhabitants of the coast, which is described as a "subterranean lake,""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 subterrenean convulsion, such as would affect the level of the Dead Sea, accompanied the burning. The words καταστροφή and καταστροφή are applied about ten times to describe the fate of Sodom in the Septuagint Version (Gen. xxvii. 10; xix. 21. 25. 29. Deut. xxii. 23. Isa. xlv. 11, Jer. xx. 16; xlv. 18. 1. 10. Amos iv. 11). And St. Peter (2 Pet. ii. 6), saying that God not only reduced it to ashes, but also consumed it by an overthower (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" one which implies the fitness of the context, "looked in awe, with steady regard, consideration and desire: see Isa. liii. 5, "I looked, and there was none to help" (see Gezev, p. 527). The Sept. here has ἐφθάσας, she looked wistfully back upon Sodom; and a few years back, from behind her husband to the cities and from the sea, 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 look, over his shoulder; cp. xvii. 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 Syriac transcribers: "the latter 'inturns his eyes to the city, then visits it.'"

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, "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
remembered Abraham, and sent Lot out of the midst of the overthrow, when
he overthrew the cities in which Lot dwelt.
30 And Lot went up out of Zoar, and dwelt in the mountain, and his two
dughters 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 4 to come in unto us after the
manner of all the earth: 42 Come, let us make our father drink wine, and we
will lie with him, that we 5 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, the
Sodomites, which had been renovated in some, and by which it is implied that Abraham was not the eldest son of
Tithon, but the younger of the two sons of Lot, who were, as before, called Lot's
brother, and Lot was now old. It is therefore almost morally certain, that Haran, the father of Lot, was elder 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 Isch, 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 supppos-
tion that the judgment on Sodom had been universal (Jr-
avv., 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.
33. Come, let us make our father drink wine! It is ob-
servable 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. "Wirretas delectat quae
Sodomam non deceptit." Orig. See Gen. x. 21: xx. 32.
After the first shock of divine judgments, and after the first
sense of wonder and thankfulness for personal deliverance,
by which the mind may have been strained to a high pitch of
carest, there is sometimes a lapse of the soul even through
exhaustion, and the Temper 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 hence 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: C, D, Augmente e.
2 Faust. xxii. 41, in Ps. 50, 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.
Abraham and Ammon.

GENESIS XIX. 36—38. XXX. 1, 2. Abraham in Gerar.

nor when she arose. 35 Thus were both the daughters of Lot with child by their father. 36 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. 37 And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

XX. 1 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. 2 And Abraham, 36 of Lot] Lot is never mentioned again after this. His death is not noticed. He disappears from the history. 37 And the firstborn bare a son, and called his name Moab: 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: the same is the father of the children of Ammon unto this day.

The unhappy recital at the close of this chapter concerning Lot and his two daughters (see xi. 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.

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, which it has not heard! To the children of these wandering people who the Moabites (cp. Jer. xlvi. xxiv.) were worshippers of Moab and Molech, who is called the abomination of the children of Ammon. 1 Kings xiii. 43.

26. Ch. xxi. 22. 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 states the right to their inheritance on the east of Jordan (Deut. 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 abrogation of the old dispensation, and the blessing 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 (Deut. ii. 9. 19). 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, which it has not heard! To the children of these wandering people who the Moabites (cp. Jer. xlvi. xxiv.) were worshippers of Moab and Molech, who is called the abomination of the children of Ammon. 1 Kings xiii. 43.

The offerings 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. 22. 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 south country. Israel was in a similar situation to the Moabites and Ammonites, who dwelt near Canaan, and which would endeavour to deceive 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 side, 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 (Deut. xix. 25).

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 dangers, their difficulties, and their resources; and here is an evidence of its greatness,—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—Israel of God. For 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 the actual destruction of these nations and the Dispersion of them over the world with a stigma of shame upon them suited to their sins. Theodore, Qu. 71.

Some recent critics (De Wette, Tych., Knobel) have alleged that this account of 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 states the right to their inheritance on the east of Jordan (Deut. 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 abrogation of the old dispensation, and the blessing 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 (Deut. ii. 9—19).
Abimelech.

**GENESIS XX. 3—7.**

Abraham's plea.

d ch. 12. 13. &
26. 7.
c ch. 12. 15.

f Ps. 105. 14.
g ch. 12. 15.
h, verse 7.

† Icb. married to
an husband.

i ch. 18. 12.

k 2 Kings 20. 3.

2 Cor. 1. 12.

l Dei., 8.

m ch. 26. 64.

n ch. 39. 9.

Lev. 6. 2.

o Ps. 3. 14.

pa. 1 Kings 5. 27.

2 Kings 5. 21.

Jeh 12. 5.

James 5. 14, 15.

1 John 5. 16.

p ch. 2. 17.

q Num. 16. 32, 33.

said of Sarah his wife, 4 that she is my sister: and Abimelech king of Gerar sent, and took Sarah.

But 5 God came to Abimelech 6 in a dream by night, and said to him, 7 Behold, thou art a dead man, for the woman which thou hast taken; for she is 8 a man's wife. 9 But Abimelech had not come near her: and he said, Lord, 10 wilt thou slay also a righteous nation? 11 Said he not unto me, She is my sister? and even she herself said, He is my brother: 12 in the integrity of my heart and innocence of my hands have I done this. 13 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. 14 Now therefore restore the man his wife; 15 for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, 16 know thou that thou shalt surely die, thou, 17 and all that are thine.

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.

— seed, and took Sarah? Some suppose, because it was 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 (c. 6—where the article is used, he—Elohim, the God.—12. 19, 21) 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 Jehovah, the Lord of Abraham: see above, on ii. 4. Exod. vi. 3.

In a very different sense, as a name of God, to denote him as a ruler over Pharaoh, by plagues (xii. 20): 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 proportioned His gifts to men's use of what they have. Matt. xiii. 12.

— thou art 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: c. xii. 15; and Theodoret, c. 60.

— 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 evidence of the last vestiges of the divine name, Jehovah, and Abimelech, (see rev. 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: c. Theodoret here; and Bp. Sanderson, iii. 214, b. 6). 1. 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 Service for ii. pp. 212—227. *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, Q. 61; see also xii. 22).

— a prophet] Had, naibi; from nabi, to cause to bubble up, to pour forth, a stream; and it is observable, that the passive forms of this verb are used for to prophesy, 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 épinôs, but holy men of God spake as they were moved by the Holy Ghost" (1 Pet. i. 21): He had, naibi; from nabi, to cause to bubble up, to pour forth, a stream; and it is observable, that the passive forms of this verb are used for to prophesy, 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).

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 Israelis, it seems, understood the language of the Philistines (1 Sam. xvii.), but not of the Egyptians (Gen. xxxvi. 17), cp. (xvii. 1). On the historic veracity of the sacred narrative, which affirms that Gerar was inhabited in the patriarchal age by Philistines, see xxxvi. 1—an assertion which has been travestied by some (see Del. p. 402).
A covering for the eyes.

GENESIS XX. 8-17.

Sarah reproved.

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, that thou hast brought upon me and on my kingdom a great sin? thou hast done deeds unto me that 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 the fear of God is not in this place; and they will slay me for my wife's sake. 12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. 13 And it came to pass, when Abimelech was come to him, he said, I have given thee my daughter, and the people, and the land, and coveting of the eyes, unto all that are with thee, and with all other: thus she was reproved. 17 So Abraham prayed unto God: and God healed Abimelech, eNdut 42. 9, 10. 18. 18. 11. 20.

Abimelech said, Behold, my land is before thee; dwell where it pleaseth thee. 19 And unto Sarah he said, Behold, I have given thee thy brother a thousand pieces of silver: behold, he is to thee a wife. 20 In the same night Abimelech rose up, and his overlords, and said to Abraham, What hast thou done unto us? and what hast thou done unto our heart, in that thou hast sendest us away? 21 For there is a great disparity between thee, and that which I heard say unto me at first. 22 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. 23 And if it be known of thee, what thou hast done is very evil. 24 And it shall come to pass, when he had done that which he had said, that he said, I will now show thee what I will do to thee at this time. 25 Get thee out from me, both thou and thy wife, and thy sons, and thy sons' sons, and thy oxen, and thy asses, and all which thou hast; go to a land which I will shew thee. 26 Make thee a journey westward unto the land of Canaan; and I will give it thee, and to thy seed after thee for an inheritance. 27 And he said, I will shew it. 28 Then Abraham said unto him, wrestlers, and men of understanding, and they that be able to suffer hardness, and which have patience in evil, and which be ready to do good in all things; speak the truth. 17. Abraham prayed unto God: Literally, unto the God (or—Elahim)—the one true God. Ch. 15. 18. 19. 18. 20. These are the titles of God used in the Old Testament; thus God brings good out of evil. 20. “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 to say so, inasmuch as 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.
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 conceived, and bare a son in his old age, c 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, d Isaac. 4 And Abraham e circumcised his son Isaac being eight days old, e as God had commanded him. 5 And b Abraham was an hundred years old, when his son Isaac was born unto him. 6 And Sarah said, f God

and his wife, and his maidservants; and they bare children.

18. The Lord [the Elohist] reserved 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 covenant family, is represented in relation to Elohim (v. 2). The true person of God—Elohim, with the article—appears to him (v. 6). Abraham addresses a prayer to—Elohim (the one true personal God, v. 17); and it is God, as Jehovah, the Lord and Saviour of the covenant family, who intercepts to deliver Abraham, the head of the covenant family, and to preserve the purity of Sarah, the mother of Isaac, the promised seed, who was to be the father of Christ (cp. xxii. 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 unchangeableness and the poverty of the modern theory of names some who spell up the Pentateuch into what they call Elohistic and Jehovistic fragments, and are hence 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 (viii. 10).

—visited Sarah] remembered Sarah. The Septuagint has ἐποιχηθείς, a word adopted by St. Luke in two places in the song of Zacharias (l. 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. 11, 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 the hand of different authors, as called Elohist and Jehovistic; see xviii. 1; xx. 18; and compare note above, on ii. 4.

The Blessed Virgin Mary, in her Magnificat, which is graced 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 handmaid." (Luke i. 52): "for, behold, from henceforth all generations shall call me blessed." (Luke i. 48). 

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 (l. 45).

—in his old age] In his old age, or rather to his old age; six years, 30, 31, a common age 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. 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, προερχομενα της Σαραγος της ημερας της γυναικος. Here again we have foresightings 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).

—Isaac] The Septuagint reads, "for his Seed shall be called Jesus," here, which the Septuagint reads, "for his Seed shall be called Jesus," here, with a reference to Hosea, xiv. 4. The Septuagint reads, "for his Seed shall be called Jesus," here, with a reference to Hosea, xiv. 4.

And Abraham was an hundred years old] Twenty-five years after he had left Haran, and received the promise in Sichem (xii. 4).

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 placing them with a preface derived from the Septuagint. The Sept. has here Els: Εὐαγγελίου· τοῦ Χριστοῦ του Ιεωκερτοῦ· εὐαγγελίου· του Ιεωκερτοῦ (Luke i. 26, 27). St. Luke begins thus: καὶ ἀνέτριψεν Μαγδαληνή ἡ φυσῆ μου των κόρων της Ωδης μεγάλην ὁ Δωτανός. Both Magnificats correspond in having a poetic form.

Sarah's Magnificat, literally translated, may be thus arranged:

And Sarah said, To laugh hath made me God.

Every one that heareth we 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. 40–55. The expression of the joy of the Virgin Mother, and the universal congratulations with her (μαγευοί με πάντας αι γενεάς), correspond to those in the song of Sarah (ος δ' ἐνδύατον συγγενείτα μοι): and the
hath made me to laugh, so that all that hear will laugh with me. 7 And she

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 the Egyptian, which she had born unto Abraham, 10 mocking. Wherefore she said unto Abraham, 11 Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. 12 And the thing was very grievous in Abraham's sight because of his son. 13 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. 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 sent her away.

John 8. 35.

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. 20); and is employed by St. Paul as a warning to the Galatians, that, if they deserted 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 called. Paul uses the word Promised Seed (Darlington). This prophecy 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 preeminenture with Isaac. For a defense of Abraham's conduct against sceptical objections, see Wiclif. Th. Vind. —a bottle (Sept.), a skin, a leather bottle; cp. Josh. iv. 4. 13. Judg. iv. 19. 1 Sam. xvi. 20, and Matt. ix. 17.

6. and the child] Now more than sixteen years of age; see v. 8, and xviii. 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 provisins. The word yeled, signifying child, is used 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 exciited her son to it, and encouraged him in it, or at least did not correct him in it. In her son, as she ought to have done. St. Paul affirms that this was a type of the conduct of the unbelieving Jews to the Christian Church and her children, who were cruelly and ignoromously handled by the literal Israel, which mocked and crucified Christ, the true Isaac (see 1 Thess. ii. 14, 15); and this Apostle statement may be used to illustrate the temper with which Ishmael mocked his brother. This passage shows 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. 49.

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, I Cor. ii. 19) with His own literal language in the Old. Every sound interpretation of the Holy Spirit 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).

Sarah's Magnificat. 

Reference, at the close of Mary's Magnificat, to the mercy of God to Abraham and his seed, serves to connect the two.

Which Ishmael mocked, that Sarah had borne unto Abraham. The Jews were utter, but the distance between them cannot have been great; and doubtless the remembrance of Sarah's wonderful conception, deliverance, and exaltation, must have greatly enlarged the faith and joy of her blessed daughter of the house of Abraham, the Lord's mighty and victorious servant. 

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 seed; and thus to show to us the only true blessedness of nursing their own offspring; see S. Ambrose de Afr. i. 7; and note below, on 1 Thess. ii. 7; and No. xxiv. of the Editor's Occasional Sermons; and A Lapidus here, who says, 'Sarah named Rebekah; 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.' 

And the child grew] Observe another analogy here: the Sept. has ἐπλησατο 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 (το παιδίον ἐφύρρησε) 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.
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 was with the lad; and he grew, and dwelt in the wilderness, 2 and became an archer. 21. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. 22. And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, 6 God is with thee in all that thou doest: 23. Now therefore 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 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 made a covenant. 28. And Abimelech set seven ewe lambs of the flock by themselves. 29. And Abimelech said unto Abraham, 6 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 they may be a witness unto me, that I have digged this well. 31. Wherefore he called that place Beer-sheba; because there they swore 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.
And Abraham planted a || grove in Beer-sheba, and *called there on the name of the Lord, the everlasting God. And Abraham sojourned in the Philistines' land many days.

And it came to pass after these things, that *God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering.

— 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 thy only son, 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, where it is said that Solomon built the house of the Lord at Jerusalem, in Mount Moriah where the Lord appeared unto David his father (so Author, Vers. and Synopsis); or which was pointed out to, or made to be seen by, David his father by the prophet (so Tyt. and mor. in Tyt.); Accordingly we find that the Jewish writers affirm that Mount Moriah was at Jerusalem; so Josephus, Antit. i. 13, 1; vii. 13, 4; and see S. Jerome, Qua. Hebr. p. 503. In the Targum of Osekelor here, the land of Moriah is called "the land of worship," cf. 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;" cf. Winer, R. H. B. i. 108, Kalsch, p. 69; and Rob. Wilson Deans, Script. Blog, p. 82.

Others have doubted the identity of Moriah and Jerusalem; see Bp. Colenso on the Panteuch, ii. pp. 218—255; and Mr. Groce, Dict. of Bible, ii. 422, who supposes it to be another name for Morerah, and refers to the name which is written by the Hebrews as Moriah, or the "house of peace," which is the name which, according to a Cabalistic tradition, 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 weight to make any considerable conviction, 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 perpetrating the national prejudice of the Jews, 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 Judah and Jerusalem; see Preliminary Note below to Acts vii. pp. 88, 89.

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, xxi. 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 to w. of it, and which contains 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

And Abraham and Isaac—and James—travelled with one another, and they would probably have dwelt on that connexion, as showing that the Gospel of Christ was to be commensurate with the world.
Abraham’s sacrifice.

upon one of the mountains which I will tell thee of. 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 note on Gen. ii. 10, 11. Second, Warburton, Auth. ii. 105—109, who examines the objections of Bleek, and others; and cp. the remarks of Mr. Wilton, Nogeb, pp. 142—144, and the observations of Rev. H. B. Tristram, Land of Israel, p. 152. In all these the question is, whether 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 v. 12, from the name which 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 נאש, to see; (according to which the word is compounded of the participle sing. masculine, in hophal, of that verb; see Exod. xxvi. 30, “Look that thou make them after their pattern, which the Lord hath vouchsafed to David, thy father,” p. 253—266; cp. ii. pp. 150—159; Keil, p. 176; Delitzsch, p. 315. The renderings of Symmachus, γάρ ἰδώσαις, and Vulgate, “turnem videlicet,” and of the Arabic and Targum of Onkelos, “to see,” are both pronounced on this meaning of the word: cp. the Rp. of Ely’s note here.

The name Moriah was either given provisionally, and, if we may so speak, prophetically; or it may be used here by authority of the Lord. The latter seems to be the case, that some have been derived from the revelation which God vouchsafed to himself to Abraham: cp. v. 14; and Keil, pp. 174—176.

The meaning of the name was still further realized when the Lord gave to him the covenant of the Law, in that spot (2 Sam. xxiv. 25), and when He revealed Himself to Solomon in the Dedication of the Temple, and His Glory took visible possession of the House built to His honour there (2 Chron. vii. 19), 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 was by His power to His name (cp. exod. xxxvii. 22). When Abraham in will offer 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, v. 3, p. 31, which is quoted in Nogeb, p. 143, as if it were added by Warburton, where he has already said, “The former supposes it to mean “the Lord is my instructor” (mawil); the latter (who agrees with those who regard it as formed from the hophal participles), that it signifies “chosen by the Lord,” pointed out, “made by Him to be seen,” from root nøsh, to see; see cp. Delitzsch, p. 415.

Almost all expositors (except Bleek and Tisch, who suppose that Morch [xii. 6; Judg. vii. 1] and Moriah are the same word) agree in recognizing the sacred name JAH or JEHOWAH in the last syllable, and that the name Jehovah is indissolubly interwoven with this patriarchal narrative; and thus name combined with the words in v. 14 are enough to prove that the Name Jehovah was not unknown, as some imagine, to the Patriarchies; see cp. exod. vi. 3.

ABRAHAM’S SACRIFICE.

— after him there [Gen. xxi. 12] (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 but with arising 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 Foundation of Law. He fulfilled neither was the only sacrifice the place Jehovah-Jireh. 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 thusHe fulfills Himself in giving the Levitical 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 the sin of offering human sacrifices in whatsoever 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 doing such things as were afterwards to be offered by 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 he offered her up, not because God commanded it.

(4) God knew what Abraham would do, and He knew what He Himself would do. 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.

(5) Isaac was offered up, and he was raised from the dead (as Abraham himself intimates, v. 5, and St. Paul affirms, Heb. xi. 19), and as was involved in the promise, which he believed, that Isaac would be his seed being blessed. It is certain, in Gen. xxvi. 24, that Isaac was blessed: cp. v. 18; and since all nations should be blessed through Isaac, the offering up 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 bestowed on nations, than when God blessed Him for His end, as well as on Abraham for his faith and obedience. As S. Augustine says (Serm. 2), “Abraham cedidit Isaac nasciturum, et non placuit mortuurn; eogativit Deum, quem nasciturum; deus nasciturum; posita, et diem morte reparata; ubique crat fulcis, novissimus 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 about these results. St. Paul says, “that not for Isaac’s sake was Isaac believed, but for our sakes also, it was believed, that he was the fathers of them that are believed by faith” (Rom. iv. 17).

(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 bloody 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 sacrifices (cp. Delitzsch, p. 415). 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 bad 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 Samuel vii. 14, or inasmuch as it is said there, “the anger of the Lord was kindled against Israel,” and He moved David’s heart, as some say, 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. Then on the third day Abraham lifted up his eyes, and saw the place afar off. 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. And Abraham took the wood of the burnt offering, and 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 Lopide here); and we know from the Holy Spirit Himself "that the devil was stood up to Him." (Heb. ii. 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, Sanconitha, pp. 134, 139, 140, 170. Bed ford, S. Ser. Chron. p. 388. Natalis Alexander, Hist. Ex. i. Dissert. viii. pp. 421—433. Dr. Warburton, Vocal and raisuary Canon., p. 62—63—[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. ii. 1—15).

It has been supposed, not without good reason (see Bp. Horsley, p. 71), that Abraham had a revelation from Heaven, that his son would, come to a violent 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." (Gal. iii. 16, 17.) He would be the seed to which the Psalmist, His Incarnation, His Death, and His Resurrection, were referred. 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 divine preparation for 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 God's 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 because the Father of the faithful; and if he had 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 a Word. It was 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 formation of this thesis I lay in that Scripture where Jesus says to the unbelieving Jews, 'Ye yourselves Abraham rejoiced, to see My day, and he saw it, and was glad' (John viii. 50).

"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 of which 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. That Jesus would prepare 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. "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 die of death,' while His office of Redeemer. Therefore, by the word day must needs he 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. 5. 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 (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; xvii. 5; xxiv. 19; 35; xvii. 12; xxviii. 9—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.

close the subject] 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 for us, who is that in whose service all must be delivered by the determinate counsel and foreknowledge of God (Acts ii. 23; iv. 28; cp. 2 Tim. i. 9. Eph. iii. 11. 1 Pet. i. 20). There was a clearing 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.

5. on the third day] From the last paragraph 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 Beerseba to Moriah is a journey of twenty-two and a half hours (Robinson). But Abraham came not from Beerseba, but from the "third day," so that the wood was prepared by messages, not by the use of human hands, but "by the word of God." (xxi. 24; cp. Wallon, Negaeb, p. 142; and above, on e. 1.)

Here was an exercise of patient endurance, and steadfastness in faith and obedience. "I did as thou saidst," 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. xxvii. 1. Luke ix. 22; xxvii. 57.)

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. Synr. in Abr. et Isa. Christ was taken up on the Cross and of the people there was none with Him." (Isa. ix. 1. 3.)—and come again to you] A prophetic speech (cp. e. 9). 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 e. 2; and Augustine (in Ps. 23).) so Cyrill, in Chron. xii. 35; S. Cyril, in Hom. Pasch. 5; Prosper Aquit. in De prec. i. 17; and Pijper, Dubis, p. 70.)

6. Abraham took the wood—and laid it upon Isaac his son] He had dismissed the servants with their load, and took the wood on Isaac, who was afterwards laid upon it (e. 9). So God
his hand, and a knife; and they went both of them together. 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? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad neither do

laid upon His only Son the iniquity of us all (Isa. iii. 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 the actual age of Christ. The name Jehovah-jireh (S. Ambrose) in His own body on the tree (1 Pet. ii. 21; John xvi. 32. C. p. Tertullian c. Jud. c. 10; Origen, Hom. 8; S. Ambrose de Abr. l. c. 8; S. Cyril, Glaphyr. in Gen. iii. pp. 82, 88; By. Pearson, Qu. of Dr. Grey, in Sermon ii. p. 815; S. Aug., Sermon. ii.: "Quicquid Scriptura dicit de Abraham, et factum est, et est prophetha, i.e. Christi). The appointment of this chapter (from r. 1 to r. 19) to be read here, the beginning of the Epistle, is an evident reference 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 phrase from the Prophets, as of old, is used in this (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 that his son should be taken away to be burnt upon an altar, 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 sin of the world." "He will lay His servant to His own bosom, and exalt Him 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 manner of Elohim. The same word is used in the name Jehovah, and says Jehovah-jireh (r. 14: cp. Aug. in Journ. Tract. 43, Scrm. ii.; and in Ps. xxx.). Abraham desired earnestly to 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 birth 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 of 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." But with what prophetic view did he look upon it?—as the transaction he had seen not the representation of the Lord's passion? and if he did see it, how apposite was the name!" (By. Warburton, Divine Legation vi. § 5).—They were repeated together twice (r. 6, and r. 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. 10). The Father and the Son event both together from the councils of Eternity to save us. "God was in Christ reconciling the world unto Himself" (2 Cor. v. 19).

9. Bind Isaac His son] Isaac's willing submission and obedience profile, and 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, in hom. 3. S. Greg. Thes. i. 26. S. Fulgentius, Brev. i. liii. 12) and laid upon the wood of the Cross, (Matt. xxvii. 32.) 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 event of his father's sacrifice is 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 shearsers, dumb, so opened He not His mouth." Isa. lii. 7. Acts viii. 32. The Isaac here, the figure of Christ, was a representative of God, the Father; and Isaac of God the Son (S. Aug. of 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 commanded to do, and what he who said, "Christ, my 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. Nisianii, Ort. Quadrages. ii. p. 601. Theodoret, Qu. in Gen. 78.

10. And the angel of the Lord] No other than the Son of God (v. 12); see above, xvii. 2 (cp. S. Cyprian, Adv. Jud. v. 137, Alex. v. 187). 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. ii. 19). "The Angel who went down to综ed in the mount of Mount Moriah" (Exod. iii. 20) was not the 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 Lamb 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 intercedes as Jehovah, the God of Love and Mercy, in relation to a covenanted people (cp. Exod. iii. 6). The name Jehovah in the Old Testament is full of meaning. Abraham, being the father, and He accepts Abraham as justified by faith.

Some ancient heretics imagined a contradiction here. They alleged that God here answers 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 able to raise him up even from the dead, from whence also he received him in a figure (σώραβολαγια), in a parable,—a mode of information either by words or actions, which consists in putting one thing for
Isaac lives: the ram sacrificed. GENESIS XXII. 13—17.

Jehovah-jireh.

thou any thing unto him: for I now know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and beheld 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. 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. And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply 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, unquestionably, 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, and found him not to be dead (Isa. 53:10), 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, and as being the sufferer, he at the same time was regarded as restored from the dead. So his son was 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, as plenteous, 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 man is said to know what is the beginning of the days, when he does not use it (Matt. xii. 34), so here God says, "now I know," 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 signs, 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 xii. 32; and St. Aug. de Trin. xii. 3; and St. Cer. ii., where he says, "Magna fide," and "Non est parum" ("Bp. Warburton, Divine Leg. vi. 5). Moreover, whenever it has the opportunity of love (Gal. v. 6), whenever it has the opportunity of love (see James ii. 21—24).

This is written for our learning, in order that we may understand that, after all, there may be faith, yea, if we do not show it by works, in obedience to God, by giving up our Isaac to Him, as Abraham did, God will say to us, "I now know you." (Matt. vii. 23: cp. James ii. 19—23; and Origen, in Gen. v. ii. & xvi. 31; St. Chrys. in Ps. i. 19; de Trin. ix. 61, 65; St. Chrys., Hom. 47; Theodoret, Qu. 73.)

13. a ram caught in a thicket — the ram caught in a thicket (shechah, a brake, with branches intertwined, cp. sephas, 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 o. Jud. e. 13. Orig. in Gen. Hom. 8. St. Chrys., Hom. Theodoret. Qu. in Gen. 73. St. Ambrose de Abrah. i. 82; and in Ps. 38. St. Hilary in Ps. i. 19; de Trin. ix. 61, 65; St. Chrys., Hom. 47; Theodoret, Qu. 73.)

Christ is typified by both; His Death and Resurrection were represented—the one by the ram, the other by Isaac.—on Mount Moriah, on Mount Zion, where he appeared to Abraham on that same 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 fulfillment in part of Abraham's prophecy ("the Lord will provide a lamb for a burnt-offering," v. 8) by the provision of the violet 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 xxxii. 11. St. Paul de Gen. x. 13; and to Genesis xxii. 8 (as it is said to this day) Or, so that it is said: cp. xiii. 6.

15. Dei, Dei. — in the mount of the Lord it shall be seen. Or, in the mount, Jehovah will be seen (versec); indeed, in most of the ancient Versions, Jehovah is rendered as the nominative case, not the genitive. Cp. Hosea 10:7 in loc., and Warburton, Div 101

Leg. vi. 5. 8, who observes that Christ Himself confirms this interpretation when He says, "Abraham rejected (exulted, ἵγελε Κυρίω) that he should see (ἐπὶ ὃς ὁ Μην) My Day, and he saw it and was glad." (Luke viii. 50.) He says further, that —which that 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 (jireh) in relationship to the fulfillment of this prophecy. 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, to be manifest (εἰρηνοτερίσαι, etc.). Jehovah Himself will there be manifested. This prophecy has been signally fulfilled. It was fulfilled (as was 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 Jehovah, the Trine 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 (p. 47). 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, who had believed the prophecy, that "in the Mount the Lord shall be seen," was fulfilled in the revelations there of the Three God. This considerations may serve to illustrate the etymology of the word Jerusalem. Mount Moriah is the name of the mount where the Temple stood; the name Moriah is derived from the Vision of God (see on e. 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 walk before Jehovah, and be blessed in them, and Schlemmer in e., 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 the 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 have the 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 x. 34. He who sees the Lord, in the sheer on Mount Moriah (p. xiv) and to the Book of Revelation (pp. 151, 152) on the use of repetition in Holy Scripture.

16. By myself have I sworn — Therefore God Himself spoke 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 woven up in the mind of all future generations: cp. xxiv. 7; xxvi. 1; 1. 24. Exod. xiii. 5, 11; xxxii. 13; and as Luther observes, all that is said to David (Ps. xxxix. 36; cp. xiv. xxxii. 11) is grounded on the oath: cp. Acts vii. 50.

—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
thy seed 'as the stars of heaven, and as the sand which *is upon the sea shelf; and *thy seed shall possess the gate of his enemies'; 19 And in thy seed shall all the nations of the earth be blessed; * because thou hast obeyed my voice. 19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; 21 *Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, 22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. 23 And 'Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. 24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thalash, and Maachah.

XXIII. 1 And Sarah was an hundred and seven and twenty years old: these

...
were the years of the life of Sarah. 2 And Sarah died in 1 Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, 4 I am a stranger and a sojourner with you: give me a possession of a burying-place 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 a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, that thou mayest bury thy dead.

6 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

7 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

above, on i. I). 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 double-banked on account of the analogies between Abraham and David, and Isaac and Solomon.

1. Sarah was an hundred and seventy and twenty years old: Sarah is the only woman whose years are recorded in Holy Scripture. 2. And the angel of the Lord spake unto Abraham, saying: 3. Abraham was seven years old when he came out of the house of his father Nahor; 4. Abraham's mind, and 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 Daughter.

Abraham's purchase.

1 and Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the presence of the children of Heth, even of all that were with him at his gate, saying,

2 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee: bury thy dead.

3 And Abraham bowed down himself before the people of the land.

4 And he spake unto Ephron in the presence of the people of the land, saying, take it of me, and I will bury my dead there.

5 And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the field give I thee, and the cave that is therein, make the burying-place for my lord unto me.

6 And Abraham bowed down himself before the people of the land.

7 And he said unto Ephron in the hearing of the children of Heth, The price of the field give I thee: accept it for me, that I may bury my dead there.

8 And Ephron会使 Ephron answered Abraham, saying unto him, My lord, hearken unto me:

9 The land give I thee in the presence of the children of Heth, and before all that are here.

10 And Abraham bowed down himself before the people of the land.

11 And he spake unto Ephron in the presence of the people of the land, saying, Give me a burying-place among the children of Ephron in Mamre.

12 And Ephron answered Abraham, saying unto him, The burying-place is mine, and the right of possession in it is mine: in the presence of the children of Heth, and before all that are here, give I thee burying-place.

13 And Abraham rose up, and said unto Ephron, Hear me, my lord.

14 Behold, I give thee a piece of money for the burying-place; take it of me, and bury thy dead there.

15 And Ephron answered Abraham, saying unto him, My lord, hearken unto me:

16 The piece of money which I gave thee for the burying-place, I gave it for the burying-place. And now, I give it thee in the presence of the children of Heth, and before all that are here.

17 And he brought him down into doveness, and talked with him.

18 And Abraham gave up the魂 soul of his father SARAH unto Ephron in Mamre.

19 And Ephron took from Abraham the price of the burying-place, even the money of the children of Heth, four hundred shekels of silver, current coin.

20 And Abraham buried his father SARAH in the doveness of Mamre before the city of Sichem, in the Plain of Machpelah, which is before Mamre, in the land of Canaan.

21 And likewise he bought the burying-place for himself, with the field, from the children of Heth.

22 And Abraham was an hundred years old and seven when he gave up the魂 soul of his father SARAH.

23 And he bought the field of Ephron the Hittite: and there he gave money for it to Ephron in the presence of the children of Heth, and before all that were at the gate.

24 And he rose up, and bowed himself to the people of the land.

25 In the ears of the children of his people he spoke, saying, Hear me, you all the children of the Heth.

26 You are witnesses between me and you, saying, We have taken this piece of ground from our father.

27 And you shall say in that day, Behold, this is the place where Abraham did dwell and where Sarah his wife lived.

28 It was he that bought me the burying-place, even the doveness of Machpelah, which is before Mamre, from Ephron the Hittite, and there I have buried my father SARAH, and my mother SARAH, and my wife REBEKAH, and my two daughters, JACOB and LEAH.

29 These are the dovenesses which Abraham bought for burying-place of the Hethites in Machpelah:

30 There he buried all the members of his household, his father SARAH, and his mother REBEKAH, and his wife SARAH the wife of his son ISAAC, and the two daughters of ISAAC, JACOB and LEAH.

31 And Abraham gave up the魂 soul of his father ISAAC, the son of his wife REBEKAH, and the son of his son ISAAC, in Machpelah, the burying-place, which is in the land of Canaan.

32 And it happened, when Abimelech came to him: and he said unto Abimelech, I gave thee good with the soul of my wife REBEKAH, and also gave thee her to be thy wife.

33 And I heard thou hadst given unto her, and took her away from me by force.

34 And he said unto him, I knew not, said I, that thou hadst given unto her. And he said unto him, I gave thee her to be thy wife, and her husband I put away from thee. And he said unto him, I gave thee her for a wedlock, and thou gavest her to be thy wife.

35 And Abimelech answered, I am innocent of her blood: in the very point of view, I knew nothing of this matter, and thou hast given me the wife of my brother.

36 And Abimelech dwelt in Gerar, and LUCIFER was his city.

37 And Abimelech spake unto Sarah, his wife, saying, I know that thou art a noble woman.

38 For this was I afraid, lest peradventure I should make thee afraid, and thou shouldest say, I was taken away for a better woman.

39 God be gracious unto thee, my daughter; for she is a man's wife; and he is a God's angel, and he hath shut mine eyes from seeing a woman so fair as she is.
Abraham buries Sarah. GENESIS XXIII. 14—20. XXIV. 1—5. His servant's oath.

14 And Ephron answered Abraham, saying unto him, 15 My lord, hearken unto me: the land is worth four hundred 2 shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham 3 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 4 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 5 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

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, 6 were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

XXIV. 1 And Abraham 7 was old, and 8 well stricken in age: and the Lord 9 had blessed Abraham in all things. 2 And Abraham said unto his eldest servant of his house, that 10 ruled over all that he had, 11 Put, I pray thee, thy hand under my thigh; 3 And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that 12 thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 13 But thou shalt go 1 unto my country, and to my kindred, and take a wife unto my son Isaac.

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. Wisec. L. W. B. ii. p. 443, Art. "Sekel." The word Sekel is from shakal, to weigh; as pound, from pendo; and it weighed twenty gerahs (Exod. xxxi. 13), or beans, from garar, to roll (Gen.iii. 170).

16. abram 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 Macrheus (Diod. b. i. 149); cp. 1 Macc. x. 2; 1 Macc. x. 26, R. W. B. i. p. 403, Art. "Gold," and II. p. 442. But (as Cave- doni and Delitzsch observe) it is probable that the bars and ingots of gold and silver were marked with a conventional sign, showing their value.

— merchant) Properly, one who itinerates; Heb. socher, from sochar, to go round (σαρήν, σαρηρεία), hence the word sochar, goin, Prov. vii. 14. 17. before Maunre] Mamre, therefore, is the name of a place, as well as of a person; see xliii. 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.

Cr. XXIV. 1. Abraham was old] About 140 years of age: see xxi. 5; xxx. 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 xxx. 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 (xxv. 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. v. 28; cp. xxvi. 11, Exod. i. 5); and where our translators use the word loins, the Hebrew has thighb (cp. Heb. vii. 10, where St. Paul speaks of Levi being "in the loins of Abra- ham." 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—10).

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. l. 9: "per femur (a word derived from femo, gene) generationem intelligimus, generatio autem Christi est." So Theodoret, Qu. in Gen. 74; S. Jerome in Jovinian. lib. i., who says, "nos dicimus jurasse omnibus in semine Abraham, hoc est in Christo, qui ex illo mascula erat," and so S. Amb. de Civ. Dei xxvi. 39; e. Fasst. xii. 41; in Joann. Tract. xvi. in Gen. 62; and S. Gregory, quoted by A Lapide: "Manum sub femor e jubet ponere, quia per membrum illui descensura erat caro Ejus, qui Filii Abraham esset ex humiliato, et Dominum ejus ex divinitate, ut dicat, 'Tongue Filii meum, et Jurisper Deum meum,' " cp. below, xlv. 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. l. 9; see Prov. xix. 22; xii. 14; and notes below, on 1 Cor. vii. 36.
And Abraham said unto him, Beware thou that thou bring not my son thither again. 7 The Lord God of heaven, which took me from the house of my father, and from the land of my kindred, and which spake unto me, and that spake unto me, saying, Unto thy seed will I give this land; 8 he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

And the servant took ten camels of the camels of his master, and departed; 10 for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto 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 12 that women go out to draw water.

And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

Behold, I stand here by the well of water; and 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; 15 and I know that thou hast shewed kindness unto my master.
Abraham's brother, with her pitcher upon her shoulder. 16 And the damsels 

18 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 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 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, 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 bowed down his head, and worshipped the Lord. 27 And he said, 'Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren. 28 And the damsel ran, and told them of her mother's house these things. 29 And Rebekah had a brother, and his name was 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;
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 a 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 a bare a son to my master when she was old: and unto him hath he given all that he hath. 37 And my master 7 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 But thon shalt go unto my father's house, and to my kindred, and take a wife unto my son. 39 And I said unto my master, Peradventure the woman will not follow me. 40 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 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, 43 O Lord God of my master Abraham, if now thou do prosper my way which I 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. 4 “I have espoused you as a chaste virgin to Christ,” says the great Apostle of the Gentiles,—the Evangelist 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. 45 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 went Rebekah, "a vessel" to look upon, a "vessel" 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 wedding. 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 inuentur Ecclesia nidi in Mesopotamia?" The rivers, which he names, lascivious and impious, lavat et infert fructus, lavave gratia, et beta potentiam. 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, and, as we have said, of Isaac. The holy Apostles also, in their missionary 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, "Will 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 thee; for he is thy Lord, 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 "thou shalt be clear from" fully expresses the meaning in the Hebrew, and in r. 8. There it was shoab, 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).

108
Rebekah consents to go

GENESIS XXIV. 43-58.

with Abraham's servant.

Go: 43. Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, I say to her, Give me, I pray thee, a little water of thy pitcher to drink: 44. And she saith to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed for my master's son. 45. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. 46. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. 47. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. 48. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50. Then Laban and Bethuel answered and said, "The thing proceedeth from the Lord: we cannot "speak unto thee bad or good. 51. Behold, Rebekah 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 worshipped the Lord, bowing himself to the earth. 53. And the servant brought forth a goodly e of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother '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, '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 shall she 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 time. 58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, "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. Auricano says (in Abi., 1, 9), Rebekah waits for the judgment of her parents, "Non est enim virginitas pudoris eligere maritum, sed jam desponsata viro de protectione consulari dic: " and he quotes from Exod. (2, 22, 11), the saying of Hesiod in the same purpose. In Christian times, the Holy Spirit, speaking by S. 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 virgins woman for her price is far above rubies" (Prov. xxxi. 10).

55. days, at the least ten" Literally, days, or a decade (ason); the decade 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 Ezra, 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.
she did, I will go. 53 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. 54 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

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.

25 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. 26 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

61 And Rebekah lifted up her eyes, and when she saw Isaac, 4 she lighted off the camel. 62 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. 63 And the servant told Isaac all things that he had done. 64 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

XXV. 1 Then again Abraham took a wife, and her name was Keturah.

2 And 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 Lemummim. 4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.

5 And Abraham gave all that he had 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, On. loc. cit., c. 3, § 5. — 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.

60. be the thorn of thousands of millions] Rebekah, the wife of Isaac, the type of Christ, is the figure of the Jerusalem above (see ch. 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. sarch; which appears to have the same meaning as sinah, the original sense of which appears to be, to put forth bade or shoots (Gen. xxvii. 788, 789); thence figuratively (as applied to the mind) to put forth thoughts and words, to muse and meditate, to talk with oneself. Ps. cxlii. 17. 18; ev. xi. 9. 10. Job xii. 22. Job xii. 18. 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 orbat." His mind was like a fair and fruitful tree, which sprouted forth in abundance and beauty 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 (xiii. 9).


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 expanse the souls of believers in spiritual work, 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; vii. 2), where the Church says, "I found him whom my soul loved; 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, On. loc. cit., c. 3, § 5. — 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.
Abraham's gifts to his children.  

Genesis xxv. 6—12.  

His death and burial. unto Isaac. 6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. 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 died in a good old age, an old man, and full of years; and was gathered unto his people. 9 And 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 the field which Abraham purchased of the sons of Heth: 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 well Lahai-roi. 12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the kwell Lahai-roi.

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, teaching in the steps of St. Paul, regard the children of Keturah and of the concubines of Abraham and of Taberah, and of the Ishmaelites, as being 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 faithful 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 Abraham and of Sarah. Error in some respects is one. They are born after Ishmael and Isaac; the former of whom represents the misleading Jew, the other the promised seed. Truth is farther than Error. The Good Seed is first sown in the Church, then 2000 years later the Gospel is spread abroad. Heroes and Sibyls 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 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 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 blessings and dwell as Abraham's children. But Abraham's life lived in submission to God.

Though Abraham lived thirty-five years after Isaac's marriage with Rebekah, yet we hear scarcely anything of him during that time. He retires from the history after that event. “He gave all that he had unto Isaac” (v. 5). Rebekah, is in Sarah's tent (xxxv. 67). May there not be something typical in this? After the Incarnation of the Son, and after His esposal of the Church, He purchased with His own blood, all power is given unto 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—25).

—an hundred threescore and fifteen years] Therefore he was a pilgrim in Canaan for a hundred years; see xiv. 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 especially 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).

11. 12. See 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. (Origens, Hom. ii.)

—an old man] See above, xxiv. 1.

—and full of years] The words “of years” are not in the original, and are represented as a S. Jerome has interpolated; like more general than what their addition implies. Abraham was full, satiated with life and blessings: “plenus vitae conviva” (Bp. Horsey); cp. xv. 15; xxxv. 29. 12. 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. 49; Acts xvii. 24. The fact of Abraham being buried near his wife (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 intervention 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.

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 religions are often softened at the side of a grave.

cave of Machpelah] See xxii. 19.

11. 12. The well Lahai-roi] Isaac dwelt at the well where God appeared to Hagar: see xv. 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 cave, and dwells at Machpelah, son of Isaac's wife Rebekah, is in Sarah's tent (xxxv. 67). He 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 water of life. Longing for the 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 (Origens, 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.

—see note below on the generations (Heb. toledoth, lineage and history) of Isaac, chv. xxxvi. 1. Having specified the descendents of Keturah, the sacred historian may mention the name of Hagar and Ishmael, and thus pave 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
Ishmael's generations.

GENESIS XXV. 13—23.

Isaac's generations.

m 1 Chron. 1. 29.

The Egyptian, Sarah's handmaid, bare unto Abraham: 13 And 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; 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 he gave up the ghost and died; and was gathered unto his people. 18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac. 20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, 21 and the sister of Laban the Syrian.

22 And Isaac entreated the Lord for his wife, because she was barren: and the Lord was intimated of him, 23 and Rebekah his wife conceived. 24 And the children struggled together within her; and she said, If it be so, why am I thus? 25 And she went to enquire of the Lord. 26 And the Lord said unto her,

which were enumerated among the descendants of Cush (x. 7). The pure Arabs, as they are called, are the Semitic descendants of Joktan (x. 26—29); and the mixed Arabs, or Mostarabians, are the Ismaelites here mentioned, and other descendants of Abraham through Keturah (x. 1—4). See Holzinger, Hist. Orient. p. 210. D'Herbelot, Bibl. Orient. p. 601. Staudy, Sina, pp. 88—99. Trlanchard, Physical History of Mankind, iv. 588. Kaliuch, p. 477. Their chief stronghold was Petra, in the rocky chain of Mount Seir (Isa. xvi. 1. 2 Kings xxiii. 14).

13. Nebajoth Famous for cattle (Isa. ix. 7). They are the Nabateans of classical writers. Diaec. Sic., ii. 4; xix. 94. Wiener, R. W. B. ii. 129. Dr. Smith, Dict. Geogr. iii. 392. 683. The Ishmaeans, from whom the Herods sprung, were called Nabataeans. Joseph., Antht. xiv. 2. 3 and 8. Strabo, xvi. 760.

—Kedar] Famous also for cattle, which they furnished to the markets of Tyre (Ezek. xxvi. 21); dwelling in dark tents (Ps. cxx. 5. Cant. i. 5) in the Arabian desert, and famous for archery (Isa. xii. 10).


17. by their towns, and by their cattle] Or rather, by their villages and encampments. The former are the agriculturists, who dwell in villages; the latter are the nomadic tribes (semita), who moved from place to place (cp. Num. xxxi. 10. 1 Chron. iv. 39), and were the predecessors of the Bedouins of the present day (Genaeus, Kalieck).

—twelve princes] According to the prophecy (xvii. 20); the same number as the children of Nahor (xxii. 21—24). But Rebekah is borne many years before, as Sarah had been before her. The evil seed springs up rapidly (Ps. xvii. 15), but soon fades away (Ps. xxxvi. 30); the seed of the promise is long wait for, but at last it fills the earth.

18. and 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 (Aviusworth); and the mention of his union with Isaac in the burial of Abraham at Machpelah (e. 9) infamates a reconciliation between them.


And these are the generations of Isaac] A new Parashah, or Proper Lesson of the Law, begins here, and continues to xviii. 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 not speak of Esau and Jacob in his Epistle to the Romans (Rom. ix. 13) with a reference to the words of Malachi, 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] Haranamuni mi Padan-aram, as it is in the original. Arar is the high land of Mesopotamia; Padan (cp. Pethor) signifies plain-land (cp. pateo), or arable land (from the root pattad, to plough). It was so called on account of its flatness, as compared with the mountainous region of the Mediterranean. The word Padan-aram describes its quality in two respects, as flat and high; a lofty table-land. Cp. note above, on xix. 10.

21. intreated the Lord] Literally, burnt incense to (Genes. 66. 18. cp. 7:9) so seeking to entreat the face of the Lord. 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 Conciliaries, pp. 112—29.

The parents 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 Mary. For in the similar experience of Sarah, Rebekah, and Rachel, the term nuncch is used, and in the same sense as nocchach here. "Exsufflas est spiritualitatis, quod toto pectori et intentus in calamitatem uxoris oravit, sicut quando oro pro aliquo, propono illum iniuriis in conspectu cordis mei; in euisdem spemitu intueremur, tum etiam nuncch.

22. If it be so, why am I thus?] If I am to suffer so much pain, why did I conceive? (Tulga, Targum of Onkelos.) The Syriac renders it, "If so, why do I live?" Cp. xxvii. 46; and so Kaliuch, Delitzser, p. 306. 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 Sham. Theodoret supposes that she required the rest of the household; and this seems the most probable opinion.
Esau and Jacob born. GENESIS XXV. 24—31. Esau despises his birthright.

Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

And when her days were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau.

And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

And Isaac loved Esau because he did eat of his venison: but Rebekah loved Jacob.

And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, *with* that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and *what* profit shall this birthright do to me? And Jacob said, Swear to me this day: and he sware unto him: and he sold his birthright unto Jacob.

Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up: and went his way: thus Esau despised his birthright.
XXVI. And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

2 And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: and I will be with thee, and I will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.

3 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 And Isaac dwelt in Gerar: 7 And the men of the place asked him of his wife: and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she 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

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 his respect was recorded by Isaac at Gerar; and Isaac’s failure reappeared 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 (xxvi. 2). The recitals of all these failings of Abraham, Isaac, and Jacob, are evidences of the honesty of the historian. Here is also a proof of the censurability 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. It 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 (Isa, 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 enduring 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 relations to Him Who is “the holy, harmless, and undefiled” (Heb. vii. 20). Those failings and infirmities are culpable in them who are the types; but they are forshashehnoth, not of sin, but of humiliation and love, in Him Who is the flawless Antitype, and Who condescended to our weakness, and carried our sorrows: see above, on ix. 20–23, the case of Noah; and below, on chapter xxvii. 19, the case of Jacob; and the Introduction to Judges, iv. 17–20.

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 (xxv. 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, and made no man to do them wrong; but rebuked even kings for their sakes; Touch not mine anointed, and do my prophets no harm.”

XII.

Chapter

Title: I am the God of Isaac. Genesis xxvi. 1–9. Isaac at Gerar.
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. And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lain with thy wife, and thou shouldest have brought guiltiness upon us. And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

Then Isaac sowed in that land, and received the same year an hundredfold: and the Lord blessed him. And the man waxed great, and forward, and grew until he became very great: For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had dugged in the days of Abraham his father, the Philistines had stoped them, and filled them with earth. And Abimelech said unto Isaac, Go from us, for thou art much mightier than we.

And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stoped them after the death of Abraham: and he called the names of after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar 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. And they digged another well, and strove for that also: and he called the name of it Sitnah.

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 be fruitful in the land.

And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed upon my servant Abraham's sake. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

Then Abimelech went to him from Gerar, and Ahuzzath one of his friends,
friend or companion; the Sept. interprets it by ἰδίωτης, as if it had the same sense as the "friend of the bridegroom." ep. Judg. xiv. 20. John iii. 29. Others suppose it to mean "concomitants," and Abimelech came with Abigail 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 xxvi. 22). This was about seventy years after Abraham's visit. Phicol, like Abimelech, may have been an official name (Ramet). It means, month of all.

33. Beer-sheba: The same name was given to the place of a similar occurrence in Isaac's time (xxvi. 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 xxvi. 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 Beer-sheba.

Shebah: Therefore the name of the city is Beer-sheba unto this day. And Esau was forty years old when he took to wife Judith the daughter of Divine Truth, which the Father made at the beginning, and called them after the same by which His Father had called them. And the Father made a covenant with Makkath a son of Adam, and in the Patriarchs, and at Mount Sinai, and thus He had his Beer-sheba. Isaac's life is the mirror of Abraham's. Christ is the image of God (2 Cor. iv. 4). "His name breathes 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 afterward (xxvi. 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 last woman had often two names (Korah); and often received a second name on their marriage (Chardia, Henagat, Keil). Esau, when he was forty years old, took to wife—

(1) Judith, the daughter of Beeri, 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 Beeri, because he found the springs or wells (from Heb. birk, a well) mentioned in v. 24: ep. Henagat, 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: ep. Josh. iii. 1. Kings x. 2. 2 Kings u. 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) Bashanah, daughter of Elon, the Hittite, who appears to be called Adad, the daughter of Elon, the Hittite (xxvi. 2). The word Adad signifies fair, and may have been a second name.

(3) Aholibamah, the daughter of Anah, and daughter (granddaughter) of Zibeon, the Hivite (xxvi. 2).

The two former of these were daughters of the Children of Reuben, and were "a grief of mind to Rebekah" (xxvi. 35), and hence it is called Aholibamah "daughter of the children of Canaan" (xxvi. 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.—

(4) Maha-bath, the daughter of Ishmael, Abraham's daughter, and the sister of Nebaioth (xxvii. 8). She is also called Bashanah (xxvi. 3). That many persons in Holy Scripture have two names, is hardly necessary to observe; see cp. Ruth xxiv. 33. Mark iii. 10, and the examples of this in GLOSS. Philologico-Sacra, Lib. iv. Tract. iii. p. 620. The two Bashanaths 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 Adad means oceanary, and Maha-bath, a musical instrument; and these appellations may have been given to the two Bashanaths respectively, to characterize their graces and accomplishments: cp. Keil, Einleitung, p. 72.
of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

Which were a grief of mind unto Isaac and to Rebekah.

And it came to pass, that when Isaac was old, and 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. And he said, Behold now, I am old, I know not the day of my death; 3 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 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. 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, 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 goats; and I will make them savoury meat for thy father, such as he loveth: 10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

And Jacob said to Rebekah his mother, Behold, 9 Esau my brother is a hairy man, and I am a smooth man: 12 My father peradventure will i feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. 13 And his mother said unto him, 1 Upon me be thy curse, 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 made savoury meat, such as his father loved.

And Rebekah took a goodly raiment of her eldest son Esau, which were
with her in the house, and put them upon Jacob his 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, and eat of my venison, that thy soul may bless me. 20 And Jacob said unto his father, 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 may feel thee, my son, whether thou be my very son Esau or not. 22 And he came near unto Isaac his father; and he discerned him not, because his hands were leprous.

Desirable (i.e. beautiful) garments of Esau his 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, as he of old and preferably amongst Hebrews, primogenitus functus officio sacramento, et habuisset vestimentum sucerdotalis, quo induti Deo victimas offererebat, antequam Aaron in sacreticinae ecclesiace; and see the Rabbinical authorities in Brannius de Vel. Heb. Sacred. c. 4; and it has been adopted by some later expositors (see Ainsworth, p. 103; and ep. 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 patriarchal robe 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 Jacobs, ii. 2), the younger son receives the robes of the old dispensation—the prophetical 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 the truth. And when the robes were transferred to the younger, then Isaac exclaimed in the spirit, when he smelted the smell of his raiment, “See, the smell of my son is as the smell of a field which the Lord has blessed.”

17. she gave the savoury meat into the hand of her son Jacob It is the general opinion of the Christian Fathers (c.g. S. Irenaeus, iv. 39; and S. Ambrose de Jacobs, ii. 2; and S. Jerome in exv. xxi.; and S. Augustin 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 and the Antichurch, and Jacob the younger Dispensation and the Church. The One and the Other are two instances of what is called “hypertrophiis” (see above, xxv. 25).

18. she put the skins of the kids The robe 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 men, in the reception of circumcision, and in conformity to the Law, which He came to fulfill (Matt. iii. 15; v. 17); and by His fulfillment of the Mosaic 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 Esau (v. 31). In his body, but only spread over the surface. Immanuel 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 skin of the kids (like the fig leaf of sin, Matt. xxvii. 38) on Esau’s hands, may have been suggestive of “the likeness of sinful flesh,” in which Christ appeared (Rom. viii. 3); see S. Augustin, Serm. iv. and v: “Hierusalem et pilosus erat Esau, id est, placens peccatorum; heres in Esau pecata, sed illi capelli et pecunia pastorabantur a Jacob, non adhaerentur in Jacob.” Christ bare our sins; but He was without sin. See also S. Augustin de Civ. Del. xvi. 57; and Prosper Aqüinaldo de Promiss. c. 22, where the figurative characters of Esau and Jacob are explained. Exod. p. 84. n. 4.}

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 had stood in Esau’s place (see p. 333). 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 to Christ, the true Israel, who is without blemish, such as He has been, and often is, among the People, and who is the Jew, who has succeeded to the place of the elder son, the Jew. He 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); and “if a man whose name is not written in the Book of Life is numbered among the upright” (Ecclus. cx. 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.),—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 Children 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 in mediocrity, but by God’s will, in all that is essential to the character of the firstborn,—he is Esau.

20. 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 obscurity and darkness of human infirmity are dispelled by Him, Who is the Sun of Righteousness.
felt him, and said, The voice is Jacob's voice, but the hands were the hands of Esau. 23 And he discerned him not, because 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, 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, 'See, the smell of my son is as the smell of heaven, and the smell of the earth hath blessed: 28 therefore God give thee of the dew of heaven, and the fatness of the earth, and the plenty of corn and wine: 29 Let people 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 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 before 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 eat of the venison which I have brought to thee, 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 fell upon his neck, and kissed him: and said, Where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.  

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 his future consumption in the conversion of the Jews to Christianity (xi. 25—29); 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. Enosh, Dem. Ev. ii. 1; Chrys. Hom. 53; Theodoret, Qu. in Gen. S. 2; S. Aug. de Civ. Deli xvi. 57, who thus writes: "Isaac's two sons, Esau and Jacob, grow 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 fruitfulness of the earth—the flowery meadow of God's people. His is the plenty of corn and wine in the sacrament of His body and blood: 'Et servunt gentes, Ipsum adorm Principem, Ipsum adorm filium patris ejus; filii Abraham seminibus seminum, Ipsum quem unilaterat, unam seminum, et qui benedixit, benedictus'" (S. Augustini de Civ. Deli. xvi. 37).

32. thy firstborn] Esau still claims to be the firstborn, though he had bartered away its privileges for a carcal in- ducement. The Jew still claims to be the elder, 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. xiv. 3, 4.


—have blessed him? yea, and he shall be blessed] Who (says S. Augustini de Civ. Deli. 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: "Here supera inspirationes, non terrae more, gementant." 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: "thine brother came with subtily, and hath taken away thy blessing"
And when Esau heard the words of his father, 4 he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. 5 And he said, Thy brother came with subtility, and hath taken away thy blessing. 6 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: 7 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? 8 And Isaac answered and said unto Esau, 9 Behold, I have made him thy lord, and all his brethren have I given to him for servants; and 10 with corn and wine have I sustained him; and what shall I do now unto thee, my son? 11 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, and wept. 12 And Isaac his father answered and said unto him, Behold, 13 thy dwelling shall be 14 the fatness of the earth, and of the dew from above; 15 and by thy sword shalt thou live, and 16 shalt serve thy brother; and 17 it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

And Esau 18 hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, 19 The days of mourning for my father are at hand; 20 then will I slay my brother Jacob. 21 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 22 comfort himself, purposing to kill thee. 23 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother 24 to Haran.

And tarry 25

The Christian Church is blessed in Jacob: 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, Sermon 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.


38. and wept] See below, on Heb. xii. 17.

40. shalt serve thy brother] See 1 Sam. xiv. 47. 2 Sam. viii. 14. 1 Kings xi. 14.

1 Kings xi. 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 Azaz 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 pious. "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; 1 ep. Heb. xii. 17).

42. as touching thee] Bethuel 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 the 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 which had been made the cause 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, roving, and predatory one, in a wild and rocky region.

40. shalt serve thy brother] See 1 Sam. xiv. 47. 2 Sam. viii. 14. 1 Kings xi. 14.

— when thou shalt have dominion] The Hebrew word here, rad, signifies to voice; and in the hiphil, here used, it would properly mean, when thou shalt cause to wander (cp. Ps. lv. 5). Hengstenberg interprets, when thou shalt toss (the yoke); and so Keil; and so Wred., "cum excussibus"; and the Sept. has excussus. Genesis, p. 729, when thou shalt go free.

The Edomites, as described, restless, turbulent, and revolutionary, by Josephus (B. J. iv. 4.1). By means of Antipater and the Herods they exercised a sway in Judaea, 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. 150.
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: 47 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 2 blessed him, and charged him, and said unto him, 3 Thou shalt not take a wife of the daughters of Canaan. 2 4 Arise, go to 5 Padan-aram, to the house of 6 Bethuel thy mother's father; 5 and take thee a wife from thence of the daughters of 7 Laban thy mother's brother. 6 3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be 8 a multitude of people; 4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land 9 wherein thou art a stranger, which God gave unto Abraham. 7 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 from 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 9 that the daughters of Canaan pleased not 10 Isaac his father; 9 then went Esau unto Ishmael, and took unto the wives

12 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' (excalas S. Augustin) 'in terris, sed celestibus; per homines, sed divinum!'

See also the short-sightedness of man. Isaac supposed that his death was near (c. 1, 2); Esau imagined that the days of mourning for his father were at hand (c. 44); and Rebekah thought that Jacob would soon return (c. 44); but they were all mistaken. 'Beast 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? 1] Of Jacob by Esau's hand; and of Esau by the hand of the avenger of blood (ix. 6).

Cir. 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 seeks 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. Del. 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.

3. Jacob had sought out 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; the Christian Church, from a far country to Christ: see Ps. xlv. 9—15. Isa. lv. 5. 2 Cor. xi. 2. He also sends His Son, Who goes forth as a Bridegroom out of the Father's bosom to woman to Himself the Bride (Ps. xlv. 5. Isa. lix. 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 xviii. 1); and it is not unworthy of remark, that there are seventy-seven generations mentioned by St. John 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—28.

On the typical character of this act, see also S. Jerome ad Damas. Ep. 124: 'Quaonado fratris dolos fugiens Mosopontiam tendit Jacob, et Chritus Judæorum incredulitatem compulsa profiscitator ... ex gentibus apostolam universam Ecclesiam.'

The typical character of Jacob's life, as foreshadowing Christ's ministry, is well sketched in a few words by S. Irenæus (iv. 39, ad Græce, pp. 337, 338), which he closes with the pathetic axiom, "Nihil vacuum neque sine signo aedem" (G. c. Christum), Who prepared the world for His own Coming, and exercised its faith by types and figures of Himself.


4. that thou shouldst be a multitude of people] For an assembly (Heb. kahal, from κοινωνία, to call, to convoke). A remarkable word. Mayest thou be for an εὐαγγελίον, or, a Church. The Sept. ἔχει ἔκ τις ἑσαυγήσεως θεοῦ, '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 xix. 10). They were fulfilled in Jacob, the father of the Twelve Patriarchs, the heads of the Twelve Tribes, the father of 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. xvi. 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).

5. 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 xviii. 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. 29), 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.
which he had 1 Mahalah the daughter of Ishmael Abraham's son, 2 the sister of Nebajoth, to be his wife.

10 And Jacob 3 went out from Beer-sheba, and went toward 4 Haran. 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 5 dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and beheld 6 the angels of God ascending and descending on it. 13 And, behold, the Lord stood above it, and said, 7 I am the Lord God of Abraham thy father, and the God of Isaac: 8 the land whereon thou liest, to thee will I give it, and to thy seed; 14 And 6 thy seed shall be as the dust of the earth, and thou shalt spread abroad 9 to the west, and to the east, and to the north, and to the south: and in thee and 6 in thy seed shall all the families of the earth be blessed. 15 And, behold, 7 I am with thee, and will 10 keep thee in all places


9. Mahalah the daughter of Ishmael! See above, xxv. 13. Evil men think they may correct one sin by another. The daughters of Canaan were unpleasing 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, is seen the way to the power of the devil, as 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 belong to Esau, and did not attach 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!" The text in the margin is, "the Angels," and is called the ladder of Jacob (Exod. xx. 29).

10. And Jacob went on! Here begins a new Proper Lesson, as appointed to be read in the Synagogues (see above, on 1. 14). The ladder is called a seeder (ordo), and is marked with the Hebrew letter saucum thrico (the Parashahs are headed by Pe thrico), because it is a long series of narrative, continued to xxxii. 3.

The parallel Haphtora, 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 xxvi. 17, and having power with God through Christ). He is called the Church in the Seventeen of the world. "Yea, he had power over the Angel, and prevailed: he went up and made supplication unto him" (cp. Heb. v. 7, concerning Christ): "he found him in Bethel, and there he spake with us, even the Angel of the Covenant." This Haphtora 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 pilgrimages 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 up to the ladder in the ladder, 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).

As the Son of Man, Who in the time of His earthly pilgrimage had not where to lay His head" (Matt. viii. 20. Luke i. 58), Jacob and 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 6 found God in Bethel, and there he spoke with us, even the Lord God of hosts" (Hos. xii. 4, 5). Emanuel, "God with us," was foreseen in that Vision. The ladder of God ascended up 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).

13. And, behold, the Lord stood above it, and said, 7 I am the Lord God of Abraham thy father, and the God of Isaac: 8 the land whereon thou liest, to thee will I give it, and to thy seed; 14 And 6 thy seed shall be as the dust of the earth, and thou shalt spread abroad 9 to the west, and to the east, and to the north, and to the south: and in thee and 6 in thy seed shall all the families of the earth be blessed. 15 And, behold, 7 I am with thee, and will 10 keep thee in all places...
whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16 And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. 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.

17 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

18 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 19 Then shall the Lord be my God: 20 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me shall I surely give the tenth unto thee.
Jacob comes to the well at Haran. GENESIS XXIX. 1—14. Rachel—the well's stone.

† Heb. lift up his feet.
a Num. 23. 7.
‡ Heb. children.

‡ Heb. Is there place to him?
‡ Heb. great.

† Heb. get the day is great.

† Heb. three.

‡ Heb. come.

† Heb. three.

‡ Heb. place.

† Heb. lifted up his feet; i.e. went on his way rejoicing, after what he had seen and heard at Bethel (cp. Isa. 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 (xxviii. 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. xii. 2), and thither Jacob went to “serve for a wife.” (Hos. xii. 12).

2. he looked, and beheld a well] Compare the description in xxiv. 11—15, where Abrahams’s servant meets Rebekah at the well; and Exod. i. 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. 14—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 (Berechith Rebbe 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.

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, 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.

9. And while he yet spake with them, 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 rolled the stone from the well’s mouth, and watered the flock of Laban his mother’s brother. 11. And Jacob kissed Rachel, and lifted up his voice, and wept.

12. And Jacob told Rachel that he was her father’s brother, and that he was Rebekah’s son: and she ran and told her father.

13. And it came to pass, when Laban heard the tidings of Jacob his sister’s son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14. And Laban said to him, Surely thou art mine 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. Isa. 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 (xxviii. 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).

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14. And Laban said to him, Surely thou art mine bone and my flesh. And he abode with him the space of a month.
And Laban said unto Jacob, Because thou "art" my brother, shouldst 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, "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 served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

18. Jacob loved Rachel] And endured hardship for her 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. 21, 22. I will serve the 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. 11, 12). He was the Eastern sacrifice, to give Himself a price for a wife (see above, xxiv. 22, 53). And to this the Apostles allude when he says that "Christ purchased the Church with His own blood," Acts xx. 28. 23. they seemed unto him but a few days] Though they were long, love made them short. 24. Zilpah] See on e. 29. 25. behold, it was Leah] She had been covered with a veil, as was usual with brides: cp. xx. 16; xiv. 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. For 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, Quast. Hebr.; and S. Aug., Quast. 80.

JACOB'S POLYGYNY. 28. and he gave him Rachel his daughter to wife also] Here is a proof of the versality 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. xix. 18), and that he had also two concubines. It also reveals to us how this polygamy of Jacob was the cause of endless jealousies, strife, and miseries in his family.

And yet this Jacob is the ancestor of the People of Israel, who, with 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 indexableness 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 stricture of the scribes 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 (xxvi. 4—5; xxxv. 1—9), and after him in Esau: see on xxxvi. 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 Rachel against him, and imposes her upon him; and Jacob not only marries Rachel after Leah, but receives the two handmaidens, Bilhah and Zilpah, as his wives (xxx. 3—13). 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 priests. Hence we see that when men swerve 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 Harlot. Thus we are brought to a recognition of a need of the repudiation 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 loved also Rachel more than Leah, and served with him 3 yet seven other years.

31 And when the Lord saw that Leah was hated, he opened 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 looked 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 it 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 Judah; and left 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, and that 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, as 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. 29—32), whom He has purchased with His own Blood (Acts xx. 28), and 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 doce, my undefiled, is one, she is the only one of her mother." She 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 Levitical Law was added "because of transgressions" (Gal. iii. 19). It was no part of God's original purpose; which was the real state of the world should be; and that His favour should not be limited to a particular people. The Law came in parenthetically, accidentally, indirectly, and as it were by a side door, παραπάνω (Rom. v. 20; see Introduction to the Epistle to the Romans). When the Law was introduced, (Acts xx. 28), the Jews who promised 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), the true Jacob; and in the Levitical 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 foreshadows 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. Leah became a servant for these. He served for his own servants: see also Cyprian adv. Judaeos i. 20; S. Irenaeus, iv. 38; and S. Ambrose (de Jacob, i. 5), who says, "The Lord Jesus was prefigured in Jacob, devotedly loving Rachel, who had been promised to him for a wife. Rachel was eight months younger than Leah (by natural birth) was introduced by stealth, as the Law came in indirectly (συνταινωτα); and she is described as blest-eleged, because she was like the Jewish Synagogue, which has not a clear vision of Him, but after she was, Grace came in; Rachel, the beautiful and the beloved one—the Church of Christ." So S. Jerome on Hoses, cap. xi. "Leah the elder prefigured the blindness of the Synagogue. Rachel prefigured the beauty of the Church." See also S. Augustine on Hoses xi. and on Zephaniah ii. 1, 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 Hasmartel, 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 SAMURIAH, and that many spiritual children were born to Christ there during our Lord's own ministry. See John iv. 29, 33; 39; and consider our Lord's words of kindness concerning Samaritans (Luke x. 33; xvil.)—although He declines in distinctly and uncompromising language that "salvation is of the Jews" (John iv. 22). They who were saved, were saved through Him alone. The spiritual Ziphah bare children to the true Jacob, who is Christ.

So it has been, and is still in Christian times. Christ loves His Church, and will save her, even as she is associated 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 Bithians and Zephahs,—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 divided 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, when the first-born child of Leah was born 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 woman 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. 5. behold a son. 33. Simeon Or Shimeon, i.e. hearing; audito. 34. was his name called: Literally, he (i.e. any one; cp. Gen. xvi. 14) called his name. 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, whom every one calleth a Jew, yet is not one; but he is a Jew which is one inwardly" (Rom. ii. 28). 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.
XXX. 1 And when Rachel saw that she bare Jacob no children, Rachel 2 envied her sister; and said unto Jacob, Give me children, or else I die. 3 And Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? 4 And she said, Behold *my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. 5 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son. 6 And Rachel said, God hath *judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. 7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

And Rachel said, With *great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

When Leah saw that she had left bearing, she took Zilpah her maid, and

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 wife. But there was 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 Bilhah (viz. Dan and Naphtali), then one pair by Zilpah (viz. Gad and Asher), then one pair by Leah (first Zebulun and Issachar), 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 vii. 37). 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 Israel; 2ndly, Gad and Asher from Leah's household; 3rdly, Naphtali from Rachel's; 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 brethren lovingly to reside for the inheritance of the saints in light.

RITUAL 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 cavil 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 miss the whole point of it, even of these things which to some may seem to be needless and unprofitable. 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 perfect, unto the measure of the stature of the fullness of Christ" (Eph. iv. 13), we shall be sure that there are spiritual mysteries in it, whether we discover them or not; 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. cxliii. 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 exact dependency on each other of the scattered trees, which are the central points of this chapter, and of which the whole concerns a mystery in the light of the Holy Law." (Ps. cxxxviii. 14—16). This is a description of the Christian who sees the "tree taken away in Christ" (2 Cor. xi. 14—15).

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, "Enc west thou for my sake?"—Give me children, or else I die. Here also is a caution against the spirit of envy, and is punished by God with barrenness for her want of faith and zeal in God's cause, and resents to double and irregular means for obtaining spiritual children, God may weigh safe to raise up an offspring to Christ by these means, but the Church is not therefore free from blame in using them.

2. Youth and beauty are no sure sign 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 (xvil. 3); and perhaps she pleaded Sarah's example for her own sake. Yet God's purpose was not frustrated. He overruled evil with good. As it was afterwards with Moses, who "spake 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 Bilhah; but He does not therefore justify Rachel in using Bilhah for the purpose. Christ, when He was awakened by His disciples, compiled with them to pray and deliver the Son of Man; yet He did not rebuke them for their want of faith in awakening Him (Matt. viii. 24—26. Mark iv. 38—10).

Christ allows His Church to attain good ends by questionable means, but He does not thereby justify the use of these means by the Church. How much happier would it have been for Rachel if she had followed the Lord's leisure! She had a Dan by Bilhah, but some of the greatest evils flowed from Dan upon Israel; see below on xli. 17; and on Rev. vii. 8, p. 108.

5. Bilhah conceived, and bare Jacob a son. Rachel was impatient and envious, and God punished her with barrenness; and Bilhah's children were due to Rachel's sin. If the spiritual Rachel—the Church—should delay her spiritual children, who is she? Their 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 spiritual sterility, and the handmaiden Bilhah takes the place of the Church. The prevalence of schism is due, in great measure, to the sins of the Church.

6. God hath judged me. Heb. danaan: perhaps it may mean "hath chastened me."—Perhaps it was meant by the apostle Paul to the Ephesians (Eph. v. 21). 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 by their own vain imaginations. He did not quench the smoking flax; and granted her desire.

When with great wrestlings 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. Hengstenberg, "Zeitgeist"). 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 by their own vain imaginations. He did not quench the smoking flax; and granted her desire.

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9. Zilpah her maid. Zilpah and Bilhah, it seemed, were not of the seed of Nahor, but were strangers and servants; and thus the births of children to Jacob from them type the rising up of a spiritual people, and the birth of spiritual children 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 Sameh.
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, 9 Give me, I pray thee, of thy son's mandrakes. 15 And she said unto her, 9 Is it a small matter that thou hast taken my husband? 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 endowed me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name || Zebulun.

21 And afterwards she bare a daughter, and called her name || Dinah.

22 And God a remembered Rachel, and God hearkened to her, and opened her womb. 23 And she conceived, and bare a son; and said, God hath taken promises with her sister, rather than relying on God, is a specimen of human infirmity, and of that natural imperfection which is seen and sensed, 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 works by them.

This history was the special subject of severe strictures from the Manicheans. 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. ch. 14, v. 21, f). Hence also we see the necessity of our not being the slaves of the more literal interpretation, in reading this history, but of listening to the teaching of the ancient Christian Church, which saw spiritual mysteries in it. The true literal interpretation of the Pentateuch, especially of such histories as these, must lead, as it led the Manicheans of old, to scoffing and to sectiimism.

17—20. God hearkened unto Leah] And she gave birth to Issachar (i.e. he is hire, or wages; or he brings hire: from Asher, to hire); and zebulun (calculation or dwelling with, from zebul, to dwell with).

Here, and in v. 18 and v. 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 rendering her handsmaid 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 duties. 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 Luke xv. 25; xviii. 11, 12; and the Preliminary Note to St. Stephen's speech, Acts vii. pp. 63—69. Rom. x. 3; and the Introduction to the Epistle to the Romans, p. 127.

21. Dinah (v.) Diskon: judgment. It seems that Jacob may have had other daughters (see xxxvii. 35; xlv. 7); but it is not certain. Dinah is mentioned, to prepare the reader for the history in ch. xxxvii., 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 bore a son, and called his name Joseph. So it is with the Church (see on Acts viii. 1; x. 19). Her Josephs are due to her persecutions.
Joseph born.  

GENESIS XXX. 24—37.  

Jacob's wages.

away my reproach: And she called his name [Joseph; and said, 'The Lord shall add to me another son.

22 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. 26 Give me my wages and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake. 28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy flock 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 provide for mine own house also? 31 And he said, What shall I give thee?

And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock: 32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. 33 So shall my 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.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats which 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.

And [Jacob] took him rods of green poplar, and of the hazel and f Sec. 31.9—12.

24. she called his name Joseph] One who takes away from; (yoseph, with aleph; cp. 1 Sam. xxvi. 6. 2 Sam. vi. 1. 1 Chr. iv. 28), because by him God took away Rachel's reproach; and also one who will add (from yoseph, with vav; see Genesis, p. 313), because his birth was an earnest of other offspring, which the Lord would add to her afterwards: see xxv. 16.

It appears (as Keil observes, p. 298) 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 Jeachel's handmaid Bilhah, and therefore were older than Judah. After the birth of Judah, Leah held 'left bearing,' and imitated Rachel's example, and gave Zilpah to Jacob to wife, and God and Asher were born; and probably in the sixth and seventh years of Jacob's service, after marriage, the gave birth to Issacchar 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 rose from Ephron to Jehovah, while Leah declines from Jehovah to Ephron (see vv. 17—20). The Jewish Synagogue degenerates, the Christian Church advances. On the use of the word Jehovah in this chapter, see Hengstenberg, Ath. 1. 372. 36. Give me my wages and my children, for whom I have served thee] Therefore Joseph was born about fourteen years after Jacob's arrival in Haran (see xix. 27); and Jacob remained more years in Haran (see xxxii. 41).

37. I have learned by experience] Literally, I have overgrown (Heb. nehaashil, from nachash, a serpent), by observing the appearance of serpents (see Bochart, Hieroz. p. 21; and Genesis, 46:5). The Sept. uses the word eswphous. Though Laban professes some reverence for the Lord, yet he says that he learns by means of divination and enchantment (σωφρασεια) Vol. I. Part I. 129.

what His doings are: see below, xxxi. 10. 50. 53, on the corrupt and heterogeneous religion of Laban.

30. increased] broken forth; so v. 43, and xxvii. 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—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. 13—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 (xxxi. 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, xxxii. 12. 38—42. Cp. Exod. xiii. 35, 36, where God authorizes Israel to take the silver and gold of the Egyptians, as recompense for their service; and see Augustine, Quast, in Gen. 93, who quotes instances of the success of similar devices to that used by Jacob (cp. his treatise de Trin. xi. 6; and S. Jerome, Qu. Hebr. here).

[poplar] Heb. lewhad, from leban, to be white.

— hazel] Or almond; and so Vulgate. Heb. lueh; see xxviii. 19.
chessnut tree; and pilled white strakes in them, and made the white appear which was in the rods. 20 And he set the rods which he had pilled before the flock in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. 21 And the flocks conceiveth 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, whencesoever 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 he gathers, and the stronger Jacob’s.

5 increased exceedingly, and b had much cattle, and maidservants, and menservants, and camels, and asses.

Review of the foregoing chapter.

The figurative character of its images.

The descriptions of S. Justin Martyr and of S. Irenæus 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 above, on xxx. 28. (Adv. Hær. 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. Who ever 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 blessed are the inheritance, the Son of Man, and 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 of strange land, and Jacob, 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, 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 multitudes of the children of God (the reading of the.Tx is perhaps of S. Irenæus is ‘multitudinis filiorum Domini prophetæ flebant Jacob’. Perhaps we ought to read, ‘multitudinis filiorum Domini prophetæ filii erunt Jacob’). Jacob had children from two women: Christ has children from two women. The twelve patriarchs (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 foreborn, but from the slave, and He gives to all of His; but Jacob did all things for the sake of Rachel, the younger and the beautiful sister, who procured the Church, for whom Christ shed His blood. In the Scriptures, Christ foreshadowed His own acts by those of the Patriarchs; He foretold the future by the Prophets; for in Him there is nothing void or without a type’ (S. Irenæus).

S. Justin Martyr, in his dialogue with Trypho the Jew (§ 154), speaks in similar language. ‘Leah is your Synagogue, Rachel is our Church. Jesus Christ became a servant to the handmaids 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 complexions. And He puts us into 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 after the name Rachel, in Canaan (xlii. 6; xxxix. 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. xxviii. 3. S. Justin Martyr.)

Thus, then, in this chapter, as interpreted by ancient Christian writers, who were almost contemporary with the holy Apostles, we see contrasted before us God, 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 “called a publican and a sinner,” 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 wedding, in the blood of the Ever-Blessed Son. Our Blessed Lord, the Holy Ghost Himself declares to have been typified by Jacob, by calling Him Israel,—the Prince of God (Isa. lix. 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 corrupted, divided, and unholy and unholy, and in order, to His blessed Blood, Immensities, and when He has a servant, and a shepherd for their sake; the true Jacob,—the promised Seed of Abrahan, the ever-blessed Son, Jesus Christ.

Therefore, let not any, who have spiritual gifts and graces,
And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that was our father's hath he gotten all this glory.

And Jacob beheld the countenance of Laban, and beheld, it was not toward him as before.

And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father.

And your father hath deceived me, and changed my wages ten times; but God hath suffered him not to hurt me. If he said thus, 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. Thus God hath taken away the cattle of your father, and given them to me. 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. And the angel of God spake unto me in a dream, saying, Jacob; and I said, a. Here am I. And he said, Lift up now thine eyes, and see, all the rams which leaped upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. I am the God of Bethel, where thou anointedst the pillar, and where thou vowedest a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

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. xxxix. 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 the Bible only into the heart of the human mind, but it should be read; it is to read it with a dim eye; it is to read it with the clear eye of God, who, in the name of the Jew and the Church, is the Author of the Bible. It is to read it as the Jews read it, as the people of the heart. 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 glories of the Son of Righteousness, rising upon the world with healing in His wings" (Mal. iv. 2).

Cn. XXXI. 1. This glory! Literally, this weight. Hence St. Paul, in Col. ii. 3 of "the glory of the" (2 Cor. iv. 7) "honor of honor." 2. as before Literally, as yesterday; cp. xxx. 38. 3. the Lors said unto Jacob, Return Literally, as yesterday; cp. xvi. 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. xvi. 4. 5. Cp. (is said that) Here is the proof of the change of wages. Laban first allowed to Jacob all the various colored 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. vii. 2). But all the designs of the enemy will recoil on himself, to his confusion, and the glory of Christ, and the God of His Church; for "all things work together for good to them that love God" (Rom. viii. 28), and "he that is the strong, whom ye shall not harm, if ye be followers of that which is good?" (1 Pet. iii. 13.)

10. grisled] Heb. beradim; spotted, as with hail (barnard). The English word gravel from the French word grèlés (hail) is a literal translation of the Hebrew: see Gesenius, p. 130, who thinks that the words pardos, leopardus, are derived from this root; and the French broder, to embroider.

11. the angel of God] Here, 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 Son of the Father: cp. Nonatian de Trin. c. 27. S. Cyril. adv. Jud. ii. 5. Concel. Autioch. p. Paul. Samos. in Routh, Rel. Sac. 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. 712. 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 field 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 case of the operation of God in the world, who makes all the shifting devices of the Church of God 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 faithfulness 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 I 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—20).
14. And Rachel and Leah answered and said unto him, 'Is there yet any portion or inheritance for us in our father’s house?' 15 Are we not counted of him strangers? for 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 flowers and images that were her father’s. 20 And Jacob stole away the images 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 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 his brethren with him, and pursued after him seven days’ journey; and they overtook him in the mount Gilead. 24 And God sent his angel before them, 25 when they were about to enter into the land of Geshur and the land of Sychem, to the house of Laban his uncle.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken in marriage? Laban, as presented to us in chap. xxiv., was a superior person to Laban as he now appears in chap. xxx.—xxxvii. His character has changed for the worse (see on xxxv. 50). In chap. xxvi., 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-glorying in his dealings with Jacob (see on v. 27), and did not scruple to sacrifice his daughter Leah to his own low desires, xxxix. 22.

27 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 endeavored to gain temporal honour and wealth to himself by means of his unholy practices.
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 to kiss my sons and my daughters? 29 'Thou hast now done foolishly in so doing. 30 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. 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, 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.

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 rise up before thee, for the custom of women is upon me. And he searched, but found not the images.

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 me and my brethren and Laban's remonstrance with Jacob. GENESIS XXXII. 27-37. Rachel hides the images.
Galeed, Mizpah.

Laban's covenant with Jacob. GENESIS XXXI. 38—50.

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; 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 42 thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and 43 the fear of Isaac, had been with me, surely thou hadst sent me away now empty. 44 God hath seen mine affliction and the labour of my hands, and 45 rebuked thee yesternight.

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, 45 let us make a covenant, I and thou; 46 and let it be for a witness between me and thee.

And Jacob 4 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 4 Jegarsahadutha: but Jacob called it 4 Galed.

48 And Laban said, "This heap is a witness between me and thee this day. Therefore was the name of it called Galed; 49 And 5 Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.

If thou 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 Laban was fruitful 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.

43. the fear of Isaac] The God whom Isaac fears (cp. xxii. 9; and here, v. 53; and Isa. viii. 13, 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: cp. xxvi. 30. Exod. xiv. 5. 11.

47. Jegarsahadutha] From the Chaldee and Syriac yegar, a heap. Compare Heb. agor, and Greek agora; and sphaire, a witness; the word saher, a witness, is also found in Job xvi. 19. Therefore these Chaldee words are only dialectical varieties of Hebrew forms; cp. 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 (Det., 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 (cp. 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 pronomine in quibus habitatione semen mutaverat." And so S. Aug.
The angels of God. GENESIS XXXI. 51—55. XXXII. 1—9.

Jacob's prayer

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, 3 judge betwixt us. And Jacob swore by the 3 fear of his father Isaac.

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 3 blessed them: and Laban departed, and 3 returned unto his place.

XXXII. 1 And Jacob went on his way, and 3 the angels of God met him.

2e And when Jacob saw them, he said, This is God's 3 host: and he called the name of that place 3 Mahanaim.

3 And Jacob sent messengers before him to Esau his brother 3 unto the land of Seir, 4 the 3 country of Edom. 4 And he commanded them, saying, 3 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 I have oxen, and asses, flocks, and menservants, and I am come to tell my lord, that 6 I may find grace in thy sight.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also 3 he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and 3 distressed: and he divided the people 3 into two bands, that was with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. 9 And Jacob said, 1 O God of my father Abraham, and God of my father Isaac, the Lord 3 which saidst unto me, Return.

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 Rebeckah: see xxvii. 45.

— Edom] As it was afterwards called, Esau had probably gone forth after the blessing he had received (xxvii. 30), 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. 15).

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 promisedSeed was to come, in whom all are blessed.
unto thy country, and to thy kindred, and I will deal well with thee: 10 but I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. 11 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 the mother with the children. 12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 And he lodged there that same night; and took of that which came to his hand 1 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. 21 For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept 1 of me.

22 So went the present before him: and himself lodged that night in the company. 23 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, 1 and passed over the ford Jabbok. 24 And he took them, and sent them over the brook, and sent over that he had.

25 And Jacob was left alone; and there 1 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) 1 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 engraven into the mystical body of Him Who by His own "Baptism in this same river Jordan sanctified me," was "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, to 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." "Cogitatbat de reconciliacione fratris suis (says S. Ambrose), "its ut humillimt eum invitaret, officis acquireret, numerus 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 pasado over the ford Jabbok] Rather, made haste pass over the brook. Jacob remained alone that night on the northern side of the brook.

Jabbok was so called, either from baka, to dash forth with a gurgling noise, or from abok, to wrestle (Gesen.); or fromlabok, to grasp as in wrestling (Delitzsch); and it may indicate the struggle of the river to make its way through the rocks. This etymology seems to be referred to in r. 21, where the Hebrew for he wrestleth 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, Goteel, 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 Jalud, into the Jordan, at a point nearly opposite to Shechem. It is now called Zerko, the blue river. Cp. Winner, i. p. 519; Robinson, Pal. 74; Dareck, Eyr. 507; Porter, in Smith’s B. D. i. p. 909: cp. Num. xxii. 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 received his father in his endeavours to gain it. He had been therefore punished by God for his
The wrestling of Jacob.

GENESIS XXXII. 26.

The blessing.

he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him the day breaketh. And he said, I will not let thee go, except thou bless me.

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And Jacob said, What shall I give thee, that thou shouldest bless me at all? And he said, Thou shalt not eat bread nor drink water this day, but I will bless thee this day, before thou passest over this Jordan.

He said, I will not eat bread nor drink water this day, but I will bless thee this day, before thou passest over this Jordan. And Jacob said, I will not go over until I have blessed thee. And he said, Swear unto me first. And he said, I swear unto thee. And he said, Thy blessing is upon me, because thou hast dealt so with me, and hast also seen my trouble, and wast kind unto me. And he continued, If thou now wilt indeed bless me. And he said, What is thy name? And he said, Jacob. And he said, Thy name shall not be called Jacob any more, but Israel; for thou hast fought with God and with men, and hast overcome. And Jacob said, I am he whom God dealt so with me. And Jacob rose up early in the morning, and took the place where he had wrestled with the angel, and pitched his tent thereon; and he called the name of the place Peniel; for he said, Surely the Lord is in this place, and I knew it not. And he was afraid to lie any more in that place; and he said, Howbeit, blessed be the Lord God of my father Jacob. This place doeth bear my name for ever. And he built thereon a pillar, and called it Rebekah's altar; and Rebekah's altar is unto this day.

But further, on the other side also, Jacob, in tears and prayers, was a type 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 Jacob, mentions Jacob's tears and prayers 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 who was able to save Him from death, and was heard in that He feared." (Heb. v. 7.) Christ wrestled in His Agony (Apoc. Luke xxii. 41). And He prevailed, because He was holy, harmless, and unspotted from sin; 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 prodigied by the wrestling of Jacob.

(1) Jacob was wrestling 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. 10; vi. 12; ix. 18); "He trod the winepress alone." (Isa. 63. 3.)

(2) The place where Jacob wrestled was at Jabokh, which.
27 And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. 28 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. 29 And Jacob called the name of the place __ Peniel; for 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
his thigh. 32 Therefore the children of Israel eat not of the sinew which shrunk, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrunk.

XXXIII. 1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaidens. 2 And he put the handmaidens and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. 3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. 4 And Esau ran to meet him, and embraced him, 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 with thee? And he said, The children 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, What means this bowing of you this day? And they said, Because the Lord hath shown his kindness upon his servant Israel, in that he hath visited thee, and shewed thee his face, and talked with thee, because thou didst seek him. 9 Then Jacob besought him, and said, See, I have seen all this work which thou hast done to me: 10 Nevertheless, how shall I escape the sword of my brother, Joseph, if thou dost send me away? I beseech thee, let me stay a little more yet in thy house, that I may feel the tenderness of my master's bowels. 11 And his brethren saw that their father pitied him, and were displeased with him for making his father to love him more than they. 12 And they hated Esau, because he had received all paternal kindness from him.
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" (Is. xl. 11). The word "softly" 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. xxi. 8, where the same word is rendered goods: cp. xxvi. 32. That word (melachah, connected with a root, or western, as derived from laoe (Latin, lego, legan, 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 bottle: cp. Matt. xv. 16, 17. St. Paul became as weak to the bottle (1 Cor. iii. 2; iv. 22).

15. House. An enumeration 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 xxxv. 25—31.

—Succoth. Booths. Wattled enclosures, woven with branches of trees, &c. (Exod. xii. 37, Lev. xxvii. 42.) Hence, and from thence 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. vii. 5). It is called an inn (Ps. lxiv. 2). It was the western boundary of the territory of Gad. It is connected with Peniel or Peniel in the history of Gideon (Judg. viii. 4—17). S. Jerome (Quast. Heb.) describes it as on the east of Jordan, in the region of Scythopolis: cp. Struenser, Falk. p. 256. Winer, R. W. B. li. 212, 213, 214. It is 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 John, and Ben-Menahem, Genaeus, Kallisch, Delitzsch, Kell. But the word in the text 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 Samael, or Samael, of the tribe of Zebulun, in the region of the Philistines: cp. Struenser, Falk. p. 256. Winer, R. W. B. lii. 528. 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. It is, however, more probable that it is a reading of Εξωτικη. There is something emphatic in this assertion, that the first city to which Jacob came in Canaan, when he returned from Syria, was called Shalem.

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. 8—9); 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. 7, 19; and Preliminary Note to this viii. 2; and see on Exod. xvi. 25. Jacob is said emphatically to denote that Jacob had now returned to the land of promise.

— and pitched his tent and dwelt there some time. Some suppose it was about seven years of age when Jacob left Padan-aram (cp. xxviii. 20, 25; grew up there xxxiv. 25). Jacob ought not to have bothered, but to have gone at once to Bethel. Dinah'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 had consecrated this purchase with one made by Abraham, has been already examined above, on xii. 6—8, xiii. 5, 9, and Prel. Note to Acts vii. This parcel of ground became the portion of Joseph (Josh. xiv. 15, 16). John iv. 5, 6: see also Gen. xxxiv. 22.

—Hamor, Shechem's father. Abraham's transaction mentioned by St. Stephen (Acts vii. 10) was with the son of Hamor, the son of Shechem (Gen. xxix. 26). The name Hamor was probably the official name of the princes of Shechem, as Abimelech was of those of Gera, and Pharaoh of those of Egypt: cp. Judg. ix. 28; and note on Acts vii. 10.

—pieces of money. Heb. kobar, properly an equivalent: see Genesis, 710. Some suppose that it means a lamb (see Sept., Vulg., Osbeck), or a coin having the impress of a lamb; but coined money was not used by the patriarchs.

Jacob at Shechem.


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 Machpeleh, where the bones of Abraham and Sarah, of Isaac and Rebekah, and of Leah lay (see Deut. xxxiii. 17); 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 at the altar of sacrifice, established by Joshua (Josh. xxiv. 1—20); the place where the Son of God, sitting on the throne of His majesty in the heavens, gave His apostles thekeys of the Kingdom of Heaven (Matt. xvi. 19); the place where the Lord God of Israel, according to His promise, will make Himself known (Isa. li. 19), and there will be a feast to all peoples. 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 whose footsteps 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 Dinah the daughter of Leah, which she bare unto Jacob, 

4 went out to see the daughters of the land. 2 And when Shechem the son of the Tit. 2. 5, Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. 3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake kindly unto the damsel. 4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. 5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob 1held his peace until they were come.

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 were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; 1 which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for this 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: 2 and the land shall be before you to dwell and 4trade ye therein, and 5get you possessions therein. 11 And Shechem said unto his 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 4down and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

To apply this principle here. It is by no means certain that Jacob did not return to Isaac soon after his arrival in Canaan; 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 Writer to illustrate certain moral lessons: 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.
Simeon and Levi;  

GENESIS XXXIV. 13—25. their craft and cruelty.

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 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 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 his 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, Simeon and Levi, Dinah's brethren, took each man his 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, nine 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, xii. 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.

When 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 anointed 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 xxv. 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.

26 And Jacob said to Simeon and Levi, Ye have troubled me, to make me to STINK among the inhabitants of the land, among the Canaanites and the Perizzites: and 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 a harlot? XXXV. 1 And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. 2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: 3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who Saiveth me.

and Peter and John on the other. Peter's Jewish name was Simon (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 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 social purposes, as Abraham did amongst the Philistines, and as Jacob did 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. 11—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.)

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 (kohah, church), nine 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 joins 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.

26. 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 tapaph, 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 xxx. 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 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 emboldened 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 (eut.) of life unto life (2 Cor. ii. 16) by preaching the Gospel of peace and love in the same region. The Holy Spirit, in forestalling the triumphs of Christ under the Gospel, twice mentions Simeon or Shechem, together with Succoth, which is connected with it in Jacob's history: "I will rejoice and divide Succoth, and mete out the valley of Succoth," Ps. lx. 6; cp. xviii. 7. Succoth, where Jacob dwelt and bought a parcel of ground. Jacob's bocks for his cattle, because, 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. 15). "Populus numerabilis, utpote parvus," Hor. A. P. 206.


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 Bethesda, in prayer and sacrifices. S. Chrys. — be clean] i.e., purify yourselves.

Jacob's servants had come from an idolatrous country (see xxx. 30), even Rachel had harboured her father's temple (xxxii. 34), and there was probably a special reason for the change now, because they had just taken the spoil of a Canaanitish city (xxxv. 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;" the garment would have formed a principal article in the spoil: 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, said the Lord, and touch not the unclean thing, and I will
The oak

Genesis XXXV. 4—12.

At Shechem.

received you (2 Cor. vi. 16, 18); cp. Rev. xvii. 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. li. 20; xxxii. 22; &c. See also ch. i. 7.


The Oak at Shechem.

—Jacob hid under the oak which was by Shechem. Some suppose this tree to be the terebinth or terebinth tree (elath), 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. But it lives to a great age, and so was of great use in marking a place (Phil. iii. 12; xvi. 76. Cp. Judges vii. 11, 19; Win. ii. p. 592; Genesis, p. 48; and Dr. Thomson, "Land and Book," p. 218), on the oak and terebinth.

Shechem was a very suitable place for such an act (see xii. 6; xiii. 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. 15—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 God; 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 an end, and at Shechem, are the subjects 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 naturally illustrate one another.

If the Salem, of which Melchizedek was king, who blessed Abraham, and was the first to call the name 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 enlighteth every man that cometh into the world" (John i. 9).


And God went up from him 13. In visible glory.

set up a pillar 14. See above, on xxviii. 18.

— a drink offering 15. A libation, nesce, from naso, to pour. The drink-offering consisted of wine (cp. Num. xxv. 5; xxviii. 7. Judg. ix. 13), an emblem of blood, as well as a consecration to God, and under the Law it was poured out, in conjunction with the slain sacrifice, to complete the meat-offering; see below, Exod. xxi. 30. Lev. xxiii. 17. Phil. ii. 17.

Pillar of Beth-el: Bethel, (v. 19, about six Roman miles to the south of Mount Moriah (Jerusalem), near which Jacob must have passed (cp. Josh. xix. 15). Though Bethel was built by Isaac, its neighborhood, especially the hill on which it stood, was holy to Jacob. As such it was consecrated by the presence of God, its name being changed to Bethel, or House of God, to indicate its divine origin.

16. A little way 17. Heb. civrath hu-arets (cp. xlviii. 7. Kings v. 19), a space from colour to be great of hand; the measure is uncertain (see Genesis 383).

— Ephrath 18. 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 by Isaac, its neighborhood, especially the hill on which it stood, was holy to Jacob. As such it was consecrated by the presence of God, its name being changed to Bethel, or House of God, to indicate its divine origin.

Son of a right hand; or, of prosperity and happiness (see Gena., Kalisch, Delitzsch, Keil). Some ancient Expositors interpret it to mean son of dogs, i.e. of old age (yanam for yanam, 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 Benoni to his mother, but Benjamin to his father.

These particulars being born in mind, we may here observe, that the Apostle St. Paul, when comparing himself with the other Apostles, has sometimes referred to Benjamin, by a remarkable name,—the etsupa. This word, which is rendered by our Version "one born out of time," properly means the child whose birth is the cause of his mother's death,—paretus exactus ex utero (cp. Num. xii. 12. St. Paul calls himself the child that was born in this way: he is the etsupa of the family (b etsupa); 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, 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 St. Matthias was not similar to that of St. Paul. Matthias was 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 to his mother. The former, the 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 i. 1 (cp. note on 1 Cor. xiv. 8), that St. St. Paul, St. Paul, was called and sent by Christ among the Apostles of the Patriarchal and Levitical Dispensations, and also to have overshadowed the outpouring of the oil of gladness of the Holy Spirit, by whose operation Christ, as man, was consecrated, and who, after the Function flowed upon Him; and from that the Right Hand, on His Body, the Church, which is so 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.

Benjamin's death.

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; thou shalt have this son also. 18. And it came to pass, as her soul was in departing, (for she died,) that she called her name Benoni: but his father called him Benjamin. 19. And Rachel died, and was buried in the Vale of Ephrath, which is, Beth-el.
20. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

21. And Israel journeyed, and spread his tent beyond the tower of Edar.

And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it.

23. Now the sons of Jacob were twelve: The sons of Leah; 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:

And was therefore disinherit ed: see xlii. 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 forsook 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, he deviated from the path of true Christianity. 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).

Some 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 High Priest and Head, and as Head of the Church of the whole Christian Church. "Christ," says Mr. Isaac Barrow (on the Pope's Supremacy, Supp. 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-Kingdoms, or clergymen to claim that, which may be only 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, then, art my firstborn. Unstable as water, then, will they go: and so thou wastent up to thy father's bed, and defiledst it too.

—Israel heard it—There is a break left here in the MSS.; and in the printed text of some editions, with a Masoretic note, refer to 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 feelins of Jacob on hearing of this horrible act of his eldest son.

This hiatus is something like the work of the painter, who,ungleared up the face of Agamennon in the tomb, was in the act of slaying Iphigenia, his own daughter. Perhaps this silence is also significant of Jacob's pensitent 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 a fool, and opened not my mouth; for I was thy doing" (Ps. xxxix. 10).

However this may be, it may serve to show the utteruntness of 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, and the Holy Scripture in naming them generally specifies Tribes, omitting sometimes the name of one, and sometimes of another (Dent. xxxiii. 6—24) Ezek. xlvii. 1—23. Rev. vii. 4—8; so the names of the Apostles are called Twelve (Rom. xii. 14), though the number was increased by Matthias, Barnabas, and St. Paul.

22. Reuben went and lay with Bilhah his father's concubine: and was therefore disinherit ed: see xlii. 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 forsook 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."
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 these who held 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 Hebrew nation, 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.

20. *was gathered unto his people*] His soul was united to them in Paradise; cf. xxv. 8.

Then Isaac and Jacob were two years old when he took them; who was seventy 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 rejoiced in the foreknowledge of Jacob's death which had been foretold to him by Jacob (xxxi. 4); Rebekah, it seems, was dead: cp. xxxiv. 8.

22. *of the days of Isaac were an hundred and fourscore years*] Then Isaac and Jacob were 120 years old (xxv. 26). Isaac was 70 years when he took them, who was seventy 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 rejoiced in the foreknowledge of Jacob's death which had been foretold to him by Jacob (xxxi. 4); Rebekah, it seems, was dead: cp. xxxiv. 8.

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 these 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 remarkable a place as they occupy, and even to provoke objections, e.g. the history of Dinah (cxxxv. 1).

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 Patriarchorum, 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 wretchedness of Jacob at Penam, the sojourn of Jacob at Penuel, the history 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 Reuben's nurse there, the birth of Benjamin, and death of Rachel near Bethlehem, the sin of Bensed, — 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 Manichaeans of old, they appear to throw light on the truth and inspiration of the Scriptures, and in Him, of whom all 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 Benjamin; 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.

Isaac's death.

GENESIS XXXV. 27—29. XXXVI. 1—5.

Isaac's wives.

— 26. in Padan-aram] Except Benjamin, born in Canaan (c. 18).

— 27. And Jacob came unto Isaac his father unto Meshae
d 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 all three lie together in the cave of Machpelah; cp. below, xlix. 29—31. Isaac had the comfort of knowing the place where his grave should be, and his majestic remains were committed to it by Jacob (xxxi. 4); Rebekah, it seems, was dead: cp. xxxiv. 8.

— 28. the days of Isaac were an hundred and fourscore years] Then Isaac and Jacob were 120 years old (xxv. 26). Isaac was 70 years when he took them, who was seventy 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 rejoiced in the foreknowledge of Jacob's death which had been foretold to him by Jacob (xxxi. 4); Rebekah, it seems, was dead: cp. xxxiv. 8.

— 29. his sons Esau and Jacob buried him] As Ishmael and Isaac buried Abraham: see xxvi. 9; and hence a belief may be entertained that Esau's reconciliation to Jacob was sincere (xxxviii. 4); and we may infer that Esau was reconciled, not only to his brother, but to his heavenly Father also (1 John iv. 7).

— 30. and Acob his brother] As Ishmael and Isaac buried Abraham: see xxvi. 9; and hence a belief may be entertained that Esau's reconciliation to Jacob was sincere (xxxviii. 4); and we may infer that Esau was reconciled, not only to his brother, but to his heavenly Father also (1 John iv. 7).
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 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. 8 Thus dwelt Esau in Mount Seir: 1 Esau is Edom.

9. And these are the generations of Esau the father of the Edomites: 1 Esau and his brothers were Jacob's children that were born unto him in the land of Canaan.

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wilderness, as he fed the asses of Zibeon his father. 29 And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. 26 And these are the children of Dishon; || Hemedan, and Eshshan, and Ishran, and Cheran. 27 The children of Ezer are these; Biilhan, 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 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 4 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.

Concerning the Israelites in their wandering: "Nilini quæs quæ laqua cepit. Kish, jusque hucusque erat, tollens campum Kooberanath, et pons aquis Aquaronas agrostis e pasta in rupem nemore opacum concexisit; sectutis Mayces conjecuturis herbídi soli largus aquarum venas aperit." 30 cp. Keil, p. 235, note. The springs here mentioned may have been those in Wady el Aksa, i.e., the Dead Sea, or Wady Hamadd, between Kerek and the Dead Sea (Seetzen, Burckh.).

28. || Ezr. cx. 23, and xxii. 21. **KINGS IN EDOM 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. 32. Is this a post-Mosaic interpretation? Surely not. Can Moses 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 (vii. 6 ; xxxi. 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 Exon., 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 lapse 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.

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 Exon before a single king arose among the children of the family of Israel." But do not suppose that therefore God's promise to Abraham and Jacob has failed; kings still 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 slow growth. Balaan has kings before Jacob, and why? In order that you may not date on earthly things, but seek the promises of that heavenly inheritance which 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 “overflowed the world” (1 John v. 4).

33. Jobah] 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 Eliphez here and in the book of Job: see above, p. 11. — of Bozrah] A name still surviving in et Bezeirch, in Jabal (Burckh., Robinson).

34. Temani] In northern Idumea, five miles from Petra (Jerome).

35. Behoboth] Probably Rakkah, or on the Euphrates, near the mouth of the Chubars (Ritter). The adjunct of the river seems to connect it with the Euphrates.

36. Hadad 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 this list as it stands in 1 Chronicles, i. 51. It is not therefore be inferred that the Author of this book wrote it when Hadad 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?
4. **Dukes** | After Kings; see below on 1 Chron. i. 51.

40. And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alavah, duke Jetheth, Duke Aholibamah, duke Elah, duke Pinon, Duke Kenaz, duke Teman, duke Mibzar, 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.

41. And Jacob dwelt in the land, wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob.

42. 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 his evil report. 3Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. 4And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

43. And Joseph dreamed a dream, and he told it his brethren: and they hated him.

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1. **Joseph**

Joseph's and of or hence Kalisch, and as duke or father's for the 49. Judg. secondly, to the 23. The 20. 0. 49. 8. **Heb. Edom.**

† Heb. Edom.

‡ Heb. of his fathers' or young men.

Ch. 17. §. & 22. 4. M. 28. 4. 36. 7. Heb. 11. 9.

b 1 Sam. 2. 22, 51, 24.

e ch. 14. 20.

‡ Or piece, Judg. 5. 9.

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him yet the more. 6 And he said unto them, Hear, I pray you, this dream which I have dreamed: 7 For, 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, 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 thy brethren indeed come to bow down ourselves to thee to the earth? 11 And his brethren envied him; but his father 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 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 seest thou? 16 And he said, I seek my brethren:  † 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 Dothan.

18 And when they saw him afar off, even  † they conspired against him to slay him.
Joseph is sold by Judah,

GENESIS XXXVII. 20—28.

and by his brethren.

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 † Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. 22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. 23 And it came to pass, when Joseph was come unto his brethren, that they stripped 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 Ishmeelites came from Gilead with their camels bearing spicery and | 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 `conceal his blood? 27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is | our brother and his flesh. And his brethren † were content. 28 Then there passed by | Midianites merchants; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for | twenty pieces of silver: and they

death (Matt. xxvii. 1); they said, “This is the heir, come let us kill him.” Matt. xxii. 68 (Prosper).

19. This | dreamer. Heb. master of dreams; so our Lord was scolded 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. The sentiment is expressed 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. Aubroise).

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 inspiration 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 Philet did, who was “willing to release Jesus,” but he did not come to resist his enemies. 23—25. That they | strip 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 they gave their name to all who were concerned in it, and “Ishmeelite” became a generic name for these traders, just as the name “Canaanite” became also a generic name for a mercant (Job xlii. 38. Prov. xxxvi. 24. Ezek. xlvii. 4; see Kalisch. and Keil).

—spicery] Heb. neechoth (from the verb noco, to break, or pound into powder), probably the styrax or tragacanth, a resiny gum of great use in medicine. Dioscor. iii. 23; Gesen., p. 548; Kalisch, p. 612.

—balm] Heb. tseri; probably balama; used as an ointment for the healing of wounds (Jer. vii. 22; xlvii. ii. 8), abundant in Gilead. It grew largely in the neighbourhood of Jekecho. Strabo xvi. 763; Diod. ii. 49; see Gesen., p. 715; Kalisch, 612, and Drake’s article in Dr. Smith’s Bible Dict. i. p. 164. The original word is derived from tarah, to clear, to make incisions, as in a tree, in order that the gum may exude.

—myrrh] Esther laddanum, Heb. lot (from root let, to cover or swear over), an adhesive resiny gum collected from the leaves of the eustas ladanifera, Herod. iii. 112; Plin. xii. 36; xxi. 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, Coincidentes, p. 50, as well as for leonites; and some of them were also used in banquets on account of their fragrance, and for unmasking the hair (Judith x. 9. Wisdom ii. 7).


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 Joseph to the Gentiles. Cp. Matt. xxvi. 15. They were satisfied with this, as forty 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 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. TheAncient 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 e. Marcion. iii. 18; S. Ambrose de Joseph. e. 7—13; and de Spiritu sancto i. 121; Eusebius contra Haereses, § 19—25. S. Augustine. Questions in Genesim, § 148; Serm. 82, de Tempore. S. Jerome in Psalm 80; and in Zechar. e. 9, where he says, “Joseph, vir sanctus, in typo procellis Salva-
Joseph is sold into Egypt. GENESIS XXXVII. 29—36. XXXVIII. 1. Judah's history.

brought Joseph into Egypt. 29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. 30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go? 31 And they took Joseph's coat, and killed a kid of the goats, and dipped 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 evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob 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 rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

XXXVIII. 1 And it came to pass at that time, that Judah went down from his brothers, to see a certain lady at Adullam; and she conceived, and bare a son, and called his name Shelah.

toris," and he enlarges on that typical relation. And so Eusebius de Resurrectione. And we may specify the work attributed to some to Prosop Aggilanus, De Promiscuosus of the Jews, De Dilus, De Simplices, at least at length in Eus. i. chap. 25—31; vol. i. pp. 75—78, ed. Basle, 1752. See also the remarks of Pascal, on "Jesu 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 Sanhedrin, 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, sell Joseph into Egypt); "as 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 ancient 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. dipted the coat in the blood In Scripture (as S. Ambrose observes here) goats are emblems of sinners (cp. above, xxvii. 16. Matth. xxv. 39). 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 Joseph Who was the Lamb without blemish and without spot, and was led as a lamb to the slaughter, and as a sheep before her shears is dumb, so opened He not His mouth " (I Pet. i. 19. Isa. lii. 7. Acts viii. 32).

If the opinion expressed is correct, that the "long and costly robe" (to adopt the term applied very (learned Jew),) 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 Agnaus est (says S. Ambrose), illis hasdit;" 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 (Hev. xiv. 3).

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 son: it is a type. As Joseph was to go into the service of Jacob thus 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 shōl, probably derived from shōl, hallow; cp. German Hölle (Genesis, p. 798); and see the learned note of Pfleiffer, Dublin, p. 90.

Joseph,

In the Septuagint uses the word Hodes here; the same word as is used by our Beloved 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 to be some by an abbreviation from Potipherah, i.e. "he who belongs to the prince," a vocation of his worship: see Josellini, Mon. stor. i. 117. Delitzsch, p. 526; cp. below, xiiij. 45. Winer. R. W. B. ii. p. 268.


— an officer [Heb. adar (whence the word Rabaris 2 Kings xviii. 17). Literally, an eunuch; but this word has a larger meaning: see on Acts viii. 27. And Potiphar here is meant; cp. xi. 2; cp. Keil and kohler, p. 617.

— captain of the guard; Literally, chief of the executioners, like Nebuzaradan (2 Kings xiv. 18—21. Jer. xxxix. 13). He was answerable for the execution of summary punishment on state-offenders, especially of those guilty of treachery, and at some times 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, Antit. 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, xxvii. 1, 2. Judah was the person through whom the promised Seed of Israel was to come; and this chapter shows how Judah was subject to the dangers of Canaanitish pollution, to which they were exposed, even in the marriage of Judah himself; and how valiantly 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 (Dei. S38). And they would place the events of this chapter soon after Jacob's return from Padu-aram to Canaan, and during the possession of his son in Shechem (xxix. 18). So Augustine, Quast. 129.

The grounds of this opinion are as follows: Jacob was about eighty-eight years old when Judah was born (see on Gen. xxviii., xxix., xxx.). And he was 150 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
his brethren, and a turned into to a certain Adullamite, whose name was Hirah. 2 And Judah saw there a daughter of a certain Canaanite, whose name was Shua; and he took her, and went in unto her. 3 And she conceived, and bare a son; and he called his name Er. 4 And she conceived again, and bare a son; and she called his name Onan. 5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

And Judah took a wife for Er his firstborn, whose name was Tamar. 7 And Er, Judah's firstborn, was wicked in the sight of the Lord; 1 and the Lord slew him. 8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. 9 And Onan knew that the seed should not be 1 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 (ver. 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 (ver. 14), and "she was not given him to wife." Then the events took place recorded ver. 15—27; and Pharez and Zarah were born to Tamar (ver. 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, insomuch as the family of Jacob came down into Egypt, to consist of seven souls (ver. 27), and this number cannot be made out without the insertion of Hezron and Hamul; ep. Kalisch (p. 125), 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 departure and Jacob's going down into Egypt, for the incidents in this chapter: see Keil, loc. c, p. 243, Del. 308. 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 (a. down from his brethren) Why are the events related which are recorded 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 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 be quiet in ourselves, 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 have observed, the fact that the line of a stain 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. See the passages from St. Chrysostom and others, quoted below, on Matt. i. 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 uniting marriages with the nations of Canaan, which God had promised to them as a possession: cp. Deut. vii. 3. How natural was it then for Judah to insert such a story 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 Marcionians of old, and with Tindal and others in later times. But St. Augustine has shown the injustice of such allegations. Scripture is not responsible for what it records; and yet no other account can be given of it, 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 insisted in this unexampled 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 his lineage.
(6) The present chapter is also of value, as revealing the corruption of Canaan, and the irreparable 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 it to 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 the Hebrew, and of the new life in Christ and of the overruling of the sins of men for the greater triumph of the grace and glory of God in Christ. See S. Augustin. c. Faust. p. 41, xlii. 81—86; S. Irenaeus, iv. 42; S. Ambrose, in Luc. iii. 20—29; S. Jerome, in Mic. ii. in Espist. ad Ephes. ii.; and below, the note on ver. 28.

—Adulamite] Adullam was in the plains of Judah, s.w. of Jerusalem, mentioned together with Jarmuth (Josh. xv. 55; cp. xii. 13): a cave near it was afterwards a refuge of David (1 Sam. xx. 16, 17.)
2. Shua] The name of Judah's father-in-law; not of his wife, as is evident from the original, and from v. 12.
3. 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 imagine her ancestor Abraham showed the kindness which was vouchsafed to Canaanitish blood, some of them render Canaanite, in loc. ii. 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 Israelites, 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] "Conscientious Hebrai et Christiani tam Er quom Onan pecasse pecato nullitiei et retractionis, quot eo contra naturam generationem et astrodium, perdidit eunum factum . . . et vocatur deestabile" (c. 10: A Lapide).
8. raise up seed to thy brother] Cp. Deut. xxv. 3—9. Both lv. 10, and xlv. 28. The birth of such a marriage was the heir of the deceased brother, and the estate of the house was his. A similar law ("lex levitatis") prevailed among Indian, Persian, African, and even some Italian tribes (Diod. Sic. xii. 18), and is still in use among the Afganis, and among tribes of Abyssinia. See Retsilus on the "levitatus" of the Hebrews, Lips. 1836, and Winer, R. B. ii. 19.
Judah's sin

Genesis XXXVIII. 10—22.

WITH TAMAR.

brother's wife, that he spilt 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 him also. 11 Then said Judah to Tamar his daughter in law, a widow, of the house of Shuah, his brother's wife, which bare him, 12 and he comforted her, and went up unto his sheepshearers to Timnah, and his friend Hirah the Adullamite. 13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. 14 And she put the woolen garments off from her, and covered herself with a vail, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. 15 When Judah saw her, he thought her to be a 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,* and thy handmaid 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 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 I or, in Enosiam side? And they said, There was no harlot in this place. 22 And he returned

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 Canaanite families. He leaves his brethren, marries a daughter of Shuhah, a Canaanite; forms a friendship with Hirah, the Adullamite; two of his sons, living among the demoralizing influences of Canaanish 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 Jacob, whose love and faithfulness, from youth to age, from the time of his betrothal to Rachel, his elder sister, sold to the Midianites going into Egypt!

—Timnath] Not far from Eknor (Josh, xvi. 10). It was possessed by the Philistines, in the days of Samson (Judg. xiv. 1. 2). Vandelstede, p. 352. Some suppose it to be Timnah, in the mountains of Judah (Josh, xv. 57).

14. She put the cheese garments off from her] In considering this act of Tamar, we must not forget the expectation of her father-in-law—"to be born of the seed of Judah, and be his heir" (Gen. xxv. 25), that it was the duty of the slave to be the child of her master, and of the slavewoman to be the heir of her master. So was it in the case of Sarah and Ismael (Gen. xxv. 25, 26).—And (as perhaps was even then foreshadowed) of Judah. Her act, sensual as it was, was an evidence of a blessed faith, and of faith in the promise of God. Cep. Theodoret's note here; and St. Augustine, c. Chisnon, p. 14.

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.

15. In an open place] Rather, in the gate of Enosiam. So Septuagint and Samaritan. Perhaps the same village as Enosiam (Josh, xxvi. 34).

16. 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 Priscillianists), as a palliation for equivocation, but let us be warned thereby, and meditate on the mystery; see S. Augustine, c. Chisnon, p. 14.

17. Thy signet] Or seal, which hung over the neck, upon the bosom, or on a finger-ring (Gen. xii. 42),—an emblem of faithfulness and love (Cant. viii. 6. Jer. xxvi. 24. Haggs ii. 23. Ezech. 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. Cep. Matt. xxvii. 66. John iii. 33; vi. 27. Rom. xiv. 11; xv. 24. Eph. i. 13. iv. 20. 2 Tim. iii. 16. Rev. vii. 3,—3% x. 4. Winer, R. W. B. ii. p. 458.

21. Where is the harlot] Heb. kekesheth; literally, "muller, confectioner,"—a significant word, showing that among the Canaanites harlotry was a part of religion, as it was at Babylon (Herod, i. 190); and in Greece at Corinth, and elsewhere (see on Acts xx. 20); and even among the Hebrews, in imitation of the heathen. See Num. xxv. 1. Dent. xxii. 9; xxiii. 17. 1 Kings xiv. 24. 2 Kings xxiii. 7. The harlots of Tamar were "she'halu", consecrated to Astaroth, or Ashtaroth: cp. Keil, on Dent. xxii. 17, 18; and Geese, 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. 

And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. 

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, the signet, and bracelets, and stuff. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

And it came to pass in the time of her travail, that, behold, twins were in her womb. 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. 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 Pharez. 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 Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the

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3. Then the Gentele broke forth, and took the kingdom of heaven by a holy violence (Matt. xi. 12. Luke xvi. 10.). And when the Gentele nations of the world shall have been fully born to Christ (who is the true Judah), then shall the Jews themselves confess 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. 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 of the others of the Fathers, e. g. Chrysost. in Luke xliii. c. 30. He agrees with S. Irenæus in regarding the twins as types of the two Dispensations. But he regards Zarah as symbolizing the dispensation of Faith and Grace in the earlier Patriarchal; “Prior Gratia quam Lex; prior Foedus 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, because of transgression.”——ως ἡ ὕπαρξις θεοῦ καὶ ἐνδυναμίας, θεοῦ ἁπάντως, ἐν δύναμιν. (Rom. v. 20.)

Ch. XXXIX.1. Potiphar. See above, xxxviii. 36. Evidence of the trade in slaves, by many of whom the Pharacha exerted 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 “bought” as 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

Heb. became a contempt.

y Judg. 19. 2.

z Lev. 21. 9. Deut. 22. 21.

a ch. 37. 32.

b ver. 18.

c ch. 37. 35. d i Sam. 21. 17.
e ver. 18. f Job 34. 31. 32.

Acts 7. 9.

24. 1st her be born? As an adulteress: cp. Rev. xvii. 16.; xviii. 8.

26. She hath been more righteous than I. The Septuagint has δεδεικνυθης ὤμος ἡ γυναῖκα, a phrase adopted in the Gospel (Luke xvi. 14.) κατηκόρθιος ὄμοι τουμανιμινω ἡ γυναῖκα.

27. 30. twins were in her womb. Pharez, breach; perets, from parentes, from Heb. parentes, to break (connected with ἔρημος, useless: Genen. 691!); and Zarah, Heb. Zarah, a rising of light (Gen. ix. 3); from zarah, to rise, as the sun. (Gen. xxiii. 31); cp. Ps. lxv. 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 σπάνιον, οὖσα, to spread abroad: cp. Ps. xxvii. 11.

David was raised to the 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. shahar, scarlet; from a root, shanah, to shine; or from another root, shannah, to repeat; and thence signifying twigs dyed (cp. Geneaus, p. 811). 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 judgment: compare also Lev. xiv. 6, and see note below, on Josh. ii. 18.

Irenæus (ib. 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 Jewish. Gal. iii. 28. Col. iii. 11. They were 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. 156
house of his master the Egyptian. 3 And his master saw that the Lord was with him, and that the Lord 4 made all that he did to prosper in his hand. 4

4 And Joseph 4 found grace in the sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. 5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that 5 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. 6 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 6 was a 6 goodly person, and well favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, 1 I Lie with me. 8 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; 9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: 6 how then can I do this great wickedness, 6 k Prov. 6. 29, 30.
And 'sin against God? 10 And it came to pass, as she spake to Joseph day by day, that she hearkened not unto her, to lie by her, or to be with her. 11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. 12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. 13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, 14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: 15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. 16 And she laid up his garment by her, until his lord came home. 17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: 18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. 19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. 20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. 21 But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. 22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison: and whatsoever they did there, he was the doer of it. 23 The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord did it to prosper.

XL. 1 And it came to pass after these things, that the butler of the king of

11. his business] Literally, what he was commissioned to do: cp. xxvii. 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): "tuncer veste potuit; animo capi non potuit, ac ne ipsa quidem verba dia passus, contingent judicavit si diutius moraretur; ne per manus adultere liliisinae incentiva transit" (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 different expression of St. Paul, speaking of Joseph's divine Antitype,—Christ (Col. ii. 15). The Apostle is describing Him as having disvolved Himself (σώζεται, &c.) of Principalties 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 brought in (i.e. was 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 Phaedra, the wife of Theseus (Epirr., Hippolyt. SSc.), and Bellarmino, by the wife of Ponzetus (Horat., ii. vi. 150—165); and Poleus, by the wife of Acacius (Horat., Od. iii. 7. 13—17).
20. into the prison] Either, the round-house; sohar, a prison from sbar, to entangle (Genes. v. 580) or the house of the tower (Mal. p. 181).
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] Χάρις καὶ χάρις (Septuagint), words often repeated in the New Testament, in connection with Christ, and those who are blessed in Him. But then χάρις comes first, and χάρις 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 his hand. So "all things contrasted with the evil, 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).

Cf. XL. 1. the butler] The ezbpeus, literally, one who makes to drink: cp. v. 11.
Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

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. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore lift ye so sadly to day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me: 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: 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. And Joseph said unto him, This is the interpretation of it: The three branches are three days: Yet within three days shall Pharaoh 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. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

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 baskets on my head: And in the uppermost basket was of all manner of bread, and the birds did eat them out of the basket upon my head.

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).

— his baker] The confectioner and cook. The art of baking was carried to such perfection in Egypt. Rosellini, ii. p. 404; hingesenberg, 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.

6. 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.xxxiv. 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, xii. 45.

9. a vine] The allegation of those (e.g. Ton Bolen), 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 recently discovered copies of very early Egyptian paintings, in which the whole process of wine-making is represented (Rosellini, ii. 365; Wilkinson, ii. 142; hingesenberg, Egypt, ch. i.; Rec. S. C. Malan, p. 34).

10. The Psalmist says, "Thus hast brought a vine out of Egypt." (Ps. lxxx. 8): cp. Ps. lxxviii. 47; cp. 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., Tarq. Onk., Vulg. It does not follow that the fermentation of the grape was unknown in Egypt. 459.
head. 18 And Joseph answered and said, "This is the interpretation thereof: The three baskets are three days: 19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. 21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: 22 But he hanged the chief baker: as Joseph had interpreted to them. 23 Yet did not the chief butler remember Joseph, but "forgot him.

XLI. 1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. 2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. 3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. 4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. 5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, \[\text{† Heb. sat.}\]

19. Yet within three days] Therefore Joseph's interpretation would be tested and proved, and the way for the other interpretation, i.e. of Pharaoh's dream, xli. 29. That also was soon proved: and thus his authority was established. So it is with our Divine Joseph, Jesus Christ. The fulfillment 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 scene antecedent, the other conditioned, 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. 30. 39—43. See below, xlii. 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, xiii. 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 and release, and afterwards, from prison to princely dignity, is regarded as a type 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. 30. 39—43. See below, xlii. 40—45).

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Ch. XLI. 1.] A new Proper Lesson of the LXX begins here, 190 and continues to xliv. 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. Lapide; Kalisch).—Pharaoh] As to the origin of this name of the Egyptian kings, Josephus states (Ant. vii. 2, 2), that it is derived from the Egyptian word wera, signifying king, with the article prefixed; and so Jablonsky, Schlaz, and Gesenius, p. 691; Malan, 222. Other modern writers have deduced it from Phra, the sun (Rosellini, i. 117; Wilkinson, i. 43; Lepinus, Lettre à Rosellini, p. 23; see Kalisch, p. 189).

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. xlvii).

Some reasons have been adduced for believing that this Pharaoh was one of the Shepherd Kings (Poole, Bib. Dict. 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 (xlii. 34), “Every shepherd is an abomination to the Egyptians.”

—by the river] Nile. The original word yar, is from the Egyptian word wera; in Subhidi, 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 Hope-mon or covering water; as spreading over and fertilizing the land. Or, rather, in the reed grass, by the riverside: the original word here used (acher) is Egyptian. See S. Jerome, on Isa. xix. 7; Weisse, Lexic. Copt. p. 10; Jablonsky, Opusc. i. p. 45. The Sept. has to vay 8ay. The occurrence of Egyptian words in this part of the Pentateuch is a proof of its antiquity and veracity: cp. below, ev. 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 wheats.
and good. 6 And, behold, seven thin ears and blasted with the east wind sprung up after them. 7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret unto Pharaoh.

9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: 10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard’s house, both me and the chief baker; 11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. 12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he gch. 40, 2, 3. c39. 20.

13 And he interpreted to us our dreams; to each man according to his dream he did interpret. 13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. 12 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: 9 and I have heard say of thee, that thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: 13 And, behold, there came up out of the river seven kine, fatted and well favoured; and they fed in a meadow: 19 And, behold, seven other kine came up after them, poor and very ill favourd and leanness, such as I never saw in all the land of Egypt for badness: 20 And the lean and the ill favoured kine did eat up the first seven fat kine: 22 And 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. 22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: 22 And, behold, seven ears, withered thin, and blasted with the east wind, sprung up after them: 22 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

6. east wind Heb. kaddis, the S.w. wind (chananim), from the desert of Arabia. On the searching of this wind in Egypt, see Ezek. and others, quoted by Hengelstein (Mos. and Egypt, ch. i.), in reply to Von Bohlen; and cp. Kalisch, p. 614.

8. magicians of Egypt Persons of the priestly caste, professing skill in divination and astrology. Cp. Ezek. vii. 11; viii. 7; and 18. 33; ix. 11; and 2 Tim. iii. 8; and the authorities in Hengelstein (Mos. and Egypt, ch. i.). The original word charanuim, is from kheret, a stylus, for writing (cp. Greek χαρατινα, to engrave), and they corresponded in some respects to the Greek λεκτυριοπαιδυα, occupied themselves with the hieroglyphic writings, and with the arts and sciences of Egypt; cp. Eisenh. Prep. Ev. ix. 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. 85; 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; Hengelstein, Mos. and Egypt, chap. 1. 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 holy clothed with heavenly glory.

15. thou cannot understand Literally, thou heardest; and so Sept. with an accusative, θεορεῖς; cp. on Acts iv. 7.

16. It is not in me] In Hebrew, גלגל, to rotate, to turn. I i.e. to do what he declares will be done; as the prophet Jeremiah is said to be set to root out and to planta kingdom, because he was enabled and appointed to foretell their dissolution or restoration. Jer. i. 10.

17. he be relieved] cp. Acts xxiv. 24; cp. Matt. i. 21. He will 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. 32. 32.
The dream, why doubled.

GENESIS XLI. 25—40.

Joseph is advanced.

25 And Joseph said unto Pharaoh, The dream of Pharaoh is one. 26 God hath shewed Pharaoh what he is about to do. 27 The seven good kine are seven years; and the seven good ears are seven years: the dream is one. 28 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.

29 This is the thing which I have spoken unto Pharaoh: What God is about to do, he sheweth unto Pharaoh. 30 Behold, there come seven years of great plenty throughout all the land of Egypt: 31 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; 32 And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. 33 And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. 34 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 35 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. 36 And 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. 37 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 shall not perish through the famine.

38 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. 39 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? 40 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: 41 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 declaring the majesty of God. The encomium 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 shewed to Pharaoh what he is about to do,” v. 25. 26, 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 hoarded and husbanded for their benefit in the coming years of dearth.

35. in the cities: Op. v. 48, a counsel which explains the statement in v. 21; see note there.

36. 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. 30.

40. according unto thy word shall all my people be ruled: Literally, all my people shall kiss thy mouth; see Genesis, p. 571, a remarkable declaration, especially when taken in connection with the decree of Jehovah as declared by the Prophet 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 (waskah, to kiss) is used as here. On the word ἵνα φύλαξατε, to kiss, to do homage, see note below on Rev. xiii. 4.

45. 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; Apol. David. c. 3; S. Aug., in Ps. 80: Prosper Aquinas, de Proua. 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 the 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 pietie and virtue in this life, what will Ho do in that which is to come? 
Joseph's exaltation and marriage figurative of Christ's.

41. And Pharaoh said unto Joseph, Seest thou what I have set thee over all the land of Egypt? Pharaoh raises Joseph out of prison: Joseph changes his name; 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 commandeth all his officers over his house and over all his land, to do bow to him. Pharaoh takes off his ring from his hand; that is, he takes off the royal signet (Heb. takhannah, from taba, to press; ep. deep, dip, below; tafnen, Gesen. 317), which authenticated the royal seals: and he both exalted and authorised his successor to act in the king's name (cp. 1 Kings xxii. 8. Esther iii. 10; viii. 2; and Joseph, Ant. xx. 2. 29) and he puts this ring on Joseph's hand, and arrays him in a robe of fine linen, and puts it about his neck, and giveth to him a sceptre, and makes him lord over the princes and other high functionaries (Herod. ii. 37. 51; Plin. xix. 1; Wilkinson, iii. 114; Rosellini, ii. 13; Brown, Vest. Sacert. Hebr. i. p. 90), and puts a chain of gold about his neck, which declared his investiture by the high priesthood of the land. He was made pharaoh's prime minister, and other high functionaries (Herod. ii. 37. 51; Plin. xix. 1; Wilkinson, iii. 114; Rosellini, ii. 13; Brown, Vest. Sacert. Hebr. i. p. 90, 412, 420; Mr. Poole, in Dr. Smith's Bibl. Dict., 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. xxv. 21—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?

The word Abrech has been regarded as an Egyptian word, and is explained, "bow the head," or "bow to him," by De Rossi, Jablonsky, Gesenius, p. 10, Malan, 196. If it be a Hebrew, it would have nearly the same sense, the irregular infinitive hiphil abrech (from root barach) being used for barach (see Gesenius, p. 10) in an imperitive sense; and this is preserved, especially of this verb, in the Sept. It is probably the Coptic word aborh, from bor, to prostrate, and a prefixed, the sign of the imperative, and e added, the sign of the second person, and therefore means bow down (Bengel, Crit. L. Diog. 32. 8. Pfeiffer, Dubn. p. 99; Malan, 205), who thinks that it means, the God of Life inspires him.

The Chaldaean paraphrase, Syriac, Arabic, Josephus, Origens, Chrysostom, Theodoret, and other Greek writers trace the words to a Semitic origin, and translate them by "reveler of secrets," from Hebrew Aborh, hid, and paechar, perhaps, as the same as Arabic, pharran, he revealed; compare the word panach, the face, and the Greek phos

Either of these two etymologies are very appropriate to Joseph, especially of these words which are used of him and are seem proper to his character. "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 alter things which have been kept secret from the foundation of the world" (Matt. xiii. 35. Ps. cxlviii. 2).

— and he gave him to wife Asenath the daughter of Potipherah priest of On] This Asenath was connected with the Egyptian goddess Neith (the Athena of Egypt), whose name is often repeated in the inscriptions of the house of Edfu, and the name of the king's house in the temple of Edfu. The type of Asenath is the Saviour of the world (Matt. xiii. 35). As to the objection alleged by some (e.g. Von}
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. And in the seven plenteous years the earth brought forth by handfuls. 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. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

And unto Joseph were born two sons before the famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him.

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. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had determined.

Joseph, thirty years old. 

Genesis xli. 46—54.

Ephraim and Manasseh.

John 11. 16—36.
Joseph had said: and the earth was in all lands; but in all the land of Egypt there was bread. 55 And when all the land of Egypt was finished, 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 x And all the countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

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 Peregrinus.

Besides, it is one of the most beautiful features of Joseph's character, that he does not bear malice and return 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, which proceeded that his brethren would hate 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 that He was revealed in him, for he was so sorely tried as to have caused Him to be revealed in him. (Rhees.)

Joseph 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 son should be slain, and that Abraham was put to the trial of his faith, yet Joseph was not so put. The announcement of Joseph's elevation to his father, did not proceed from that kind of Divine revelation which is the means of putting the faithful to a trial of faith; but from that kind of Divine revelation, which is the means of manifesting the Divine love and mercy to the world. In the mind of God, Joseph was from the commencement of the world, a type of Christ, and the manner of his elevation to his father was from the commencement of the world, an announcement of the manner of the ascension of Christ to His Father. (John iii. 14, 15.)

54. The death was...in all lands. Cp. Ps. cxv. 16. Acts vii. 11. Faminæ in Egypt usually extend to the countries around it. These famines are caused by the non-inundation of Egypt, by the drought, or by the famine. The drought 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 are usually after 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. Lake 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.

55. 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-eminent by dreams and visions, which wept and wept before him down before him. So even in Christ's infancy at Bethlehem, His future glory was manifested by the Song of Angels and by the worship of the Wise Men.

Joseph was sold for forty 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 afflicted by those from him, who put him 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 Joseph 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. cvii. 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. lxxxii. 11). He "wise now, ye kings; be instructed, ye that are judges of the earth: kiss the Son" (Ps. i. 10).

Joseph was delivered from prison probably in the third year after his incarceration in Pharaoh'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 interpret; and God had said, "Can a man find such an one as this, 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. 31).

Pharaoh said to Joseph, "Thou shalt be over my house, and all my people shall kiss my master's son Joseph. 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 royal garments, and committed all his gold and silver, and all his 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. xvi. 27; John iii. 35; xiv. 2). "He is the image of the invisible God, the firstborn over all creation. For by Him all things were created, things in Heaven and things on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him" (Col. i. 15, 16). Joseph rode on princely majesty in the royal chariot of Pharaoh; Christ rode on the donkey, in the humblest manner. He rode upon the Cherubim, the chariot of God, and mounted to the right hand of God. And they cried before Joseph, "How 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-paanach," which means "Saviour of the World," or, "Reveler of Secrets" (v. 45). Jesus Christ is both.

After Joseph's exaltation, Pharaoh gave him to wife Asenath, the daughter of Potiphera, 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. lxxi. 10—12.
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; and 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, foretold of the Church of His body, the faith and preserve 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 better land, in order that it may be known "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 of one deal in their sight for twenty years, he became governor of Egypt, made himself known to them, and embraced them (xli. 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 visit 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 are taught 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 reflection of Christ's history. The facts of the history were providentially pre-ordered, so as to be prefigured by Joseph's history. The beginning of Joseph's history with the call of Jacob, his father, like as the beginning of Christ's history, with the call of Abraham to leave his country and his father's house, and to go to a land which God would give him (Genesis xii. 1). And the coronation of Joseph, as the governor of Egypt, like as the coronation of Christ, as the King of kings, and Lord of lords (Revelation xix. 11, 16). And this same Joseph, as a typological representation of Christ, as a Mediator between God and man, as a Transactor of a Mediatorial transaction, as a substitute of a pew, serves to form a type of the Holy Ghost. He is, as the last Adam, the mediator between God and man. He is, as the honored publican, a type of the publicans and harlots, who are received with open arms into the kingdom of heaven.

(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 reflection 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 his father Jacob, as the father of the Patriarchs, as the first of those who embrace the covenant of Abraham, as the type of the Twelve Apostles, the spiritual head 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 impeachment 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 hundreds years before Christ, are blended and magnified with exceeding beauty 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; that He is the Mediator between God and man, and centers 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 His alone, the Lord Sabaoth, the God of glory; 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."

Cur. XLII. 1. *cora* Heb. sheber; i.e. what is broken, ground in a mill (Genesis).

3. to buy Properly, to break (from the same root as sheber, in r. 1), to mentioned, and hence it comes to mean also to sell, as to buy, see xi. 56.

cora Heb. bar (a different word from that used in r. 1), probably from barar, to sever, to purify from chaff; hence the Lat. latiss. etc. Another word for cora is degan (xxxvi. 29, 37), from degah, to multiply (Genesis 100).

4. Benjamin He was not went 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 also taken among the heathens. (S. Ambrose, Joseph, c. 5.) See above, xxxvi. 18; below, xiii. 34.

5. mischief The Septuagint here has μακάριος, and in xlii. 34, a remarkable word, adopted in the Gospels (Matt. iv. 23; Mark vi. 1). 6. Joseph was the governor Heb. shalit: from shelet, to rule, whence the word sultan (Genesis 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 (ver. 9).

1. and he knew them, but made himself strange unto them, and spake roughly unto them They had come into Egypt to buy corn.

—gadol, those who came, this is, as if these and in 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
Joseph puts his brethren

GENESIS XLII. 8—20.

into ward three days.

Whence come ye? And they said, From the land of Canaan to buy food. 9 And Joseph knew his brethren, but they knew not him. 10 And Joseph remembered the dreams which he dreamed of them; and said unto them, Ye are spies; to see the nakedness of the land ye are come. 11 And they said unto him, Nay, my lord, but to buy food are thy servants come. 12 We are all one man's sons; we are true men, thy servants are no spies. 13 And he said unto them, Nay, but to see the nakedness of the land ye are come. 14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

Hereby ye shall be proved: 1 By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. 3 And he put them all together into ward three days. 4 And Joseph said unto them, Ye are spies, that is true; but ye shall not see your young brotber unto me; so shall your words be verified, and ye bring your youngest brother unto me; then shall I know that ye are not spies, but that ye are true men; and as ye say, 5 There is no wickedness among you. 6 Then said Joseph unto them, This is what I said unto you, saying, Ye are spies:

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 his brother, and 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? 14 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.” 15 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. 16 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 who had sold him,—or whether time and God’s grace had improved them. 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 surely does he deal with them than they had dealt with him! He was kept in prison in those three days; he put them in ward those 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 expose 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 man of Canaan, who first left him to starve in the field and then sold him as a slave. He is moved by compassion for him. 19, let one of your brethren be bound] Simon (v. 24) he who had made himself notorious for his cruelty at Shechem (xxiv. 25) had perhaps been among the foremost to devise evil against Joseph (Theodore); or because Simon was the next in age after Reuben, and Reuben was spared on account of his kindness to Joseph (xxvii. 21).

20. Bring your youngest brother unto me] It has been 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 excited 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 when brought to repentance.

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 xxiv. 22, Rom. v. 35). He is the Lord of life (John xiv. 6, 11). 1 This is the third, fifth, sixth, and seventh chapter.

Joseph knew his brethren, but they knew not him.] So Jesus knew the Jews, but they knew Him not.

Joseph remembered the dreams.] See xxxvii. 5. Joseph knew that it 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 brother, 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” (Ex. v. 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. 18; 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. I 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, by handling him roughly. The sight of how much more kindly does he deal with them, than they had dealt with him! He gives them an opportunity of clearing themselves: they had exposed him to false accusation, against which he made no defense. They had desired 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, 167

“‘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 his brother, and 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.’

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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 surely does he deal with them than they had dealt with him! He was kept in prison in those three days; he put them in ward those 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 expose 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).

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19. Let one of your brethren be bound] Simon (v. 24) he who had made himself notorious for his cruelty at Shechem (xxiv. 25) had perhaps been among the foremost to devise evil against Joseph (Theodore); or because Simon was the next in age after Reuben, and Reuben was spared on account of his kindness to Joseph (xxvii. 21).

20. Bring your youngest brother unto me] It has been
shall not die. And they did so. 21 And they said one to another, "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; therefore is this distress come upon us. 22 And Reuben answered them, saying, "Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. 23 And they knew not that Joseph understood them; for ἧ' 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 26 thus did he unto them. And they laded their asses with the corn, and departed thence. 27 And as ἧ' 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 ἧ' 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 fanatical request to see Benjamin in Egypt almost designedly tormented his aged father" (Kalisch, p. 659).

12) By 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 their father had left 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. 13), 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.

Joseph's reverence for God's hand; and what he did was providentially ordained for good.

Polygamy is a great evil; paternal favouritism is one of its consequencess. The envy, with which Joseph had been regarded by his brethren, and 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.

(3) Joseph had dream that the eleven stars should make obeisance to him (xxxvi. 9); he now remembered his dream; but he only saw ten stars; the presence of the eleventh was necessary in order to fulfill the divine will, as revealed in his dream. Benjamin, the eleventh brother, was therefore come to Egypt where Joseph ruled, and in which country alone he could expect such honours to be paid to himself: on this subject see further below, xlv. 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 Matxv. 4; 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."
him all that befall unto them; saying, 30 The man, who is the lord of the land, \( ^{30} \) spake \( ^{30} \) roughly to us, and took us for spies of the country. 31 And we said unto him, We are \( ^{31} \) true men; we are no spies: 32 We be twelve brethren, sons of our father; one is not, and the young is this day with our father in the land of Canaan. 33 And the man, the lord of the country, said unto us, 34 Hereby shall I know that ye are \( ^{34} \) true men; so will I deliver you your brother, and ye shall \( ^{34} \) traffic in the land. 35 And it came to pass as they emptied their sacks, that, behold, \( ^{35} \) every man's bundle of money was in his sack: and when both \( ^{35} \) saw it, they and their father saw the bundles of money, they were afraid. 36 And Jacob their father said unto them, Me have \( ^{36} \) ye \( ^{36} \) bereaved of my children: \( ^{36} \) yea, \( ^{36} \) Joseph 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 \( ^{38} \) his brother is dead, and he is left alone: \( ^{38} \) if mischief befall him by the way in which ye go, then shall ye \( ^{38} \) bring down my gray hairs with sorrow to the grave.

XLIII. 1 And the famine was \( ^{37} \) 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 \( ^{37} \) did solemnly protest unto us, saying, Ye shall not see my face, except your \( ^{37} \) 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 \( ^{37} \) so ill with me, as to tell the man whether ye had yet a brother? 7 And they said, The man \( ^{37} \) 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 \( ^{37} \) tenor of these words: \( ^{37} \) 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 sure for him; of my

30. the lord of the land \( ^{30} \) An avowal of Joseph's dominion, and of the fulfilment of his dreams; see v. 33. 31. leave one of your brethren \( ^{31} \) 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! 32. all these things are against me \( ^{32} \) 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 \( ^{37} \) Here Reuben is the spokesman; in xxxii. 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 numberers of their brother Joseph (see xxxii. 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. 37). 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 guarantee for Benjamin. 38. My son shall not go down \( ^{38} \) Jacob will not trust him with Reuben, after Reuben's sin against his father, which is described in xxxiv. 22; xliii. 3: his brother is dead, and he is left alone \( ^{38} \) An evidence of Jacob's partiality for Joseph and Benjamin, and of the evil effects of Polygamy, producing partial 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.

Ct. XLIII. 3. Judah spake \( ^{38} \) Judah, who had been instrumental in selling Joseph into Egypt (v. 29) 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, xlv. 15). May there not be something typical and prophetic here? Judah is the representation of the rulers of Judah, 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 tent of Judah first" (Zech. xii. 7; ii. 12).
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 4 carry down the man a present, a little 5 balm, and a little honey, spices, and myrrh, nuts, and almonds: 12 And take double money in your hand; and the money 6 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. 8 || 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 9 ruler of his house, Bring these men home, and 7 slay, and make ready; for these men shall 7 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 7 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, 7 we came indeed down at the first time to buy food: 21 And 7 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 (viii. 20). 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 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. 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 condemned 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 vili. 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 point 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 Eldrist," and the other "the Jehovah?"

18. 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.

19. 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 Kalischer, p. 670.

—this 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).
Joseph entertaineth

Genesis XLIII. 23—34.

his eleven brethren.

our hands to buy food: we cannot tell who put our money in our sacks.
22 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.

24 And the man brought the men into Joseph's house, and gave them water, and 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 house, and bowed themselves to him to the earth.
27 And he asked them of their welfare, and said, Is this your father well, the old man of whom ye spake? Is he yet alive?
28 And they answered, Thy servant our father is in good health, he is yet alive.
29 And they bowed down their heads, and made obeisance.
30 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this his younger brother? of whom ye spake unto me? And he said, God be gracious unto thee, my son.
31 And Joseph made haste; for his bowels did yearn upon his brother; and he sought where to weep; and he entered into his chamber, and wept there.
32 And he washed his face, and went out, and refrained himself, and said, Set on bread.
33 And they set on for him by ver. 25, himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.
34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

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 xiii. 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 reigned from heathenism, and joined in spiritual wedlock to Christ: see xlii. 45, 50—52.

24. 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 a present for Joseph] So all the Apostolical 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 Tarsish and the ladies 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. lxxxi. 10, 11).

26. 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, 8. Aquin.).
27. 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 among the Hindoos. 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. 25 "which the Egyptians worshipped," and the Septuagint states it to be because the Hebrews were shepherds: cp. xlv. 34.
28. they sat before him] An incident which shows the Author's knowledge of Egyptian manners. In the present pictures men are generally represented as sitting at meals (Rosellini, ii. 439; Wilkinson, ii. 203; Hengstenberg, Egypt, chap. 1).
29. 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 unsolicited, 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).
30. 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. 29).
31. 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 (xlii. 31; 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 (xvii. 4, 5, 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 (Kittel).

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
Joseph's cup—his plan

GENESIS XLIV. 1-8. for trying his brethren.

1 And 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. 2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses. 4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? 5 Is not this in which my lord drinketh, and whereby he dieth? 6 And he overtook them, and he spoke unto them these same words. 7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: 8 Behold, the

of His grace was poured forth on the Gentile world, and the younger was preferred to the elder: see Rom. viii. 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 about 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 xvi. 18). Benjamin was the youngest of all to Joseph, but Joseph gave to him more than any of the rest (cp. below, xlii). So Christ, after His Resurrection, appeared to the Apostles, and "last of all he appeared to them," says St. Paul; see on 1 Cor. xv. 8. And he, "the last of the Apostles," received more grace than the rest; he had "a Benjamin's mess" of spiritual gifts (1 Cor. xvi. 9, and notes; and S. Ambrose of 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, Gibeah; and it is connected with the words sepeph, capul, cup, cup, goblet (Genesis, p. 151, 155).

The cup, gabia, was a bowl, and was distinguished from the cochoth, or smaller cups (cyathi), into which the liquid was poured from the gabai; cp. Jer. xxxvi. 5. This act of putting the cup into the sack was an Egyptian custom, or practice, 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).

4 In what cup? The cup in which the provender was, was not the vessel in which the corn was: see xlii. 25. 5. Is not this in which my lord drinketh, and whereby he dieth? Hebrew, nakeksh yaneachesh, i.e. he dieth, literally, literally, whisperers, number; and the Egyptian, nakekh, as a whisperer 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 confound, by displaying the supremacy of Jehovah (see xli. 8); and if the Hebrew word be the equivalent of the Greek, Can it be that a man as this, a man in whom the Spirit of God is?" (xlii. 38). Why, then, did Joseph instruct his steward to say, "Is not this in which my lord drinketh, and whereby he dieth?"

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 desertion, exclusion (xlii. 14, 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 couneth . . . come now, let us slay him, and we shall see what will become of his dreams" (xxxvii. 13, 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 divination—why they have taken his 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 of the true God"—can certainly, 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 hand, 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 he called them to separate, and used words of command, and inspired, as the people afterwards asked concerning the true Joseph, "Whence hath this man this wisdom?" (Matt. xii. 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. xiv. 34; xlii. 2). Mark xi. 28. Joseph would adopt for a time these suppositions; but it was 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 expose 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' months, 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 whosoever of thy servants it shall be found, both let him die, and we also will be thy 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 rent their clothes, and laded every man his ass, and returned to the city. 14 And Judah and his brethren came to Joseph's house: for he said, "God hath found out the iniquity of the servants."

It is God who has enabled thee to divine: "Behold, we are thy lord's servants, both we, and also he 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. 14 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 immediately restored to Joseph, for he was yet there in the house (v. 11), waiting for them, and ready to receive them. He did not put them in prison, but listened to their appeal.

The speech of Joseph which followed (vv. 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. 29), was now foremost in devoting himself as a bondsman in Egypt to Joseph (v. 23), in order that Benjamin might be rescued, and restored in safety to his father. 15 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. 16 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, to him and to Joseph by dreams of his future elevation, and the subjection of his brethren to him, and that had enabled him to interpret the dreams of his fellow-prisoners, and of Pharaoh, which none of the Magicians of Egypt could do (ch. 41). The time had come and the wisdom 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 conjiciet, etam perplice obsequitur" (Cicero, de nat. deis, ii. 37). 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" (ch. 41); and so by commanding 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 true wisdom and power. 17 Here was a 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 proved inferiority of themselves. But no; they would not accept such terms; and the happy result is told in these 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 not been sorcerers, but had returned with their hearts and that, instead of being animated with such evil passions, they were filled with love to their brother Benjamin (though they had rejected before them), and with love to their father, whose life was bounded 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 the servants."

Joseph's cup is found. GENESIS XLIV. 9—14. They return to the city.
was yet there: and they did fall 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 as I can certainly judge? 16 And Judah said, What shall we say unto our lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are the lord's servants, both we, and he also with whom the cup is found. 17 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.

18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. 19 My lord asked his servants, saying, Have ye a father, or a brother? 20 And we said unto our lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. 21 And thou saidst unto thy servants, 'Bring him down unto me, that I may set mine eyes upon him.' 22 And we said unto our lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23 And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.' 24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food. 26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. 27 And thy servant my father said unto us, Ye know that our two sons: 28 And the one went out from me, and I said, 'Surely he is torn in pieces; and I saw him not since.' 29 And if ye 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 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, 'If I bring him not unto thee, then shall I bear the blame to my father for ever.' 33 Now therefore, I pray thee, 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 (xiii. 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: 'Then, 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 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 (c. 21); 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 (c. 26); and that He will be their God, and they shall be His people.

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, ‘I am Joseph; doth my father yet live?’ And his brethren could not answer him; for they were puzzled 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, whom ye sold for Egypt. 5 Now therefore be not grieved, neither angry with yourselves, that ye sold me hither: 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 and your posterity, by a great deliverance. 8 So now it was not you that sent me hither, but God: and he hath made me 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 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, thy eyes see, and the eyes of the son of Benjamin, that it is I. 13 I will deliver all the substance of the land unto thee, that thou mayest preserve life unto thy father’s house. 14 And Joseph said, Peace be with you, I pray you; and, behold, your eyes, and the eyes of my brother Benjamin, that it is I. 15 And now, behold, I am come unto you in peace; and my bowels show unto you kindness, as the Lord did shew kindness unto thee; and, behold, I have brought your father’s silver again into thy hand: for surely I knew that ye would sore miss me. 16 And Joseph bowed himself upon his brother’s neck, and wept upon him: and Joseph kissed also all his brethren, and rejoiced with them. And after Joseph had communed with them, he took from Ephrathah his father’s house, and brought him into Egypt, into the city of Zion, and laid him in a sepulchre which Joseph had bought in Egypt for a hundred pieces of money. 17 And Joseph went up into Egypt, and all his father’s house, and his brethren, and all that he had received into Egypt, and his father’s house, and all that Joseph brought up. 18 And Joseph made himself known unto his brethren, and said, I am Joseph; do ye yet remember me? 19 And he said, Fear not: I will speak unto Pharaoh for you. 20 And Joseph told his brethren, and told also his father’s house: and he told them, 21 I am Joseph; do ye yet remember me? And his brethren said, is it possible? 22 And Joseph said, It is I; is it possible? 23 And Joseph said, If it please you, speak ye in the ears of Pharaoh, saying, 24 My brethren and my father’s house, of the land of Canaan, are come unto me; 25 The children of Israel came unto me; and Joseph said, I answer thee; hearken to the voice of my mouth. 26 I will go up unto Pharaoh unto thee, and I will speak unto him, and it shall come to pass, when he shall hear, that he will send for thee. 27 And thou shalt say unto Pharaoh, 28 ‘I will go up unto Pharaoh unto thee, and I will speak unto him for thee. 29 And God shall make me a father to Pharaoh, and shall make me a founder of nations unto all people. 30 And I will say unto Pharaoh, I am a servant of God, and the God of thy fathers hath made me a father unto the king, and the fathers of Egypt: and he hath made me a founder of nations. 31 And now, behold, I beseech thee, the kindness which thou didst shew unto me, do thou remember me, and shew kindness also unto my son, and put thy kindness to my son’s son. 32 And Pharaoh said, I am the father ofseven 27: 28. 30. 31. 32. and the father of all the Egyptians. 33 And Joseph lived to the age of one hundred and ten years. 34 And Joseph gave commandment unto his brethren, saying, 35 ‘I am about to die: but God will surely come unto you, and shew you his way, that ye may bring my bones from hence. 36 And Joseph bowed himself upon his face again to the earth, and died.’

**Chapter 45**

1. ‘And Joseph spake unto the king’s chamber, 2 saying, 3 ‘My father made me an oath, saying, Say not in the way of thyνίους τῶν ἄρθρων, καὶ κατηγορήσεις. Τὸν Ἰησοῦν Χριστὸν τοῦ τελευταῖον λόγον, καὶ κατηγορήσεις πόντου τόν ἄρθρων ´Χριστὸς τῆς ζωῆς, τὸν μέτωπον τῶν κατηγορημάτων."
mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin’s neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. And the fame thereof was heard in Pharaoh’s house, saying, Joseph’s brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; 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 the fat of the land. 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. Also regard not your stuff; for the good of all the land of Egypt is yours. 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. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she ass laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob sent, and called Joseph, and said unto him, Come hither unto me, I pray thee. And Joseph went and told Pharaoh, saying, My father and my brethren, and their flocks and their herds, are come out of the land of Egypt; and lo, they are in the land of Goshen. And Pharaoh said unto Joseph, Your father and your brethren are come unto me. Your father is come unto me, and here he is; bring your father and your brethren, and let them abide in the land of Goshen; and see that you provide wagons for your father’s household. Moreover you shall provide victual for your beasts, and provision for the journey: for thus shall ye go unto the land of Egypt: for ye shall bring your little ones and your flocks, and your herds, and your asses, and shall stay a little while, until all the land of Egypt be digested.

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. 10).

22. to Benjamin he gave three hundred pieces of silver: Cp. xlix. 44. So St. Paul, the Apostle 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. xiv. 10.

23. 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. riper, the word here used, whence Samarcit. riper, Gr. ῥήπερ, Lat. irascere, rabies, Irrit. rage, connected, perhaps, with πάθος, pathos) signifies any violent emotion or agitation, especially that of anger: see Prov. xxxix. 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 amongst themselves; he therefore warns them: “No quisque se purgando crimen transferre in alios student” (Calvin). So Christ says to His brethren, “Have peace one with another” (Mark ix. 50).

25. 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. 21). “Trinum et maximum fideli fundamentum in Resurrectiunem Christi credere; credit omnis quod ex non meritori, si credit in Resurrectionis Auctorum” (S. Ambrose).

27. when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: 26 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 Genesis XLV. 13-28. XLVI. 1. Jacob sees the wagons.
Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father Jacob; fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again. And Joseph shall put his hand upon thine eyes. And 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 which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons’ sons, his daughter, and his sons’ daughters, and all his seed brought he with him into Egypt.

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 Hycos 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 Psammetichus I., the founder of the twenty-sixth dynasty, in which the Romans first divided Egypt. Manetho’s name, with its various forms, is preserved by Josephus (cp. Apion. i. 14; and i. 26). But Josephus states that, in the days of an Egyptian king, called Thamus, 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, with one another in endeavours to extirpate the ancient Egyptian race. He says that the name of these immigrants and usurpers was Hycos, which means Shepherd Kings; Hycsos being equivalent to King, and so to Shepherd. Some, he adds, asserted that they were Egyptians; others, that they came from a country beyond the Euphrates. His name Thamus designated 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 thousands, and founded a city in the wilderness, which was named Hycsos or Goshen, and settled in the plains of the great country called Sod, and built a city there and called it Jerusalem. In another part of his work Manetho says that these Hycos or Shepherds were also called captives.

Josephus (c. Apion. i. 14), commenting on these statements, alludes to an adulterated Egyptian tradition concerning the immigration of Jacob and his family into Egypt; he explains Hycos as applied to them, from their occupation as shepherds, and says that they were also called captives, because Jacob 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 Hycos or shepherds, who afterwards came from Judah, 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 invited by him to dwell in Avaris, from which the Shepherds had been ejected. Manetho says, that a combination was thus effected between these leprous people and the Hycos, 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 dedicated the people to the worship of the shepherds was himself a native of Heliopolis, and that his name was Osarapis, a word derived from Osiris, god of Heliopolis; and that when he put himself at the head of this foreign confederacy of invaders, his
8 And these are the names of the children of Israel, which came into Egypt, Jacob and his sons. 9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. 10 And the sons of Simeon; | Jemuel, and Jamin, and Ohad, and | Jaachin, and | Zohar, and Shaul the son of a Canaanitish woman. 11 And the sons of Levi; | Gershon, Kohath, and Merari. 12 And the sons of Judah; Er, and Onan, and Shelah,
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. 36, 41), and was 130 years old when he came into Egypt (xlvii. 8). Therefore at that time Judah was only 42 years old. Hezron had then been the father of three sons (xxxvii. 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 (xxxvii. 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 was.

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, and 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, because, 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), the sons of the ancient 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 before Jacob, or, as he says, "when Jacob had come 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" (xv. 8)? Does he not say, "All the sons which came with Jacob into Egypt ... were threescore and six" (xv. 26); and does he not count among them, Hamul?

Certainly he does. But then it may be observed, that the proposition 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 xv. 15 Jacob is said to have had thirteen children: he is, then, counted among them, Benjamin's 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." But in this case Jacob's other children were enumerated in the following words: "And Joseph brought up his sons. And Joseph said unto his sons: I die: but God will surely come unto you, and bring you up out of this land unto the land of which he spake." (xv. 17). Wherefore it follows, that some of the children of Jacob were not reckoned among his posterity by the Hebrews, at least not in the same catalogue with those that are afterwards named, viz. Benjamin.

This is a reference to a substitution, in the name Hamul, which means spared.

This insertion explains the previous mention of such details as the death of Judah's wife (xxxvii. 12), and the peculiar circumstance 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 descendants of the ancestors of Christ, 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, 4).

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 xv. 90 (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. Lapide, and Bemardou, and Delitzsch, and Hengstenberg, &c., ii. pp. 355–359, 573, 575, 892, Dr. McCaul, Examination of Dr. Coleman's Difficulties, chap. ii, and Neil, Commentary, p. 271; and by Rev. Thomas Land; and by Rev. W. H. Horne; and by Dr. A. Benisch, 1863.

13. Issachar. Issachar and Zebulen are placed immediately after Judah, and before their other brethren Dan, Naphtali, Gad, and Asher, in order that the sons of the same mother may be joined together; and since with the exception of Jacob, which was the firstborn of the twelve sons of Jacob, and therefore the elder brother of the other brethren, Dan, Naphtali, Gad, and Asher, in order that the sons of the same mother may be joined together; and in more recent times by A. Lapide, and Benardou, and Delitzsch, and Hengstenberg, &c., ii. pp. 355–359, 573, 575, 892, Dr. McCaul, Examination of Dr. Coleman's Difficulties, chap. ii, and Neil, Commentary, p. 271; and by Rev. Thomas Land; and by Rev. W. H. Horne; and by Dr. A. Benisch, 1863.

14. These are the sons of Leah, which are born unto Jacob in Padan-aram. See above, on v. 12, where they were thirty and three, including Jacob himself (see v. 8), not Leah (see xiii. 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.


17. Orion. Called also Ozi (Num. xxvi. 15).


19. Jashub. Not mentioned in the list (Num. xxvi. 44; eq. v. 10, the case of Ohud).
Benjamin's sons.

Zilpah, * whose Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. 19 The sons of Rachel * Jacob's wife; Joseph, and Benjamin. 20 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 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, * Eli, and Rosh, * Muppim, and Huppim, and Ard. 22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen. 23 And the sons of Dan; |Hushim. 24 * And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. 25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and these bare unto Jacob: all the souls were seven. 26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three-score and six; 27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were three-score and ten.

28 And he sent Judah before him unto Joseph, * to direct his face unto the land of Genezareth, which is in the land of Ca-naan. 19—28. Seventy souls of Jacob's house.

The names here set down, including Joseph himself, amount to 70. The Jews regard this as a sacred number; and 12 tribes are reckoned hence, and also 12 Manassesmes here; and note above on x. 1; and below, Deut. xxxii. 8.

In the Christian Church, it has a religious character; see 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 forshadowed 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 Cænæa 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 us these?" (Isa. lxix. 11). Soon after the Ascension we hear of the conversion of 3000 (Acts iii. 41), and 5000 (Acts iv. 4), and "of many thousands of Jews that believed" (Acts xxi. 20). Here was the spiritual Antitype of the miraculous 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 three-score 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. xxii. 10), "Who can count the dust of Jacob, and the number of the fourth part of Israel?" (cp. Chrystostom 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 Devils, was quite as sudden and rapid, the Church of Asia after it was sent forth to the Gentiles and Jews in Asia Minor, was the Church of Alexandria in Egypt, and of the Jews at Alexandria and Cænæa. "We are but of yesterday," said the Christian father, at the end of the second century, and "we have filled the world." (Hesberti summis, et orbis impulvis.) (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 (xxvii. 20), 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 Josephus Judae, hoc est con-
Joseph meets his father. GENESIS XLVI. 29—34. XLVII. 1—5.

Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, this my father.

1 Then Joseph related his father's __ to Pharaoh, and said, My father and his brethren, and all the household of my father, are come unto me; and the shepherds, for that their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servants' trade hath been of old time, to feed cattle; and it came even unto this day.

And Joseph spake unto Joseph, saying, I am Goshen; I will go up, and shew Pharaoh, and say unto him, this my father. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, this my father.
Jacob blesses Pharaoh. 


1 ch. 30. 15.

Then went Joseph forth, and his brethren, and did seek Pharaoh's palace.

6. any men of activity] of strength, chayil, from chal, to twist (sifer, siluwe), the idea being that of strength, as of twisted rope. Genes. p. 265.

7. And Joseph brought in Jacob his father] who is called Joseph throughout, according to the spirit of his interpretation. Joseph in his exaltation took the aged Jacob to the king. So Christ, being exalted, will bring the Jewish nation, aged and weary, to God.

8.AMBROSE.

9. of my pilgrimage] Literally, of my sojournings. Jacob marks himself as one of the Patriarchs, as 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; xli. 18, 29; and cp. Ps. xxxix. 13; cxix. 54. The saints of old confessed themselves to be pilgrims and sojourners upon earth, here they were not yet, but where 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.

— as a 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. 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 Potiphar's wife, in the shame of Dinah; in the cruelty of Simon and Levi; in the death of Rachel; in the sin of Reuben; in the loss of his beloved son Joseph, by the cruelty 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 himself; he laid his children down 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 hewn for the Tabernacle, but he blessed them (Exod. xxxi. 43).

12. families] Heb. laph; see Gen. xxiv. 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 gathered all the food of the seven good years (xli. 35); he does not give corn gratuitously, but sells it to the people (xli. 60); and when their money is gone, he demands their cattle (xvi. 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. 25.)

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, "Then hast saved the lives of thy servant, and the lives of these people, to make thee a son of Aaron, and to set thy name as great in Egypt, and to be a father in Egypt." 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 duteous 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 ungenorous 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. xxvii. 1). He transfers inheritances from one to another, and gives them to whomsoever He will (Dan. iv. 17. 25. Ecclus. x. 4).

Yet further. In this subjucction 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
Joseph’s policy. 

GENESIS XLVII. 14—22. The land becomes Pharaoh’s 

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.

When that year was ended, they came unto him the second year, and said unto him, We will not hide it from our 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

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. 51). They say to Joseph, “Buy us” (v. 19). “We are not our own, but have been bought with a price” (1 Cor. vii. 20; viii. 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. 3). “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 the holy word. “As earth is to Him, we must render the fruits of it to Him (Matt. xxii. 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, so will our everlasting reward be, at the Great Day (2 Cor. v. 6). The history of Joseph cannot be understood unless he 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.”

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 vii. 50), but the glory of the only Son of God: “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. xxxiii. 2; xxxiv. 14. Isa. xlix. 16; xlii. 14; xliii. 3.

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, l. 23; Strabo, xvi. p. 757; 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 landowners (Wilkinson, p. 283; cp. below, n. 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 heartlessly 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 xii. 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. Kell, 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.

23. Only the land of the priests bought he not] A statement confirmed by the assertions of Herodotus (ii. 165), 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, n. 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. Orig., i. 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, may be adduced as the reason why they were not forced by the famine to sell their lands, and not because any special favour was shown 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? Op. A. Lepid. here.

The practice of circumcision by the priests of Egypt is certainly a remarkable circumstance: see above, on xviii. 10.

If such regard was paid by Joseph for the Priesthood among the Egyptians, and for its rights, how much more should be shown 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: we will serve the Lord. 26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and 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 of the life of Jacob was four hundred and thirty years.

30 And Joseph fell sick; and he called his son, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and 4 deal kindly and truly with me. 5 bury me not, I pray thee, in Egypt: 6 But I will lie with my fathers, and thou shalt carry me out of Egypt, and 8 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 7 Israel bowed himself upon the bed's head.
Joseph, with his two sons, GENESIS XLVIII. 1—9. visits his father, when sick.

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 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 thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. 5 And now thy 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 begettest 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, 8 Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem. 8 And Israel beheld Joseph's sons, and said, Who are these? 9 And Joseph

The staff of Jacob might well be mentioned, as expressive of God's mercies to him, according to the Patriarch's own words, "This is the staff by which I passed over Jordan, and now I am become two bands." (Gen. xxxii. 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 his mortal pilgrimage, to reposè in the promised land, the type of heaven, may be designed to remind the reader that in his own 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 decapitation. In the former, the Patriarch is represented as leaning on his staff; in the latter, he is bowing 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 Pervos here.

The opinion of Calvinius 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, Dublin, p. 130.

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. Joseph, and received to him, and so fulfilled Joseph's dream (xxxvii. 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. xxvii. 4: "Thy rod and Thy staff comfort me."

The next scene is, Jacob laid on his bed (xlvii. 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. xxxvii. prel. 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.

Ch. XLVIII. 2. One told Jacob] Observe the use of the word: one told, and Jacob, and Israel strengthened himself: see also vs. 8; Israel beheld Joseph's sons, and (v. 11) Israel said unto Joseph. See also vs. 13, 14, 21, where the name Israel occurs.

3. Luz] See xviii. 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, Aseneth, 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. i. 1, 2). And two tribes are reckoned from Joseph (Num. i. 32—31. Rev. vii. 6, 8). So the Ephraims and Manasses, 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 tributers. So to 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 ended 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. lii. 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.
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 ἐναλάγας τὰς χεῖρας; Vulg., "commutant manus." So by the ancient Aramaics, and the Targums of Jonathan and Jerusalem. The Hebrew word nashe, here may be connected with the Arabic nasil, to interweave; or, if the rendering of our Authorized Version is adopted, it is from nasiyl, to discern, to act prudently (Origenes, p. 780; Kolisch, p. 719).

This was a remarkable act. 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 Blessings derive their virtue; Whom "God sent to bless us" (Acts iii. 26). Who was parted from His Apostles when they acted 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 Oint, 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 vetei sacramentis, quo nepotes suos ex Joseph, Ephraim, et Manasses, Jacob impositis tertamutatis manus benediceret, et eum ipsi transcorpon oblatae in eo, ut Christianum deformarem justum tune pontificali beneficentiam in Christo futuram?" see also Novatian de Trin. c. 27; Paulin., Ep. 4: S. Dion. Hieros. c. 15. de Ort. Fide iv. c. 11, "Jacob with his hands crossed in blessing foreshadowed the cross of Christ." Cp. S. Aug. de Civ. Del. xvi. 42; Qu. in Gen. 106; in Ps. 77, who regards the benediction on Ephraim, the younger brother, as prophetic of the preference of the Gentile to the Jew.


— 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 Rebekah; Jacob to Joseph; 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, God, before whom my fathers Abraham and Isaac did walk, God which fed me all my life long unto this day, and the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, God which fed me all my life long unto this day.

The Angel which redeemed me from all evil, bless the lad; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow unto a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, he displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father; for this is the firstborn: put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multi-
20. Jesb blesses...the twelve patriarchs.

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:—

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 ch. xlvii. 12—19.

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 (xlvii. 1), is now endued with supernatural power, and spiritual illumination, like Moses on Sinai, or like David on the eve of his death, in the great assembly of Israel at Jerusalem (1 Chron. xxviii. 9).—prelim. 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. 3), 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. 6); 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,—


2. 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 tel 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 that of the Patriarchs; but it is a promise of divine blessing, given in an union of the highest, to be dispensed in a manner and at a time determined by God, to the Church of God in every age, even to the end of time.

3. It is also a benediction:—see v. 28, “this is what their father spake, and this is what their father Jacob, the son of Isaac, the son of Abraham, spake.” It is not said of the father of Israel, but of the son of Isaac, to show that the blessing sever in the censures in it may be, yet the design of the whole is, that by repentance, the reproov may issue in blessing.

In v. 28 it is said, “these are the twelve Tribes of Israel,” not merely the twelve Sons. In the twelve Sons, the Patriarchs see the twelve tribes of Israel that 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 spoke to all, when He said to the Apostles, “I therefore 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 speaks 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 spiritual descendants, even to the Apostles and 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 claim which descended downward from Jacob through David to Christ; and must hold a principal place in such a prophecy.

There are seven Benedictions in Holy Scripture, which connect successive dispensations together;—

Genesis XLVIII. 20—22. XLI1. 1. the twelve patriarchs.
together, that I may \* tell you that which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob;
And hearken unto Israel your father.

3 Reuben, thou art z my firstborn, My might, and the beginning of my strength,
The excellency of dignity, and the excellency of power:
4 Unstable as water, \* thou shalt not excel;
Because thou wentest up to thy father's bed;
Then defilest thou it: \[I exalted 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 (xv. 19).
(4) The Benediction which Jacob, the father of Israel, pronounced on the Twelve Patriarchs before his death (xlix. 1).
(5) The Benediction which God pronounced 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 Supper, 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. xxviii. 1).

The ancient Christian Expositions of this chapter may be seen in Origen's Hom. xvii. in Genesis; S. Ambrose's work, de Benedictinis Patriarcharum, i. p. 513; and in S. Jerome's Liber Quaest. in Genesis h. 544; and in Theodore's Quaestiones in Genesis. Some of the principal modern works on it are Hengstenberg's Vorlesungen, p. 296; Hengstenberg, Christol, i. 54—104; the Essays of Tenen, Dietzel, and Land, cited by Keil, p. 286; and Dr. Pusey on Daniel, p. 240.

2. Gather yourselves together] Jacob repeats this twice; an injunction that blessings are bestowed on the Gentiles, who are gathered together in unity (Matt. xxv. 38). 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. xxviii.) 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, Simon, Levi) incurred 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 to praise them. Origen, Hom. 17, who regards the acts of Reuben, Simon, and Levi, here described, as representing different characters of evil; it is not till we come to Christ, that evil is healed.

-Then, they art 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 (a) has sometimes the sense of minded and grief (xxxv. 18. Deut. xxxiii. 14). Perhaps it was used on account of its twofold meaning; he who was the beginning of sorrow was also the beginning of sorrow, καθισκοσμου. Matt. xxiv. 8. Reuben, as the firstborn, was entitled to the priest- hood, the father's blessing, and double portion (see Deut. xvi. 17; and Ainsworth there); or, as Okehlos expresses it, "the portion of primogeniture, the priesthood, and the kingdom;" but Reuben forfeited them by his sin (Aben Ezer, Bushki, 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; \* thou shalt not excel; Because thou wentest up to thy father's bed; Then defilest thou it: \[I went up to my couch.

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; therefore thy pre-eminenties 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" (xxxix. 32); and thou art the firstborn 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 thy brethren; therefore 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 Ababum (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. x. 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 over the Church, or by 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 New Testament, in the form of the Epistle to the Philippians (Phil. iv. 2), testifies. They are true Reubenites; 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 Poets' words, "Num esu ingentem nostro?" after the vehement address "Perfide..." (Virgil, Aen. iv. 360).

On the sin here described, as committed by Antichristian usurpations in the Church of Christ, see xxxv. 22.
5 Simeon and Levi are brethren; *Instruments of cruelty are in their habitations*!  
6 O my soul, *come not thou into their secret*;  
7 Unto their assembly, *mine honour, be not thou united:*  
8 For in their anger they slew a man,  
9 And in their selfwill they *digg'd down a wall.*  
10 Curset be their anger, for it was fierce;  
11 And their wrath, for it was cruel:  
12 I will divide them in Jacob,  
13 And scatter them in Israel.  

5 Simeon and Levi are brethren; *Instruments of cruelty are in their habitations!* Or, Instruments of cruelty are their swords (Rashi, B. Eliezer, Rosenmüller, Gesenius, and others; cp. Jefifer, Dublin, p. 106; and so our Margin). The original word, mecheroh, plural mecheroth, appears to be connected with the Greek μαχαιρα, a sword, from a root ואר, to pierce (see Gen. 472); and this interpretation is confirmed by the history of their acts at Shechem (xxxv. 25, 20), to which Jacob refers. The rendering habitations seems to have little authority. Some translate it burning rage (as Kalisch, p. 744); others, consulates, which has more authority in its favour (L. De Dieu, Schultens; and cp. Gesenius, p. 472).

It is well observed by Hengstenberg (Christol. § 73), that if the authors of these words had been a writer who lived after Moses, as some imagine, he would not have used such similar 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, counsel; Heb. sod, from gaad, to sit, to sit at: whence sod is a place of deliberation, an eastern custom (see Gen. 550).

— Unto their assembly Their kahal (אֲכָלָה), congregation, assembly.

— mine honour? Perhaps equivalent to my tongue (Ps. xvi. 9. Acts ii. 26. James iii. 5.; or, to my soul cp. Ps. xxx. 12.; ivii. 3. The Sept. render it τό ζωνόν αὐτῶν. But the first-mentioned sense seems preferable. Let me not be united with them; or with such as they are, either in word or work.

— a mad Men; in a general sense (Ezooi, § 176).

— they digg'd down a wall Or rather, they hath strength on an or. So Sept., Sarutarin, and our Margin, and most recent expositors; cp. Jefifer, p. 106. The difference of translation arise from the similarity of the Hebrew shor, an or, and shor, a wall. Genen. 812.

Simeon and Levi are reproved for their cruel murder of Haman and Shechem, who are here compared to oxen or bulls, as princes often are by the sacred writers (Ezooi. xxxix. 18. Isai. xiv. 9. Ps. xii. 12; xviii. 30).

For the more enlarged sense of these words, and on their reference to the days of Christ, see below; note on 7.

7. Curset be their anger: Jacob does not curse their persons, but their passions; not the men, but their sin (Theodoret).

— I will dividethem in Jacob, And scatter them in Israel! A prophecy fulfilled in an especial manner 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. xxvi. 33—34. Num. xxxv. 2. Josh. xii. 7—40. (see 1. Kings, p. 17).

But the denunciation was converted into a blessing, on account of the zeal of Levi (Ezooi. xxxix. 26—29. Dent. x. 8, 9; xii. 12. Num. xviii. 20. Josh. xii. 13, 18; xiv. 4, 5); and they were disciplined in an honourable diffusion, that they might "teach Jacob God's judgments, and Israel His law" (Deut. xxxii. 9, 10. Cp. Joseph Mede's Essay, book i. Disc. xxxv. p. 189). The Simeonites and Levites became the Teachers of the Law to the Jews, and the Scribes and Schoolmasters (Jerusalem Targum) and so S. Hippolitus, 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 Pharisaics 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 saulinary spirit showed itself in the Crucifixion of Christ.

Christ, the true Sacrifice, is symbolized by the sacrificial animal of the or. 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 ἐπέκεινος τὸν τοιούτον, hath strength on an or.

The Christian Fathers thus interpret this passage. See S. Hippolitus, Frag. § 25, 26, ed. Lugard, p. 128; Tertullian, adv. Jud. c. 11; c. Marcion, vii. 18; Origen, Hom. xvii. in Gen.; S. Ambrose, in Ps. xiii. Christ (says S. Cyril, Glysph. vii. p. 215) is symbolized by the or, or bull, which is the strongest of animals appointed for sacrifice.

The Priests, and Levites, and Scribes killed Christ, the first-thing 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 Sanhedrin, who "took counsel together against the Lord, and against His Anointed" (Ps. ii. 2. Matt. xxii. 1).

8. Simeon and Levi art he whom thy brethren shall praise Or, Judah, thou art he whom thy brethren shall praise thee. Thou "art" is emphatic; cp. xxiv. 32,—a blessing specially fulfilled in Him, who came of Judah (Heb. vii. 14. Matt. i. 5; Luke iii. 30); 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. lixii. 15).—JESUS CHRIST.

For an exposition of this prophecy, as applied to Christ, see S. Iren., iv. 23.; S. Ambrose de Beed. 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 in a manner in the triumphs of Him, who overthrows idolatry, and treads on the head of the Old Serpent, and who conquers Sin, Death, and the Devil, 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. cx. 1); and of whom it is written, that "He must reign till He hath put
Thy father's children shall bow down before thee.

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?

The sceptre shall not depart from Judah, Nor a lawgiver from between his feet,

Until Shiloh come;


all enemies under His feet” (1 Cor. xv. 25. Acts ii. 34. Heb. i. 13 x. 13).


— 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 the coming of Him who shall reign “All Kings shall fall down before Him, all Nations shall do Him service” (Ps. lxxi. 11): and “At His Name every knee shall bow” (Phil. ii. 10).

— Thy father's children They who are sons of God are(Kings, shall bow down before Christ, who is “the Firstborn among many brethren” (Rom. viii. 29). “Tune adorn Christura, cum filli Patris faceret effect, et Spiritum adoptantium accepert, in quo chemon, “Abba Patre” (Rom. vii. 15. Origen).

2. Judah is a lion's whelp The standard of the royal tribe of Judah was a Lion. See Achen Ezra, in Numm. xxii. Mede's Works, pp. 457. 591; Lightfoot, p. 2055; and the notes below, can. p. 183. The Lion being the king of beasts, and Christ being the King of all true Israelites, St. John calleth 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 conspiring. “Thou, my Son, art gone up on high: Then hast led captivity captive; Then hast bound the strong man, Satan, and hast spoiled his goods; Then 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 Loc. ii. § 47; S. Cyril. Alex., Cat. i. 14. S. Photius Alexiast, 63. Every other interpretation of the Lion, is stoned, 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. Del xvi. 41).

—he ceased] Manifestissimac, 'recumbit et dormitius dictum de pasione mortis Christi ostendit' (Origen).

3. 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. 6, Hr. xii., 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 allusions to the Lion in the writings of Amos, the prophet being a herdman or sheep-breed of Telcoal, in Judah (Amos i. 2; iii. 8, 12; v. 19. Cp. Wilton, Negev, pp. 42—14).

“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?

The sceptre shall not depart from Judah, but a sceptre, the symbol of royalty (Ps. xlv. 7. Isa. xiv. 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

(Dent. xxxii. 21). one who enacts and engraves statutes; cp. Job xiii. 27. Isa. xxxiii. 22. Ps. ix. 7; evili. 8, "Judah is my lawgiver.

The words "from between the feet" are paraphrased by Osekelis, "from among his children's children;" and by the Sept. "from his thighs," see Gen. xxiv. 2; xxxii. 23; lviii. 12, and Dent. xxxiii. 57. Isa. vii. 20.

Some (cp. Gen. ii. 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 Persepolis (Niebuhr, Relie, p. 125); or, between the feet, in the sense of something held firmly in the grasp, as prey by a lion (Hengstenberg and Kittel). But the first interpretation has the preponderance of authority of ancient Versions (see Sept., Targ., Samarit. Syriac, Arabic, Targum of Osekelis, Targum Jeraus.)

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 Osekelos, the most important Paraphrase of the Books of Moses, expounds these words thus, "until Messiah come, whose is the lion's seat, the Jerusalem, whose is the Kingdom.

The Cubulists 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 Babylonian Talmud, Tract. Sanhedrin, ed. 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. 1254—1290); and in Bereshith Rabbah in the Schobian on the word Shiloh it is said, "this is the Messiah; and so Kiuchi, Achen Ezra, Salomon Jarchi, and B. Joseph in Karkarim, 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 our Lord Christ. In that Version are inserted the remarkable words, και αυτος προσδυχηθη οθων, 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 ancient Versions and two words, θρωνος and θρόνοις, in v. 10, and both these words are applied to Christ in the celebrated prophecy of Micah, as read in the Septuagint, concerning Bethlehem in Judah, His birthplace; ἐστιν μαθητὴς του θρώνοις τῶν των ἐρυθρων ἐκ τῆς Ἰερουσαλημ, 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 Sole, Lidenthal, and Raphall.

(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. Cyril. Alex., Cat. i. 21; S. Hippolytus of Chio, § 6, pp. 5. 6, ed. Langhorne; Eusebius, H. I. i. 6; Dem. Ev. i. p. 6; viii. p. 366; Theodoret, Qu. in Gen. 110; S. Ambrose de Benedict. Patriarchae, § 4, and in Evangel. Luc. lib. iii.; see also S. Jerome, Quast. in Genes.; S. Cyril, Hieros., Col. 12.; S. Cyril. Alex., Glaphyr, p. 225; and lib. viii. c. Julian.; S. Chrysostom., Hom. 67 in Genes.; S. Augustine de Civ. Del. xvi. 41.; c. Faust. xii. 42. in Ps. 75; ep. Pfeiffer, Dubia, p. 108; Natalis Alexander, Hist. Ecle. I. Diss. xii.

(3) The fact that the ancient Versions and Interpreters did not agree as to the grammatical analysis of the word
And unto him shall the gathering of the people be.

Shiloh,—and the fact also, that there are some variations in the MSS. here (some omitting the god, and some few reading was at the end, instead of he), give greater force and cogency to the agreement of all ancient Expositor in their judgment that the name was changed. The MSS. also do 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 concern none other than the Messiah, the Saviour of men. (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 so far failed to arrive at a correct conclusion? Are there not a parallel here to the Adonab 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 Jeremiah? May we not say with St. John, “He had a Name written, that no man knew, but He himself?” (Rev. xiv. 12.)

For another example, see below, on Lev. xvi. 8, concerning the name Azael, a type of Christ. The same may be said of the popular 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. 4. Zech. ix. 10; and cp. the Arabic name, Salih, the peaceful. Diagram, maintained in the learned note of Pfaffner, Duitra, pp. 106—110: cp. Kingensten, Christol. § 76; and cp. Vater, Win., Rossmuller, Baumgarten, and others. So Gesenius, in his first edition, but more recently he considers it neg., signifying, signifying peace (p. 815: cp. Ephes. ii. 14). Keil has added strong reasons for the opinion that the word is a proper name (cp. Deltzsch, p. 589), and signifies, not peace, but the Jewish name, the name of the city, or, as others remarks in his Commentary, cp. Ps. xvi. 5—7; 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 agree 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 son of Judah had, as it were, a temporal setting in order to the more glorious; the event of the temporal 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), is his Name, as Keil, p. 298, observes.

(2) Some ancient Versions (Aquil., Symmachus) consider the word Shiloh as compounded of the Hebrew sheb, for asker, who, and to, to him; and render the sentence, until he come, to whom, if (that he) seeketh pleasing to him; and this sense is defended by the words of Ezekiel, xlii. 27; “until he come whose right it is.” This rendering is confirmed by the Syriac, which has “he to whom it (the kingdom) belongs,” and per perhaps by the Arabic. Justin Martyr says (Dialogue § 120) that the true reading of the Sept. is שִׁלוֹח, and not שִׁלּוֹחַ. See Zechariah xxiv. 10; cp. Const. Apost. vii. 11, and the Bp. of Ely here, and Dr. W. H. Mill, in his Christa Suggesta, 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, Shiloh, signifies “his son,” from the word shil, a son; and the pronoun suffix his: so Caleb, Knupp, Böttcher, Biade; but there is little to favor this rendering.

(4) The Vulgate has “qui mittendus est,” and it seems to connect the word Shiloh with Silah or Siloam, which is interpreted by St. John by άγιος, or, sent: see on John ix. 7—12.

(5) Some modern interpreters, e.g. Bleek, Tuch, Hitzig, Eesahl, Kalisch, Junius,—who allow that the word Shiloh is, and must be philosophically, a proper name,—cp. Deltzsch, p. 586, observe that this term may be derived from the name Shiloh, or, as long as he comes to Shiloh,” i.e. to the Ephraimite City, whither the Tabernacle and Ark were removed from Gilgal (Josh. viii. 1—10), and where they were for some time: see Judg. xviii. 31; and on xxiv. 17; and cp. 1 Kings xi. 34; xlv. 22, 33; xxvri. 10, 11. Thus interpreted, the prophecy begins to assume a new importance.

This interpretation has been accepted as the most probable in Dr. Saith’s Dictionary of the Bible, iii. 1276, and by Bishop Colenso, Part V. p. 122, who ventures to ascribe Jacob’s pro-
11° Binding his foal unto the vine, And his ass's colt unto the choice vine; He washed his garments in wine, And his clothes in the blood of grapes: 2 Sam. vii. 8—10. 1 Chron. xxii. 10; xxii. 7.]{2}

GENESIS XLIX. 11. 2

Concerning Shiloh.

...Jacob's prophecy..."
Zechariah, Issachar.

**GENESIS XLIX. 12—17.**

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 wasa. From 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 Apostles say, "If we be beside ourselves, it is to God" (2 Cor. iv. 15). 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. vi. 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 (ch. 8—12), we may adopt the words of an ancient Father: "All that the Patriarch here speaks is revealed to us in the nearest 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, and serves also small in his beginning, but invincible. Did He not sleep down and crouch on the Cross, and so rise to glory? Did He not thus go up from the prey? He bound His foot unto the wine when He rode on the colt to Jerusalem, and prefigured the bringing in of the Gentiles to the Church of God. His eyes are red with wine, for His saints are filled with holy joy, "sancta obiectas?" they are beside themselves, but it is to God (2 Cor. iv. 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. Augustin., c. Fusc. 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 tribes. And shall be rich in his goods, and shall bring forth silver and gold, and there shall be no end thereof; and the vessels of his merchants shall be in the hands of Zebulun, and his sons shall be toward Zebulun, in his going out" (Deut. xxxiii. 19). Cp. S. Hippol., Fr. 33, p. 131, Lagarde; S. Cyril, Gaph. p. 224; Eus. de Brevi. Zebulonitis.

14. Issachar is a strong ass! Literally, an ass of lone. 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 (Genesis, p. 250, xxiv., 41, 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 sifting, busy, commercial life of Towns, and the quiet life of rural Villages. Her intercourse is with both. She has a message for the commercial Zebulun, 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. 50). Such is the work of the Christian Church.

15. Dan shall judge his people, as one of the tribes of Israel. 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. Dan 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. 19). Cp. S. Hippol., Fr. 33, p. 131, Lagarde; S. Cyril, Gaph. p. 224; Eus. de Brevi. Zebulonitis.

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 dart, s out its antenna upon the traveller or his horse (see Nicerian, Theriac. 352, Jerome, Elian, N. H. xvi. 28; Bochart, Hierozon, Pt. ii. lib. iii. c. 12).

The Hebrew word for adder here is shekphon, from sheeph, to sting (Kolisch), or shaphokh, to glide (Gezer). 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 Samedrioth of Israel, and con-
13 I have waited for thy salvation, O Lord.
19 o Gad, a troop shall overcome him:
But he shall overcome at the last.
20 Out of Asher his bread shall be fat,
And he shall yield royal dainties.
21 Naphthali is a hind let loose:
He giveth goodly words.
22 Joseph is a fruitful bough,
Even a fruitful bough by a wall;

 spirited against Christ, and endeavoured to supplant and over- throw Him (S. Cyril). The Judges of Israel in the Samarian often perverted judgment against 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, in opposing the serpent; it is the work of the Old Serpent.

The tribe of Dan introduced idolatry into the ancient Church of God, when settled in Canaan (see Judg. viii. 1–31); and the name of Dan became a by-word for idolatry. See the account in Judges xiv. 1–24. See also Num. xxxi. ix. 1; and Weidstein, N. T. ii. p. 775; and Hengstenberg on Rev. xii. 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, the name of Dan is placed first among the names of the twelve Tribes—‘The dawning of horses was heard from Dan; behold, I will send serpents.’ S. Hippolytus de Christo et Antichristo, § 14, p. 7, ed. Lagarde; so Ephraim Syræus, p. 191; S. Ambrose, Bened. Patr. c. 79. in loc. 49; S. Augustinus, Qua. in Joseph. ii. Theod. ii. Thes. p. 110; Prosper; Aëtius.

The ‘tribe of Dan’ is a scriptural symbol of idolatry; and therefore it may be truly said that Antichrist will rise from the tribe of Dan. See S. Irenæus (v. 30, 32), who connects this prophecy with that of Jeremiah (ch. vii. 16, 17),—‘The snorting of horses was heard from Dan; behold, I will send serpents.’


The ‘tribe of Dan’ is a scriptural symbol of idolatry; and therefore it may be truly said that Antichrist will rise from Dan; for, wherever idolatry is, there is Antichrist. Antichrist is he who sets himself in opposition to Christ, and in the place of Christ. Christ is to be adored by all. But the language of Anti-

To the language of Anti-

Christ, speaking by the old serpent, is,—‘All those things will I give thee, if thou wilt fall down and worship me’ (Matt. iv. 9). The serpent is ever lurking in the path, and endeavouring, by subtle and insinuous means, to bite the heel of the horse on which is Christ,—the Rider described in the Apocalypse (see below, on Rev. vii. 2).

41 The serpent has bruised the heel of Christ, and has just bruised 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 supplanting 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 know that he who will save his soul, will save it. 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 the end thereof unto the end shall be saved” (Matt. x. 22; ep. 1 Cor. i. 7; 2 Thess. iii. 5).

10 Gad, a troop shall overcome him. Rather, will press upon him, not compass him. This verse, as it is in the original, contains a double allusion to the name of God. Gad, gedul

yegudenu, vehu yagd akh. Gad, a troop will press on him, but he will press on at last, or, on their heel. Gad was rendered illustrious by Jophthah (Judg. xii. 5); cp. the prophecy of Moses (Deut. xxxii. 10. 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 dispersed, and growing weak, she yet maintains her position.

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, Gaph. vii.; and S. Ambrose, Bened. § 10.) Asher occupies the eighth place,—the place of blessing. See on the eighth beatitudes in Matt. v. 3.

21 Naphthali is a hind let loose. Freely reaping (Ps. l. 19. Gen. xxi. 8). Some render it ‘a stretched out ivy-basket-tree’ (see Scott, and Exposit. ii. 194); and they translate the follow-

ing words thus, ‘which putteth forth beautiful branches.’ So Bockhart, Loveth, Michaelis, Dötke, De Wette; but the received translation seems preferable: see Genesis 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. § 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. xxii. 1).

22, 23. Joseph is a fruitful bough—by a wall. 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, Gaph. § vi.; and the notes above, on xvii. 3, 28; xxvii. 7–29; xii. 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 for beyond that,—to the everlasting Kingdom of Christ.

Joseph is a fruitful bough. So Christ, who is the Branch (Jer. xxvi. 5; xxxiii. 15. Zech. iii. 8; vi. 12)—the true Nestor, branching forth from the root and stem of David (Isa. xiv. 10), brought up at Nazareth (Natsareh), see notes below, on Matt. xi. 28. He is the true Vine, and all Christians are the branches (John xvi. 1–5); and He is ever clustering with His branches and tendrils over the Well of Life, which
The archers have sorely grieved him, and shot at him, and hated him: 24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills:

They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

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. And he charged them, and said unto them, I am to be gathered unto my people; bury me with my fathers in the land of Canaan, which is before Mamre, in the land of Canaan, which Abraham bought with field of Ephron the Hittite.

In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought for a possession of a buryingplace.

There they buried Abraham and Sarah his wife; there they buried Isaac and Joseph, and the last of all, there they buried Moses the prophet.

Joseph, Benjamin.

Jacobs charge for his burial.
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 was gathered unto his people.

L. 1 And Joseph fell upon his father's face, and wept upon him, and kissed him. 2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. 3 And forty days were fulfilled for him: so for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him three score and ten days. 4 And when the days of his mourning were past, Joseph spake unto 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 My father made me swear, saying, Lo, I die: in my grave 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 mourned with a great and very

JACOB'S DEATH.

GENESIS XLIX. 32, 33. L. 1—10. embalment, burial.

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 disem-embodied spirits; for his body was not yet gathered to theirs (S. Aug., Qu. 105; Theodoret, Qu. 110). See xxv. 8; xxv. 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 uncle 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 regarded death (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, “Thou art my sister” (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, 88, with Bähr’s notes); and see Diodorus, i. 91, who says, that “the embalmers prepare the body with euchar oil and unguents, more than thirty days, and then anoint, myrrh, cinnamon, and other drugs, which preserve the body, and give it fragrance, and then they deliver it to the relatives.” The Hebrew word choanah, translated to embalm, properly means to spicce. The Greek word ἐμβαλλεῖν signifies particularly with the head; ancient and modern authors use 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. ii.; Wilkinson, vol. i.; and Klaproth, pp. 708—715; Wieland, B. D. i. 506.

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 then 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.


3. three score 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. 80); 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 (xlii. 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. 305).


10. The official floor of Atad] A large open circular area (Hebr. goren, a level place; Gez. ëdry, ëdëm, used for thresher by means of oxen (cp. on Matt. iii. 12. 1 Chron. xxii. 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 refreshing.

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. 10), or from the abundance of the prickly shrub, atad, or rhamnus, broomthorn, which grew there. Air or 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 circumvallation 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: "and he made a mourning for his father seven days.

11 And 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.

12 And his sons did unto him according as he commanded them: 13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre. 14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 And when Joseph's brethren saw that their father was dead, they said, "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. 16 And they + sent a messenger unto Joseph, saying, Thy father did command before he died, saying, 17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. 18 And his brethren also went and + fell down before his face; and they said, Behold, we be thy servants. 19 And Joseph said unto them, "Fear not: 'for am I in the place of God? 20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. 21 Now therefore fear ye not: "I will nourish you, and your little ones. And he comforted them, and spake + kindly unto them.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. 23 And Joseph saw Ephraim's children + of the third generation: + the children also of Machir the son of Manasseh + were + brought up upon Joseph's knees.
And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. 25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. 

So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

bore. 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 endowed 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 other mighty deliverances, typified by the Exodus, and of that other bringing in, even unto the heavenly Canaan? He will visit you with the Day-spring 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. 392—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, xlvi. 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. 1 NOW these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. 2 Reuben, Simeon, Levi, and Judah, 3 Issachar, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, and Asher. 5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

For an Introduction to the book of Exodus, see above, in the preface to this Volume, Introduction to the Pentateuch, p. xix.

Ch. 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 Haphtaroth, 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. 1 to xxxii. 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:

**Parashas of Proper Lessons | Haphtaroth of Proper Lessons of the Law.**

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— 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. Pent. xxxi. 9—11. 21—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. xvi. 27, and below, xxi. 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. xvi. 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. xvi. 25. Jacob himself is reckoned in this number.


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; Strobo, xv. 685; Pliny, de Iside, 5; Seneca, Quaest. Nat. iii. 25; and Rosemuller, Morgan. i. 252). May not these heathen testimonies be in part derived from the wonderful increase of the Israelites in Egypt? It is not without

- | xxxvii. 20 to xxx. 10 |
| xxx. 11 to xxxiv. 35 |
| xxxv. 1 to xxxviii. 20 |
| xxxviii. 21 to xl. 38 |

- | Ezek. xlviii. 10—27 |
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| 1 Kings vii. 40—50 |
| 1 Kings vii. 40—50 |
| 1 Kings vii. 41 to viii. 21 |
The children of Israel

EXODUS I. 8.—14.

are oppressed, yet multiply.

3. Now there arose up a new king over Egypt, which knew not Joseph. 4. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: 5. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. 6. Therefore they did set over them taskmasters, to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. 7. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. 8. And the Egyptians made the children of Israel to serve with rigour: 9. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the land.
The kindness and reward

Exodus 1:15—22.

Of the midwives.

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 Shiphrah, and the name of the other Puah: 16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. 17 But the midwives feared God, and did not 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 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, that he made them houses. 22 And Pharaoh charged all his people, 0 Prov. 16. 6. p Dan. 3. 16. 18. 5. 16. Acts 5. 29. 0 see Josh. 2. 4. 6. 2 Sam. 17. 19, 20. 27. 29. 1 Kings 2. 24. & II. 38. Ps. 127. 1. buildings,—except temples” (Wilkinson, i. p. 96). “Tombs and pyramids were built of brick” (Hengstenberg, Egypt, pp. i. 70). The Egyptian bricks are often found stamped with the names of the bricks’ makers, 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 Rosalini, ii. p. 254; Hengstenberg, Egypt, pp. 80— 94; Kolisch, p. 14. Pashurians, Typhory, i. 12. S. Irenaeus observes (iv. 40) in that 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 xii. 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, Abulafia, A. Larpide, Kolisch, and others. The Talmudists suppose them to have been Hebrew women, and so Augustine (c. Mendac. e. 15). But it seems hardly probable, that the Egyptian king would haveentrusted 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 daughters recoiled from it, as they had 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 having endeavoured 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 stones Literally, a pint of stones; like the upper and nether millstone. The word is sometimes used for the milk 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). Genevius (p. 9) and Kolisch (p. 16) suppose it to mean the basin in which the new-born infants were bathed, and the latter quotes a remarkable passage from Thucydides’ Travels, i. 98, in confirmation of this opinion. “The Persian Kings order the new-born male infants of their relatives to be killed in the stone baskets 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. Gen. xxxi. 9. Exod. ii. 17; xii. 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, Whether the midwives gave an equivocal answer to Pharaoh, does not the sacred Historian represent God as showing favour to duplicity? This question has been examined in ancient times by S. Augustine (contra Mendacum, cap. 15—19; and Quest. in Exod. i.); and in more recent days by Bp. Sanderson (Sermon 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 meritis, sed quia misericordiae in houmnis Dei furentur.” 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 wrong. 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 be just to 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.
II. 1 And there went a man of the house of Levi, and took to wife a daughter of Levi. 2 And the woman conceived, and bare a son: and when she saw that he was a goodly child, she hid him three months. 3 And when she could not longer hide him, she took for him an ark of bulrushes, and dabbled it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink. 4 And his sister stood afar off, to wit what would be done to him.

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 Sanhedrin 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.

St. Stephen.

Acts vii. 1. 17. ἐξέδοξα ἐκ Ῥωμαίων Αἴγυπτου.


n. 11. ἤνωσαν αὐτὸν.

n. 19. ἦσαν οἱ παράπολιν ἀνέστησεν.

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. 56. Such marriages were afterwards forbidden by the Mosaic Law, Lev. xxiv. 12. Some have supposed that the word daughter here is equivalent to grand-daughter; and that Jochebed was Amram's cousin. So the Septuagint and Vulgate in vi. 20, and so Porcieius, A. Lapide, and Ewald. But this interpretation seems to be opposed to the letter of the original. If Jochebed had been Amram's cousin, the historian probably would have taken care that the reader should not suppose her to have been his aunt.

The relation of the peculiar relationship of the father and mother of Moses (which might easily have been omitted without any disparagement of his versatility, and which is omitted by Josephus), and the subsequent record of the divine prohibition of a marriage such as that from which Moses himself sprang, are proofs of the historian's honesty and truth; and they confirm the belief that the historian is Moses himself: cp. e. 10; and iv. 21, 25.

Moses was the seventh from Abraham: Abraham was the seventh from Adam. Each of these cases the seventh generation introduces a period of rest, and is, as it were, a personal Sabbath; see on Judg. 14.

2. a son—a goodly child] Not their first child; Aaron and Miriam were born before him; see v. 1; 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 formula puruludito commendabat," Justin, Hist. xxxvi. 2. The sacred writer himself describes it only by a single word, tobi, goodly; cp. below, Acts vii. 20; and Heb. xi. 25: 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 202 and his family in an Ark; Moses, the future leader of Israel, in an Ark; ev'ry child of God's love, and foreshadowings of the salvation of the world in the Ark of Christ's Church.

—but bulrushes] The papyrus, in Heb. gome, from the root gome, to absorb, whence it is called "bitula," by Lucan (iv. 136); it has also the epithet "Nelusum," 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. Hengstenberg, ii. 16; xvi. 21; xxvi. 22; Tischendorf, iv. 9; Celsius, Hieroc. iii. 137; Winne, R. W. B. ii. 411; Wilkinson, Manners of Egyptians ii. 62; Hengstenberg, Mos. and Egypt, p. 85; Rosellini, ii. 3, p. 121; Mr. Poole's Art. on Egypt, in Bibl. Dict. pp. 498, 499.

Moses was preserved in the 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 marvelously preserved by God, and have been made to float in arks of papyrus upon the waters of this world, not-withstanding 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 Pharos, 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.

—dabbled it with slime] Bitumen or asphaltum. Gen. xi. 3; xiv. 10; cp. Hieroc. i. 179; Diodor. Sic. i. 99; Plin., xxvi. 55; Joseph., i. 4; Hengstenberg, Mos. and Egypt, p. 86. It is probable, however, that this suggestion, that the Ark, in which Moses was preserved was dabbled 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. 316. The Ark was to be a type of the Egyptian sari, and used by them in the manufacture of ropes, sails, and boats. Plin., xiii. 35.

It has been asked—Was it 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 they did it in faith (Heb. xi. 25). 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. They could 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 itself was wrought by God, and He was its only cause. As Prov., 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 him. Prov., p. 11. 1, 22.
And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. 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. 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? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. 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.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; because she said, Because I drew him out of the water.

5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. 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. 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? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. 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.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; because she said, Because I drew him out of the water.
Moses is rejected by his brethren. EXODUS II. 11-16. He flees into Midian.

I Acts 7, 23. 24. Heb. 11, 24, 25. 26. ch. 11. 11
And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their 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 slew the Egyptian, and hid him in the sand. 13 And 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, Who made thee a prince and a judge over us? intendent 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 Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. 16 Now the priest of Midian had seven

preserved, they call άνεθα, whence the name Moses; or, as in Greek and Latin, Μώσης, or Moyses. Cp. Philo, Vit. Mos. ii. 53; Cleopas, Sto_wp. A., 69; Eusebius, Theol. Evang. i. 9.; and Pijfriër, Dubia, p. 112; Gesenius, p. 511; Keltich, p. 28; Kell, 319; and the learned remarks of Mr. Malan, who inclines to the opinion that it means water-sent, pp. 234—245.

The second probability is that no Egyptian Princess would have given to the child any other than an Egyptian name. Compare the name given to Joseph by Pharaoh (Gen. xli. 45). The Hebrew Moheboth is an active form: see Isa. viii. 11. The Hebrew root mishath, to draw out, to save (Isa. xxiii. 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 saved them, and preserved a new and memorable figure of him. Who "came by water and by blood" (i 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. Andrews, Second, p. 183—200, on the sand of the Red Sea, the second day 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 Dnt. viii. 2; xxv. 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 they choose to state a notable miracle Moses himself and Josephus omit this incident, probably because they thought that it did not reflect credit on Moses. It has been justified by some, referring to the Egyptian law, mentioned by Diodyrus (i. 17). If we conceive the scene with the 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 in the words added to the Pentateuch by Joshua, the last 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 anachronism. If we conceive the scene with the evidence 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 delivered them; but they understood not" (Acts v. 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 act itself simply states the fact. He offers no apology for it, but 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 has revealed him, gave him, in the power of His Word, 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 Sanhedrin 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; Quast. in Exod. § 2; A Lapidis; and Dr. Waterland, Scripture Vindicated, iv. 291.)

On the subject of the evidence thus afforded of the genuineness of the Pentateuch, see above, v. 10; and below, iv. 10. 14. 21; v. 21.

These two acts of Moses, destroying the sallow, and trying to reconcile his brethren who strived 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 of Nyssa, of Vit. Yoshiis, 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 xii. 29; in Acts viii. 29; Tit. iii. 8; Col. i. 24, etc.) was called a prince of the circumcision (Acts viii. 24; Apoc. de Prisc. c. 31; S. Cyril Apol. 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 whom through fear of death were all their life subject to bondage" (Heb. ii. 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 longed for him. He fled to the region of Media, and the Midianites took him, and made him their over-lord (Ex. ii. 22), Cp. the name Midian—see next note. This may be inferred from the name Renel: see next note. These examples,—Melchizedek, Job, and Reuel,—may serve to remind us that God

17. And the shepherds came and drew water, and filled the troughs to water their father’s flock. 18. And Moses stood up and helped them, and p watered their flock. 19. And when they came to r Reuel their father, he said, How is it that ye are come so soon to day 20. And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered their flock. 21. And he said unto his daughters, And where is he? why is it that you have left the man? call him that he may e’at bread. 22. And Moses was content to dwell with the man, and he gave Moses e Zipporah his daughter. 23. And she bare him a son, and he called his name ||’ Gershom: for he said, I have been a stranger in a strange land.

24. And it came to pass * in process of time, that the king of Egypt died: and the children of Israel *sighed by reason of the bondage, and they cried, and *their cry came up unto God by reason of the bondage. 25. And God *heard their groaning, and God b remembered his e covenant with Abraham, with Isaac, and with Jacob. 26. 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, *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. 15, 12. Luke 1, 25. e Heb. knew. f ch. 3, 7. g a ch. 2, 16. h b ch. 15, 5. i Kings 19, 8.

— I have been a stranger — He therefore longed to return to his brother; and the name given his other son (Eliezer) he looked for, and for return and deliverance: see xviii. 10.

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 Principlive 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. ἱδότες αὐτόν βασίλειον. v. 12. πατάτα τοῦ Αἰ-γύπτιον. v. 13. λέγη τί τί διδόντων. v. 14. ὃ δὲ ἔστω, ἵνα σε καταστήσῃ ἄρχων καὶ δι- καστήν ψωμί ἡμῶν καὶ ἄνελεις σε θείας, ὑπὸ τότε ἄνελεις χθές τοῦ Αἰγυπτι- 

v. 22. πάροικος εἰμί. v. 29. ἐγώ πάροικός εἰμι.

Moses at Horeb. CH. III. 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 Osekelos 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 (Bossevien).

The first mention of the wilderness of Sinai is, we see, in connection 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 pasture. The question, "How the flocks of the Israelites were maintained in the wilderness 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.

205
The Angel of the Lord appears

EXODUS III. 2—4.

In the baking bush at Horeb.

2

And 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 great sight, why the bush is not burnt.

4

And when the Lord saw that he turned aside to see, God called *unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

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. ii. 12, 19; iii. 20; iv. 19; 13; 14; 33; 35; 36).

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 indiscriminately; e.g. 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 Schoib, as the place where Moses fed his flock when God appeared to him; and the Sinaiite monastery there is said by some to be on the site of the burning bush (Anton. Placent. Ritu, c. 37; 1 Thes. ii. 12). But as the body of Moses was hidden, 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, 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 Mark i. 12. Here is an evidence of truth. Modern traditions go into the opposite extreme, and pretend to point out the site of everything.

2. the Angel of the Lord? An Angel appeared, and the Lord spoke. (v. 4.) It appears from prophecy and tradition that there were two Angels, the Angel of the Covenant, and the Angel of Jehovah, 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; see the note here, and the note on the Angel of the Lord’s appearing to Horeb, v. 2), which condemned Paul of Samosata (i. p. 818; S. Athanas., i. p. 563; see the note here, and the note on the Angel of the Lord’s appearing to Horeb, v. 2). But ancient Christian authors never represented the Father of the Angel of the Lord as the Father of 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; see the note here, and the note on the Angel of the Lord’s appearing to Horeb, v. 2), which condemned Paul of Samosata (i. p. 818; S. Athanas., i. p. 563; see the note here, and the note on the Angel of the Lord’s appearing to Horeb, v. 2).

The words of Tertullian are remarkable: "Profectum Christianum sequereigne in Dei Patris nomine; Ipsum consensum esse Patris, et Patris Filio, et Filii Spiritum Sanctum, Servorum ejus. . . Patrem nominem visum communi testabiliter Evangelium?" (Tertullian, c. Marcion. ii. 27; S. Ambrose de Fide i. 15; Euseb. E. H. ii. 1. 2; Dem. Ev. v. 11; Theodore, Gn. in Exodus, v. 12; Augustine, in Psalm. de Decal., 69). Even some of the Rabbis called this Angel "the Redeemer," so R. Menachem, in Aissworp: op. on v. 4, and v. 8; and on Gen. xviii. 1; xxii. 11; xxxii. 21; xviii. 16.

— bush. Heb. seva, a thorn-bush. The hawthorn grows in abundance near Mount Sinai (Sharon, Posesca). The name Sinai is thence derived (R. Elizer).

The thorn-bush,—a lowly shrub, contrasted with the lofty trees (cp. Judg. ix. 15),—bespoke the low condition to which God’s people had now come.

— beheld, 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 not more glorious and pure by the fire of persecution (Phil., S. Cyril, Theodoret).

Here, also, was an emblem of Christ Himself, who “was made perfect by suffering” (S. Gregory, Morit. Lib. 25); and a figure of the Church of God in every age. On this Vision, see the Exposition of S. Augustinii, Sermonii 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 Angel of the Lord was, in the Old Testament, the Lord 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
God sends Moses

EXODUS 1
unto as I for see and see and see liedere Mahometans, and appear, "said, trine comments send (Acts vii. 52 

6. Moreover said, "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 "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 by reason of their taskmasters; for 'I know their sorrows; 8 And "I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9 Now therefore, behold, 'the cry of the children of Israel is come unto me: and I have also seen the 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 of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of 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).

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 (ci) is used in a similar sense.

8. I come down to deliver thee 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. John Chrysostom on these words (Apol. i. 63); and S. Ireneus (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. Ireneus (iv. 15).

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 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. vii. 9)—and even of spiritual blessings (Ps. xxi. 11. Isr. iv. 1. Cant. iv. 11. I Pet. ii. 2). On the fruithfulness of Canaan, see Havern., Pue. p. 92; Keil, Arch. p. 9. 11. Who am I] All the saints of God,—especially Abraham, Job, and Moses,—were eminent for humility (Gen. xxvii. 28. Job iv. 6).

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?

13 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, 'I AM hath sent me unto you. 

14 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 my name for ever, and this is my memorial unto all generations. 

15 Go, and 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, 'I have surely visited you, and seen that which is done to you in Egypt: 

16 And I have said, '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. 

17 And they shall hearken to thy voice: and '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 '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

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 worshiped many gods, bearing various names, under which they were worshipped (see Herod., ii. 4, 50). Such were Ra (the Sun), Haymou (the Nile), Chem (the Land), Kneph (the Air), Pahati (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 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,—

14. And God said unto Moses, I AM THAT I AM: I EH YE AH ASHER EH YEIH, I AM WHAT I AM; or, I ever shall be what I am now; the same yesterday, to-day, and for ever (Genesis, i. 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 Immortality of the God of the Hebrews, and His consequent superiority over all the many gods of the Egyptian Pantheon, and of all other heathen Nations, who are mere entities (ep. i. 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 derived by the Septuagint, Ἐγέρθη ἵκες ὅ 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, οὐ θανήσῃ δια τὴν αἰνήσει, "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 Everlastling First Cause of all, the Almighy." Indeed, these words are a paraphrase of the Name of Jehovah: see below, vi. 3. Cp. Ephræm, Dublin i. p. 113; Geaves on the Pentateuch, p. 118; Genesis, p. 337; Hengstenberg, Authentic i. 201—203; Keil, p. 52; Keil, ii. p. 219.

It is observable, that our blessed Lord claims this Divine Title for Himself: "Before Abraham was, I AM," ὅτι ἐγέρθη ἵκες ὅ ὢν, (see S. John viii. 58, where see the note). The Fathers, however, assert the co-eternity of the Names of God; see the expositions of this passage of Exodus in Tertullian, c. Pres. 17; Novatian de Trin. 4; Arians, adv. Arian. Orat. iii. 6; iv. 1; S. Hilary de Trin. 1. 5; 8. Aug. in Ps. 9.


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 v. 28). The claim of the Jews that their Laws 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 at 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.

17. 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 (Syrac. Aassworth, Gesenius, Ewolani, De Wette, 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 diabolous 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 answer sent 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; as He did not command 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 will not let you go, no, not by a mighty hand. 20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. 21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, when ye go, ye shall not go empty: 22 But every woman shall borrow of her neighbour, and of her of her that sojourneth in her house, jewels of gold, and jewels of silver, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

To depose 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. Sp. Taylor (Pref. to Life of Christ, p. xix). It is to be remembered also, that the Israelites were robbed of Egypt as a promiscuous horde of runaway slaves, 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 habitation, and to celebrate His name 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. Hengsteler, Authenticite ii. 607, 852; 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 unites of His hand and been used to enrich a nation that had 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 also ornaments 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 studies the Writings of the Heathen, is indebted to 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 his own Provincial stock, in order that they may be carried by Christians to the service of God and of the Gospel." S. Augustine illustrates this statement by the examples of Cyprian, Origen, 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. Thanae. il.), "The Israelites spoiled the Egyptians, and with the gold and jewels, which they took from them, 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 Heathen World, in order that they may be enriched by the command of God: cp. S. Jerome, Epist. ad Damas. 146; Epist. ad Magnan. 84; S. Basil de Libris Gentilium legendis, Hom. 24; Catechizens, 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, is the very passage of Scripture, "for God will not have His people to sin in their flight from Egypt, and He will give them the divine power by which the Israelites were enabled to drive the Egyptians into the sea, and by which they were delivered from their enemies in such a signal manner, that this Egypt itself was glad at their departure, for their fear had fallen upon them" (St. Jerome).

This divine command could not give any encouragement to injustice. For no one can plead it as a precedent for taking anything 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, Quast. 6) "are not to be cavilled, but obeyed. God knows the justice of His own commandments, and the servant of God will cheerfully perform whatever God commands."
Moses' rod becomes a serpent
EXODUS IV. 1—7. and is restored.

1. And Moses answered and said, But, behold, they will not believe me, nor hearen unto my voice: for they will say, The Lord hath not appeared unto thee.

2. And the Lord said unto him, What is that in thine hand? And he said, A rod. 3. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: 5. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6. And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous 4 as show. 7. And he said, Put thine hand into thy bosom again: and when he put his hand in, behold, it was the same as his other flesh.

THE MISSION OF MOSES.

Ch. IV.] A new era opens with this chapter. Moses is endued with power of working miracles (v. 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 was forever to supersede the dispensation of Old Testament event and dispensation. Nothing of the history of the world, viz., its own EXODUS in CHRIST: see pref. note to chap. 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 (His Apostles and Disciples) the power of working them (Matt. x. 1. Cp. Bp. Fitzgerald on Miracles, in Bibb. Dict. ii. p. 883).

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 directly 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 their first believed as revealed to God by 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. Cp. 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. 38), and to whom the Father showed all the revealed truths of the Gospel and the prophetds did write (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 reconciled the Gospel, 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 (John v. 36) is a warrant to us of the truth of the Mission of Moses. When 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. 36), and to whom Christ Himself bears testimony in the Gospel, and to whom the witness of the holy Spirit was given to His Apostles to guide them into all truth (John xiv. 26), and who attested the truth of the Pentateuch (Acts xxiv. 14).

2. A rod [Or, rather, a staff (battles), with which he walked (see Gen. xxvii. 10; xxxviii. 18, 25; and on xviii. 31), and which he used to guide the sheep (cp. Lev. xvii, 29); it was now consecrated into a "rod of God" (v. 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; xxii. 4. Heb. i. 8; and notes on Rev. ii. 27; xi. 1: cp. Rev. xvi. 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. 41; Justin M., cp. Tychon. § 5. Cp. § 6. 3. a serpent] The Egyptians were famous, as they still are, for the taming and churning of serpents (Hengstenberg, p. 93; Dr. Thomson, p. 154; below, vii. 9). And the power given to Moses by God over a serpent here, and to Aaron in vii. 1—12 (where, when he was challenged by Pharaoh 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 greater to them, than the 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. ix. 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 emission 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 the enemy of men; and the 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; S. Cyril de Ador. i. p. 99.

6. lepros] The word earunath, leprosy, is derived from earun, to strike (Gesen., p. 710); a leprous person being regarded as smitten with the scourge of God; and the white leprosy here mentioned is the most invertebrate form of all, and when fully developed is scarcely ever cured: Celsus, v. 28; cp. Lev. xv. 10, 13; and the authority of all the Rabbins.

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 (v. 9), 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 vainglorious. 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 lost Moses should imagine that this result had been produced
Water shall become blood.

EXODUS IV. 8—13. Moses is loth to be sent.

again. And he put his hand into his bosom again; and plucked it out of his bosom, and beheld, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

11 But the Lord said unto him, Who made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have I not power over all the earth? will it not be in thine hand? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. 13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.
Aaron is joined with Moses. **EXODUS IV. 14-21.**

God's message to Pharaoh.

12. 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, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 13. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt shal be to him instead of God. 14. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

15. And 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. 16. And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. 17. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took *the* rod of God in his hand. 18. And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those things before Pharaoh, which I have put in thine hand: but *I* will harden his heart,
Israel is God's firstborn.


that he shall not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith the Lord, *Israel is my son, 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, I will slay thy son, even thy firstborn.

And it came to pass by the way, that the Lord *met him, and he sought to b kill him. 23 Then Zipporah took ‘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. 28 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

Pharaoh's heart was hard. 7 Then it appears that it is said several 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. He (Pharaoh) hardened his heart.

chabad ix. 34. Pharaoh is hardened.

chabad x. 1. The Lord said, I have hardened his heart, and the heart of his servants.

But Pharaoh would not repent; and then he carried the heavier aggravation of solitary times; but 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 sought to kill him, and God withholds 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; 30, 27; xi. 10; xiv. 8). But it is first said three times in this Book that Pharaoh hardened his own heart, or that his heart hardened itself (vii. 13, 14, 22; viii. 15, 19, 22; 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; so the Lord said to me 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 (Exek. xxxiii. 11). He will not 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. 155; and cp. note below, on 2 Sam. xvi. 10; Keil on Exod. iv. 19—21.

God's foreknowledge does not cause any thing to be; no more than Man's remembrance causes any thing to have been.

Israel is my son, even my firstborn. 22 As the Son of Promise — the Lone 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). The Church in whom 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. 21)

I will slay thy son, even thy firstborn. 22 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. xiiii. 27; xiii. 21. The Septuagint here uses the word קָדָשְׁוָא, 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 xxi. 11).

This meeting of the Angel with Moses in the קָדָשְׁוָא affords a solemn warning to Christians that they should not neglect the Sacraments of Hia who was born in a קָדָשְׁוָא.

Aaron meets Moses.

27 And the Lord said to Aaron, Go into the wilderness † to meet Moses. And he went, and met him in the mount of God, and kissed him. 28 And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.

29 And Moses and Aaron went and gathered together all the elders of the children of Israel: 30 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 believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then 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 feast unto me in the wilderness. 2 And Pharaoh said, 3 Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. 3 And they said, 4 The God of the Hebrews hath met with us: and perhaps amongst the works 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, before he had also married another, Gershon. To this it may be replied, that Moses was now in danger of death. The Lord said to kill him, because he was disobedient to the divine law of Circumcision. Then Zipporah took the sharp stone in her hand, and performed the act of circumcising the child, and said, "A bridegroom of blood thou gavest 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, it is proper to add, 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. xiv. 16. 1 Kings ix. 16.

The name given to this child, probably at this time, was Eliezer, that is, my God is my help (see xvii. 4); a grateful memorial of God's mercy to Moses in delivering him from the hands of Pharaoh, and from impending death.

The second verse seems to be a figurative and spiritual meaning in this act of Zipporah.

Zipporah, the wife of Moses, was of Midian, and is a type of the Church gathered from far-off lands, and espoused to Christ (see B. 21; and below, Num. xii. 1). Her expected son 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 Arment. p. 759) that these words of Zipporah to her husband are like an utterance of the Church of the Gentile world, conserving her children to God, and presenting them to Him? The blood which flowed from the child of Zipporah was the blood procured from the child of God, the blood of Whose Body 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 perhaps recognize an image of Christ. Who, though "He knew no sin, who 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 censure 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 God was satisfied with what she did, as appear upon 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 his neglected, had offended God; even as after execution of justice by the hands of Phinehas the plague was immediately taken away, which former impurity 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 false 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 circumsine in that necessity, are not able to deny but circumcision being in that very manner performed, 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 (Eccles. Pol. v. xiii. 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.

Cf. V. 1. went in, and told Pharaoh] In what part of Egypt did Pharaoh live? Either at Memphis (near Cairo), or at Tanis or Tsim (xvii. 1); it is uncertain. At any rate, the Son of Moses, the Angel of the Serpent, became the Son of Pharaoh. A son is a type of Christianity; the Angel is the Son of God; the Serpent is the devil; and the Son of Pharaoh is Christianity, the Christian Church. 3. hath met with us] See iii. 18. 
EXODUS V. 4—19.

Pharaoh increases the Israelites' task.

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 burdens.

5 And Pharaoh said, e ch. 1. 11. Behold, the people of the land now are many, and ye make them rest r ch. 17. 9, from their burdens.

6 And Pharaoh commanded the same day the seven taskmasters of the people, e ch. 1. 11. and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

7 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.

8 † Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

9 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.

10 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. 11 So the people were scattered abroad throughout all the land of Egypt to gather straw instead of straw.

12 And the taskmasters hasted them, saying, Fulfil your works, † your daily tasks, as when there was straw.

13 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?

14 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

15 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.

16 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. 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.

† Heb. let the work be heavy upon the men.

‡ Heb, a matter of a day in his day.

§ The first of the Egyptian brick-making machines, invented by the Pharaohs and later on copied by the Romans and Greeks, is supposed to have been a great wheel, with a large pit in its centre, into which the brick-moulds were dropped and raised up again. The first brick was a large one, which was used for the building, and the rest of the bricks were smaller, and were used for the plastering. This was the method of making bricks, and it was also the method of making bricks in ancient Egypt. The bricks were made in the following way: The clay was mixed with water, and then it was pressed into the brick-moulds, which were then allowed to dry. When the bricks were dry, they were baked in the sun, and then they were ready for use. The bricks were then placed on the walls, and the plaster was applied to them. The plaster was made of sand and water, and it was mixed together in a large bowl. The plaster was then applied to the bricks, and it was smoothed down with a stick. The plaster was allowed to dry, and then it was painted with a red or a blue colour.

Hengstenberg, Egypt, pp. 88—92; Kolisch, p. 80; Rosellini, ii. 327; Wilkinson, Egypt, i. 263.

7. straw: † Boris' by the Egyptians into chaff (Green.): 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 mixture with straw in small quantities makes them very durable (Hengstenberg, p. 79).

— to make brick. Not to borax. The bricks of the ancient Egyptian monuments were for the most part baked in the sun (Hengst., ii. 136). See Porouch, Robinson, Sestren, and others, quoted by Hengst., Egypt, p. 2, and 78; and by Keil, p. 340.

6. the tale of the bricks. The tale, Heb. focuses: literally, the weight, from foca, to make level, to weigh (Green., p. 861). 12. stable instead of straw? Or, stable for the straw: Heb. keoseh le-teneh. Keoseh, stable, is from kaseh, 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 (teche) delivered ready for use in making brick, they were to go forth into the fields, and gather stable (keoseh), 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 ex, and English for) confirms this interpretation. A similar use of it may be seen in Gen. xli. 3: cp. Keil, p. 347.

14. and demanded: Literally, is saying, that is, with the following words,—Wherefore, &c.
And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: *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.

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? 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.

And God spake unto Moses, and said unto him, I am the Lord: *And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. 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 repeats his complaint. (See 2 ch. 24.) Moreover, hast thou so evil entreated this people? Moses even laments 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 disregarded 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 people hid the blame of their sufferings on him, Moses did not falter 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. xxxii.

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 r. 6; and iii. 20; and below, xii. 31. 53; xiii. 3. Dent. vi. 21. Ps. cviii. 2, 3. A Psalm of Solomon. Katikeh.

2. And God spake unto Moses] Here begins a new Paragraph, or Proper Lesson of the Law, as read in the Synagogue, and continues to ix. 35. The parallel Proper Lesson from the Prophets is Exek. xxviii. 23 (Thus saith the Lord God) to chapter 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 (Exek. xxvii. 6. 9. 16. 21), and that it closes with these words.

That prophetical 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. And God spake unto Moses, and said unto him, I am the Lord (JEHOVAH): Roget, Sept.; Donatism, &c.; 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 (Elo Shaddai), but by (by is not in the Hebrew) the name JEHOVAH (Raphb. Vel. 1. Roman, Vach.; was I not known to them?) God manifested Himself to Abraham in a special manner, as God Almighty (Elo 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.
have also established my covenant with them, 'to give them the land of Canaan, their land of their pilgrimage, wherein they were strangers.' And I will be their God, and they shall be my people. 

(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—nor fully declared—by any former generation." 

(6) Thus the ancient Chaldeans, the Babylonians, imagined an intimate 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 elsewhere than when written with a capital, and 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-sijreh, associated with the sacrifice and resurrection of Isaac, viz., to Jochecox (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 Yahweh, Yahvah, or Jehovah, viz., 'a name of God. His Name Jehovah is the Name formed upon the mind, out of 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 appellation, viz., 'God Almighty' and 'Jehovah' as the Name, without, however, 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 heart of Abraham, Isaac, and Jacob, Jehovah, the Everlasting, was associated with the name Shaddai, the God 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 truth of His Name Jehovah, the Everlasting, as the River and the Elements, which she worships, to be a worship 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 pouring out upon them all manner of mercy and salvation, forgiveness of sins, reconciliation, and transfiguration; 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 fulfilling all the promises of God, and discharging all the obligations of the covenant relation 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 was not known—not fully declared—not fully manifested, by any former generation.
have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. 

Wherefore say unto the children of Israel, "I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

And I will take you to me for a people, and ye shall know that I am the Lord your God, which bringeth you out "from under the burdens of the Egyptians. 

And I will bring you in unto the land, concerning the which I spake unto Abraham, to Isaac, and to Jacob; and I will give it you for an inheritance: I am the Lord. 

And Moses spake unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage. 

And the Lord spake unto Moses, saying, '10 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.' 

And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, "who am of uncircumcised lips? 

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. 

These be the heads of their fathers' houses: the sons of Reuben the

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 fulfill the promise which He had made to their fathers; and 'ye shall know that I am Yahweh your God.' 

Most assuredly the consolation conveyed in this message did not lie in the promulgation of a new name; that would have been perplexed, rather than comforted. It lay in the hope which the Name afforded, that He who had said to Abram (Gen. xxvii. 7), 'I am Yahweh, that brought thee out of Ur of the Chaldees, to give thee this land to inherit it,' was now about to make good this 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 Yahweh, but presupposes that the Name had been known to the patriarchs. Over and over again, it is, 'Yahweh, your fathers' 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 Yahweh, for He has triumphed gloriously.'

'Who is like unto Thee, O Yahweh, among the gods?'

'Yahweh 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, 'Yahweh, thy God,' became the characteristic mark of true Israelite faith, as 'Yahweh, He is the God,' was the formula by which the Israelites pronounced their allegiance to Baal. 

Ver. 3. 'I have taken your sons.' The verb 'took' (Exod. vii. 2—8, rightly interpreted, proves the baselessness of the supposition on which the disbelievers (of the Pentateuch) rely for the establishment of their theory; and with the disappearance of that supposition, evidetly, their theory collapses' (Dr. King). 

ch. xx. 14. 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. 58). And when they uttered the Name Jehovah, they had some visions of His. Perhaps Every saw Him by faith, when she said, 'I have gotten a man from the Lord' (Gen, iv. 11). Enoch saw Him by faith when he said 'the Lord cometh' (Jude 1). Abraham saw Him by faith when he stood on Moriah, and called it Jehovah's hill. 

He appeared as the 'Angel of the Lord' to Jacob at Penuel (Gen. xxxii. 24—30), and when Jacob professed 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 powers of the spiritual world. 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. i Cor. xii. 4), 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 comforts all the enemies of the true Israel, and brings them this year to victory over the spiritual and the temporal. 

In harmony with this view the prophet Isaiah speaks of the 'knowledge of the Name of the Lord' as still future. When God was foretold 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!' (Isa. ii. 4—15); cp. Isa. xlviii. 14; lx. 22—25; xix. 18—25. 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. 10). 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. 26.

6—8. I will bring you out—I will redeem you—I will take you to a people—ye shall know that I am the Lord. And I will bring you in unto the land which I sware unto Abraham, unto Isaac, and unto Jacob, unto a land flowing with milk and honey. 

firstborn of Israel; Hanoth, and Pallu, Hezron, and Carmi: these be the families of Renben. 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 Shimei, according to their families. 18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uziel: and the years of the life of Kohath were an hundred thirty and three years. 19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations. 20 And 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 the sons of Izhar; Korah, and Nepheg, and Zithri. 22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri. 23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. 24 And the sons of Kohath; Assir, and Elkanaah, 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 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, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their armies. 27 These are they which spake to Pharaoh king of Egypt, 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, That the Lord spake unto Moses, saying, I am the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee. 29 And Moses said before the Lord, Behold, I am of uncircumcised lips, and how...
shall Pharaoh hearken unto me? VII. 1 And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be b thy prophet. 2 Thou 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 I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. 4 But Pharaoh shall not hearken unto you, 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 by great judgments. 5 And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. 6 And Moses and Aaron did as the Lord commanded them, so did they. 7 And Moses was 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, a Shew a miracle for you: then shalt thou say unto Aaron, 10 Take thy rod, and cast it before Pharaoh, and it shall become a serpent. 11 And Moses and Aaron went in unto Pharaoh, and they did so; as

VII. 1—10. stand before Pharaoh.

**Annotations.**

on 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 give My hand to Pharaoh, and that I 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 these 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 world, which are revealed in the Apocalyptic literature of the Testaments, 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 read (i.e. Jehovah), the Holy One — Ye, 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. 29), twice forty when he stood before Pharaoh, and thrice forty when he died (Dent. 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 term 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.

1. 3. It shall become a serpent. The word here used is not seraph, as in ii. 15, and iv. 3, but tenuis (bpedoes 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) professed great skill in dealing with serpents (see above, on iv. 3), and in divining by their means. See on Ex. vii. 20; Deut. viii. 17. The reference to Serpent, in the title of the Book of Numbers, in Hebrew, Na'zir, is probably due to the character of Jehovah in the mind of the people.

**The Serpent.**

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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.


The sorcerers. Heb. mekaphtachim, from esaph, to pray, to worship, to use enchantments; but, like many Syriac words relating to magic, which is 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 Janues and Jambres without Moses, so do these also resist the truth" (2 Tim. iii. 8), where see note (cp. Fabric., Cod. Apoc. v. 1. 1813; Thiele, Cod. Apoc. i. p. 553); and the Apostle has there told us to reckon among 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. levok, a verb corresponding to the word which, in Heb. objects, to wrap round, to muffle; and with the Greek ἀκροβόλον, and Latin fato, to lurk in secret (see Gesen., pp. 426, 431). The word, therefore, describes works of darkness, occult, magical arts, which shrank from the light, and oppose the light. The Vulgate renders it "per arcum aquam.

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 Magnus at Samaria (Acts viii. 9); and the Pythoness, whom he encountered St. Paul at Philippi (Acts xvi. 16—19; and Acts xxi. 38). They were like precursors of the Devil and his servants, the Evil One too, and all 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 of the Son of God, much experience to punish such pretenders (see Acts xix. 16; and Tertullian de Idol. c. 9; de Animæ, 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 punishment to the sinner by the gift of His own power and glory (Orig., in Num. Hon. 15).

—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 its power was as great as that of the Evil One. 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 Inc. ii. 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 deems 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 victory? . . .” (1 Cor. xv. 54—57. See S. Ireneus, iii. 29; Origen, in ii. 20 Hom. iv; S. Ambrose, De Inc. iii. 15; and in Ps. cxviii., S. Aug., Sermon 8; and Appendix, Sermon 19 and 20; Prosper Apol, 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, καταρωμαι. The Sept. has καταρωμαι ἡ ῥάβδος. This verb is intransitive here; and so Orosian, Jonathan, and Kalisch: cp. Is. xxvii. 8, 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, and His means of Pharaoh’s sin (S. Aqui, ibid.); see our note (cp. as the Lord had said) God foresees and foretold it. But God’s preservation did not cause what it foreknew. God is not the Author of any thing that He punishes; “Deus non est Avtor querendum ilium” (Vulpes).

And Pharaoh heart 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 (c. 15). There it is yechets, from the root kets, that which is hard, literal, which corresponds exactly to the Latin obstinatio (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. 293.

But the original word in the present verse is cabed, from the root kabah, to be heavy (so vili. 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., καρυσίως; and by Vulg, induratam est; and the latter is rendered by Sept., delatat; and by Vulg., induratum est: cp. above, iv. 21, below, ix. 31, 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 a threat which was known to be true to the Egyptians (see Herod., ii. 90, and Bühler’s note; and Heugeblum, Egypt, pp. 199, 110; Kalisch, p. 121), and that was which they most prized as the cause of their health and Wealth; instead of adorning 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 Lo standeth 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).”
and the rod which was turned to a serpent shall thou take in thine hand.  
16 And thou shalt say unto him, "The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto wouldest not hear.  

Thus saith the Lord, In this 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 they shall be turned to blood.  
And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall cleave to drink of the water of the river.

19 And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and 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 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. vi. 7—11, and note on Rev. vi. 11, supra; see Hengstenberg.  

As the Nile, the glory and worship of Egypt, was made by God to be the instrument of its punishment; as the Egyptians, the pride and strength of Babylon, was made by Him the instrument of its destruction: so the proud stream of Roman Supremacy, which has flowed on for so many hundred years, like a spiritual Nile or Empirates, and has brought wealth and glory to the Pacific, will, in God's own time, be an instrument for its destruction: see below, on Rev. xix. 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 called his by His People. 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 walked upon 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. xxvii. 19).  
13. the fish—shall die] Which abounded in the Nile, and were a principal article of food to the Egyptians (Herod., ii. 99; Diood. Sic., i. 36; cp. Num. xi. 5; Is. xix. 8).  
On the other hand, to the people of God, in the Holy Land, the waters are blessed, the creatures in them live, and fish are multiplied: see Ezek. xlv. 9.  

—the river shall stink] Their god shall be loathsome to them.

—the Egyptians shall eat of dead] Of which they deemed most salutary and delightful: such was the water of the Nile in the celebration of their festival (Herod. ii. 190); so the prodigious stream of Roman Supremacy, which has flowed on for so many hundred years, like a spiritual Nile or Empirates, and has brought wealth and glory to the Pacific, will, in God's own time, be an instrument for its destruction: see below, on Rev. xix. 12.

19. their streams] Heb. naharoth; that is, the arms of the river itself. The Nile receives no tributaries in a length of 1550 nautical miles. Their rivers] The artificial canals for irrigation.  
—pools] The stagnant pools (Isa. xlix. 15), formed by its annual inundations, which begin in June.

—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 lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the 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 could not drink the water of the river; and there was blood throughout all the land of Egypt. 22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them, as the Lord had said. 23 And Pharaoh turned and went into his house, neither did he set his heart to this also. 24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. 25 And seven days were fulfilled, after that the Lord had smitten the river.

VIII. 1 And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me, a ch. 5.12, 13. 2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs: 3 And the river shall bring forth frogs abundantly, which shall go up e Rev. 16.12.

— 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 deviation in the Authorized Version'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. 8; Pococke, Burckhart, Savory, Hartmann, and others, quoted by Heygatesberg, p. 107; Kalsch, 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 hand of God (see ch. 8, and cp. Augustine, Qu. 39; Theodoret, Qn. 20, or from the wells mentioned in ch. 4 (S. Justin Martyr, Qn. 26, ad Orthodox.).

23. 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 to their sorceries, 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. lixvii. 12, 13), 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 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. There follow two other plagues after warning, but the next is without warning.

Then two more after warning, 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.

1. 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.

2. It is observable also, that three of the plagues were inflicted by the ministry of Aaron (the blood, the frogs, the grutes), three others by Moses (the hail, locusts, and darkness); one by Moses and Aaron together (the boils), and three (the beethes, 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.

3. 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); cp. Graces 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, v. 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, c. 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 Bible Dict. iii. p. 883.

(b) 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 blood, 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 (Orig., Hom. iv.).

3. the river shall bring forth frogs] The Nile, which then adored as the cause of thy health and wealth, shall be to thee a source of misery and shame.

With this plague of the 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. 13; and cp. S. Augustine, Sermon 8; and see above, vii. 17.
and come into thine house, and into 4 thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy || kneadingtroughs: 4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 And the Lord spake unto Moses, Say unto Aaron, * Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the streams of Egypt. 6 And Aaron stretched out his hand over the waters of Egypt; and 1 the frogs came up, and covered the land of Egypt. 7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

3 Then Pharaoh called for Moses and Aaron, and said, h Intreat the Lord, that he may take the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord. 9 And Moses said unto Pharaoh, || Glory over me: || when shall I intreat for thee, and for thy servants, and for thy people, 1 to destroy the frogs from thee and thy houses, that they may remain in the river only? 10 And he said, || To morrow. And he said, Be it according to thy word: that thou mayest know that 1 there is none like unto the Lord our God. 11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses 3 cried unto the Lord because of the frogs which he had brought against Pharaoh. 13 And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. 14 And they gathered them together upon heaps: and the land stank. 15 But when Pharaoh saw that there was 1 respite, 9 he hardened his heart, and hearkened not unto them; as the Lord had said.

16 And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of

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[1] 5 Or, dough.


[3] ch. 7. 11.


[9] I Kings 15. 6, 7.


[11] Or, Have this honour over me, &c.

[12] Or, against whom.


[17] 2 Sam. 7. 22.


[19] Ps. 30. 8.

[20] Isa. 46. 9.

[21] Jer. 10. 6, 7.

[22] ver. 59.

[23] ch. 9. 34. & 10. 11, 12.


[26] Eccles. 8. 11.

[27] in ch. 7. 14.

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The plague of swarms. 

EXODUS VIII. 4—16. The dust is turned into gnats.
and smote the dust of the earth, and it became lice in man, and in beasts; all the dust of the land became lice throughout all the land of Egypt. 13 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. 14 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, 21 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. 22 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. 23 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.

24 And I will put a division between my people and thy people: to morrow shall this sign be done. 25 And the Lord did so; and there came a grievous swarm of flies into the land of Egypt; so that the land of Egypt was not able any more to stand before the multitude of swarms.
house of Pharaoh, and into his servants' houses, and into all the land of Egypt: 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 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 three days' journey into the wilderness, and sacrifice to the Lord our God, as 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: treat me for. 29 And Moses said, Behold, I go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.

d ver. 12.

30 And Moses went out from Pharaoh, and 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 hardened his heart at this time also, neither would he let the people go.

IX. 1 Then the Lord said unto Moses, 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 refuse to let them go, and wilt hold them still, I will smite all thy land with a pestilence: I will make the diseases of the horses in thy land exceeding grievous.

The sacred bull was called Aus in Memphis, and the west of the Delta; and Amon-ehu, or, as the Greeks wrote it, Meunes, 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 (toweh, from towah, to abhor; [Gen. vii. 570], is used in Scripture to signify what is abominable to Jehovah) (cp. Prov. iii. 32; xii. 20); and, like the Greek blasphemy, is applied to what is employed in the worship of idols (1 Kings xiv. 24; 2 Kings xvi. 3; xxii. 3. Ezra 3. Jer. x. 2; Acts xiv. 27; cp. Acts xxi. 25; and gods themselves are called abominations, e.g. Micum is the abomination of the Asmonaees (1 Kings xi. 5—7); Chenosh, the abomination of Mebal; and Ahasharoth is the abomination of the Eldorians (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 as a calf that eateth hay?" (Ps. civ. 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 Pau'son, 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, it 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. 20), "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. xlii. 22; and xlv. 24, 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).

—or 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. Jowett, Sat. xv.

Cr. IX. 3. upon thy cattle. Even upon some of those things which thou worshipp'st, instead of Me (see vili. 21, 26). Here is a new step in the climax of judicial visitation.

—upon the horses. In which thou gloriest and trustest.
The house of Egypt were specially used for her chariots of war. 

—there be 2—] These words are not in the original. The words, a very grievous murrain, are put in apposition with the hand of the Lord; which here, with 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, general, all sorts (Ainsworth), or that which was in the land (Augustine). In the Hebrew Elohim, all is often used comparatively for a large number. Some of the cattle still remained: see v. 29; x. 25. And so here, in v. 25, “the hail smote every herb, and every tree,” but some remained: see x. 35; and xxxii. 3, 36, where all is used for a large number: cp. x. 29. Similar examples of this use may be seen in Dent. xxvii. 64. 2 Sam. xvi. 22; xvii. 14. 1 Chron. xiv. 17. Ps. xii. 8; and in the New Test., Matt. iii. 5, cp. Matt. x. 22; xvi. 19; xvii. 18; xxi. 26; xxiv. 9, Luke xiv. 1. 1 Cor. vi. 12; ix. 19. 22; ii. 11, vi. 28. Glass., Phil. Sarc. p. 882. Cp. note below, on Matt. iii. 5.

7. And Pharaoh sent, and brought, 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 for a reason of obduracy. His heart was hardened, or rather, was made hard.

8. Take to you handfuls of ashes of the furnace] Ashes—properly ἀλόξιον (Sept.), ash and sod of the furnace, the lime-kiln (Kinsel: see Gesen., p. 384), in which the Israelites were forced to labour for Pharaoh. In Dent. 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 bondmen 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 valued 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 cruelty and strength,—her pyramids and her treasures—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 toward gods 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 maid servant behind the mill (xi. 5; xii. 3). The tenth plague was upon the magicians, and upon all the Egyptians. 12 And the Lord hardened the heart of Pharaoh, and he heartened not unto them; 13 as the ch. 4, 21.

Lord had spoken unto Moses.
The design of God's EXODUS IX. 13—22. dealings with Pharaoh.

The Lord said unto Moses, '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. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for 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. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to morrow about this time will I cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: And he that did regard not the word of the Lord left his servants and his cattle in the field.

And the Lord said unto Moses, Stretch forth thine hand toward heaven, provoked God's punishment" (Kalisch, p. 151; and so A Lapide 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.

—thou mayest know that there is none like me in all the earth! Not a more local or national deity (see on viii. 25), 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 wouldst immediately have been destroyed; and that was thy desert. But I have not cut thee off as yet, and 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. Okehlor here, and the Arabic Version; and Kalisch, p. 155; 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 waw, here used, has usually this sense: see Gen. xxviii. 10; xlvi. 19. Num. xiv. 21. Job i. 1. Job i. 11. 1 Sam. xiii. 19. 1 Sam. xiv. 18. 1 Chron. ii. 5, when I have 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; xil. 31). And when thou shalt be overcome by the riches of My goodness, and forbearance, and long-suffering, and thy hardness and impatient heart, testest upon thyself wrath, yet I still preserved thee (in stead of cutting thee off at once: cp. Sept. here, Siphnocy, thou wast preserved), in order that thou mayest 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 men's resistance, My Name will the more be magnified, and the fierceness of man will turn to the praise of God (Ps. lxvi. 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 note 24 on Rom. ix. 17, 18. 7.)

Pharaoh stands forth in Holy Scripture like the Thesee of antiquity,

"—sotet aternumque sodebit."

Jubilæus, Thebais, Paleographe miserrimus omnes Admonet, et magnæ testator voce per omnem... "Dialect justitudin multum, et non tenantur Divos." Tirgyl, En. 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 (2 Sam. xvii. 22).

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, setteth thou thyself up as a god, or wondrous, 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 seven times.

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 23, 24), God proved Himself the Lord of the Elements, which the Egyptians worshipped. (Theodore, Qn. 23; 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. 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 a hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. 23 And Moses stretched forth his rod toward heaven: and 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 smote every herb of the field, and brake every tree of the field. 26 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 Intreat the Lord (for it is enough) that there be no more mighty thuderings 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 spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know that the earth is the Lord's. 30 But as for thee and thy servants, I know that ye will not yet fear the Lord God.

31 And the flax and the barley was smitten: - for the barley was in the ear, and the flax was bolted. 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 spread abroad his word. 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 Pibakh, and the title of the kings of Memphis was "heb of Pibakh." 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).


25. every herb] See v. 6; cp. x. 5.

26. I have sinned this time] Literally, this step (Heb. pa'am, from pa'am, 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 contrives 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 chagrin; 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 really penitent. Compare the case of Ahab (1 Kings xxi. 29) and Jps. Sanderson's Sermon on that text (vol. iii. 33, 39); and the note below (2 Cor. vii. 10), on the difference between true and false repentance.

27. Intreat the Lord (for it is enough) that there be no more mighty thuderings] Literally, Intreat the Lord and (it is) much (enough, Gen. xiv. 25) from their being voices of God (thunderings and hail); which is explained by some to mean, it is (too) much to be (more) thuderings.

28. 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 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)!

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 bolted] 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; Phil., xix. 1.

The barley was in the ear, literally, was ear; and the flax was bolted, literally, was blossom, i. e. it had formed capsules, calvis, folliculos (Vulg.). The original Hebrew word is gibeel, a corolla or flower; and is connected with gaba, a cup, a bowl (whence bolted in our version), a goblet: see Gesen., pp. 154, 156; and above, Gen. xlvii. 4.

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. xvii. 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 (Forster, p. xlix.; 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 sixth and seventh Plague, namely, the destruction of the first-born, which coincided with the Passover, which was celebrated at the season when the barley was first ripe (Levit. xxiii. 1—13); 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, spelt, a kind of triticium, with four-leaved blunted calyx, small blossoms, little awns, smooth slender ears, much cultivated by the Egyptians, who made bread of it (Herod., ii. 30 and 77; cp. Ezech. iv. 9. Isa. xxvii. 25. For- skal, p. 26; Hengstl, Egypt p. 119).
Pharaoh is hardened.

EXODUS IX. 34, 35. X. 1—8. God threatens to send locusts.

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 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: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: 2 And that thou mayest tell in the ears of thy son, and thy son's son, what things I have brought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord.

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 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 I will bring the four locusts into thy coast:

And they shall cover the face of the earth, that one cannot be able to see the earth: and 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 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.

And Pharaoh's servants said unto him, How long shall this man be 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

33. rain] Very rare in Egypt (Herod., ii. 14); 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 zabad, to be heavy, the latter is from chazak, to bind strongly. The former is rendered by Sept., πέραν τοῦ καρδιῶν; and by Vulg., "in- gravatum est cor;" the latter is translated by Sept., ἐκαταράκτων; and by Vulg., "his corrigere est." The former denotes sullen moodiness, where there ought to have been an active movement towards repentance and restoration; the latter is more intensive, and shows impious and obstinate rebellion against God: cp. above, iv. 21; vii. 14.

Cn. C.] Here begins a new Parasha, 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. 15—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 them, 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. vi. 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; xlv. 18—21; compare also on i. lxxviii. 11—13.)

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. 14; ix. 34. 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. lxviii., 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 thou hast seen, I will write to thee in the book of the life of Pharaoh] The book here used is the kihphabet of atal (Gen., x. 633), which means, literally, to drink, to stoke the thirst; and in a figurative sense in this conjugation, to satisfy one's anger in craving; hence Sept. renders it here by ἐσπάσαι, to sport with, in mockery; and Vulg. by "illusus," cp. i Sam. xxvi. 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 babbles, and have no more strength than playthings, and are like laughing-stocks (ludibria, nubembrata) 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., "Evevov ου πολλοս στέπασαι ημας;" and v. 4, the phrase εφέρετας τὸν λαὸν μου.

a. the locusts] Concerning whose dreadful ravages, see Joel i. 1—10. Plin., vi. 29; Bochart, Hierozol. iii. 283—285; and the accounts of travellers, Volney, Demon, Shaw, Niebuhr, and others, quoted by Kliezach, pp. 161—165; and Hengstenberg, Egypt p. 129; Winner, "W. R. W. ii. i. 487—490; and Houghton, in III. D. ii. pp. 128—133.

With this plague we may compare that of the locusts in the Apocalypse (vi. 7—11).

b. 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 the blind children of the Father.

c. thy houses] On the inroads of locusts into houses, see Joel ii. 9. Bochart, Hieroz. iii. 283.

7. And Pharaoh's servants said unto him]—lowest 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 our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for † we must hold a feast unto the Lord. 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.

And the Lord said unto Moses, take out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. 13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. 14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; 15 before them there were no such locusts as they, neither after them shall be such. 16 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. 17 Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only. 18 And he 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 into the Red sea; there remained not one locust in all the coasts of Egypt. 20 But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

Jewels to be asked.

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. 41. 6 &
11. 4, 5.

d Heb. 11. 27.

e ch. 12. 31, 33,
28.

f ch. 3. 22, &
12. 13.

g ch. 3. 21, &
12. 36.

h Pa. 100. 46.

21. darkness] The Sun was defiled by the Egyptians, by the titles of Ra, Amon-Ra, Mento-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, would show their delusions (Isa. lxvi. 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 sineth, by the same also shall he be punished" (Wis. ix. 25; xii. 29); see also St. Francis 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 μαντάκα here used seems to be connected with the Greek μανάω. It is rendered Ψαλαμαίνω by Sept., and "dence ut palpai quamve" by Vulg.

Some expositors render the words, "one shall grope in darkness;" they shall find their lost darkness," as in Job xvi. 14; xii. 25; cp. Deut. xxviii. 20, but this is not the sense of the verb here: cp. Gen. ii. 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 Garden 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.

25. a man may be humbled, and yet not be humbled. Pharaoh was humbled by his plagues, but was proud and rebellious against God: see Hb. 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 xiii. 28.

27. But the Lord 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. And Moses said, Thou hast spoken well. 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: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians. Moreover the Israelites were commanded to ask on loan what they never were designed to restore.

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 the Lord 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 (xl. 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 xli. 4—9.

28. But the Lord hardened Pharaoh's heart, and he would not let them go.

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 xli. 4—9.
Moses is magnified.

EXODUS XI. 4—7.

The firstborn shall die.

Man — Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt; And 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.

And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall it be like it any more.

But against Pharaoh he shall not a dog move his tongue, against man or against the cattle.

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 mens Moses] Observe the words "the mens 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. xi. 7), but remembered that he was a mens. Compare St. Peter's saying to Cornelius (Acts x. 20), "Stand up, I myself also am a mens." — was very great! Though he was a man, compassed with human infirmity, as he himself has already clearly shown us (see iv. 21; v. 22), yet by God's authority, with which he was invested through the revelation of His character, he 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 Egypt, which was called the holiest of all lands among the Hebrews, submitted to the will of God. They saw the greatness of the works which their leader Moses was enabled to perform; compare Ps. cxv. 37.

Moses calls himself "great," and the "meekest of all men" (Deut. x. 20). 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 independence, the feelings 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 liberator, 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 humanity, he freely tells us the pleasures of his mission from God, he boldly proclaims the gifts and graces with which he had been endowed by God: cp. S. Aug., in Joann. Tract. 61; and Hengstenberg, Authentie ii. pp. 173—178. Though the Lord had made him in a "god" to Pharaoh, yet he felt that in himself he was only a man.

1—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 darkness, 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 dark to all men. The night is both alike to the divine and to the human; He 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 to 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 read 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 violations 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 a evil to them, but a passage to a happy Eternity; compare Bp. Sanderson, Sermon on 1 Kings xxi. 20, vol. iii. p. 71, where what he says of children may be applied to subjects and citizens.

The firstborn shall die for their sins against God and His firstborn Israel. The Holy Spirit, speaking by Hosen (xi. 1), as explained by St. Matthew (ii. 15), teaches us that Israel, God's firstborn (cp. 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, the Egyptian of Egypt, the idolatrous country,—in a literal sense (Matt. ii. 15); and He was found in 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 the foes of God and His Church,—the spiritual Pharaohs,—were overthrown.

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 and resurrection, 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. 25).

— the maidservant that is behind the mill! In the East, women only grind; see Thomass (p. 537), 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, e. 4—6. Even by its littleness, it is an evidence of the typical and prophetical 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 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.
Preparations

EXODUS XI. 8—10. XII. 1. for the Passover.

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 προσκυνησων (— in a great anger) Heb. habachari-aph, in heat of wrath.

It is remarkable that these same words were 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 declined the renown of Christ greater 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 summarizing up of the history (cp. John xviii. 24; and Kalisch, p. 175). 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 Omniscience, but of His Omnipotence.

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 hardened his obstinacy, hardened his heart (xi. 10). Cp. Andrewes, v. p. 417; 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 Apostles was speaking specially of the Old Testament—was “able to make man 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 prove to be a dead letter to the eye of faith.

(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 specimen 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 understood 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 Sinui. 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 we drink 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 the rule of St. Paul’s method 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. 29).

(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 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 the authority of the Bible itself, and should be exposing ourselves to the punishment which the Holy Spirit Himself denounces on those who do so. Dent. iv. 2; xiii. 32. Rev. xxii. 19.

Theodoret 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.” Theodoret, Qu. 24; see also S. Cyril, Hieros., Catech. xiii.; Origen, Selecta in Exodum; S. Ambrose, in Ps. 39; S. Cyril, Selecta in Auctor. ii. 18.; and the references to S. Jerome, S. Macarius, and S. Augustine, in the note on 1 Cor. x. 6; and S. Prosper Agustin. 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 also has connected with Ps. exix. (“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, ‘Cherish we are 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.”
The beginning of the year is changed. EXODUS XII. 2—5. The Passover is instituted.

saying, 2 This month shall be unto you the beginning of months; it shall be a ch. 13, 4. 1.

16. 1.

1. This month shall be unto you the beginning of months; it shall be a ch. 13, 4. 1.

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 Six-offering, typifying Christ’s Death and Atonement, in the pouring out and sprinkling of blood. It had the whole Burn-offering, signifying Christ’s total self-dedication to God. It had the Peace-offering, pre-

ferring the Eucharistic Communion of Man with God in Christ dying on the Cross, and Resurrection of Christ, a change was 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. 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 Ch>|b. 9, 24. 1 Pet. i, 19. 21. w. xii, 5, 19.

4. If the household be too little, let them take in others. A symbol of the communion and enlargement of the Church.
Unleavened bread.  EXODUS XII. 6—9. How the Passover was to be eaten.

e Lev. 23. 5.  
Num. 9. 3, 28.  
Deut. 16. 1, 6.  
Ex. 23. 14, 38.  
Deut. 16. 2.  
Ex. 34. 21.  
Lev. 23. 7.  
Num. 9. 11.  
Deut. 6.  
1 Cor. 5. 

— 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 for the Hebrew, not a year old, and thus spurious, 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," as seen in Ex. xxv. 39; 28. Deut. xiv. 22; and 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 (Kolisch); and in this and other respects it is 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; xvi. 8; xix. 9).  
and cp. 

And ye shall keep it up until the fourth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening.  

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.  

And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.  

8. Eat not of it raw, nor sodden to come have passed away, and the substance has succeeded in their place (Heb. x. 1. Col. ii. 17). The law has been our solemn and awful word, and its authority is absolute; and, as we have seen, the prophecies of the Arabs, for example, which we may read in the Holy Scriptures, and which are 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 (Kolisch); and in this and other respects it is 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; xvi. 8; xix. 9). And the ancient people of God join us 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 Ahly, and March), and the second evening, namely, evening of the Talmudists, in the Treatise on the Passover in the Mishnah (Tract. xiv.), entitled Passover; 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 Schott, to bring it into line with Christ (Gil. ii. 335).  

Our Lord ate the Passover at this time, on the fourteenth of Nisan, and thus represented His own death, which took place about the same time, namely, at three o'clock, on the fiftieth (Matt. xxvii. 46).  

In another sense, also, Christ was sacrificed in the evening, — in the evening of the world (Eph. ii. 14. Acts iv. 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 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 Temple, that their meeting at the Passover (xvii. 3—6), and Chron. xxvi. 1, 2, 6, 10, 11), and then eaten by each family at their own homes (Maimonid., in Kober Pesach, cap. 1.) 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 number, we have elsewhere (xvii. 13). The whole assembly shall kill it. In this divine command we have a striking proof that the Messiah is come, and that the Passover has been fulfilled in Jesus Christ.  

The dough is emphatically called 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 sacrifice of every lamb who neglects it, shall be eaten off from Israel; he is severed from union with God.  

Dr. Kolisch also observes, that, by the express command of God, the Passover was to be killed within the precincts of the Temple at Jerusalem. Dr. Deut. vii. 5—7, amply illustrate this remarkable avowal, "since the Temple is destroyed, consequently the passchal lamb cannot be sacrificed" (p. 182), and therefore Jewish tradition has now collected a complete order of ceremonies 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. John, Archæol. § 353: Missworth, p. 38.  

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at all with water, but *roast with fire*; his head with his legs, and with the *purtenance thereof*. 10 And ye shall let nothing of it remain until the morning; and which remaineth of it until the morning ye shall burn with 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: *it is the g Deut. 16. 5, Lord’s passover.

12 For I *will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: *I am the Lord. 13 And the blood shall be to you a token, when I see the blood, I will pass over you from death when I smite the land of Egypt. 22. 28. Ps. 52. 1, 6. John 10. 14, 35, 36. 15, 35. 

their lives were made bitter with hard bondage (Exod. i. 14, Deut. xvi. 3, 4, Ps. 105.); 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). Of human flesh (cp. John vi. 51), 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. 

The lamb was roasted whole, with two spits thrust through it, in the one lengthwise, the other transversely, crossing the longitudinal one near the fore leg, so that the animal was in a manner crucified (John, Archæol. § 235). 

The True Passover is 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; xiii. 9; lxxviii. 6; see note on 1 John iv. 10. 

The ancient Fathers regarded the manner, in which the Lamb was killed, 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, Ad. xxv. “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 schemes in His blood. 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 intangibles. 

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 no more see Him now (2 Cor. ii. 14): cp. Exod. xii. 34; ye shallburn 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 the grooms and walkers 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 journeys (cp. Hier. I. i. p. 890); 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 peace” (Eph. vi. 15) as with the staff in his hand, over 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 that 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
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 that 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 shall ye put away leaven out of your houses: for whosoever eateth leaven bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be a holy convocation, and in the seventh day there shall be a 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

Every one must eat the Passover.

† Hich, for a destruc-
You. 17 And ye shall observe the feast of unleavened bread; for in this 18th 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. 19 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

18 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. 19 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

20 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. 21 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and 22 strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. 23 For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and 24 will not suffer the destroyer to come in unto your houses to smite you. 25 And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 26 And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. 27 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 28 That ye shall say, 'It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. 29 And the children of g 15:31, Israel went away, and 32 did as the Lord had commanded Moses and Aaron, he Heb. 11:28, so did they.

30 And it came to pass, that at midnight 4:9 the Lord smote all the firstborn in the land of Egypt; 1:1 from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the 1:14 dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he, and all his servants (capparis spinosa). It was used for sprinkling (Lev. xiv. 4, 6. 49. Num. xix. 6. Ps. lii. 7. See also John xix. 29. Heb. ix. 19. Kalisch, p. 205; and the full account in Winer, R. W. H. ii. p. 709; and in Mr. Wright's article in Dr. Smith's Bibl. Diet. i. 815).

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. iii. 15. I Pet. i. 2), is preached, are weak and humble (2 Cor. iv. 7). The first production of it were fishermen and publicans (ep. 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. 14).

27. If it is the sacrifice of the Passover to the Lord; signifying fulfilled in Christ: see above, on v. 11.


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 xl. 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 poisoning them in their cattle, God showed to them and to all the men the sin and infatuation of creature-worship. To those, therefore, who take objection to this visitation
and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also. But their hearts were stiffened, and they would not hear. 33 And the Egyptians were urgent upon them, that they might send them out of the land in haste; for the cry of the children of Israel was heard of the Egyptians. 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 And the Lord gave the people favour in the sight of the Egyptians, so that they let them unto such things as they required. 37 And they spoiled the Egyptians.

38 And the children of Israel journeyed from Egypt, about six hundred thousand on foot that were men, beside children.

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. 198, 199.

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, I Cor. x. 1-11, where he says that the literal Israelites were types of us, and that those things happened to them, which were a faithful representation of the things they were to undergo in the new dispensation.

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. xiii. 33—40, where the census is described.

According to the usual proportion of adult males to those 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. xvi. 27. Deut. x. 22.

(2) Their sojourn in Egypt was only 215 years: see on e. 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 150 years as "long years and long life." (xlii. 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," (Gen. xlvi. 27. Exod. i. 7—12, and Deut. x. 22. "Thy fathers went down into Egypt with three-score and ten persons, and now the Lord thy God hath made

on the cattle, the same answer may be made as to those who except against our Lord's miracles on the swine at Gadarn, and on the barren fig-tree. Cattle and trees were made for men; and the laws concern central lessons and blessings, which are seasonable at all times, and profitable to all men and nations. See on Matt. viii. 32; xxii. 20; and above, on xi. 5.

30. a great cry] See xi. 6; and Matt. xxv. 55.


32. They borrowed] They demanded. By God's express direction: see ii. 21; x. 2.

33. they lent unto them] They gave them gladly: the libnah form here used means they caused them to ask: cp. 1 Sam. i. 27, 28; they even pressed the gifts upon them; see Koseh here, cp. xxv. 77, which confirms this exposition.

34. 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, 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 e. 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 xii. 20—22. The demands which Moses made on Pharaoh in God's name, "Let my people go" (v. 1; v. 16; vi. 20; ix. 1; x. 6; xx. 6), must have been matters of public notoriety, and the people must have been prepared by them.

The Stations in the Wilderness.

-from Raamases to Succoth—From Raamases (Hercopolis) in Goshen (see ch. ii. 26, and the notes) to Succoth by the lakes, 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 Pihahiroth (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. These 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).
mixed multitude went up also with them; and flocks, and herds, even very much cattle. 38 And they baked unleavened cakes of the dough which they

by their bad example. See Num. x. 4, 5; cp. Nchem. 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 way from 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; xii. 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 Sinai, on well watered, and on the Edomitic 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 ii. 22; xi. 2; xiii. 35), and thus they would have been able to purchase corn and fodder for their cattle: cp. Deut. ii. 6.

(3) Nearby a whole year they encamped in the fertile region around Mount Sinai: see Num. x. 11; xii. 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. Bochart, Travels, p. 481; and further vindicated 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 good place for pasture. The 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 species of Moses, that if, under God, they were not to, pray thee, forsooth, if 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 stationary existence, 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. 67—93).

The name “wilderness” itself, mibalhar, from abhar, 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 Genan. 186, 186. 419: cp. German Fliit, from treiben, to drive. Weaning season in the Greek epous (Luke xv. 4). Doubtless there are passages which speak of the wilderness as “waste, howling, terrible” (see Dent. i. 19; viii. 15. Jer. ii. 9); 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 Khaleek’s Essay in Lit. Anzeig. 1853, No. 31; Hengstenberg, Biblum, p. 284; and Keil’s note on Exod. xvi. 31, p. 425; and the works of McCaul, Benisch, Haoare, Dresc, Fowler, and others, quoted on e. 37; Land, pp. 41—49; Fairbairn, Typology, ii. 62, 63; Hayman, in B. D. ii. p. 1752.

(6) Their cattle were slain and sacrificed at the second Passover (Num. x. 15). 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 misrepresentation. The Levitical Law was premised at the beginning of 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 of those extraordinary and enormous calculations of the population of Canaan; see on xxiii. 29, 30; Dr. Benisch on Coloso, 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 iv. 6, 7.

38. a mixed multitude] Who were not Israelites, or only so in name. They are described as “many foreigners” in the Targums of Onkelos; the original Hebrew word, e reb, is from arach, to wander (Genex. 625); and were a snare to the Israelites

Increase of Israel.

EXODUS XII. 30.

Very much cattle. 
b ch. 6, 1 & 11. 1 & ver. 33.

was itself an example of a miraculous supply to their cattle also: see xviii. 3. Num. xx. 7, 11, "Thou shalt give the congregation and the beasts drink; and the congregation drank, and the cattle drank." But 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; xxii. 9—12; Num. x. 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 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. cxxvii. 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 process so to have been independent of the cattle, &c. 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 St. Jer. on the Flood doth give 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 the Israelites, he states that the "cattle, 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 are our moral probation. If we are disposed to be captious, and cavil, Scripture itself is silent about it. If we regard 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 also Moses, and Jochebed by Moses to bring with them into the Wilderness. See x. 26; cp. below, on xiii. 17.

**Duration of the sojourn of Israel in Egypt.**

40. the sojourn of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. Rather, the sojourn of the children of Israel, which they sojourned in Egypt, is referred to in the subsequent 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 Exodus, Geschichte, i. 454; Delitzsch, Genesis, p. 363; Kurtz, History, ii. 137; Kolisch, Introduct. 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 Autolycus, in Autolycus, i. 10; and iii. 21. But the Samaritan Text and Septuagint Version insert here the words, "and in the land of Canaan." This insertion seems to have been independent of the text, and without connexion; 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 Vulguses, by Aben Ezra, Rashi, Ramban, Nachmanides, and others amongst the Jews. Josephus sometimes describes the oppression of Israel in Egypt as lasting 400 years (Ant. ii. 9. 1; ii. 10. 4; but in Ant. ii. 15. 2, where he is expressly describing the history of the Israelites, he has 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 quadrupla et triginta annos, quorum a Abraham data Lat. exc."

This important testimony of the Septuagint 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 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. 20); and from the birth of Jacob to the going down into Egypt was 215 years (Gen. xliii. 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. xxi. 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 430 years, v. e. 37.

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. xlii. 8. 11). He lived 133 years (v. 20). Moses, the son of Amram, and of Jochebed his wife, the daughter of Levi, was eighty years old at the Exodus. See Gen. xlv. 13. Deut. xxxiv. 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. 18. 20; cp. Num. xxxvit. 13.

Achan, in the age of Joshua, after the entrance into Canaan, was only in the fourth generation from Judah (Josh. vii. 18—18).

Again, the increase of the Israelites during their sojourn in Egypt is represented throughout the Pentateuch as supernaturally great. But that increase would not have been extraordinarily large, but rather the reverse, if the sojourn had been extended to 430 years.

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, when he says, "By faith Abraham, being called of God, went out into a strange land to sojourn in a land which he did not know, (Heb. xi. 9.)"

That prophecy in Genesis affords the best comment on this historical statement in Exodus 215 years.

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

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of which the history here speaks, extended from the time of the promise to Abraham, when he was left, to Hara, the time of his 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. 14; and on Matt. xxiii. 35, “Ye shall;” 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 symmoeicel 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. 169.

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 Ex. xvi. 15, 16, followed, contained one originally true,” i.e., S. Epiphanius, in Antecat. § 112; S. Jerome, in Gatil. iii. 17; and Epist. ad Damos. Ep. 121; Sulpit. Serer., lib. 1.; and so Luther, Calvin, A. Lapide, and Glazium, Phila. Sacra, lib. v. Druc. id. c. 17, p. 805; Willetts, on Exodus, p. 171; Pfeiffer, Dict. of the Bible, s. v. Lestat, &c.; Bp. Wilkinson, xi. 19; Bawemgarten, Comment. p. 476; cp. Mr. R. E. Stuart Poole, in Smith’s Bibl. Dict. 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 also his Chronicle and Casti Hellenici, l. 297—301. 

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. xvi. 13; vii. 4; xv. 12); and God’s inheritance 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’s absence 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 something for our consolation in our earthly pilgrimage.

We were pilgrims in Abraham. Abraham is called 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. xvi. 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 (Gal. vii. 23), ye shall do as he has above mentioned, the fourteenth of Abib (r. 12. 14. 51; and xii. 4. cp. the 20th of that month).

42. that night of the Lord to be observed. Literally, that night of watchings, Heb. shemarim, 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. in one house. In the same house. A person may not eat in two different households. All the congregation of Israel shall keep it (r. 4). And each man must eat 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 His people, the church, of which He is the head, and in which He is the body. (1 Cor. x. 16.)

—neither shall ye break a bone thereof. A mark of wholesomeness and unity (cp. Ps. xxxiv. 20). The participation of all in one common house 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. 16).

“We being many are one body in Christ” (Rom. xii. 5. 1 Cor. xii. 20. Eph. v. 23. 30. Cep. Bär, Symb. ii. 635.)

St. John teaches that this Scripture was fulfilled in the crucifixion of Christ (John xiv. 36). St. John adopts the remarkable verb here used by the Septuagint for break, hqevvov, which makes his reference more clear. Thus he instructs us to apply this history to Him, and to recognize Christ as the one Shepherd, who is the only Fulness of all the promises 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’s absence in Egypt) to the land of promise.

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The firstborn

EXODUS XII. 48—51. XIII. 1—9. to be sanctified to God.

1 Heb. de H.
2 Num. 9. 14.

of Israel shall † keep it. 48 And ‡ 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 in 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 And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt 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: 4 there shall no leavened bread be eaten. 5 e This day came ye out in the month Abib. 6 And it shall be when the Lord shall † bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Jebusites, which he a swarde unto thy fathers to give thee, a land flowing with milk and honey, b that thou shalt keep this service in the month. 61 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 † 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 a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord’s law may be in thy mouth: for with a strong hand...
hath the Lord brought thee out of Egypt, 

10. Thou shalt therefore keep this ordinance in his season from year to year.

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 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.

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: And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, 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.

15. 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.

16. 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 comewth] Literally, a casting forth. 
13. every firstling of an ass] The ass was chosen as the representative of unclean 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 Egypt.

10. Thou shalt therefore keep this ordinance in his season from year to year.

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 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.

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: And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, 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.

15. 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.

16. 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
near; for God said, Let peradventure the people * repent when they see war, and they return to Egypt: But God led 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. And 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 (v. 21), but 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 the enemies of His Church. — 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, διὰ πόρων ἱλασήνων.

although that was near — literally, because it was near, and so Septuagint, Suetonius, and others, and Onkelos, and this seems to be the true meaning. The way thither, from Ramesses to Gaza, was near, only about ten days' journey (Robinson, i. 124. 458; Kalisch, p. 229); but the very swiftness made it objectionable, because it would have brought them so 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.

They 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 edify 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 Ramesses to Gaza, because it was near. Milton (Paradise Lost, xiv. 229) has caught the true meaning of the words,—

"This also shall they gain by their delay
In the wide wilderness, there they shall found Their own salvation."

The pilgrimages in the wilderness were 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 (γενέσας, the bith of σαβαχ, 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-west, 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 their own destruction: see v. 17.

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.

After their victory and triumph over the spiritual Antitype. Israel was God's firstborn, His dear Son (Exod. iv. 22. Jer. xxxi. 9); and so Israel was a figure of the Christ, the only-begotten, dearly beloved Son. And Israel, in his firstborn state, was not coming out of Egypt, but into 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; the Pilgrimage 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 xi. 53), seemed to be caught in a snare, "to be Triangled in the land, and to be shut up by wilders and overthrown; and 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 the destruction, 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 was the barrier that would destroy the Israelites, and 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.); see also Rom. v. 18. He called 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 rescued Satan, and redeemed the world, and the children of Israel up harnessed out of the land of Egypt. Harnessed, Heb. chawshuin' : 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 strophes.

1. It has been derived from chawshaw (allied to another root, chamas and chawata), signifying to be active, eager, nimble, brave, and therefore fit for war; and it has been rendered equipped, barred, or armed (Gesenius, p. 291), and so Appollis, Symmachus, Vulg., Onkelos, Syriac, S. Jerome, Epist. ad Dam. Epist. 125, qu. 2; Aben Ezra.

2. It has been derived from chawesh, the loins, "the fifth" (or, "fifth root,"") 2 Sam. vi. 23; iii. 27); the word has been connected with the word chalatos, to be active, to be girded, derived from chalatos, the loins; and it is observable that the word chalatos, which signifies with the loins girt (Gesen., p. 282), is also related to chalatos, in Ancient Versions, in Num. xxxii. 30:2; cp. Deut. iii. 18.

Perhaps, therefore, chawshuin' here may signify "with loins girt? so Keil, who says "the word is connected with chawsh, the loins, and means properly with loins girt, as is proved from the comparison of the word chawshuin' in Josh. i. 14; iv. 12, with chalatos in Num. xxxii. 50. 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 spere, but in faith.

3. It has been derived from chawesh, fire, and it has been rendered fire in a rack, as in our margin here, and in Josh. i. 14. Judg. vii. 11; and so Theodotion here, Feller, Monyeanus, Buxtorf, Januarius, Pfeiffer (Dublin, p. 149), and Lengerke (Kenana, p. 420), taking the word in a figurative sense, well ordered, as by fires.

Others render it "in five sections," viz. the right and left wings, the centre, the van, and the rear. Freytag: Eccrit: ii. 54; cp. Kalisch, p. 624. The Sept. renders it "in the fifth generation." On this subject the reader may consult Dr. McCaul, Answer to Colenso, p. 39; and Dr. Beische, pp. 4—9, both of whom reject the renditions.

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 marshalled, under the guidance of God Himself. — v. 19. And Moses took the bones of Joseph.
God guides the Israelites

EXODUS XIII. 20—22. 14. 1. 2. by a pillar of cloud and fire.

with him: for he had straitly sworn the children of Israel, saying, "God will surely visit you; and ye shall carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. 21 And the Lord went before them by day in a pillar of 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 cloud by day, nor the pillar of fire by night, from before the people.

XIV. 1 And the Lord spake unto Moses, saying, 2 Speak unto the children of Israel,

reserve all the glory of the Victory for Himselt. 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, buckler, and 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 x. 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 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" (xxv. 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 purity in the light, and in the glory of His presence, is far preferable.

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. 44), and that the present text is used to accentuate the act of 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 (v. 3), prepared for the service of God, to the City of Peace.

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 hasty and confusion. Moses remembered the command of Joseph, given more than a hundred years before. See Gen. iv. 25. Joseph's bones were carried through the wilderness to be laid in the sepulchre of Rachel, 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. And 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 (I 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. cxv. 9), as well as to guide them by night in a pillar of fire. CP. Num. xiv. 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 not all delivered into 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., Oakeolus, Syria, Arabic).

The Pillar was a manifestation of the Lord's resplendent glory, and of His awful majesty in the fire, and a guide and guardian to the Israelites (Nehe. ix. 12, Ps. lxvii. 11); and whenever the army encamped, it rested over the Holy Tabernacle (ch. 34, Num. xiv. 15); and God's presence was in it (Num. xiv. 14), and spake out of it to Moses (Exod. xxxiii. 9. Num. xiv. 5. Ps. xxxvii. 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 cloud and fire never failed by day and night. So Christ says to His people, "Lo, I am with you alway (literally, "all days"), even to the end of the world." (Matt. xxviii. 20); and He promised to send the Blessed Comforter, to "teach them all things," and to "guide them into all truth," and to " abide with her for evermore." (John xiv. 16; xvi. 13.) Cp. S. Ambrose de Sacr. i. 6, who says that the Pillar of cloud was the Illumination of the Holy Spirit given by Christ, and by the Church, and who calls it "the glory of the Sea 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).

Chap. XIV.—Preliminary Note on the Passage of the Red Sea.

To read this history aright, we must consider what it represents, and what the Israelites did.

Israel, "God's firstborn" (cp. Jer.xxxi. 9), the beloved child of God (Jcr. xxxii. 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 following words in his account of the Resurrection (Luke xi. 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. lxiv. 18; Isa. ii. 9, 10. Ezek. xxxv. 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 ghoasty 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 caused to be taken away, he had his own universe to use against 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. xi. 15), as the Israelites, and delivered them to "death into slavery and 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, and were not delivered from them, so Death was swallowed up in Victory by Christ (Isa. xxxv. 8. 1 Cor. xv. 51); 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 deluge of the grave to a glorious victory, His overthrow of Satan, Death, and the Grave thereby, are not His triumphs only, but over: cp. Origin, in Num. xorr. 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
didst safely lead the children of Israel, Thy people, through the Red Sea, 

"laietismate" the 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 a new life, and in which we partake of the Holy Spirit 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. 

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 Day, and the twelfth and fourteenth chapters of Exodus to be read on Easter Sunday, and by appointing the 11th Psalm ("When Israel came out of Egypt") to be a Proper Psalm on that Day.

The Holy Spirit, 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, now that all our fathers were delivered from Egypt, through the Red Sea, and were all baptized into Moses in the cloud and in the sea." "Those things were figures of us," τοια ἡμῶν (v. 6). "They happened unto them (the Israelites) as types, or patterns," 

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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 mystery of the latter day, and of the Kingdom of God. 

The saints glorified in heaven unite the Type with the Antitype: "they stand on the sea of glass, having harps of God, and the Song of Moses, the servant of God, and the kingdom of God, and of Lamb that slayeth, and hath power over the four winds of the earth." (Rev. xiv. 1-5). 

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 head of the regenerate race, the Church of the firstborn, whose names are written in heaven (Heb. xii. 23). 

2. Speak unto the children of Israel, that they turn and encamp before Kadesh, and encamp 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 Gen. xv, 8; Ex. xvi. 1). 

Between Migdol (i.e. the tower, or, fortress), probably near, or in front of, the给孩子 it, and on the south of, that name, is, according to the Egyptians, the island of Abuk, near the Red Sea, over against Baal-zephon, probably the lord, god (idol) Typhon (Τύφων) of Jonathan; or the place or possession of Typhon, i.e. sacred to him (Gen., p. 131; Kritz, p. 403; cp. above, on Lev. xxv. 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, "Thy warriors 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 v. 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, or the wilderness of the Egyptian desert (see xxiii. 18); "not the Arabian, but the Egyptian desert" (Kalisch, p. 240), the wilderness was the land of rest; the land 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. lxxvi. 8, where these words are said of Christ); they are now entrapped there, and will fall an easy prey into Pharaoh's 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, was not only a roundabout journey, but a palpable act of human judgment, a foolish and inattentive 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
Conville them, that, when all human helps failed, and when they seemed to be about to be swallowed up by their enemies, then He would intercede to rescue them and to overthrow their enemies. This was not to be overcome by water, and rains, and storms. People would be delivered from them by means of the same element (Theodoret). Thus “God would be honored upon Pharaoh and all his hosts, that the Egyptians might know that He was the Lord; the Egyptians indeed turned in the destruction 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 iici per Egyptiimnos, nos per Judaeos juramus” (Jer. xxxviii. 4, 5.)

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 monstrous human head, and a serpent, whose horns terminated in serpentine coils, and snake-like contortions.

Perhaps the Egyptians may have supposed, that the Evil Genius whom they worshipped, would be a Denver 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 fulfillment in the execution of the divine retribution in this place, where one of our gods was worshipped, and which bore his name. S. Jerome seems to have entertained this opinion, “Baal-zephon idoli arcana contumens” (Mansio iv.).

When we consider the prophetical 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 wages against her, but Christ is with her, and the gates of hell shall not prevail against her (Matt. xvi. 18). This is shown, and the salvation of God.

The Before it shall ye encamp by the sea; The precious 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 Josy Apoll., and others quoted by Winer, R. W. B. ii. 71, and Kohler, p. 253.

Some suppose the passage to have been to the south of Akanah, near the valley of Bedea; but the breadth of the sea is said to be too small there for them to have passed in one night (Robinson, i. 80).

Others suppose it to have been more to the north, and nearer Suez, and not far from Kolsyuen (Khulub, pp. 239, 251; cp. Stadey, Palestine, pp. 36, 60). This northern site seems most probable, for under their infatuation described in v. 17, the Egyptians might have been tempted to follow the Israelites almost anywhere, and have supposed it possible for themselves to go safely wherever the Israelites went; and it is 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; Kita’s Hist. of Palestine, i. 77; Niebu’s Descrip. to the Red Sea, pp. 404—414; Mr. R. S. Poole in Dr. Smith’s B. D. i. 2. 1. 185, 588; ii. 1017; and in the elaborate article by Mr. Hoyland, Bibi. ii. 1748.

6. 7. And he made ready his chariot, and took him with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over them.

It is remarkable in history. It has been alleged, by some recent writers, that there are exaggerations in the numbers of the Israelites in the Masoretic 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 the Egyptians.” But the 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 Josaphus, 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 similar reasons.

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, 9), of which the Bible says nothing.

For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh’s heart, that he shall follow after them; and I shall be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord, and they did so.

And it was told the king of Egypt that the people fled: and 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? And he made ready his chariot, and took him with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over them.
And, as classical historians exaggerated the numbers of the enemies of their own countries, so they extenuated the force of their own countrymen. If Moses had been an Herodotus, he would not have assigned so many as three thousand chariots to each army of adults, i.e., about two thousand to each to the Israelites, 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 manner in which copyists have sometimes emended the original with erroneous transcriptions of it—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 Apostles, that they were startled at first, when they saw the weakness of faith of the Apostles and Disciples at the time of our Lord's death, when He was about to overthrow our earthly enemies, and to redeem the world. See Matt. xxvi. 56. John xx. 19. 20, 22. 

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.

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, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.
Passage through the Red Sea.  

**EXODUS XIV. 15—24.**  

**The morning watch.**

15 And the Lord said unto Moses, Wherefore criest thou unto me, that the children of Israel, that they go forward? 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. 16 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. 17 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.

18 And the angel of God, 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: 19 And it came between the camp of the Egyptians and the camp of Israel; and 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.

20 And Moses 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 made the sea dry. 21 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

22 And the Egyptians pursued, and went in after them to the midst of the sea, ecca all Pharaoh's horses, his chariots, and his horsemen. 23 And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians.
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 draw them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord s 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 1 returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord 1 covered the Egyptians in the midst of the sea. 28 And the waters returned, and 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 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 saved Israel that day out of the hand of the Egyptians; and Israel 2 saw the Egyptians dead upon the sea shore. 31 And Israel saw that great 1 work which the Lord did upon the Egyptians: and the people feared the Lord, and 1 believed the Lord, and his servant Moses.

XV. 1 Then sang 3 Moses and the children of Israel this song unto the Lord, and spake, saying,

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—6, 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. 3; Josephus, Ant. ii. 16. 4; p. 19; p. 10; Ps. 110; Ps. 111; Ps. 112; Ps. 113). This method was adopted, they say, in order 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 poesy generally, will be easily appreciated by all who pay attention to the parallelism of its different parts, which answers the same purpose as the antithesis or antithetical parallelism of Greek and Roman poetry: and is more effective in this respect, that the response follows more rapidly on the original utterance, and they are linked together like the strophes 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).
2. The antithetical: see v. 16. 19.
3. The synthetical: (v. 1—6; 10—11; 14—17); and v. 3 (first half).

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 that the building of the Temple at Jerusalem, because it refers to the structure of God's sanctuary on the holy and blessed mountain (see 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 of all His promises to Israel would be fulfilled, and gave a natural occasion for the prophet's revelation of His future mercies to them: see Kell, pp. 408, 411, 413.

Besides, it is enough to remember that its genuineness is attested by the Holy Spirit in the New Testament: see Rev. xv. 5, 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
The song of Moses

EXODUS XV. 2—10. and of the children of Israel.

I will 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 my song, And he is become my salvation:
He is my God, and I will prepare him an habitation;
My father's God, and I will exalt him.
3 The Lord is a man of war: the Lord is his name.

4 Pharaoh's chariots and his host he cast into the sea:
His chosen captains also are drowned in the Red sea.
5 The depths have covered them:
They sank into the bottom as a stone.
6 Thy right hand, O Lord, O Lord, is become great in power:
Thy right hand, O Lord, hast dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee:
Thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thine nostrils the waters were gathered together,
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 divide the spoil; my lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, and the sea covered them: 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 Most High; just and true are the 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 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 Epiphonium of the Church (see above, note before chap. xiv.; and on Rev. xv. 8; and Introduction to the Apocalypse, pp. 118, 199). 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 and the Fire 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 antiphonally, the one answering to the other; or that Moses first sang each verse, and then of the Spirit came (Philo de Agricult. 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 (Dowxhardt, ii. 702; Robinson, ii. 407; Bittner, Edilk. 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. 10); 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 Name"

2. The Lord] Yah 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 "Hallelujah, the Lord God Omnipotent reigneth" (Rev. xiv. 9, 10).

—my strength] My might, and therefore the subject of my thanksgiving and praise: see 1 Chron. xvi. 27. Ps. xxix. 1. Cp. Ps. vii. 2 with Matt. xxvi. 16. The Lord is my strength: these words are often used by the prophets when celebrating properly the future glories of Christ: see Ps. cxviii. 14. Isa. lv. 17. —I will prepare him an habitation] Rather, perhaps, I will make him glorious, I will glorify him. The original Hebrew word is the kiphat conjunction from zerah, and signifies to adorn (Gesen. 538; cp. 524). It is, however, connected with the root noah, to sit, to dwell (vulgar, Gesen., p. 524), whence the variations in the Versions, both ancient and modern: cp. Kalisch, p. 265.

4. a man of war] See Halakhkri ii. 8, 9. So Christ also is described (Ps. xxix. 8; xliv. 4. Rev. vi. 2; xii. 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 harled—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 (cp. 6—10 of the song; and in it there is an amplification of the former strophe, and a preparation for the third (cp. 11—18).

6. The floods stood upright as an heap] Or, as a wall (rephah); Septuagint, tvpwv paivvya; and so Oscolus, 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. 15. 10. Ps. xxxii.; xlvii. 18.

—The depths were congealed in the heart of the sea] Literally, were drawn together, from kaphon, to bind, whence Old Testament: the sea was so congealed as properly to be that celebrated gladder of Chamounix, the "Mer de glace."

10. Thou didst blow with thy wind] Eusebius adopted these

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They sank as lead in the mighty waters.

11 "Who is like unto thee, O Lord, among the gods? Who is like thee, a glorious in holiness, Fearful in praises, doing wonders?

12 Thou stretchest out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed: Thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid; 

8 Sorrow shall take hold on the inhabitants of Palestine.

15 a Then the dukes of Edom shall be amazed; 

b The mighty men of Moab, trembling shall take hold upon them; 

All the inhabitants of Canaan shall melt away.

16 b Fear and dread shall fall upon them;

By the greatness of thine arm they shall be as still as a stone; Till thy people pass over, O Lord, Till the people pass over, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, In the place, O Lord, which thou hast made for thee to dwell in, In the °sanctuary, O Lord, which thy hands have established.

18 °The Lord shall reign for ever and ever.

19 For °the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and °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 °the prophetess, °the sister of Aaron, °took a timbrel in her hands and sang, and all the women went out after her with timbrels and with dances.

14 The people Rather, the nations, the enemies of God's people—Philistia, Edom, Moab (vv. 14, 15).
**The bitter waters of Marah.**  
**Exodus** xv. 21—27. Twelve wells and seventy palms.

`hand; and all the women went out after her `with timbrels and with dances.

And Miriam answered them,  

Sing ye to the Lord, for he hath triumphed gloriously;  
The horse and his rider he hath thrown into the sea.

So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.  
And when they came to the wilderness of Marah, for they were bitter: therefore the name of it was called Marah.  
And the people `murmured` against Moses, saying, What shall we drink?  
And he `eried` unto the Lord; and the Lord `shewed` him a tree, `which` when he had cast into the waters, the waters were made sweet: there he `made` for them a statute and an ordinance, and there `he` proved them.  
And said, `If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord` `that` healeth thee.

And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped by the waters.
EXODUS XVI. 1, 2. in the Wilderness.

XVI. "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel

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 judged not God unjustly, but unbelief, disobedience, and rebellion, to wander forty years, i. e. thirty-eight more—ina wilderness (Num. xiii. 1—33; xiv. 1—34).

And 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 of Exodus.

The twentieth chapter of Numbers the Israelites reappear, 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 died, in the beginning of the year (Num. xx. 1); and in the fiftieth month of that year Aaron dies (Num. xxxii. 38); and in the end of that fortieth year Moses dies (Deut. i. 3; xxxv. 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’ wandering, under the Law, Israel, rejoin at Kadesh-barnea. They are 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 enigmatical); 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 fountain of Marhah, through which is now called the valley of Makkoth, or Inscriptions (from the inscriptions on the rocks there; Labonde, Runes, or through the broader valley to the southeast, Wady Feiran (Robinson), and sometimes at Wadi-esk-Sheikh (J. Stanley, p. 39, who supposes them to have gone by Wady Sheltal, Wady Makkoth, to Wady Feiran, and its great mountain, Sobkel).

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. xxi. 4, 20), perhaps at the site of Wady Tophel, a beautiful valley, overgrown with tamarisks, and which opens on the Red Sea, by Ras Zellineh. Probably no remarkable event took place there.

The narrative, as compared, 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 reliable account of the paths

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 Howgan’s articles, in Dr. Smith’s Bibl. Dict., “Marah,” “Massah,” “Meribah,” “Red海,” “Sin, Wilderness of” “Sina” “Wilderness of the Wanderings,” et, p. 1755.
Israel murmured against Moses and Aaron in the wilderness: 4 And the children of Israel said unto them, 5 Would to God we had died by the hand of the Lord in the land of Egypt; 6 when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather & a certain rate every day, that I may prove them, whether they will walk in my law, or no. 5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, 7 At even, then ye shall know that the Lord hath brought you out from the land of Egypt: 8 And in the morning, then ye shall see the glory of the Lord: for he shall hear your murmurings against the Lord: and 9 what are we? your murmurings are not against us, but against the Lord.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Thus shall ye say unto them, I am the Lord: 10 If only ye will hear the voice of the Lord your God, and do that which is right in his sight, and give ear unto his commandments, and keep all his statutes, I will put none of these diseases upon you; but I will prove them by their calamities, to make myself renowned in their sight, and in the sight of all nations, which shall hear the things that thou shalt tell them.

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 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 ; cop. Origens, Hom. 7, who adds, "Hence let the Jews understand, and 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 see whether they will walk in my law, or no." These things 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 eat by the flesh pots— See Num. xi. 6. "We remember the fish which we did eat in Egypt, the cucumbers, the melons, and the leeks, and the onions, and the garlic.

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, θύετε δι', Μωυσῆ, I am raining, which is a better rendering of the original than the future: and describes not a single act, but a continual supply.
—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.
— that I may prove these] 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. (Theodoret, b. 11, c. 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 v. 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.

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of Israel, "Come near before the Lord: for he hath heard your murmurings.

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 appeared in the cloud. And the Lord spake unto Moses, saying, 12 I have heard the murmurings of the children of Israel: speak unto them, saying, 9 At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. 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. And when the children of Israel saw it, they said one to another, 1 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

EXODUS XVI. 10—16. Manna described.

12. At even] Literally, Between the two evenings. 13. at even the quails came up] Literally, the quail, called by Josephus, ἀγριόπλατα, by Sept., the "King quail" (ח"צחיק, Deut. 11. 31). In which is used the singular noun a collective sense (Gesen., § 100). This bird abounds, says Josephus, in those regions.

God brought the quails to feed His People in the wilderness. He afterwards sent the ravens to feed Elijah. "I have commanded the ravens to feed thee," I Kings xviii. 4. 6. The miraculous feeding with the quails was repeated about a year after this: see Num. xi. 31. Ps. cxv. 40.

14. round] Or, "distributed of its covering," peeled off, scaled: the original word, which is only found here, is from the root chatsap, to strip off; see Gesen., p. 295; and so Oeulces; 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, Oeulces, and Josephus, i. 6. Some (as Gesen. 481) think it means gift. Canon Cook supposes it to be Egyptian for "white manna." But the old rendering seems best: see Pfeiffer, Kutschi, 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, Eberhard, Shaw, Breithaupt, and others in Gesenius, loc. cit.), 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. cxlviii. 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 wilderness, which is not the twentieth 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 (1 S. lxviii. 25), bread from heaven (v. 4, and Ps. lxxvi. 23, 24), something already existing in a mysterious condition, and for mysterious purposes, but not wholly new.

This verse is further illustrated by 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 pilgrimages.

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 and life 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 everywhere 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 of the divine participations 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 and who is he that hath done this thing?" We do not hear it called a food which "the fathers of the Israelites had not

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commanded, Gather of it every man according to his eating, 7 an omer \(\text{a} \) for every man, according to the number of your \(\text{p} \) 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, \(\text{b} \) he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 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 *the rest of the holy sabbath unto the Lord*: bake that a Gen. 2. 3. ch. 20 v. 5, 6. 31. 15. & 35. 3. Lev. 23. 3.

knows (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, none of the Israelites are ever likely to 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 specified more than once in the Old Testament: it is to be found in Christ. He was the New Hau; 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 viii. 58—51), and see what is said by St. Paul (1 Cor. x. 1, 2). The Manna came down from heaven. So Christ.

(1) When it came down, it was covered with dew (ex. 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 fasting 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 used here 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. 5) where Jesus, the true Manna, feeds His disciples, and says 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?

(2) 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 cp. S. Ambrose, Epist. Class. ii. Ep. 65; S. Basil de Spir. Sanct. c. 14; Prosper Aquitan. de Pron. l. 59.

The People must go out to gather it; so all must go forth to gather the food which Christ gives. Heb. xiii. 13. 259

(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 (ex. 18, 22); there is no respect of persons with Christ: see Col. iii. 11; cp. Gal. iii. 28, 29. Pet. i. 19.

(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 live in all the fulness of the grace of God, of the extraordinary mercies vouchsafed to them on earth.

(10) The worldly-minded disparaged it, and called it "light bread," but devout to the faithful, who partook of the Manna in the wilderness, some glimpses 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 vouchsafed to the world; but to the faithful Israelite He is Angels' Food; the Living Bread; the Bread of Immortality (Num. xii. 6; xvi. 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 Gen. 601; W. and R. II. p. 40; Benson, in Smith's B. D. ii. 1711. This measure is not to be confounded with the chommer, rendered corner in our Version, which contained ten ephahs.

17. 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 house, of whatever kind it was. Cp. Dr. Bright on Colose. p. 18.

18. he that gathered much had nothing over That is (according to the ancient Hebrew exposition; see Baxter; Exerc. De Hist. Manna, p. 302), 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. vii. 16), 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. vii. 13, 4.

20. If bred worms, and stink 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—18; 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 (Exv. xiv. 11; cp. rev. xxi. 3, 5), when 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 for you to be kept until the morning. 24 And they laid it up till the morning, as Moses bade: and it did not b stink, neither was there any worm therein. 25 And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. 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 *it 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 *before the Testimony, to be kept. 35 And the children of Israel did eat manna forty years, 'until 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.

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. 19—21. John xii. 2. cp. Hengstenberg, Auth. ii. pp. 207, 210. — lay it up before the Lord] In a vase in the Holy of Holies; see Heb. i. 4. — 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 bushes of a half acre are set aside as forming one work: see above, Introduction to this Volume, p. xxix.; and Exod. i. 1. cp. Hengstenberg, Auth. ii. 200—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 Jesus 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. xxxv. 19) 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. 16, an homer shall yield an ephah) — cp. Ezek. xxv. 11, 12, 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. 30; Beers, in Smith's B. D. iii. 1712. 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.
The rock smitten with the rod.  
**EXODUS XVII. 1—6.**  
_Water comes from it._

And 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.  

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 tempt the Lord?  

And the people thirsted there for water; and the people 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?  

And Moses cried unto the Lord, saying, What shall I do unto this people? they are ready to stone me.  

And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smitest the rock, and there shall come water out of it, that the people may drink.  

Boheck and Bertheau have adopted the former, Theunus the latter reckoning: see Keil, Arch. iii. 141, 142.  

**CH. XVII. I. Rephidim?** Perhaps in the Wady Feiran, which opens out from Wady Makkotah (Stanley, p. 40).  

Others suppose Rephidim to be in Wady-es-Sheikh, which is to the south of Wady Feiran. So Robinson, i. 179, and Keil, p. 428, is of opinion that the route of the Israelites to Mount Sinai lay on the high and wide sandy plain, Debet-es-Rame, and so through Wady-es-Sheikh, and that Rephidim was at the entrance of this Wady, in the plain of Er-Rubes: cp. on xvi. 1.  

Two stations are entered here, Doplikah (perhaps El Tab-bachah) and Alush: see Num. xxxiii. 12: cp. on xvi. 1.  

In the plain of El Tab-bachah is a place called Rephidim, which is another name in the progress of discredit. Before this they had murmured (see xvi. 2); now they not only murmured, but strove: from root rib, to strive vehemently, literally, to seize (cp. rapio), especially by the hair (Gen. p. 757), whence the name Meribah, the place of stricking; see xv. 7. The Sept. uses the word ναόθριπτον here, to recite (cp. 1 Pet. ii. 23, where it is applied to Christ), a strong expression, implying insult: see v. 4.  

—if _wherefore do ye tempt the Lord?_ See v. 7. The word used here for to tempt is ναόθριπτον, whence the name of Moses, the place of temptation (Deut. vi. 16; ix. 22; xxxiiii. 8. Ps. xcv. 8).  

_3. Wherefore is this_ that thou hast brought us? Another observation. Why hast thou made us come up out of Egypt to kill us and our children and one cattle with thirst? and one cattle?_ The sacred writer calls attention therefore to the fact that they had cattle, and suggests to the reader that the rock which they are told there is a type for forty years in the wilderness? See above, note on xii. 38.  

_4. they are almost ready to stone me._ Lit., get a little, and they will stone me—as the Jews would have stoned Jesus (John xii. 39, &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 irreconcilable things as these in this chapter concerning themselves, unless they had had undeniable evidence, true, noble, and illustrious, concerning the 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.  

Then shall suite 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. 35—39) in their pilgrimage to their heavenly Canaan. Being smitten the rock therefore the rock is in trespasses: 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 Origins, in Exod. Hom. xi. The rock gave no water before it was smitten. (Heb. xii. 20, 21. Deut. 32, 42). The Rock was to be smitten, not 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. 26, 28). 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 Sibyl testify, the Israelites had water flowing from the rocks in the wilderness as an _habitual consequence_ of the one smiting of the Rock at Horeb (see Ps. lxxxviii. 15. 20; cv ii. 15. Isa. lxix. 13. xlvi. 1).  

It must preserve the accuracy of St. Paul's language. He says that they were all baptized (βαπτισθήσαντες, aorist middle voice, marking their own occurrence 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), that they all _were_ smitten, and then he says, that they all _should_ be smitten, and correctly (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 Power of himself—the _Pneuma_ of himself—the power and the _himation_ of 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 uncleanliness (Exod. xiii. 5), 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 Sin, and the healing of the 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-harmon, 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 A 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 commanded the people to bring water out of the Rock. "_Must we fetch you water out of the Rock, ye rebels?_"
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 j Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with 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 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

a stone, and put it under him, and he sat thereon; and Aaron and Hur stood 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. And Joshua discomfited Amalek and his people with the edge of the sword.

And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi.

Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.


13. 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 Crucifcii pedem, quas quosque quorundam de potestate teuchrumm (Prosper Aquitania, l. 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. xxxiv. 19.; xxv. 19.; Exx. 25.); and to this end he has been dispossessed of his name, and is known to posterity, as we see in the description of the standard with the name of Jehovah (Num. xxvii. 15.; xxxi. 17.; I. Sam. xvi. 19.; xxvii. 2.; xix. 2.; i. Sam. 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 his 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 “Word of God” 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.

But we 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 manifestations and deliverance proceeding from on high for this sin, Num. xxxiv. 20; and I. Sam. xxv. 2; and see Hengstenberg, Auth. ii. pp. 300-313.

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 nissos, to lift up (Gesen., p. 553; see Isa. v. 25; xi. 12; Isa. xli. 9; Jer. i. 11; Ps. c. 6.; Jer. xii. 3.; Isa. x. 17; xiv. 12). The word has the significance of 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 name was truly affixed 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 everlastings 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. 31). Christ is the Jehovah Tidtven, the Lord our Righteousness (Jer. xxvii. 7); 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. Js. vi. 19; Acts xiv. 16. 10. 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 mystery is unfolding before our eyes. Jehovah-nissi is a war against the Amalekites, a war of spiritual 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 of the Law. 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 especially 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 Messiah (R. L. Munc.).

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 possess them of their supply of water, and that thus perhaps they would have been deprived of the privilege of being God’s people who would deprive them of spiritual privileges.

What seems to have been in the mind of Moses (with reverence he spoke it) was this,—He had said that He would go up to the mountain with the rod of God in His hand (v. 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 of the 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 this was the work of 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 comment, “But a hand was lifted up on the throne of the Lord, therefore the battle was won. 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 Hand of the Lord, and because the rod was the hand of the Lord, therefore the victory was won.”

The lifting up the hand to the throne has been said by some to imply an oath. So Osborn, and Terpstra of Jerusalem; and our Version; and see Js. iii. 15. But when Pfeiffer, of Dublin, 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,

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1 When Jethro, the priest of Midian, Moses' father in law, heard of all that 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, 3 after he had sent her back, 4 And her two sons; of which the 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 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 went out to meet his father in law, and did obeisance, and 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 delivered them. 9 And Jethro rejoiced for all the goodness which the Lord had done unto Israel, and with him delivered out of the hand of the Egyptians. 10 And Jethro said, 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.
11. in the thing wherein they dealt proudly he was above them] He made their sin 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 ex. 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 the ancient Dispensations of some 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 e. 10), and he rejoiced when he heard what God had done with Israel. He stands here in contrast with the Amalekites, descended from Esaun, who did not fear God (see on xviii. 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; xxvi. 16).

Jethro opens a place by the side of Job and Melchizedek (cp. & Asaph, Js. 25; & Augustin, Quo. 30) ; 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 barat offering] Olah, from olah, 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 up to the Lord,—/Iolostes—/Iolostes (Syr.); Cp. the word δόχησις in the New Test. (Heb. vii. 27; xiii. 15. James ii. 2; I Pet. ii. 5. 21), and see Geissman, 531.

13. a sacrifice, is properly what is slain (cp. Gen. xxxi. 51), from zebach, connected with Gr. σαβάν, to slay, and σάβαν, a sacrifice; and it signifies what was slain as a victim, but not barat (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 zebach comprises, therefore, the peace-offering, but not the mishchah (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; xvii. 7. 1 Sam. ix. 21; xv. 2. 5. God's offering to Aaron, p. 239; Keil, p. 501; and Beth. Deut. Barcar, in Smith's B. D. i. 358. — Barat 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. ii. 11; xxi. 6. Num. xviii. 2. It seems that in the present instance the sacrificial feast took place in the tent of Moses (c. 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 (c. 11; cp. Num. xxv. 33—35; xxviii. 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. vii. 1—7.

16. the statutes of God, and his laws] There were, therefore, certain statutes and laws of God before the Deucalogen. Such, especially, were the precepts of Noah (see above, on Gen. i. 1). 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. 1:9—17 this advice is inserted in the record of what happened immediately before the departure from Horeb. But (as Kalisch has observed, p. 326) there is no discrepancy between the two passages. Their design was 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 (Sedee de Syr. 1. 16; Kell, Arch. § 189.)
small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. 23. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24. So Moses hearkened to the voice of his father in law, and did all that he had said. 25. And 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 judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. 27. And Moses let his father in law depart; and 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 Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. 3. And a Moses went up unto God, and the Lord called 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 I bare you on eagles' wings, and brought you unto myself. 5. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: encaesp'd in Holy Scripture, on the south-east of Jebel Musa:—see Labourde, Strauss, Bilter, Kurtz; see Keil, pp. 440, 441.

There is something providential and instructive even in the uncertainty which envelops 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 abundantly wooded in pastures, and was best adapted for a long sojourn for their cattle: see on iii. 1; xii. 38.

[On eagle's wings] See Deut. xxix. 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 our eye in the experience of His 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. 348, 119.

5. ye shall be a peculiar treasure unto me] In Hebrew, segullah, from segal, to acquire,—a precious treasure acquired with labour, and which is carefully laid up; e.g. 1 Chron. xxix. 3. Eccles. ii. 8. The phrase in the text is rendered by Sept. λαός περισσός, and in Mal. iii. 17, εἰς περισσότατον, whence St. Peter has λαὸς εἰς περισσότατον, or, περισσότατον (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. 10). Thus the Apostle teaches us to apply this Scripture to ourselves, and to regard the members of the Church 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 Mo from all nations, and carefully kept by Mo,—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 Therefore here). Their rejection for disobedience is our warning also.

— all the earth is mine] I am not a mere local and national

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6. And ye shall be unto me a kingdom of priests, and an 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 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 in a thick cloud, that the people may hear when I speak with thee, and 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 sanctify them today and to-morrow, and let them wash their clothes, 

11. And be ready against the third day: for the third day the Lord will come down in the sight of all the people, 

12. and a rehearsal of the future judgment, when all will be judged according to the Law given them by God. 

13. Let them make their clothes: An accidental 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 by the water of 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 z. 1). Accordingly, the Feast of Pentecost, a portion of Sacrifice is read by the Jews which relates the delivering of the Decalogue. 

S. Jerome (Mansio xiii) says, that "the Law was given on Mount Sinai on the fifth 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 fishes 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 fulfill it. cp. S. Leo, Serm. Lxxiii., and S. Augustine, Qu. 70, who thus speaks: "On this day (the day here specified by Moses), the fifth after the Passover, the Law was given, this was written in stones by God. Here was a shadow of the future. For on this day also, the fifth 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 fulfillment." 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 Commandments written by the Spirit on Mount Sinai, which are written, and are written, in all among His people (v. 18). These words of the Psalm do not appear to be spoken by the Church, teaching us to connect the Giving of the Decalogue on Mount Sinai with the Descent of the Holy Spirit at the Christian Pentecost. 

The Feast of the Christian Pentecost is always on the day of the week, the day of the Resurrection of Christ, Who rose from the dead on the third day.
upon Mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up unto the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 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 sound of the trumpet soundeth long, they shall come up to the mount.

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And Mount Sinai was altogether upon a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

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.

And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

And let the priests also, which come near to the Lord, sanctify themselves,

The awful circumstances EXODUS XIX. 12—22. of the delivery of the Law.

13. There shall not an hand touch it. Rather, there shall not a foot touch him. The man or the beast was not to be killed connivant, or cunning, with stones or with a dart. So the ancient Versions (Ketilach 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 officer, 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—24. 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 be delivered from them. See Gal. iii. 19. Rom. iii. 20; iv. 15; v. 20; viii. 7; 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. iv. 20), without which the Law only taught the truth, and leaves us under a curse (Gal. iii. 10, 13. 1 Cor. xv. 56), and is called a ministerial power 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, the lightning, 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 forefathers 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 Mediator and Saviour of the world. Let them contrast the terrors of Mount Sinai with the loveliness 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, wherein they are made citizens in Christ; and of the immortal company of Angels, with whom they are assembled as fellow-worshippers; and of the Church of the first-born, 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 all 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.

Paul authenticates the truth of the history of Mount Sinai by quoting the very words of the narrative as they stand in the Septuagint. See especially Heb. xii. 18—20.

— trumpet Yabel, a joyful sound, jubilium; whence the sound of the trumpet, which was used to announce the jubiles solemnities, etc. (Isa. ii. 5), and c. vii. 14, with the same root as Jolul, Gen. iv. 21. The word here used is different from that in c. 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 c. 17.

15. come not at your wives See 1 Cor. vii. 5. 1 Pet. iii. 7. The command is general, “no tangatis muliereum,” Tuly, and so Sept., Syr., Arabic.

16. trumpet Shophar, from shaphar, to be bright: so called from its clear sound (Gesen. pp. 811, 840). 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. Hom. 32.
God speaking from Sinai

EXODUS XIX. 23—25. XX. 1. the Ten Commandments.

lest the Lord break forth upon them.

And Moses said unto the Lord, g 7 Sam. 6. 7. 8.
The people cannot come up to mount Sinai: for thou chargest us, saying, 'Set bounds about the mount, and sanctify it.' And the Lord said unto him, Away, get thee down, and thou shalt shalt break through to come up unto the Lord, lest he break forth upon the people, and slate upon thee.

XX. 1.

And God spake all these words, saying,

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 the Lord, brought in by the Law of Nature, and God, 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 (Matt. v. 17), "If thou wilt break the sum total of the Law, which we, by Whom all things were made, wrote originally on the heart of man, and afterwards wrote spake from Mount Sinai, and wrote on the Two Tables of stone: cp. Tertullian, c. Juxta, 61."

But the Ten Commandments, as the Ten Commandments, are the Book of Liberty, the Book of Life, the Book of the loving-kindness and mercy of God, in 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. Juxta, 61."

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, and promulga-

the Ten Commandments. 24. let not the priests and the people break through; let not the priests and the people break through to come up unto the Lord, lest he break forth upon them, and slate upon thee.

And the Lord said unto him, Away, get thee down, and thou shalt shalt break through to come up unto the Lord, lest he break forth upon the people, and slate upon thee.

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the Ten Commandments. 24. let not the priests and the people break through; let not the priests and the people break through to come up unto the Lord, lest he break forth upon the people, and slate upon thee.
I am the Lord thy God, which have brought thee out of the land of Egypt.

2 I am the Lord thy God, which have brought thee out of the land of Egypt:

5 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. Jos. viii. 32. In the Samaritan Pentateuch (Wilton, Polygnot, i. p. 313), after the ninth commandment, BOOK OF EXODUS (v. 17), there is inserted a precept, "to set up two large stones, upon the Hebraic, and I the Largeroxer,—not the Church of Rome and Lutherans. The Roman Church (following Augustine, who distributes the commandments concerning God into three, and the other, concerning man, into seven) considers v. 2—6 as constituting the first commandment, and v. 7 as containing the second commandment. See Pfeiffer, Dublin, p. 128; Socon, Thesaur., i. 580. 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 Masonic division; but it does not seem a natural one.

On this question, see Augustine, Qu. 71; and cp. Kell, p. 539, and Pfeiffer, Tyndale, ii. 103—106, who claim a preference for the division into two fives. The Augustinian division has been defended by Sommer, Kurtz, Otto: the other division, by Zellli, Geffken, Kell, and others.

We should doubt as to the arrangement of the commandments in 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 therefore the second table began with ver. 12, "Honour thy father and thy mother;" so Origem, e. L. 1: 10, 5.

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 v. 27).

Josephus (Ant. iii. 5. 2) and Philo (de Decal. § 12) place five commandments on either table, so that the second begins with ver. 13 (cp. Professor Plumptre, in Smith, B. D. B. 1635); and as the commandments were written on both sides of the tables, we must suppose that the five commandments were written on each side of the table, beginning at the lower end, and ending at the upper end, of each side. Cp. Kalisch, p. 312; Kell, p. 353. These speculations are rendered more uncertain by the fact that the original tables were broken (xxxi. 19); and we do not know whether the repairs were made according to the original order, or according to the second, which were not known 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 His higher Messenger, and angels, by whom 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 article 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. Mal. iii. 16; Ezek. xxxv. 4, &c.; Deo. Indeed, the fifth commandment, "Honour thy father and mother," is, as we here, joining link, or bridge, 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 Matt. x. 1—5. In the Book of Deuteronomy (v. 18—21), the connexion of the commandments concerning man is marked by the conjunction ean, prefixed to each of them after v. 17.

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 xi. 9). They were placed under the wings of the Cherubim, and were overshadowed by the Divine Presence, and thus the sanctity was avowed by God Himself, and they were guarded by His angels. These Tables of the Ten Commandments are represented in the two stone tables, and have been translated into the language of the Jew by the Hebrew writer, Philo; and into the language of the Greek writer, Josephus; who, like the Hebrew writer, Philo, has translated the Ten Commandments into the language of his own country, and added some words of his own to them, which are not found in the Hebrew Scripture.
Egypt; of the house of bondage. 3 Thou shalt have no gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me; 6 And showing mercy unto thousands of them that love me, and keep my commandments.

Exodus XX. 3—6.

sins of fathers.
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.

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work;

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 man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any thy beasts, nor any stranger that is within thy gates.

For 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 sanctified it.

Six days may work be done; but in 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, nor thy manservant, nor thy maidservant, nor thy ox, nor thy ass, nor any thy cattle, nor thy stranger that is within thy gates: for 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.

And the sabbath resteth unto the Lord: wherefore the Lord blessed the sabbath day and hallowed it.

Remember the sabbath day, to keep it holy. Six days thou shalt labour, and do all thy work;

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 ox, nor thy ass, nor any thy beast, nor any stranger that is within thy gates: for 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.
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, nor thy stranger that is within thy gates: 11 For in six days the Lord made heaven and earth, and all the things that are therein, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, 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 all the people saw the thunderings, and the lightning, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. 19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Rom. 7. 7, 12, 15. Eph. 5. 5, 5. Heb. 13. 5.

10. thou shalt not do any work] See xvi. 26, as to the gathering of manna; (Num. xviii. 23) as to the gathering of sticks; (Num. xxv. 5) as to preparing food; (Exod. xxix. 21) as to agricultural work; (Neh. iii. 15; xiii. 15. Amos viii. 5) as to buying and selling; (Jer. xxvii. 21) as to carrying of burdens. Corporal labour, especially since the fall, is weariness and vexation of spirit (see Gen. iii. 19); and as shadow and is requisite for the fertilizing 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 is 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 to serve God.

11. the sabbath 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; John, Archeol. § 345. 348; and the Treatise entitled "Sabbath" in the Mischna; Keel, Arch. § 77; Dr. Hessey, Hampton Lecture, 1859; and Art. in Smith's Bibl. Dict. ii. 134; and Rev. F. Vol. I. Part L—273

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. xxv. 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 ascribè 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 partsakes 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—10.

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 by Andrews 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 comitts 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. 27; and xix. 9, for our Lord's explanation of this commandment.


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 would 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 ass into ἄγρυς and πῶς κτρόπος.

18. And all the people saw the thunderings] 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 works of God's Law: cp. above, xix. 12; and S. Hilier, in Psalm 68.

19. Speak thou with us] The reverent awe and humility of T
20 And Moses said unto the people, 'Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 And the Lord said unto Moses, Thus shalt thou say unto the children of Israel, Ye have seen that I have talked with you i from heaven.

23 Ye shall not make b 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, 1 thy sheep, and thine oxen: in all their places where I record my name I will come unto thee, and I will bless thee.

25 And 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 set before them.

In all places where I shall make 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. xvii. 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 hence 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. 21 (as Allen 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. 4).

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 self-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 adornation 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 hand of His kindness to men, which has imparted to us the fulness of the First Adam: see Gen. iii. 7, 10, 11; and Christ’s own words, Rev. iii. 18.

XXI. 1—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 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
If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out 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 borne him sons or daughters, the servitude of the servant shall be prolonged four years. 5 But if it be altogether heathen, then he shall go out for nothing. 6 If thy servant was bought for a price, in the sixth year he shall go out free for nothing. 7 And if he came by inheritance with his master, it shall not be so: but he shall serve his master six years: and in the seventh he shall go out free for nothing. 8 If a servant be found stealing, he shall be put to death.

Religion, general.

1. Laws concerning civil and social matters stand on a different footing from those concerning religious duties, which were to be observed in all households of Israel. (Ex. 20: 2-17.)

2. The laws concerning slavery are curious and suggestive. They are not, however, as might be expected, a codification of the usages of the people. No such law appears to be found in the Biblical records of the Canaanites, although there are some references in the Pentateuch, as in the case of Euimemos (Deut. xiv. 29) and Euimos (Lev. xxv. 46), who were regarded as the servants of their masters. It is probable that the Hebrews were influenced by their own ideas of justice and mercy, and by the influence of the Egyptian laws, which were more humane than those of the Canaanites. The laws concerning slavery were intended to prevent the degradation of the people, and to promote the welfare of the community.

3. The laws concerning marriage and family relations are also of special interest. They are not to be interpreted in a literal sense, but as expressing the principles of justice and humanity. The provisions for the support of widows and orphans, the prohibition of usury, and the establishment of a system of social security, are all designed to promote the welfare of the community.

4. The laws concerning the right of property are also of special interest. They are not to be interpreted in a literal sense, but as expressing the principles of justice and humanity. The provisions for the protection of the innocent, the prohibition of usury, and the establishment of a system of social security, are all designed to promote the welfare of the community.

5. The laws concerning the protection of the poor are also of special interest. They are not to be interpreted in a literal sense, but as expressing the principles of justice and humanity. The provisions for the protection of the innocent, the prohibition of usury, and the establishment of a system of social security, are all designed to promote the welfare of the community.

6. The laws concerning the protection of the public welfare are also of special interest. They are not to be interpreted in a literal sense, but as expressing the principles of justice and humanity. The provisions for the protection of the innocent, the prohibition of usury, and the establishment of a system of social security, are all designed to promote the welfare of the community.
daughters; the wife and her children shall be her master's, and he shall go out by himself. 5 And if the servant t 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 judges; he shall also bring him to the door, or unto the door post; and his master shall b bore his ear through with an aul; and he shall serve him for ever.

7 And if a man t sell his daughter to be a maidservant, she shall not go out as the menservants do. 8 If she t 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 wifet; her food, her raiment, 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.

12 He that smiteth a man, so that he die, shall be surely put to death. 13 And if he smiteth a man, and he die not, but remaineth a month, 14 Then he shall surely put to death: according to his judgment, according to his hand he shall smite him; the same shall be done unto him.

15 When a man knoweth that his son doeth wrong, and he doeth not bring him in to the witness, and setteth it at nought, that son shall be put to death, because his father knew it, and brought him not in; therefore shall he be put to death for his father's sake.

16 And if the father know not, and setteth it at nought, and the son is put to death, then shall the blood of the son be visited upon the father; but the blood of the father shall not be visited upon the son.

17 And if the same man had known, and had set it at nought, then they shall enquire for the slain man, saying, So and so was seen with him; and they shall take him whithersoever he be found, and shall bring him to his father's house.

18 Then shall his father judge him, according to this judgment; and they shall put the murderer to death in his presence, when he be found, or whithersoever he be found.

19 And if the slain man had no近t of blood, and the murder was committed far off, where he was not known; 20 Then shall the congregation of Israel help him to take him unto his father's house, to the nearest city of refuge, which was appointed; and they shall judge him, 21 And if the man be guilty, then he shall pay for the life of his neighbour; that he put him to death, shall pay unto his neighbour at the judgment for the loss of the man's life, as it was committed; 22 As he put his neighbour to death, so shall his blood be taken. 23 And if the matter be different, and the crime lesser, then he shall give for the life of his neighbour five件; and for the damage of the eye shall give one hundred pieces of silver; 24 And for the breaking of the齿, shall give fifty pieces of silver; 25 And for the breaking of the hand, shall give ten pieces of silver; 26 And for the breaking of the foot, shall give five pieces of silver.

27 Moreover, if a thing be sure, that is, if a man have bought a bondgirl for fifty pieces of silver, and she be not found to be a virgin; 28 Then shall he bring to the gate of his city the eyes of the man, and the hands of the woman; and the civil judge shall deal with them according to their testimony; 29 And he shall put to death the man, and have all the women that were found with him at the gate, and shall stone them with stones; 30 But if the thing be true, that the virgin was not found a virgin; 31 Then shall he bring the mother of the young man, and the mother of the young woman, and the two mothers shall stand before the judges; 32 And the judges shall inquire; and they shall take the one mother, and the other mother, and inquire, saying, Where is the son of this man? 33 And they shall examine any wise among your brethren, and they shall pronounce the cause.

34 And if it be the daughter of one of the people of the land, that came to the wedlock of a strange man; 35 Then shall all the congregation help to bring up the mother of the young woman, and the mother of the young man; and they shall judge concerning them; 36 And when the woman is brought to the judgment, and is proved to be a virgin, then the father of the young man and the father of the young woman shall come, and they shall judge.

37 And if the matter be true, and the young woman be found to be a virgin, when she is brought to the judgment; 38 Then the men of the city shall cleave the first born of the man, with the muzzle of a ass, and restore unto him the young woman; because he hath done very foolishly in Israel, in going up to his neighbour's wife. And he shall not see again the woman, neither shall he see her any more.

39 And if the thing be true, and the virgin be not found a virgin; 40 Then shall the men of the city say, This was an inveterate woman; for then were they sworn against her; and because they were not diligent to inquire of the virgin, therefore are ye witnesses against your own selves; and her blood be upon you. 41 And they shall give up her to the men of her city, and they shall stone her with stones, that she die; because she hath done exceedingly shamefully in Israel; such a thing had not been done among you.
Injury to a slave: EXODUS XXI. 15–22.

15. how to be punished.

16. he that stealeth a man] Of his brethren (Deut. xxiv. 7). But this has been enlarged by the Gospel, which has taken away the curse of the law and the curse intended (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 Philæmon; and above, v. 4.

17. his father]—shall surely be put to death.

The parents by themselves, but after judicial process (Deut. xxi. 18–21).

18. if he rise again, and walk abroad upon his staff] Without loss of limb. If a limb has been injured, then the judgment takes place (Deut. xiv. 25).

19. and shall cause him to be thoroughly healed] And if he had caused a blemish he was to pay damages for it (Lev. xxiv. 20) and it is inferred by the Hebrew expositors (from Deut. xxii. 24; 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 expression in v. 21, "he is his master's 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.

21. and a rod] Heb. the rod; the instrument permitted for such a purpose; not a murderous instrument, which was forbidden by the law (Beisch). he shall be surely punished] Or, he (the slave) shall be surely avenged, that is, by the civil magistrate, who is termed an avenger by St. Paul, Rom. xiii. 4 (Ainsworth).

The Hebrew expositors affirm that the master was to be punished by death; see Hengstinger, Leg. Heb. p. 60. The verb here used is natsak, the same as is used in Gen. iv. 15, 24, which affords the best illustration of the passage; cp. Num. xxxii. 2. Deut. xxxii. 43. Josh. x. 13 (cp. Genesis, p. 566). It corresponds to the Greek ἀνατάσκεω (see Luke xviii. 3. Rev. vii. 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. 20).

22. If he continue a day or two, he shall not be punished; for he is his master's money] Or rather, if he continue a day or two, and afterwards die, then he (the slave) shall not be avenged (by the master) for inflicting death on his master; for he is the 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 if, 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. Beisch on Colenso, p. 25.

That the master was to be punished by the loss of the value of his bondslave, viz., thirty shekels (v. 22).

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 and absolute, and therefore the imperfections such as the toleration of slavery and polygamy,—served an important purpose, that of warning 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 Code. 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 passage here adduced, which places the Hebrew in a situation so far superior to the most barbarous and despotic, so far comparatively happily situated, than the subject was at Sparta, or Rome, or Greece, be held to be inconsistent with the political state of those Nations, where the Hebrew is described as living more happily, and with a larger degree of freedom, than the subject of any of the ancient Nations? But there is another important point, which is either over looked, or if attended to, is overlooked; and that is, whether the Hebrew was any less in the same condition as the slave in all the other civilized Nations of the world, where the Hebrew was not more protected, or why the Hebrew should be more protected, than the slave in other States? It is not the peculiar privilege of the Hebrew to be protected; and the same arguments may be produced in behalf of all the other Nations, who protected their slaves, or who were partly dependent on the services of slaves, whether in the supporting of the poor, or the performing of the harder tasks of agriculture. To these reasons, in behalf of the Hebrew, it is possible to adduce others, which are not equally strong; for the Hebrew was not less dependent on the use of slaves than other Nations were; and the Hebrew was not less subject to the influence of the foreigner, or of the heathen. But none of these arguments will excuse the neglect of the slave by the Hebrew, or the slave's stream.
Law of retaliation.  
EXODUS XXI. 23—34. Laws on cattle, lands, money.

her, and yet no mischief follow: he shall be surely punished, according as the woman’s husband will lay upon him; and he shall pay 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 they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. 28 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 28 the 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 b thirty shekels of silver, and the c ox shall be stoned.

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 (cp. Gen. xxv. 25); that is, if she prematurely gives birth to a child; see Oekolos, Arabic, Byrnes, 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 Adorations 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 here 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 Manicheans, that this Law is inconsistent with that in the New Testament (Matt. v. 39). “But I say unto you, Resist not evil, but whatsoever shall smite thee on thy right cheek, turn to him the other also.” And could we come from the same Author. See Tertullian c. Marcion. iv. 16; August. c. Faust. xix. 25; de Sermo. Domini in Monte i. 19; Epiphanius, Hares, 33; Prosper Apul. de Prop. ii. 1. Our Lord, in dealing with this matter, does not address Himself to the Magistrate, who administered the Law, but to the partys 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” (Mat. v. 44). And so His Apostles (Rom. xii. 20). “If thine enemy hunger, feed him; if he thirst, give him drink?” and St. Peter, “rather rendering evil for evil, or railing for railing, but contrariwise blessing” (1 Pet. iii. 9). Christ did not enshrine the Law, which was designed as a bridle for cruelty, and was “not made for the righteous, but for the lawless” (cp. 1 Tim. ii. 8—10); but He condemned that state of mind which would resolve the Law for less, instead of judging 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 Aquilan. (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.), Hymenaeus 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 Judgement, 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, “pecati pessum peccatum.” Adam sinned by tasting the fruit of the earth, and was punished by the curse of the earth. Noah and his family were perished by fire, and were punished by fire. The kings of Canaan were mowed up in their coves; their refuge was their prison. David was punished in his wives for his sin in taking the wife of Uriah. The rich glutten 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 beheld by their own sword.

26. if a man smite the eye of his servant] See ev. 20, 21; and Minimonoide de Servis, chap. v., who says, “If a man injure his Canaanitish bond-servant purposely, and deprive him one of his limbs; he has in his family to be punished, and they are rejected by God. But if a man injure his bond-servant accidentally, and in no bad manner; he does not have occasion to be punished. 28. the ox shall be 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. iv. 5), and shows His detestation of murder by denouncing the flesh as unclean (Lev. xix. 26, 27).

31. a son] Of Israel (Oekolos).

33. 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 31. 12a. Qd. (Kotiah, p. 412; Winer, ii. pp. 438—460).

33. if a man shall open a pit] On the equity of this law see J. S. Sanderson, vol. v. p. 62 (case of the Literacy).
good, and give money unto the owner of them; and the dead beast shall be his.

32 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.

33 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 four sheep for a sheep.

2 If a thief be found breaking up, and be smitten that he die, there shall 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 sold for his theft. 4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

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; if the thief be found, let him pay double. 8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

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 cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

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 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 make it good. 12 And 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.

14 And if a man borrow ought of his neighbour, and it be hurt, or die, the

Cf. 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 proportionately 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 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. n. 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 Ps. 50), and Zacheus acted accordingly (Luke xix. 8).

2. *breaking up* As was an easy thing in many Eastern houses, made of clay, with transverse beams (Rosemuller: cp. Job xiv. 19); if he be found breaking in, i.e. by night (see n. 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 (Theodoret), 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 xx. 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 husbandsmen also did: see Virgil, Georg. i. 84; and on the consequences of such fires, see Georg. ii. 303.

8. *the judges* Heb. Elohim; see xxxi. 6.

—*goods* Heb. work; see Gen. xxxvii. 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 "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 dowry of virgins.

18 Thou shalt not suffer a witch to live. 19 Whosoever lieth with a beast shall surely be put to death.

20 He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed.

21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they 'cry at all unto me, I will surely hear their cry; 24 And my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless.

25 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.

16, if a man entice a maid: He is to marry her by his own father's consent (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. 29, 29). "Need we add (says Dr. Kolisch, p. 425) what excellent fruits these wise and most moral enactments have produced in the Israelish Nation?"

Certainly, it must be added, 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 except a grave sin 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 Reformation Legum, "De corruptissimis mulierum," who are required to marry those whom they have humbled and abused, and "De Adulteris," who are to be banished for life, and confined to the public tormentum (see Reform. Legum, pp. 40, 50, ed. Oxon, 1850).

Dean How's view 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, mezaach, the familiar term of the word was in Exod. vii. 11 for magician, from ceshach, to mutter prayers to a false deity: Gesen. p. 419. Compare Lev. xix. 26; 31; xx. 27. Deut. xvii. 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; xii. 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 have a 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 witholding 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. Deli. viii. 19; cp. Plin. xxviii. 2; Source, N. Q. iv. 7; and see the Benedictine note on the passage in S. Augustine.

The Sept. here has a remarkable rendering, φαραώνος αυτοποιότατος, which reflects light on the use of the words φαραώνας and φαραώνας, and of περιποιωμαι and περιποιοῦμαι, as used in the New Testament: see Rev. xxiv. 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.


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 (ev. 21—27; cp. Deut. x. 18. Ps. lviii. 5. Mal. iii. 6. James i. 27; v. 4).

— shall be utterly destroyed: Literally, shall be devoted—(as Jericho was, Josh. vi. 17—19; 20; cp. Lev. xxvi. 29)—under a curse (ככרם, הקבוצה) 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 παράσηκτος here by Sept., proserlete: distinguished from the toshab, which is rendered by Sept. παρασήκτους, or sojourner (see Gesen., p. 860; Kalisch, pp. 131—133). The former word (from ger, to settle) represents a stranger, who converted to the Jewish Law, either entirely as (a proselyte of righteousness, and who was circumcised, Lev. xxiv. 22. Num. xv. 16; 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 more temporary and transitory sojourner, who did not so conform. The word ger is rendered by παράσηκτος, but toshab is not so rendered.

This consideration throws light on the word παρασήκτους, Luke xxiv. 18. as ye were strangers.] Here is one among many of their adversity in Egypt; it was a school of humanity and compassion.

"Non ignora malis miseris succurrere disco" (cp. xxiii. 9, Deut. x. 9).


As to the harshness of usury among Christians, see on Matt,
Precepts of mercy, EXODUS XXII. 27—31. XXIII. 1—5. reverence, and love.

thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: 29 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 crieth unto me, that I will hear; for I am gracious.

30 Thou shalt not revile the  32 firstborn of thy sons shalt thou give unto me. 30 Likewise shalt thou do with thine oxen, and with thy sheep: 32 seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 And ye shall be 1 holy men unto me: 31 neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

XXXIII. 1 Thou shalt not || raise a false report: put not thine hand with the wicked to be an  32 unrighteous witness. 2 Thou shalt not follow a multitude to do evil;  32 neither shall thou  speak in a cause to decline after many to wrest judgment: 3 Neither shall thou countenance a poor man in his cause.

If thou meetest thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.  32 If thou see the ass of him that hateth thee lying under his burden, || and wouldst forbear to help him, thou shalt surely help with him.


xxv. 27. The case is argued by R. Sanderson, 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 this precept of mercy is connected here with a precept of liberal contribution to the service of God (ae. 28, 29).

If a man put out his money to nexus (Ps. ev. 5), that is, as to bile others, it will turn like a serpent in his hand and bite him (1 Tim. vi. 10). 27. whereas shall he sleep?] The long loose raincoat of the Easterners,—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 (Rosenmuller, Kalilsh; cp. above, xii. 34).

28. the gods] Heb. Elohim; the Magistrates (Oakesh, Joueth, Aen Exra, Theodore); see v. 8. Ps. xxvii. 6.

30. the firstborn of thy sons shalt thou give unto me. 30 Likewise shalt thou do with thine oxen, and with thy sheep: 32 seven days it shall be with his dam; on the eighth day thou shalt give it me.

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. Cyprian, c. Julian, v. 210; Philast, Harcs, 147, p. 106; cal. Oehler, whom see the note of Fabricius.

— nor curse the ruler of the 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 (Ecclus. i. 22, 23).

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 fleshiness, and thy bear (lascivam); 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, τοιοὺς τῶν ἑδρῶν (Theophr.;) "arborum lascivam" (Plin., xii. 6).

30. the eighth day] See Lev. xxii. 27.

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: cp. 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 immorality (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 profane 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.)

Ct. 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 R. Sanderson, in his sermon "ad Magistratam" on these three verses, vol. v. pp. 210—220.

2. after many A multitude. The same word (rabbin) is in the foregoing clause, and rendered άξειονων by Sept.

3. Neither shall thou countenance a poor man in his cause] By partial judgment, whereby thou mayest tempt the poor man to an evil. Thou art God's minister, Who has no respect to 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, thine 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. Matt. xix. 8, who say, "Righteousness is a good thing, but not when it thwarts justice," and when it encourages crime by impunity.

4. If thou meetest 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 thee" (Matt. v. 43—45. Rom. xii. 19—21). And wouldest forbear (Heb. shadath, to cease, to
6 Thou shalt not wrest the judgment of thy poor in his cause. 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 And thou shalt take no gift: for the gift blindeth the eyes, and perverteth the words of the righteous.

9 Also 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 six years shalt thou let thy land rest, and shalt gather in the fruits thereof: 11 But the seventh year shalt thou 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.

12 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.
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.""

16And 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.

17Three times in the year all thy males shall appear before the Lord God.

18Thou shalt not offer the blood of my sacrifice with leavened bread; for I the Lord will offer up mine offering, mine sacrifice, in the presence of my people: and they shall see the difference between the offering of mine altar and that of the other men's offerings.

19The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God.

20Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21Beware of him, and obey his commandments, and he will be thy dread and thy fear.

dependence of national peace and happiness on religious faith and worship; cp. Theodoret, 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. Dict. 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).

The word was the "feast of harvest," because then the rye was ripe, and two ears-loaves of the rye 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 Greek word of Pentecost is called Anarthria (or assembly) by Josephus (iii. 10. 6), under which name it is often mentioned in the Tal mud; from azar, to surround; whence azaroth, a court in the Temple (Gena., p. 620).

17. 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. xxix. 12—39. Deut. xv. 13—15); whence it appears that it was also the called the Feast of Tabernacles, to commemorate the dwelling of the Israelites in the wilderness.

On the Christian reference of this festival, especially with regard to the Incarnation of Him Who dwelt in "tabernacles in the midst of us" (Luke xiv. 1; and note at end of John viii.; and on Rev. vii. 13.)—when thou hast gathered in] Rather, when thou gatherest in; see Keil, p. 483.

18. Thou shalt not offer the blood of my sacrifice with leavened bread] Leave 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 xil. 8. 15; and Theodoret 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 (Ex. 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 xil. 10).

19. Thou shalt not seethe a kid in his mother's milk] A precept repeated xxiv. 26. Deut. xiv. 21, and inculcating feelings of humanity for animals; and much more towards men; cp. Deut. xxii. 6: 8, concerning the swelling and throwing of a young child; and xxvii. 28, concerning the mother and her young, not to be killed on the same day; and Deut. xxvii. 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 articles of reproof towards men: compare also our Lord's lesson of trust, derived from God's goodness to birds, and even to flowers (Luke xii. 21. 27).

The practice of seething a kid in its mother's milk was also reprehended, it is probably, because it was in use among idolaters, and connected with idolatrous worship; see Maimon., Mor. Nov. iii. 48; and Godward 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 lehn imzad (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 the mother's milk, which God blessed 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 dissection of the species, and tending to its extinction (Theodoret). In like manner, they who use the spiritual milk of doctrine, not for the nourishment 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. But such a word as sense, may be said to be guilty of the sin of "seething the kid in his mother's milk"; cp. below, Lev. xxvii. 29—28.

20. Behold, I send an Angel before thee] The Holy Spirit, speaking by the Prophet Malachi, entitled Curmer "the Messenger," or Angel of the Covenant (Mal. iii. 1); and He seems to refer to Christ, when He says, by Isaiah (liii. 9), "The Angel of His Presence saved them;" and He leads us to apply this text to Him, by implying that He was the Angel of God, because 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 he is the Angel, the type of whom he is, and the Angel is the type of Christ (Deut. vi. 2); the Angel provoking the Angel: cp. Heb. xii. 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 cannot be said of any creature Being, on Luke 1:12, the word of Paradiving, 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. 133. 182; Tertullian, c. Jud. c. 9; c. Marcion. iii. 16; Eusebius, D. Ev. iv. 17; S. Cyril, c. Julian. viii. p. 281; S. August. c. Fausti xvi. 19. 29; Iustini. Inst. iv. 17), some passages of St. Paul, that Angel's words in a subordinate sense to Joshua, but only as a type of Jesus (cp. S. Athanas. de Commanit Essentia, ad fin.; and Hengelius, in Lev. xxvi.). See By, Bull, Defence of the Nicene Creed, book ii. chap. vii, who says, it is 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 Prophecy of Habakkuk, by the Christian Fathers, the Angel He Who spake to Moses in the burning bush, and Who manifested Himself to Abraham, was the Son of God; and He it is called Jnepov, i am, the title which is reserved to the true God; and accordingly, it is 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 21), because He is God. Cp. Godward, By, Willow Crant 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. 283

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 My name, whereby He shall be called, the Lord Jehovah of hosts."—Job (xxii. 11. 12).—Exod. (xxiv. 14). 22. his voice, a provoke him not; for he will not pardon your transgressions: for my name is in him. 23. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. 24. Thou shalt not bow down to their gods, nor serve them, "nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. 25. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. 26. There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfill. 27. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. 28. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 29. I will not drive them out from thee 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 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 deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. 32. 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 they serve their gods, "it will surely be a snare unto thee. 34. And he said unto Moses, Come up unto the Lord, thou, and I. Num. 11, 15. 2 Chron. 14. 14. 11. 2 Deut. 7. 22. 7. 37. 19. 8. 8. 1 Josh. 4. 2 Kings 3. 24. 4. 15, 16. 24. 13. Christ the Christian (1 Pet. ii. 21. Tit. ii. 14. Rev. i. 6, 9). 17. Num. 14. 14. 11. 37. 26. Ps. 78. 49. 56. Deut. 30. 19. 20. 7. 7. 19. 25. 12. 2. 8. 18. 15. 38. 21. 12. 2. a Josh. 2. 11, 11. 4. 21. Num. 34. 4. 16. 21. 27. 2. 7. 11. 12. 32. 2. 12. 30. 9. 23. 24. Judg. 2. 3. 1 Sam. 18. 21. 106. 36. b Gen. 15, 16. 24. 16. 17. Gen. 34. 24. 23. 21. 21. 24. 12. 20. a Josh. 14. 4. 1 Kings 4. 21. 24. 7. 8. Matt. 4. 10. a Deut. 7. 13, &c. 20, 5, 9. b ch. 15, 20. c Deut. 7. 11. 34. 11. 2. 4. a Josh. 10. 9. b Mal. 3. 10, 11. c Gen. 25. 5, 8, 5. 39. 29. 7. 23. 1. a John ii. 42. 17. b Ps. 2. 16. a Gen. 35. 5, 5. b Deut. 2. 23, &c. 11. 15. c Josh. 2. a 9. 11. 2. c ch. 34. 12. 7. 10. &c. 12. 30. b Josh. 23. 14. 2. 3. 1 Samuel 18. 21. 106. 36. design, was a very extensive country, reaching from the river of Egypt to the Emphres (Gen. xv. 18); and that the modern notions of the case are wrong. For the present Hellenistic Greeks, &c., unknown to the ancient. 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).—H. 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 Emphres (Gen. xv. 18. Deut. i. 7. Isa. vii. 20), and so Sept. here. These boundaries are also specified (Gen. xv. 18. Deut. xi. 21. Josh. i. 4) and were almost attained in David's and Solomon's reign (2 Sam. viii. 6. 1 Kings iv. 21; v. 1—5; ix. 20. 2 Chron. xii. 17); but as they were conditional on Israel's obedience, and on the part not performed, they were not realized as the Holy Spirit Himself, speaking by David, teaches (Ps. lxxx. 9—17, which is like a divine commentary on this promise) and see Theodoret here Qn. 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 uttermost 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. lxxiii. 8).
Aaron, 2 Nadab, and Abihu, 3 and seventy of the elders of Israel; and worship ye afar off. 4 And Moses 5 alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him.

And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, 6 All the words which the Lord hath said will we do. 4 And Moses 5 wrote all the words of the Lord, and rose up early in the morning, and built an altar under the hill, and twelve 7 pillars, according to the twelve tribes of Israel.

And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. 6 And Moses took half of the blood of them, and put it in basons; and half of the blood he sprinkled on the

Half of the blood EXODUS XXIV. 2—6. sprinkled on the altar.

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 (x. 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 from this time, he had become the Mediator of the Law, while 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. Act, xex and others, quoted by Kitzieh, p. 470.

— Aaron, Nadab, and Abihu] Aaron, and his two eldest sons (Exod. xxviii. 1). Their presence was required at this time, because they were about to be divinely consecrated to 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, he went up with Aaron, and with the people, and had delivered those Judgments, and then proceeded 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.

— 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 (Josh. xii. 7).

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. 20). The words "young men" are often applied to those who ministered. Cp. 3 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. set 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 fel together with God on the sacrifice. See xviii. 12; xx. 21 and below; Lev. 1. 3; and iii. 1.

6. And Moses took half of the blood, and put it in basins] 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. xii. 19).

In the blood is life (Gen. ix. 4); and in sprinkled blood there is confession of sin, and of fornication of life for sin, and presupposal of death. The sprinkling of blood, half on the altar, and half on the people, was a confession of 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 Anther 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 and union with God, and of life to the world. The blood is the sacrificial offering (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? (Heb. vii. 9.) How could it procure forgiveness and access to God? Therefore, there 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 of it also, assures us that this act of Moses presupposed the death of Christ and represented it; and the Apostle rightly argues that this One Blood might therefore properly be called a Testament, because it was grounded on the Death of Christ, 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 he had so made it; they shed 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, shin 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 "broke by Water and Blood" to the Faithful in every age (1 John v. 6). Thus the Levitical Covenant was dependent on, and was supplemental 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 3 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 Deed 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 (Heb. ix. 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 suiting 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 Lamb, or Testator, Who covenanted 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 promised; and all the virtue of the Covenant derived from His infinite and infinite, 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 received and held in His bosom the sacred papers, and gave them to Moses, who was His Mouthpiece. z

It is not, therefore, without reason that the Church of Christ, following the suggestion of the Apostle, calls the Hebrew Scriptures "the Old Testament."
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 full appreciation of what it brings us all 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. Andrews, 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 (chap. 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 furnished us in more abundant things: 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. His Blood and communion with us 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 are purchased to God (See Eph. i. 7. Col. i. 14. 1 Pet. i. 18), and were freed from God's wrath, and received 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 by which we are 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, Godward, and next, Manward.—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 partsake of the character of a sin-offering and 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 excellent 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 by virtue of His Blood, and thereby receive remission of their sins and all the other benefits "which by His precious blood-dodging 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. xxv. xxvi. xxvii. xxix. 1. St. Paul states, that the Book of the Covenant itself was sprinkled with the Blood (Heb. ix. 10). The Decalogue itself must be sprinkled with the Blood of Christ. The Ten Commandments cannot be understood and obeyed, except by faith in the Blood (Heb. x. 19. xxi. 25), and this is not only 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 xxvii., xxviii., xxix., 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, or else they would pass away. 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. xxii., and below, Introduction to Philoemen, 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 not possible, without 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 if 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, 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; and the consecration of the Blood 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 Apology 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 ever-rolling Covenant (Heb. xii. 26). In contradistinction to the Blood of the Old Covenant, which was temporal, 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 14 (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 ὑπὸ αἵματος τοῦ σώματός ὑμῶν, which are the very words of the Septuagint here. The coincidence of a Blood of the Old and New Testaments, by which the Gospels to connect Christ's Death, and the Holy Sacrament of His Own Body and Blood, with this solemn sacrifice here described by Moses: cp. above on v. 6.

—covering all these words] On the condition of your obedience to these words (Kalkuch). 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 fully 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 chapter xxvi.), should be observed 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 went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 10 And they saw the God of Israel: and there was under his feet as it were a paved work of a 'sapphire stone, and as it were the 'body of heaven in his clearness. 11 And upon the nobles of the children of Israel he laid not his hand: also 'they saw God, and did 'eat and drink.

12 And the Lord said unto Moses, 'Come up unto me into the mount, and be there: and I will give thee 'tables of stone, and a law, and commandments, which I have written; that thou mayest teach them. 13 And Moses rose up, and 'his minister Joshua: and Moses '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 'a cloud covered the mount.

16 And 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 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 Moses was in the mount forty days and forty nights.
The Tabernacle.

EXODUS XXV. 1, 2. Frevell offerings from all for it.

1 And the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it.

"And he saith, "The Tabernacle might well be called the "Tabernacle of Witness", for (1) It is called also the kodesh, and mishkan, 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 Shechinah, from shecan, to dwell) was enthroned. There God spake, from above the Mercy Seat, and among the cherubim. It was the Shekinah throne of God. This was the Holiest of all, or, Holy of Holies: cp. Heb. ix. 1–3. Rom. iii. 25. Heb. ix. 5. On the Shechinah, see Schoettgen, Hors Heb. p. 1217.

DIMENSIONS OF THE TABERNACLE.

The Court of the Tabernacle was a double square; so as to be 60 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 30 cubits long by 20 cubits broad (see below, xxvii. 12). The Holy of Holies was a cube of 10 cubits. The cubit equalled about 18 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, i.e., 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 solely set apart for God by His own express command, and framed according to the pattern and direction given to Moses by God Himself. It was 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 sacred Law, it was preparatory to another scheme of Divine Mercy and Love, which would embrace all Nations. It was figurative of, and ministerial and ministerial to, the Gospel of Christ. Its purposes have been fully 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 succeeded by the Temple; and He would not have allowed the 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 saying to the Chosen Nation: "This is what I have ordered; this is what I have caused to be done in the heavenly Jerusalem. I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." (Rev. xiv. 22).

THE NAMES OF THE TABERNACLE.

The Tabernacle is called in Holy Scripture, (1) Beth (house), Ohol (tent), Mishkan (habitation), as being the place where God specially vouchsafed to dwell (xxvii. 8; xxix. 40) among His people, and to manifest His presence.

(2) It is also called ahel mizbar, from ghad, to appoint, to designate, to determine, to erect, to set up an appointment, place, and (in niph). 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 were a mere matter of worship of Israel as assembling within the limits of the Tabernacle; see Benisch on Coloss., pp. 12–14.

(3) It is called also ahel ha-altah, tabernacle of witness, as containing the records of the covenant of God and Israel (see xxvii. 32–34; xxviii. 21. Num. ix. 15). Hence it is called "he sepher " or "ma'oiru" (Acts vii. 44; and cp. Rev. v. 5; and note on 1 Tim. ii. 6; and Kalisch, p. 450). The Tabernacle itself, and all its vessels and furniture, were witnesses of God's presence, and of His service with His People; and therefore, in a large and comprehensive sense, the Tabernacle might well be called the "Tabernacle of Witness.""
Talvahna 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 candlestick, and the Ark of the Covenant, overlaid round about with gold, wherein was the gold mercy-seat above the testimony, which had a glory on the back of it, and the Tables of the Covenant; and over it the Cherubims of glory, shadowing the Mercy Seat, of which we cannot now speak particularly. Nor 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 (μορφή) for the time then present, in which were offered both gifts and sacrifices, that could not make that who offer them 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 type of Christ. For, as Paul says, it is written of Christ, He 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 these things. 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 deigned to take our nature, and who "tabernacled in our flesh" (John i. 14), that it might be "typical" for the dispensation. He is called "our House" (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, He is called "our God, the Church of the Living God" (1 Tim. iii. 15), "a habitation of God by the Spirit." Who dwelleth there (Eph. i. 22); and to receive His faithful people to Himself in Heaven, where the eternal and spiritual tabernacle will be with men; and "He will tabernacle with them," and upon them, for evermore (see Rev. vii. 15; xxx. 3). As God was with His people in the "Tabernacle of meeting," and entered into union with them; so much more God, and His people in the Tabernacle, Who is "Immanuel, God among us." As the Tabernacle and its vessels were Anointed with holy oil, so He is our Messiah, Christ or Anointed One; and we, as members of His body, partake of His union, for "He hath shut up all the Fullness of God in His Body." 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 accustomed 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 journey through the wilderness, who carefully 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, and intimate ordinances, 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 in Psalm xlv. [1 Sam. xvi. 11, "And thou shalt reign over Israel, and thy kingdom shall be one;""] and also shall rest on thy holy hill?" (Ps. xv. 1, 2; cp. Ps. xlii. 4. (Origens, Hom. 9.) David there prophesies of Christ's Ascension.

On the spiritual meaning of the Tabernacle, see also S. Augustine, Qu. 109, and S. Hippolytus, lib. xv. cap. 22 (see 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 secrets of God, and celestial and spiritual images, characters, and prefigurations of future things, as St. Paul declares, 'All these 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 Fabril., Ep. 128, p. 578; Prosper Aquitain., de Prom. lib. 2.; cp. Ep. R. Pearson, Art. vi. p. 269; and Wm. Jones of Noyland, on the Figurative Language of Holy Scripture, Lectures iv. and v. to the Baptist Congregation of the Mopys; I Tim. ii. 6. See also S. Gregory Nyssen de Vit. Myoius, 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 is clearly best described by Peter, who says (1 Pet. ii. 22), 'Whosoever will offer sacrifices, let them offer sacrifices to God, the Church of the Living God.'" As He was "the Lamb slain from the foundation of the World" (Rev. xii. 8), so all atonements which were ever made were only shadows of His Blood, which was never forgotten but by virtue of that satisfaction. God was never reconciled unto any sinner but by virtue of that propitiation. See also Patroclus, Typology, l. 304–335.

In the mean time let us 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 sacrifices had no efficacy in improving the spiritual and moral condition toward God, of those who offered them with repentance, faith, and obedience.


2. an offering] Heb. terumah, literally, what is lifted up to Me, but may be so rendered as to mean what is offered up from earth to heaven, in acknowledgment of the goodness of God, "from Whom cometh every good and perfect gift," and to be held up "like treasure in heaven."
purple, and scarlet, and \( \text{choose} \) fine linen, and goats’ hair. And rams’ skins dyed red, and badgers’ skins, and shittim wood. 4 Oil for the light, 5 spices for anointing oil, and for 6 sweet incense, 7 Onyx stones, and stones to be set in the 8 ephod, and in the breastplate. 9 And let them make me a 10 sanctuary; that 11 I may dwell among them.

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.

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. 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. 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. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

The Ark.

--- purple Hebrew, עַרְצָן, Arzson; Sanscrit, ragavana (whence perhaps Greek, ἀργάνης), also from a shell-fish found in the Mediterranean (Gen., p. 76; Winer, ii. p. 290).

--- scarlet Deep scarlet, or crimson, Heb. תָּדָּל תָּדָל, Tadvah Tadvah, which adheres with its eggs to the leaves of an illex (\( \text{qew} \)), and from which the crimson is obtained, whence the word vermillion (cp. Kalsche, p. 487. Winer, i. p. 213. Keil, Archael. § 17). Some declare that the color is due to red earth (so Sept., and suppose it to mean twice dyed, \( \text{δύο φόροι} \); but this is doubtful.

It is observant, that both these colors are mentioned in the Gospel history of the Crucifixion (Matt. xxvii. 28. John xix. 2): they are royal and military colors (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 Which both the robes of the saints are washed (cp. Rev. v. 7; vii. 11, and Amos 5. 1).--- fine linen Hebrew, טָּנָּס (from ֠hesh, to be white); probably the same as what is also called בָּד (bod) or בַּעֲנָמָן (cp. Exod. xxviii. 42. Ezek. xiv. 17). See Mainaumdes on the Sanctuary, c. 8. Kalsche, pp. 487—489. Keil, Archael. § 17, who asserts here that it was made of cotton, not of flax; and cp. Luke xvi. 19, and Rev. viii. 1. 2. The “fine linen clean and white,” says the Apocalypse (six. 8), “is the righteousness of saints.”

It is observant 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. xiv. 13), and “the saints have washed their robes while in 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 (Heb. 13. 16).--- rams’ skins dyed red So Sept. Τυρας, Τυρας. "Aries ruberius, cui non occurrat Christus passione cruentatum?" (S. Augustine, Qu. 108).

--- badgers’ skins For the fourth or outermost covering of the Tabernacle: What the precise meaning of the Hebrew words is, is quite certain: some suppose it to be a marine animal, a phoca (Knobel), or the Haliotira (Rappelin), or the Iaun or anum, 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; Kalsche, p. 490).

--- shittim wood "Lacca vern," very durable and light. The singular shittah is found only in Is. xii. 19. In the Pentateuch the word shittim is usually preceded by etz, wood, etzey, in the construct plural; for the probable reason, see xxvi. 15. It is rendered ζῦα σήρωμα by Sept. Cp. Gesen., p. 290.

--- a crown ... to bluid; a margin or rim.--- 12 corners bases, or feet.--- that the ark may be borne? Which was to be done now but by Priests or Levites, on their shoulders (Num. viii. 19).--- 2 Chorn. xxx. 3. Cp. 1 Chron. xiii. 7. 10; xv. 12. 15. --- 10 ark] Heb. Aron, probably from arah, to collect, as being a depository of treasures to be stored up in it (see Gen., p. 76, 77. Cp. Winer, R. W. B. i. p. 292). 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. 35.; Num. xx. 9.; 12. 16. Num. xx. 10. Deut. x. 10.), and its side was placed the Book of the Law. See Deut. xxvii. 26. Christ’s Body is the true Ark, in which it pleased 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 Cherubins (Bp. Andrews, 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 Desaglage was in Ps. xi. 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. Beccar, in Smith’s Bibl. Biblic. iii. 1737—1738.

--- 11 a crown ... to bluid] a margin or rim.--- 12 corners] bases, or feet.--- that the ark may be borne? Which was to be done now but by Priests or Levites, on their shoulders (Num. viii. 19).--- 2 Chorn. xxx. 3. Cp. 1 Chron. xiii. 7. 10; xv. 12. 15.

--- 11 a crown ... to bluid] a margin or rim.--- 12 corners] bases, or feet.--- that the ark may be borne? Which was to be done now but by Priests or Levites, on their shoulders (Num. viii. 19).--- 2 Chorn. xxx. 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.

And thou shalt put into the ark the testimony which I shall give thee.

And 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. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. 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 cherubim on the two ends thereof. And the cherubim 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 cherubim be.

And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And 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, of all things which I will give thee in commandment unto the children of Israel.

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 (xxxvi. 15, given to Moses (xxxix. 24). 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 (xxxviii. 22. Dent. ix. 9, 11, 15.) and the Ark is called the "Ark of the Covenant" (Num. x. 23. Hebr. 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 capar, to cover, as covering the Ark. Greek, ιαπορία, propitiatorium (Vulg.); and it is observable that the ictus of the word capar, to cover, signifies to cover in the figurative sense of forgiving, and also to expiate, to atone for, and to propitiate, and appease. See Green, 411, 412; and note above, on Gen. vi. 14; and below, on Hebr. ix. 5: and Rom. iii. 25. How the Most Holy Place is called in 1 Chron. xxviii. 11 betw capporeth: cp. Keil, p. 497.

The use of the remarkable word λαταπήρα (or, propitiatory) seven times by the Septuagint here (in ch. 16—21), and the word of one of the words of the Temple, by St. Paul (Rom. ix. 27), reflects 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, λαταπήρα, 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, λαταπήρα, or Mercy Seat, which covered the Ark, represented the grace of God in Christ, Who covers our sins by the propitiation (λαταπήρα, λαταπήρα, Rom. iii. 23. John ii. 2. 14: to) 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 (cp. Ps. xlii. 1. 2; lxv. 24. 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 the 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. xii. 18).

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 presented, 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. 21); 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 worshiping 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 Rom. iii. 24; and Heb. xi. 8); and thus represented the Church, and the Jews, in the New Testament, by St. Paul (Rom. ix. 27), reflect much light on the spiritual meaning of the Mercy Seat, and of the ritual of the Holy of Holies.
31. 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. 32. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. 33. 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. 34. 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. 35. Over against the border shall the rings be for places of the staves to bear the table.

31. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. 32. And thou shalt make the dishes thereof, and spoons thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. 33. And thou shalt set upon the table *shewbread before me alway.

25. a border] Rather, a framing, from one leg to another.
28. spoons] Rather patens, pans, or bowls: see Gesen., p. 410; for the frankincense which was to be burnt over the bread: see Lev. xxv. 7; and below, ch. 30; and Num. vii. 14.
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 ἀποθήκη τῆς ἀρχής: and ἀποθήκη, as being set before Him, is derived from ἀποθῆκη, to pour out (see xxxvii. 16; and Gen. xxxiv. 14). This is important to be observed; the shewbread, being an oblation, or Meat-offering, was accompanied with a libation or Drink-offering: see p. 59.

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 ἀποθήκη τῆς ἀρχής: and ἀποθήκη, as being set before Him, is derived from ἀποθῆκη, to pour out (see xxxvii. 16; and Gen. xxxiv. 14). This is important to be observed; the shewbread, being an oblation, or Meat-offering, was accompanied with a libation or Drink-offering: see p. 59.

The gold of the candlestick consisted of twelve Loaves, set in two rows on each successive Sabbath (Lev. xxv. 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 breastplate of the High Priest (xxviii. 15-21). Those that were removed, to be eaten only by the Priests, being holy bread (Lev. xxv. 5-8), bread of God (Sept. Cp. Matt. xiii. 34. A barad, 1. the holy bread set before the Tabernacle; and 2. the bread of the priests). 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 (1 S. xii. 16. Jer. xxx. 21). The shewbread was a holy oblation, a meat-offering (Lev. xxvii. 37), 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. 22), the emblem of prayer to God, and with the pouring out of wine (see v. 22; 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.

21-30. a candlestick of pure gold] The golden seven-branched Candlestick or Lamp-stand (ἑλκιωτής, 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. xxv. 22. 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. xii. 1.; and cp. S. Iren., v. 20. who says that the Church is the seven-branched Lampstand, "Christi bujjans humam;" and Prosper Apulian., ii. 3, who says, "Lampstand, the body of the Church, is seven-branched;" and Bp. Andrewes, iii. 372. Cp. below on xxvi. 20, 21. Num. iv. 7; viii. 4; and Hider, R. W. B. ii. 17; and Kalisch. A barad, 1. the holy bread set before the Tabernacle; and 2. the bread of the priests. — its branches] Its shaft and branches, or tubes. The Heb. word kanah signifies literally a reed, καλάνα, κανάν; 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. xii. 15; 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. Their knobs and their branches shall be of the same: all shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. Of a talent of pure gold shall he make it, with all these vessels. And a look that thou make them after their pattern, which was shewed thee in the mount.

XXVI. Moreover 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. 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. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. And


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 is replete, see Heb. vi. 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.

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.

Cn. 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 r. 32; and above, xxv. 10—22), separated from the Holy Place by the Veil (re. 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 with the light of God's Word: see above, xxv. 31—39; and below, xxv. 20, 21.

The only light of the Holiest of all was that of the Divine Shekinah (cp. Rv. Horsey, Biblical Interpretation, 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. xxii. 5).

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 burnt-offering, and the Laver or Sea.

The Tabernacle, properly so called, was thirty cubits long from east to west, and ten cubits broad from south to north. It was approached from the east; as Josephus says (iii. 6, 3), "it stood 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 gilted 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 (exe. 25—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 twelve curtains of goats' hair (7—19), 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 ache (in v. 7), inasmuch as it represents the interior dwelling-place (from shokan, to dwell); and ache is rather the outer covering, perhaps from acheh, to shine, a tent being an object conspicuous from afar: cp. Gesen., p. 17.

2. -ten curtains The number ten denoting perfect 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 (e. 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 choshet, or a weaver. Properly, one who reckons, counts, from chashab (Gesen., p. 311). This work of the weaver is distinguished from the work of an embroiderer (pokhim, from rakhe, to embroider, whence the Spanish and Italian words ricamare and ricovare: Gesen., p. 780). Cp. Sepl. xxvii. 16, with its version here; the latter word is rendered ἐρικαμάω, a worker with the needle; the former by σπαρταῖος, a weaver.

The former kind of work was known to classical writers as Babylonicus; the latter, as Persicus (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 Ἰησοῦς, is that which joins them all. The fifth, which signifies 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 Curtain is elegantly described by the Septuagint: τοί καὶ οὗτοι ἑτερον αὐτόν ἐν τηθέν ἤτοι, ξινηθέντας τοιαύτα παρακαθηρησάτωσαν τείνοντος ἐν τῆς γαθής τῷ ιερῷ καὶ πίνων ἀποφθεγματίζειν ἡμῖν ἡμᾶς τῆς γαθής τῇ γαθής. 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 of 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 i. 10.

—on 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; 1 Sam. xii. 17; xxvii. 22. Is. iii. 5; xix. 2. Ezek. i. 9; iii. 13; xvi. 45. 48. 39. 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 selvage in the coupling; and likewise thou shalt 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 loops that may take hold of 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.

7 And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. 3 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.

14 And 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.

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 xixi. 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 twisted 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 (obel) over the habitation (mishkan): see v. 1. The tent (obel) was larger than the mishkan, 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 arcos-work for it (Vater; Bähr; Kalsisch, p. 477).

9. shall 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.
And for the second side of the tabernacle on the north side there shall be twenty boards: and their forty sockets of silver; two sockets under one board, and two sockets under another board.

And for the sides of the tabernacle westward thou shalt make six boards.

And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle. 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. And the middle bar in the midst of the boards shall reach from end to end. 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.

And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: 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. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the vail, and 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.

And thou shalt make an hanging for the door of the tent, of blue, and...
purple, and scarlet, and fine twined linen, wrought with needlework. 37 And thou shalt make the hanging "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 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: 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, Qa. 60). - with needlework] Embroidered: see on v. 1.

The Altar of Burnt-offering.

Cp. XXXVII. 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, made of brass, was placed in the court of the Temple in Solomon's Temple, it was in the Court of the Priests (2 Chron. xiii. 12. Cp. Joel ii. 17. See also Bähr, Symbolik, i. 450; Winzer, R. W. i. p. 194; Kalischer, p. 481; Peronne, J. J. S., in Smith's Bib. 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. xlii.).

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. cviii. 27).

- with brass] And its implements (ver. 3, 4) were of the same metal, emblematic of strength and light. See Zech. vi. 1. Rev. i. 15.

3. firepins? See Num. xvi. 6.


5. compass] Careck, a word only found here, and in xxxvii. 4. It is rendered border or margin by Syriac, and circle by Oekolos; from carac, to surround: see Gesen., 411.

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, x. 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. 29); but by the previous 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 splendor 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 laid, were not to be hewn, wrought by hand or toil of man (see xx. 24, 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; awkh (Sept.), atrium (Vulg.): see note before ch. xvi.
The oil for the Candlestick. EXODUS XXVII. 15—21. XXVIII. 1. Aaron his Sons.

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 four. 16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. 17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass. 18 The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine 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 pure oil olive beaten for the light, to cause the lamp to burn always. 21 In the tabernacle of the congregation without the vail, which is before the 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
The robes of the Priests.  

EXODUS XXVIII. 2-15.

The breastplate.

2. for glory and for beauty. For hovow (ebod) and for beauty (from root par, to be adorned); such is the glory of Christ, our Great High Priest (Ps. viii. 5), the King of Glory (Ps. xxiv. 7; cp. John i. 14); full of grace are His lips (Ps. xlv. 3).

3. whom I have filled with the spirit of wisdom. As Bezalel and Aholiah (xxvi. 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—21, where they are described.

The High Priest’s garments were as follows:—

(1) The mitre (witsnepheth), with the golden plate, inscribed “Holiness to the Lord.”

(2) The breastplate (chosheb), with the Urim and Thummim.

(3) The ephod.

(4) The long blue robe (neil).  

(5) The turban.

(6) The girdle.

(7) The drawers.

(8) The coat or tunic ( cohorteth; charv).

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 Fabianum; the treatises of Baruch, Schroder, Bähr, and others enumerated in Burer, R. W. ii. p. 503; and Kästner, pp. 524—548; and Piemonte in Smith’s Bib. Dict. ii. 917.

The number of the High Priest’s garments was eight (see Vainoimedes on the Synagogue, 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 xiv. 1. Rev. i. 8; xvii. 10, 11). Is this a figure of the perfect beauty of the Blessed One — the robe? The Septuagint renders this by ἀνακοίνων, 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 ebod, to put on, to bind on. It is called ewsow by Sept. and Josephus, and “superhuman” by Vulg., as being placed upon the shoulders; the type of government and power (Isa. lx. 6; xlix. 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. curiously girdle of gold. Heb. chosheb (cp. xxix. 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 girdle with a golden girdle (Rev. i. 12, 13).

9. two onyx stones. “Stones of memorial” (cp. 12, having the names of the twelve tribes engraved, six on each onyx stone (see e. 10), which served to clasps 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 (I Pet. ii. 21); 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 people 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.

25. the breastplate. Chosheb (from choshaq, to be adorned). Cp. xxix. 8. Lev. viii. 8. It is called ewsow by Sept., Philo, Josephus, and Epiphanius; cp. Ecclus. xlv. 12, as containing the oracle; and rationem by Vulg., and the Latin fathers: see for example S. Jerome, Epist. 128.
The twelve stones  EXODUS XXVIII. 16—22. in the breastplate.

It is called in the sacred text the **choshen** or ornament of judgment, **anhapat**, 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 it were "the precious stones, which shone on Aaron's breast" *(Milton)*: see r. 17.

16. a **spars** 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 to "bear these stones over his heart when he went in before the Lord" (cp. Ezek. xlv. 10, 11).

The Priest had these 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 engraved also in two onyx stones, and then set upon his very shoulders to show he must bear them in patience too" *(Bp. Andrews, ii. p. 25)*.

So Christ, our great High Priest, bore on his shoulders the sins and sorrows of His People, the Israel of God (see r. 9) and their names are engraven on his Heart (Cant. vii. 6). He gathers His hands with His arm, and carries them in His bosom (Isa. xi. 11). He loves His Church, whom He vouchers for to call His Spouse and Body, and He gave His life for her. She was a progress of slain of His side when He was 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" *(Ezek. xlv. 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.

This was the **purification** 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. xiii. 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. xx. 14—20.

The breastplate of the High Priest, garnished with precious gems, was like a beautiful vestment 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. ad Dorotheam, and the valuable work of **Corsi, Pietro Antice, Rome, 1828.**

— a **sardius** Odem, from adam, to be red; a sardine stone, so called from Sardis, as being found there *(cp. Eptt. xxxviii. 7)*, and like the carnelian, so called from caro, carneus,— flesh-coloured *(cp. Rev. iv. 3; xii. 20)*.

topaz See on Rev. xxi. 20. Its Hebrew name pidat is probably from the root pita (found in Sanscrit), pale-green; see **Corsi, Pietro, Antice, p. 191.**

carneus Rather, smaragd, or emerald. In the Hebrew it is called barekelth, from barak, to send forth lightning *(cp. Ezek. xlv. 13)*; and it is most probably identified by **Sept. and Josephus**; and emargados by Vulg. 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 shine like emeralds in the Church, and John the Baptist, under the Gospel, who was "a burning and shining light" *(Rev. ii. 18)*.

— **emerald** Or rather carneus: Heb. nophr, rendered *amber*, "live coal," by **Joseph. and Sept., and mercaburus by Vulg.: a deep red colour, tinged with scarlet: this is the class of gems belonging the ruby, garnet, &c. (**Corsi, p. 184**). It is probably the same as what is called carnelian in Rev. xxi. 19.

— **sapphire** Heb. sapir. Heavenly blue. See on xxiv. 10, and Rev. xxi. 19. **Corsi, p. 183.**

diamond So Aben Ezra: Pesa, Graeco, Tenet. Heb. yahalom, from halom, to strike. A very hard gem; rendered *jasper*, by **Sept. and Vulg., but that occurs in r. 20. Others suppose it to be the sardonyx or chalcedony; others, the emerald (**Genen., p. 339; Kalisch, p. 536**).

— **lyre** Heb. leshem. The Hebrew expositor say, that on it the name of Dan was written; cp. **Joshua xix. 47**, where Jerusalem is a city ofJudah and Dan. Dan was called by the Egyptians by Sept. and Vulg., from Lignia in Northern Italy, where it is found: probably it is the same colour as *jacinth or hyacinth* (see xxv. 5, and Rev. ix. 17; xxiii. 19; and **Corsi, p. 192**.

— **agate** Heb. shebbo; similar to chrysoprasus, in Rev. xx. 20 (**Disselworth**), which is a species of saphire *(cp. Corsi, pp. 150, 155, 163, as is also the chalcedony and sardonyx.

— **amelath** Heb. achlamah; of a purple violet colour, tending towards red: see **Corsi, p. 194; Geuen. 321.** It is the twelfth of the stones mentioned in the Apocalypse *(xx. 20)*.

— **beryl** Or rather chrysolette *(Sept., Vulg*.). Heb. tarshish, as being found, as is supposed, in Tartessos, between the two mouths of the Baetis or Guadalquivir: of a lustrous golden hue *(cp. Rev. xx. 19; Corsi, p. 189).*

— **onyx** Heb. shakam: by shay: see deuter. ii. 12, from shakam, to pale; Sept. and Vulg., onyx: so called from its likeness to the human anguis, or tail. Gen. ii. 12.

— **jasper** Heb. yashaph, 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:—Benen, Simeon, Levi, Judah, Issachar, Zebulun (sons of Leah), Dan, Naphthali (sons of Bilhah), Gad, Asher (sons of Zilpah), Joseph, Benjamin (sons of Rachel). Joseph and Rashi say that they were arranged according to the ages—Benen, Simeon, Levi, Judah, Dan, Naphthali, 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 *(xx. 20)*. Perhaps this silence is designed to serve a sacred purpose.
of wresten 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 wresten chains of gold in the two rings which are on the ends of the breastplate. 25 And the other two ends of the two wresten chains thou shalt faster 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, 4 for a memorial before the Lord continually. 30 And p thou shalt put in the breastplate of judgment the Uriym and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Moses in the breastplate of the High Priest. If the Uriym and Thummim had been made, there would have been some account when they were made, by whom, and of what they were made, —which they are 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 Uriym before the Lord." Moses says, in the benediction of Levi, "Let thy Thummim and thy Uriym be with thy holy one" (Deut. xxxiii. 8). There seem to be examples of inquiries of the Lord, by means of the Uriym and Thummim, in Judg. i. 1; xx. 28. I Sam. xxviii. 9—12; xxviii. 6.

In 1 Sam. xxviii. 6, it is said, that when Saul inquired of the Lord, "the Lord answered him neither by dreams, nor by Uriym, 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 Uriym and Thummim after the captivity; but God's people hoped that in due time "a Priest would stand up with Uriym and with Thummim."

This is confirmed by the Jewish Doctors. See Tolauid, Babylon, in Yoma, cap. 1; and Rp. Pearson, on the Creed (Art. ii. p. 83). They had the breastplate of the High Priest (as Molinard says); but they were not able to put the Uriym and Thummim into it.

This, then, seems to be clear, that the Uriym 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, or the High Priest himself. (2) Affirmatively, The Uriym 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 thou shalt make the robe of the ephod all of blue.  

32 And there shall be an hole in the top of it, and 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 abergeon, that it be not rent.  

33 And beneath upon the hem of it thou shalt make a fringe of work. 

34 And pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:  

31 A golden bell and a pomegranate shall be between them, and a pomegranate shall be between them, and a pomegranate shall be between them. 

by God to put, or (as the word properly signifies) to give a spiritual gift. 

And we have a remarkable illustration of this infusion of spiritual gifts 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 the Lord Jesus. 

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 Urin and Thummim into it. The Urin and Thummim of Divine grace speak to the faithful recipient therein. But to the impenitent they do not speak, as God speaks to Sin. The Breastplate is visible; but the Divine reply is not audi bene. 

In other respects the Urin and Thummim correspond to the Christian Sacraments. Aquila well translates Urin by φωτισθεὶς, illumination; 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 τρυπάνια, a word which, in a Christian sense, represents the full participation of sacred mysteries: see on 1 Cor. ii. 6. Confirmation is called the consecrating union, χρυσός τρυπάνια on Acts viii. 15–18); and Communicants were called τέκνοι, and the Holy Eucharist is τὸ τέκνον. See Bingham, i. ch. iv. sect. 1–3. 

In another sense, also, the Urin and Thummim are instructive illustrations of the Christian Sacraments. 

Many volumes have been written concerning the manner in which God spoke by the Urin and Thummim; but no one has ever solved the mystery. We know, that God did reveal His Word, His Will, and His Power, by them. 

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 Hearts and Passions. 

The Breastplate was called λαμπρός, rationally. 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 the Thyroid was set upon the Priest with Urin and Thummim" (Ezra ii. 63. Neh. vii. 53). 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 Body and Blood (Matt. xxvii, 20–29. Mark xiv. 22–21. Luke xxi, 19, 20). 

Observe, also, that the original word, which is translated put, is μισθος, to give: and this is very suitable to Divine grace (1 Thess. vi. 6), which is a Thyroid 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 own Breastplate. But the stones in the Breastplate of the high Priest were of different sorts. The twelve stones, as was usual, were of precious stones; the stones in the Breastplate 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 figures of the Christian Church, borne on the bosom of our Great High Priest—Jesus Christ—to make them known to us. 

Those gems were types of God's faithful people. He speaks of the saints as His jewels (Mal. iii. 17. See also Rev. xxi). 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 Urin and Thummim of Divine light and perfection had been put into them by God. In like manner we are more minerals by nature. We are of the earth, earthly. Human skill and labour is necessary; but it is of little avail, unless the Urin and Thummim of God's grace is infused into us, and we are placed upon the breast of Christ. 

But the Urin 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. 20; xv. 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 born 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 Urin 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 Urin 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 Churches, in the Apostle Church, showing forth, by life, holiness, and love, and 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 Shepherd, are made Priests (Heb. x. 19); and the Father" (Rev. i. 6; v. 19; xx. 6), and are made "a holy priesthood, to offer up spiritual sacrifices acceptable to God in Jesus Christ" (1 Pet. ii. 5. 15, the robe of the ephod all of blue) The robe. Heb. אדום, called τόκος 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. 20). It was longer than the ephod, and shorter than the tunic; so that no part of the High Priest's dress (except the drawers, e. 42) was altogether covered. This robe had no sleeves, and was entirely woven, as our Blessed Lord's tunic (John xix. 23). 

pomegranate: 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 as an ornament to Solomon's Temple (2 Kings xxviii. 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. 684. —bells of gold between them] That is, bells and pomegranates alternately, on the hem of the robe. The golden bells (παμμακυρία, from παμμακυρίον, to strike; Gesen., p. 655) indicated by the old Hebrew word were hung by the Court of the Holy Sanctuary. The high Priest went into the Sanctuary to minister there in his name, and reminded them that they should accompany him with their hearts and prayers. See v. 31; and cp. Ecles. xiv. 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 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 forehead of the mitre it shall be. 38 And it shall be upon Aaron’s forehead, that Aaron may 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 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 And for Aaron’s sons thou shalt make coats, and thou shalt make them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put upon Aaron thy brother, and his sons with him; and shalt "anoint them, and ☉ consecrate them, and sanctify them, that they may minister unto me in the priest’s office. 42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the

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 "Sunsirm corda," sound in the ear of faith in the Sacrifice 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 meekly 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 luminis; tins, from tanta, to shine brightly (Gesen., 705. 709; and see note below, Num. xv. 38), called in Greek πυρία, a leaf, fastened on the forehead by a blue braid to the mitre, and inscribed Κολουχ-τευκραα, HOLINESS TO THE LORD (see xxxix. 39),—a declaration of their privileges and duty of the High Priest, set apart to minister before God for the People (Lev. xxi. 7, 8), and fully verity Him "Who is holy, harmless, unfeigned!" (Heb. vii. 29), and "Who is made unto us Wisdom and Righteousness and Sanctification!" (I 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, mitrephoros, from τυπαφ, to wind round (Gesen., 509), or, the forehead, from τυπαφ, to shine; to shine; esp. xxix. 6. Exek. xxi. 26. Zech. iii. 5. Joseph. iii. 7. 7. It was more like a turban or a tiara than a mitre (Winer, li. 54), and is rendered ἑαυτόν by Vg.; ☉ Deut. 31. 12. That Aaron may bear the iniquity of the holy things?] Deut. 31. 12. That Aaron may bear the iniquity of the holy things?] Deut. 31. 12. That Aaron may bear the iniquity of the holy things?] Deut. 31. 12. That Aaron may bear the iniquity of the holy things?] Deut. 31. 12. That Aaron may bear the iniquity of the holy things? (see R. Pearson, Art. ii. 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.

The phrases 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 i. 2), and removes the iniquities, which His People commit even in their most religious actions, and makes them acceptable to God. Eph. 1. 4. 1 Pet. i. 5.

39. thou shalt embroider the coat] Rather, thou shalt weave. The Hebrew word shaphats, hose, used, does not signify to embroider with a needle, but to weave together so as to make cheaper or diapper work (Gesen., 803; Kalisch, p. 526).

The coat or tunick (ethoukhet, compare Gr. κερδαν, from κεφαλή, to cover) with sleeves, and girt with a golden girdle (abed), was the longest robe, and reached a little way below the blue robe (well, described in vs. 31, 32, down to the ground. It was made of fine white linen, and embroidered 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 girdle with a golden girdle" (Rev. i. 13; cp. S. Iren. 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 cloths them together in unity and love with the girdle of His own righteousness (lsa. xxii. 21).

— the mitre] See r. 37.

40. coats] Tunics. See r. 39.

— bonnets] Mignaboth, turbans; from גנה, having the sense of visibility and height. Cp. capel, cap, capul (see Genesis, p. 155). It was probably lower than the mitrephoros of the High Priest (Kalisch, p. 528).

41. thou shalt consecrate them] Literally, thou shalt fill their hands; see below, xxii. 21; and Lev. viii. 27.

42. breeches] Rather drawers (micronsūnai; from κατανω, to gather together, to hide; Gr. 306); 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, or upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they + bear not iniquity, and die: + it shall be a statute for ever unto him and his seed after him.

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: + take one young bullock, and two rams without blemish, + 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, + and shalt wash them with water. 5 + 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 the curious girdle of the ephod: 6 + And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. 7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. 8 And + thou shalt bring his sons, and put coats upon them. + And thou shalt gird them with girdles, Aaron and his sons, and + put the bonnets on them: and + the priest’s office shall be theirs for a perpetual statute: + and thou shalt + k consecrate Aaron and his sons.

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 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 Aquila, de Prom. ii. 3; and Dean Jackson on the Creed, ix. cxxv.—xxviii.

Ch. XXIX. 1. without blemish. Figures of the true Sacrifice of Christ. Cp. below, xii. 5. The Sepulchur has ἄγνωστος here, the word adopted in the New Testament to describe Christ’s Sacrifice (Heb. ix. 14; and 1 Pet. i. 19).

2. Anointed with oil] Rather, anointed, with oil, the emblem of Divine grace, and of the outpouring of the Spirit. The original word is from βασιλεύω, to pour over (Greek, p. 122). The Sepulchur has ἄγνωστος, 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 Lev. 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).

3. They shall] Tunc; see xxviii. 29. — the robe of the ephod] xxviii. 31. — the ephod] xxviii. 6. — the breastplate] xxviii. 15—30. — the girdle] xxviii. 8. — 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 Aquila, de Prom. ii. 3).—the holy crown] Here called corona, from κορώνη, to exaltify, to consecrate; whence the word Χριστός (Greece, 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 σαρκασθεῖν, to anoint; literally, to spread over, as with unguent; whence Μασχαθής, Μασσίας, the Messiah, the Christ; the anointed One (see Isaiah xi. 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. cxxvii. 2. John i. 16). Cp. Prosper Aquila, ii. 5, who says, “This Anointing 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 anunction; and when Jesus is called the Messiah or Christ, and that so long after the anointing oil had ceased, it signifieth no less than a Priest 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 Sepulchur here has ἄνθρωπος τῶν ἁγίων τοῦ χρίστου, καὶ χρίσεως σύμβολον, expressions which point to Christ.


[thou shalt consecrate] Literally, thou shalt fill the hands of... The term is explained in v. 21, and Lev. viii. 27.

The Sepulchur has here the words τελεωτέρος τὰς χρίσεις, and in xxv. 53, 55, and in Lev. xxii. 10 τελεομένως, perfectis. 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 Sepulchur. Thus, when speaking of the priesthood of Christ, he says that the Son is “perfected, τελεωμένως (i. e. is consecrated), for evermore” (Heb. x. 14). Cp. notes below, Lev. viii. 14. 22. 27; and xxi. 10; and Heb. ii. 19; 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 Hands” (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 Jerobom 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
And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inward, 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.

But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

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 are sacrifices to be offered of three kinds:

1. A sin-offering (v. 10-14).
2. A whole burnt-offering (v. 18).
3. Peace-offerings (v. 25).

To show the impropriety 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 communing Himself to be received and fed upon (as the peace-offerings were) by the true priests, with faith, thanksgiving, and love: see below, note on Lev. viii. 15.

shall put their hands: As a symbol of laying their own sins upon it (Theodoret, Qu. 61), which was to be done with confession of sins. (cp. Lev. v. 5; St. John vii. 21; compare 2 Cor. v. 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 His innocence of us all" (Is. lii. 6-8).

shall kill the bullock: The exception proves the rule. Moses, who was not a Priest, does several acts in this chapter (see v. 10, 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 1). Compare the ordination of the sons of Aaron, who were consecrated as Priests before Baptism, in Acts x. 44-46, where see note: see also v. 12 here; and note below, Lev. vi. 2.

shall 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 atonement for it (see v. 36, 37. Lev. viii. 13. Ezek. xxiii. 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).

We see the impropriety 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, —

13. Or, lobe (Sept. Kalleach).—the lobe—the two kidneys—the fat. The burning of the first signifying the mortification of all angry passions; the second of all carnal 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.

shall 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. xii. 11-13). St. Paul there adopts the words used by the Septuagint here, κατακανέω (κατακανέω) παρεμπληκνάω: ἀμαρτίας γὰρ ἐστιν. — it is a sin offering. Heb. chattath. Literally, a sin (Gen. iv. 7). It represents what was done in the case of the sin offering. 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 correlatively to the Law, and was offered for expiation of sin contracted by violations of it; see Lev. iv. 7.

put their hands: See v. 10.

and sprinkle: As was done with the blood of all burnt-offerings. Compare St. Peter's words concerning the sprinkling of blood of One great Burnt-offering, Jesus Christ (1 Pet. i. 2; and see Heb. xii. 24), and the typical act of Moses himself (xxv. 8).

a sweet savour: Properly, an odour of rest, or acquisition and compleacence; 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 sacrifices, adopts the words used by the Septuagint here, and in v. 25 (κατακανέω παρεμπληκνάω), and thus teaches us to consider the Levitical offerings as fore-
And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. 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. And thou shalt take of the blood of that is upon the altar, and of 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 he shall be hallowed, and his garments, and his sons, and his sons' garments with him. 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: 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: And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the Lord. 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. And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the Lord: and it shall be thy part. And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of...
the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: 28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the Lord.

29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. 30 And that son that is priest in his stead shall put them on 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 seethe his flesh in the holy place. 32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation. 33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy. 34 And if of the flesh of the consecrations, or of the bread, remain unto the morning, then 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: seven days shalt thou consecrate them. 36 And thou shalt 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, and thou shalt anoint it, to sanctify it. 37 Seven days shalt thou make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 Now this is that which thou shalt offer upon the altar; two lambs of the first year in a day continually. 39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil;

doref]. 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. 25. 28). This was, in fact, the last act of the high priest, the mode of the Levitical 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 Aaronitic Priesthood now?

30. put them on seven days] And wait at the door of the Tabernacle, and keep watch there day and night (Lev. vii. 23, 25).

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 partake of the Flesh of the Divine Offering by which Atonement was made. The original word for Atonement signifies covering, from exapar, to cover, to coverings, to expiate (see Gen. vi. 14), whence the covering of the Ark was called the propitiatory, ἱατορία (see xxv. 17), on which the blood of Atonement was sprinkled on the great Day of Atonement (Lev. xx. 7) by the High Priest.

35. 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 eomer (xvi. 36), the daily allowance of manna to each Israelite.
and the fourth part of an hin of wine for a drink offering. 41 And the other lamb 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: as I will meet you, to speak thereunto thee. 43 And there I will meet with the children of Israel, and the tabernacle b shall be sanctified by my glory. 44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also Aaron and his sons, to minister to me in the priest's office. 45 And I will dwell among the children of Israel, and will be their God. 46 And they shall know that 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 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

(Maimonides), and a log was equal to six eggs; and is about half a pint (cp. Lev. xiv. 10).

These measures are only approximations: see Bovon in Smith's Bib. Dict. ii. 1742.

This floor and oil was called the minachah, from minach, to give (Gen. p. 487), or meat-offering; see Num. xviii. 5.

42. continual burnt-offering] See v. 38.

—the tabernacle of the congregation] Or, of meeting, at which God promises to meet his people and speak with them; and the place a shall be filled with My Glory (Ex. 25: 8). This promise was fulfilled in part, for through His presence He made the glory of the second Temple to be greater than the former, and therefore much greater than the Tabernacle (Heb. i. 4—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 shachen, whereas the Tabbemach where God dwelt was called misachan; whence also the word shechinah, the presence and glorious indwelling of God in the Holy of Holies on the Mercy Seat between the Cherubim. Consequently we have here, the Greek word and 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 εκκυσθηκεν, which is more strong than τετελωθηκεν τε και ζων (John i. 14), and signifies that He dwelt, or tabernacled down, in us, and thus intensifies 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, εγερθηκεν τε και δοθηκεν, the Divine Shechinah 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: ἀνακελθηκέν τίς τούτων Ἰσραήλ, καὶ σώσαι αὐτῶν ὅς (cp. Heb. xi. 16): γὰρ εἰς Κύριον δ ὁ Θεὸς αὐτῶν ἀνεπλήρωσεν αὐτόν. 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.
horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two
† corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. 5 And thou shalt make the staves of shittim wood, and overlay them with gold. 6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. 7 And Aaron shall burn thereon 4 sweet incense every morning: when he 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 † strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. 10 And Aaron 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.

11 And the Lord spake unto Moses, saying, 12 "When 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

The Laver.

EXODUS XXX. 13—23.

The sweet spices.

be no 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: ("a shekel is twenty gerahs") 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 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 atonement for your souls. 16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

And the Lord spake unto Moses, saying, 17 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. 18 For Aaron and his sons shall wash their hands and their feet thereat: 19 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; and when they come near to the altar to minister, to burn offering made by fire unto the Lord: 20 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

Moreover the Lord spake unto Moses, saying, 21 Take thou also unto the principal spices, of pure 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. xxvii. 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 redemption of ourselves, and was prescribed to the people of God as a testimony to Jesus Christ (S. Hilary, in Matt. xvi. 21).

— 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. shkel of the sanctuary] Double the value of a common shkel. See Gen. xx. 16; and Exod. xxi. 32; and on the weight and value of the shkel at different times, see Winer, R. W. B. ii. 413; 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 interpunction, 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 shkel 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. 300
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 a Priest.

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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 perfection, 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 one (Cp. xvi. 24), 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 poured upon it; but it will not be poured on the flesh, that is, not to be given to the carnal man, who lives according to the flesh, as a mere Adam (Apol: p. 391: see St. Paul’s words, 1 Cor. iii. 3, 4; and Rom. viii. 7, which is the best commentary on this text: cp. John xiv. 16; 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).

Whoever compounded 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 counterfeits the means of grace, or to apply them to use not appointed by God (cp. v. 37).

34. Take unto thee sweet spices: For the making of the sacred incense by divine direction.

35. and of a cassia five hundred shekels, after the shekel of the sanctuary, and of oil oive an hin: And thou shalt make it an oil of holy ointment, an ointment compounded after the art of the apothecary: it shall be an holy anointing oil. d And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. f And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest’s office. 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: it is holy, and it shall be holy unto you. 

h Whosoever compounded any like it, or whosoever puttheth any of it upon a stranger, shall even be cut off from his people.

34. And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy. And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: that it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be

The Oil of holy ointment. EXODUS XXX. 24—37. The perfume.
unto thee holy for the Lord. 30 p Whosoever shall make like unto that, to ver 33. shall even be cut off from his people.

XXXI. 1 And the Lord spake unto Moses, saying, 2 a See, I have called by name Bezaleel the b son of Uri, the son of Hur, of the tribe of Judah: 3 And I have 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 Amasa, the little son of his father: 7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, 8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, 9 And the altar of burnt offering with all his furniture, and the laver and his foot, 10 And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, 11 And the anointing oil, and the sweet incense for the holy place: according to all that I have commanded thee they shall do. 12 And the Lord spake unto Moses, saying, 13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh is the sabbath of rest, - holy to the Lord: whosoever doeth any work in the sabbath is omitted in xxxix. 41. Cp. also xxxii. 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, that Sabbath was the germ out of which all the services of the Tabernacle were evolved. From it was educated 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—15; xxxi. 14, 15; xxxvi. 2. Num. xv. 33—36. Neh. x. 33; and xiii. 15—19. Is. liv. 2—6. Jer. xvii. 21; and Ezek. xx. 16—20. Hos. ii. 11; and see Talmud, Sabbath, 118; Maimonides, i. 18; Malmonides, More Novochin, i. 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. cxix. 24). Cp. Bp. Pearson, Art. v. p. 289; and notes above, on Gen. ii. 3. Exod. xii. 2. Preliminary Note to Exod. xiv.; xx. 1; and see ch. xii. and ch. xiv. throughout. If it shall be cut off: By judgment of God. The act of profanation is public: then he is to be punished by the arm of the law (see e. v. 15. Num. xv. 27, 35); if private and wilful, then God Himself will punish him: cp. Gen. xvii. 14. 14. the sabbath of rest] Heb. shabbathath. A Sabbath of Sabbaticism,—an image of that Sabbatism, which, as St. Paul declares, "reminisceth to the people of God" (see 311).
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 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, two tables of testimony, tables of stone, written with the finger of God.

XXXII. 1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, 2 Up, 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. 2 And Aaron said unto them, Break off the 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 And he received them at their hand, and fashioned it with a graving tool, after he had

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 the design of His when He hallowed Son, who is the True Sabbath, in whom all final 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; xxxiv. 10). When they were broken (xxxiv. 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 finger of God set in motion by Christ (Matt. xi. 28, compared with Luke xi. 20)—on the flaky 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 rejection 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 (by faith through the Mediator) has the law written on the tables anew; and God writes anew upon them with His Divine Finger, in a second Dispensation, that of the Gospel, at Pentecost. See Ang. 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 (Theodoret, Qu. 69; 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 to 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. xiii.

— 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 evidence of Deut. 5. Nor would Aaron have done that; see v. 4. Cp. Ezech. 31. p. 131; Athaumworth, p. 134; Kallisch, p. 574.

—the man that brought us up They ascribe their deliverance to man, and so they fell from God (S. Aug.).

— we not what is become of him We expected him to come and bring us to 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. i. 15); perhaps some of them may have imagined that Moses was consumed by it. The truth of this history is avowed 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] Spoons of Egypt (xii. 35). Perhaps Aaron expected to divert them from their purpose by this requirement (Theodoret, Augustine). 4. fashioned it with a graving tool] By which it was
The prayer of Moses.

The golden calf. EXODUS XXXII. 5—13.

Jesus laid it as a need to the Lord.

1. Some have supposed that the original word here signify "to bow low in a posture" (Rochert, Stroeder); but this version cannot be accepted; cp. Keil, p. 537.

2. 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. Faustus, xxi. 93); an imitation of the Egyptian Apis, the living symbol of Osiris (Piusch., Isid. 33) at Memphis; and of Mopsus, at On, the Greek version of Memphis (H. St. Strabo, xvii. 800); Hengstenberg, Ath.ent. i. 156, 161; Winer, p. W. B. i. 614; and Léfrer, Dubia, p. 131.

3. "They made a calf in NABOB, says the Psalmist, with great emphasis (Ps. cli. 19, 20); that is, at the very mountain—and burning with fire—from which God had promulgated His law against worshipping any graven image.

4. These be thy gods! Or, This is thy god. Aaron designed it to be an image of the true God (see ver. 1. 3); and he inaugurates it with the words, •To morrow is a feast to the Lord.

5. 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.

6. Aaron's example was imitated by Jeroboam, in the calves at Bethel and at Dan (see on 1 Kings x. 26), which were intended to be symbols of Jehovah, and which were denounced by God as idolatry (1 Kings xiv. 9).

7. Surely, persons are even more guilty, who not only make images of the true God, and bow down for adoration, but who set up images of Mosaic objects of that worship which is due to God alone! Let some Christian Churches ponder this warning.

8. 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 (H. Andreas, v. p. 505). And he endeavours to use holy instruments for that purpose. Here he besought Aaron, the priest of God, to make an altar to an idol. He has hallowed Christian Churches to idolatry. Here are proofs of his power, and of the need of watchfulness against him.

9. This is a feast to 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.

10. To eat and drink! Of the sacrifices.

11. There is no passage in which the Marcionites took great offence; see Tertullian, c. Marcion. ii. 11. The well-observed author of 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, "Misrandi vos, qui Christum non anginosas in persona Mosis figuratores, Patris deprectorem, et oblatorem animae sua populi salutente!" The holiness of the sin of the Israelites is made more manifest by the divine declaration in this passage (Theodoret).

Moses besought the Lord! He recounts the words of his prayer in Deut. ix. 18, 20—29.
Moses breaks the Two Tables. **EXODUS XXXII. 14—21.** Grinds the calf to powder.

and they shall inherit it for ever. 14 And the Lord repented of the evil which he thought to do unto his people.

15 And 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 7 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 merrymaking, neither is it the voice of them that cry for joy 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 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 2 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, 3 What did this people unite, that thou

infatuation in worshipping what was thus treated might be more clearly exposed. (S. Ambrose, Ep. ii. 67; S. Jerome, ad Fabbii, p. 576).


15. On the one side are the other were they written. Cp. Ezek. ii. 10. Rev. v. 1. Josephus (Ant. iii. 6, 5) says that the seven commandments were written five on each tablet, and two and a half upon each side of them: see above, *Preliminary Note to ch. xx.*


18. It is not the voice. Literally, it is not the voice of crying (anath, the infinite mood, from the verb anath, to cry) victory (gaburah, merrymaking), and it is not the voice of crying (anath) defeat; the voice of singing (anath, infinitive piel from anath) I hear. There is a paronomasia between anath and annath (Koehler, p. 577; and Greenius, p. 612). The Sept. has ἵσσαρωρι in each clause, and this rendering is a good one. The proper sense of the Hebrew annath seems to be, to strike up a song, or strain, in answer; thence to begin.

19. He cast the tablets 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 (Theodore, Qn. 68). The Jews preserve a memorial of the breaking of the Tables by an annual fast on the 17th Tammuz (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 (Hustorf, Syn. Jud. e. 20).

Men lose God's love by violating it. By running 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 ver. § 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 waver ing in action and deficient in moral courage. Perhaps his eloquence tempted him to court popularity, and it was 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 ardent, inextinguishable, relying on them with authority; and he was sway ed 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 blow, 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.

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 high priestly office? 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. vi. 20); as He had spared Lot for Abraham's sake (Gen. xii. 20). 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. 314).
last brought so great a sin upon them? 22 And Aaron said, Let not the anger of my lord wax hot: “ thou knowest the people, that they are act set on mischief.

23 For they said unto me, Make gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wet 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 came out this calf.

25 And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among them; 

26) Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me.

27 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 slay every man his brother, and every man his companion, and every man his neighbour. 32). Perhaps it may hence be inferred that they, who were punished, could not have been saved, d (S. Aug.)

25. Aarons] 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 annexed, and designed to the chief Ministers and the Electors generally (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, unrigelled (Gesen., 680); probably wild and free. The temple, or tripartite, was reduced, is laid upon Aaron; and he has been falsely accused of it.

—unto their shame among their enemies] Cp. v. 12; and Deut. xxvii. 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; but the case was so desperate, 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. Thou 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 2 Sam. ii. 20, where the father, who says,—Nihil durum videtur pro vinculata, incursio coelitis, 

—slay every man his brother] That had been guilty of rebellion against God, by saying, Make us a god (v. 1). Cp. Num. xiv. 13.

The reason of this act is declared by Moses himself. Moses said, Consecrate yourselves today 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. Andrews, 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 frequent in Scripture as an act due to God. Compare the act of Phinehas (Num. xxiv. 11—13); and of Samuel (1 Sam. xxv. 33).

God Himself intervened to punish this act of idolatry with a pestilence (cp. v. 13), 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 Arbitrator of Life and Death, and is the only "Lawgiver that is able to save and to destroy" (James iv. 12).

27. Thou shalt the Lord God of Israel, commanded his act to be done, in his fervent zeal and for the glory of God (Bp. Andrews, v. 553); 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. 20), 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' (cp. 32). He thus performed a double duty; that of a judicial Victor, and as a Mediator with Him for the People; and in both respects, a remarkable type of Christ. Let no one so presume on the mercy of the Saviour, as to forget the rightousness 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 there anything so striking as 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 for the penalty of transgression; and how 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.

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of Moses.

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 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, Ye have sinned a great sin: and now I will go up unto the Lord; 1 peradventure I shall n make an atonement for your sin. 31 And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32 Yet now, if thou wilt forgive their sin--; and if not, 2 blot me, I pray thee, out of thy book which thou hast written. 33 And the Lord said unto Moses, 'Whosoever hath sinned against me, him will I blot out of my book. 34 Therefore now, lead the people unto the place of which I have spoken unto thee: 1 behold, mine Angel shall go before thee; nevertheless 3 in the day when I visit will visit their sin upon them. 35 And the Lord plagued the people, because they made the calf, which Aaron made.

XXXIII. 1 And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought out of the land of Egypt, unto the

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 (iii. 5), "He was wounded for our transgressions," which was fulfilled by Christ (Acts viii. 35—38). 1 Pet. ii. 24.) See the note below, on Rom. ix. 3. Compare also S. Jerome, Epist. ad Alginas. p. 203; S. Hilary, in Ps. 68; S. Augustina, Qu. 147; S. Greg. Mag., Moral. x. 6; and Lyster, Dublin, 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 us. If it is not propitiated for, and can be made efficacious, I 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). "Can he save you?" No; but Christ can. "The soul that sinneth, it shall die." (Exek. viii. 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 in the Book of Life (Phil. iv. 3); and the Book of Life itself is called the "Lamb's Book of Life." (Rev. xx. 27); the Book of Life of "the Lamb slain from the foundation of the world" (Rev. xiii. 8).

34. mini Angel shall go before thee) Some have doubted whether this is the same Angel as was promised in xxiii. 20 (Dr. W. H. Mill, on Luke i. p. 92; Dr. W. Lee, on Inspiration, p. 125); see on xxxii. 2.

I will visit) Unless they repent. Let them therefore not alway mock me, 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: ep. Matt. xviii. 34; and S. Jerome, in Ezek. xx. S. Athanasia, Epist. 6, ad Scipion. p. 170. "Lam. had plagued the people, because they made the calf, which Aaron made"

Cf. XXXIII. 1. the people which thou hast brought up] God no longer calls them His own people: see xxxii. 7.
The Angel of God. 

EXODUS XXXIII. 2—11. The Lord speaks to Moses.

land which I sware unto Abraham, to Isaac, and to Jacob, saying; "Unto thy seed will I give it: 2 And I will send an angel before thee; 3 and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: 4 Unto a land flowing with milk and honey: 5 for I will not go up in the midst of thee; 6 but I will consume thee in the way. 7 And when the people heard these evil tidings, they mourned: 8 and no man did put on his ornaments. 9 For the Lord had said unto Moses, Say unto the children of Israel, 'Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. 10 And the children of Israel stripped themselves of their ornaments by the mount Horeb. 11 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. 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 spake unto Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. 11 And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but him.
servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 And Moses said unto the Lord, See, *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, *I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, *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, *My presence shall go with thee, and I will give thee a rest. 15 And he said unto him, *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? *is it not in that thou goest with us? so § shall we be separated, and I, and thy people, from all the people that are upon the face of the earth.

17 And the Lord said unto Moses, *I will do this thing also that thou hast spoken: for *thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory. 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; 20 and will be § 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 § 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 Mystery. What he has given us is such as the story of divine legislation as we find it 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 inspiration, supplies the true solution of all these and similar phenomena.

Mystically, this was the Revealer was Christ. Thus S. Irenaeus says (iv. 37), “Insanum 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 (e. Prax. c. 14), “Enarrat Damma 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 inserts the word ἐπίσημος, minister. Joshua, the minister of Moses, when “a young man,” in the tent with Moses, is a figure of the Church, Christ, “who hath born the tabernacle” (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. 1.11.

Joshua had not yet known 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 above all nations; see 1st. xiii. 1; xiv. 1. The Good Shepherd calls all His sheep by name (John x. 3, 3. 2. 3. 15). My presence] Called by Isaiah (Isiii. 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 r. 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.” He is the “bodily manifestation of the only-begotten.”

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.

One sees here the word “This is the morning 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 of the only-begotten of the Father, full of grace and of truth” (John i. 14, 14). The prayer of Moses was granted at the Transfiguration, when he saw Christ’s glory, and shone by it (Luke xi. 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 believe the word of God, and are not only-but the dwellers in His presence, and the keepers of His commandments, and the “servants of the covenant” (Is. xliii. 9). How greatly shall they differ from those who are “distraught by the law” (Rom. ix. 33), 33).

— I will proclaim the Name of the Lord before thee] See xxvi. 5. Who is this that is 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; Norcine de Vincent, 26; S. Cyril, c. Julian. in. p. 294; S. Ang. Qn. 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 word “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 those pure in heart (Matt. v. 8). 1 Cor. xii. 2; St. Ambrose, in Ps. 118, but all will see their Judge (Rev. i. 7).
The clift of the rock. EXODUS XXXIII. 23. XXXIV. 1—4. Moses hews other Tables.

shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

XXXIV. 1 And the Lord said unto Moses, a Hew thee two tables of stone like unto the first: 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 in the top of the mount. 3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

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 clift for our sakes (1 Cor. x. 4). The Law could not see God, except by reception into Christ (S. Augustine, Qu. 154).

If we take the view above, this is a clear reference to Moses: we see his manhood impregnated 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 xxxiv. 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. 123); and that it is a small rocky level about eighty feet in diameter, on the summit of A seel Mood, 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 in 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 righteousness 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 and safe under His feathers (Ps. xxi. 14).

23. my back parts] Compare the vision to Elijah (1 Kings xxi. 11). Such was the vision of God to the Patriarchs and Prophets: they saw the promises after off, in front of them, and regarded them as "the face of God in Christ" (2 Cor. iv. 6; cp. on Num. xxi. 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 xxxii. 14); and therefore we are incompetent to pronounce judgment upon them (cp. S. Irenæus, iv. 57; S. Hilary, on Ps. cxvii.; 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. But then we shall see face to face: then we shall know, even as also we are known." (1 Cor. xiii. 12; cp. on 1 Cor. xiii. 11, 12; the quotation here as in xxvi. 21.)

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. xvi. 28. 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 difficulty 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 glorious revelation to Moses is avouched by St. Paul, who quotes the words of the Septuagint in Rom. vi. 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 br 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 incomprehensible, and indissoluble. Next, let us hence learn, that the true servant of God, ill, Moses, is never satisfied 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 are acquainted with His beauty, the more we shall desire to see His face. We 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 glimpses of God." See S. Greg. Nyssen. de Vet. Mos. pp. 240—243, and S. Aug. de Trin. ii. 16.

Cf. 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), if we take the view above, as in 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 the stones, and restore, what in his hand 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 Vet. 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, 19, 21; xxv. 18.

2. in the top of a small grotto] 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. lxxviii. 20).
5. **the Lord—proclaimed the name of the Lord** This manner of speech contains an inflection 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. Andrews 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, 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 Laws 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 p. 262. **seven that will by no means cleanse 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.

7. **and he proclaimed His attributes of mercy first** and afterwards those of justice. He will he that all should be saved: see 1 Tim. ii. 4; and note on Matt. xix. 21. **upon the children** If they imitate the sins of their fathers; see above, xx. 6.

8. **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.

9. **commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.** And the Lord passed by before him, and proclaimed, The Lord, The Lord of Hosts, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and 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. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10. And he said, Behold, I make a covenant: before all thy people I will 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 a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God; Lest thou make a covenant with the inhabitants of the land, and they shall serve their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters shall go whoring after their gods, and make thy sons go a whoring after their gods.

11. **Thou shalt make thee no molten gods.** The feast of unleavened bread shall thou keep. Seven days shalt thou eat unleavened bread, as thou camest out of Egypt. All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is born in all thy coasts shall be the Lord's. (See the notes on Lev. xiv. 20.)

12. **Numerous commentators** Hebr. matzothoth, from nathan, 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 Gen. xvi. 500.

13. **groves** So the Hebrew asherim is rendered by Sept., Targ., Onkelos, and by our Version in Deut. vii. 5; xii. 19 (where the ancient Versions agree with this interpretation. Judges iii. 7; 19; and Judges xx. 25; 26, 28, 30. 1 Kings xv. 19, and in about twenty-five other places. But there are strong objections to this rendering (see 2 Kings xiii. 6); and the Syr. has deuter here; the Arabic has lofty trees.

The idea contained in the roof of the word seems to be erection, setting up, straightness. Thus it is probably connected with askeri, happy, what is upright, prosperous, and flourishing; and with asherah, the Canaanite Venus, or goddess of prosperity; see Gen. xxxvi. Judges ii. 13; 3 i. 21; 2 Kings xxii. 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, 26. 2 Kings xxii. 6. 15; cp. Ezern. 18, 560; Win. R. W. B. i. 94; Gotch in Smith's Bib. Dict. i. 120; Genesis, p. 91; Keil, p. 553.

14. **feasts** See xx. 5.

15. a scharing Forsaking the "Maker, who is thy husband" (Isa. lv. 5), and going as a harlot after idol loves. 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.
The face of Moses shines. EXODUS XXXIV. 20—34. He puts a veil on it.

The dual **Korai'in** is used for **flashes of lightning**, by Habakkuk, iii. 4 (which suggests that the Greek word **κεφαλή** thunder and lightning, may be connected with a similar root, κεφαλήν; and it is observable, that the translators of the Vulg. and Scip., describing the appearance of God Himself at Horeb, "His brightness was as the light; he had horas (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 **κεφαλήν** (S. Jerome, on Amos vi.). But the expression (which is strenuously defended by a Lapide) has unhappily led to the representation of Moses as crowned by horns for ever, as was the case with, and so forth. For example, in the celebrated statue of Moses by Michael Angelo, in the Church of S. Pietro in Vincoli, at Rome. **His face shine.** 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. xxi. 2—5. Luke ix. 31). The whole Law was bathed with light by the **Gospel**; cp. Origen, Hom. 12, in Exod., "Nihil alien in Lege gloriosam 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 veil on his face] Rather, and when Moses had done speaking. So Sept., Vulg., Oeconom, Syriac, Arabic, Kilichas, Moses, whose face shine from communing with God, brought down from before the presence of the Mountain the two Tables of the Law 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 shine. 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. xxi. 2—5. Luke ix. 31). The whole Law was bathed with light by the **Gospel**; cp. Origen, Hom. 12, in Exod., "Nihil alien in Lege gloriosam habet Moses, nisi totam faciem; in Evangelio autem totus glorificatur."

The Veil on the face of Moses.

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 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 fulfillment a standing miracle, and an evidence of the divine mission of Moses. 29. Moses wist not that the skin of his face shone He was not conscious of his own gifts. The Tel. Version here has "ignorant quod corona esset facies hum," he did not know that his face was coronata, a translation of the Hebrew koran, emitted beams, radiated. This Hebrew word is derived from kore, a horn; the rays of a luminous body being like the horns which sprout from the face of an antelope. The present moon was called horemos; and Diana is so represented; and Virgil uses the term "corona luna" (En. iii. 615). See also above, Gen. xiv. 5, on the name **Anboret Korainan**. Vol. i. Part i. 321.
Lord to speak with him, and took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

33 And the children of Israel saw the face of Moses, that the skin of Moses' tenance, on which the divine glory shone. 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 overwhelmed by the terrors of the Divine Omnipotence (Origen, Hom. 12, in Exod).

They feared to approach Moses (c. 30). "They could not stedfastly behold his face, for the glory of his countenance" (2 Cor. 3. 18). But the Spirit of God, which 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. 31).

The Holy Spirit, speaking by St. Paul, has unfolded to us the face of this.

The Israelites were blinded by the hardness of their hearts, and by their disobedience to God, and were not able to look on the reflection 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 reflection of the glory of Christ (Luke ix. 31).

When Moses came down from the Mount with the Law in his hands, he had a veil upon his face. It was a veil of glory. 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 glory of Moses hid with a veil, 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. 60) 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, "done away," the glory act of the same God! to the Lord it is being drawn off; that veil, which was wrapped round (περιβολη) it, is being drawn off (see on 2 Cor. iii. 8—16).

The words of the Holy Spirit in the Book of Exodus, when interpreting the passage from 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. 151.

The end of the Law is Christ (2 Cor. iii. 19). 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 Quimmon 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 luge Evangelium latet, in Evangelio Lex patet." The veil is taken away in Christ, and our faces, shines, like that of Moses himself; 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 has used to describe the removing away of the veil from the face of Moses (πεσαπεποκρουται, Sept. v. 31).

The Spirit of Christ in the Gospel illuminates the Pentateuch, and takes the veil from its face, and irradiates its features with its own brightness. It also takes away 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; so Christ opens to us the Scriptures (Luke xxiv. 32); and He opens our hearts to understand them (see Luke xxiv. 45).

Within 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 are taught. It will be well to open the Gospel to a true knowledge of the Law, and to put the veil on 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 legendum, velut sit pulcher semper cor nostrum. Et multis, si negligenter audimus, si nihil studiit ad eruditionem et intelligendum confruiriam, non solum Legis et Prophetarum Scripturam, sed et Apostolorum et Evangeliorum, grandis nobis vultum legimus. Ego autem istorum, nec nimium negligentem et slavum audirem, ut si in manibus hominum nescientis literas liber legendus, dicat, quia nescio litteras: si in manibus hominum scientis literas, dicit quia siturus est (Isa. vi. 9), non solum quia, non solum quia adhuc hinc manum ad discendas litteras sacras, verum et suppliantem Domino, et dicens ac noctibus obscurissimo, ut venit Aquas ex tribus Jada, et Ipsa accepta litteris signatur (Rev. v. 7—9) acquireris aperiri: non Legem Scripturae, non nobis scripturam, nisi omero as in rebus intern nos, cum aperiri nobis Scripturas?" (Luke xxv. 32.) Origen, in Exod. Hom. 12: et quia, dicit, quia, dicit, Christus, dicens, vobis: "et veillabitur cordis ipsius, ut ait dicere: "nume cor nostrum erit ardens inima nos, cum aperiret nobis Scripturas?"

54, he took the veiling: 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 reflection 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 God opened his heart.

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. That is "the veil of the mind, which keeps the knowledge of the doctrine" (John vii. 17). He that "keeps the Law-geteth the understanding thereof" (Eccles. xii. 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 eyes are opened, and he follows the examples of the ancient prophets, and is illuminated by the Divine glory (S. Basilie de Spirit. 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 rightly, we take off the veil of Moses' face. For Christ, who is the true Head of the Law 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 true prophet, now, that can do this best. (Ep. ad Theodore, iii. 312; ep. Ep. Pear. Art. vii. 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 see God, who is Christ, 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 of glory" (2 Cor. iii. 18); and are prepared thereby to be with Moses, Elias, and 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. 10).
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, *These are the words which the LORD hath commanded, that ye should do them.  2* Six days shall work be done, but on the seventh day there shall be to you a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.  3* 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, *This is the thing which the LORD commanded, saying,  
5* Take ye from among you an offering unto the LORD: *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,  9 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 every wise hearted among you shall come, and make all that the LORD hath commanded;  11* The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,  12* The ark, and the staves thereof, with the mercy seat, and the vail of the covering,  13* The table, and his staves, and all his vessels,  14* The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,  15* And the incense altar, and his staves,  16* and the anointing oil, and  17* the sweet incense, and the hanging for the door at the entering in of the tabernacle,  18* The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,  19* The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,  20* The pins of the tabernacle, and the pins of the court, and their cords,  21* 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.

22 And all the congregation of the children of Israel departed from the presence of Moses.  23* And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.  24* And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD.  25* And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.  26* Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it.  27* And all the women
that were 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 spin
goats’ hair.
27 And the rulers brought onyx stones, and stones to be set, for the
ephod, and for the breastplate; 28 And spice, and oil for the light, and for the
anointing oil, and for the sweet incense. 29 The children of Israel brought a
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, 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 Aholiah, the son of Alisamach, of the tribe of Dan. 35 Them hath he
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 Aholiah, and every 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 sanctuary, according to all that the
Lord had commanded. 2 And Moses called Bezaleel and Aholiah, and every
wise hearted man, in whose heart the Lord had put wisdom, even every one
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 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, 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 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. 69; iii. p. 133: op. Heug.
steinberg, Egypt, p. 140; and see Prov. xxxi. 19. The art of
spinning is still much practised among the Arabs (Burrellatt,
Nub. p. 211).
30. Bezaleel] And Aholiah; 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 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.

14 And he made curtains of goats' hair for the tent over the tabernacle: b ch. 2. 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.

20 And he made boards for the tabernacle of shittim wood, standing up. k ch. 25. 15. 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. 30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.

31 And he made 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.

35 And he made a vail of blue, and purple, and scarlet, and fine twined 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 a hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; 38 And the five pillars of
it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

XXXVII. 1 And Bezaleel made "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.

6 And he made the "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.

10 And he made "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 dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

17 And he made the "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.

25 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. 20 And he made the staves of shittim wood, and overlaid them with gold. 21 And he made the oil of holy anointing, and the pure incense of sweet spices, according to the work of the apothecary.

XXXVIII. 1 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 foursquare; 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 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.

And he made 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 brazen sockets twenty; the hooks of the pillars and their fillets were of silver. 11 And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver. 12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. 13 And for the east side eastward fifty cubits. 14 The hangings of the court of the holy place were one hundred cubits in length, and fifty cubits in breadth, half a cubit thick, of fine twined linen, and the same in the hangings of the court.

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. xiv. 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.

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 enlisted 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 needfulwork, 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 4 pins of the tabernacle, and of the court round about, were of brass.

21 This is the sum of the tabernacle, even of 4 the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, 4 by the hand of Ithamar, son to Aaron the priest. 22 And 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 Ahohiab, 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 3 the shekel of the sanctuary.

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 4 the shekel of the sanctuary: 26 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 5 six hundred thousand and three thousand and five hundred and fifty men. 27 And of the hundred talents of silver were cast 4 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

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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 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, Synopsik, i. pp. 259, 260, who refers to Did. Sic, xvi. 57; Polyb, x. 27; Plin., xxvii. 3; Heeren, Ideen, i. pp. 87, 95; Van Bohlen, das alte Indien, ii. p. 118; Ritter, Erdkunde von Asien, iv. pp. 508, 538, 545.

The Egyptian Monarchies possessed gold mines in Arabia (Did. Sic, iii. 11); and the Egyptians were famous for their profuse employment of gold in ornaments (Rosellini, ii. 2, p. 419; Hengst, Egypt, pp. 156, 197).

The zeal of the women for the adornment of the Tabernacle has been already noticed (c. 8), and we have also already heard of the divine command given at Horæb, "Every woman shall ask of her neighbour jewels of silver and jewels of gold" (see iii. 22; iv. 21); and we have also heard the statement that they asked of the Egyptians jewels of silver and jewels of gold (ch. 25). And we now see at Horæb the reason and end of that command; as well as the fulfilment of that other promise of God to Moses, likewise given at Horæb, "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mount (i. 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. 29). 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. or. Lev. xxxii. 13, 15; the sum of half-shekels (003,550) coincides with the number of persons in Num. i. 46. To facilitate the construction of the Tabernacle, and to evince the anarchy 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 brass 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 the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses.

2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. 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 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. It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled. 9 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 ligure, 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. 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. And they made bells of pure gold, and put the bells between the pome-
EXODUS XXXIX. 26—43. XL. 1—5. of the Tabernacle.

1 And they made coats of fine linen of woven work for Aaron, and for his sons, a mitre of fine linen, and goodly bonnets of fine linen, and a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the Lord commanded Moses.

2 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.

3 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses. Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they.

4 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, the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, The ark of the testimony, and the staves thereof, and the mercy seat, The table, and all the vessels thereof, and the shewbread, 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, And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, 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, 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. According to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.

XL. 1 And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

2 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the

granates; 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.

27 And they made coats of fine linen of woven work for Aaron, and for his sons, a mitre of fine linen, and goodly bonnets of fine linen, and a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the Lord commanded Moses.

28 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.

29 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses. Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they.

30 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, the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, The ark of the testimony, and the staves thereof, and the mercy seat, The table, and all the vessels thereof, and the shewbread, 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, And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, 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, 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. According to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.

Cu. 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, unbecoming, 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.)
incense before the ark of the testimony, and put the hanging of the door to the tabernacle. 

And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. 

And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. 

And thou shalt set up the court round about, and hang up the hanging at the court gate. 

And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. 

And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. 

And thou shalt anoint the laver and his foot, and sanctify it. 

And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. 

And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. 

And thou shalt bring his sons, and clothe them with coats: 

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 an everlasting priesthood throughout their generations.

Thus did Moses: according to all that the Lord commanded him, so did he. 

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. 

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. 

And he spread abroad the tent over the tabernacle, and put the covering of the tent above it; as the Lord commanded Moses.

And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: 

And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses.

And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. 

And he set the bread in order upon it before the Lord; as the Lord had commanded Moses. 

And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. 

And he lighted the lamps before the Lord; as the Lord commanded Moses.

And he put the golden altar in the tent of the congregation before the vail: He burnt sweet incense thereon; as the Lord commanded Moses. 

And he set up the hanging at the door of the tabernacle. 

As the Lord commanded Moses, this sentence is repeated eight times in this chapter.
And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat: When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses.

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.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses 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. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For 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.

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. Paul; 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." He also asserts that the Levitical Law "had a shadow of the good things that were to come"—that is, of Evangelical blessings; and that it was "our schoolmaster to bring us to Christ." 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, περαπαίρεται, 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 desery Him in the Old Testament. The veil is withdrawn from their hearts, in proportion as they learn to see Christ in that Law.

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."

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;" 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 anointed with the glory of Jesus on the Holy Mount, and conversed with Him concerning His death; and that after His Resurrection our Lord began with Moses, in order to show that Christ must suffer, and so enter into His glory. 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 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." 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 year. 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 sermons. But her expectations do not seem to have been fulfilled.

1 Rom. xvi. 4. 2 2 Tim. iii. 15, 16. 3 Gal. iii. 24. 4 Heb. xi. 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. 5 John v. 46. 6 Luke ix. 31. 7 Luke xxiv. 27. 8 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. 9 Chapters viii. ix. xx. xxvi. 10 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.
INTRODUCTION

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 work, 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, 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 Christ.

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.
TO LEVITICUS.

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 Eucharist. 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 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 Mileites, to the Presbyters of Ephesus, "which He hath purchased with His own Blood." 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 appointed 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 ὅπο (God) here has lately been brought to light in the Codex Sinaiticus.
3 See below, on xiv. 4—6.
INTRODUCTION

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 Atonement.

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 Hebrews.

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 Pentecost; and how the doctrine of forgiveness of sins is prefigured in the Jubilee; and how the doctrine of the general Resurrection was foreshadowed, as St. Paul intimates, in the Wave-sheaf of the Passover; and how the doctrine of Life Everlasting and the presence of God, tabernacing among Men, in the Incarnation of Emmanuel God with us, and tabernacing for ever with them in a blessed Eternity in heaven, were prefigurated to the eye of faith in the crowning festival of the Levitical Year—the Feast of Tabernacles.

(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 Law, 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 forfeit of that sovereignty over the Creation, which was originally possessed by Man, while he was in a state of innocence in Paradise, by the grant of Almighty God.

The contagious and loathsome nature of Disease, exemplified in Leprosy, not only polluting man’s person, but even his clothes and habitation with a foul plague, showed the hideousness of Sin, the prolific source of all the maladies which afflic 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 Itamar, 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

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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—14. 12—15. 15—17; and the notes on those passages. This is well expressed by S. Augustine (de Fide ad Petrum, c. 2): "In sacrificiis Carnaliis vitianarum, quae ipsi sibi sancta Trinitas, quae unus est Deus Novi et Veteris Testamenti, a Patribus nostris praecepit faceris, illius Sacrificii significabatur gratissimum munus, quod pro nobis Sedis sibi Deus Filii secundum eum carnet esset viscer仲erlit obscurarum. Ipsa autem, secundum Apostoli doctrinam, oblitit Semenipsum pro nobis hostiam Deus in odorem suavitatis (Eph. v. 2). Ipsa, verum Deus et Pontifex, qui pro nobis non in sanguine taurorum et bicornorum, sed per sauginem suum semel intrudivi in Sancta (Heb. ix. 12); quod tunc Pontifles ille significabat, qui eum saugine hicornum in Sancta Sanctorum introhibat. Iste igitur est, qui in Se uno totum quod esse necessarium ad redemptionis nostrae salutis 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 iacere omnia Deus secundum formam serui;" 3 See below, Lev. xxiii. 17—21. 4 See below, xxv. 8—17. 5 1 Cor. xiv. 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 death?"

"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 creatures. 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 abominations. 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 abominations" 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.
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But Leviticus shows that such reasoning as this is delusive. We here see that God required Sin-offerings for sins of ignorance, 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 them; 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 sin, 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 remnant effects of sin, even after we have repented of it.

Leviticus reveals the mysterious character of Sin, its insidious and subtle influence diffusing itself like a secret poison, and defiling and vitiating everything 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 Leprosy.

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;" 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 abound.

(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 godliness. The prohibition of honey and of leaven in the Levitical Ritual 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.


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 obligation 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-
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 Exodus. 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 it. 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 imperfection), and the witness it bore to the sinfulness of the Priests themselves, 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

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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. 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.\footnote{1}


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 Hebraeorum, Cantab., 1685; but has been examined and refuted by Witsius, Etyca, lib. iii. Carpzov, Introd. in V. T., p. 107. Bp. Patrick on Num. vi. 16. Bulfinch, Défense des SS. Fers, liv. iv. Dr. Waterland's Charge, Works, vol. vii., 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 called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, 2 Speak unto the children of Israel, 3

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 Haphtaroth, or Proper Lesson of the Prophets, is Isaiah xiii. 21 to xlv. 23, whereby 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 blottest out thy transgressions, for mine own sake, and will not remember that sin." He 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 præmio est LEVITICUS, ut in quo singula spirant syllabae et vestes Aaron, et totus ordo Leviticus, spirituæ 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. Marcin. i. 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 iniquity (see chap. iv.—v.), and much more for sins of presumption.

In this respect the Book of Leviticus is invaluable as a 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 check the faith and hope of God's people by Types, fore-shadowing 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 hac omnia Sacrificia in typis et figurâ prosecucuntur, usum et perfectionem immutatos est CHRISTIUM." 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 feasting 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 worshipping 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. 14—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; Enseh, Den. Evang. i. 10; S. Augustinus, de Civ. Dei xvi. 2; contra Adversarium Legum c. 18; and S. Leo, Serm. viii. De Passione Christi; Bede, Quæstiones in Levit.; Hebgelain, in Levit. (Bibl. Patr. Max. xvi. 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. 191—282; Rev. Canon Berry, in Dr. Smith's Bibl. Dict. ii. 1080; Kell, Archd. i. pp. 195. 216—256; and above, the Introduction to Leviticus.

(5) To show also that not only were the various kinds of
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 sacrifice 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, both in the person and office of the Mediator. Hence, ‘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).

To afford a posteriori a clear proof of the truth of Leviticus 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 Greek Apologists, against the Jews, such as Justin Martyr, Dialogues c. Tryphone Judas; Tertullian c. Judasov; and the works of Tertullian against Marcion; and of S. Augustine against the Manicheans, who disapproved the Levitical Law as not in harmony with the Gospel; and see the Prolegomena of Pufendorf to his book of Outlines in Le- viton, 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 Alex- andria, as well as of St. Ambrose, connected in the latter with the doctrine of Quidam in Christian Church, iii.

(8) The Levitical Law professes to be from God Himself (see i. 1). The subject 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 manifestation that they believed it to be, what it professed to be, from God.

(9) The Levitical Law was not only of great service a priori to the Israelites, as preparing him for the Gospel, and disposing him to look for Him, to faith in Him; it is also of great use a 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 communicated to the Nations 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, displayed in a vivid light those Christian Dispositions which it is necessary to our everlasting salvation to attain to.

(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,—as forming an inseparable union with God in Christ 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 Priest 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 slain, 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.

C. H. 1. And the Lord called. Hebrew raqipra. The conjunction van, and, marks the connexion of this Book with the foregoing one. The Books of Exodus, Leviticus, and Numbers, all begin with the conjunction van, rightly rendered by each in the English, and not by and as in the Targum. 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. xxxii. 3. 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;" “Jesu hujus libri initium termino praecedentis conjunctius legisator” (Hengsten.). “Hujus libri initium praecedentis respicit finem manuum” (Robigus).

The Lord called unto Moses; the Lord Himself delivered these Laws to Moses; here is evidence of the Inspiration and Unity and Genuine of this Book. See above, Introduction to the Pentateuch, p. xxx.

The final alaph in a seggera is written with a smaller letter in the Hebrew Manuscripts; which, in the translation of them, was intended, that this call of Moses by God was in a lower voice than that with which the Decalogue was spoken from Mount Sinai.

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 (Exod. xxv. 22), and the departure of the second month of that year, when they departed from Mount Sinai; see Exod. xlv. 2. 17. Num. i. 1, and x. 11.

2. If any one bring. of his own free will. The freewill-offerings were those 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.

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 Incarnation. In the Peaceoffering, our communion with Him, and through Him with God, by feeding upon Him in the Holy Eucharist. The signifi- cance of the various Levitical Sacrifices, as typical of the One Great Sacrifice of Our Lord Jesus Christ, is exemplified in the offerings of the Twelve Princes of the Twelve Tribes for the dedicating of the Altar, as described below in Num. vii. 13—90.

—an offering korban, properly something that is brought near, from the hipid of korah, to offer, (Genesis 714). No one might come near to God empty (Exod. xxviii. 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 Exod. xx. 28, 34, and is rendered δωμος by Sept.

—the offering of the cattle. Rather, of the beasts; and these words ought to be applied to the general gift of a host of the Lord's people being brought 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 is to be animated; and such as by their domestic associations with corroborees, 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 made withoutblemish, may indicate a devout spirit of selfsacrifice, both to God and to 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 ap- pointment. He here excludes many animals which were offered by the Hebrews to their deities.

The consumption of these precepts is in Christ, who was the universal Korban of all Mankind; being made near to God from Eternity, and being made near to us all by His Incarna-
Laws as to Burnt-offerings.

3. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. And he shall flay the burnt-offering, and cut it up. And the sons of Aaron the priest shall put fire upon the altar, and lay the

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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 Augustine, de Civ. Dei x. 5. Clem. Alex., Stromat. lib. viii. Thomae de Successulis, and St. Leo, de Passione Christi, Serm. viii., who says, "Nune corporalium sacrificiorum varietate cessante, omnes differentissimae hostiaram usaque corporis et sanguinis Domini implicat oblato, ut, sicut est pro omnibus sacrificium, ut sit et de omnibus sacrificium." Isa. iii. 4, and Obad. 20, "As many as shall pass through by the sword shall be few," The offerings from the horns are described first, v. 1—9; next those of the flock, v. 10—14; and of the birds, v. 14, to end.

burnt-sacrifice] Heb. ohlah, literally, a going up, to the altar. See Lev. xvi. 20; Exod. xviii. 12; the Sept. renders it by ἀλογοσφαίρω, holocaust.

The burnt-offering is mentioned first, being offered daily morning and evening, and called therefore the daily sacrifice (Exod. xxvii. 2, 3; Num. xxvii. 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 dying up by His own will to the Altar of the Cross (see Heb. vii. 27), and in dying for sin (see Ps. li. 16—19; Heb. x. 2, 3), where the altar was itself in the sight of God. The burnt-offering was called holy, because it is carefully whether it had any blemish: this was called μακαριοσφαίρω, an act which betokened God's searching of the heart of every offerer; see on Heb. vi. 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., Targ., Onkelos, Syriac, and Arabic Versions. Cp. Lev. xi. 11, and St. Paul in Rom. xi. 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) are addressed to the Christian (1 Cor. xii. 19), 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, as before St. Paul's expression, "I beseech you ... present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. xii. 1). 4. put his hand] Literally, make his hand rest upon. He shall not kill the bullock, as he did in the sacrifice of the solemnity, beforehand, and the sacrifice of ourselves which he has thus set apart and designated for sacrifices, and which is rendered and presented at the door of the sanctuary to the Lord by the offerer as his vicarious offering, representative, and sub-

— to make atonement for him] literally, to cover for himself. To provide a covering whereby he may be hidden, and so be sheltered from the anger of God for his sin. See iv. 23, 26, and Lev. xi. 29; where the atonement of the bullock is as a covering, or soul-saving, or atonement for; and cp. Exod. xxi. 23, xiii; xxiv. 9, 10. The Septuagint has εƛέαςαπαντας πέρι αὐτοῦ, to make an atonement for himself. See below on Heb. ii. 17, ἀλεξεοσφαίρω, to cover his sins; and I John iii. 18, "who is our redemption." See cp. Ex. xvi. 14, viz. the atonement, and so atonement; and the blood, and sprinkle the blood] The blood, in which is the life (Gen. iv. 4). The Septuagint is not understood of shedding of which is no remission (Heb. x. 22). The Levites might kill the sacrifice, but the Priest only offered the blood. The Sacrifice could be killed, for the Messiah was to be cut off (Dan. ix. 26), and the blood of the victim was to be brought 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. I 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 debts 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. x. 13, 14). Here is an argument for the use of the Oratory, and for application of a portion of it to the maintenance of the Clergy, according to the tenor of the sentiments from Holy Scripture, appointed to be read at the Oratory 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 and canonical office of the Priest, whose sword-like eye pierces "to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner 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 upon 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 sweet savour unto the Lord.

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 without blemish. 11 *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.

14 And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of 2 turtle doves, or of young pigeons. 15 And the

--- 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. Pet. ii. 5).

--- be of fowls] 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 laid in Gen. i. 14, "out of the north an evil wind 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 word signifying a place, a corner, to hide (cp. Genes.), 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 Victim himself was poured out upon the altar (Gen. iii. 15). He hath poured out His soul unto death" (Isa. lii. 12). "This is My blood," He said, "which is shed for many for the remission of sins" (Matt. xxii. 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). For, is the Mother of Christ Himself (Luke ii. 22). "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. vii. 21). Here is a living present for God (Exod. xxii. 17), a proof of love from all poor as well as rich; and therefore here is another reason for the use of the Offertory.

--- turtle doves, 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 prepared 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: 16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the priests: 17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: 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 Hebrew word, malk, is found only here and in v. 8, in which place directions are given concerning the sin-offering. Our translators, following the Sept. (ανακαινίσεις), render it to wring off, and some of the Rabbinical authorities (see Keil, p. 231) seem not to wring off, 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 Masormades in Almsworth, p. 8, and Gesenius, p. 479, and so Heinke's and Maunditer), there is no sin-offerer 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 Gentiles are joined to His Body (cp. Bp. Pearson, Art. iv. pp. 213, 214). Another reason of the non-sacrifice is suggested by an ancient Father: "The head of the turtle-dove was not separated from the body, and is not separated from us as His Body, in His Passion; may, rather, by His Passion He joined us more closely to Himself." (S. Gregory, in Eadie, Hom. i.)

16. he shall pluck away his crop with his feathers: rather, with the excrement (soteth, from soteth, to go out; Genesis, p. 961; cp. Baumgarten, p. 125; 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 (Theodoret). Nothing that defiles, or is of beasts, or is unclean, may be presented to Him who is all holy.

— on the east part which was nearest the outer court, and thence to the Holy of Holies, and ready to be carried away (cp. Ps. xiii. 5. 1 Pet. i. 15, 16).

17. a sweet savour before the Lord: so On Gen. xvi. 10.

Preliminary Note to Chapter II.

Of 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 means the meat-offering, and the Meat-offering may produce confusion unless it be remembered that meat does not here signify flesh, but only food; not, however, animal food.

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 formed by human industry, and sometimes baked with an admixture of oil (ver. 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, and by setting forth in the service of God, and in acknowledging Him as the Author of all the good that is done by man's labour. Therefore the offering did not participate in the minchah; but it was given wholly to God, and was called "most holy" (v. 19). A part of it was offered by the priest, and burnt on the altar with frankincense, and this was called the Memorial, מְנֶשֶׁה (v. 2, 9, 16).

What, therefore, was the significance 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, and 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 product of many grapes fused into one substance; 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 the coming again," of the Antithyrsus, and the Leviticus, and the Minchah.

Thus the Minchah prefigured Christ's work upon earth consummated in His Passion and Resurrection, and presented and pleaded before God in the perpetual commensurable Sacrifice of the Holy Eucharist. On this interpretation of the Minchah see S. Justin Martyr, c. Tryphon, c. 41. 117; and S. Ireneaus, iv. 32; S. Cyril of Jerusalem, c. 16. De Hypostaseis, v. 2. 11; S. Chrysostom, in Ps. xxvi. c. 8; in Heb. Hom. 17. S. August. de Civ. Dei xvi. 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. 19), and not parted of by the offering; it did not represent Christ's work as a Communion (that was done by the Sheltem or Peace-offering, see iii. 1), but as unique in its merits, and as perpetually and pleasingly presented before God and the church, 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 setting 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.)
II. 1 And when any will offer 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 the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord: 3 And the remnant of the meat offering shall be Aaron's and his sons: 4 it is a thing most holy of the offerings made by fire.

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 6 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 a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the Lord. 10 And 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. xxiii. 13; xliii. 11), or distribution, from manah, to distribute, and manah, to give. Gen. 485, 6. Cp. the Latin munus, and see the foregoing note.

The minchah consisted ofuminant things, such as flour or roasted grain, and is thus distinguished from the zebach, which was slain; cp. 1 Sam. iii. 14. Ps. xi. 6, where both are mentioned. The former is an unblemish, the latter a bloody sacrifice. The Septuagint renders minchah sometimes by hapheth, as here; sometimes by πυρσόω (Ps. xii. 7), and sometimes it preserves the Hebrew word (Exck. xlv. 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 One Himself; and in 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.


— his offering. "A minchah, gift (Gen. 485, 6), was offered from the free-will of the offerer to God, and seemed to be a distinct and independent offering — 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 of the Passover, which were of barley.

The fine flour of wheat, Heb. soleth, properly flour sifted and bolted (Genes. 500), and purged from bran, denoted the purity of Christ's offering, and the holiness required of Christians, and it symbolised the produce of human labour applied diligently to the improvement of God's gifts, and the increase of the concurrence of both. The pouring of the oil symbolised the anointing of the Holy Spirit Who anointed our Great High Priest (Ps. xiv. 7. Luke iv. 18), and the effusion of the Spirit through Him upon all His members (1 John ii. 20. 27), and the cooperation 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 obedience to His office, that this offering was spotless and accepted (see on Heb. ix. 14); and the oil of the minchah symbolised 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. (Tarqum of Onkelos: Mainonides.)

—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 actions are figurative of the work 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, is to Him the most precious of all the impieties of those for whom it is offered, but to remember them for good. This memorial is called also συμβολικόν eiscleras here. The Sept. here has the word ἀναμνησθω, and that word is adopted in the New Testament to describe the Theans 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).

—crases] A minchah, gift (Genes. 485, 6), was offered from the free-will of the offerer to God, and seemed to be a distinct and independent offering. It was of wheat, or barley, or some other grain, in a loaf, or in a wafer, or in a cake.

—oil] The oil was usually poured over the minchah, and sometimes it was done up in a cake or wafer, and then placed on the altar.

4. oblation] korban.

—crases] not like a modern oven, but a large pot (כשל).—it shall be unleavened] No meat-offering was to be with leaven (n. 11); an abomination to all worshippers that their offerings must be without hypocrisy, false doctrine, or malice; and other offerings "in duplicity and trickery." (Matt. xvi. 6. 12. Luke xii. 1. 1 Cor. v. 8. Gal. v. 9. See on Exod. xii. 15).


—wafers] or cakes.

—oil] See n. 1.

5. in a pan] a flat iron plate or griddle, held over the fire (Robinson, ii. 150).

7. fryingpan] rather a caldron, or boiling-pot (Genes. 500)

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 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 thou shalt burn with the salt of the covenant of God to be thine offering by fire; a meat offering: with all these offerings thou shalt offer salt.

14 And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears. 15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering. 16 And the priest shall burn the memorial of it, part of the beating 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 sacrifice of peace offering, if he offer it of the Lord, it is burned upon the altar: there shall be none. 2 As for the burnt-offering, ye shall offer it at the door of the tabernacle of the congregation before the Lord: and he shall burn it on the altar. 3 And ye shall take of it very sweet incense, a perfume to the Lord: as a memorial, even an offering made by fire of a sweet savour to the Lord. 5 But the firstfruits of all thy meat offering shalt thou surely burn upon the altar: but the firstfruits of thy bread, and of thy fruit of all thy harvest, and every offering of thy meat offering, and all thy tithes, shalt thou surely give into the house of the Lord. 7 All the firstborn of the cattle of every sort shall be the Lord's. 9 If it be a peace offering, then thou shalt ring out the consecration thereof before the Lord: and it shall be thine. 10 And the priest shall take of the consecration thereof of the peace offering, and shall put it on the breast of the Lord for Aaron, and for his sons. 11 And the residue of the meat offering shall be the priest's and his sons': it is a thing most holy of the things which are set holy out of the peace offerings of the children of Israel. 12 And he shall burn the burnt-offering and all the fat thereof in the place of the tabernacle of the congregation. 13 And he that offereth the burnt-offering for all his peace offerings, and for all his tithes, offereth them upon the altar. 14 And if a man eat of the consecration of the holy things, he shall put unto the Lord a trespass offering, a bull, or a ram, or a lamb, with his trespass offering. 15 And if a soul shall offer a sacrifice of peace offerings unto the Lord unto thanksgiving, or whatsoever sacrifice of peace offerings: 16 He shall offer with his offering bread, and wine, and oil, of that wherewith to make a meat offering, even oil for the light, and corn meal, with water. 17 And those his offerings shall be without leaven: for they are a meat offering of a sweet savour unto the Lord: burnt offering and meat offering, the offering of Aaron and his sons, is it. 18 And all the heef of the sacrifice for his peace offerings, shall be eaten without leaven. 19 And he shall eat thereof in the place of the sanctuary: it shall be consecrated. 20 For he burneth the fat thereof, and the fat skin thereof: but he that eateth the fat, or the skin, even the soul of the sacrifice offereth an offence: it shall not be accepted in his behalf.
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 reconciliation to God, for it formed the part of the penitent and faithful of every age under the Gospel, as communicating with God in Christ; and was a signal type of the Christian Smelem, the Blessed Eucharist, or Holy Communion, wherein we are invited to feast on Three (1 Cor. x. 21, 22, 27; and Jer. vii. 5), (1) the viaticum of the Church 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 the fellowship of His (i.e. Christ's) sufferings likeness which the offerer presented and slow at the door of the Tabernacle court, after laying his hand upon the head; when the Priest sprinkled the blood round about the altar. The body was divided in three parts:—(1) the breast and shoulder, 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 'wave'd' to and fro, the Priest presented to the Lord of the offerings; (Lev. 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. 13—21; Deut. xii. 11, 17)."

From the time the Israelites entered the Holy Land, besides a meat-offering of bread (four and oil, a drink-offering of wine was required to be added to the peace-offering as well as to the burnt-offerings (Lev. vii. 12, Num. xxv. 2, 6). In respect of this meat-offering, a handful called the "memorial," in respect of the whole, was burnt upon the altar; the rest eaten by the offerer and his family (Exod. xxix. 22). The bread and oil were 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 priests. 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 Priesthood of the Expiation represented 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 that of them together did to the Mosaic Continual Sacrifice (Freeman).

The Peace-offering was also, in a signal manner, a figure of the Christian Smelem or Eucharist as a feast of Love; and to Love and to man in God. In it the worshipper communicated with God by feasting on the sacrifice offered to Him; and he communed 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 Father yielded 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. 2)." See Num. vi. 13-21, vii. 1-8, viii. 1-21, ix. 8, 10, 13, and x. 1-10."

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 see, 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 for his own use (cp. Num. vi. 17, 19); and the portions 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 exalting and vindicating Divine innocence against the sin of His people, as it were, upon the altar—The fat— and took it to themselves. See 1 Sam. ii. 16, 17, 29.

4. the two kidneys—and the caul over the liver, and over the kidneys] the emblem of what is most sacred, precious, and tender (cp. Exod. xxix. 34; Col. iii. 5, (8. Basil, Theodoret). These were to be burnt. "Moribul 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 altar. The burnt-offering of Christ's sacrifice and sufferings must proceed, in order that the peace-offering may be accepted. See v. 1.
Peace-offering. LEVITICUS III. 7—17. IV. 1, 2. Sin-offering.

The flock; male or female, he shall offer it without blemish. If he offer a lamb for his offering, then shall he offer it before the Lord. 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. 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. 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. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord.

And if his offering be a goat, then he shall offer it before the Lord. 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. 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, 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. And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the Lord’s. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

IV. 1 And the Lord spake unto Moses, saying, 2 Speak unto the children of Compare with Deut. 32. 14. Neh. 8. 16. m Gen. 5. 4 ch. 7. 23. 26 & 17. 10, 14. Deut. 12. 16. 1 Sam. 14. 35. 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; Zeller, 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. xxi. 13; Bochart, Hierozoic. i. p. 458; and Bähr, Symbolik ii. p. 354; others suppose it to be the ‘omentum minus,’ or ‘reticulum jecemiaria’ (Vulga., Luther, De Wette, Kloekel, etc).

11. food of the offering made by fire] literally, it is the bread of the peace-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.

12. 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 (v. 25); and as to the blood, the command is (Deut. xii. 16); ‘Be ye sure that the blood of any beast or fowl, but ye shall pour it upon the earth as water.” (Cp. Gen. ix. 4.)

13. The fat was to be consumed in the fire (see on v. 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); ‘Be ye sure that the blood of any beast or fowl, but ye shall pour it upon the earth as water.” (Cp. Gen. xix. 4.)

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

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 (ιασωμα) of God’s wrath against sin; and for the expiation of man’s guilt; and for the cleansing of mankind from their sins.

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. liii. 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 Skema, 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 Lifefood (Gen. iv. 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 shall have no life in you” (John vi. 53, 54—66; 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 sacrificial 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 ver. 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 (ιασωμα) of God’s wrath against sin; and for the expiation of man’s guilt; and for the cleansing of mankind from their sins.
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: *3b 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, a young bullock without blemish unto the Lord for a sin-offering. And he
shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord. 3 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: 4 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. 5 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. 6 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, 7 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, 8 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. 11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung. Even the whole bullock shall he carry forth without the camp unto a clean place.

11 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 chatta, to miss a work (cf. ἡμιστρήμα, ἡμιστείον, from ἡμίστημι), said of an archer missing his aim, or of a rammer failing to reach the goal (see Genesis 27. 27). 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, chatta, is transferred as here.

The chattath or sin-offering is distinguished from the askan, rendered trespass-offering by our Translators (from askan, 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.

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.

4. lay his hand] to 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, whereas Massek is derived; the Septuagint has ἁνάραιτος here, and ἀνάραιτος v. 10 (Christ). Thus the Original and the Greek translation prepared the way for Him who has fulfilled the Law.

6. 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. xi. 11, 12, 24.

7. Levitical appointments prefigured the preciousness and efficacy of the blood of Christ. S. Cyril, Glossary, in Levit. pp. 516—518, where is an exposition of their meaning in reference to Him whose "blood cleanseth from all sin" (1 John 1. 7; see above, iii. 17). 8. seven times] A sacred and perfect number (see Alinworth here, p. 10, and see note below on Lev. xii. 13, p. 230), prefiguring the sprinkling of the blood of that perfect and sabbatical sacrifice, which brings rest to the troubled conscience, and peace with God (Heb. iv. 15; 1 Pet. i. 2; 1 John i. 7). Compare those Levitical appointments with those in Exodus xxix. 10, 12, 29, 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 burnt before the Lord, and is sprinkled seven times before the veil (cf. Bemangarten, p. 154).

The sin of the High Priest is of equal gravity with that of the whole congregation, v. 13—21 (see Alinworth, iv. p. 497, ed. Burnham; Reidland, Antiq., p. 131), — before the veil] 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.

8. of the altar] The golden altar before the veil, and in a direct line between the broken star 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 Exodus 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).

11. the skin of the bullock] Adhering to the flesh; for it was not dyed, as the burnt-offering was: ch. i. 6 (Mattathias, de Sacrificiis, c. 5).

12. shall he carry forth] Literally, he shall make to go out: the vail, from gates, to go forth (Gesen., p. 850). We may not know the precise translation and explanation: it may have been of a cruciform shape, with the Tabernacle in the intersection of what we might call the transverse and the nave; and then the work would have been complete for every one to perform (Laod.). 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" (ὑποποιεῖνες).
The Sin-offering

LEVITICUS IV. 13—26. for the Congregation, and Ruler.

k where the ashes are poured out, and \burn\ him on the wood with fire: \burn\ where the ashes are poured out shall he be burnt.

And if the whole congregation of Israel sin through ignorance, \burn\ the thing he hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the \Lord\ concerning things which should not be done, and are guilty; 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 shall lay their hands upon the head of the bullock before the \Lord\: and the bullock shall be killed before the \Lord\.

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 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 \burn\ with the bullock for a sin offering, so shall he do with this: \burn\ 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 \burn\ 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 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 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.

\*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. McCaul, on Colenso, p. 38; Dr. Beisach, p. 10; and the Rev. J. B. McCaul, p. 58: 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. Less, Serm. ix. on the Passion). He suffered without the City, that we might go forth from the cares and pleasures of this world, bearing His reproaches: Heb. xiii. 13. (S. Cyril, de Adoratione, lib. ix.)

13 of 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—24, x. 13—18; xvi. 25, xxii. 19—29).

— and are guilty. Heb. re-ashedem: that is, have contracted asham, or guilt, which is a consequence of chattah (see v. 3); the same clause occurs in v. 22, and p. 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, Shoggoth, 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, v. 5—10. 16. the priest that is anointed. In the Hebrew the Messiah: in Greek, the Christ, &c. (see v. 3); and cp. Euseb., H. E. 3. 17. And 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: such 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—24, x. 13—18, xvi. 19—29). 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 Sacrifices, from which the Levitical Priesthood and Sacrifices acquired the efficacy they possessed. Heb. vii. 27, 28; ix. 26. Cp. 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," which is the sense of the Hebrew. 22. a ruler. masi, one that is raised up above the rest, as the head of a tribe. Num. iii. 24. Gen. iii. 26. 23. a kid of the goats. Cp. Gen. xxxvii. 31: literally, a hairee one of the goats; perhaps a peculiar kind (Becket, 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, l. 11.
upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 And if any one of the common people sin through ignorance, while he doth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty;

28 Or 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 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 he shall take away all the fat thereof, 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: and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, 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 off the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

V. And if a soul hear and the voice of swearing, and is a witness.

2. 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 attributed an excuse for the sins of indiscriminate.

32. 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] This is the typical representation of the meting out of punishment by God for the sins of the people, and the acceptance of the sacrifice of Christ in atonement for sin.

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,] This is the typical representation of the acceptance of the sacrifice of Christ in atonement for sin.

35. And he shall take away all the fat thereof, as the fat of the lamb is taken away from off the sacrifice of the peace offerings; and the priest shall burn them upon the altar,] This is the typical representation of the acceptance of the sacrifice of Christ in atonement for sin.

36. And if a soul hear and the voice of swearing, and is a witness] This is the typical representation of the acceptance of the sacrifice of Christ in atonement for sin.

23. Chap. V.—Preliminary Note on Trespass-offerings. The former chapter treated of Sin-offerings, the present chapter treats of Trespass-offerings.

V. What is the difference between a Trespass-offering and a Sin-offering?
Guilt-offerings

LEVITICUS V. 2—4.

for word or deed.

whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. 2 Or if a soul touch any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty. 3 Or if he touch the uncleanness of man, whatsoever uncleanliness 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 to do evil, or 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, "Then shouldst thou have brought guiltiness (asham) upon us;" and Gen. xlii. 21, "We are very guilty concerning our brother." Isa. xix. 3. Ezra x. 80. Hence we may infer that the difference was quite material. There is the moral ruin and desolation produced by sin in its effects on the body, his health, his family, his fortunes, his reputation; there is the state of sin contracted by repeated acts of sin; there is the asham of that example upon others, which may not be removed by sorrow for the individual acts of sin. Or a man may have been guilty of a sin of omission, and may have been brought into a state of sin in doing so, and may have a reputation 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 asham of the sin as an act of sin. 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 pass away not, while the memory of the sin remains, and as guilt he is subject to the wrath of God." See also Bp. Butler on the consequences of sin after repentance (Analog. Pt. 1. ch. 16. and Hengst, Authentic. ii. 214. Baumgarten, p. 121).

The state of sin and 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 wherein he lives and in whose image he was formed, as a creation of God—this is the inexpressible comfort of the penitent sinner when he looks to the Cross of Christ (Isa. lii. 10).

Perhaps asham might better be translated guilt-offering, than trespass-offering, which would better distinguish between it and sin-offering. In our authorized Version in Ezra ix. 6, and Ps. lix. 5, where trespass is in the text, guiltiness is rightly placed in the margin as the rendering for ashamah; and it is remarkable, that in the numerous places where the word asham is occurs 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 one of these. 5 And it shall be, when he shall be guilty in one of these things, that he shall 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.

7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two 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 that which is for the burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

9 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; 10 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, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin offering. 15 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 the remnant be the priest’s, as a meat offering.

14 And the Lord spake unto Moses, saying, 15 If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then shall he...
brings for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after 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 shall add the fifth part thereto, and give it unto the priest: 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 soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; 18 though he wist it not, yet is he guilty, and shall bear his iniquity. 19 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: 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. It is a trespass offering: he hath certainly trespassed against the Lord.

VI. And the Lord spake unto Moses, saying, 2 If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; 3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of 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 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 histrespass offering.

And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: 7 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. xxvi. 16; 1 Chron. x. 13; 2 Chron. xxvi. 18): see Schultens on Job xxi. 34, and is therefore rendered "prevaricated" by Fagge, Ch. Genesis, p. 404. Besides this, 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 gates (Deut. xii. 17). The word here given represents in strong terms the sin of sacrilege, especially if accompanied with profanations of piety; the sin of Annas 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, in the holy things of God: which 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 willful sacrilege (see the Septuagint translation here, and Theodoret, Qu. 2, and Maimonides in Almowther).

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 (aron, guilt, Genesis, p. 614), then he shall bring a ram without blemish (that is, when the sin is brought home to his conscience), on 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: ep. 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 emblems 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, l. p. 319.


5. principal] Heb. head, reklawburn, Sept.; the capital, 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 thecallback to this 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
And the Lord spake unto Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire bath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

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 the fat of the peace offerings.

This is the law of the meat offering: the sons of Aaron shall offer it before the Lord, before the altar. 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 memorial of it, unto the Lord. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be taken with leaven. I have given it unto them for their portion of my

in the new tomb, outside the city, in the garden (Matt. xxvii. 59, 60. John xix. 40, 41. Cp. Is. liii. 9). The special care for the altar in Ezek. iv. 25; and the Mystery: and what is that the Mystery of the Resurrection?

The fire shall ever be burning] The fire came down from heaven (xx. 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. 155). 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. Andrews, v. 520). 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. 335, 409).

But, in order that the coming of Christ may sanctify us, in order that the coming of Christ may sanctify us, we must cherish and stir up the fire. The Spirit (see also the views of the Fathers) is the Holy sacrifice, 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.

The meat offering] Mischach, 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—5). On the Christian significance of the Meat-offering, see Preliminary Note to chap. ii.

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" (Is. lii. 14). 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 (Exod. xxv. 9) of the tabernacle; they were not eaten in the holy place, where the Priests ministered (cp. v. 25; viii. 31; and xxiv. 9; and Keil, p. 45).

See ii. 11. C
offerings made by fire; * it is most holy, as is the sin offering, and as the trespass offering. 18 * All the males among the children of Aaron shall eat of it. 19 * It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: * every one that toucheth them shall be holy.

19 And the Lord spake unto Moses, saying, 20 * 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 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 baked pieces of the meat offering shalt thou offer for a sweet savour unto the Lord. 22 And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the Lord; * 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, * This is the law of the sin offering: 26 * In the place where the burnt offering is killed shall the sin offering be killed before the Lord: * it is most holy.

26 * The priest that offereth it for sin shall eat it: * in the holy place shall it be eaten, in the court of the tabernacle of the congregation. 27 Whosoever shall touch the flesh thereof shall be holy: and when there is

(v. 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 of the Holy One, the Priesthood of the Church—by the offering of Jesus, the Holy One, the Priest—whom the Lord has ordained to be the Mediator of the New and Everlasting Covenant, the Priesthood of Christ—the Priesthood of the Church—was, into his own sin, and under the penalty of death, and the Lord, in his stead, for the people, offered himself, as a sacrifice for sin, and as a sin-offering.
Holiness of the Sin-offering

LEVITICUS VI. 28—30. VII. 1—8, and of the Guilt-offering.

sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. 39 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both seared, and rinsed in water. 40 All the males among the priests shall eat thereof: *it is most holy. 41 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 this is the law of the trespass offering: *it is most holy. 2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. 3 And he shall offer of it 4 all the fat thereof; the rump, and the fat that covereth the inwards, 4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: 5 And the priest shall burn them upon the altar for an offering made by fire unto the Lord: it is a trespass offering. 6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: *it is most holy.

As the sin offering is, so is the trespass offering: *there is one law for them; 7 and the priest that maketh atonement therewith shall have it. 8 And the priest

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 1:7.)

By this precept, spiritually understood, is insculpted 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. Theodore, Qu. in Ewel. 5; and Oregen, 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 that which 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 affections, evil concupiscence, and covetousness, which is idolatry (Col. iii. 1—8). 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, earthly" (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 if provided that they be used in this holy service, they should be never afterwards used for ordinary purposes. Compare the breaking of the alabaster box, from which theointment was poured on our Lord's head, Mark vi. 13.

— brazen pot] That partook less of the 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. 1—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 imperfections, 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 to reconcile withal, (that is, make reconciliation) in the Lord: it is a trespass offering. 6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: *it is most holy.

As the sin offering is, so is the trespass offering: *there is one law for them; 

2. In the place] The north side of the altar: i. 11.

3. the ramp] 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 batter. This is the ramp so often mentioned in Leviticus; it is not properly a tail, but a mass of marrow-like fat, which spreads over the whole ramp of the sheep down almost to the caul extremity." Dr. Thomson, Land and Books, p. 97.

4. east] See iii. 10.

7. the priest—shall have it] Cp. Exod. xlv. 23. This and the following verse declare the Divine will, that the one who was the altar should be partakers with the altar: (i. 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 Offeritory 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.
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 all the meat offering that is baked 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 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 1 anointed with oil, and cakes mingled with oil, of fine flour, fried. 13 Besides the cakes, he shall offer for his offering 1 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, and it shall be the priest's that sprinkled the blood of the peace offerings.

15 n If the sacrifice of his offering be a thanksgiving, 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 foed 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 worldly burdens, but they must bring their interests and concerns, and sanctify them to God's glory and service. Nor will they make the leaven 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 our unholiness. Christ will 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? Is 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 community 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 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 the 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 thanksgiving to Him (see Deut. xii. 6, 7). The command to eat 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. xcv. 6, 8; cxlix. 90). Is there not a word in a word here again, signifying the reception of God's grace; and especially against delay in receiving the Christian Shalem, or Eucharist? (cp. Heb. iii. 12—13.) It implied a blessing to those who come—and who come soon—to God (cp. Exod. xii. 10, and xvii. 20).
on the third day shall be burnt with fire. 16 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 7 imputed unto him that offereth it: it shall be an 9 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, having his uncleanness upon him, even that soul shall be cut off from his people. 21 Moreover the soul that touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the Lord, even that soul shall be cut off from his people.

22 And the Lord spake unto Moses, saying, 23 Speak unto the children of Israel, saying, 7 Ye shall eat no manner of fat, of ox, or of sheep, or of goat, of the peace-offerings. 24 And the fat of the 7 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 7 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, 7 He that offereth the sacrifice of his peace offerings unto the Lord shall bring his oblation unto the Lord of his 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 the breast may be waved for a wave offering before the Lord. 31 d And the priest shall burn the fat upon the
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 Keli), from a secondary meaning of mashachah, to make (Gesen., p. 519). 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 whoever receives 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. xix. 9; and below, xlvii. 27, and xli. 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 Sinai (Exod. xlii. 22).

RETROSPECTIVE VIEW OF THE Efficacy of the Levitical Sacrifices.

St. Paul says that Sina was typified by Agar, and Sion by Sarah (Gal. iv. 25—31), and that the Laws given at Sinai were shadows of the greater to come (Col. ii. 17); and that they were like the manufacture 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 Law should stand on Mount Sinai (Rev. xiv. 1), and when He should make His soul an offering for guilt (Is. liii. 10), and take away the sins of the world (John i. 29, 36), and cause the sacrifice and oblation to cease (Dan. ix. 24), and read 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 fulfill all the sacrifices of the Law, and by fulfilling them to them away; and by one Offering, perfect for ever for 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, license is offered unto God, and a pure offering (Heb. x. 13, 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 (I. 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 Isaac (Heb. xi. 8), and rejoiced to see his 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 after off, were persuaded of them and embraced them (Heb. xi. 32); 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" (Rom. iv. 2). 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, and S. Cyril says (Galaphry, in Gen. liii. iii. p. 66), "It was revealed, and typified 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 therein proceeds to prove this proposition; and S. Augustine says, in Enun. xx. "The New Testament (of the Law) agrees, of the Levitical Priests, 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, appointed to the New Testament, which, even then, was not revealed, albeit it was not revealed. The New Testament (says Lactantius, de Vera Sap. i. 29) is the fulfilling of the Old; and there is One and the same Testator in both—Christ Jesus." Cp. note below, on Heb. x. 9, 10, where it is shown that the Levitical Covenant, 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 but shadowy 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 excited so much self-sacrifice from the worshipper, and which bore concomitant 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 * the garments, and + the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; 6 And gather thou all the congregation together unto the door of the tabernacle of the congregation. 4 And Moses did as the Lord commanded him; and the assembly gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This is the thing which the Lord commanded to be done. 6 And Moses brought Aaron and his sons, and washed them with water. 7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. 8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the head crown; as the Lord commanded Moses.

and incompiety to take away sin, which pointed in almost every enactment to something beyond itself. As for this statute it is said 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 foreordained 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 redemptive means which God here provided. In this statement the whole Bible points, even the prophetic, the historical, the poetical, the legal, the prophetical, the apocalyptic, and the epistolary, alike. Each portion of the sacred volume, divinely written, is a part of the one grand book, Scripture.

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, 1868.

7. The coat] the priestly linen tunic: see Exod. xxviii. 4. — the robe] the, or long purple robe of the Ephod (Exod. xxviii. 31—39), typifying the dress of Christ (Rev. i. 12). 8. Urim] Heb. 4. 7. — 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 yasheh, he placed; here it is gitten, he gave. In the next verse the word gitten 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 these in the Urin and Thummim: see above, note on Exod. xxviii. 30; and Origen, Hom. 6 in Levit., on the mystical meaning of Urin and Thummim. The word gitten is also applied to the priestly linen tunic and the ephod in v. 7. — the mitre] See Exod. xxviii. 36, 37.
The offerings at the LEVITICUS VIII. 10—17. consecration of the Priests.

1. 10 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 poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. 13 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 And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. 15 And he slew it; 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 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, 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 by 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.

18 And first one ox was offered, 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; iv. 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. x. 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 bases 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. Consecrating 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, we have a representation 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 Sion (cp. Heb. vii. 28). 19. He slew it; Moses slew it (see v. 19). A Victim therefore is prepostorous for the initiation of the Levitical Priests, who are afterwards to be the Sacrificers. In the Divinity Mind the Gospel is before the Law. Christ is before Moses. He is the Lamb "slain from the foundation of the world" (Rev. xii. 8. 1 Pet. i. 20). From His blood the Levitical Sacrifices derived all their efficacy, or rather than the word used by the Septuagint for consecrated (see Exod. xxix. 29. 33. 35; and Lev. viii. 33; xvi. 32; xxi. 10. Num. iii. 3), and is rendered consecrated by our Translators in Heb. vii. 25. Cp. Heb. ii. 10, where it is

--- 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," επελεξεν ιδιαγγελην, Acts ix. 15 (Hesychius).

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 Consecration, as the Womb of the Blessed Virgin (Luke i. 26), 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. 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. cxlviii. 2. Cp. Bp. Andrews, 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; xli. 15, but the anointing is taken for granted, below, v. 59; x. 7; and Num. iii. 3—another evidence of the union of these parts of the Priestly office.

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 (Broughton, Antiq. i. 15. Solden, de Succes. Pentitif. 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 (Romans), and are made priests and kings to God in Him (Rom. viii. 16; x. 12; Col. ii. 10; xxi. 10).

14. And he brought the bullock for the sin offering! There are three Sacrifices offered here at the inauguration of the Priesthood.

(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 disposition, 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, of the word γεγονεται, which is the word used by the Septuagint for consecrated (see Exod. xxix. 19. 29. 33. 35; and Lev. viii. 33; xvi. 32; xxi. 10. Num. iii. 3), and is rendered consecrated by our Translators in Heb. vii. 25. Cp. Heb. ii. 10, where it is
and his hide, his flesh, and his dung, he burnt with fire without the camp: as the Lord commanded Moses.

18 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; as the Lord commanded Moses.

22 And 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 And he took the fat, and the rump, and all the fat that was upon the inwards, and the cant above the liver, and the two kidneys, and their fat, and the right shoulder: 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: And he put all upon Aaron's hands, and upon his sons' hands, and waved them.

are rendered "lobe of the liver" by Sept, and "rectulum jecoris" by Vulg.

18. the burnt offering: A burnt sacrifice for a sweet savour (v. 21. See on v. 14; and above, on Exod. xxxix. 18; and Levit. i. 3—17). Christ is not only our burnt-offering for the 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 His acceptance by God in Him (see Exod. 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. xix. 11.

21. burnt the whole ram: The Septuagint has here ἀνδραγαθίαν, the word adopted by St. Paul to describe the act of Christ, who offered Himself (ἀνδραγαθίαν τάρσοι) as a sacrifice, a whole burnt-offering (οἶχος), upon the cross (Heb. vii. 27); and else in offering Himself Christ bore the weight of our "sins in His own body, on the tree," and took them away. He is and also ἀνδραγαθίαν as well as ἀνδραγαθίαν (see Heb. ix. 28; 1 Pet. ii. 21), a most comforting and strengthening through Him.

22. the ram of consecration: Literally, the ram of fulnesses (of the hand), and the Sept. renders it, the ram of perfecting (τελευταίους: see above, Exod. xxxii. 22; and above, on v. 14; and below, v. 27). 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 required. The use of these Levitical offerings was thus, according to 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 li.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 holy presence on the Altar. In the act of offering 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 θυσία εἰρήνης, or sacrifice of satisfaction (as the Sept. translates the Hebrew word shalem, Peace-offering), our sacrifice of joy and thanksgiving; male 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 ever, set down at the right hand of God, for by one offering He hath perfected for ever (Heb. x. 14), hath consecrated us 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 Peace-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. xii. 20; "The God of Peace" (is there a reference here to the true εἰρήνη, 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 ye perfect to do His will."
The Anointing.

LEVITICUS VIII. 28—36. IX. 1. Offerings on the eighth day.

PART OF THE SACRIFICE WAS PUT INTO THE HANDS IN A TAKEN THAT THE FUNCTION OF SACRIFICING HAD BEEN 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." — Sacred. 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).

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 of the blood. Exod. xxix. 21; xxx. 30. Here is a figure of the union 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 anointing of the Holy Spirit He energized Himself without spot to God (John xviii. 19; Heb. ix. 14). And these gifts are communicated to Christ's children and members, and sanctified 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. Heb. x. 10; here).

31. Boil the flesh—and there eat it as 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 officer feasted on the Sacrifice, and so communicated with God and with His Priest. 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 Priest.

Here is a warning against the errors of those, who regard the Holy Sacrament as a Communion 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 inner court, the ēnāh (Sept.), the court where the bronze altar and the golden cover stood.

— 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 remained. 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 filings, 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 Hosch. observes) of the fulfilling of the day of Pentecost, on which the Apostles were consecrated and perfected as Priests by theunction of the Holy Ghost (Acts ii. 41). And as Aaron and his sons were consecrated and went 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).

35. 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. xxxix. 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 an official office, is to be regarded 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).


36. on the eighth day. The eighth day, the day of Resur-
sons, and the elders of Israel; 2 and he said unto Aaron, 3 Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord. 4 And unto the children of Israel thou shalt speak, saying, 5 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; 6 Also a bullock and a ram for peace offerings, to sacrifice before the Lord; and a meat offering mingled with oil: for to day the Lord will appear unto you.

And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the Lord.

And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you.

And Moses said unto Aaron, Go unto the Lord, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded Moses.

Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself. 9 And the sons of Aaron brought the blood unto him; 10 and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: 11 But the fat, and the kidneys, and the caul above the sin offering, he burnt upon the altar; 12 as the Lord commanded Moses. 13 And he slew the burnt offering; and

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 ministry; 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 Old Testament Priests, 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. Hebrews, here, p. 57).

and the flesh and the hide he burnt with fire without the camp. 13 And he slew the burnt offering; and

The Lord will appear unto you] Cp. e. 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 ministry; 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.

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Aaron's Benediction.


p. ch. 1, 5, 8, 19.
q. ch. 8, 20.
r. ch. 8, 21.

Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. 13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar. 14 And he did wash the inwards and the legs, and burnt them upon the burnt offering upon the altar.

15 And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first. 16 And he brought the burnt offering, and offered it according to the manner. 17 And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning. 18 He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about. 19 And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver: 20 And they put the fat upon the breasts, and he burnt the fat upon the altar: 21 And the breasts and the right shoulder Aaron waved for a wave offering before the Lord: as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings. 23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people.

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 Alter. p. 430).

17. the meat offering—thus, &c. See above, v. 1.

18. the morning. The daily sacrifice, repeated every morning and evening (Exod. xx. 29, 31; xxvi. 34, 35; xxi. 3).

19. 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. 1).

20. of 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 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 xiv. 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, commended His Apostles to go and by all means "to put His 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)—come down! From the slope which led up to the altar (Exod. xx. 26; Acts xxviii. 28; and Keil, on Exod. xvii. 4).

22. 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. 23; Ps. xv. and xvii. 4—8. Dean Jackson on the Creed, book i. c. 39, book ii. c. 8). 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 Deity 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 (Heng.);

— the glory of the Lord appeared, probably, in the cloud (Exod. xvi. 10; xlv. 31; cp. 1 Kings viii. 10—12); and certainly in the fire mentioned in xvi. 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—5). 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 xvi. 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 His Spirit upon all flesh (Acts ii. 17). 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 Sion. Thou art gone up on high, Thou hast led captives captive, and received gifts for men, yes, even for thine enemies, that the Lord God might dwell among them" (Ps. lxxvii. 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 Heng., here.)
24. There came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

X. 1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. 2 And there went out fire from before 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 that come nigh me, and before all the people I will be glorified. 4 And Aaron held his peace.

25. And the sons of Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they came near Aaron's sons, Nadab and Abihu, who had done that which the Lord commanded not, that they might offer strange fire before the Lord; and they were consumed of fire.
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, "Uncover not your heads, neither read your clothes lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. 7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: "for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

3 And the Lord spake unto Aaron, saying, 9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: 10 And that ye may put difference between holy and unholy, and between clean and unclean; 11 And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.
12 And Moses speak unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take ye the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leave before the altar: for it is most holy: 13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for so I am commanded. 14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel. 15 x The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord; and it shall be thine, and thy sons' with thee, by a statute for ever; as the Lord hath commanded. 16 And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron, which were left alive, saying, 17 Wherefore have ye not eaten the sin offering in the holy place: ye should indeed have eaten it in the holy place, as I commanded. 18 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me: and if I had eaten the sin offering to day, 19 should it have been accepted in the sight of the Lord? 20 And when Moses heard that, he was content.
Levitical Priests may not mourn. LEVITICUS XI. 1. Law of clean and unclean meats.

1 And the Lord spake unto Moses and to Aaron, saying unto them, 

2 Speak unto the children of Israel, saying, These are the beasts which ye shall

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 and burnt-offerings shall be accepted no more; 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. 54). Or perhaps the meaning may be—improper as such fearful things have happened to us, 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 estranged 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 Priesthood.

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. It is not the law to 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 prevent 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 near, therefore were the death-ceremonies of the Fall. Even the Priest, who was dedicated to the daily ministration 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 it into His 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 united the grace of the Gospel with the music of Human Nature, and has given it to man more than Paradisical 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 to visit those 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?

The foregoing chapter prohibits the exercise of natural affections in certain cases, and thus authorizes the evil effects of the corruption of Man's Nature, consequent on the Fall. This, however, has been removed, by being replaced on the part of the Son of God, who has restored the world to God in Himself, in 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.

These prohibitions concerned the human affections.

Thus, the Law prohibited 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; vii. 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; by imposing a ban on his own carcase, 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 well as certain practices.

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, cobras, vipers, "Pythoniurn dracones, abique serpentes servir 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 separating them 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 depositories of His truth (see St. Peter's speech to Cornelius, Acts x. 28; and cp. Gal. ii. 13).

Thus the Levitical prohibitions were a restraint upon idolastry, and a safeguard of true religion. They were like a social belt, which separated the Israelites from the rest of the nations (cp. Deut. vii. 1), and by which the Ancient Hebrew Church was girded around, and was protected from worldly incursion. See p. 44—47, and Novatian, de Cibis Judaeis, c. 4.

It is also probable, as some of the Fathers observe, that Almighty God, by these prohibitions, designed to guard the Israelites against the creature-worship prevalent in Egypt, by denouncing as unclean many of the animals which were defiled there.

These prohibitions had also a sanitary purpose: see Dr. Mowd'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 this chapter, the qualities of these 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 xii. 32). Unclean persons, and heathenized teachers, are called "dirtier" (Matt. vii. 15; 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 prohibitions of a certain class of animals had a moral use, in shewing 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) might well be a moral directory, in comparison of with regard to the spiritual dispositions and exercises which God approves and loves.

The distinction of animals, LEVITICUS XI. 3—6. clean and unclean.

3 Whatever 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 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. And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. 6 And the hare, because eat among all the beasts that are on the earth.

At the same time, let us not abuse God's grace into an occasion of sin, and thereby get away from the liberty of the gospel.

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 are persuaded: these" (2 Thess. ii. 12), that through grace we may not be made "contrary to God's purposes and to the word of exhortation" (1 Tim. iv. 4). The prohibitions, consequent on man's sin, follow afterwards.

3. Whatever parteth the hoof; and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Not that which has a single hoof, and which parteth the hoof into two, both above and beneath, as the ox; nor that which divideth the foot into claws, as the dog. Also, that which cheweth—literally, which makes to ascend—the end, garah, from garah in plet to stir up, and garac, to gadle; cp. garon, the throat, whence probably λπαρος, and γρας, cune, 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 the prohibition of the God of the Scriptures, Rom. vii., where the beast 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.

The animals which part the hoof walk most surely, those who ruminate 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; ii. 20—22; Gal. ii. 12—14. Eph. v. 15), and meditation upon it (Ps. i. 2; Theodoret, and other fathers, quoted in the Ps. xvi., where the Psalter 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).

3. The camel cheweth the cud, but does not divide the hoof above and beneath; its foot is severed, but not cloven; it has a bullock behind on which it treads (see Pfeiffer, Dukin, p. 133); the swine divides the hoof, but does not chew the cud. The calf 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 bullock behind on which it treads (see Pfeiffer, Dukin, p. 133); the swine divides the hoof, but does not chew the cud. The calf 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.
Beasts, fishes, fowls, LEVITICUS XI. 7–13.

che cheweth the ced, but divideth not the hoof; he is unclean to you. 7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. 8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

These shall ye eat of all that are in the waters: whatsoever hath fins and scales, 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 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.

And these are they which ye shall not eat: the eagle, and the ossifrage, — 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 (Jowett).

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, sustained by the blood of carnal lust: Barnab. Ep. 10. Clem. Alex., Strom. ii. p. 466. Theodoret, Ep. ii. Origen, Homo. vii. 741. G. J. Hengst., 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 ruminating beasts which tear the flesh of other live creatures, and feed on their blood, are regarded as unclean. Among these that live in the water, all snake-like fish, and sliny, 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 constipation of the reptile. 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 excluded from such cases. 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 reflexive 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).

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 Chib. vet. t. 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; Pet. 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 came not to the light, because they are good for evil" (John iii. 19).

f Dent. 14. 12.

11. the eagle]. See Winer, i. 21. On these birds, see Bochart, Hierozon. ed. Rosenmüller, Lips. 1730. Michaelis, Mosai. Rech't. Frankl. 1770–75; 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, \(^{21}\) shall be an abomination unto you. 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; \(^{8}\) 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, \(^{24}\) shall be an abomination unto you. And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even. \(^{25}\) And whosoever beareth upon the carcase of them \(^{h}\) shall wash his clothes, and be unclean until the even.

\(^{26}\) The carcases of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, \(^{a}\) 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, \(^{b}\) those are unclean unto you: whosoever 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; \(^{30}\) the weasel, and \(^{c}\) the mouse, and the tortoise after his kind, 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, \(^{d}\) shall be unclean until the even. \(^{32}\) And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; \(^{33}\) whether it be any vessel of wood, or raiment, or skin, or sack, \(^{e}\) whatsoever vessel it be, wherein any work is done, \(^{f}\) it must be put into water, and it shall be unclean until the even; so it shall be cleansed. \(^{34}\) And every earthen vessel, whereinof any of them falleth, whatsoever is in it shall be unclean; \(^{g}\) and ye shall break it. Of all meat which may be eaten, \(^{h}\) that on which such water cometh shall be unclean: \(^{i}\) 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; \(^{j}\) 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

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.

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\(^{a}\) Is. 66. 17.  
\(^{b}\) Isa. 11. 8 & 9.  
\(^{c}\) Num. 19. 10, 22. & 31. 24.  
\(^{d}\) Mark 1. 6.  
\(^{e}\) h ch. 15. 8 & 15.  
\(^{f}\) Matt. 3. 4.  
\(^{g}\) ch. 15. 12.  
\(^{h}\) k ch. 15. 12.  
\(^{i}\) 1 ch. 6. 8. & 15. 12.

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Uncleanness of Death  LEVITICUS XI. 37—47. XII. 1, 2. and of Birth.

† 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 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 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 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 "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 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 For I am the Lord that bringeth you up out of the land of Egypt, to be your God: 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 "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 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

bath and its benefits are recognized. See John iii. 5. 6. 7. 8.

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 inseparable 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 blessings.

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 Haphtarot, or Proper Lessons of the Prophets, is 2 Kings iv. 42 to v. 19. where Elisha cleanses the potage which had died in it (2 Kings iv. 10), 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 the meaning of Lev. xi. viii. 18. "Who can bring a thank offering out of an unclean? not one" (Job xiv. 4): "Behold, I was shapen in wickedness, and in sin had my mother conceived me" (Ps. xx. 4); 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. xi. 26): 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 birthdays of the Saints are their birthdays (see on Acts ii. 21. Rev. xii. 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
hur infirmity shall she be unclean. 3 And in the eighth day the flesh of his foreskin shall be circumcised. 4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. 5 But if she bear a maid child, then shall she be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days. 6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: 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 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean. 13. 1 And the Lord spake unto Moses and Aaron, saying: 2 When a man

Purification after Childbirth. LEVITICUS XII. 3—8. XIII. 1, 2. Law of Leprosy.

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 from the Third, 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). 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 denunciation of the corruption of the natural 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 above, John xx. 17), 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. Hosch., p. 99, — until the days of her purifying be fulfilled forty days in all, Acts ii. 1). 5. a want 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. 306. Kid., 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; iv. 7, 8. 12. 15. 16). The sin-offering was for expiation of sin, the burnt-offering for sanctification. We may be forgiven by fire—consecrated total dedication, and also acceptance with God: see above, Preliminary Notes to chap. i. and chap. iv.

7. 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. viii. 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 beauty of his person, He has purchased for us by His Blood: cp. Origen, Hom. 8.

Preliminary Note to Chapter XIII.

The Divine Lawyer, 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 also a sense 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. 21).

And now that we have been brought to Christ, the Law inspires us with fervent and fervent 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. viii. 21; viii. 21).

Having spoken of the uncleanness consequent upon Death (the punishment of sin), and even from Birth itself, the Divine Lawyer 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 propagate and destroy. 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. 25). He brings at these visions of the Levitical Law; and alleged that our Lord set it at naught when He healed the Lepers in the Gospel. See also Hege. on this chapter, and Bede, Qu. cap. xii., who consider these forms of Leprosy, in a spiritual sense, as emblematic of ungodly 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 to have done 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, Be thou cleansed." (Matt. viii. 3). By touching the leper, and cleansing him, Christ proved that He was the Lord 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 who 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 who 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 who was above the Law (S. Ambrose, in Luc., lib. v.). In our natural state, apart from Christ, Death and Disease are uncleane and polluted things, being the fruits of sin; and they communicate uncleanness and defilement to man. But
shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: and the priest shall look on the plague in the skin of the flesh: and when the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days:

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: 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 shall wash his clothes, and be clean. 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: And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

When the plague of leprosy is in a man, then he shall be brought unto the priest; and the priest shall see him: and, behold, if the rising be white in natural, and needs the physician both for soul and body. "Who can understand his own errors?" (Ps. xix. 12.) The leper is seen of the Lord, he is gathered unto 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 (Theodoret, Qn. 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. 29, 30), and to order it to be pulled down if infested with leprosy (ver. 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 (Exod. xxxiii. 7—9; xxxiv. 2—5); 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. 1. John v. 16. 1 Tim. i. 20.

4. the priest shall shut him that hath the plague] Literally, shall shut up the plague—or, sega, 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 warns others by a visible sign, that they may learn for a time, lest they catch the infection and die of the plague. But he is under probation: he has a "lens penetrant," and may be restored at the end of the term prescribed.

6. the priest shall pronounce him unclean] Here is a warning
the skin, and it have turned the hair white, and there be a 
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 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 lighter 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 lighter 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 remission from sin. "Be-
hold, thou art made whole; sin no more," John v. 14. 

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. 

19, 20. If a leprosy break out abroad in the skin—he shall pronounce the skin unclean. If the leprosy be not hardened in the bodily constitution, but is ejected to the surface, and covers the skin with a white efflorescence, "whereunto the Priest looketh," literally, to all the sight of the eyes of the Priest (and he is bound "to observe the very sight of the leprosy, "Lev. xi. 19), and goes beyond the limits of the disease to the health, "to the very margin of the health," as we might say. But 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. 5, 6, 9), if he acknowledges that "there is no health in him" (Ps. xxxviii. 3; lii. 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 Communions of His blessed Body and Blood—to make him clean, and restore him to health, "to God through the oblation of the sacrifice of the Holy Ghost, made intercession and reconciliation: see on Matt. xvii. 19; xviii. 18. Luke vii. 47, 48. John xx. 23. 2 Cor. v. 19. Cp. Origen, Hom. viii. ii. Tertullian, de pudic. c. 29. Theodore, 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. 29: x. 21); and that mixtures of errors with truth are far more dangerous to others than open heresies." Cp. xiv. 19. Dent. xxii. 9; and Act. 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. vii. 2. 1 Pet. ii. 24). Morfiefs your members (Col. iii. 5). Such a leprosy is a haunting, a delusive, a false, and mortal leprosy (S. Cyprian, ii. 10). The following remarks on this enactment are from Lord Bacon: 

"Take a view of the ceremonial law of Moses; you shall 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 overpassed the place, where the priest declared it for clean; but if there be any whole flesh remaining, he is to be shut up for unclean: one of them noted a principle of nature, that putrefaction is more contagious before maturity than after; and another noted in the 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 appearance 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 whose 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 marvelous 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 the microscopical and chemical phenomena of its moral antitype—Sin. He perceives all the loathsome latri
geness 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 assis, with His divine grace, those endeavourers, 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. lii. 4, where the words used, "stricken, smitten of God," are especially said of a Leper (Hebtr. Lexic. Talm. 724; and Rev. A. Codr's Lectures on that prophecy, p. 92). He has compassion on the ignorant, and those who
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.

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...
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, ‘Lev. xiii. 10.’

46 All the days wherein the plague be in him he shall be defiled; he is unclean: he shall dwell alone; 1 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 made 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, 1 ch. 14. 11, 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 warf, or out of the wool: 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

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45. the leper—his clothes shall be rent] as in mourning (x. 6. Gen. xxvii. 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., Ill. 11. 3. Bähr, Symb. l. 480). 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 hair of thine head upon thee."

— put a covering upon his upper lip] Another sign of mourning: see Micah iii. 7, "The shears shall be ashamed, they shall all cover their lips; for there is no answer of God."

Unclean, unclean!] In Hebrew, teme, teme (a word connected with the Latin contumina . Genesis, p. 320). 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. 26. 2 Chron. xvi. 11. He is 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, l. 550).

— 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 sin and especially with that 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 to be avoided as such: see on Matt. xviii. 15—18. 1 Cor. v. 5—5. 11. 13. Heb. xii. 15. Titus iii. 10. 1 Tim. i. 20. 2 Thess. iii. 6. 2 John 10; and Theodoret, Qn. 16, 17. Isidor. Pelasg. Epist. iii. 411; iv. 117. 141. Hengel. in loc. Aby. Cranmer, Catechism, p. 201; ed. Ox. 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 glorious dispensation. It shunted 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 St. Augustine calls it (ad litt. Petiliani, 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 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 life 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 hatefulness of the moral leprosy of sin. The fire of divine wrath is prepared for the gay beads of sin. Here also, it is warring 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 hallucinations of the Kings of the Earth over the smoke of her burning (Rev. xviii. 9—18).
Sacrifice for the cleansing LEVITICUS XIII. 58. 59. XIV. 1—6. of the Leper.

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 St. Andrew says, de Ablutions, c. 9) in a spiritual Menoponovatia, between the two rivers of Baptism and Repentance; the “lavamentum Gratiae et fletum Penitentiae.” Both these streams derive their virtue from one fountain—the blood of Christ crucified (Rom. iii. 24). 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 Lov. ad fin.

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 * 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 the cedar wood, and c scarlet, and d hyssop]: 5 And the priest shall command that one of the birds be killed in an earthen vessel over running water: 6 As for the

4. take for him that is to be cleansed] Literally, for him that is cleansing himself. The verb is in the hilith pael form (Genese 318).

58. * 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 St. Cyril, Glaflaphy. in Levit. i. p. 356. Thedoret, Qu. 19; and Hesekh, 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 die. The Death of Him who was Very God and Very Man, was a “full and perfect sacrifice, oblivion, and satisfaction, for the sins of the whole world” (see below, on 1 John iv. 10; and on Rom. iii. 24—26, vi. 17—20)

59. A similar type of the One Christ was displayed in the two Goats on the Day of Atonement: see below, on xvi. 8.

58. c cedar wood] Fragrant, and not liable to corruption (Cyril, Thedoret, Hesekh). Such was the sacrifice of Him who died for us; see Ezek. xxvii. 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.

59. d hyssop] Hyssop was the plant chosen for purification: see Exod. xii. 22. Num. xii. 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 occult; 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 individual application 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. 38. Luke xxiii. 27). Prints of blood of Christ were brought 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. xxi. 22. 2 Cor. iv. 7.

58. May we not also (as Hesychius suggests) see a figure here of the personal and spiritual baptism? He who has gone forth out of heaven itself, the Camp of angelic 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 all the spots on all the earth (Rom. vii. 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. 20).

59. 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...
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 alone, when applied in the ceremonial manner, can accomplish the original purpose for which it was instituted. The blood of the lamb was sprinkled over the doorposts, and thereby He saved us from the leprosy of original sin: see on Titus iii. 5; and S. Cyril, Glaphyror. in Levit. p. 390; and Hengel, p. 108, whose words may be paraphrased thus—"We are earthen vessels; and the Only-begotten Son of God, whose two Natures, heavenly and human, have one passible and one impassible, are symbolized by the two birds, the one killed, the other let live, 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 holy oil to 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 (Mishn. on Levev. ch. xi.); and with them the hand and ear were 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 wood, the emblem of royalty and victory triumphing in battle (Isa. xiii. 1–3. See v. 1); 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 sinner, and by the uniting of His Person, 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 wood 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 with forth came there out blood and water" (John xix. 34. Cp. 1 John v. 6. Orig. Hom. 8).

Theodoret thus writes—"We see here a type of the Passion. As one of the birds was killed, and the other, having 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 mingled itself to the suffering of His humanity. As the lepor 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 righteousness of the two Natures, the hyssop the sin, the oil and the blood, the whole body of Christ, the two hands, foot, ear, and head, signifies the consecration of all our members to God's service. The leper was to be without the camp; the impure 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, are 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 Christ. 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 the other was in life. He is both the Man who was slain, 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, Glaphyror. 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. x. 2–8.

10. (the living bird) is to be dipped in the blood of the slain bird. The union of Christ's Everlasting 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. Orig. Hom. 8. S. Cyril, Glaphyror. p. 357. Theodoret, Qn. 19. seven times.] A perfect number (see iv. 9); cp. the washing of Nunman 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. Orig. Hom. 8. S. Cyril, Glaphyror. pp. 355. 365).

10. the eighth day) the day of Resurrection: as Hengel, says, p. 100. The eighth day has the same signification 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 (vv. 13, 14), the other for a burnt-offering (vv. 19, 20).

two one 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. Log of oil] About half a pint (cp. v. 15).
Atonement for the Leper.  
LEVITICUS XIV. 12—28.  
Sacrifice for the Poor.

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 " offer him for a trespass offering, and the log of oil, and " wave them for a wave offering before the Lord: 13 And he shall slay the lamb " in the place where he shall kill the sin offering and the burnt offering, in the holy place: for " as the sin offering is the priest's, so is the trespass offering: " it is most holy: 14 And the priest shall take some of the blood of the trespass offering, and the priest shall 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: 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 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: * and the priest shall make an atonement for him before the Lord. 19 And the priest shall offer 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 " 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 * 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, * 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 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. 21. 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). 15. 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. 21. if he be poor] See v. 7; xlii. 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 xlii. 3.
Atonement for Leprosy.

LEVITICUS XIV. 29—41.

Leprosy in houses.

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 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 that which pertaineth to his cleansing.

33 And the Lord spake unto Moses and unto Aaron, saying, 

34 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 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

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 Volney, 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 affected by it. Matt. 12:20; Mark 3:22. 

35. And shall go into it to see the plague] Hereby (adds Theodoret) Almighty God gave a solemn warning to the whole Nation, "the House of Israel." It was declared both to the priest, and to the owner of the house. But let them take heed to sanctify themselves, let them shut 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. xxvi. 52, 53; Mark xiv. 51, 52. John xii. 31). 

36. Then the priest shall command that they empty the house] Here the typical meaning of the Law, see S. Cyril, Galph. in Levit. lib. i. pp. 361—4; Theodoret, Qu. 18; and Hengstenberg, who enlarge on this spiritual meaning. See also S. Jerome, ex Zophanias, c. i.; and on Jerem. c. 

37. Lower the wall] Beneath the surface.
cleansing of leprous houses. Leviticus XIV. 42—57. XV. 1—3. Unclean issues, 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 plaster 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 plastered; 44 Then the priest shall come and look, and behold, if the plague be spread in the house, it is 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 plastered: then the priest shall pronounce the house clean, because the plague is healed. 49 And 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 make an atonement for the house: and it shall be clean.

54 This is the law for all manner of plague of leprosy, and scale. 55 And for the leprosy of a garment, and of a house, 56 And if for a rising, and for a scab, and for a bright spot: 57 To teach if 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, 3 When any man hath a running issue out of his flesh, because of his issue he is unclean. 4 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be 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 (Hos. 7, 10). 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 off the scurf of corrupt sectaries, 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 a great 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 (Hos. 7, 10).

43. he shall break down the house If, after all his endeavours, there is no hope of its recovery: see on ch. 31, 30.

44. he that goeth into the house A warning against communion with heresy (Hos. 7, 10).

45. he shall take] The house is cleansed in the same manner as the person; see on ch. 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.

46—53. [two birds] See on ch. 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—12), others natural (16—21), others contrary to his will and most repugnant to it (25—31), and not to be healed by human skill (cp. Luke viii. 41); and by consequence of which he was disqualified for approaching God (xv. 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; "Blessed be the Son of Man, forasmuch as He hath made Him whole." (Matt. xix. 20—22; Mark v. 34; Luke xviii. 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, \(^5\) and bathe himself in water, and be unclean until the even. 6 And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. 7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. 8 And if he that 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 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 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. 14 And on the eighth day he shall take to him 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: 15 And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the Lord for his issue.

16 And 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. 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 be unclean until the even. 19 And 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. 20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. 21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, which we owe to our Heavenly Father, and to His Ever-Blessed Son, who became Man for our sakes.

Ch. XV. 4. Every bed See a figure here of the contagious effects of sin: he that toucheth pitch shall be defiled therewith (Rechus. xlix. 1).

5. If he that hath the issue spit upon him that is clean] The spit 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 spit as an instrument in healing diseases. “He spit, and healed the deaf and dumb” (Mark iii. 33). He spat on the eye of the blind, and restored his sight (Mark viii. 23). He spat on the ground, and made clay of the spit, 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 spit would have been 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 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 vii. 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. xiii. 2, 9). How merciful there
and be unclean until the even. 22 And whosoever toucheth anything 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 if 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.
And if 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 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.
31 Thus shall ye separate the children of Israel from their uncleanness; that
they die not in their uncleanness, when they defile my tabernacle that is among them.
32 This is the law of him that hath an issue, and of him whose seed goeth
from him, and is defiled therewith; 33 And of her that is sick of her flowers,
and of him that hath an issue of the man, and of the woman, and of him
that lieth with her that is unclean.

XVI. 1 And the Lord spake unto Moses after 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 way of the Lord 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
vindicte 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 issues from the first Adam, and
to stem the dark soul 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” (Is. lv. 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 (xii. 2—15). 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. vi. 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 xx. 29.
31). Why?

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 Leviti-
cal Law, as St. Paul has taught us, and all things that are in it,
were imposed until the time of reformation” (Heb. xi. 10). They
were like moons of a statute: but now the statute is made, the
use of the moon 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 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 provi-
dential dispensation of God, that the City and Temple of
Jerusalem have been destroyed; for if they were still standing,

45
of Aaron, when they offered before the Lord, and did; 2 And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: 3 "I will appear in the cloud upon the mercy seat. 4 Thus shall Aaron come into the holy place: 5 with a young bullock for a sin offering, and a ram for a burnt offering. 6 He shall put on the holy linen coat, and he shall girdle him with a girdle of office, and shall be girded with a girdle of office, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. 5 And he shall take of the congregation of Israel two kids of the goats for a sin offering, and one ram for a burnt offering:

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 the blame of the congregation; which has enrolled the dead, and offered up his victims 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 to Him who doth His own work once for all, and who ever liveth to make intercession for us;" see Origen, Hom. 12.

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—after the destruction of the Temple, in the early days of the first church, in gaining 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. 12—14—24—28).

Ct. XVI. 1. the two sons of Aaron] Nadab and Abihu (x. 1). The Divine Legislator, having exhibited the various evidences of the work of Atonement and of the garments 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 of 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 uncleaness of Death, the common hereditary sin of man; see x. 4—6; and because it showed also the necessity of faith and unyielding 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. 10—18. Exod. xxv. v. 26; 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. 165). On the ceremonial of this day, see the treatise Thumath (Treaty vi.), in the Mishna (Seder Moed). Lightfoot, Temple Service, chap. xiv. vol. i. p. 961. Relandi, Antiq. Sacr. iv. 6.; and the learned essay of Bohr, Symbolik ii. 664—668, Cp. Winzer, R. W. ii. ii. p. 655. Rev. S. Clark, In Dr. Smith's Bib. Dict. i. 135. Pictorial, Typology, ii. 358.

On the typical meaning of this day's ritual, see Heb. ix. i—15. 22—28.; x. 12—23.

The High Priest under the Law was in express type of the Messianic, 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 others. For the Lord said unto Moses, "Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail 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. 12). The representation which this contains, 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 entered into the Holy of Holies, so 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 Atonement was represented typically (Sp. Pearson, Art. vi. p. 501. Cp. Origen, Hom. in Levit. 9. S. Cyril, de Ador. ix. p. 311; and Glaphyrus, in Levit. ii. p. 369. Theodoret, Qu. in Levit. 22. Deplag. 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 Jesus Christ (Heb. x. 19, 20).

— the mercy seat] See Exod. xxy. 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 were performed on this day, the burning of incense, the trimming of the lamps, is done by the High Priest only (Mai- monides on the Day of Atonement, chap. i.);

Thus the High Priest prefigured Christ, who accomplished the whole work of Atonement, and of the garments contained in the several parts of the Law. He put on the holy coat, and the mitre, and the girdle; put on the holy garments, and the mitre, and the girdle of office; and the linen coat and girdle of whose work he was, as the figure of the work of Christ. He was therefore clothed himself in the high priestly apparel, and the garments which he had put on himself, were the assurance that Christ was appointed to enter into the heavenly Holy of Holies. This was the model, this was the figure of the heavenly Holy of Holies, and of the garments which would be put on Christ. The high priest was to be clothed with the high priestly garments, and the garments of the high priest were the assurance that the high priest was the model of Christ. The ancient High Priest was to enter into the Holy of Holies, and this was the assurance that the High Priest was the model of Christ. The high priest was to be clothed with the high priestly garments, and the garments of the high priest were the assurance that the high priest was the model of Christ.

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 commoners, 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. 572, 573.

— shall he wash his flesh] So Christ was baptised 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. 1. 6), to have their hearts sprinkled from an evil conscience, and their bodies cleansed with pure water" (Heb. x. 22), and so to approach God.

5. two kids] rather, he-goats; in the original the word is wair, (literally, hairy, hirtus, whence Latin hircus). It is remarkable
6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for him, 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

†Heb. Azazel.


6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for him, 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
The scapegoat.

LEVITICUS XVI. 10—13.  Aaron's sacrifice.

The goat upon which the Lord's lot fell, and offer him for a sin offering. 10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go 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 a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: 13 And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

was to be sent free into the wilderness. Christ was typified by both these goats. The goats being alike in nature and size, pre- figured 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 led away to the land of 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 land. 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, Glaphy. p. 275. Cp. Theodoret, Qu. 22. Cp. Petr. i. 337, c. Marot. iii. 7, "Duo hiciri utrumque ordinem Christianum 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 and remain" the Mercy-seat or the type of the Mercy-seat.

The two goats of the Great Day of Expiration 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 Offering, and reconciled us to God. But He did something more than this; He also rose again and carried our sins (Ps. xcvii. and Lxxvi. 1). He is the great Prophet of Jesus 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 sacrifice of ourselves. 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. xi. 26), in blotting them out for ever, in abolishing "the whole body of sin" (Rom. vi. 20), in hiding our transgressions from His own eyes and ears, and covering all our sins (Ps. cvii. 2, and Lxxvi. 2), so that He casts them behind His back never more recovering them (Ps. xxix. 7, Isa. xxxviii. 17; xlvii, 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. 18). "Thus shall our sins be sought for, they cannot be found" (Jer. i. 20).

Here also is a representation of our own duty. If Christ is our propitiation, let us confess our sins; let us come forward and confess our sins in our heart (2 Cor. vi. 19). Heb. vi. 20. 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. Andrews, 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 more 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 Messiaship 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 mystery, and 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 Biblical notion that Azazel is a name of the Angel of Vengeance; 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 (apbros) "is the propitiation for our sins" (Cf. John i. 29).

11. The sin offering, which is for himself! See v. 6. — and 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, vi. 36). 12, 13. He shall take a censer! Litt, the censer, from the brasure altar of burnt offering in the outer court. The censer, which was used on this day, was a golden censer (Maii. xii. 12, 13) on the Day of Atonement, to. 4), 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. xxv. 5.

Before Christ entered into the Most Holy Place with His own blood, He sanctified Himself by prayer (John xvii. Matt. xxvi. 30). This sweet incense, beaten small in the golden censer
and 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 (cp. Rev. viii. 3; Ps. cxi. 2; Heb. ix. 23—25) for the last time (this signifying, that the way into the holiest of all was not yet made manifest, while the first Tabernacle was yet standing; which was a figure ( apaBaa a)y the time then present, in which (Tabernacle) were offered worship, and service and sacrifice of holiness 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 thus the 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 into the holy place 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, sanctified unto the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, make us his reconciled 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) which could not make完美的, for He is the Mediator of the better Testament (or Covenant); and this shall never enter 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 (xiv. 19). The Church is defiled by our sins, and therefore needed an atonement, which Jesus, who has washed her (v. 26), the holiest acts of the holiest men need a sacrifice for sin. Cp. S. Augustine, Qu. 55, Theodoret, Qu. 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. lxxvi. 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 man, the Man Christ Jesus" (1 Tim. ii. 5). We all like sheep have gone astray (Isa. lxi. 6); we are "altogether become abominable" (Rom. xi. 26). "There is none that doeth good, no, not one" (Rom. iii. 10). "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 tree. 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 Mon- dom ("Un Anello," Torino, 1863), where the title "Co-redemer" is given to the masses of the people.

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). Hence also, and only, and altogether, and to the last, and to the end, and to the very end, and to the utmost, everlastingly. 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, for the sins of the people, and it is the blood of the sprinkling, for the sins of the people, (e. 15), are to be sprinkled upon the mercy-seat (so Vulg.; 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.

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. xi. 13—14; 24) to make atonement for us, and to plead in His Father's presence, (and to receive the necessary blood for all the holy purposes of the altar), to perfect sacrifice, obliteration, and satisfaction, for the sins of the whole world (see on Rom. iii. 1—26). 1 Cor. i. 30. Col. i. 14. John i. 7; ii. 2; iv. 10.

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...
The Scapegoat carries away sin. LEVITICUS XVI. 19—25. Aaron enters the holy place.

that is before the Lord, and a 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 shall hallow it from the uncleanness of the children of Israel.

And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

And Aaron shall lay both his hands upon the head of the live goat; and the Levites, the sons of Gershon, shall carry the live goat out of the camp; 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, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

And Aaron shall come into the tabernacle of the congregation, 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, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. 25 And the fat of the sin offering shall he burn upon the altar.

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 completeness (see above, 1. 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 v. 14, 15, and Philo in Leg. ad Caion, p. 1655, who says that the High Priest went there in the fifty-third regnal year, 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. 10.

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 leaven on the head with hard pressure. This is the meaning of the word ashech, here rendered lay (see Exod. xxi. 10, 15, 19, Lev. i. 4. Juev. c. xliii. v. 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. 10.

These sins 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 Mai- nomades, 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 bore our sins and carried our sorrows, and on whom the guiltiness of us all was laid (Isa. iii. 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 (Heb. ii. 14). 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 χιλιαον τὸν Σημείαν — 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 (illot), is from ets, time, season, perhaps connected with the Greek Eos.

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 men, 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, and which Christ 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 gazor, 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 men, 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).

33, 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 e. 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-
26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. 27 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 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 cleanse you, that ye may be clean from all your sins before the Lord. 31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments: 33 And 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 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins 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
thing which the Lord hath commanded, saying, 3 What man soever there be of the house of Israel, 4 that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, 5 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 imputed unto that man; he hath shed blood; and that man 6 shall be cut off from among his people: 7 To the end that the children of Israel may bring their sacrifices, 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. 8 And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord. 9 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, 10 that offer a burnt offering or sacrifice, 11 and bringeth it not unto the door of the tabernacle of the congregation, unto the priest, and offereth sacrifices in places of their own choosing (S. August., Qu. 56), He communicates with the Tabernacle and the Priesthood patiently takes the benefits of the Attonement made by the blood of the sacrifices; but whoever 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. 5, Cp. Deut. xxi. 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; that which thou shalt bring this sacrifice, and there thou shalt offer thy burnt-offerings." The great importance of this command is declared by its repetition and extension to Proselytes (ev. s. 10).

There 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 (xii. 11), and the promise of Christ (John iv. 21—24), are fulfilled. Men are no longer bound to one temple for offering sacrifice; "a pure offering is offered everywhere;" the Father is worshipped everywhere; but the offering must be pure. Jehovah is not worshipped as the Father but 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).

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 according to the efficacy of that Blood before the Mercy-seat of God, was foreshadowed, the Divine Legislator proceeds to declare the necessity of ulyly 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. xxvi), 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 the unity in the public Worship of God.

All that is to be brought into 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).

8. and 9. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offer a burnt offering or sacrifice, 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 imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: 9. And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord. 7. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

3. and 4. What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, 5. 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 imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: 6. And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord. 7. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.
LEVITICUS XVII. 10—15. The blood makes atonement.

The life is in the blood. 

10. *eath any manner of blood.* See above, vii. 26. The repetition of these commands (ex. 10—15), and of the preceding one (ex. 1, 8, 9), declares their great importance, and the sin of violating them. All the Eastern Christians, as well as the Jews, regard the life of blood as still a law of life. The barbarous Abyssinian devours flesh, even from the living creature (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 of the beast 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 Gospels, 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. xxvii. 27. Mark xiv. 25) partake of Christ's life—and in all its privileges of a gracious character. Blessed is he that drinketh of the blood of the Lamb (John vi. 56—57). God in the Levitical Law forbade the eating of blood; and the Son of God in the Gospel command the drinking of His blood: "Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in you" (John vi. 53); and the Apostle says, "The cup of blessing, which is bliss, is it not the communion of the blood of Christ?" (1 Cor. x. 16). If Christ were not God, how could He arrogate 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 and drinketh of this blood shall live for ever; he that eateth Me shall live by Me (John vi. 57, 55), 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 bodies is in the mystical blood of Christ (St. Augustine, Quaest. 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 (see Heb. ix. 24). That make an atonement for the soul (cp. Klyy)—the same word as is rendered by means of the life, nephesh (cp. Kely)—the same word as is rendered by life at the beginning of the verse. The nephesh of the flesh is in the bone, 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 αἷμα three times in this verse; and the Vulgate repeats the word "sanguis" three times. This is a most important declaration. The blood is not to be eaten by man because 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. 15) "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 (nephesh, nephesh, soul) a ransom for many" (Matt. xx. 28). God hath set Him forth to be a propitiatory sacrifice 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 (ψυχὴ) for (τῆς) the sheep (John x. 11). He gave Himself a ransom for, and in the stead of, all (δεσμός χειρὸς) the sheep, i.e. for all. Thus, 'Atonement' signifies 'the Satisfaction,' as fulfills all the ritual of the Atonement 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, Quaest. 50).

12. For the life of the flesh is in the blood: it is the blood that maketh an atonement for the soul; for the blood makes atonement for, or by, the nephesh. Accordingly, the Sept. uses the word הָדָם three times in this verse; and the Vulgate repeats the word "ossa" three times. This is a most important declaration. The blood is not to be eaten by man because 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. 15) "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 (nephesh, nephesh, soul) a ransom for many" (Matt. xx. 28). God hath set Him forth to be a propitiatory sacrifice 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 (ψυχὴ) for (τῆς) the sheep (John x. 11). He gave Himself a ransom for, and in the stead of, all (δεσμός χειρὸς) the sheep, i.e. for all. Thus, 'Atonement' signifies 'the Satisfaction,' as fulfills all the ritual of the Atonement in the Holy of Holies. See the note below on 1 Tim. ii. 6.

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13. cover it with dust! so that none may eat it: being covered, at God's command, it would not be impurified to him that shed it (see Job xvi. 18. Ezek. xxiv. 7, 8). Here therefore is a permission to eat animal food (cp. 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: ψυχὴ (Sept.); anima (Vulg). See above, v. 11. The word Nephesh = souls; 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. 29, 29. on the prohibition of things strangled, and Kalisch on Exod. xxv. 50.
Divine warnings LEVITICUS XVII. 16. XVIII. 1—9. against unlawful marriages.

both wash his clothes, 2 and bathe himself in water, and be unclean the even; then shall he be clean. 16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

XVII. 1 And the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, I am the Lord your God. 3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. 4 Ye shall do my judgments, and keep my ordinances, to walk therein: I am the Lord your God. 5 Ye shall therefore keep my statutes, and my judgments: 6 which if a man do, he shall live in them: I am the Lord.

6 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord. 7 The nakedness of thy father's wife, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. 8 The nakedness of thy father's sister, the daughter of thy father, or the daughter of thy mother, shall ye not uncover: she is thy sister; thou shalt not uncover her nakedness. 9 The nakedness of thy brother's wife, thy brother's daughter, thy sister's daughter, or thy sister's daughter-in-law, shall ye not uncover.

— torn with beasts] See Exod. xxi. 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 universally.

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. i. 28). 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 everywhere, 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 Moses (Deut. v. 18; xix. 14); but by contracts of later date, they were suffered to make additions to their number, and to give dispensations releas ing from obligation to them: see Concil. Trident., Sessio xxiv. Canon 3. Cp. A Lapide here.

The Biblical expositions and traditions in reference to this subject may be seen in Selden, Uxor Hebraea i. 1; cp. Michaelis, Mos. Recht ii. p. 206; Keil, Archiv. ii. p. 108.

Cn. XVIII. 6. None of you shall approach] Literally, Moxo, non, you shall not approach; by which the obligation of this code to every individual is strongly marked; and so Sept., δερματος, δερματος...οι προς την εκενθεστην.

— to uncover their nakedness] The word nakedness, ερεισα (from the root ἀραθεν, to be naked, uncovered; Gen. ii. 25), signifies “membrana integra,” that number of words 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. 10, 11, 21); and in which we never 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 υστερησιν, the Vulg. by ‘perturbiindus.’ Hence, whatsoever carnal conjunction is forbidden by the Law, is liable to “cutting off” and which is spoken of in Leviticus xviii., every one of them is called “nakedness” (Maimouides, 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 brother, thou shalt not approach to his wife: she is thine aunt. 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’s wife: it is thy brother’s nakedness. 15 m 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. 16 Neither shalt thou take || a wife to her sister, p to vex her, to uncover her nakedness, beside the other in her life time.

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 his 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 done in one special circumstance doth import an opposite affirmation when once that circumstance is expired” (Hooker, V. xiv. 2). “The manner of Scripture produceth no such inference as that” (Ips. Pernow, on Art. iii. p. 174. See note above on Gen. iii. 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 to Jacob—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 in- cest with her; and this incest is not affected by her sister’s death.

But it is not certain that the word achath 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 Deighton, Hebrew Wife, pp. 54—91, Glasgow, 1857, 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, Schleusner, Lex. T. V. T. 7, 84, 91, and J. A. Heyes, 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 thy sister” (whether that sister be her father’s or her mother’s), or take 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,
9. Also thou shalt not approach unto a woman to uncover her nakedness.

20. Moreover "thou shalt not lie with thy brother after thy death, so art thou forbidden to marry her sister after her death. 

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 one case Almighty God commanded that a wife should be joined in marriage to her husband's brother, in another case, that her husband had died without issue (Deut. xviii. 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 purer 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 dispence with His own Law; and in the plentitude 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 cannot be broken" (James ii. 12). Hence, it is impossible that we can command anything 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, so far as regards any particular case—a thing that God has expressly forbidden. Moreover, it is the Holy Scripture which is to be our rule, and it is that which commands us thus. For 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 concerning such a marriage. The marriage of a man with his 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, "Our custom is to regard 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 retract such an union, nor do we annul it; but when it is possible to come to communion with the Church until they are separated" (Basil, Epist. clix. tom. iii. p. 249, ed. Benel, Paris, 1730. Cp. Ring- haus, XVI. xi. 3). It is remarkable, that the Vetus Manuscript of the Septuagint (lastly published by Cardinal War- ren), contains a curse against those who lia 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 this 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 above, that the Council 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 illegitimacy. She was tempted by the lust of ecclesiastics, and the power of those who wanted to promulgate new customs, and therefore she, as the Church of Rome, gives a dispensation, and thus, in a measure, authorizes such marriages, in order to preserve the peace of the Church, and to reconcile her with those who are against her. But she has been publicly reproved by the Holy See, and this dispensation has been withdrawn; and the Church has been uncompromising in her opposition to such marriage.
carnally with thy neighbour’s wife, to defile thyself with her. 21 And thou shalt not let any of thy seed g pass through the fire to Molech, neither shalt thou g profane the
name of thy God: I am the Lord. 22 x Thou shalt not lie with mankind, as with womankind: it is abomination. 23 v 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 g confusion.

24 x Defile not ye yourselves in any of these things: b for in all these the
tations are defiled which I cast out before you: 25 And g the land is defiled:
therefore do I g visit the iniquity thereof upon it, and the land itself g vomiteth
out her inhabitants. 26 y Ye shall therefore keep my statutes and my judgments,
and shall not commit any of these abominations; neither any of your own nation,
or any stranger that sojourneth among you: 27 (For all these abominations have
the men of the land, which were before you, and the land is defiled;)
28 That g the land spurn 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, b that ye
g commit not any one of these abominable customs, which were committed before
you, and that ye g defile not yourselves therein: k I am the Lord your God.

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The context of the text suggests that the speaker is addressing the nation of Israel, providing instructions and warnings regarding sexual practices and the consecration of children to Molech. The text emphasizes the importance of maintaining the Lord’s laws and avoiding defilement, emphasizing the consequences of disobedience.

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21. Also thou shalt not approach  22. 20. Morover  23. g Thus saith the Lord
24. x Thou shalt not g lie with mankind, as with womankind: it is g abomination.
25. v Neither shalt thou g lie with any beast to defile thyself therewith: neither shall any
g woman stand before a beast to lie down thereto: it is g confusion.
26. y 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, which were before you, and the land is defiled;)
28. That the g land spurn 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, b that ye g commit not any one of these abominable customs, which were committed before you, and that ye g defile not yourselves therein: k I am the Lord your God.

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The text warns against defiling the land and the people through various practices, including not sacrificing through the fire to Molech, not lying with men or women in a sexual manner, and not engaging in defilement with any beast. The Lord emphasizes the importance of keeping the statutes and judgments, and not committing any of these abominations, lest the land and the people be defiled.

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The Lord is described as the one who is present with his people and who commands them to keep his statutes and judgments. The text highlights the seriousness of defiling the land and the people, and it emphasizes the importance of maintaining a pure and holy relationship with the Lord.
Precepts of piety, holiness, and charity.


text continuation...

XIX. 1 And the Lord spake unto Moses, saying, 2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.

3 Ye shall fear every man his mother, and his father, and keep my sabbaths; I am the Lord your God.

4 Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God.

5 And 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 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.

10 And thou shalt not glean thy vineyard, neither shalt thou gathering every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name falsely, neither shall thou profane the name of thy God: I am the Lord.

13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all the night.

Preliminary Note to Chapter XIX.

In the two foregoing chapters, having provided for the unity of the Hebrew Church in public worship (see xvii.), and for its diffusion, and for its separation from the Nations of Canaan and their sins (see xviii.), the Divine Legislator gives directions for the maintenance of its internal holiness and righteousness by the inculation of the moral virtues of piety towards God, and love toward man, and of charity and temperance.

Ch. XIX. 1. Here begins a new Proper Lesson of the Law, as read in the Synagogue, 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 this their sin. 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.)

4 Turn not from Elohim to the Ammonites: I am Jehovah your Elohim. Compare St. Paul's words, "An idol is nothing" (1 Cor. vii. 14.): "What say I, that the idol is any thing?" (something, &c.) Not! (1 Cor. i. 23. See below on ch. 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 doublets 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—9)—viz., that it be not sacrificed in any place indifferently, but he brought to the Tabernacle to be sacrificed by the Priest (xviii. 4, 5).

6 It shall be burned: See vii. 17—19.

7 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 (paah) of thy field. The word paah, 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 Tresibach in the Talmud, entitled Paah.

This and the following precepts of mercy (see 9—18) are summed up in the general command, "Thou shalt love thy neighbour as thyself," with the emphatic clause, "I am the Lord;" 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 marrying 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. λεγώνια, Lat. lego, whence spoligium, a gleaning of ears of corn.

10 Every grope: Rather, the scattered grapes. Hb. perel, which is anything scattered, from paral, to scatter; sometimes applied to words (cp. Amos vi. 9), to prate (Gesen., p. 680). It is rendered 'falling grapes' by Syriac, Arabic, Osbeck, Vulg. The Sept. has ἑτερας.

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.

—and 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; v. 23), when He rewarded them for their mercy. S. Aug., Qu. 68.

13 The wages: Literally, the work of the hireling shall not
night until the morning. 11 Thou shalt not curse the dead, nor put a stumblingblock before the blind, but shalt fear thy God: I am the Lord.

16 Thou shalt not stand against the blood of thy neighbour: I am the Lord.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, 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: *neither shall a garment mingled of linen and woolen come upon thee.*

The text continues with various biblical verses, discussing the prohibition of wearing mixed materials in garments, and other regulations that should be followed.

**Precepts of righteousness: LEVITICUS XIX. 14—19. against ill-assorted mixtures.**

— 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: *"Delight, the hire of the labourers which is of you kept back by fraud"* (James 1:9).

15. *Thou shalt not curse the dead*] Though he bears not yet God hears thee, and will require thee for thy sin. And therefore this is a precept against speaking evil of any man behind his back: *"neither shall the witness stand against the blood of his neighbour; in order that he shed his blood, and witholdth ef help from him when he is in danger;"* (Cp. Prov. i. 16; Isa. lix. 7; Rom. iii. 13, 15, where St. Paul seems to refer specially to these precepts of the Lord.

This precept was broken by the Sanhedrin encouraging falsehood to stand up against the blood of the Prince of Life, and giving such promises to him who *"betrayed the innocent blood"* (Matt. xxvi. 60; xxvii. 4).

16. *Thou shalt not go up and down as a tallowbearer*] Literally, thou shalt not walk about for slander—recell, from racham, to racham, as a merchant for traffic (1 Kings x. 15. Ezek. xvii. 15. 17.)—*neither shalt thou stand against the blood of thy neighbour*] in order to shed his blood, and witholdth ef help from him when he is in danger; (Cp. Prov. i. 16; Isa. lix. 7; Rom. iii. 13, 15, where 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. xxix. 9. Num. xviii. 22.)

17. *Thou shalt love thy neighbour as thyself*] *Ἀγαπᾶτε τὸν προσώπον τοῦ ἄνθρωπος.* The word here is equivalent to *ἀγαπᾶτε τὸν προσώπον τοῦ ἄνθρωπος* (Rom. xii. 10. 13. 15.)—*Thou shalt love thy neighbour as thyself* (Deut. v. 17. xxxiv. 10. 11.)

18. *Thou shalt make my statutes*] The decrees fixed by Me. These are the commandments, and the statutes, and the judgments, which I commanded to Israel. (Prov. xxi. 3; xxxiv. 17.)—*Thou shalt make my statutes* (Deut. xxi. 9. and the Treatise iv. in the *Tosefta*, entitled Kiljakin.

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? (Gen. i. 11. 12. 21. 24. 25. vi. 20. vii. 14. viii. 19.) Each thing had its proper kind (Heb. mina; τάξιν, Septl. and God would not have any disturbance or confusion to be introduced into the kinds, ζῷα, as originally created by Him. Such an act of presumption is an act of presumption, of defiling 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. Menasseh here). God seems to have set His disapprobation upon those who would have imposed restraints upon them by not giving to hybirds the power of propagation.

(2) But doubtless there is also a moral and spiritual meaning in these prohibitions as well. (i) *"Thou shalt not make graven images"* (Cp. xix. 4. 8. 10. 26. xxvii. 1. 4.)—*"Thou shalt not make graven images"* (Cp. Deut. vi. 11. 17. Deut. xi. 18. Deut. xxvii. 1. 8.)—*"Thou shalt not make graven images"* (Cp. Deut. xxvii. 11. 12. and the Treatise iv. in the *Tosefta*, entitled Kiljakin.

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And whosoever lieth carnally with a woman, that is his bondmaid, or betrothed to a husband, and not at all redeemed, nor freedom given her; 17 she shall be scourged: they shall not be put to death, because she was not free.

And 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. 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.

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 ununcircumcised: three years shall it be as ununcircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy unto the Lord.

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.

Ye shall not eat any thing with the blood: nor observe times.

Honour and adoration in the public worship of His Church. It shows itself in a disregard for that constitution of the Church, and in a respect for Himself, in terms for the ministry of the Word and Sacraments, and which were reserved from Him and from the Holy Spirit sent by Him to lead His Apostles into all truth.

Again, such hollow traces, 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.

And it is Ionocly to unbelievers: that fellowship hath righteously awakens, 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 as the Apostles, saith St. Paul, "of the many, who adulterate the word of God" (2 on Cor. ii. 17) "A little leaven leaveneth the whole lump" (Gal.v.9). False doctrine "eats as doth a canker" (2 Tim. ii. 17). "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 partaketh of his evil deeds" (2 John 10; and see also Rom. xviii. 17, and 1 Cor. v. 11; xvi. 23). "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." (Phi. ch. Eph. vi. 24. "As Richard Hooker says (Sermon v. 7), "Solomon took it for an evident proof that she did not bear a motherly affection to the child, because she was infatuated to bring it in divers parts of their Country." (Kings iii. 16—28). Compare the interesting and instructive Sermon of St. Augustine, Sermon 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 mingle-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. Sawdernon, de Cons., 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 the field with old 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. 38).

"mixed of lineae and woolen." (see the note, and Deut. xxxii. 11; perhaps from a Coptic word, signifying "hysus fanbriotis", (Jacobitis, Forster) the Sept. renders it "vibon", adulterated (cp. Genes. 812). This is a precept against conformity to heathen fashions and usages (cp. Is. xiv. 19), and in spirit it obligeth all. See the foregoing note.

"betrothed." (see the note, and Deut. xxi. 10)."
shalt thou mar the corners of thy beard. 20 Ye shall not make any cuttings in thy flesh for the dead, nor print any marks upon you: I am the Lord. 21 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.

31 Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

32 And if a stranger sojourn with thee in your land, ye shall not put yoke him. 33 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

34 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. 35 Just balances, just weights, a just ephah, and a just hin, shall

The word here used is from anaan, to cover, connected with anan, a cloud. Some suppose that it signifies properly to observe the clouds and other phenomena of the heaven, as astrologers do (Robertson). Genea. supposes (664) that it means to set forth, declare, that the Hebrew derive it from aqew, 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 shave the corners of thy head. Ye shall not shave it as to be round, as some of the Arab tribes did (Herod. Il. 3. 8). This and the following precept forbid imitation of heathen and idolatrous nations, especially in mourning (cp. Jer. ix. 26; xxi. 5; Ezek. xii. 10). The heathen priests (Maimonides on Idolatry, cap. xii. Theodoret, Qn. 28. Augustine, Qn. 71. S. Cyril, de Adonitio xvi.). The things which are here mentioned were usual among those nations, and 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 Apostles doth more plainly express, "Sorow not even as others which have no hope?" (1 Thess. iv. 8.) Hooker, IV. v. 3. (2) Thou shalt not make any cuttings in thy flesh for the dead as the heathens did. Herod. iv. 51; Xenophon, Cyrop. iii. 1. 13; iii. 6. 67. Cp. Lev. xvi. 5. Deut. xiv. 1. Jer. xlvii. 57.

20. Ye shall not make any cuttings in thy flesh for the dead . . . as to be round, as some of the Arab tribes did (Herod. Il. 3. 8).

The Holy Spirit therefore in the Old Testament seems to ascribe an objective reality to the Old Law, 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 pheethen, 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 apa, the word applied to the Evil One, the Old Serpent, in the New Testament (2 Cor. vi. 3. Rev. xiv. 9; xx. 2.)

On these Sorcerers, see Maimonides on Idolatry, vi. 2. Selden, de Dies Surt., Synt. r. c. 2. Bastor, Lex. Talmud, pp. 607, 617. Fuller, Nicher, p. 140. Winer, K. W. B. ii. 626. Bolteher, de Inferis, p. 101. Gesenius, v. 14. Farrar, in Smith, II. D. i. 413. (3) Literally, those who pretend to supernatural knowledge; the Hebrew word here used is from yada, to know; cp. xx. 27. Deut. xviii. 11; and cf. Deuteronomy, xi. 10. A warning necessary for these latter days. (Cp. xx. 6. 27.)

32. Rise up before the hoary head!] Cp. Gen. xxxv. 35. where Rachel excuses herself for not rising up before her father and Laban, v. 12, where it is specified as one of the miseries of Jerusalem, that the "faces of the elders were not honoured."

Against familiar spirits. LEVITICUS XIX. 37. XX. 1—11. Adultery how to be punished.

ye have: I am the Lord your God, which brought you out of the land of Egypt.

Therefore shall you observe all my statutes, and all my judgments, and do them: I am the Lord.

XX. 1 And the Lord spake unto Moses, saying, 2 Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And 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 defile my sanctuary, and 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 kill him not: 5 Then I will set my face against that man, and against his family, and will cut him off from among his people.

6 And 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 Sanctify yourselves therefore, and be ye holy: for I am the Lord your God.

8 And ye shall keep my statutes, and do them: I am the Lord which sanctify you.

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; his blood shall be upon him.

10 And 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 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.
13 a And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.
13 u If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.
11 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.
13 v And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. 16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.
17 z And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. 18 a And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.
19 b And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity. 20 d And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.
21 e And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.
22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. 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 therefore I abhorred them. 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, which have separated you from other people.
25 m Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that 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 xxviii. 18. — they shall be childless] See v. 20. Or, the children shall not be regarded as legitimate (Aug., Qu. 70).
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. 19); 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).
27. A man also or woman that hath a familiar spirit | Literally, εν αυτοις κατεχομεθα. It seems the best translation; and so Baumgarten (p. 217). “Spiritus Pythonicus,” the same words as those used in the Acts (xvi. 10, πρεσβυτέρος), a spirit of Python; and the Targum of on here has בדית פיוונס. Cp. note above, on xix. 31.

The Lawgiver ascends from precepts for the holiness of the People (enumerated in the foregoing chapters) to enactments for the Priests. It is observable that the Vulgate here renders 6 by “Spiritus Pythonicus,” the same words as those used in the Acts (xvi. 10, πρεσβυτέρος), a spirit of Python; and the Targum of on here has בדית פיוונס. Cp. note above, on xix. 31.

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 one even 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 e. 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. xiv. 15—31, which contains ordinances for the priests, and is the best commentary on the present chapter.

C. XXI. 1. There shall none be defiled for the dead among his people. | It is observable that the encomium 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. בזיל, a lord or master (Judg. xix. 22), from בזיל, to rule (Genes. 139); whence Bezdil, chief, &c. (Is. lii. 11, help of Bezdil), Bezdil-basham, possession of Typhon (Exod. xiv. 2. Num. xxxi. 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 נבון, suddenly, as if the original word was not בזיל, but בזיל. Some suppose the words to mean that he shall not defile himself as a husband and lord of a family, by contending a vicious marriage, or by bringing up his children ill; and that the sentence refers to what follows in ch. 7 (Keil). The Authorized Version is supported by the Targum of onkelos and some of the Rabbis, and seems the best translation. 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. e. 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” (cp. Exod. xix. 6). The Christian must be “purged from dead works to serve the living God” (Heb. ix. 11). He may not communicate with those “who are dead in trespasses and sins” (Eph. ii. 1. Col. ii. 13). “Let the dead bury their death” (Matt. viii. 22). To the Christian Bishop and Priest it is said, “He sanctifies them” (1 Tim. v. 22. Cp. I Tim. iii. 2). And, innumerable 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 holy 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; Theodore, Qu. 50. Christ is the Bezdil or Chief Man among His People. Anon. He was consecrated by the Holy Ghost, with 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 xx. 20); and that, by being partners and imitators of His Holiness, we may be inheritors of His Glory.

5. not make baldness | as the heathens did. S. Jerome, in Exod. xlv. 4. The soul that is exposed to Christ, He sanctifies (John xvi. 20), and that, by being partners and imitators of His Holiness, we may be inheritors of His Glory.

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 you as God's minister, God sanctifies by divine power. Here then the question arises (says Augustine), “Does God sanctify without the ministry of man?"
Does He ever sanctify by invisible grace without visible sacraments? God can do all things; but He never sanctifies with invisible grace those who desire to receive a visible sacrament, which He has instituted for the conveyance of invisible grace. Therefore Cornelius, who had received invisible grace, was baptized with the visible sacrament; 25 see on Acts x. 44-48 (S. Augustin., Qu. 81).

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 (Hezch.). And the corrupt Church of the Apocalypse, which is a type of spiritual Israel, 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 head (see Exod. xxix. 27; and Lev. viii. 27). The Sept. has τετελείωμαι here; cp. Heb. ii. 10; v. 9; vii. 28; x. 14, in which passages the Apostle uses the word τελείων, to perfect, to invest in the sacred mysteries (γένειον), to consecrate. Those passages cannot adequately be explained by the word to perfect has the sense of to consecrate, and is derived from the Apostle from the Septuagint Version of the Hebrew words, which signify to fill the bands, in order to consecrate. Hence also in the passages of the Epistle to the Hebrews (xi. 40; xii. 23), where the word to perfect (τελείωμα) 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 (cp. x. 10, vii. xxxiii. 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. There is a lesson to all Christian priests, and to all Christians who, in a certain sense, are priests (see on ch. 1.5), of the necessity of a pure heart, and hateful not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also (as compared with the love he bears to Mo.). “he cannot be My disciple” (Luke xiv. 26). Cp. what our Lord says (Matt. xix. 21, 22 and Luke ix. 60) on the necessity of undivided love and devotion to God.

9 b And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 i And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; 11 neither shall he go in to any dead body, nor defile himself for his father, or for his mother; 12 neither shall he go out of the sanctuary, the sanctuary of his God; for "the crown of the anointing oil of his God is upon him: I am the Lord. 13 And 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 "I the Lord do sanctify him. 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 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 superfluous, 19 or a man that is brokenfooted, or brokenbodied, 20 or crookbacked, or [a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or ' hath his stones broken; 21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not approach to offer..." (see S. Jerome (Epist. Crit. ad Fabiol. de vest. Sacr., p. 574), who says, “We are a royal priesthood, and must give our whole attentions to the sacred exercises of piety, and to Him who died for us, that we might live for ever.” — nor read his clothes] in mourning (x. 6. Cp. Gen. xxvii. 31). Yet Caiaphas rent his clothes at the words of Him who is the Resurrection and the Life (Matt. xxvii. 63. Cp. S. Leo, Serm. 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 not near the place 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 present; 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. xxi. 22. Luke ix. 62), as Tertullian observes (c. Martion. 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 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. מְנַעָה, stain; in Greek ἡμιος. 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 (Eph. v. 26, 27); and the saints of God are described in the Apocalypse as without blemish (κακονωθμένοι) before the throne of God (see Heb. iv. 14); and He our Great High Priest and Chief Judge, who is without sin (Heb. x. 14); and all 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 affectious, 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 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: for the Lord hath hallowed them unto me: I am the Lord.

3 Say unto them, Whosoever be of all your seed among your generations, that goeth unto the holy things, the children of Israel hallow unto the Lord, having his uncleanness upon them, 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 that which toucheth any thing that is unclean by the dead, or a man whose seed goeth from him; 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 even long, 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: 12 They shall eat of his meat. 13 But if the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

pray for the cleansing grace of the Sancifter, 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. Nazianz., Ort. i. S. Jerome, ad Fadil. de vest. Sanctit. Ep. 128; 22. of the most holy, and of the holy) On the difference between these, see above, on iii. 3.

Cn. 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. Exod. xiv. 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 (Lepide; cp. Ex. xvi. 21; Bezauren, p. 210); 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; lx.ii. 12; lxvii. 7. 1 Pet. i. 15), especially those by whom come to the Holy Communion of the Body and Blood of Christ (1 Cor. i. 26).

4. unclean by the dead] Literally, unclean by a soul. This use of the word soul (nephesh) for the dead body, is seen in xiii. 28; xvi. 1. Cp. Bp. Pearson, on the Creed, Art. v. p. 245, and note there.

5. any creeping thing] when dead: see xii. 28.


10. no stranger] who is not of the Priest's family, shall eat of the "holy thing"—i.e. of the house-offerings, much less of the "most holy": see iii. 3.

11 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, Drink-offering, and Drink-offering), the festival of the Holy Eucharist, "Drink ye all of it" (Matt. xxv. 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 more sojourners, but citizens, united in heart and soul to the heavenly Jerusalem; and not hirelings, mercenaries, headsaws; but we must love Christ freely for His own sake (S. Cyril, de Ador. xii. xxvii. 427; S. John, de Ador. xlii. 30).

11. he 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. xxv. 27; John vi. 51—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
daughter be a widow, or divorced, and have no child, and is 'returned unto her father's house,' as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof. 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. And they shall not profane the holy things of the children of Israel, which they offer unto the Lord; Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the Lord do sanctify them. And the Lord spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whosoever 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 free will offerings, which they will offer unto the Lord for a burnt offering; Ye shall offer at your own will a male without blemish, of the beees, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a free will offering in beees or sheep, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them unto the Lord. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. 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. Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you. And the Lord spake unto Moses, saying, When a bullock, or a sheep, or a goat, is brought forth, 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. And whether it be cow or ewe, ye shall not kill it 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 kingdom was like a Priest's daughter; but it has lost 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. gezolah, expelled, from garash, to drive out. Gen. 18. 12. — 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 Ader. pp. 420—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 leave. It is a different word from that rendered "offer" in v. 18. The former is from ram, to lift up, to heave, whence terumah, heave-offerings (Genen., p. 761); the other is from karaah, to approach, and in hikill, to come to approach, to bring near, whence korban (Genen., p. 711).

18. his vows] Heb. nedarim, from nedar, to drop down (whence nadir), and to vow (Genen., 536), on which see the Tractate of the Talmud, entitled "Nedarim" (Lib. ii. Tract. 5). 19. at your own will] rather, for your favourable acceptance (see i. 3. Cp. ev. 20, 23.)

These precepts provide that the offering should be of such a kind (i. e., without blemish) as to be favourably accepted. 20. he offer the blind for sacrifice, it is not evil (Mal. I. 8, 13.) and therefore they are applicable in April, 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" (I Pet. I. 19); and He cleaned "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: those defects represent spiritual and moral blemishes. S. Cyril, pp. 522—A. Tertullian, Apol. 13, charges the heathen of his age with offering mean and dismembered 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 below, v. 28). 36. and the 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. 320). —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. xxii. 19, Deut. xxii. 6, 7). "As our Father in heaven is merciful, so be ye merciful on earth" (Targum Jonathan here).
And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will. On the same day it shall be eaten up: ye shall leave none of it until the morrow: I am the Lord.

Therefore shall ye keep my commandments, and do them: I am the Lord.

Neither shall ye profane your holy name; but I will be hallowed among the children of Israel: I am the Lord which hallow you.

That brought you out of the land of Egypt, to be your God: I am the Lord.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall, proclaim to be holy convocations, even these are my feasts:

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.

These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

In the fourteenth day of the first month at even is the Lord's passover.

And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days shall ye eat unleavened bread.

In the first day ye shall have an holy convocation: ye shall do no servile work therein.

But ye shall offer an offering made by fire unto the Lord.

The precepts of the Levitical Law; "not to see 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 1. 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. xxxii. 37), especially for the little ones of Christ's flock, whom He has redeemed and blessed (Mark x. 15—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. Aler. Strom. ii. p. 477.

In another spiritual sense this precept may have been like a pledge to God that they would be noble sons and daughters, 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. "The seven Sabbath weeks shall 
30. On the same day it shall be eaten up] See v. 10; 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 Moad, a feast, from yada, to appoint, signifies properly any thing that is fixed or appointed, and thence it comes to signify either a fixed line, as a bound-day; or a fixed place of assembly, as the temple (Genesis, xx. 355. 457).

— convocations] The Hebrew mikra, a convocation, from korén, to call, to cry out, in order to convocate: cp. Greek, εκκλησία, to proclaim; cp. Latin, convocatio; and see the other derivatives (συνεκκλήσεως, εκκλησία, εκκλησίων) in other languages, in Genesis, p. 739.

From the etymology of these two words, it appears that fixed lines, 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. Augustin, de Civ. Dei x. 3. Hooker, V. lxx. Bp. Andrews, iv. 400.

It has been alleged by some (Heinzel and Knobel) that these two verses (vv. 2, 3) are recent interpolations, on account of the repetition of the words, these are feasts of the Lord, in the repetition of the words, the Lord's house. But the Lord's house is always understood, hence, the repetition of the words, these are feasts of the Sabbath in Num. xxviii. 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.


— no work] This was the Law of the Sabbath, and of the Day of Atonement (Lev. 23. 30), that no work should be done therein. On the other feasts, such work as was venerated, i.e. might be done (see vv. 7, 8, 21, 25, 35, 36). They might dress their food on those other holy days; but not on the Sabbath Day. Hence appears the special dignity of the special 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 everywhere. 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 model and model, 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, Lev. 23. 30, from which the word mikra, a convocation, is derived: see v. 2. The original sentence is well rendered by the Sept. κοινωνία τῶν δικαιών. In Exod. xii. 6. it means πάντα λόγους, which would seem to show that these two portions of the Pentateuch in that Version were not translated by the same hand.

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 κατά τοὺς δύο ἡμερῶν. In Exod. xii. 6. it means τῶν ἡμερῶν, 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).
The Paschal Wave-sheaf. LEVITICUS XXIII. 9—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, 6 When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a °sheaf of the firstfruits of your harvest unto the priest: 11 And he shall 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 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 ye shall count to you.

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 tosh, or “good day,” characteristic and the 13th Treatise of the Mishna, with that title, the seventh of the book entitled “Seder Moed”). Not merely no servile work, but no work at all might be done on the weekly Sabbath, nor on the Great Day of Atonement.

16. 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.

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The Feast of Weeks, LEVITICUS XXIII. 17-21. or of Pentecost.

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 offerings, and their drink offerings, an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.

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.

The whole family of Mankish was then to be prepared by Apostles and fourteen and fourteen of the holy Spirit, when the Lord ascended in the isle 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 connection had been observed nearly a thousand years before by St. 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 celebration within the limits of one day secured a more general concurrence 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.


The offering of the two-leaves—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 promised the work of the Holy Spirit in the Church, putting “the leaven into three measures of meal unto one of unleavened bread” (Acts ii. 1). Perhaps the fruit of the Spirit joining all together in one, may have been thus presignified.


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The Feast of Weeks, LEVITICUS XXIII. 17-21. or of Pentecost.

number m fifty days; and ye shall offer a new meat offering unto the Lord. In Acts 2, and 1 Pet. iii. 22, the Lord is referred to as the Lamb of God. In Acts ii. 1, where the word Leaven is used. See John vi. 19. And Resmethiou; German, and have been translated the Holy Ghost in John iv. 15.

The Feast of Weeks, LEVITICUS XXIII. 17-21. or of Pentecost.

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 offerings, and their drink offerings, an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. 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.

The whole family of Mankish was then to be prepared by Apostles and fourteen and fourteen of the holy Spirit, when the Lord ascended in the isle 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 connection had been observed nearly a thousand years before by St. 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 celebration within the limits of one day secured a more general concurrence 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.


The offering of the two-leaves—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 promised the work of the Holy Spirit in the Church, putting “the leaven into three measures of meal unto one of unleavened bread” (Acts ii. 1). Perhaps the fruit of the Spirit joining all together in one, may have been thus presignified.
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 accomplishment to the Feast which prefigured the coming of the Spirit of Love.

24. In the seventh month/ Tabernacles, 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 2d rev., entitled Rosh-ha-shanah, 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, for the Year's Day, 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. 360-360).

The sacred character of the Tabernacle is shown in the fact, that the first month, as well as the seventh day, and the seventh year, and the seven times seven year, are all distinguished by special ceremonials. See Bähr, Symbolik ii. 590. 537. 540. 562. 577. 581. 600. — the first day/ of the new moon. — a sabbath/ a festival. See on x. 10. — of blowing of trumpets/ Rosh-ha-shanah, a loud sound, from rama, to make a loud noise (Ezra iii. 11. *Gesen. 702,* to sound an auroa, and this was with trumpets, (so Sept. in v. 14, to *Sept. iv. 15,* to *Sept. v. 5,* at the New Moon (Num. x. 10; *Ps. lxxxi. 3,* the Trumpet, Heb. shophar, blown at this solemnity (see Num. xxii. 1), was a trumpet of a curved shape, corn (litmus, cornet), either made of horn, or resembling a horn (S. Jerome on Hos. v. 8, where it is rendered corder, in our version), and is rendered *sacchar* by *Sept. (see Gesen., 511. 816),* This was the trumpet used at the Jubilee (xxv. 9), and which was used at the siege of Jericho (Josh. vi. 4), and also the shofar (Judg. vii. 5). 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 solemnity, the God of Israel will turn repentance and newness of life (cp. Is. lviii. 1; Hos. viii. 11; 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. 16).

Concerning the sacrifices of this New Year's Day, see Num.

xix. 1-6, and the treatise *Rosh-ha-shanah in the Mishnah, Tract viii. of the second book, or Seder Moed.*

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 trumpet which will summon us to judgment (cp. S. Cyril, p. 617).

The *shophar* was used especially for the sounding of *alarum;* sometimes for persons raised up by God's Spirit, like the Judges, to awaken the people from their slumber. See Judg. iii. 27; vi. 31; vii. 8. *Cp. 2 Sam. ii. 28; vi. 15; xv. 10; xvii. 16; xx. 1; 1 Kings i. 31; Job xxxix. 24; Is. liii. 1; Jer. iv. 5; vi. 1; lii. 27; Ezek. xxviii. 8; 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. — *offit your souls* by self-examination, confession of sin, fasting, and prayer (see xvi. 29, and S. Barnes, 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* (x. 9); and for the trial of the Great Day, pre-announced by the sound of the Trumpets, see v. 24.

34. the feast of tabernacles/ Sukkah, from the root *saqu,* to secure, to protect, to cover (Gesen. 856), is not to be confounded with *obel,* a pillar. The word *saqu* is one of general import, and signifies any dwelling (zemmur). It is applied to booths made with loughs, branches, and leaves of trees, and also to tents made with curtains, as temporary booths for cattle (Gen. xxxv. 17; Lev. xxv. 42; 2 Sam. xi. 11), to the tabernacle of God (Ps. xviii. 11; 2 Sam. xxv. 13); and to the booths (1 Kings xv. 10. 16).

The word *saqu* being thus one of wide significance, was fitly adapted to describe the dwellings of the Israelites in the wilderness (see xli. 42, 43), which were of different kinds, some being booths of branches and branches (as is customary with the Beduins in the Sinaitic peninsula, *Burckhardt,* p. 685), others being tents of goats' hair and of other materials (cp. McCauley on Coloss. p. 46). The word included the leafy shrubs 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: \( ^{37} \) 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 \( ^{38} \) solemn assembly; and ye shall do no servile work therein.

\( ^{39} \) 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:

\( ^{40} \) 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.

\( ^{41} \) Also in the fifteenth day of the seventh month, when ye have \( ^{42} \) 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.

\( ^{43} \) And \( ^{44} \) ye shall take you on the first day the \( ^{45} \) boughs of goodly trees,
branches of palm trees, and the boughs of thick trees, and willows of the brook; 1 and ye shall rejoice before the Lord your God seven days. 2 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. 3 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 4 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. 5 And Moses declared unto the children of Israel the feasts of the Lord.

XXIV. 1 And the Lord spake unto Moses, saying, 2 Command the children of Israel, that they bring pure olive oil 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 before the Lord continually: it shall be a statute for ever in your generations. 4 He shall order the lamps upon the pure candlestick before the Lord continually.

5 And thou shalt take fine flour, and make twelve cakes thereof: two tenth deals shall be in one cake. 6 And thou shalt set them in two rows, six on a row, 4 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 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 it shall be Aaron's and his sons'; 4 and they shall eat it in the holy place: for it is most holy unto him of the offerings made by fire before the 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

——branches of palm trees——Sept. ꞌארץ, the same word as is used by St. John in his description of Our Lord's Triumphant Entry into Jerusalem (John xxi. 13; see above, v. 34), and in the Apocalypse of the saints in glory (Rev. vii. 9).

—boughs of thick trees——Literally, boughs of trees interwoven,
adobat, from dobath, to weave. Cp. Greek ἔφρυς (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 lalathim (i. e., one of palm, two of willow, and one of myrtle: see the tract Sukkah, in the Mishnah), in processions of joy, passing round the Altar in the Temple, and shouting Honea, whence the Festival was called the great Honea (Hoshoph. Syl. Jod. c. x. 5).

At this festival the water of Siloam was drawn in a golden vessel, and poured on the altar,—a type of the outpouring of the living water of the Spirit (cp. Sukkah, cap. 4, with John vii. 27). At this festival the Women's Court in the Temple was illuminated with lights, which diffused their splendour over the whole city (Mishnah, Sukkah, cap. 5); and at about the time of this festival, Christ, the Seed of the Woman, called Himself the Light of the World (cp. John viii. 12). And at this festival, in the subletesth 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 fulfill the Law (see v. 34); and also for the Second Advent, when there will be a great gathering of the fruits of the earth from all parts of the world (Mark xiii. 27. Matt. xii. 24-30, 34-39; xiv. 31). That will be the Day of Universal Harvest; the Day of the World's Vintage (Rev. xiv. 14-16); 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. מהר——i. e., the Golden Seven-branched Candlestick, or rather Lamp-stand (Aovia), 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. xxvii. 20, xxviii. 20, 21; and Hoschuen 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 cursed. And they brought him unto Moses: (and his mother’s name was Shelomith, the daughter of Dibri, of the tribe of Dan:) 12 And they put him in ward, 11 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 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 16 shall bear his sin. 16 And he that blaspheth 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 And he that killeth a man shall surely be put to death. 18 And he that killeth a beast shall make it good; 19 beast for beast. 20 And if a man cause a blemish in his neighbour; as 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 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 1 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, 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. 24 And the Lord spake unto Moses in mount Sinai, saying, 2 Speak

11. blasphemed] The word here used for to blaspheme is נזיא, which properly signifies to hallow out, to bore through (Gen. xxx. 28. 2 Kings xii. 9), to thirst through (Habak. iii. 14), whence to curse (Genesis). The words “of the Lord” are not in the Hebrew here, or in v. 10; the original has only “ the Name,” the One Adorable Name; and accordingly the Septuagint here has the words ἡ 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 ὄνομα Κυρίου and apply them to Christ (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. xxxvi. 65. Mark ii. 7; xiv. 64. Luke v. 21).

12. that the mind of the Lord might be shewed] A clear assertion of God’s intercourseness 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 permitted 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. 10. 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; viii. 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 xix. 31. xxi. 59). But it had been foretold 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. 18). 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 on blasphemy; 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 overturning providence of God, showing that Jesus is the Christ.


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. xxxix. 6—27, concerning the buying of Haman’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).
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 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 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes thereof in thy sabbath; for it is a year of rest unto the land. 6 And the sabbath of the land shall be for thee meat for thou; 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.

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. 8 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month; 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. 2 Cor. xiii. 14); 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 Theoretor, Qz. 35). — Thou shalt not work] an act of faith in God: they were to imitate the followers of the star, who neither sow nor reap, nor gather into barns, but God feedeth them (Matt. vi. 26; Luke xi. 21).

5. it is This is the only place in our Version where its (not his) occurs; and here the original edition of 1611 has it own. — the sabbath of the Lord's, the year of the Lord's 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 thee] 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 which kinds of fruit are self-borne, and yield a considerable overplus 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 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.

A faithful description of the true character of the Christian Sabbath. It is meat for the true Israelite. They who only 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 ἐστίν τα ἀνάβαστα τῆς γῆς ἡμέρατα σου, and our Lord there uses the words βρῶσις ἐγερθεὶς μνήμην τῆς ἐκπλοῦσθα, καὶ τὴν ῥυμικὴν τῆς ἡμέρας τῆς νεωσών εἰς ὅψιν αἰώνιον.

On the Sabbath year, see the Treatise Sabbath, in the Mishna, tract v. John, Archdeacon, § 349; Bahr, Symbolik ii. 569, 569, 601; Winey, H. B. ii. 319; Keil, Archdeacon, § 7b. — for thee, the sabbath servant] that is, for all alike; not for thyself alone. This commemoration of the fruits of the earth by all, in the Sabbatical year, was a figure of the commemoration of spiritual blessings "of the common faith" (Titus i. 4), and "common salvation" (2 Pet. i. 1), which is 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 the cow, and for the horse] Here was a perpetually-recurring miracle. The promise was, that the sixth year would bring forth the fruit of three years (vv. 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 Pentecost 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 believed 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 Pentecost is from God.

8. thou shalt number seven sabbaths] or, weeks. The Sabbatical year is, in the Mishnah, § 349; Gesenius, p. 316; Keil, Archdeacon, § 80; and in 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. on Lev. xix. 1); so the 7, or 49th year, the Sabbatical year, was followed by the year of jubilees.

The union of the forty-ninth or Sabbatical year with the fiftyieth or Jubilee, which followed it, is very expressive of what every true believer enjoys in Christ; namely, first, a Sabbath, and next a Jubilee. The Jubilee, in the literal sense, has in Him a Sabbath of rest: for Christ says, "Come unto Me, all ye that are labouring 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 "he is the dead who lies 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 first day of the week, and by means of His resurrection, the delivery of the Law on Sinai, 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: Shopkar: see above, on xvi. 21, and on xvi. 7, treclus[. The trumpet will remind Christ of the delivery of the Law on Sinai (Exod. xiii. 19—xxvii. 18). It was also a prophetic preparation for the Lord's Coming in glory, and for future Resurrection and Judgment. (Thess. i. 10, 1 Cor. xv. 22, 1 Thess. iv. 16.) As at Mount Sinai the people were summoned to the Mountain by the trumpet of the Shopkar, 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 Shopkar was to sound the blast of Jubilees, 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 
proclaim liberty throughout all the inhabitants thereof: ye shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. 11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

For it is the jubile; it shall be holy unto you: ye shall eat the increase of it, and the fruit thereof shall be for joy unto all the inhabitants thereof. 12 In the year of this jubile ye shall return every man unto his possession.

And if thou sell ought unto thy neighbour, or he buyest of thy neighbour's hand, ye shall not oppress him: 13 According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years 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 the fruits doth he sell unto thee.

Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.

Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. 19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. 22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits

(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 "restoration of all things." See Acts iii. 21. See S. Hiller, Ps. 115, Lit. v. tom. ii. p. 403; and Hengstenberg, in Lev. p. 103.

There was also a release of debts at the end of the Sabbatical year (Mal. iv. 19), which coincided with that of the beginning of the Jubilee. 11. A jubile shall that fiftieth year be unto you: 11. 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-offering, 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. Andrews, iii. 299.

— 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 Church), yet that day (saith 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 ἀφορίζει, and the year of liberty is called ἀφορίζει, and this word ἀφορίζει is adopted by our Lord in the Gospel (Luke xvi. 18), where He proclaims the fulfilment of the type in the Evangelical Antitype, and announces the acceptable year of the Lord, and thus teaches us the spiritual sense of the words ἀφορίζει, used by Sept.

— it shall be a jubile] Heb. תבילה; probably so called from the sound; Gesenius, who compares γατίλα, σαλανά, σαλάνα, Ἀράβ. See above, Gen. iv. 21; and Keil, p. 151. Cp. Pfeiffer, Dubia, pp. 142. 340. But it may be also connected with the root תבילה, to throw (Keil). Cp. above on Gen. iv. 21, 22.


The Septuagint has εἰς τὴν παρασκευὴν, and this word is adopted by St. Paul, who says that of Him (the Father) the whole family, or rather every family (ζῶα παρασκευῆς, in heaven and earth is named in Christ (see Eph. iii. 15).

These were four things characteristic of the year of Jubilee.
come in ye shall eat of the old store. 23 The land shall not be sold || † for ever: for the land is mine; for ye are strangers and sojourners with me. 24 And in all the land of your possession ye shall grant a redemption for the land.

25 If thy brother be waxen poor, and hath sold away some of his possession, and if 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, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

27 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. 28 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. 29 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. 30 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. 31 And

Christ promises all things to those who seek first His Kingdom and its righteousness; and in Matt. xix. 29, all blessings are guaranteed to Him to those who leave earthy things for His sake; and the Apostle says that Godliness has the promise of this life and of that which is to come. (1 Tim. iv. 8).

23. for ever || Literally, for extinction. Heb. t'sm'mhath, from t'sm'math, to be silent, to reduce to silence, to cut off (Gen. 7:13). 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.

24. ye are strangers and sojourners || as your forefathers professed themselves to be (Gen. xxviii. 4. Heb. vi. 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. i. 11), desiring the better country, our heavenly and eternal inheritance (Heb. xi. 16. 1 Pet. i. 4).

25. 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.

26. any of his kin come to redeem it || Literally, if its redeemer (go'el) come; the man who is near to him. The Redeemer is called go'el, which is the active participle of the verb go'el, to redeem, or buy back (see on Ruth iii. 12. lv. 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. xlii. 1; xlv. 23; xlix. 1, 9).

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 go'el) 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 to Him to all by His Incarnation (Heb. i. 16, 16), and as redeeming all, and

restoring all to their inheritance which they lost in Adam (Eph. i. 7—14; see Bp. Andrews, ii. 250).

27. Then let him count the years—|| and redeem the overplus or residue. If a man have sold his possession for a certain sum, and he 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 IJOt. ch. 6). 28. 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 to the Jubilee of 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, they did not belong to the land which was God's (v. 29). 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. cxliv. 2; Prov. xviii. 10); and this feeling of trust was cherished in the country where God was their wall round about them. Salvation will We appoint for walls and bulwarks (Isa. xxxi. 6).

29. there is a variety of reading here: the text has lamed with aleph, i. e., not; the margin has lamed with res (to him, or to them). A similar variety is found in Exod. xxvii. 8, and Levi. xvi. 21. 30. the houses of the villages which have no wall || See on v. 20. The word here used for village is chetzar, an enclosure (Gen. xxviii. 2). It is found in Lev. xvi. 11; Cont. i. 5, where it is applied to the villages of nomad tribes, dwelling in tents.

31. the cities of the Levites || who are the Lord's inheritance, returned to them at the Jubilee, and the right of repossessing 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 in the vicinity of 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,
Rights of redemption by LEVITICUS XXV. 34—49. Levites and others.

34 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

35 If thou shalt take of thy brethren of the children of Israel, or of the sojourner which is among thee, and shalt redeem him, thou shalt count for him the year of his redemption according to the years after the jubilee; and it shall be according to the number of the years of his possession; and the price shall be determined after the year of jubilee. So shall ye count for him the year of his redemption.

36 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

37 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt not compel him to serve as a bondservant: But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee:

41 Then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers he shall return.

42 For they are thy servants, which I have redeemed with great power and with an outstretched arm. And in the presence of the children of Israel they shall serve thee.

43 Thou shalt not rule over him with rigour; but shalt fear thy God; that thy brother may live with thee.

44 Both thy bondmen, and thy bondmaids, and thy sojourners, whom 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 of your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; that they shall be your bondmen for ever: but over your brethren the children of Israel, 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 thee wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family; after that he is sold he may be redeemed again; one of his brethren may redeem him:

48 Either his

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 it for granted here, that his hearers and readers will know what is said concerning their ordination, office, and inheritance, in the Books of Numbers. See Num. i. 50; iii. 9. 12. 45; vii. 6; viii. 6—26; xxxv. 2—8.

38. [if a man purchase of the Levites] Literally, if any man redeemeth 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 (op. p. 25) what has been sold by a Levite—39. yea, though he be] These words are not in the original, which has simply go oc toshab, a stranger and a sojourner, shall live with thee—much more thy brother. See Deut. xvii. 7.

40. [For the Specimens from 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).


42. they are my servants] So St. Paul teaches with regard to bondmen 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 now 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 Philonem, 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 law: and though they could not be compelled to serve beyond the Jubilee; and the Sunbedim might compel his nearest kinsman to redeem him. Cp. Neh. v. 8. Ma'monides, de Servis ii. 7.

48. one of his brethren may redeem him] The Son of God became our brother—the Brethren 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).
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 Ark of Cod, contained in Leviticius, 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 the 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 era of Hebrew Art—be it more—be it less—be it in the year 829 B.C.—be it 520 B.C.—it is only the view that is new—forsyth 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 Leviticius, which breathes the atmosphere of the Gospel: see above, the Introduction to this Book.


2. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.}

3. If ye walk in my statutes, and keep my commandments, and do them; Then will I give you rain in due season, and the land shall yield her fruit, and the trees of the field shall yield their increase. And your 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 the Jews find 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 hath perfectly wrought. For this 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 preceded 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 teach captivity 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; Is. lii. 1, 2), and who is gone up hence to be in the presence of the Holy One of Israel, and to be the firstfruits of His people from the bondage of Sin, and to be a faithful high priest to set up and continue in the new heavens and new earth, wherein dwelleth righteousness: see Luke xxi. 28, Rom. viii. 19—23. 2 Cor. v. 2. Col. i. 12. 1 Pet. i. 4. 2 Pet. iii. 13.

Ch. xxvixi. 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.
shall reach unto the vintage, and the vintage shall reach unto the sowing time: and "ye shall eat your bread to the full, and b dwell in your land safely. And 1 shall give peace in the land, and "ye shall lie down, and none shall make you afraid: and I will t rid t evil beasts out of the land, neither shall "the sword go through your land. 7 And ye shall chase your enemies, and they shall fall before you by the sword. And "five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. 9 For I will t have respect unto you, and t make you fruitful, and multiply you, and establish my covenant with you. 10 And ye shall eat "old store, and bring forth the old because of the new. 11 And I will set my tabernacle among you: and my soul shall not t abhor you. 12 And I will walk among you, and "ye shall be your God, and ye shall be my people. 15 "I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; * and I have broken the bands of your yoke, and made you go upright.

But if ye will not hearken unto me, and will not do all these commandments: 15 And if ye shall t despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: 16 I also will do this unto you: I will even appoint y over you a terror, b consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and "ye shall sow your seed in vain, for your enemies shall eat it. 17 And "I will set my face against you, and "ye shall be slain before your enemies; "they that hate you shall reign over you; and "ye shall flee when none pursueth you. 18 And if ye will not yet for all this hearken unto me, then I will punish you "seven times more for your sins. 19 And I will t break the pride of your power; and I t will make your heaven as iron, and your earth as brass: 20 And your "strength shall be spent in vain: for "your land shall not yield her increase, neither shall the trees of the land yield their fruits. 21 And if ye walk t contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. 22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and "your high ways shall be desolate. 23 And if ye t will not be reformed by me through 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 "I will bring a sword...
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 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 if ye will not for all this hearken unto me, but walk contrary unto me; 28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. 29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. 30 And I will destroy your high places, and cut down your images, and cast your caresses upon the caresses of your idols, and my soul shall abhor you. 31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. 32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. 33 And 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 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 sabbaths, when ye dwelt upon it. 36 And upon them that are left alive of you I will send a faintness in their hearts in the lands of their enemies; and the sound of a shaker leaf shall chase them; and they shall flee, as fleecing from a sword; and they shall fall when none pursueth. 37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. 38 And ye shall perish among the heathen, and the land of your sabbaths shall eat you up. 39 And they that are left of you 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 If they shall confess their iniquity, and the iniquity of their fathers, with their
tresspass 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 uncircumcised hearts be 'humbled, and they then accept of the punishment of their iniquity: 42 Then will I '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 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, 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, e whom I brought forth out of the land of Egypt 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 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, When a man shall make a singular vow, the persons shall be for the Lord by thy estimation. 3 And thy estimation shall

so (Dan. ix. 5, 6), and we must do so. Bp. Sanderson, iii. 86.—with their trespass which they trespassed against me] See the future typical and importent 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 (ekelbans, 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 (transacted enjoy in vv. 34 and 49); and there is a connexion between the two passages.


43. and ye] Heb. ve avaph. The Jews read this page with special delight, because it promised them freedom and restoration; and the German Jews call it “the golden age,” because it begins with the word aph (see Pfeiffer, Dubia, p. 145; Glass, Phil. Sacr. i. Tract. 7, p. 805). Wherein their real hopes of restoration rest, and what their restoration will be, is most 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 sake; 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 ages after their departure from this world. Cp. 2 Kings xii. 23; and Theodoret, Qu. 37.

46. These are the statutes] It is observable, that in this recapitulation of the enactments of the Law, and in this enumeration of blessings for obedience, and of curses 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 obligation, 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 sinfulness and God’s love; and a type of Christ (cp. Gal. iii. 19. 1 Tim. ii. 5. Heb. viii. 6; ix. 16; 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), added by freewill-offerings (1—27), that is which is most in accordance with the will of God.

The Legislator begins with Vows, or free-will-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 “Sefer Nashim;” and John, Arched. § 392—304; and Winer, B. W. B. i. 405. Keil, Arch. i. 319; and Phillett, in Dr. Smith’s Bib. Dict. ii. 1087.

— 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 making 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-
be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, \(^4\) after the shekel of the sanctuary. 5 And if it be a female, then thy estimation shall be thirty shekels. 6 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. 7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. 8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy. 10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. 11 And if it be any unclean beast of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest: 12 And the priest shall value it, whether it be good or bad: \(^\dagger\) as thou valuest it, he shall give it, and the priest shall add a fifth part thereof unto thy estimation.

13 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. 14 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.

15 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 (cp. v. 12).

The "estimation," erex, or taxation, \(\delta\;\varepsilon\;\pi\;\varepsilon\;\gamma\;\iota\), from the verb erac, to set in order (a word connected with \(\delta\;\pi\;\iota\;\nu\;\gamma\;\iota\;\tau\;\alpha\; \rho\;\iota\;\theta\;\sigma\;\iota\;\nu\;\kappa\;\tau\;\iota\;\), to direct, regular, rule), determined the sum of money which a man was to pay of the sanctuary when he had vowed himself to the Lord (cp. v. 15); and the vow was conceded 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 Midrashim, entitled "Erucion," or Estimations, who says (vi. 20), "If he that sanctifieth himself, sanctifieth his own price, and is bound to give the price of himself"—L. e., to the sanctuary.

— thy estimation] He speaks to each Israelite individually, and says to the man, "If thine age be 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. 444, and note on Exod. xxx. 13; Matt. xxvii. 3.

The Septuagint interprets the word shekel by two drachmas, διακράσια; and so Theodoret, Qn. 37. —διακράσια is the word used by St. Matt. xviii. 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 of the Alexandria. Cp. Joseph., Ant. iii. 8. 2. Wetstein, N. T. i. p. 488. Schlossmer, in v. διακράσια. See Jahn, Archzol. § 392—394, and Winer, R. W. B. i. 405, Art. "Gedolei.

4. \(^{\dagger}\) If it be a female, then thy estimation shall be thirty shekels\(^\ddagger\) Perhaps the price for which He was betrayed who redeemed the world (see Zech. xii. 12, 13; Matt. xx. 14—16); the value of a slave: cp. Exod. xxi. 32. 5, 6. It is not clear what "those" mean. 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 mouth 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 swallowed old age, and has knitted all together, as fellow-members in His own body, where there is neither 'male nor female, but all are one in Him' (Gal. iii. 28).

6. \(^{\dagger}\) 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., Vulg., Arabic, and Syriac, Osebot, 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 lesser 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 redeem 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 be dealt with according to what 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.
On devoted things.

LEVITICUS XXVII. 18—30.

On Tithes.

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 seven years' time be not yet expired, he must give for the seed of every homier 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 Erachim, 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.

25. the shewbread] See note 3.

26. 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. xxv. 20), as Jericho was (Josh. vi. 17), and Amalek (Deut. xiv. 19); 1 Sam. xv. 3; Genesis, 305.)—most holy unto the Lord] As the Levites were, and as Samuel was (1 Sam. ii. 27—29).

27. 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 sacrifice, have been refuted by Dr. Waterland, Script. Vind. p. 55.

It is observable, that almost all the pagan countries have offered human sacrifices (vide Euseb., Prep. Evang. lib. v. cap. 16, p. 155, &c.), the Phœnician, Canaanites, Egyptians, Africans, Athenians, Lacedæmonians, Romans, Carthaginians, Sythians, Gauls, and Britons. The Jews, however, 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 infidelity, but to Christianity and Christian Priests (vid. Zanch., Prep. Evang. lib. v. cap. 17, p. 208, and lib. iv. cap. 17, p. 160), 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 (Zondal), instead of commanding 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 praise" (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, by command of God Himself, who made His people to be the executioners of His judgments against invertebrate idolatry (see Deut. xiii. 18; Josh. vi. 17).

30. the tithe] Heb. môsâr, from mawzâr (Gezer, 498, 659. Cp. Gen. xvi. 29; 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 Deiimis, 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;
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.

32 And concerning the tithe of the herd, or of the flock, even of whatsoever 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.

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; Ecles. xxxv. 9; and the treatise Maaseoth (or Tithes) in the Mishna, Treat. vii.; and Maaser Shenii (Second Tithe), Treat. viii. John, Archæol. § 389. Winer, R. W. B. ii. 722. Phillofus, in Dr. Smith's Bib. Dict. iii. 15. 17. Keil, Archæol. i. p. 335.


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, vili. 1; and see Jer. xxxvii. 13; Ecles. xx. 37. Bochart, Hierozoic. i. 508. Hottinger de Decinis, 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] See 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 xxii. 25, compared with xx. 30. There is a somewhat similar double ending in Rom. xvi. 20. 24—27.
I. AND the Lord spake unto Moses in the wilderness of Sinai; 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 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.

Ch. I. 1. And the Lord spake] This Book, like the Book of Exodus, begins with the conjunction ven, 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 all the Books 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," Togadabbare. The Masorites sometimes call it Bammidbar, "in the wilderness," or Pekudim, "musterings" (Carpus, Int. p. 120). For some preliminary remarks on this Book, see above, Introductions, p. xxi.

Here begins a new Parashah, or Proper Lesson of the Law, and extends to iv. 20. The parallel prophetical Haphtaroth 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 twelfth 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 com-
mands Moses to take the census of the people which is set down in Numbers; thus these three books are connected with each other, more closely than any others.

2. Take ye the sum] Cp. Exod. xxx. 11, 12; xxxviii. 23.

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 Aetrib. iv. pp. 116, 117, and Origen, in Num. i., who says, "Ego me imparem judicio ad quarranda mysteria quae liber ibi comitum Numerorum...ideo festinandum est ad Jesum, non illum filium Nave, sed alic Joam Christum, pribus tamen paadagogy utentes Moyse (Gal. iii. 24); Moyse enim non multa bella comperissit, Jesus autem bella universa compecepsit, parcm omnibus dedit; et terram reprobissimium, terra quae fruisti me et me, 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. iii. 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. 20. 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, Zebulon); 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. xlvi. 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 (i. 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 (i. 29).
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; Elisama the son of Ammuhud; 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 Deuel. 15 Of Naphthali; Ahira the son of Enan. 16 These were the renowned of the congregation, princes of the tribes of their fathers, 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

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Amminadab] My people is willing. Cp. Ps. ex. 3, where these words occur, "Thy people (shall be) freemen in the day of thy power."
15. Abidan] Brother of evil. See above, on v. 5.
16. These were the renowned] Or called; ἑλεονας, Sept. — thousands Heb. 'olahmin, from 'olah, 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 . . . . . . . . . . . 74,600
2. Dan . . . . . . . . . . . 62,700
3. Simeon . . . . . . . . . . 50,300
4. Zebulun . . . . . . . . . 57,400
5. Issachar . . . . . . . . . 54,400
6. Naphthali . . . . . . . . . 55,400
7. Reuben . . . . . . . . . . 46,500
8. Gad . . . . . . . . . . . 45,650
9. Asher . . . . . . . . . . . 41,500
10. Ephraim . . . . . . . . . 40,500
11. Benjamin . . . . . . . . . 35,300
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. God 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 three score 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 695,550; a round number, formed of twelve round numbers—perhaps a sign of God's benediction, as in Deut. xxxi. 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 cp. Baumgarten, p. 296. The same thing is observable in the number of God's own Tribe, the Levites, and of their constituent families (see iii. 25—28; 31—33; and on iii. 43).

26. Judah] of whom Shiloh was to come (Gen. xlix. 10), is the most numerous (Theodoret).

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 (i. 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 handmaid, and is made a standard-bearer (i. 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.

44 & 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 six hundred thousand and three thousand and five hundred and fifty.

47 But the Levites after the tribe of their fathers were not numbered among them. 48 For the Lord had spoken unto Moses, saying, 49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: 50 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, and shall encamp round about the tabernacle. 51 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: and the stranger that cometh nigh shall be put to death. 52 And the children of Israel shall pitch their tents, every one in his own camp, according to their families, as he hath been dedicated to God's service; and that the number of numbers in the two lists was dividedly ordered, in order to show that nothing is lost by giving to God. On this subject, see Hüttenreich, Einleitung, § 171 (or p. 306, English edition). Kurtz, History of the Old Covenant, iii. p. 201. Kol, Comment. on Exod. and Josh. p. 267.

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. 51).

51. the stranger] that is, not of the tribe of Levi. Cp. xvii. 40; xviii. 22. Uzzah was punished for breaking this law (I 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 journeys 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;" and order and discipline of the Spiritual Israel, the Church of God.

53. 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\textsuperscript{1} wrath upon the congregation of the children of Israel: \textsuperscript{9} and the Levites shall keep the charge of the tabernacle of testimony. \textsuperscript{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, \textsuperscript{2} Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: \textsuperscript{4} 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: \textsuperscript{and} Nahash the son of Amminadab shall be captain of the children of Judah. \textsuperscript{4} And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred. \textsuperscript{5} And those that do pitch next unto him shall be the tribe of Issachar: \textsuperscript{and} Nethaneel the son of Zuar shall be captain of the children of Issachar. \textsuperscript{6} And his host, and those that were numbered thereof, were fifty and four thousand and four hundred. \textsuperscript{7} Then the tribe of Zebulun: \textsuperscript{and} Eliab the son of Helon shall be captain of the children of Zebulun. \textsuperscript{8} And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred. \textsuperscript{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. \textsuperscript{These} shall first set forth.

10 On the south side shall be the standard of the camp of Reuben according to their armies: \textsuperscript{and} the captain of the children of Reuben shall be Elizur the son of Shedeur. \textsuperscript{And} his host, and those that were numbered thereof, were forty and six thousand and five hundred. \textsuperscript{And} those which pitch by him shall be the tribe of Simeon: \textsuperscript{and} the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai. \textsuperscript{And} his host, and those that were numbered of them, were fifty and nine thousand and three hundred. \textsuperscript{And} then the tribe of Gad: \textsuperscript{and} the captain of the sons of Gad shall be Eliasaph the son of Reuel. \textsuperscript{And} his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty. \textsuperscript{All} that were numbered in the camp of Reuben were an hundred thousand and fifty and one thousand

--- 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, Chazakuni, and others (see Mede's Works, pp. 437, 594, and Lightfoot's Works, I. p. 2058, and Alsworthy, p. 10; Lamé de Takewasse, note below on Rev. iv. 4, p. 185):

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 (v. 46; x. 11); 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. Irenaeus, S. Jerome, and others, quoted below in the note on Rev. v. 4, p. 183.

--- with the ensign] In Hebrew it is in the plural, ol thigh, from oth, a sign, from awah, to mark (Gen. xix. 14). Each tribe had its deget, or banner (from dagal, to cover; Gen. 180), and each family had its oth, or ensign.
and four hundred and fifty, throughout their armies. "And they shall set forth in the second rank.

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.

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.

23. 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 three score 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. These are those which were numbered of the children of Israel by the house of their fathers: 1 all those that were numbered of the camps throughout their hosts were six hundred thousand and three thousand and five hundred and fifty. 33. But "the Levites were not numbered among the children of Israel; as the Lord commanded Moses. 34. And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their
The Levites taken by God

NUMBERS III. 1—13.

instead of the firstborn.

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 firstborn, and Abihu, Eleazar, and Ithamar. 3 These are the names of the sons of Aaron, the priests which were anointed; 4 whom he consecrated to minister in the priest’s office. 5 And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children; and Eleazar and Ithamar ministered in the priest’s office in the sight of Aaron their father.

5 And the Lord spake unto Moses, saying, 6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. 7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. 8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. 9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel. 10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest’s office: and the stranger that cometh nigh shall be put to death.

11 And the Lord spake unto Moses, saying, 12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; 13 Because all the firstborn are mine; 14 for on the day that I smote the firstborn in the land of Egypt, 15 the Levites were mine in stead of all the firstborn of the children of Israel. 16 I have taken the Levites in lieu of all the firstborn of the children of Israel, whom I would have slew, and they shall be mine. 17 And of the Levites I have taken the family of the Gershonites, and of the Gadronites, and of the Merarionites, in the first coast for them.

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.

Ct. III. 1. These also are the generations of Aaron and Moses? Not only their literal 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 Oukelos; 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.

5. in the sight of Aaron their father] While he was yet alive (cp. Gen. xl. 28). From them descended the families of the Priests, which David divided into twenty-four courses, sixteen of Eleazar, and eight of Ithamar (2 Chron. viii. 5).

6. they shall keep his charge, and the charge of the whole congregation] They shall do what he commands them (see Lev. xxviii. 30), and serve God and His people Israel (2 Chron. xxxv. 5). Cp. St. Paul’s words to the Corinthians (2 Cor. iv. 5), “Our servants are for Jesus’ sake.”

9. the instruments] The vessels—μνημεία, Sept.; vases, Vulg. 10. 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. נפתל (whence the name נפתלím, ch. vii. 10); 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).

12. the stronger] 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. 20, 29. Cp. Deut. xxviii. 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, whom they 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 bellowed unto me all the firstborn in Israel, both man and beast; mine shall ye be.”

—the firstborn that openeth the matrix] In Hebrew, בכור pater rechem. These are important words. Bechor 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: 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 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. And these are the names of the sons of Gershon by their families; Libni, and Shimei.

18 And the sons of Kohath by their families; Amram, and Izhar, Hebron, and Uzziel. And the sons of Merari by their families; Mahli, and Mushli. 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 Shimeites: these are the families of the Gershonites. 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 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 Lel.

25 And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, and the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27 And of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzaelites: these are the families of the Kohathites.

In the number of all the males, masculine substantive from bacak, to cleave, to break forth, hence to be early (compare the kindred root bakar, whence baker, the daybreak) (Gen. 129, 130); hence it signifies a first-born son. The word peter is from patar, to open (Gen. 672); and the words here used, col becor rechem, correspond precisely to those of the Gospel of St. Luke, koji yap epespar maiyn (Luke ii. 29), 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-born, and only-born of the Father (Heb. i. 6); the first-born of every creature (Col. i. 15); the first-born, and only-born of Mary (Matt. i. 25; Luke ii. 7); the first-born from the dead (Col. i. 18; Rev. i. 5); the first-born among many brethren (Rom. viii. 29); the first-born of the new creation, of whom the whole Church of the first-born 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 in this capacity they are also their all-perfect sacrifice. These are those which follow the Lamb whithersoever He goeth; these were redeemed from among men (as the first-born were), being the first-fruits 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 (Genes, Keil): cp. ver. 41, 43.

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 first-born, who were redeemed at that age (xvii. 15, 16).

23. The families of the Gershonites—restated] The Ko—

lathites were southward, v. 23; the Merarites northward, v. 35; and to make up the square, Moses and Aaron with the Priests consecrated eastward (v. 36).

27. of Kohath] or Kohath; Kadath (Sept.), Caath (Vulg.). 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, 60), 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 Aaron, the son of Levi; and that Moses has omitted several generations between the two. For, it is supposed, since the Kohathites, consisting of four houses, number 8000 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 Kolisch, 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. 29). He may have had
from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary. 29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward. And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.

31 And their charge shall be the ark, and the table, and the candlestick, and the altar, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof. And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari. 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. And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.

35 And 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. And the pillars of the court round about, and their sockets, and their pins, and their cords.

37 All that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death. 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.

39. "Aaron" There are some distinctive marks in the MSS. over Aaron’s name here; indicating (says Jerah) 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.

(1) This total does not coincide with the sum of the three constituent families of Levites specified above, viz.:—

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gershonites</td>
<td>7500</td>
</tr>
<tr>
<td>Kohathites</td>
<td>8600</td>
</tr>
<tr>
<td>Merarites</td>
<td>6200</td>
</tr>
</tbody>
</table>

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 8500 in v. 25 for 8600. Cp. Kurz, 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 p. 23), 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.

The Hebrew Expositors say, that the 300 which make the overplus were themselves firstborn, and were therefore already

show, as the Hebrew expositors say, that Moses pitched in one place by himself, and Aaron with his sons in another place by himself.
And the Lord said unto Moses, *Number 3. 40—43.


40 And the Lord said unto Moses, 2 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 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, Oecolaster, Castalio, Bp. Patrick, Lillienthal, Haverick, 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, en n. 9). These were already His, and it could not be said that they would fairly be set in the scale again as Levites, so as to be taken as any part of the 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 the exact following of the names of the males of the children of Israel from a month old and upward, and so shall 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 tribes, 22,900? We may properly inquire into this; for it would appear that Levites, if numbered as Levites, would have been at least 300 in number, 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 Answer, pp. 298—304. Exod. xiii. 10, xxv. 17; xxvi. 32.

One observation naturally occurs here. This remarkable smallness in the number 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, or in vast numbers, in comparison with the other tribes" (Exod. xiii. 10). 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 5850 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 also (see Lev. xvi. 6). At first, also, 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 golden 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. xxxi. 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 side. And the reason of the selectness of God's choice among the tribe of Levi has been pointed out for us 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," was burned by Phinehas, of the tribe of Levi (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. xxxii. 19); and those expatriates and residents 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 tribulation and bereavement, will see, in the divine choice of the Levites, the least 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 dearness of 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. xiii. 15); and who lose their life for Him in order that they may present "to Him a reasonable fruit of their bodies, dedicated unto God" (v. 2); and who, by being "purified, and sanctified, and regenerated," may be "a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. xi. 15). 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, 22,973. Cp. above, on i. 21; and see Origin, Mem. 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 of 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 principal species.

44 All the males (see last note and upwards—were twenty and two thousand two hundred and threescore and thirteen) Only 22,373 firstborn males of a month old and upward, although the whole number of male Israelites above twenty years old was 603,550 (see last note), and therefore the whole number of males of a month old and upward could not have been short of 900,000; so that an about forty-five males was only one firstborn.

How is this to be explained?

1. It is to be observed that the firstborn here spoken of are "males, who open the womb" (see v. 12).

2. Therefore, suppose the firstborn child to be a girl, there would be no firstborn, in the sense of the term as here used.
And the Lord spake unto Moses, saying, 

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. 

And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; 

Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs;) 

And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons. 

And Moses took the redemption money of them that were over and above them that were redeemed by the Levites: 

Of the firstborn of the children of Israel took he the money; 

thousand three hundred and threescore and five shekels, after the shekel of the sanctuary: 

And Moses 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, 

Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, 

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.

This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things: 

And when the camp setteth 

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. 2, 4; Deut. xxi. 15; and if Dinah had been born before Rebekah, 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—c. g., Michaelis de Casibus Hebraelicis, § ii. v. Havernick, Einleitung, § 131, or p. 308, Engl. ed. Kurtz, ii. 315, or li. 205, Engl. ed. McCall on Coloss. pp. 84—89. 

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 sum 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 the house of bondage. 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. vii. 17; and see Exod. xiii. 2. 12—15; and note above, v. 12). 

The Law was not, "Every male that hath opened the matrix—from many years backward—shall be 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. xxi. 29, 30. Lev. xxvii. 26. Num. li. 13; vii. 17. Deut. xxv. 10). 

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 Ainsworth and a Leo in Lyeud on Coloss. 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 Gentiles are) 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. 7). 

CIT. 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 Lev. xxii. 30; and note, v. 30). 

— 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 are spiritual works, have been done by a "Paul the aged." (Phil. iv. 9), and by a Peter, when he was old (cp. 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. iii. 4, 3), in the Church militant on earth, that he may wear the crown of victory in the Church triumphant in heaven.
The Ark veiled.

NUMBERS IV. 6-16. The continual Bread.

4 Ex. 25. 31.
5 Ex. 23. 19, 20.
6 Ex. 23. 13.
7 Ex. 25. 22, 29, 30.
8 Lev. 24. 6, 8.
9 Or, pour out whole.
10 Ex. 25. 31.
11 Ex. 23. 37, 38.
12 Ex. 25. 1, 3.
13 Or, bowls.
14 Ex. 30. 1-3.
15 ch. 7. 9, &c.
16 1 Chron. 2. 2, 15.
17 2 Sam. 6. 6, 7.
18 1 Chron. 12. 9, 10.
19 n. ch. 5. 31.
20 Ex. 25. 6.
21 Lev. 24. 2.
22 Ex. 35. 24.
23 Ex. 29. 49.
24 Ex. 30. 23.
25 Ex. 25. 31.
26 Ex. 23. 19, 20.
27 Ex. 23. 13.
28 Ex. 25. 22, 29, 30.
29 Lev. 24. 6, 8.
30 Or, pour out whole.

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 mists 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), xviii. 6. Cp. Genen. 867. The shewbread, or bread of faces (Exod. xxv. 30. Lev. xxiv. 5), was called the bread of perpetuity, because the continual supply was always set on the golden table on every succeeding Sabbath (Lev. xxiv. 8); and thus in its Twelve holy leaves, ever standing in the sanctuary before the Veil, and ever before the Face of God, and continually renewed, especially in 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; xviii. 20). The Table of Shewbread and the golden Candlestick were types of the Church fed and illuminated by Christ. Even in its mists 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. 6.

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 (cinnamom, 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 Vulgate, Syriac, or Arabic Versions.

16. the oversight] See on iii. 32. The Septuagint here has a remarkable expression, εἰνάωνας Ἕλεκτρην, “Electrum Eleusin.”

forward, Aaron shall come, and his sons, and they shall take down the vail, and cover the ark of testimony with it: and shall put thereon the covering of badgers’ skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: and they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers’ skins, and shall put in the staves thereof. And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: and they shall put it and all the vessels thereof within a covering of badgers’ skins, and shall put it upon a bar. And upon the 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: 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: and they shall take away the ashes from the altar, and spread a purple cloth thereon: and they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the 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. 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, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These 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 the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.
Supervision of Levites.

NUMBERS IV. 17—28.

The Gershonites.

17 And the Lord spake unto Moses and unto Aaron, saying, "Cut ye not off the tribe of the families of the Kohathites from among the Levites: But thus do unto them, that they may live, and not die, when they approach unto *the most holy things": Aaron and his sons shall go in, and appoint them every one to his service and to his burden: But they shall not go in to see when the holy things are covered, lest they die.

21 And the Lord spake unto Moses, saying, Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; 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. This is the service of the families of the Gershonites, to serve, and for *burdens: 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, 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. At the date of appointment of Aaron and his sons shall be all the service of the sons of Gershon in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. This is the service of the families of the sons of Gershon in the Ark of God's presence: see 1 Kings viii. 8; 2 Chron. vi. 9 is swallowed up. The Hebrew word here used is the Peel infinitive, from balô, to swallow (Gen. 123.), and seems to show the rapidity with which the vessels of the sanctuary were covered. Some render, "at a gulp," i.e., as indeed (Job, vii. 29). 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. 10); 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, balô, thus used, exhibits the different characters of the Lamb and the Good Shepherd.

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 shalp, 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, 25), 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 "Son of righteousness," swallowed up the covering from the Scriptures and their hearts, as the sun drinks up the morning waters, 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 performed by the Nazarite, 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 Hopharoth 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 collocation 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. 21, 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 this is the charge of their burden, according to all their service in the tabernacle of the congregation; 32 the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, 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 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 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 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

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.
Number of the Levites. NUMBERS IV. 40—49. V. 1—8.

Lepers.

Mcari, whom Moses and Aaron numbered 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 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, every one according to his service, and according to his burden: thus were they numbered of him, b as the Lord commanded Moses. 50

V. 1 And the Lord spake unto Moses, saying, 2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: 3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, 4 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.

5 And the Lord spake unto Moses, saying, 6 Speak unto the children of Israel, 7 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 with the principal thereof, and add unto it the fifth part thereof, and give it 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 the ram of the atonement, whereby an atonement shall be made for him.

It may at first sight seem surprising, that the Law concerning the Tri'alk 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. xxxv. 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 (Mai'nionides, Jerch). and put them out without the camp] See Lev. xii.

4. 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. lii. 3. 1 Pet. ii. 22. Cp. Theodore, Ch. 9.

7. Then they shall confess their sin] See Lev. v. 5; xxii. 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 supplies 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
And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, And a man 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 be she taken with the manner; 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: 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, bringing iniquity to remembrance.

And the priest shall bring her near, and set her before the Lord: 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: 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:

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: 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:

Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an outcast among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell; And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.

And the priest shall write these curses in a book, and he shall blot them out with the bitter water: 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.
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: 

Pent. 29, 37. 
Ps. 83, 9, 11. 
Lev. 24, 9, & 20. 
18, 22. & 41, 18. 
Zech. 8. 12.

26. And the priest shall take a handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water. 

27. And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman 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.

29. This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled; 30. Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law. 31. Then shall the man be guileless 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 [1] separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: 

1 Or, make themselves Nazarites. a Lev. 27. 2. b Judg. 13. 5. c Acts 5, & Rom. 1. 1.

105
Abstinence from wine.

NUMBERS VI. 3—11.

Consecration of hair.

b Amos 2. 12. 
Luke 1. 15.  

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.  

All the days of his ||separation shall he eat nothing that is made of the |f vine tree, from the kernels even to the husk.  

All the days of the vow of his separation there shall no ||razor come upon his head: until the days be fulfilled, in which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow.  

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.  

All the days of his separation he is holy unto the Lord.  

And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.  

And 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:  

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, and consecrate Myself to God's will, and I expose 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. xlii. 1), 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. xlii. 1). 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 desertion 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.  

Cp. below on Judg. xiii. vi.; Acts xviii. 18; xii. 24.  


The Bishop of Jerusalem, St. James, as described by a Nazarite by Hegesippus (in Euseb., ii. 23): "He did not drink wine nor strong drink, and no razor came on his head."  

But the Nazarites abstain from wine; the Christian Nazarite's strength is not from earthly aids, or artificial stimulants, but from the grace of God.  

— no wine! Heb. שֶׁמַּטְרַו (from שָׁמַט, to be sharp; and rendered see by J. U.) and שֶׁמַּטְרֵי נַשָּׁן, as signifies sometimes a light acid wine. 

Herod., 2 Sam. iii. 127, "Vile potest acetum."  

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. James, in Nazir, exp. 1, and the notes on Acts xviii. 18; xxi. 24, where there is no difference between the two words, separatus, to poll the hair, and κατασκευαίς, to shave the head, is to be noted.  

—the shall let the locks of the hair of his head grow] Which were the emblems of strength, the crown (Neoer) of man's glory, as is evident from the history of Samson, the sculptural specimen of a Nazarite (see Judg. xiii. 10, 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.  

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).  

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 in the High Priest (Lev. x. 9, 10). The Christian Nazarite, who is devoted to God, must love God above all earthly objects, however dear to him (Matt. vii. 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).  

he is holy unto the Lord] As Christ, "the Holy One," was, being a true Nazarite, not in the bondage and in the likeness of the spirit, but in the freedom and newness of spirit (Rom. vii. 6. 2 Cor. iii. 6).  

He was consecrated, 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. xvi. 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; 2 Cor. v. 14) he has been for us (cp. 1 Pet. ii. 5).  

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 the term of days for which he made the vow of Nazaritism; all the days before the different counter as nothing (v. 12).  

two turtledoves] 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).
atoning 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 for a trespass offering; 13 but the days that were before shall be lost, because his separation was defiled: he shall be brought unto the door of the tabernacle of the congregation: 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 for a sin offering, and one ram without blemish for peace offerings, 15 and a basket of unleavened bread cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their drink offerings. 16 And the priest shall bring them before the Lord, and shall offer his sin offering, and his burnt offering: 17 And he shall offer the ram for a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. 18 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 his separation, and put it in the fire which is under the sacrifice of the peace offerings. 19 And the priest shall take the 4 sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put upon the hands of the Nazarite, after the hair of his separation is shaven: 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 xxii. 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 above the door of the Temple, with others who had a similar vow. His previous act at Cenchrea was a very different one (see Acts xvi. 18). It was that of a temporary Nazarite, but not the final one; it was an act of noticing 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. Schwalbach, and Maimon, on Nazir, viii, 3; and Lightfoot's Works, i, p. 1002.

14. shall offer] a burnt-offering (cp. Lev. i. 4—10), a sin-offering, and a peace-offering (Lev. vii. 1); and also a meat-offering and a drink-offering (v. 17; cp. Lev. vi. 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 fulness of the One Offering of Christ. He is our sin-offering, or Atonement; He is our burnt-offering, and by His total self-giving for our Nation 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 means of Him we are adapted to communicate with God. See above, on Levitians, Introduction, and also Preliminary Notes to chapters i, ii, iii, iv.

15. 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, vii. 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).

16. the Nazarite shall shave the head of his separation] The hair of the head, the chief member of the body, was his natural emblem and crown, the flower and emblem of his strength (see above, v. 5), and the separation of it by a vow to God (Theodoret, Qu. B.), 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 Nazarite-vow, and the offering and presentation of ourselves, our souls, and bodies, at God's altar to be a reasonable, holy, and living 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 Atonement, He "shaved His head." He put off the daintiness 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 permitted 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 (the 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, 8, and put it in the fire which is under the sacrifices 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 Midrash, cap. 2, sect. 6: quoted by Lightfoot, i. 1002. The peace-offering was the consummation of all 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 fire with the fire of the Peace-offering is instituted in that dedication which the Christian makes to God at the Altar in the Holy Communion.

17. the sodden shoulder] The left shoulder; the right shoulder was the priest's, and was given 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. 19).
The solemn form of Blessing  NUMBERS VI. 21-27. VII. 1. to be used by the Priests.

21. And the Lord spake unto Moses, saying, 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. The Lord lift up his countenance upon thee, and give thee peace.

27. And they shall put my Name upon the children of Israel; and I will bless them.

VII. 1. And it came to pass on the day that Moses had fully set up the 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 Apostolic Benediction in the Old Testament (Num. vi. 21-27), "the grace of our 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. 14, 16), and is imparted to each man severally by God the Holy Ghost.

In this Apostolic 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 xviii. 11, 15).  "The Lord make His face shine upon thee, and be gracious unto thee," expresses the illumination of God's Name, 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 enduring assurance of peace vouchsafed by the Spirit of Peace. On this subject, see above, on Gen. xlviii. 13; below, on 2 Cor. xiii. 13; and Bp. Andrews, v. 403, who says, "As Moses, speaking of the Author of our creation, reeks 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 not perceived; so Christ in the New Testament doth by these words, 'Kingdom, Power, and Glory,' signify those three Persons, which afterwards He expressed 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 forfeit of the blessing by the literal Israel, the Jews, who have rejected the Ever-blessed Son of God, seems to be avoided even in the New Testament (that is, in the divine dispensation) in that Christ in the New Testament, in the passage: "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. vi. 17).
Offerings of the Twelve Princes  
NUMBERS VII. 2-13.  

of the Twelve Tribes.

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 the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, 3 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 able 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 he gave unto the sons of Gershon, according to their service: 8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.

And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar. 11 And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah; 13 And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour for the dedicating of the altar.

— and had anointed it] See Lev. viii. 10, and ix. 1; where Aaron and his sons are consecrated on the eighth 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 fourteenth 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. xi. 2.

3. their offering] or Korban, for the service of the Tabernacle, and other gifts or presents, as shown in connection with the carrying it on its march through the wilderness to Canaan. So now, by the obligations of the faithful, the Church is aided in her home and foreign Missionary Work, as she Avecures onward through the Christian epoch, and to the Canaan of her heart.

— covered wagons] So Aguiola and Vulg. Arabic, and Oeckelis. Sept. has καιδας λαυρωχιας, from λαυροχια, which Passow supposes to be a form of αρνιοχια, a covered wagon.

Genesius and others are of opinion that the words mean literally wagons of going forth; waggon (gloth, from agol, to roll; cp. Gen. xiv. 19), of going forth (Heb. tshh, from tsb, to go forth, as a soldier to war; or from tsabab, to go forth as a stream; Genes. 659, 760). If this etymology is correct, then these wagons were like military wagons, 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 case, with which it followed forth, as a majestic River in its course.

The wagons were six, the oxen twelve; two to each wagon. 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. 23, 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 (Ainsworth, Graves, Blunt, Keil).

9. upon their shoulders] And not in a waggon, as in 2 Sam. vi. 3, 7; 1 Chron. xiv. 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 5. 9), and of all Apostolic Churches offering to God themselves and their oblation 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] Chassseach, from chasnas (whence Exoch, or Chass, "dedicated": see on Gen. xvi. 24). The Sept. has τυναιρωριας, cp. "Ενθαρασια, 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 drenchment (1 Mac. iv. 50—60).

12. the first day was Nahshon—of the tribe of Judah] Or, for the tribe: he was representative of the whole tribe (cp. 7. 15). The order in which the offerings were made was that of their emplacement. See 3—51.

1. Judah
2. Issachar
3. Zebulun
4. Reuben
5. Simeon
6. Gad
7. Ephraim
8. Manasseh
9. Benjamin
10. Dan
11. Asher
12. Naphtali

13. bow] Heb. mizrahash, from zarach, to scatter, or pour out: φαθαν, Sept.; "phalas," Vulg. See Rev. v. 8; xiv. 7; xvi. 1.
mingleth with oil for a meat offering: 14 One spoon of ten shekels of gold, full of incense: 15 a One young bullock, one ram, one lamb of the first year, for a burnt offering: 16 One kid of the goats for a sin offering: 17 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 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 shkel of the sanctuary; both of them full of fine flour mingleth 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 shkel of the sanctuary; both of them full of fine flour mingleth 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 Elisur the son of Shedeur, prince of the children of Reuben, did offer: 31 His offering was one silver charger, the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shkel of the sanctuary; both of them full of fine flour mingleth 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 Elisur 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 shkel of the sanctuary; both of them full of fine flour mingleth 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

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1 Lev. 2. 1.
2 Ex. 30. 34.
3 Lev. 1. 2.
4 Lev. 4. 23.
5 Lev. 3. 1.

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15. Incense] For the golden altar.
19. He offered] From the beginning of this verse to the end of verse 38 there are no exact-points in the Hebrew Bible.

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, Duhau, 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 Elishaph 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 Elishaph 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, 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: 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} \text{ And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai.}

72 On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered: }^{72} \text{ His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shkel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: }^{74} \text{ One golden spoon of ten shekels, full of incense: }^{73} \text{ One young bullock, one ram, one lamb of the first year, for a burnt offering: }^{75} \text{ One kid of the goats for a sin offering: }^{77} \text{ 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} \text{ His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shkel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: }^{80} \text{ One golden spoon of ten shekels, full of incense: }^{81} \text{ One young bullock, one ram, one lamb of the first year, for a burnt offering: }^{82} \text{ One kid of the goats for a sin offering: }^{83} \text{ 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} \text{ 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 shkel of the sanctuary: }^{86} \text{ The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shkel 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} \text{ 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 \text{ anointed.}}}

89 And when Moses was gone into the tabernacle of the congregation }^{90} \text{ to speak with || him, then he heard } \text{ the 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.
VIII. 1. And the Lord spake unto Moses, saying, 2. Speak unto Aaron, and say unto him, When thou lightest 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. And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the Lord commanded Moses. 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 water of purifying upon them, and let 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 his meat offering; ccci fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. 9. And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: 10. And thou shalt bring the Levites before the Lord: and the children of Israel shall 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. 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 the Lord, 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 mine. m ch. 3, 45. n 16, 9.

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 ceremonies 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. iii. 17). On the differences between the ceremonies used in the consecration of Priests (Exod. xxix. 5—11. Lev. viii. 2—21), and the setting apart of the Levites to be their ministers, see Bähr, Symbold, ii, 177, 428.

In the three orders—the High Priesthood, the Priesthood, and the Leviticalship 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. & 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. 13, 18, 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. 9. 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 devoted on them their obligation to assist the Priests in the service of the sanctuary, and to make atonement for the children of Israel (v. 10). 11. shall offer the Levites Literally, shall wave the Levites as a wave-offering to God from the people. The word here used is多くの, to wave, to shake to and fro. Cp. Exod. xxii. 24. Lev. vii. 30, and see Genesis, p. 540, who supposes that, at their consecration, the Levites were led to and fro before the altar.
And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering. For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me. 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. And I have taken the Levites for all the firstborn of the children of Israel. And 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: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

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. And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the Lord; and Aaron made an atonement for them to cleanse them. And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them.

And the Lord spake unto Moses, saying, This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

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, Let the children of Israel also keep the passover at his appointed

15. offer them] Were them (see ver. 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 vi. 20.
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 My holy dwelling, and when even Aaron lent himself to be a minister of their sin (see Exod. xxxii. 26. 29).
19. to make an atonement] Not as if the Levites could exercise the Priest’s office, but because they ministered to the Priest 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 (c. 13), Aaron
The Passover at Sinai.

NUMBERS IX. 3—11. Certain men who were unclean.

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.

And 5 they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.

6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and 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 I 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 eat it with unleavened bread.

the Holy Eucharist. He says τάντα μετά, do this in remembrance of Me—for commemoration of Me (Luke xxi. 19).

A question is raised here, how 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 in order to effect the defilement: however, in these circumstances, the question may be answered.

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 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. Kertz, ii. pp. 210—214. Keil, pp. 211, 212. Dr. McCaul on Colenso, pp. 50, 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, Intro to the Pent. pp. 31, 32; and below, on xxv. 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 Michael 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. xi. 2), thirteen days before the Passover (Lev. xiii. 5), and Aaron and his sons, Nadab and Abihu, Eleazar and Ithamar, were consecrated to minister in it; and the consecration lasted seven days (Lev. viii. 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 down before the Lord, and could not enter into the sanctuary (Num. iii. 3), it being said 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. vii. 26).

From a comparison of the census taken and the number of half-shakes paid a little before the erection of the Tabernacle (Exod. xxxviii. 26), and of the census taken a little after its erection (Num. vii. 4, 5), it may be seen that there 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. vii. 26).

We know that two persons of that tribe died in that interval—viz., Nadab and Abihu, and that they were buried by Michael and Elizaphan (Lev. xiv. 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. xii. 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 in a. vi. 6. Lev. xix. 29; xxiii. 1; xxiv. 3. Cp. By. 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 communication by oral intercourse with Moses.

9. 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 (Exod. xiv. 20); but this is not the place, Meek, Pedal. ix. 2; and Drusius here.

To us Christians, who were "once afar off," but are now brought near in Christ (Eph. ii. 13), and who are able to offer "inches 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 feasting 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.
bread and bitter herbs. 12 They shall leave none of it unto the morning, nor break any bone of it: 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 forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall 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: he ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and 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 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: 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 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 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 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...
The silver Trumpets.

NUMBERS X. 3—11. Their uses in peace and war.

silver; of a whole piece shalt thou make them: that thou mayest use them for the \( ^9 \) calling of the assembly, and for the journeying of the camps. 3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. 4 And if they blow but with one trumpet, then the princes, which are \( ^9 \) heads of the thousands of Israel, shall gather themselves unto thee. 5 When ye blow an alarm, then 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 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, \( ^7 \) ye shall blow an alarm, and ye shall not sound an alarm. 8 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 \( ^7 \) if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. 10 Also \( ^7 \) 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 \( ^7 \) 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

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. 180, 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. Andrews (v. 141—165), "On the Right and Power of calling Assemblies," where he proves from the history of the Apocalypse, that the Church is the assembly of all Churches. The Congregations 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 would not assemble, unless at the call of their King. C. xxii. \( ^{10} \) — of silver — giving the clearest and shrilllest sound (Bp. Andrews).

The Christian Church has the two silver trumpets of the Two Witnesses, with which her Princes 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. 106. Bede, Quest. in Num. 7). — of a whole piece — literally, beaten work, like the golden Candlestick (Exod. xxxv. 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 creed.

5. an alarum — a loud sound; see Lev. xxiii. 24. Cp. e. 9.

6. on the east — Judah, and his two associate tribes (ii. 3).

8. 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 e. 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, 16; and Rintoul, 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. 15).

9. If you go to war — blow an alarum — An alarum — i.e., "to arms." The different sounds of the trumpets 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. Theocoret 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 faith are assailing the camp; but to blow an alarm with power (Isa. viii. 1. Ezek. xxxiii. 3. 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.

If 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 delivering His Church against her enemies. The last of the seven trumpets will conclude the Trumpet number, and was heard at the end of this verse, 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 to the kingdom of this world has become the kingdom of our Lord, and of his Christ.

In that solemn prophecy, the Holy Spirit recurrs 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 Hierarch 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. xiv. 19).

10. day of your gladness — See Ps. ixxxi. 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 e. 2.

* * *

11. on the twentieth day — at the end of the second Passover (Ex. 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. (cp. The first Passover was the signal for 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 great 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
second year, that the cloud was taken up from off the tabernacle of the testimony. 12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. 13 And they first took their journey according to the commandment of the Lord by the hand of Moses.

14 'In the first place went the standard of the camp of the children of Judah according to their armies: and over his host was 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 the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle. 18 And 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 sanctuary: and the other did set up the tabernacle against they came. 22 And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host was Eliashama the son of Amminadab. 23 And over the host of the tribe of the children of Manasseh was Gedeon the son of Abidan the son of Gideoni. 24 And the standard of the camp of the children of Dan set forward, which was the rewarde of all the camps throughout their hosts: and over his host was Ahiezer the son of Ammishaddai. 25 And over the host of the tribe of the children of Asher was Pagiel the son of Ocran. 26 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan. 27 Thus were the journeyings of the children of Israel according to their armies, when they set forward.

28 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' devout Christian will venture to commence any great work, without first receiving a 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. 1. the cloud was taken up] the signal for removal; and then the trumpet abroad (v. 5). &c. The children of Israel were to keep their censers and their trumpets always ready; and the cloud was the sign which directed them to move. 2. must not blow the trumpet, except he have direction from God. Whatever God declares in His Word, that the Evangelical Priest must proclaim by their silver trumpets. 12. took their journey] From Sinai to Kibroth-hattaavah (xii. 3. 5), thence to Hazeroth, and thence to the wilderness of Paran (xii. 16). Paran is mentioned by probability as the aim and end of the journey (Kirt).

— the cloud adhered 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. 21). Num. xiii. 4. 18. 27), lying between Egypt and Edom (1 Kings xi. 18. Cp. Deut. xxxii. 2. 18). 2. Basalik, l. i), 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 Elanitic Gulf, and to the west by the wilderness of Sinai, which extends from Egypt to Phyllis, and to the south by the Deshebel-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 three months 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 Levi) entered of the two millions who had come out of Egypt. Such was the punishment for unbelief: Heb. iii. 16—19.


17. bearing the tabernacle] that is, the boards of it, and the curtains, &c., on the six wagons 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 (v. 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, "tamdu tabernaciulum portabant donec venirent ad ejectionem bocam;" and Oekeulos 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. lxix. 1, 2).

23. the rearward] Literally, the gatherer. Hch. messaph, from asaph, to collect, to gather together the stragglers, to bring up the rear (Gen. xvi; 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, 19).

29. Hobab] Perhaps the same as Jehero, the father of Zipperah, and father-in-law of Moses: see above, on Exod. ii. 18; xiii. 1; and compare Judg. iv. 11; xiv. 3. Gen. p. 315. So
father in law. We are journeying unto the place of which the Lord said, "I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

And they departed from the mount of the Lord three days' journey; and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them. And "the cloud of the Lord was upon them by day, when they went out of the camp.

And it came to pass, when the ark set forward, that Moses said, "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the multitude of thousands of Israel."
XI. 1 And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burned among them, and consumed them that were in the uttermost parts of the camp. 2 And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched. 3 And he called the name of the place Taberah: because the fire of the Lord burned among them. 4 And the mixed 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 We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: 6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes. 7 And the manna was as coriander seed, and the colour thereof as the colour of 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 the taste of it was as the taste of fresh oil. 9 And 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 the anger of the Lord was kindled greatly; Moses also was displeased. 11 And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? 12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, 13 Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? 14

Curt. XI. 1. And when the people complained, literally, and the people were as complainers of evil in the ears of the Lord: (God, p. 65; it they murmured at the length of the way: they were changed into murmurers: [God, V. 8. 10. 11. 16.] thus he adopts the words of the Sept., and see Juse 16. thus the sin and punishment of these 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 Book of the New Testament. "A fearful looking for 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 xi. 43—48; Rev. xx. 14. 15; xxi. 8). 3. Taberah: Burning: from hor, to consume (Ps. lxxxii. 14. Jer. xx. 9. God, 132). It was not one of the stations in the wilderness. 4. the mixed multitude: literally, the gathered. See on x. 25, the "renewed," and on Exod. xii. 38. fell a lusting: literally, lusted with lust; the original word, achar, to lust (literally, to turn aside), is connected with the Latin avor, to desire (God, 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 Any. Qn. in Exod. 62. Creditor non ex carnis desiderare quis de persicibus habere potuerat, sed ex quan decrebatur. Noverat Deus quid desideraret, et desiderium eorum quo generis carent. Indeed, the mention of fish ("we remember the fish") seems to suggest that this was the flash for which they lusted. There is one kind of fish called by the Hebrews, another of fishes," says St. Paul (1 Cor. xv. 39). 5. We remember the fish: They forget their bondage and their deliverance (cp. Ps. cxi. 21—25). On the abundance of fish in Egypt, see above, Exod. vii. 18, and Dieud. Sac., ii. 26; Herod. ii. 9; Strabo, xvii. 829; and on its fruitfulness in the vegetables here mentioned, see Plin., N. H. xii. 33; Herod. ii. 125; and the remarks of Hengstenberg, Egypt, i. 202—214; and Oedipus on Exod. xvi. 3; and others in Keil, pp. 225, 224. Hengstenberg (p. 208) supposes that the word rendered "leeks" means a clover-like grass, called "helebhe," which was a common food in Egypt; but this opinion is not authorized by any ancient version. Free! Gratis. 6. beside this manna: Angels' food (Ps. lixxvii. 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 garlic of the Egypt of worldly wisdom to that heavenly food—even 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 St. Basil de Spiri. Sanct. c. 14: Prosper de Prun, i. 39, who makes this Christian application of this history. 7. And the manna was as coriander seed: See on Exod. xvi. 13—15. 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 embrace, the beauty and the sweetness of spiritual things. Cp. S. Jerome in Mansien. 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 for their taste was bitter. 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. 8. 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, non parvula, sed paradis alios (see Gal., iv. 19), and 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, ex nata filiorum, is confirmed by this passage. Cp. St. Paul's affectionate language (1 Thess. iii. 7, 8).
The seventy elders.  

NUMBERS XI. 14—25.  

Questioning of Moses.

should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. 14 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. 16 And let me not see my wretchedness.

16 And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. 17 And I will come down and talk with thee there: and 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, that thou bear it not thyself alone. 18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? 19 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, Why came we forth out of Egypt? 20 And Moses said, 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. 21 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? 22 And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 And Moses went out, and told the words of the Lord, and gathered the seventy men of the elders of the people, and set them round the tabernacle. 25 And the Lord came down in a cloud, and spake unto him,
and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. 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. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. 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! And Moses gat him into the camp, he and the elders of Israel.

And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it was a day's journey on this side, and as it was a day's journey on the other side, round about the camp, and as it was two cubits high upon the face of the ground. 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 homer's, and they spread them all abroad for themselves round about the camp.

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. And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

25. did not cease] Ruther, 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. (Cf. 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, 45); 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, two of the seventy elders (see Jerus. Targum, and Ben Gersom), 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 St. Jerome supposes in Mansio, 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 the Spirit in them. They may have done anis 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 baptism. (See below, 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 the Lord's Name, and therefore was in spiritual communion with Christ, though not locally associated with Him.

Enviest thou] The spirit that dwelleth in us (see St. James, iv. 5) hasteth to envy, but He giveth more grace. Moses had more grace on account of his humility; see the next chapter (vii. 5, "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 Ep. Andrews, 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. xi. 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.).


two cubits high upon the face of the earth] Some interpret this that they flew at that height (see Vulg.), and some that, they lay in such quantities about the camp as in some places to reach that height. Cp. Ps. lxxxvii. 27. (Rosen, Keil).

Kibroth-hattaavah graves of the lusting. See above, r. 4. For a divine warning from these graves, see St. Paul's words, 1 Cor. x. 6; and cp. Ps. civ. 18.

Hazeroth] The site of Kibroth-hattaavah and Hazeroth cannot accurately be determined: for the various opinions upon them, see Binnieard, Syr. p. 898, who identifies Hazeroth with Hudhera (Robinson, i. 223); others (Fries, Kurtz, and Keil) suppose Hazeroth to have been near Beroth-Thedeth; and Kibroth-hattaavah near the southern mountain range of el Tih (the wandering).
Miriam and Aaron murmur

NUMBERS XII. 1—6.

against Moses: his meekness.

Ch. XII. 1. Miriam and Aaron spoke against Moses! So that he had foes even in his own household. *Miran*i placed first here, because (as may be inferred from her punishment, v. 10) she was foremost in guilt.

And it came to pass, when *Miran* saw that the LORD had delivered the people from the hand of *Moses*, and that he was not there, because he had left his hand, she then she surprised (Exod. xxi. 20) 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. Gesenius, P. L. Lect. iv. p. 60).

—because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman! Supposed to some by to be Zipporah, the daughter of Jethro, the priest of Midian (Exod. ii. 21; iv. 25), and probably still further a descendant of her. 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 is so much more probable that Zipporah was now dead, and that Moses had lately taken another wife, an Ethiopian woman (so Josephus, Philo, Kritz, Ewald, Winer, Braunsarten, Keil).

God had forbidden the Israelites to make marriages with the daughters of Canaan (Exod. xxix. 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. xii. 51, 52), who had been blessed by Jacob, and were admitted as heads of tribes among Jacob's own children. (Gen. xlvii. 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 Cushite, he thus virtually preserved from the Evangelical dispensation, foreshadowing the future extension of God's gracious promises in the Old Testament to all Nations of the Earth, and the esplanade of a Universal Church from the Gentile World by the Divine Redeemer, Jesus Christ. to this glorious communica
tion 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 xix. 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 shall 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 tent that is in the fields of Solomon. Look upon me 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 & Trenæus, iv. 37. S. Ambrose, Apol. David, c. 14; Epiph. Pha. vi. 52; Bezae c. 14; &c. &c. Ezek. xliii. viii. Also see particularly S. Cyril Alcipr., Galapry in Num. nn. 577—586; & 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 eernal Synagogue, murmurs at this union, and is indignant at it, together with Aaron the Priest, as the Priesthood was in the days of Christ. God interfered, justified His Son, with laudatory, and not with reproving, but with "a fulness of the Gentiles is come in" (Rom. xi. 25). Israel will be saved; the prophecy will depart from the face of the Jewish Miriam, and it will see the glory of God shining in the countenance of Christ (Origen. c. Pæni de Præd. ii. 9. Bede in Num. Qn. 10; & S. Bernard in Cantics, Sermon. 39).

The Hebrew traditions concerning the marriage of Moses with a princess of Ethiopia (see Joseph., x. 10. Op. Winer., W. H. 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 Urin and Timnamin (Exod. xxviii. 30); and by me the Prophetess, who am inspired by Him (Exod. xv. 20). —the Lord heard it and marvelled at it. So it is said of Reuben's sin, "Israel heard it" (Gen. xxvi. 22).

3. No 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 imply 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" (Ps. xxvii. 2).

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 and help declares, that for that grace, Moses, who had been admitted to converse with God face to face, as "a man speaketh unto his friend" (Exod. xxviii. 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. Chrysost. Ep. i. 17). And though it is probable, that this meekness had seemed some censure to many, who were used to the more splendid and overwhelming manifestations of the ancient Fathers, "He proved His manhood in meekness." 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 charged dignity of the office of Solomon. Look upon me 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 & Trenæus, iv. 37. S. Ambrose, Apol. David, c. 14; Epiph. Pha. vi. 52; Bezae c. 14; &c. &c. Ezek. xliii. viii. Also see particularly S. Cyril Alcipr., Galapry in Num. nn. 577—586; & 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
of himself compared with other men," "yet not 1, but the grace of God which was with me (1 Cor. vi. 16). 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. xii. 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 thence to denounce to 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). "I will see no more of the face of Jehovah:" (Exod. xxxiv. 12).

God Himself suggests this parallel in describing him as "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 take up 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 and lowly in heart." (Matt. xi. 28)

"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 and lowly in heart." (Matt. xi. 28)

Here we also see an evidence—not of interpolation, as some have alleged—but of genuineness. No forger who had wished to pervert Moses would have spoken thus of Moses. No fabricator of a counterfeit would have written thus. He would have coldly calculated the probable effect of such a sentence on the reader, and have carefully abstained from all language that might seem to express the genuine "Giver of the Gentiles" 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 were delivered from a certain death. (2 Pet. xiv. 6)

"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 and lowly in heart." (Matt. xi. 28)

7. My servant Moses is not so; 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 "grands Mosaic" as more excelled than that of the prophets. Cp. 124

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 visionem, 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 fauited at, the divine vision, 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. 36).

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 showed 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 applies this to passage, and quotes it as it stands in the Septuagint. Cp. Heb. ix. 19; x. 28; and cp. S. Bucanach, 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).

7. In all these respects The house of Israel: the ancient Church of God. Cp. Heb. iii. 6, "whose house are we."

8. Therefore were they 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. Thers 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 leprosy, like that of Miriam, but should be radiant with glory, like that of Moses whom he came from the Mount after communing with God, and whom he gave to the people; that may be the case against the Gentiles who cannot 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 behind 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 leprosy as King Uzziah did when he invaded the priest's office (2 Chron. xxvi. 20). Miriam is the type of the Jewish saragoge 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 were delivered from a certain death. (2 Pet. xiv. 6)

Cp. Rom. i. 2—5; xv. 25, 26, where St. Paul declares that the Law and the Prophets pre-announced the preaching of the Gospel to all nations. The Jews murmured against Moses, when they were delivered from a certain death; and (with Origen, Hom. 7) not only the Jews, but all heretics, who murmured against Moses and the Old Testament, resemble Miriam and her leprosy.

On the question why Aaron was not also punished, see S. Jerome, Frag. p. 472. S. John, 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. 25. Editor, Deuter. Epist. ii. 152; and S. Chrys., Hom. 3, in Coloss.; and S. Leone, de Geburn. Dei, 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 Hazeroth, 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 from 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 Horii. 6 Of the tribe of Judah, Caleb the son of Jephunneh. 7 Of the tribe of Issachar, Igal the son of Joseph. 8 Of the tribe of Ephraim, Oshea the son of Nun. 9 Of the tribe of Benjamin, Palti the son of Raphun. 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, Naibi the son of Vophsil. 15 Of the tribe of Gad, Euvel the son of Machi. 16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.
And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way toward southward, and go up into the mountain: and see the land, what it is; and the people that dwell therein, whether they be strong or weak, few or many; 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; And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes. So they went up, and searched the land from the wilderness of Zin unto Rehob, as far as he came unto Hebron; where Abraham, Sheshai, and Talmai,
The children of Anak, were. (Now Heb. was built seven years before Zoan in Egypt.)

23 And they came unto the brook of Eschol, 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. The place was called the brook Eschol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days.

25 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. 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. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. 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. And 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. 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. And they 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 all the people that we saw in it are men of a great stature.

35 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

— Anak, son of Arba, from whom Hebron was called Kirjatharba. (Josh. xv. 13.) Concerning the Anakim, see Deut. ii. 10; ix. 2; Josh. xiv. 10; xv. 13; xxi. 11. Winer, R. B. B. i. 525. The Anakim were brought seven years before Zosn 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. xii. 18.

Before Zosn or Tanis, on the east side of the Tanait mouth of the Nile; a residence of the Pharaohs in the time of Moses. Cp. Ps. cxlviii. 12. 43. Isa. xix. 11; xxx. 4. Ezek. xxx. 14. (Keil, Comment, i. p. 301.) Winer, ii. 737.)

33. Eschol Literally, a cluster (Genen, p. 85). Cp. Cant. vii. 8. Isa. lx. 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 (Tohler, Keil).

18. The people that dwelt at Hebron were, as is translated bov in iv. 10, 12, and spoken in Nah. 1. 13. S. Jerome sees a spiritual figure here,—bov or better in ligne; et Christ breviter passio demonstratur (Mans. xiv.). "Christus est brutus qui perpendit in ligno" (S. Augustine c. Faust. xii. 45.) The cluster of grapes hanging from the wood, was what it was 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 fruit of eternal life to believers? Moses speaks of blood of grapes when referring to Christ (Gen. xlix. 11. S. Greg. Nyssaeus, 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. See Winer, l.c. p. 257. Cp. S. Augustine c. Faust. xii. 31; and in Ps. viii. S. Greg. Nyssaeus, in Cantic. Hon. 3. Paulinus, Epist. 3, ad Sever. S. Prosper de Pratiss. ii. 9. Bede, Quest. in Num. xi. S. Bernard in Cantic. Serm. 44. S. Maxim. Tironis, Hon. de Sermon. 18.

25. After forty days usual term of trial in Holy Scripture. See in Matt. iv. 2; xxvii. 60. Mark i. 13; xvi. 19; Luke iv. 2. Acts i. 3. Cp. Ainsworth on Deut. xxv. 3.

26. Kadesh or Kedesh-barnim; see xil. 3. The wilderness of Paran, and Zin, and Hazeroth, and Kadesh-barnim, and Rithmah (xxiii. 18), were near to one another (Chazekun).

On the site of Kadesh, probably near Ain-Kades, south of Beersheba, on the frontier highland of Jehel Halal, "near the point where the longitude of Khuldah intersects the latitude of Ain-el-Welbeh," see Williams, Appendix to Holy City, i. 468. Kurtz, Hist. ill. 217–218, 2 Edin. 1859. Keil on Num. xx. 16, p. 643. Winer, p. 641. Wilton, Negro, pp. 7, 22. This position is about eleven days' journey from Simi, as Kadesh was (Deut. i. 2). It is a large plain, stretching from west to east, about twelve English miles s.e. from Moablah, 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). 31. Smite etc. by the inhabitants) by their civil wars. The Amorites had conquered the Moabites (xxi. 21); and the Cappadocians had destroyed the Avmins (Deut. ii. 29), so that its very fruitfulness being a cause of perpetual rivalry and contention, is a source of distress to its inhabitants (Roblouiller).

33. giants Heb. mishpeth (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 th, Hon. 7.
XIV. 1 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died this wilderness! 3 And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? 4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. 6 And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: 7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. 8 If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. 9 Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defilement is departed from them, and the Lord is with us: fear them not.

10 But all the congregation bade stone them with stones. And 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 provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? 12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou hast brought up these 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 thy cloud standeth over them, and that thou goest before them, by day in a pillar of 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, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

The people murmur

NUMBERS XIV. 1—16.

at the report of the spies.

a ch. 11. 4. b Ex. 16. 2 & 17. c Deut. 1. 30. d Ps. 106. 55. e See ver. 28, 29. f ch. 16. 4, 22. g ver. 24, 30, 33. h ch. 15. 6, 8. i ch. 13. 27. j Deut. 1. 23. k Deut. 16. 13. l 2 Sam. 18. 25. m 26. & 22. 20. n 1 Kings. 10. o Ps. 22. & 117. p Ps. 11. q ch. 13. 27. r Deut. 9. 7, 23, 24. s incl. 17, 18. & 26. t ch. 24. u Gen. 41. 21. v Ex. 16. 14. w Deut. 16. 1. & 3. x Nu. 1. 6, y Judg. 1. z 23. ^ & 15. 2, & 26. _ & 32. ` Ps. 40. T. = Isa. 11. | Jer. 18. 14. h Zech. 8. 3. j p c v. k q. l iv. 10. m 24. n 16. & 17. o 40. & 24. p Lev. 9. 22. q ch. 16. 19, 42. & 20. r ver. 25. s Deut. 7. 15, 22. t Ps. 93. u Heb. b ch. 16. v s Deut. 1. 22. & 29. w Ps. 10. x Heb. 2. y 16. z Ps. 22. b ch. 22. & 42. & 100. a Jer. 32. b ch. 27. c Heb. 2. 18. d Ex. 33. 19. e & 40. f ch. 16, 34. g Numb. 9. h Ps. 73. 14. & 165. i Ex. 9. j Deut. 9. 25. k Josh. 7. 6. l Ex. 32. 13. m Ps. 105. 35. n Deut. 9. 25, 57. 28. & 32. o Ex. 39. p Ps. 9. q Job. 9. r 18, 9. s x. t xvi. 14. u x. v Ex. 15. 14. w Josh. 3. 9. & 10. x y Ex. 13. 21. z xvi. 11.
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, forgiving iniquity and transgression, and by no means clearing the guilty; 19 visiting the iniquity of the fathers upon the children unto the third and fourth generation. 19 Pardon, I beseech thee, the iniquity of this people d according unto the greatness of thy mercies, and e as thou hast forgiven this people, from Egypt even until now.

20 And the Lord said, I have pardoned '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 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 1these ten times, and have not hearkened to my voice; 23 k Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: 24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it. 25 (Now the Amalekites and the Canaanites dwell in the valley.) To morrow turn you, 6 and get you into the wilderness by the way of the Red sea.

26 And the Lord spake unto Moses and unto Aaron, saying, 27 How long shall I bear with this evil congregation, which murmur against me? 28 I have heard the murmuring of the children of Israel, which they murmur against me: p Ex. 16. 12. 29 Say unto them, 4 As truly as I live, saith the Lord, 7 as ye have spoken in mine ears, so will I do to you: 29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, 

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 connection 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; 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, and shall be strong against you (cp. ch. 8, 9). The Amalekite and the Canaanite were offered (in unbelief) to the Israelites, but they 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 Murheh. See ch. 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 "Alalatnic sinus," or gulf of Akaba.

20. Your carcases.] The Hebrew poyer, a carcase, is from pegoar, to be exhausted (cp. pipet, piger; Genesis 606); see Gen. xi. 11. The Sept. has here saaca, which 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).

21. [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 that were numbered in the wilderness that they numbered the children of Israel in the wilderness of Sinait (Num. i)."

Hence it appears that not only the numbers of the Israelites, 

K
30 Doubtless ye shall not come into the land, concerning which I | swear to make you dwell therein, 1 save Caleb the son of Jephunneh, and Joshua the son of Nun. 31 But your little ones, which ye shall be a prey, them will I bring in, and they shall know the land which ye have despaired. 32 But as for you, 2 your carcases, they shall fall in this wilderness. 33 And your children shall 1 wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. 34 After the number of the days in which ye searched the land, even 2 forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. 35 I the Lord have said, I will surely do unto all 5 this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. 36 H And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, 37 Even those men that did bring up the evil report upon the land, 1 died by the plague before the Lord. 38 But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.
And Moses told these sayings unto all the children of Israel: and the people mourned greatly. And they rose up early in the morning, and went up unto the place which the Lord had promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord? for ye shall not go up unto the place which the Lord hath promised: for we have sinned. And they presumed to go up unto the hill top; nevertheless, the anger of the Lord was Kindled against them, and they were smitten of the Lord. Then the Amalekites and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land of your habitations, this chapter begins a new period. The Israelites had arrived at Kadesh-barnea (see xiii. 26; xxxiii. 8. Deut. i. 2. 19), and if they had obeyed God, they would then have entered into the land of their inheritance, 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 and Joshua, were excluded from the Land of Promise (xii. 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 fulfillment 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 murmurers; 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 fulfill 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 could be seen afterwards in Canaan, where they did not even administer circumcision in the wilderness, nor until they were admitted into Canaan under Joshua;—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.
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 in your solemn feasts, to make a d 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 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 Or for a ram, thou shalt prepare h 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 shalt thou 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 one peace offerings unto the Lord: 9 Then shall he bring w 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 a 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 a 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, then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the Lord. 19 Ye shall offer up a cake of the firstfruits of your dough for an heave offering: as ye do the heave offering of the tenth deal that is, a tenth part of an ephah. Cp. xxviii. 5.

6. peace offerings] See Lev. iii. i.
7. born of the country] Heb. zarah, from sarah, to shoot forth (Green. 27); every Israelite born in the land. Cp. Lev. xxvi. 29; xviii. 29.
10. Ye shall offer up a cake of the first of your dough] Dough, in Heb. arithoth plural, meal pounded (from ara, to pound), and mixed together, whence Sept renders it by ψιτακα, and Vulg. by panlibrum. Cp. Gen. 21:5.

The former series of Laws in this chapter (vs. 3—10) 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 firstfruits 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, ἐστιν, ψιτακά, and ψιτακά, 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 ἐστιν, ψιτακά, and ψιτακά, and the offering of them to God was a sanctification of the
Repetition of Laws; 

NUMBERS XV. 21—34. Breach of the sabbath punished.

threshingfloor, 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, and, if he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. 29 He 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 doth o\textsuperscript{ught}† 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

†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. 23) 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.

§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. xlvii. 8).

— reproacheth] blasphemeth.

*that gathered sticks] Cp. our Lord's remarks on the work of the Priests on the Sabbath-day in the Temple, where wood was fetched for the fire of the altar (Matt. xii. 5), and the comment of S. Ireneo (iv. 20) on the act of the man here mentioned, and their practice: "Sacerdotes in templo sabbatum profanant et rei non crunt. Quae ergo rei non crunt? Quia eos essei in templo non securicos sed Dominicos perieileter ministeria. Legem adimplentes, non autem Legem præteractu quam sabbatum non est."

v. 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.
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 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.

And the Lord spake unto Moses, saying, 32 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringes 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

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.

Thus 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 members of His commandments. The fringes are in Hebrew called *tisloth*; which word is from the root *tats*, to shine, to flourish as a flower (Is. xxviii. 4), and is thence applied to the shining golden plate on the forehead of the High Priest (Exod. xviii. 36—38; cp. Ps. lxxxi. 18), and is also used to designate a wing, and a fore-lock of hair (see Jer. xlvii. 8. Ezek. vii. 3), and thence is used, as here, to describe the shining fringed edges and borders—like wings and flowers—of the Tabernacle of the Tabernacle of the Tabernacle (Gen. ii. 1; Num. vi. 3; Deut. iv. 14; Josh. xxiv. 3). They are called *episkynthesis* by the Sept. was adopted in the Gospels (see on Matt. xxvii. 5; and Lightfoot there); and Bähr, Syriac, i. 329. 361; and Dacier, Synagog. Judaic. c. ix. p. 199; and Maiouan, Tract. Zizk. 604, 605; and in the Targum on Jer. iv. 26, was the word used, instead of the word *mizrach*, for the fringes. The word *mizrach* is *kosaph, a wing*; *episkynthesis, Sept. See Gesen. 406; and cp. Deut. xxi. 12. Ruth iii. 9. 1 Sam. xxv. 27.

39. that ye may look upon it, and remember all the commandments of the Lord, and do all my commandments, and be holy unto your God.

The word *tisloth* was the same as that of the High Priest’s *kavvanah, 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. xii. 6), and to be holy unto their God. Being clothed in garments distinguished by these fringes, they were, as it were, God’s liveries, and were distinguished from the heathen thereby His servants (Epiphanius, Harnet, and S. Jerome in Matt. xxviii.; and A Lapide here, and Dacier, Dubia, p. 150). The blue colour, the colour of the clear sky (saxatila), and also a holy and priestly colour (cp. Bähr, Syriac, i. 306. 225), was a momentous and 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 the note on Rev. xix. 13—19, p. 260; the signification of this colour (*jasch*), a difficult text which derives light from this passage.

These blue fringes were called *wingier*. Might not this name suggest that their thought should swim upward to 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. 30; and cp. Matt. xx. 50. Mark vi. 50. Luke viii. 44), and has

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 sin* to which God referred; it was the “reproof of the Lord” (c. 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; xxxii. 2); it was not therefore an ignorance of His Will in this respect that induced Moses and the People to put the execution in hand before they were judged upon it; but they consulted God as to the manner in which the punishment of death, already adjudged, should be inflicted (Jer. viii. 13). 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. Suidor. Pel., Bp. i. 181; and see below, on Acts v. 5). Hooker V. bxxvi. 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 in the wilderness.

In these wondrous, 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 the sanctity of the Sabbath which the Israelites 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. 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 trials, and supported and comforted in their time of suffering and obscurity, and might be prepared and qualified for that Sabbath which was to be vouchsafed in Curis, and for that everlasting Rest which remaineth to the People of God (Heb. iv. 9. Cp. S. Cyril de Ador. vii. p. 199). 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.
Rebellion of Korah; NUMBERS XV. 40, 41. XVI. 1—3. with Dathan and Abiram.

and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: 40 That ye may remember and do all my commandments, and be holy 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 a Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Levi, took men: 2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, b famous in the congregation, men of renown: 3 And c they gathered themselves together against Moses and against Aaron, and said unto them, 4 Ye take too much upon you, seeing a all the congregation are holy, every one of them, a and the Lord a

clothed us with Hisself in baptism (Gal. iii. 27), and has exulted to wear Him as our robe of righteousness (Rom. xiii. 14. Eph. i. 23). The voice of rebuke from Sinai, which was raised up 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. x. 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, e: 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 expanse, might conspire with their 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, 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 lamb and cottage 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. 11, to 19. The revelation of Sinai 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 swallowed up Korah, and a fire consumed the rest of those that were for Korah, and fire consumed Korah, and others; see on xxr. 32 and 35.

Ch. XVI. 1. Korah, the son of Izhar.] And therefore of the elder branch of the Kohathites. Korah was curious, it would seem, of the younger branch, that of Uziel, which had been preferred by Moses above the elder. See above, ii. 27. 30. Perhaps they imagined that Aaron had been preferred 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 Kohath were sons of Levi, but Dathan and Abiram, 3—

- 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 jealous of the office of the Levites, who had been preferred above his older brother, Reuben, and to whom the chief place had been given by Moses, in the encampments of Israel. See iii. 3; x. 14.

Therefore the language of these Reubenites to Moses is, "Is it a small thing that thou hast brought us 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?" (n. 13.) They may also have supposed that the Priesthood belonged to them, as the forerunners of Israel.

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 (i. 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 expatriates have been known to have conspired fore he be to the wicked, and woe to his neighbour also!" ( Cp. Graves on the Pent. p. 68, Part I. Lecr. iv.; and Blunt, Coincidences, p. 50.)

1. take much upon you, seeing 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 grace to yourselves. Bitter indeed was this reproach of these men who "envied Moses in the camp, and Aaron the Saint of the Lord" (Ps. civ. 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. Andrews, iv. 54.)

- all the congregation are holy. A perversion of God's words, "Ye shall he 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, "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 these passages.

The Reubenites joined with the Levites in the conspiracy 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 charge of Dathan and Abiram against 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?

4. And when Moses heard it, he fell upon his face: And he spake unto Korah and unto all his company, saying, Even to morrow the Lord will shew whom are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. 6. This do; Take you censers, Korah, and all his company; 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: And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

9. 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? Moreover thou hast not brought us into a 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. And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them. 10. And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, to morrow: 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.

11. 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. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the 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.}

6. censers] Literally, pans, for burning incense; ἄνθροπον, Sept. The original word maachethah is from the root chatah, to take, to receive {Gen. 31:4}. 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. vii. 9}; 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, iv. 5, vol. I. p. 416.

-- 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., Aristeus, Syriac.


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 {σόφανον} from them." Perhaps they had channel {desired, pleasant}, and not chanun, ass, as in their MSS. {See Gen. 266.} Others have said that this is one of thirteen places which the Septuagint paraphrased designately in order to explain the sense more clearly to Greek readers {Ainsworth}.

19. the glory of the Lord appeared] See v. 12, and xil. 5; xiv. 10.
The earth swallows up Dathan. NUMBERS XVI. 20—35. Korah is consumed by fire.

20 And the Lord spake unto Moses and unto Aaron, saying, 21 *Separate yourselves from among this congregation, that I may consume them in a moment. 22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man die, and will 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.

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, Depart, 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 got up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. 28 And Moses said, *Hereby ye shall know that the Lord hath sent me to do all these works: for I have not done them of mine own mind. 29 If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. 30 But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.

31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: 32 And the earth opened her mouth, and swallowed them up, and their houses, and all 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 came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

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 (Blass, p. 62). 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, 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). 29. if these men die the common death of all men, or if they be visited] the Lord would visit all who had sinned together, as he had done before to the sins of the entire congregation (see v. 1). 32. swallowed them up] namely, Dathan and Abiram; not Korah himself, who was consumed by fire (v. 35). Cp. Ps. cxi. 17, 18: "The earth opened her mouth, and swallowed them up, 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 the Levites, who appealed 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 before the Lord (see v. 6, 7), were consumed by fire from the Lord. Cp. St. Jerome, iv. 45, Theodoret, Qn. 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; and the Levites, who were swallowed up by the earth, and were rebuked (cp. ch. 12).
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 them thou also, for they are hallowed: 38 The censers of these 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: and they shall be a sign unto the children of Israel. 39 And Eleazar the priest took the brass censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: To be a memorial unto the children of Israel, 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 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, 'the cloud covered it, and 'the glory of the LORD spake unto Moses out of the cloud. 43 And the congregation waited at the tabernacle for the will of the Lord. 44 And the glory of the Lord appeared in the tent of the congregation unto all the children of Israel. And they saw the glory of the Lord: and he spake unto Moses. 45 And Moses spake unto the Lord, saying, Behold, thisAnderson the cloud covereth the congregation, and he speaketh unto us, and we shall go out, both we and our children: 46 But if we die as we die, thine oxen and thine ass shall walk unto their death. 47 And the Lord said unto Moses, Shall the Lord go up with all the children of Israel, and make her a nation of princes and saints, seeing that thou art a great prince among us? And why should he deal with us according to all the work of his热气? 48 Only take a cahaw, and put it between the two young bulls, and bring them to the river Arnon. 49 And the Lord, the God of Israel, will abide among his people, and all Israel shall see the work of the Lord, his God. 50 And the Lord passed by before Moses, and cried, The Lord, the Lord God, merciful and truth,longsuffering, and abundant in goodness and truth, 51Resheth his voice, and saith, Moses, my servant, thou hast thereof: the Lord said, I have seen the affliction of my people which is in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrow; 52 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good and large land, unto a land flowing with milk and honey. Now therefore, the people of the land, which is between the river of Egypt, and the great river, the river Euphrates, shall know that I am the Lord when I lift up mine hand to dry up the river Euphrates. 53 And I will bring thy people in out of the land of Egypt, and I will get me a name among them, and I will be holy unto thee in the sight of the children of Israel. 54 And Moses said unto the Lord, behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say to me, What is his name? or what shall I say unto them? 55 And the Lord said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM THAT I AM hath sent me unto you. 56 And the Lord spake unto Moses, saying, See, I come down unto thee in a thick cloud, that the people may hear when I speak with thee, and believe in thee for ever. And then will I know that thou hast made thy people Israel. 57 And the Lord spake unto Moses, Go in, make thee the sanctuary of the children of Israel, as I have told thee, the land where I sware unto Abra- ham, Isaac, and Jacob, saying, Unto thy seed will I give this land. 58 And he shall be unto me a sanctuary; and I will dwell in their midst. And they shall know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell in their midst. 59 And they shall know that I am the Lord, when I have brought them in unto the land which I sware to give unto their fathers, and when I have made them dwell in it, and multiplied them; and I will set my tabernacle in their midst, and will be their God among them, and they shall know that I am the Lord their God, which brought them out of the land of Egypt. 60 And the Lord spake unto Moses, saying, Take thee sweet herbs, and make thee incense in all sorts of sweet aromas, and make thee a sweet savour, an offering to the Lord: 144—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).
Intercession of Aaron. NUMBERS XVI. 43—50. XVII. 1—7. The Twelve Rods.

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 they fell upon their faces. 46 And Moses said unto Aaron, Take a censor, 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, where I will meet with you. 5 And it shall come to pass, that the man’s rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby 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 every 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 the tabernacle of witness.

46. And Moses said unto Aaron  [See on v. 37. — Take a censor, and put fire therein. Rather, Take thou the censor,—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 his history is a solemn warning both to Levites and to Priests: to Levites not to invade the Priests’ office, and to Priests to fulfil their priestly functions in the way appointed by God.

47. And Aaron took as Moses commanded, and ran— and he put on incense, and made 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 xxi. 19.) 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 censor, 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. lii. 12.), and is ever offering the sweet incense of intercession and intercession to God in the golden censor of His own merits, not in the earthly tabernacle, but in the Holy of Holies in Heaven (Heb. vii. 22-25. Cp. S. Cyril de S. Trin. Dial. 1, pp. 402, 405).

48. And Moses said unto Aaron] See on v. 37. — Take a censor, and put fire therein. Rather, Take thou the censor,—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).

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.

51. And the Lord spake unto Moses, saying, 52 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. 53 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. 54 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. 55 And it shall come to pass, that the man’s rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

56. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for every prince one, according to their fathers’ houses, even twelve rods: and the rod of Aaron was among their rods. 57 And Moses laid up the rods before the Lord in the tabernacle of witness.

—like branches out of the one stem and root, that of their father Jacob. 58. And Moses said unto Aaron] See on v. 37. — Take a censor, and put fire therein. Rather, Take thou the censor,—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).

—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 presaged the union of the tribes of Israel in Christ (Ezek. xxvii. 16—28).

3. write Aaron’s name upon the rod of Levi] Aaron was the son of Anram, 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” (ver. 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. 2. Col. i. 17, 18). He is the Rock on which the Church is founded, and from which every one—be he Bishop, Priest, or Deacon—is hewn, and on which all are built, and must build (see on Matt. xvi. 18).

4. lay thou with them in the tabernacle of the congregation] Or rather, of the meeting with God (see Exod. xxv. 22; xxx. 30), 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. 1. 2. Ezek. vii. 10). Genesis 689. On this act of Moses, see S. Clement, Epist. § 43.
Aaron's Rod buds: NUMBERS XVII. 8—13. XVIII. 1. is laid up in the Tabernacle.

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.

10 And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their Cabrins from me, that they die not. 11 And Moses did so: as the Lord commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. 13 Whoseover cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?

XVIII. 1 And the Lord said unto Aaron, 'Thou and thy sons and thy

In the Holy of Holies were foreshadowed the mysteries of the Gospel: the Manna signified the flesh of Christ, the 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. The Rod was as a great Sivnor, and the furniture as so many little glasses round about it. Take but the Ark, the epistle 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 before all, and they were new hewn and written over again—there is excitation (Exod. xxxii. 19; xxvi. 19). The pot of Manna, a perfect resemblance of Him—the manna, or the vessel, being gone (Heb. viii. 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. 21), there is solvite; 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 excitation (Exod. xvi. 30). 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, ye shall, brought forth rod almonds' (Num. xvi. 9). In every and in each of them is His destiny, whom they represented; solvite and excitation in all. 12. Behold, we die, we perish! Such is the voice of the people in the wilderness, excluded from Canaan for their sins, and those curses fell in the desert (Heb. xii. 17), we behold 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. 'Whoseover 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 clearer, and its fragrant incense, the type of His intercession; and though our bodies fall in the wilderness, though they be like ears 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 AaronThis chapter and the preceding follow continually 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. The Lord declares the entrance of the Lord into the Church, and clarifies the whole continuance of the Levitical Dispensation, even to the coming of Christ.

Therefore these chapters have a propsective 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 'honour sine onere,' or a 'beneficium sine officio.' Nor the nearer he is to God, the greater his burden. If it is, He is come to God. The burden 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 fulfilments of their
Levites joined to the Priests. NUMBERS XVIII. 2—11. 

Portion of the Priests.

father's house with thee shall 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 with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness. 3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, 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: 1 and a stranger shall not come nigh unto thee. 5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. 6 And I, behold, I have taken your brethren the Levites from among the children of Israel: 7 to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation. 7 Therefore thou and thy sons may keep your priest's office for every thing of the altar, 8 and 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 shall be put to death. 8 And the Lord spake unto Aaron, Behold, 9 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 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 meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons. 10 In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee. 11 And this is thine; the heave offering of all their gifts, with the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is a Levite shall have no inheritance with thee. 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 declare Him as the Maker and Giver of all. Cp. 1 Cor. ix. 7—11.


9. of the most holy things] He begins with those things 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 raiment of the most-offering (Lev. ii. 3; vi. 18), 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 Aasswath, 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. vii. Heb. ix. 7), nor in the tabernacle itself (lev. vi. 16), but in the holy-court of it, which is called most holy, in comparison with the camp, where the holy things might not be eaten. Cp. Ezek. xiii. 13. 11.

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 vii. 53, 55, 51; 1 Cor. x. 16, Heb. xii. 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 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. viii. 30—31; x. 14; xxi. 10. Dunt. xviii. 3.

— the heave offering] See Ezek. xxix. 27.
clean in thine house shall eat of it. 12 b All the 1/2 of the best of the oil, and all the best of the wine, and of the wheat, 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, 4 which they bring unto the Lord, whether it be of men or beasts, shall be thine; every one that is clean in thine house shall eat of it. 14 Every thing devoted in Israel shall be thine. 15 Every thing that openeth 4the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine: nevertheless 4 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, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, 4 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: 4 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 4 wave breast and as the right shoulder are thine. 19 4 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: 4 it is a covenent 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: 4 I am thy part and thine inheritance among the children of Israel. 21 And, behold, 4 I have given the children of Levi all the tenth in an inheritance, for their service the firstfruits See Exod. xxiii. 19. 15. Every thing that openeth the matrix See Exod. xii. 15. 19. And the flesh of them shall be thine It has been alleged that this is inconsistent with Dent. xii. 17, 18; and xv. 19, 20, where it is said that the flesh of the firstborn is to be given unto those Israelites who offer to be taught by the prophets. The interpretation of Aquinas (qui in Dent. advertext) to this seeming contradiction, does not propose any explanation of it. Michaelis, John, 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 (Einleit. p. 156) 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. xxii. 27. Lev. x. 14), but the rest shall be given to the Israelites who offer them. The Septuagint well explains the passage, κατὰ τὸν βέτος τῷ Βεθζεδίκι, i.e., with respect to the right shoulder; cp. Hengst, Auth. ii. pp. 404—407.
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 the congregation,* lest they bear sin, † and die. 23 *But the Levites shall do* the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be a statute for ever through your generations,* that among the children of Israel they have no inheritance. 24 *But the tithes of the children of Israel, which they offer* *as an heave offering unto the Lord,* I have given to the Levites to inherit: therefore I have said unto them, † *Among the children of Israel they shall have no inheritance.*

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 heave offering shall be reckoned unto you,* as though it were the corn of the threshingfloor, and as the fulness of the winepress. 28 Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord’s heave offering to Aaron the priest. 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.*

30 Therefore thou shalt say unto them, When ye have heaved the best thereof 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 *your reward for your service* in the tabernacle of the congregation. 32 And ye shall *bear no sin by reason of it,* when ye have heaved from it the best of it: neither shall ye † *pollute the holy things* of the children of Israel, lest ye die.

XIX. 1 And the Lord spake unto Moses and unto Aaron, saying, 2 This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is

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 (Böhr, Symbolik, H. 43).

30. *Therefore thou shalt say unto them,* When ye have heaved the best thereof 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 *your reward for your service* in the tabernacle of the congregation. 32 And ye shall *bear no sin by reason of it,* when ye have heaved from it the best of it: neither shall ye † *pollute the holy things* of the children of Israel, lest ye 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 xxvi. 1. The parallel Haphtaroth is Jan. 21. 1. Concerning the history of Jephthah, his covenant with the Gileadites, his message to the king of Edom (com. Num. xx. 14. 21), and to the Amorites (Num. xxi. 21—23), and his War.

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. 11, 12, 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 virgin 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 rime at which the following precepts concerning the Red Heifer were delivered, deserves careful attention.

The Israelites, who had murmured against God at Kades-barnea, had now been sentenced by God to wander from the Promised Land, and had been doomed to a long wandering in the wilderness (see on Num. xxxiv. 31).

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. 3).

Some meritorious 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 (xx. 9—11), the sacerdotal intercession of the Priesthood, and the offering of Incense on the golden altar (chap. xvi. vii.). And now Almighty God provides another consolation for them—the sacrifice of the Red Heifer.

That sacrifice is nowhere mentioned in Leviticus. It had not been instituted at Sinai. But it now occupies a prominent place. It was a meritorious provision consequent on their sentence.
no blemish, *and upon which never came yoke: 6 And ye shall give unto Eleazar the priest, that he may bring her 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 *sprinkle of her blood directly before the tabernacle of the congregation seven times: 5 And one shall burn the heifer in his sight; 6 her skin, and her flesh, and her blood, with her dung, shall he burn: 6 And the priest shall take *cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. 7 Then the priest shall wash his clothes,
and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. 8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. 9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. 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 "He that toucheth the dead body of any man shall be unclean seven days.

12 "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 that is dead, and purifieth not himself, shall leaven the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; 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 are in the tent, shall be unclean seven days. 15 And every open vessel, which hath no covering bound upon it, is unclean. 16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of one of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: 18 And a clean person shall take of hyssop, and dip it in the water, and

--- 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 I sa. 8. 6. Mal. iv. 1. Zech. vi. 12).

3. 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" (Acts ii. 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, 22; 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, Qua. 33.) By one Spirit are we all baptized into one body, whether we be Jews or Gentiles (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. vi. 26).

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; iv. 14 (S. Augustine). — on the third day] explained afterwards by Christ's Resurrection on the third day (Ibid.), Cp. Gen. xxii. 4. So let penalties 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.

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. 9).

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 L.
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: 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 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 sprinkled the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. 22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

XX. 1 Then came the children of Israel, even the whole congregation, into the desert of Zoan in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. 2 And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron. 3 And the people chode with Moses, and spake, saying, Would God that we had died when 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 satisfied (cp. ver. 12.10) and that it is derived from the Hebrew word Kadesh, to be holy (Gen. 7:25). 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 Kell, p. 276. 4 — 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 (xliii. 38); and Moses, the Lawgiver, died in the latter end of the same year (Deut. i. 3; xlv. 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 the Canaan under Joshua. 5 — Prophecy, 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. 6 — 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” (Greek oboliewev—obviously derived from a word that signifies ‘to drink’). The disciples of Jesus beheld the fact that it was miraculous. 7 — and the spies that were sent to spied upon the Promised Land, and brought back a report of its beauty and fertility, and its suitability for the habitation of the people of God. 8 — and the spies that were sent to spied upon the Promised Land, and brought back a report of its beauty and fertility, and its suitability for the habitation of the people of God. 9 — in the wilderness” (Hengst., Kurtz, Von Romer), from 110.
Moses speaks unadvisedly.

our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us into 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.

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces. And the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock:

And Moses took the rod m from before the Lord, as he commanded him, and he said unto them, "Hear now, ye rebels; must we fetch you water out of a rock?"

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 rock (see Exod. xvii, 7; and here, v. 15). 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 Tabern (Ex. xvi. 3), Kibroth-hattaavah (xv. 31); and 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 deaths (xvi. 41).

And Moses spake unto the congregation, saying, Take ye water out of the rock. 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. 40).

And Moses and Aaron gathered the congregation together before the rock, and he said unto them, "Hear now, ye rebels; must we fetch you water out of a rock?"

The sin of 3) Moses and the people were committed in two places: (a) at Meribah near Rephidim (see Exod. xvii, 7; and here, v. 15). 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 Tabern (Ex. xvi. 3), Kibroth-hattaavah (xv. 31); and 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 deaths (xvi. 41).

The sin of 3) Moses and the people were committed in two places: (b) at Rephidim, when they gathered together to make a con-gregation (xvi. 8, 10, 11, 13, etc.), and at Kadesh when they gathered together to make a congregation (xvi. 6, 7, 8, 12, 13, etc.).

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces. And the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock:

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And Moses and Aaron gathered the congregation together before the rock, and he said unto them, "Hear now, ye rebels; must we fetch you water out of a rock?"
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. 25). He offered one sacrifice for sin (Heb. x. 12); and by one offer- ing He hath perfected for ever them that are sanctified (Heb. x. 14): and there remaineth no sacrifice for sin, but that one offering, which was offered once for all, and for which, and which is ever present, ever, in order to be sanctified, in 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 Eleemosynam. Et Sacramentum" (Syr. Novum. 16). The Rock is not now to be smitten: 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 you in the Name of the Father, and of the Son, and of the Holy Ghost;" and when he says, "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 smitten, 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. They are not to suppose that Christ is to be again smitten; 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 exalt the streams of living water by the Ministry of the Word, to lay hold on the living and the death, and to make the souls of all true Children of Abraham in every stage of their journey through the Church, to repeat the wilderness of the world. Thus discharging the duties of their Ministry they may escape the accursedness of Calvary and find a place of "eat 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 preceding note.

And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also.

12. And the Lord spake unto Moses and Aaron, because ye believed me not, to 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. This is the water of || Meribah; because the children of Israel strove with the Lord, and he was sanctified in them. And Moses sent messengers from Kadesh unto the king of Edom, Thus smit thy brother Israel, thou knowest all the travel that hath befallen us: how our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: and when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost
of thy border: 17 a Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. 18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. 19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, b then I will pay for it: I will only, without doing anything else, go through on my feet. 20 And he said, c Thou shalt not go through. And Edom came against him with much people, and with a strong hand. 21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 And the children of Israel, even the whole congregation, journeyed from Kadesh, d and came unto mount Hor.

23 And the Lord spoke unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, 24 Aaron shall be b gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because he lifted up his rod against my word at the water of Meribah. 25 a 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 a 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. vii. 9—9), and to invest Eleazar 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. 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, τελειωθεκός) 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 both of them" (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. 24. 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 forty-first year after the departure from Egypt, when he was 123 years old

30—39. Exod. vii. 7; and Deut. x. 6, where his burial is mentioned.

Cn. XXI. I. 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. Cn. xxxiii. 14. Jos. xii. 14. Judg. i. 16. Deut. Jerom, Jerome, who says that it was twenty miles south of Hebron; perhaps now called Tell-Arad. Robinson. Cp. Wilton, Noges, pp. 198, 199

—by the way of the spies] So Vulg., Onkelos, Syriac. Perhaps the original word, ορθαιν, rendered spies, may be from

17. of the wells] but we will only drink of the rivers. —the king's high way] See also v. 19; and xxii. 22.

18. Edom said . . . Thou shalt not pass by me] For this and other acts of unfriendliness, the name Edom has become odious in the Scriptures of the covenant God, and of His Church; who will be vanquished and destroyed by Christ: see below, on xxxii. 18; and cp. Ps. ix. 8; evii. 9, 10; exxvii. 7. Who is this that cometh from Edom, with dyed garments from Bozrah? (Isa. lix. 1. Eek. 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 well of salvation in the Holy Scriptures; see on Rev. xi. 9.

On the supposed discrepancy between this account and that in Deut. x. 23, see the note there; and Hosea, Anth. ii. 288.

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.

20. Arad turned away from his name 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 Aruna, but came not within the border of Moab (Deut. xii. 16—18).


In Deut. x. 6 it is said that Aaron died at Moab. How is this to be explained? See the note there.

22. Arad turned away from his name] An intimation of the love of the soul after death, and of the future resurrection of the body: see on Exod. iii. 6; and cp. Deut. xxiii. 50, where the same words occur.

119
People bitten by fiery serpents.  

NUMBERS XXII. 2—9.  

The Brazen Serpent.

Israel, and took some of them prisoners.  2 And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then 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 Jormannah.

4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.  5 And the people spake against God, and against Moses, saying, 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 our soul loatheth this light bread.  6 And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.  7 Therefore the people came to Moses, and said, We have sinned, for 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 Moses made a serpent of brass, and set it upon a pole: and it came to pass, that if a serpent stung any man, when he looked to the serpent of brass, he lived.  10 And the children of Israel did all that the Lord commanded Moses; they took them, and did so.  11 And they journeyed from Horeb, and passed through the way of the Red sea, which is southward: and they came to the wilderness of Zin, which is Kadesh;  

a thrak, a track. The Sept. preserves the original Hebrew word atarham. Genesis (p. 166) supposes it to be a proper name, so called from athar, a place, a region, and renders the word thus, "on the way toward Atharham." 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 (Josh. xii. 17—21); 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. D. Rogers's valuable volume, "Moses and His Times," p. 157. But it seems probable that this event took place in the order in which it is related—namely, after the death of Aaron at Mount Hor; see xxiii. 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.

p kings 18.4, John 3.14, 15.

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p kings 18.4, John 3.14, 15.
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 pitched in Oboth. 

11 And they journeyed from Oboth, and pitched at Ije-abariim, in the wilderness which is before Moab, toward the sunrise. 

12 From thence they removed, and pitched in the valley of Zared. 

13 From there 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 books of the wars of the Lord,

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, σώματος ἀνθρώπου, as the author of the Book of Wisdom calls it (ch. 30. 22). It was a type of that which turned himself toward it was not saved by the thing that he saw (or, looked at, τον κυματίσιον) 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 (ὑψωθήσεται), that whosoever believeth in Him shall not perish, but have eternal life" (John iii. 14). And if, I if I be lifted up (ὑψωθήσεται) from the earth, and will draw all men unto Me." 

The serpents of fire were the cause of the death of the people; and Moses ordered to make a serpent of brass, and to set it upon a standard to be an instrument of life to all who looked upon 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; 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 did, and healed; for He was "harmless, undefiled, separate from sinners." (Heb. xii. 25); and by being lifted up in due time, 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 faith Moses, the servant of God, received, of God, the sign of circumcision, a type, and科室 of the circumcision which by the law is caused; that he might destroy him that had power of it—the Devil (Heb. xii. 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 this world of 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 serpent seduced 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. 15; Col. ii. 15; and Tertullian, adv. Marcion. i. 15; Sav. de Cirill. Catech. ii. 3; etc. S. Cyril, Glærus, c. 407—409; S. Augustine in Ps. 73, and 118. Serm. 6. 36; 253; de Civ. Del, x. 8; c. Faust. xii. 30. S. Cyril Hierozymon, Cat. 15. S. Ambrose on Ps. 108. S. Greg., Nysae, de Vit. Mart. p. 245. S. Greg., Naz., Ord. 2, de Fuscelo: Theodoret 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 seduction. 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 so sin, needed to be made "sin" for us, in order to become 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 (Theodoret, Qu. 38). See also Prosper de Prom. ii. 11. Beite, Qu. 19. Pfeiffer, Dubia, p. 153. Berthof, Hist. Serpentum, Exc. i, p. 458. Tielema, Obs. i. 403; and Matther on the Types, p. 145; and Deleging de Serpente nescio, Obs. ii. 207. Henog. on John iii. 15. Souch, Apologia tik, p. 355. Kurtz, Gesch. St. p. 338. Kell, p. 281. 

10. Oboth] Literally, bottles: cp. Lev. xix. 31; and see below, xxxiii. 33. They were passing through Wady el Ilhu, into the southern parts of the Arabah, and were marching westward, and pursued their journey along the eastern side of Mount Seir (cp. Deut. iii. 3—6). 

11—10. Ije-abariim—Bamoth] If we compare the places here mentioned with the list of the stations below, in xxxii. 41—49, we find that, instead of the seven places here specified (viz., Zared, the other side of Arnon,—Beer, Mattanah, Nahalbel, Bamoth, in the valley of Moab to Pisgah), only three are set down there, viz.,: Almon-diblahain, mountains of Aranrib, 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 chapter xxxii., the places are mentioned only in chapter xxxiii., between Mount Hor and Ije-abariim; and more between Ije-abariim and the plains of Moab. Cp. Kurtz, ii. 463. Kell, p. 288.

12. Zared] See on xxxii. 44. Perhaps El-Ahzy (Robinson, Edom, Itiner. Ritter), a small stream which flows through the mountains into the southern end of the Dead Sea. Others suppose it to be the brook Souile (Knobel); others, Wady Kerk (Rommel, 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).

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. xvi. 15: cp. the national song below, and it also appears, that at the Red Sea, 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 (ex. 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. 21); and Jephthah's reference to these facts (Judg. xi. 12, 10—27).

The princes dig the well.

15. And at the stream of the brooks That goeth down to the dwelling of Ar,

16. And at the place of the border of Moab,

17. Then Israel sang this song,

18. The princes digged the well,

19. And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

And the wilderness they went to Mattanah:

— What he did in the Red sea, And in the brooks of Arnon.

|| What he did in the Red sea, And in the brooks of Arnon, || And at the stream of the brooks That goeth down to the dwelling of Ar, And at the place of the border of Moab, Then Israel sang this song, The princes dug the well, The nobles of the people did dig it, By the direction of the lawgiver, with their staves, And from the wilderness they went to Mattanah: And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: ||

And the wilderness they went to Mattanah:

|| What he did in the Red sea, And in the brooks of Arnon. ||

— What he did in the Red sea: The Hebrew words are e'kh ve'hakah ve'eh homchahen arohon: that is, probably, "(the Lord came) to Ve'ahakh, (the proper name of a place belonging to the Amorites,) in storm, and to the torrents of Arnon:" Ve'ahakh is rendered Zobah by Septuagint, and was perhaps a strong fortress of the Amorites (cp. Alisotheim, p. 128.) Pfeiffer, 156. Hagastenberg: Baumgarten: Keil: Gesen. p. 250. The words be ve'hakah signify, in tempest or storm; cp. Nahum i. 6; Isa. viii. 18. Mark the word ve'hakah, 162. On the word we'hakah, a torrent, see Gesen. 543.

The Authorized English Version follows the Vulgate "siccit fecit in Maris rubri," which proceeds on the supposition that ve'hakah is connected with aveh, the word from which the Red Sea derived its name from Seph, 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 (accolinum, the same word as in v. 14), which slopes down toward the dwelling of Ar, and slopes upon (i.e. terminates in, ibi upon) the borders of Moab (saw the works of the Lord).

The word here rendered outpouring is esekh, from aveh, to pour out, to shed; whence avehahab is a low place at the foot of mountains, into which springs fall; also the root of a hill. See Deut. iii. 17, Ashdol-begah. 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 ch. 23, and Isa. xvi. 1, and called Araposia by the Greeks, and near Arab (Deut. ii. 20. Josh. xiii. 19). ||

— The 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 dug the well. This was an intimation and earnest of the possession of the country by which they would deliver to 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: let them pray and labour for it; therefore they write in the song, "Springs up, O well, singing 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 did 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. xliii. 10. Num. xxvi. 2, 3. Ps. xcviii. 4; ex. 2.) Here is a symbolic 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. xii. 17; xxix. 3), in the Word and Sacraments of Christ.

The waters, Yem, 259: 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 humblest and most diligent reaching 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-selim, the Well of the Princes, Isa. viii. 8. Such are the wells of Scripture (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. 15 in Numeros. Abraham dug a well at Beer-selah (Gen. xxvi. 31). God revealed himself to Hagar at a Well (Gen. xxiv. 13). Abraham's servant met Rebekah at a Well (Gen. xxiv. 18). Isaac reopened the Wells which his father's servants had dug (xxvi. 15). Jacob met Rachel at a Well (xxvii. 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; i. 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, 20). "Percurre cannms Scripturam (says Origen), and you require to pursue the venerable and venerable veins of Scripture, like veins in a precious stone, which you must open by the labours of the Spirit, and comparatively fit aqua rum ubi et divini mysterii panduntur arena. See John iv. 14; v. 28, "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 putemn nos Magoeus congregaret. Potest fieri ut ad istum putemn aliquis venire videtur, sed nisi per Magoeum congregaret, non est accetuum Doo. Marcion venisset sic videtur ad istum putemn, et Basilides et Valuntius: sed quia non vencerunt per Magoeum, nec repercurret Legem et Prophetias, non possunt haudare Deum de somibus Israel." May not these words be applied to some readers of the Old Testament in these later days? 19. Mattanah] gift: in the valley of the Amon, twelve Roman miles S. of Medeba.

— Nakhalie] or the bower, or torrent, of God: probably now called Ezechileth; the name of the Locshenas, after it has received the waters of the Jatana (Aronn), till its junction with the Saide (Derekh).
from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

21. And Israel sent messengers unto Sihon king of the Amorites, saying,

22. Let me pass through thy land: we will not turn into 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. 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: and he came to Jahaz, and fought against Israel. 24. And 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 Armon.

27. Wherefore they that speak in proverbs say, Come into Heshbon,

Let the city of Sihon be built and prepared:

28. For there is a fire gone out of Heshbon, A flame from the city of Sihon:

It hath consumed Ar of Moab,

And the lords of the high places of Arnon.

29. Woe to thee, Moab! Thou art undone, O people of 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. xxv. 2), between Wady Waleh and Wady Moshleh, and about a mile south of Heshbon. (Cp. xxii. 4; xxxii. 49; and Hungerberg, Bilham, p. 212.) It is now called Muyun, which is probably a corruption of Beth-Baal-Meon. — Pisgah] Literally, part, or cutting: from παρισμίων, to cut, to divide (perhaps connected with the Greek φαινών, φαίνων). Pisgah was a name 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. xi. 2, Judg. xi. 10.) — Jeshimon] that is, the wilderness (so Sept.); the plain now called Ghil'el Belka, on the N.E. of the Dead Sea (Setseca, in Keil, p. 288.).

Balaam was brought by Balaah to the top of Poor, which overlooked this plain (xxii. 25).


unto Sihon] who dwelt in Heshbon and ruled from Arcor, 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. xi. 1, 2.)

And Sihon would not suffer] See Deut. ii. 32, Judg. xi. 20.

and he came to Jahaz] between Medaeh and Dilion (Euseb.); probably near the opening of Wady Waleh.

24. from Arnon] now Moshleh.

Jabbok] now Zebrak (Gen. xxviii. 22); its original feeder is Nahor Amman, called the Upper Jabbok.

25. in all the villages thereof] Literally, in all the daughters thereof. (Cp. Ezek. xvi. 41—45; Josh. xiii. 15—28.) Heshbon was their metropolis, or mother city.

27. that they speak in proverbs] in national songs and idylls, of which we have here four short stanzas: see above, v. 14.

Maschil, the original word here, is not only a proverb, but a song, a poem. The root of the word is masal, 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 (George, p. 517). Cp. xxiii. 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. cvii. 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!

57—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 Chozkuni on v. 23; and cp. Judg. xi. 12, 13—27). Come into 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 out 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.

22. Woe to thee, Moab! Thou art undone, O people of Chemosh] the deity of Moab (1 Kings xi. 7, 33; Jer. xlviii. 7, 40), 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 Arospolis as a Sun-god, standing on a column; and as an armed Warrior (Eckhel, lii. 504) he was worshipped with sacrifices of children in times of distress: see 2 Kings iii. 27.
Unto Sihon king of the Amorites.

We have shot at them; Heshbon is perished even unto Dibon, And we have laid them waste even unto Nophrah, Which reacheth unto Medeba.

Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Noon, and they took the villages thereof, and drove out the Amorites that were there.

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 at Edrei. And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand; and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

And Balak the son of Zipor saw all that Israel had done to the Amorites.

And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.

And Moab said unto 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 Zipor was king of the Midianites at that time.

He sent messengers therefore unto Balak, saying, 

"Balak..."
God forbids Balaam to go: NUMBERS XXII. 6—15.

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, 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 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, 1 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.

9 k And God came unto Balaam, and said, What men are these with thee? 10 And Balaam said unto God, Balak, 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 him; thou shalt not curse the people: for they are blessed. 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.
And they came to Balaam, and said to him, Thus saith Balak the son of Zipor, Let nothing, I pray thee, hinder thee from coming unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, "I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.

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 yet the word which I shall say unto thee, that shalt thou do.

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the Lord stood in the way, for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. 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. 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.

There is an excellent Ionically 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 Dei non fecit, sed sanavit, oppresseut possit prohibere, non prohibet, sed utruit e benem, et propemodum ut Deus opus bonus, sed et malos, et hoc verum 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.

23. the ass saw the angel. The dumb ass, on which Balaam rode, was a single, clear-sighted one, the Seer who had been saved 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 fell, and 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 merely 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 moonlight as in the night (Job iv. 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. They hide the mysteries of His kingdom from the wise and prudent, and reveal 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 resists the proud, and giveth grace unto the humble" (James iv. 6, 7 Pet. v. 5).

The editor may perhaps be allowed to refer here to his sermon "on Spiritual Blindness," XIX. 1567.

Balaam's descent to 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 with his fall, and were made subject to vanity (Rom. viii. 20: see Bp. Sanderson, iini. 155).

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; yet he labours 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 JEHOWAH was known to Balaam, as it was known to Laban (Gen. xxxi. 40).

19. tarry yea also here] Thus he hampers with his own conscience and tempts God to change His mind—whom he knew and declared to be immutable. See xxi. 19.

that I may know] He knew well enough that God does not change His mind (see xxix. 13), but which is called considering what is our duty, is often nothing but endeavouring to explain it away." (Bp. Butler.

20. with them] God punishes him in anger (v. 22), by letting him have his will.

As Origen remarks (Hom. 13), "Molestias est Balaam Deo, et extorquet sibi propriumut ad eum; quia persistentia in desiderio pecunia, indulgens Dei arbitri liberatit, ire permittingit." God often deals thus with the wicked. He chooses their devices, and lets them walk in their own counsel (Ps. lxxx. 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. lxvi. 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): (c). Bp. Butler.

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 prosumingly 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.

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 aight, and obey his conscience enlightened by God's word; but the love of money is too strong for him.

Observe the transition from the name God (ELOHIM) to the name Lord (JEHOYAH) 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.
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. "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. "And the Lord
opened the mouth of the ass, and she said unto Balaam, What have I done
unto thee, that thou hast smitten me these three times? "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. "And the ass said unto Balaam,
prov. 12. 10. y 2 pet. 2. 10.

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. "Aperiit os asinus, ut argentur per eum Balaam, et vocet multa pecudis
culitum est, qui divinum videtur et sapiens (Origen). This
was a real historical event, is there plainly asserted by St. Peter, that Balaam's ass spake, and conform themselves to His will, but tamper with that Word, and endeavour to make it bend to their own wishes and designs.

The lowest animals of creation are more clear-sighted than the sons of men (Job i. 5); and Balaam's ass spake, and believed the Word of God, which the speech of Balaam's ass is compared to the shining words of the Son of God, Isa. i. 3, Jer. viii. 7. "The Lord opened the mouth of the ass." The Holy Spirit here assures us of the facts; and every Christian reader will also remember, when he hears any apocryphal 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 iv. 30, 31); and to discern the spirits, as in the case of Ananias (Acts v. 5), 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 evidence of divine power, 
and authority, these 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 philoso-

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 oldest critics of Germany, such as Huns-
garten, 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 that the story of the ass spake, and believed the Word of God, is an apocryphal fabrication; and 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 narrative.

These self-confident critics, who carp at this portion of Holy Scripture (which has been received as true by Christ Himself, 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 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 the promise: p. 16.

In the opening of the mouth of the ass to rebuke Balaam, God foreshowed, 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, and the weak things of the world to confound the things which are mighty (1 Cor. ii. 14). The protracted saying of the ass, which this 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. Theod. Word. 44. The Holy Ghost spake by, or rather, through (36a) 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 put a word in Balaam's mouth" (xiii. 5), and not only so, but a bridle with that word, "only the word that I shall speak unto thee, that shall speak thee" (xxii. 35; cp. 3 pet. 2. 15).

23. 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 (p. 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, and he and his people were overruled by God, through the instrumentality of Balaam, 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 believe not on Him, because they believe not on the word of God which He hath sent" (John xii. 40). As Augustine says (Qu. 50), "Balaam was hurrying 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 endued 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 too eager and impatient a nature to do any thing else (Ibom, Iliad, xiv. 404—420).

Almighty God made the dumb ass to be the Prophet's pro-

dicate, because the prophet was deceiving himself below the ass on which he rode, by believing him. Whose prophet he was, is not now said (p. 22), but 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, would, if he had opened his eyes, have 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.
Am I thine ass, a 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. 33 Then the Lord 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 bowed down his head, and fell flat on his face. 34 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 perverse before me: 35 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 a 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 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 a to meet me: and whatsoever he sheweth me I will tell thee. And d 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 put a word in

victors. He endeavours to win God over by sacrifice (cp. v. 29, Theodoret, Qu. 49), though he knew well that God required "obedience rather than sacrifice," and said to Balak, as Micaiah 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 kingly 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 Chosroh with his treachery, provided he can gain his end (cp. 2 Kings xvii. 28). But God announces a woe on those who join faith and falsehood together in religion, and swear by the Lord and by Malcham (Zeph. l. 5).

5. And the Lord put a word in Balak'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 Balak's mouth.

5. the Lord put a word in Balak'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 took up his parable, and said, 

Balaam 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 defiled? 9 For from the top of the rocks I see him, And from the hills I behold him: Lo, the people shall dwell alone, And shall not be reckoned among the nations. 10 "Who can count the dust of Jacob, And the number of the fourth part of Israel? Let me die the death of the righteous, And let my last end be like his! 11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. 12 And he answered and said, "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 hence. 14 And he brought him into the field of Zophim, to the top of ||Pisgah, 15 and built seven altars, and offered a bullock and a ram on every altar. 16 And he said unto Balak, Stand here by thy burnt offering, while I meet the Lord yonder. 17 And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. 18 And when he came to him, behold, he 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 (Dent. 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 Assirian; they comprehend the condition of Israel, their victories and isolated character; the coming of Christ; the overthrow of the heathen, and rebellious Jews. 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 Caiphas, and a Judas (cp. Darious 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 Rev. vii. 17, and Ps. Son. xxii. 32, 33. 7. His parable] mashal (see xxii. 27), a similitude, a proverb, a poem, a prophecy (Gesen. 517). 8. On this prophecy, and its spiritual meaning, see Origin in Numbers, Hom. 15, 16, and 17. —from Aram] The Aram which is by the Euphrates (Targum Jonathan), Mesopotamia (see Dent. xxiii. 4). 9. —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 rise out of Israel!" God is the God of Jacob, and the Lord (Jehovah) of Israel: cp. above, on Gen. xxxii. 28. 10. —dear] Heb. saam (to foam in anger), a word of the same origin as Schamm,偿, repay (Gesen. 250: cp. Micah vi. 10. Zech. i. 12. Mal. i. 4) 11. —God—the Lord] The prophet rises from contemplating Elelahim, the Creator, to the contemplation of Jehovah, the Redeemer and Sanctifier of Israel. 12. —the people shall dwell alone] 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 (Dent. xxxiii. 25), "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 (xxi. 6, 14). Here is a reaproof from God, speaking by Balaam's mouth (see v. 5), to Moab, for engaging the Midianites to conspire with them against Israel. 13. —shall not be reckoned] Rather, is not reckoned. 14. —the fourth part] Even one of the four sides of the encampment of Israel. See ii. 3—31. 15. —let me die the death of the righteous] And let my last end be like his. A holy prayer, uttered by an unhappy man, when engaged in an act of unholiness, which brought him to an unhappy end (xxiii. 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 signed against the light. A holy life is the only safe way to a happy death. 16. —brought him into the field of Zophim] The field of Zophim, the spire, 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 (Dent. iii. 27; xxxiv. 1). —Pisgah] How striking is the contrast between Balaam on Pisgah and Moses at Pisgah (Dent. xxxiv. 1)! both prophets, both about to die; one faithless, the other faithful; one going to shame, the other to glory. See below on xxxiii. 5.
stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken? And he took up his parable, and said,

19 Rise up, Balak, and hear; Harken unto me, thou son of Zipper:

Neither is he that saith it, And he hath not beheld iniquity in Jacob, Neither he that seeth perverseness in Israel:

20 Behold, I have received commandment to bless: And he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, Neither hath he seen perverseness in Israel: The Lord is his God is with him, And the shout of a king is among them.

22 God brought them out of Egypt; He hath as it were the 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, What hath God wrought!

24 Behold, the people shall rise up as a great lion, And lift up himself as a young lion:

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying,

All that the Lord speaketh, that I must do?

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. xxv. 25.

21. He hath not beheld] Their iniquities were forgiven, and their sin covered (Ps. xxxii. 1. 2. Rom. iv. 7. Jer. l. 20).

— iniquity] Heb. reem; literally, easily; and especially applied to idols, which are vain; and therefore rendered "idolatry" by Vulg. and Ooikelos (cp. Gesen. 21).

— perverseness] Heb. maw; literally, labor; vexation of spirit, sorrow (Gesen. 639); it is supposed by some to mean sin, guilt, here and in Isa. x. 1; and so Ooikelos, Syriac, and Arabic. The Vulgate here has modus sal mow, labour and sin.

God, speaking by Balaam (see v. 5), here condemns those who, like Balak and Balaam himself, were weary 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 [israel]. It is the same word as that which expresses the sound of the silver trumpet (see Lev. xxiii. 24; above, x. 5, 6, 9), to which Balaam probably refers; cp. 2 Chron. xiii. 17, 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. xxiil. 5.).

The strength, Heb. toaphath, a plural noun, which is supposed, by some to be from gapach, to be swift (Gesen., pp. 358. 859), and to signify literally swiftness; by others it is supposed to be from gapha, to shine, and to signify glories (Sept.).

The word rendered unicorn is the Heb. reem, from reem, 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, Rosenmuller) suppose it to be the antelope. It is always rendered unicorns in our version: see Deut. xxxiii. 17. Ps. xxxiv. 1. xlv. 9; xlit. 10. Job xxxix. 9. 10. Isa. iv. 7, where the margin has rhinoceros.


— declaration] Heb. kseren. See xlii. 7; xlv. 1. Dent. xviii. 10. Josh. xiii. 22, where Balaam is called Kasem. Cp. 1 Sam. vii. 2; xvi. 23; xvii. 8. Isa. xliv. 25. Ezek. xii. 6—9; xiii. 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 exceeding all God's promises to Israel in their "due season" (Luke i. 20. Rom. v. 6. 1 Tim. ii. 6. Titus i. 9).

24. as a young lion] Naturally, from what precedes (see foregoing note) Balaam goes on to speak here, and in xlv. 9, of the people as a great lion, because their strength, as seen in the appointed times, was in him who is the Lion of the tribe of Judah (Josh. viii. 14. 15. 14). Here (says Origen in Num., Hon. 10) is a prophetic declaration of the strength and victory of the true Israel of God which believes in Christ. Cp. S. Cyril, c. Jud. i. 21.
Balaam on Peor.  
NUMBERS XXIII. 27—30.  
XXIV. 1—6.  Balaam's prophecy.

27 And Balak said unto Balaam, 4 Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. 28 And Balak brought Balaam unto the top of Peor, that looketh 1 toward Jeshimon. 29 And Balaam said unto Balak, 4 Build me here seven altars, and prepare me here seven bullocks and seven rams. 30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

XXIV. 1 And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at 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 abiding in his tents according to their tribes; and the spirit of God came upon him. 3 And he took up his parable, and said,

Balaam the son of Beor hath said, 4 And the man 1 whose eyes are open hath said:

He hath said, which heard the words of God, Which saw the vision of the Almighty, 5 Falling into a trance, but having his eyes open:

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, 7 As the trees of lign aloes which the Lord hath planted,

— enchantments 1 Heb. mechaashim. See xxiii. 23. toward the wilderness. Where the Israelites were encamped. The Targums 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 (Ibidolos, or calumniator), the "accuser of our brethren" (Rev. xii. 10).

The sovereign power of the Spirit, prophesying even by evil men, as Saul (1 Sam. xix. 20—23), and Calaphas (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)—for 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 Calaphas, prophetavit Balaam de Christo; idcirco nemo exultatus salutis prophetarum, sed redactus Apostoli dictum (1 Cor. xiii. 8, 13), super prophetiam, super scientiam, super fidem, super ipsum martyrum 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. 44.

4. the man whose eyes are open: See xxiii. 7. On this prophecy, and its spiritual meaning, see Origen in NUMER., Hom. 17, 18, and 19. Theodoret, Qu. 44. — the man whose eyes are open: Open, Heb. shekhem, 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 enclosed. See Gesen., p. 853; and so Sept., Vulg., Syriac, Arabic, and Targums of Onkelos: cp. Ps. xi. 8.

4. Edifying: The word "into a trance" are not in the original; but they are implied by it, and something more: the word "falling initiates" 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.

And as cedar trees beside the waters. 7 He shall pour the water out of his buckets, And his seed shall be > in many waters, And his king shall be higher > Agag, And his kingdom shall be exalted. 8 God brought him forth out of Egypt; He hath as it were the strength of an unicorn: He shall cast up the nations his enemies, And shall > break their bones, And > pierce them through with his arrows. 9 He couched, he lay down as a lion, And as a great lion: who shall stir him up? 9 Blessed is he that blesseth thee, And cursed is he that curseth thee.

10 And Balak's anger was kindled against Balaam, and he > smote his hands together: and Balak said unto Balaam, > 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: > I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour. 12 And Balaam said unto Balak, Speak I not also to thy messengers which thou sentest unto me, saying, > 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? 13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? 14 And now, behold, I go unto my people: come therefore, and > I will advertise thee what these people shall do to thy people < in the latter days. 15 > And he took up his parable, and said, 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-begetten from the dead. See Origen, Hom. 17, who says, "Requievit Christus ut Leo, cum in cruce posuit principatus et potestates exterior, et triumphavit in incendio crucis (Col. ii. 15), ut catulus autem Leo, cum resurrettet somnum mortis," Cp. S. Cyril, Cat. 14. S. Basil, Hom. 25. S. Chrys., Hom. 67 in Joain; 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 (Dont. xlvii. 4, 5. Josh. xiv. 9. Neh. xii. 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. 19). This also is applicable, in the highest sense, to Christ. "Bonelicientes Christo benedicti sunt, qui autem malulentum, malidenti" (Origen). 10. > he smote his hands together] In grief and rage (see Ezek. xxi. 17), and despair (Josh xxvii. 28, 1 Sam. li. 15). 14. I go unto my people] As he imagined; but he was slain with the sword (xxxi. 8. Jos. xii. 22). — I will advertise thee] Advertise, Heb. goats, to consult, to confer, and thence to declare, to predict, as here (see Genesis, p. 337. Cp. Isa. xlii. 29). 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 (xxxi. 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 εν την μετα της ζωης από της σαρκος αγίας 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. 2 Cor. xi. 17. 1 Pet. i. 5. 1 John ii. 18). And Baal-battim 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:

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:

I shall see him, but not now:
I shall behold him, but not nigh:
There shall come a Star out of Jacob, And a Sceptre shall rise out of Israel, And shall destroy all the children of Sheth.

And Edom shall be a possession, Seir also shall be a possession for his enemies;
And Israel shall do valiantly.

Out of Jacob shall come he that shall have dominion, And shall destroy him that remaineth of the city.

Balaam prophesies
NUMBERS XXIV, 16—19.

of CHRIST.

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 I shall see him, but not now:
I shall behold him, but not nigh: There shall come a Star out of Jacob, And a Sceptre shall rise out of Israel, And shall destroy all the children of Sheth.

18 Edom shall be a possession, Seir also shall be a possession for his enemies; And Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, And shall destroy him that remaineth of the city.

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 I shall see him, but not now:
I shall behold him, but not nigh: There shall come a Star out of Jacob, And a Sceptre shall rise out of Israel, And shall destroy all the children of Sheth.

18 Edom shall be a possession, Seir also shall be a possession for his enemies; And Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, And shall destroy him that remaineth of the city.
20. he looked on Amalek] Balaam, speaking by the Spirit of God, gave a profile of all the coming 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., Vulg., and Arabic; and this is clear both in Am. and in the parallel passage of the Gentiles who warred against Israel (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 Saulmeos by Oukeles, 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. 18. Cp. Judg. iv. 11. 17 ; v. 24).

22. Nevertheless the Kenite shall be not to be a prey to be fed upon, unlike. On this sense of the particles Ke-tnu (rendered “nevertheless” in the Authorized Version), see Noldii Part., p. 379; and Keil; and cp. Oukeles 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. Oukeles here, and Keil). This was fulfilled in the history of the Kenites in Canaan after the Judges, and afterwards (i. 16; iv. 11. 17. 1 Sam. xv. 6; xxx. 29. 1 Chron. ii. 53).

— Assur 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). See also the grand and tragic circumstance of the fall and captivity of a portion of the Kenites, as related by Justin (Apol. i. 133) and by St. Jerome (Comment on Dan., xii. 1—5); see also Balaam’s prophecy, Numbers xxv. 15—25; and the account of the fall of Babylon by Daniel (Dan. v. 26—30).

23. And Balak rose up and went and returned to his place; and Balak also went his way.
Zeal and that cp. and in the name, come 16), a spiritual and disinterestedness, against them.

So commit the Nicolaitans and of Midian (vv. 6. 17), through the counsel of Balaam (xxxvi. 16). We hasten 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 Origens) was strong, not by its own strength, but by obedience to God. If thou desirest to over- come them (said Balaam to Balak), make them disobey God. " Si quis vincent, pudicitia coram deis, et sponte victoriam (Origens, Hon. 20). Therefore in respect of their numbers 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. Origens, in NUMERO, Hon. 20, and WATERLAND, vi. p. 110.

Balaam, angry at Israel, whom he would fain have cursed, yes, and angry at God Himself, who had voided his hopes, and reestablished him from pay and honour, as if he would be avenged both of God and them, imagined a device against them full of cursed vanity; he gave the Moabites and Midianites counsel to send the fairest of their daughters among them to inveigle them with their love, as a means to cast them first to corporal and then to spiritual fornication; 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 the heathen.

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. By. Butler, p. 65.

It is a pity 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, on the faithfulest of them all, not far from that Mount, Elijah, the prophet went up to heaven; and near that spot, the forerunner of Christ, the Elijah of the Gospel—John the Baptist,—finished his noble testimony to the truth, and died, in the presence of Machærus. And he 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 Origens) is espoused to Christ, and is joined to Him by the bonds of spiritual wedding; 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.

2. unto the sacrifices of their gods] Balaam. Cp. xxiii. 28, 30.

—and 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 Balaam] Literally, was coupled as in a yoke; the sense of the Hebrew verb, ts’ōnad, as here used, and its context, cp. 28, "they joined themselves unto Balaam," is best illustrated by the derivations ts’ōn, a yoke of oxen (Judg. xix. 3). 1 Sam. xi. 7, and St. Paul seems to refer to this sinfulness of it, as expressely when he says, "Do not unceasingly yoked with unbelievers" (2 Cor. vii. 11). Avisuor.

On Balaam see xxix. 28. Jos. 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 this may be a public example and warning; and as a satisfaction to the divine justice and honour, which had been publicly outraged by them (Kell).

—before the Lord] As sinners against Him, their God and King, and as punished by his law (see 2 Sam. xvi. 6. 9). This was done by legal process (see v. 5), "Moses said unto the judges.

3. 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 pre- sumptuous 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 commonly thought that it was illustrated in Holy Scripture (ex. 11—13, and Ps. cxi. 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. Origens' answer to the Emperor Julian, in Dei saeculo, 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. Saunders's excellent sermon on the text (Ps. cxi. 30, Works, ii. pp. 200—271), and Bp. Andrews's sermon on the same text (v. pp. 222—234), who observes (p. 223) that every man is to be a Phinehas to himself (cp. 2 Cor. vii. 11), and to mortify and kill his own sinful allusions 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. St. Hilary, in Ps. 119), 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 Origens in Num. 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. iv. 17). See also the Vulgate: "With the speech of God (Hos. v. 8).—Vulg., the speech of God (Hos. v. 8).—Tibi, qui a Christo redemptor em, et cui datus est gladius Spiritus, arreuis humane gladii; et si video Israeliticum sensum cum Midianiticos scorvantes mulieribus, id est, cum dialesicos coequalitatis voluntatem, nullius prolicium vel omnibus, sed statim pereat, statim perire, ipsum vulvam, ipsum pecauda fenonice deessa, ne ultra concipiat, ne ultera generet, et malodicta pectorum soboles Israeliticae castra concentiat. How if feci, solibus truncanda Domini, et securas venies ad judicii Dei: et idoce omnes ut
inveniamus semper parutum istum gladium Spiritus, per quem exterminatum sunt animae pecatorum, et propitius nobis fiat Deus per verum Philices, Domnun nostrum, Iesum Christum. 8. How seasonable is such courageous language as this, in days of infirmities and apostasy! 8. the tent] Or, kubah, the al-cove, from kubah, to hallow out (whence al-cove is derived), to vault over with an arch (Genes. 7:20). It was not therefore an ordinary tent, but a forestal one (Genes. 12:6). It was preserved: cp. Jn. 20:19, and Zeph. i. 18. & s. 8. Mal. 2. 4. 5. 8. 1. See I Chron. 6. 8. &c. 8. Ex. 20. 15. 8. Acts 22. 3. 8. Rich. 19. 2. 8. Heb. 2. 17. 8. Heb. House of 8. Benj. ch. 31. 8. Josh. 15. 21.

9. that died—were twenty and four thousand] St. Paul says that there fell in one day three and twenty thousand (1 Cor. x. 9). Moses reckons all who died of the plague. 10. And the Lord spoke] Here begins a new Proper Lesson of the Law, and reaches to xxx. 1, and is called “Philichas” by the Jews. The parallel Proper Lesson of the Prophets is 1 Kings xviii. 36—40 and 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. xi. 11—25), and so Philichas was a type of Him of whom it is written, “the zeal of Thine house hath eaten Me up” (Ps. lxxxix. 9. Josh. xxii. 17) “He was zeal with zeal as with a chafe” (Isa.lix. 17).

Philichas 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. 34—50, and Selden de Success. N. i. 2), the Priesthood was translated for a time from the line of Philichas, 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 Philichas by Solomon (see 1 Sam. xxii. 18. 1 Kings ii. 27, compared with 1 Sam. iv. 17, and the descendants of Philichas were High Priests till the captivity (1 Chron. vi. 4), and after the return, Ezra was of his lineages (Ezra vii. 1. 5; cp. Selden de Success. Pontif. i. 2—5; Pfeiffer, p. 107).

This is a remarkable contrast between Philichas and Eli in character and destiny. The zeal of Philichas against harlotry, and the diemumn of God’s name, is here commemorated 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 (1 Sam. ii. 12; iii. 13), and therefore God preserved 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 Philichas 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 consented 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. 3. p. Ainsworth, p. 67, and Blunt, p. 94).

There is a remarkable contrast between the two brethren, Simeon and Zevi, who had been coupled together under a condemnation 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. xxiii. 8.) 15. Cozbi, the daughter of Zur] Cozbi signifies lying, falsehood (Gesen. p. 389); and Zur signifies a stone, a rock (Gesen. p. 700).

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. xii. 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 Rev. xvii. 1. 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 turned into idolatry: see v. 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

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**Blessing on Phinehas.**

**NUMBERS XXV. 8—15.**

_Cozbi, daughter of Zur._

"the son of Eleazar, the son of Aaron the priest, saw it, and rose up from among the congregation, and took a javelin in his hand; 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 the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand."
16 And the Lord spake unto Moses, saying, 17 Vex the Midianites, and smite them: 18 For they vex you with their 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 Take the sum of all the congregation of the children of Israel, 3 from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel. 4 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying, 5 Take the sum of the people, from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 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 Carnitites. 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. 10 And Aaron in the company of Korah, when they strove against the Lord: 11 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the devourer devoured two hundred and fifty
men: and they became a sign. 11 Notwithstanding the children of Korah died not.

12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jamin, the family of the Jachinates: 13 Of Zerah, the family of the Zarhitites: of Shaul, the family of the Shulmites. 14 These are the families of the Simeonites, twenty and two thousand and two hundred.

15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggrites: of Shuni, the family of the Shunites: 16 Of Ozni, the family of the Ozrites: of Eri, the family of the Erites: 17 Of Arud, the family of the Arodites: of Arli, the family of the Arilites. 18 These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan. 20 And the sons of Judah after their families were: of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhitites. 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, three score and sixteen thousand and five hundred.

23 Of the sons of Issachar after their families: of Tola, the family of the Tolaithes: 24 Of Ozni, the family of the Punites: 25 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. 26 These are the families of Issachar according to those that were numbered of them, three score and four thousand and three hundred.

27 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, three score and five hundred.

28 The sons of Joseph after their families were Manasseh and Ephraim. 29 Of the sons of Manassath: of Machir, the family of the Machirithe: and Machir begat Gilead: of Gilead come the family of the Gileadites. 20 These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Hezek, the family of the Hezekites: 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 Shemimites: and of Hepher, the family of the Hepherites. 33 And Zophlethah, the son of...
Hophra 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 Shuthelahites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahani:

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.

33 The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: 39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. 40 And the sons of Bela were Ard 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 These 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 Of 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 Of 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 Shillem, 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 These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

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. lxxxviii. 35), 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
52 And the Lord spake unto Moses, saying, 53 Unto these the land shall be divided for an inheritance according to the number of names. 54 To many thou shalt give the more inheritance, and to few thou shalt give the lesser inheritance: to every one shall his inheritance be given according to those that were numbered of him. 55 Notwithstanding the land shall be 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 And these were 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 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 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. 61 And Nadab and Abihu died, when they offered strange fire before the Lord: 62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 These were they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. 64 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 shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

XXVII. 1 Then came the daughters of Zelophehad, the son of Hepher, the firstborn (Gen. 47). He was the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh; and he had no sons, but daughters; see Josh. xvii. 4—11, 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. xviii. 2—6). 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 sequel 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 mature 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 who despise them; and that in Christ Jesus there is "another male or 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 died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord; 4 Why should the name of our father be taken away from among his family, because he hath no son? 5 And Moses 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 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.

And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

10 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 a statute of judgment, as the Lord commanded Moses.

12 And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto Israel. 13 And when thou hast seen it, thou also shall be gathered unto thy people, as Aaron thy brother was gathered. 14 For ye 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 water of Meribah in Kadesh in the wilderness of Zin.

15 And Moses spake unto the Lord, saying, Let the Lord, the God of m ch. 10. 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). St. Jerome in Mans. xii. 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 (Cheyne).

On the law here pronounced, 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).

13. shall be gathered unto the 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 faithfulness and courage of the women, standing at the Cross and coming early to the Sepulchre. We may well reverence 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 (Gen. 40). On this range was Nebh,—so called from mulch to be lofty (see Gen. 520), over against Jericho (Essan.). Nebh is sometimes called a mountain of Abarim (Dent. xxxvi. 49: cp. Num. xxxii. 47); sometimes an eminence of Pisgah (Dent. iii. 27; xxxiv. 1—9). There Moses had a view of Canaan (cp. Dent. xxxii. 49; xxxiv. 1—3); and there he died (Dent. xxxiv. 5).

—to 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 one 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).

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— mount Abarim] Literally, mountain of regions beyond (Gen. 40). On this range was Nebh,—so called from mulch to be lofty (see Gen. 520), over against Jericho (Essan.). Nebh is sometimes called a mountain of Abarim (Dent. xxxvi. 49: cp. Num. xxxii. 47); sometimes an eminence of Pisgah (Dent. iii. 27; xxxiv. 1—9). There Moses had a view of Canaan (cp. Dent. xxxii. 49; xxxiv. 1—3); and there he died (Dent. xxxiv. 5).

—to 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 one 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).
the spirits of all flesh, set a man over the congregation, 17 \(\text{a}\) 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 as sheep which have no shepherd.

18 And the Lord spake unto Moses, Take thee Joshua the son of Nun, a man \(\text{b}\) in the spirit, and \(\text{c}\) lay thine hand upon him; 19 And set him before Eleazar the priest, and before all the congregation; and \(\text{d}\) give him a charge in their sight. 20 \(\text{e}\) And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel \(\text{f}\) may be obedient. 21 And he shall stand before Eleazar the priest, who shall ask counsel for him \(\text{g}\) after the judgment of Urim before the Lord: 22\(\text{h}\) for by his word shall they go out, and by his word they shall come in, \(\text{b}\) 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, \(\text{d}\) 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

rejoined him of the cause for which he was excluded from Canaan. And now Moses spake 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 a 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. 29).

The Law gives not any law for the appointment of a Shepherd, 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 (Theodore, 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 precognized 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 xiv. 10). The Lord shall give by prophetic inspiration (Matt. iii. 15).

Joshua, Jesus, or Saviour: see on Exod. xvi. 13, 14; xiv. 13. Num. xii. 8, 16; and the Introduction below to the Book of Joshua.

More is known in 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. Joshua was a type of his spiritual successors, though he had just been sent by God that "in him is the Spirit," and Joshua had a special promise of God's presence and help (see Deut. xxxii. 29), 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 Tischendorf and Augustine, who says (Qu. 54), "Nothing22: Joshua was in an ordinary spiritual sense Jesus. Nave, jussus est Moneys e mple monsione, no quisipiam homu, nobilis prapulam grati, sacrimento consecrationis "audet reseruare."23 See also below, on Acts xiii. 1—3; and compare 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. 6. 2 Pet. i. 16, 17).

21. Saviour, Son of the Most High: 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—xxvi.

23. he laid his hands upon him] See above, v. 18; and below, Deut. xxxi. 25.

Cn. 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 Kades-barnim: see xiv. 29—35.

The elder generation of Israelites, to whom the Law had been originally given on Mount Sinai, was now dead (see xvi. 6, 60), and the great volume of the law 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 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.

3 And thou shalt say unto them, 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 burning offering. 4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; 5 And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. 6 It is a continual burning 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: 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.

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 the burnt offering of every sabbath, beside the continual burning offering, and his drink offering.

11 And 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 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 mingled oil for a meat offering unto one lamb; 14 for a burnt offering of a sweet savour, a sacrifice made by fire unto the Lord. 15 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. 16 And one kid of the goats shall be for a sin offering unto the Lord shall be offered, beside the continual burnt offering, and his drink offering.

16 And in the fourteenth day of the first month is the passover of the Lord.

17 a And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. b In the first day shall be an holy convocation; ye shall do no manner of servile work therein: c But ye shall offer a sacrifice made by fire for a burnt offering unto the Lord; d two young bullocks, and one ram, and seven lambs of the first year: e they shall be unto you without blemish: f 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; g A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: h And one goat for a sin offering, to make an atonement for you. i Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. k 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: l it shall be offered beside the continual burnt offering, and his drink offerings.

18 Also m 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: n But ye shall offer the burnt offering for a sweet savour unto the Lord; o two young bullocks, one ram, seven lambs of the first year; p And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, q A several tenth deal unto one lamb, throughout the seven lambs: r And one kid of the goats, to make an atonement for you. s Ye shall offer them beside the continual burnt offering, and his meat offering, (t) 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: u it is a day of blowing the trumpets unto you. v And ye shall offer a burnt offering for a sweet savour unto the Lord; w one young bullock, one ram, and seven lambs of the first year without blemish: x And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, y And one tenth deal for one lamb, throughout the seven lambs: z And one kid of the goats for a sin offering, to make an atonement for you: a 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: g 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; h they shall be unto you without blemish: i And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, k A several tenth deal for one lamb, throughout the seven lambs: l One kid of

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. Day of Atonement; see Lev. xxiii. 24.
the goats for a sin offering; beside ^b the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

12 And ^a on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days: ^c And ^d ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: ^e 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, and a several tenth deal to each lamb of the fourteen lambs: ^f 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: ^g And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, ^h after the manner: ^i And one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish; ^j And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, ^k after the manner: ^l And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

23 And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish: ^m 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: ^n 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: ^o 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: ^p 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: ^q 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: ^r 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: ^s 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: ^t And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

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2. the fifteenth] 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-
Sacrifice on the eighth day. NUMBERS XXIX. 35—40. XXX. 1—5. Vows.

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:

39. These things ye shall do unto the Lord in your *set feasts, beside your 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.

XXX. 1. And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded.

2 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 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 hearketh; 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.

36. 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 earthy 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. xxviii. 52. Luke xviii. 1. Rom. iv. 25. Rev. xvii. 10, 11.

37. seven lambs] Seven is a sacred number, the number of completion and of rest (see on Rev. xi. 15—16, p. 220. 2 Pet. ii. 5). In Christ, the Lord of the World, we have rest, and are perfected in Him: rest from sin, rest in the grave, rest in heaven, and eternal rest in God.


Ch. XXX. 1. And Moses spake] Here begins a new Proper Lesson of the Law as read in the Synagogues, and reaches to xxxi. 92. 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 wast 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. 10); and this serves as a commentary on the sin of the Israelites in their double harlotry with Midian, as related in this part 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 proogamation 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. 213—261, 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. Andrews, 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 (Jerr. 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 solility 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 good lipis. See c. 2.

5. The Lord shall forgive her] Her sin in making, and not performing, the vow.
Vows of Women. NUMBERS XXX. 6—16. XXXI. 1, 2. Vengeance on Midian.

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 + disallowed her on the day that he heard it; then he shall make her vow void, 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.

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 Those 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 Avenge the children of Israel, 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.

After the punishment, there was a general intercourse 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 Mosaic 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 as to whether an obsession and disturbing 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 base-born 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 degrading 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 farther from God.” Cp. Ibid., p. 154.

There is another aspect in which this war against Midian may be contemplated. After Balaam, the king of Moab, dismissed Balaam in anger (xxv. 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 Midianish woman that she was a Midianish woman, a woman "of a chief house of Midian," who was guilty of that infamous outrage which was punished by Phinehas. See on xxv. 6—15.

6 (6) Even after that act of retribution, and after the plague in which were 24,000 Israelites had fallen, for their sin, the Midianites continued to vex Israel with their wives (xxv. 18).

(9) It seems that Balak, the king of Moab, dismissed Balaam in anger (xxv. 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 Midianish woman that she was a Midianish woman, a woman "of a chief house of Midian," who was guilty of that infamous outrage which was punished by Phinehas. See on xxv. 6—15.
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 the trumpets to blow in his hand. 7 And they warred against the Midianites, as the Lord commanded Moses; and they slew all the 'males. 8 And they slew the kings of Midian, beside the rest of them that were slain; namely, 6, 41, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: 6Balaam 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. In Balaam’s campaign against Midian, he warred against our own selves: against the right hand and the right eye which offends (Matt. v. 29), and blinders 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 Mary was exempt from disease, which had not been inflicted on 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 shrift from it. We have been enlisted against our sin as soldiers of Christ, under His banner, that we may fight manfully and valiantly in this warfare; and the chapter before us is, 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 evil desires which draw our hearts from God, 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 on the noble homily of Origen, who says: “Nobis in hoc mundo pugna est adversus Midianitas: adversus veritatis nostrae motus, adversus contrariarum religionum spectat nos Angelorum Chorus, Virtutum Celestium pia erga nos pendet expectatio, quando vel quonquam de hoc praelio rever- tumur, et quid uniusque nostrum manubriarum reportet. Quid nobis propter idem grata nec pugna preparatur Puno vel Petro, vel aliis eorum similibus, qui tanta spolia, tot triumphus, ceparent!” (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. The triumph of God is over all the kings of this world. “These are the words of the Lord, and were written by the prophet, so that he might teach the people.” 6 Balaam also the son of Beor they, wanting to destroy all the kings of Midian, were so completely overcome by the power of the God of Israel, that they were subdued and exterminated. Thus Balaam, who was originally an instrument of evil, became an instrument of good, for Balaam also the son of Beor they the cause of God against Baal-poer (xxv. 7—15). He now goes forth, not to fight, but to bear the holy instruments, (cp. iv. 44), to blow the trumpets; and perhaps, in connection with these, and the signal of victory, to communique with God, that He might know that His people were true worshippers. 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 any months of those who condemn Moses and the Israelites here. “ Nay but, O man, who art thou that repliquest against God!” (Rom. i. 20).

— all the malers that were in the battle. Cp. Deut. xx. 13; and see below, v. 19.

6 The kings of Midian] Called also princes of Siron (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 have the sword among them (viz., the kings of Midian) which were slain by them; see Josh. xiii. 21, 22, where Balaam is called “ the sotthayer.” 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. xiviv.). His prophetic eye had seen Christ; he had hated the Star of Jacob from afar, and described concerning Him in strains of heavenly beauty (xxvi. 17). We are now told by Balaam of whom, and how, and when, and under what circumstances, and for what purpose, and with what success, and by what means, and in what manner, and by what aid, and by what office, and under what title, and in what order, and by what name, and in what manner, and in what year, and in what place, and in what time, and in what age, and in what country, and by what nation, and in what city, and in what world. In the whole of the Old Testament, the most complete and clear prophecy of the person, character, work, will, and way of the Saviour is contained in this passage, and in no other place. This is the reason why Balaam, in this passage, is held in such high estimation; and why he is so highly esteemed by the ancients; and why he is so highly esteemed by the orthodox church; and why he is so highly esteemed by the orthodox church. Balaam also the son of Beor they
The war of Israel  

NUMBERS XXXI. 9—17.  

against Midian.

slew with the sword. 9 And the children of Israel took all the women of Midianite 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 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 all the women alive? 16 Behold, kthese caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor; and there was a plague among the congregation of the Lord. 17 Now therefore k"kill every male among the little ones, and kill every beast among the little ones, and kill

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.

Balaam, 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 from the heart. The thought, I hope, may be true! "If he fall 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 word of warning is sent to Balaam, and of Baal-peor, and the Lord, but now he offers unbalanced fire to false deities; he mounts to the high places of Baal (xxii. 41), and to the heights of Peor (xxxii. 28), and seeks for sorceries and enchantments; and if he is to utter the truth, he struggles against it, and tempts Israel to sin. Balaam, the seducer of Israel, had bright glances of divine truth, and power, and beauty, on the speculative 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 the true God, has disavowed Pisgah (Deut. xxxiv. 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 wakening sense of heavenly bliss.

9. took all the women of Midianite 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 captives included (Num. xxvi. 6) only those who acted in the evil, and left the rest. There is none of the consequences, not only of fornication, but also of false doctrine and worship, and as a warning against them. When the heineousness 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 vitrioles of the corruptions of Rome counter 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 (οἱ ἐπισκόποι τῆς δυναμεως) for sparing those who had been leaders in idolatry and fornication, and who could propagate evil; those officers restrained the Lydians, and the officers of the Church, if they give any quarter to those errors in doctrine which are sins of spiritual fornication, and which may cause the eternal pollution of souls." See S. Cyril contra. R., p. 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 which Christ and His Church have condemned, 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 examples, His wrath against the works of the flesh, and ought to constrain us to give them no quarter, but to crucify 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; Hcb. taph, those who are tender and young (Green. 821); 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
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 who 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 3 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, and 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 the inequality of this short life will be corrected, and every one will be justly dealt with.

— *every woman* See ver. 15, 16. How distinguished? See S. Cyprian ad Pompian. S. Ambrose ad Syria. S. Aug. de Civ. Dei, l. 18. A Lapide here; Pfeiffer, Dub. 190, on Judg. xxi. 12. That many were spared appears from the power of the Midianites in the days of Gideon. Judg. vi. The word *all* must therefore, in ver. 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 reprieved* on several occasions the aggressive spirit of Israel against the Moabites (Deut. ii. 9) and also against the Ammonites (Deut. ii. 25-27).

18. keep alive for yourselves That by religious nurture among you they may be recovered to the truth.

The history of Ruth, the Moabite, 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 x. 35).

19. seven days according to the law (xix. 10).

— purify with water of separation (xix. 11-18).

22. brass copper.

23. it shall be purified A remarkable proof of the corruption and contiguity of sin.

— all that abideth not the fire This purification of the
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, 1 as the Lord commanded
Moses.
42 And of the children of Israel’s half, which Moses divided from the men
that warred, 43 (Now the half that pertained unto the congregation was three
hundred thousand and thirty thousand and 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 as of the children of
Israel’s half, Moses took one portion of fifty, both of man and of beast, and
gave them unto the Levites, which kept the charge of the tabernacle of the
Lord; as the Lord commanded Moses.
48 And the officers which were over thousands of the host, 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
brought an oblation for the Lord, what every man hath gotten, of jewels of
1 Heb. land.
gold, chains, and bracelets, rings, earrings, and tablets, a to make an atonement 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
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
the men of war had taken spoil, every man for himself.) 54 And Moses and
Eleazar the priest took the gold of the captains of thousands and of hundreds,
and brought it into the tabernacle of the congregation, 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 Jazer, and the land

1 Heb. gold.
2 Ex. 30. 2, 16.
3 Ex. 30. 16.
4 Ex. 30. 16.
5 v. 14.
6 Ex. 30. 16.
7 See ch. 18. 8, 19.
8 v. 29.
9 ch. 21. 22.
10 Josh. 12. 22.
11 Sam. 24. 5.

[i 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 con-
demning 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 degrading 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] ar-
nings (2 Sam. i. 10), bracelets (Gen. xxi. 22), seal-rings, earr-
ings (Exod. xvi. 11, 12), balls of gold, probably strung in a
necklace (Rom. xvi. 25), Gen. 38. 36.
54. And Moses and Eleazar the priest took the gold of the

Captains] See above on v. 26. So Christ, who unites in Him-
self 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. lv. 131: cp.
Origens, quoted above on v. 2.
Cn. XXXII. 1. the children of Reuben and the children of God] 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. Blindt, p. 85).
—a very great multitude of cattle] Partly from the spoil men
tioned 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 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.

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 do ye 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, 9 when I sent them from Kades-barnea to see the land. 9 For 2 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 "And the Lord's anger was kindled against Israel, and he spake, saying, 11 Surely none of the men that came up out of Egypt, 12 from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

Save Caleb the son of Jephunneh the Kenizite, and Joshua the son of Nun: 13 for they have wholly followed the Lord. 13 And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until 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 fierce anger of the Lord toward Israel. 15 For if ye 2 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 2 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 2 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 2 Moses said unto them, If ye will do this thing, if ye will go armed
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 the land shall be subdued before the Lord; then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this 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 your sin will find you out. 24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth. 26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith. 28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: 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.

33 And Moses 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, 34 the 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.

34 And the children of Gad built Dibon, and Ataroth, and 35 Aroer, and Atroth, Shophan, and Jaazer, and Jogbehah, and Beth-haran, fenced cities: and folds for sheep.

Origen has dwelt on this point in his homilies on Joshua (Hom. 5). Moses (the observer) is then 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 took 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 emasculation 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 their inheritance by lot, by Moses; 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, 10)

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 Jesus 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; who they who receive an inheritance by Joshua are typical of the Gentiles. The Jews are the firstborn; and are represented by Reuben, Gad, and Manasseh, all of whom were first-born children of their mother. But these passed over Jordan armed, and fought; for those who believed in Christ among the Jews (e.g., the Apostle), have been ministerial to the salvation of the Gentiles" (Theolocoi in Josam, Qu. 16).


Aroer. Perhaps on Jebel Ataroth, between El Kergat and Mekane, the ancient Machanaim (Seelzea).

Aroer. Not the Aroer before Rubah (Josh. xiii. 25), but Aroer in the vale of Arnon (Deut. ii. 36; Hc. 12), now called Aroer (Brueckl, Keil, 366).

Aroth, Shophan. Rather, Aroth-Shophan, distinct from that in v. 34.
And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,
And "Nebo, and "Baal-meon, (their names being changed,) and Shibmah: and 
gave other names unto the cities which they built.
And the children of Machir the son of Manasseh went to Gilead, and took 
it, and dispossessed the Amorite which was in it. And Moses gave Gilead 
unto Machir the son of Manasseh; and he dwelt therein. And 
the children of Machir, the son of Manasseh, went and took the small towns thereof, and called them "Havoth-jair. And Noah went and took Kenath, and the villages thereof, 
and called it Nobah, after his own name.

These are the journeys of the children of Israel, which went

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, is described as being in the wilderness three years and a half, i.e., forty-two months (see Gen. xvi. 1). 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 to rest and victory like that of Canaan. See below on Rev. xiii. 22.

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 journeys 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 yet fully understood, between the history of the literal Israel in the wilderness, and the history of the Christian Church in the world; and that all the going-in and going-out of the Church in both Dispensations are under the eye of one and the same Deity. Lawes, Life (Ed.), p. xiv. makes the statements 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, and, 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 Numbers), and the Epistle of S. Jerome to a Christian Lady, Fabiola, “On the forty-two stations in the wilderness” (Epist. 127), and Beza, Qu. in Exod. 22, 23, and in Num. 16; which are well entitled to the reader’s attention; see above, on Exod. xiii. 27; 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 Havoth-jair from Egypt to Sina.
(2) in vv. 16—19, are probably the stations in the march from Sina to Kadesh, for the first time; whence the spies were sent, and the people were condemned to wander thirty-eight years. The same Church, in Christ, went through this world’s wilderness, from her spiritual Egypt to her everlasting Inheritance.
(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—42, 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 Arabah; first in their journey from Kadesh down to the plains of Philistia (Gen. x. 13—16), and the second time, after the return to Kadesh, down a part of the Arabah to Mt. 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 departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. 4 For the Egyptians buried all their firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgments. 5 And the children of Israel removed from Rameses, and pitched in Succoth. 6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. 7 And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol. 8 And they departed

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; From Rameses, Num. xxxiii. 3.
Num. xiii. 37.
Ethan, xiii. 20.
Pi-hahiroth, xiv. 2.
Passage through the Red Sea, xiv. 22; and three days’ march into the desert of Shur, xv. 22.
Murch, xv. 23.
Eelim, xv. 27.
Desert of Sin, xvi. 1.
Rephidim, xvi. 2.
Desert of Sinai, xvi. 1, in the third month of the first year of the wanderings.

2nd Period; from Sinai to Kadesh, the first time, when the spies were sent by Moses into Canaan.
Num. x.—xx.
From the Desert of Sinai on the 20th day of the second month of the second year of the wanderings, x. 11.
Taberah, xi. 3. Dent. ix. 22.
Kibroth-hattaavah, Num. xi. 31.
Hazeroth, xi. 35.
Kadesh, in the desert of Paran (xii. 16; xiii. 26. Dent. i. 2. 19), whences they were turned back by God for their murmurings, and are commanded to wander for thirty-eight years in the wilderness; and the elder generation which had been numbered at Sinai are excluded 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.

Exo. v. 20.

There is no history of any thing that occurred to the Israelites while they were halting at these stations:—
Makkedoth, v. 25. Hor-hagidgad, v. 32.
Timnah, v. 27. Ebronah, v. 34.
Hushahmah, v. 29. Kadesh, v. 36.

Mount Hor, v. 37.
From Kadesh, Num. xxi. 22. From Kadesh, Num. xxxiii. 37.
Beeroth, Bene-jakan, Dent. x. 6.
Mount Hor, Num. xx. 22; or Mosera, Dent. x. 6, where Aaron died, on the first day of the fifth month of the 40th year of the wanderings, Num. xxxiii. 38.
Gudgodah, Dent. x. 7.
Jothath, Dent. x. 7.
Way of the Red Sea, Num. xxi. 4; by Elath and Ezion-gaber, Dent. ii. 8.
Oboth, Num. xxi. 10. Zalmonah, v. 41.
Ije-abarim, Num. xxi. 11. Oboth, v. 43.
Ije-abarim, or Rim, er. 44, 45.
Debir, in the desert, Num. xxi. 16. 18.
Metsannah, xxi. 18.
Nahalal, xxi. 19.
Ramesh, xxi. 19.
Pisgah, on the range of Abarim, Mountains of Abarim, near to Nebo, v. 47.
By the way of Bashan to the plains of Moab, by Jordan, Nebo, v. 47.
Plains of Moab by Jordan, near Jericho, xxi. 33; xii. 1.

On this subject the reader may compare the learned article of the Rev. Henry Freeman in Dr. Smith’s Dict. of the Bible, vol. iii. 1746—1770.
— with their armies See Exod. xii. 37. 81. — 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.
7. Pi-hahiroth Exod. xiv. 9.
from before Pi-hahiroth, and passed 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 came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there. 10 And they removed from Elim, and encamped by the Red sea. 11 And they removed from the Red sea, and encamped in the wilderness of Sin. 12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah. 13 And they departed from Dophkah, and encamped in Alush. 14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. 15 And they departed from Rephidim, and pitched in the wilderness of Sinai. 16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah. 17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth. 18 And they departed from Hazeroth, and pitched at Rithmah. 19 And they departed from Rithmah, and pitched at Rimmon-perez. 20 And they departed from Rimmon-perez into the wilderness of the Reeds.
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 Makkeloth. 26 And they removed from Makkeloth, 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 encamped at Moseroth. 31 And they departed from Moseroth, and pitched in Bene-jaakan. 32 And they removed from Bene-jaakan, and 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, and encamped at Ezion-gaber. 36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh. 37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. 38 And 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.

preparation (1 Chron. xiii. 11); and Badal-perez, where the worshippers of Baal were broken and routed (1 Chron. xiv. 11). See Gen. 601.

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 Peran (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 of the history. They sink into silence and oblivion, and cease for a time to be a people.

There is something so 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.

There is also consolation here. After a long term of penalitization the Israelites reappear. God reneweth His covenant with them. He numbers them again. He enrols a new generation of Israel in His census in the plains of Moab, when they were about to enter Canaan (Num. xxxii. 2—55). "Novus populus Dei censeatur" (S. Jerome in Mans. 42). He gives them victory over the Amorites (Num. xxxii. 21—31), and over Midian (Num. xxxii. 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 Kurz, Ges. A. B. ii. § 78; and Delitzsch, 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.

Rissah, dew, moisture.

Kehelathah, 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.

Shapher, splendour.

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24. Haradah, trembling.
25. Makkeloth, assembly.
26. Dukath, going down.
27. Tarah, delay.
28. Mithcah, sweetness.
29. Hashmonah, fitness.
30. Moseroth, bonds, the plural form of moseer (Gen. 457). On the alleged discrepancies between the account of the marches here and in Deut. vi. 6, 7, see note there.

Bene-jaakan, sons of Jaakan. In Deut. x. 6 it is called Beeroth-bene-jaakan, valley of sons of Jaakan. If these people are identical with the Horite tribe of Jakan in Gen. xxxvii. 27 (cp. 1 Chron. i. 42), the stations seem to be on the hills skirted by the Araph (Keil).

33. Jotbathah, goodly. See Deut. x. 7, where it is called Joathah.
35. Ezion-gaber, back-bone of a giant (geber), on the Red Sea; the north extremity of the eastern arm of it (cp. Deut. vi. 8, 1 Kings ix. 26; xxxii. 44).

Thus then the Israelites had now been brought down to a point more distant from Canaan than 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 there Miriam died (xx. 1). There the people murmured for want of water, whence the place was called Meribah-kadesh; and Moses "spake 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).

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.
And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. And they departed from Mount Hor, and pitched in Zalmonah. And they departed from Zalmonah, and pitched in Punon. And they departed from Punon, and pitched in Oboth. And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab. And they departed from Iim, and pitched in Dibon-gad. And they removed from Dibon-gad, and encamped in Almon-diblathaim. And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo. And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho. And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim in the plains of Moab.

And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying, Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance; and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot fell; according to the tribes of your fathers ye shall inherit. 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 as pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. 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, Command the
children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)

3 Then your southern quarter shall be from the wilderness of Zin along by the coast of Edom, and your southern border shall be the utmost coast of the salt sea eastward: And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Ammon: And the border shall fetch a compass from Amzon unto the river of Egypt, and the goings out of it shall be at the sea.

And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

And this shall be your north border: from the great sea ye shall point out for you a mount Hor: From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

Zedad shall be to the border: and the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

And ye shall point out your east border from Hazar-enan to Shepham:

And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward: And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe: For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance: The two tribes

Ch. xxxiv. 2, 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 iv. 2, Matt. xx. 27).

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 executors 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 mollified 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, Wady Marrah, namely, the mountain range now called Scir, or Serre (Seezain, Ronlands, Keil).

— wild sea. The Dead Sea (see Gen. iv. 3). 4. Mount Hor. (cp. Deut. xlii. 5). The ascent Akrabbim (mentioned in 1 Mac. 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 large size. See Josh. xvi. 3, 4.

— Asmon. strong; probably in Wady el Ais, 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 xvii. 65. 2 Kings xxiv. 7. 2 Chron. vii. 8; and Isa. xxvii. 12, where it is called Ἰωροπόλις by Sept.

6. great sea] The Mediterranean (cp. Josh. ix. 1; xv. 47; xxiii. 9).

8. mount Hor] "Mons Casius," s.w. of Antioch, on the Orontes (Robinson).

— Hammath. Now Hamah, the Epiphany of the Greeks and Romans, on the river Orontes (see xiii. 21).

— Zedad, side, l. c. of a mountain, now Zedad (Robinson), a large town inhabited by Syrian Christians; lying to the s.e. of Hamath, and on the road from Hamath to Damascus. With these descriptions of the limits of the land on the north, compare Ezek. xxvii. 17.

9. Ziphron] fragrance; supposed by some to be the same as the modern Zefran, fourteen hours N.E. of Damascus (cp. Ezek. xlvii. 17 [Robinson]). Others are of opinion that it is much more to the north (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 Leboch. 11. Riblah] abundance (see 2 Kings xxii. 33), but it is doubtful whether the place there mentioned is the same as that specified here. Ain, or fountain, was perhaps at the spring named. Here, or fountain, was perhaps at the town which bore that name (Josh. xi. 21; xiv. 32, Deut. iii. 17, 1 Kings xv. 20). In Chaldee it is called Gihon-sor, and in 1 Macc. vi. 67, Gennesar, whence in the New Testament it is called Gennesarath.
and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrise.

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. And ye shall take one prince of every tribe, to divide the land by inheritance. And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh. And of the tribe of the children of Simeon, Shemuel the son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. And the prince of the tribe of the children of Dan, Bukki the son of Jogli. The prince of the children of Joseph, for the tribe of the children of Manasseh, Hamiel the son of Ephod. And the prince of the tribe of the children of Ephraim, Kesuel the son of Shemuel, for the tribe of the children of Zebulun, Elizaphan the son of Parnach. And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

20 These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.

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 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 Levites associate 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. xiv. 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. xxviii. 11). Then Dan, for his lot was near Benjamin, westward (Josh. xiv. 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. xiv. 24. 32).

The meanings of these twelve names are as follows:—

19. Caleb] Dog, vigilant as a watch-dog; not "a dumb dog" (Isa. liv. 10), from p. to bark (Gen. xvi. 30).

20. Shemuel] Heard of God, the same name as Samuel.


27. Ahihud] Brother of Judah, or of praise.


— Ammihud] People of Judah. This is the name also of the father of Elilishama, prince of Ephraim (i. 10); and of Shennuel, 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 (xxxi. 30—33), with a provision for the settled maintenance of the Levitical Ministry. Here is an evidence of unity of plan and of authorship.

Cu. 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 fire, forming 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 because 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 X 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 on v. 7.

In like manner the Jews were scattered for their sins throughout the world (see Deut. 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. 3) 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. Op. S. Cyril de Ador. xiii. p. 485.

— subhaka] migrates, literally a drawing-out, from garazk 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 from 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 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 forty and eight cities: them shall ye give with their suburbs. 8 And the cities which ye shall give shall be 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 have of his cities unto the Levites according to his inheritance which ye inherited.

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 of refuge for you; 12 that the slayer may flee thither, which killeth any person at unawares. 13 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 six cities shall ye have for refuge. i ver. 6.

14 k Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. 15 These six cities shall...
be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither. 16 m And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. 17 And if he smite him 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 if he thrust him of hatred, or hurl at him  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.

22 But if he thrust him suddenly 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  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  he shall abide in it unto the death of the high priest, 1 which was anointed with the holy oil.

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; 28 he shall not be guilty of blood: 29 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the


On the special significance in the choice of the cities, see below, on Josh. xx. 8.

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.

Dent. xix. 6.

The Rabbis say that at the cross-roads posts were erected which pointed the way to the City of Refuge. See Ritterhaus. de Jure Asyl, in Crit. Sacr. viii. 150. Lightfoot, Cent. Chron. c. 50; and note below, on Dent. xix. 5.

As to the particular time in which these cities were appointed, see below, on Josh. xx. 8.

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. 847—857. See also Maimonides on Murber, vii. 8; viii. 11. Winner, R. W. R. i. 370, Art. "Freistatt," and H. W. Phillot in Dict. of the Bible, pp. 221—236; and Dana'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.


There is no discrepancy (as some have alleged) between this precept and that in Dent. 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, cominus (c. 17), and with an instrument of iron (c. 10).

20. But] rather, And, or,
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 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 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 it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. 34 *Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.

XXXVI. 1 And the chief fathers of the families of the 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, *The Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and 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 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 hath said well. 6 This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; 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 keep himself to the inheritance of the tribe of his fathers. 8 And

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 seek 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. Dent. xvii. 6. See Matt. xviii. 16; 1 Cor. xiii. 1. Heb. x. 25.

— one witness] See Dent. xvii. 6; xix. 15. See also Deut. xvii. 6. This is the number of witnesses required. In the case of the Levitical Priesthood, full proof was required 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 VOL. I. PART II.—193

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 masalayer, 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 inheritances 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 xxxvi. 52; xxvii. 1—7).

— Zelophehad—his daughters] See above on xxvii. 1—7.

4. the jubile] See Lev. xxx. 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.
Inheritances to be preserved. NUMBERS XXXVI. 9—13.

Conclusion.

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.


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 Jordan, 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 to a writer who lived in the times of Hezekiah, king of Judah; others assert that it was composed in the reign of his son, Manasseh; others 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 mentioned, that Deuteronomy cannot have been written by Moses. This allegation is based on two grounds, viz.:

1 Ewald, Richen, 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).
2 Bp. Colenso has devoted the whole of his Part III. on the Pentateuch, Lond., 1863, to disprove the genuineness of Deuteronomy.
3 Busenach, Vaihinger.
4 De Wette, Von Bohlen, Knobel (as to the greater part of the book), Bp. Colenso, and others.
5 The works, in which the above assertions are put forth, are as follows:
   "Vaihinger, in Herzog's Encycl. xi. 316.
   Bussena's Bibelwerk, 2te Abtheilung, 204."

v. Lengerke, Kesslin, 1814.
Ewald, Geschichte d. Volks Israels, i. 156—171.
Richen, Gesetzegebung im Landleben, p. 105.
Bleek, Einleitung, pp. 165, 301.
De Wette, Einleitung, § 153.
Von Bohlen, Der Geschicht, i. 270.
Knobel, Exeg. Handbuch, xiiii.
Dr. Davidson, Introduction to the Old Testament, Lond., 1862.
1 Deut. ii. 9. 2 i. 20. 4 i. 22. 6 i. 37.
8 De Wette, Ewald, Bleek, Richen, and others, whose arguments have been reproduced, with additions, by Bp. Colenso, on the Pentateuch, Part III., Lond., 1863.
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(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 fixture-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.
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cmpared 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 arietatim, 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 Pentateuch.

“It is impossible,” we are assured, “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 wanderings.

Exodus is a history, ending with the setting up of the Tabernacle at Sinai about thirty-nine years before.

Levites 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 spoken.

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 intercessions 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 you.”

In confirmation of these statements, it may be observed, that this designation, “the Priests the

1 See Deut. xvii. 9, 18; xxii. 4, 5; xxiv. 8; xxvii. 9; xxx. 12.
2 See below, xxvii. 9, where the references are given.
3 By Bp. Colenso, § 512. The same is said by Dr. Davidson, pp. 353, 356.
4 See i. 5.
5 Exod. xli. 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.”
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"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."—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

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1 Josh. iii. 33; viii. 3.
2 1 Kings 8:1-2, 14-18. And before him, the same objection had been urged by Dr. Davidson, pp. 405, 406; and before both, by De Wette, Beltr. zur Einleitung, &c. I. 223.
“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 says 1, 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 Israel;” 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; 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 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 purporting 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

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1 Ps. lxviii. 60, 68.  
2 Ps. xxii. 4. to the First Book of Samuel.  
3 See however some limitations to this below, in the note on 4 1 Kings xii. 13, 14. 18. 21. 26; xlv. 23—25; xv. 6; xvii Deut. xii. 5. For the reasons of this variety, see the Introduction 8; xvii. 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; 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 tribes.

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 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 phrases 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 imitate 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. xvi. 3—9. 2 Deut. xii. 13, 14. 3 Chap. xx. Some however of these differences are imaginary. See below, on p. 200.

4 e. g. by Bp. Colenso, pp. 400—406. Dr. Davidson, p. xii. l. 13; ii. 7.
TO DEUTERONOMY.

This is acknowledged by the objectors themselves. Thus one of these critics 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 Aeschylus, 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 Tindar, 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 words, in Horace's Odes, and in his Epistles? Would 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 imitating 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 change. 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 dictation 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 Scriptures.

(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 Jeremiah; 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 himself.

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 beginning. 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 Book; 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 also, if they turned to Him with contrite hearts.

If this supposition is correct, then we have here another proof of the genuineness and import-

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1 Rb. Colenso, p. 392.
2 Aristoph., Nuh. 275—290, 299—311.
3 Such as Circé. See Bentley on Horat., Epod. xvii. 17.
4 In St. John's Gospel Christ is called Ἀπόλος, but always Ἀπελθον in the Apocalypses. See below, on Rev. v. 6; xvii. 3.
5 The form ἡς is used as a feminine 155 times in the Pentateuch, 36 of which are in Deuteronomy, and the feminine ἡς never occurs in Deuteronomy (cp. Genen. 218). So ἡς is used as a feminine in Deuteronomy, as in the other parts of the Pentateuch (cp. Genen. 555); and the feminine form ἡς occurs only once (xxii. 19). In like manner, the demonstrative pronoun ἡς for ἡς 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 ἦς 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, § 342). And in Deuteronomy the archaic ἢς (xiv. 4) is found for ἡς which is not the case in later books: also the antique form ἢς (xvi. 16; xx. 13), for ἢς, which is the only form found in the later books. The use of the ἢς, 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, 39; Schlütz, Deuteronom. p. 78; and in Porrenovm, in Dr. Smith's Biblical Dict., ii. 783.
7 Which is Rp. Colenso's conjecture, § 577, 808, 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."
8 So consistent in scepticism with itself! On Jeremiah's relation to Deuteronomy see below Introd. to Jeremiah.
9 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. 585), "it must not be supposed that Jeremiah was the writer of the Book of the Law which was said to be in part." So consistent in scepticism with itself! On Jeremiah's relation to Deuteronomy see below Introd. to Jeremiah.
10 See below, Introduction to the Book of Revelation, p. 150, and Dr. Payne, Lectures on Daniel, p. 309.
11 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. 585), "it must not be supposed that Jeremiah was the writer of the Book of the Law which was said to be in part." So consistent in scepticism with itself! On Jeremiah's relation to Deuteronomy see below Introd. to Jeremiah.
INTRODUCTION

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 excepted) 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. Paul. “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 Epistle, and he identifies it with Moses, “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 Jerusalem,—“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. And St. Stephen, whose wisdom none was able to resist, thus addressed the Jewish Sanhedrin: “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 Deuteronomy. Did He, Who is the Truth, resort to an imposture for defence? Did the Son of God overcome the Tempter by a fraud? —“Hic et iam uteris alium.” 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,
He adopted the words of Deuteronomy, "Hear, O Israel, the Lord our God is One Lord;" and "thou shalt love the Lord with all thy heart and with all thy soul." 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 Life."

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 Critics, 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 abated."

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 Christ.

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 particler of Christ’s glory on the Mount of Transfiguration. 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.
3 John vi. 68.
5 cp. xxxiv. 7.
6 See chap. xxxiii.
7 Mark ix. 4.
DEUTERONOMY.

1. [These be the words] Heb. el’eh had-debhir, 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 rather 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. xiii. 10), “Go and gather the elders of Israel together, and say unto them” (cp. Exod. iv. 22); and above, Lev. xxiv. 14, where “all the congregation” is said to receive the law at Beshanah, and cp. McCaull, p. 21; and Rogers, Mosesic Records, p. 55). 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 vi. 2. 14. 22. 55. 62; xii. 13. 16. xviii. 19. 21. Cp. Matt. ii. 3.

— on this side Jordan] Heb. be-er-eey hay-garden, and Sept. has wpwr vlll’tphdwn. Moses speaks from his own point of view. Comp. iv. 45; 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—321; Schultz, p. 27; and see Matt. iv. 15.

— in the plain] Heb. Arbaah, the name still borne by the long broad vale, or wady, which stretches down from the Dead Sea southward to the Elanitic branch (the gulf of Akabah) of the Red Sea.

— against the Red sea] that is, towards the gulf of Akabah. Cp. Num. xiv. 25; xxv. 4.

— between Paran] that is, the station so called (Num. x. 12; xii. 16), near Kadesh in the Wilderness of Zin (Num. xxii. 18. 25), 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 Tarqum of Osbekos here.

— Tophel] Perhaps the site now called Tsufleh, a large town, on the frontier of Moab and Edom, a few miles to the e.e. of the Dead Sea. (Hengst., Biblean, 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.

— Babylon] 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.)

— Horeb] where Miriam and Aaron spoke against Moses (Num. xi. 35; xii. 1—10).

— Akabah] Supposed by some to be Mira Dabah, or Mina Dabah; on the west coast of the gulf of Akabah. Barackh., p. 547; Ritter, xiv. 256.

The site of some of these places (e.g., Tophel, Laban, Dizahah) 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 named places 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-barne. This statement 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. r. 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—30; and xv. 32—41.

In the earlier part of this fortieth year, Miriam had died (Num. xx. 1); 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 spoke] and recapitulated the moral law, with solemn exhortations to obedience, and warnings against disobedience.

— Moses spoke 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 (Orig. of). 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 Ashtaroth 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 in Horeb, saying, Ye have dwelt long 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, 9 Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

And 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, 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, 12 as he hath promised you!) 13 How can I alone bear your cumbrance, and your burden, and your strife? 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, 16 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 8 judge righteously between every man and his brother, and the stranger that is with him. 17 Ye shall not respect persons in judgment; but ye shall hear the small as well as the great.


--- dwelt [sunt. ]  
--- long enough] nearly a year: for they came to it in the third month of the first year of the wandering (Exod. xiv. 18), and remained there till the twentieth day of the second month in the second year. See Num. x. 11; and Preliminary Note to Exod. xvi. 17. unto the great river] See Gen. xv. 16—18. Exod. xxiii. 31. Dent. 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 is for the most part the character of an oratory 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. p. 22), at that time] It has been alleged that this account is inconsistent with the statement in Exod. xviii. 25, 26 (Cohens, § 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 (Exod. xvi. 18) the choice 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 model is subsidiary to the other.  
13. your tribes] In Deuteronomy Moses always uses the word shébet for tribe (see i. 15—23; iii. 13; v. 23; x. 8; xii. 5; xiv. 16; xvii. 18. i. 5; xxix. 10, 18. 21; xxxii. 29; xxxiii. 5); and never státič, a word which occurs, 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 státich, which describes them simply by that character. Cp. Keil on Joshua, p. 10, who observes that in the historical portions of that book the form státič is commonly used, and the form státič in the geographical: státič designates the tribe as a political corporation; státič is genealogical.  
17. not respect persons] Lev. xix. 15.
great; ye shall not be afraid of the face of man; for 4 the judgment is God's:

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 7 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; 4 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 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:

26 *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 4 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 4 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 7 Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them. 30 * 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 4 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 7 ye did not believe the Lord your God,

33 1 Who went in the way before you, *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, 7 and swears,

--- too hard for you --- Exod. xiii. 16.

19. that great and terrible wilderness] (See Num. x. 11
---367; xi. 1. Deut. viii. 15. Jer. ii. 6.) So the way to the
heavenly Canaan is beset with danger and difficulty (Acts xiv.
22).

22. by the way of the mountain] That is, to the mountain.


24. ye came near—and said] From a comparison of this
passage with Num. xiii. 1—3, it appears that the proposal
was made with Num. the people, and that God approved it when Moses
referred the matter to Him. As was before observed (c. 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., Park, Lect. iii.

25. 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 none of them whom he was now addressing
were not even born." (Colenso, § 590.) cp. v. 22. 20. 29.
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 per-
spective 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.


37. ye murmured in your tents] Such expressions as these
are evidences of genuineness. Cp. note below, on ix. 1.

38. The people is greater] (Num. xiii. 30—33.) Moses
does not deny the fact; but he makes it a reason for faith
(ix. 1, 2).

--- Anakims] See Num. xiii. 38.

31. as a man doth bear his son] Cp. Isa. xvi. 3, 4. S.
Jerome on Hosea, c. xi.; and the true reading in Acts xiii.
18.

34. the Lord—was wroth, and swears] 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 Herzog, Ausb. ii. 457—462.
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saying, 35 a Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers, 36 p Save Caleb the son of J-thummeh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because 4 he hath † wholly followed the Lord. 37 f Also the Lord was angry with you for your sakes, saying, Thou also shalt not go in thither. 38 a 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 a 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 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 * So ye abode in Kadesh many days, according unto the days that ye abode there.

36. 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. cxvii. 43).

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 in the wilderness, and which he has just been referring. Num. xxvii. 12—15 (Cotelano, § 501).

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 knew the chronological order of the events to which he has been alluding, throughout this book to draw moral lessons from them.

That the sacred writer was referring to the event at "the waters of strike," 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).
39. your little ones ] See above, Num. xiv. 3. 31.
40. the Red sea ] Num. xiv. 25.
42. the Lord was angry with me] Cp. Num. xiv. 34—45. — Also | Cp. above, Num. xiv. 40, 45, and Num. xxi. 3.
43. So ye abode in Kades many days, according unto the days of sojourn therein ] In this strange way (says By. Colenso, § 505) 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 superlative tone the same critics, on p. 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 the almost ceased to have a history. See above, on Num. xiv. 20; and Num. xv. Prefin. Note; and below, ii. 14.

There is something mournful solemn and emphatic in the words, "Ye are in Kades in joy. Ye were on the very borders of Canaan; but instead of pressing 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 are to arrive 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, Schott, p. 539) 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 writers 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 those holy oracles, which were given 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, 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 long enough: turn you northward. 4 And command thou the people, saying, 5 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, 6 no, not so much as a foot breadth; 4 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: 4 these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

6 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from 6 Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. 9 And the Lord said unto me, 5 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 the children of Lot for a possession. 10 The Emims dwelt therein in times past, a people great, and many, and tall, as 5 the Anakims; 11 which also were accounted giants, as the Anakims; but the Moabites call them Emims. 12 The Horims also dwelt in Seir beforehand; but the children of Esau succeed 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 5 the brook Zered. And we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; 7 until all the generation of the men of war were wasted out from among the host, 6 as the Lord spake unto them. 15 For indeed the 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 Egyptian branch of it. See Num. xiv. 25.
3. turn you northward] Probably from the southern region of the Arabah.
6. 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 akhazah (Bp. Colenso, § 518, p. 309). 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 akhazah 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. 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. i. 21.
8. we passed by] The truth of this record is declared by King Jehoshaphat (2 Chron. xx. 10).
10. 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. Dent. xxiii. 3—5).
11. 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. 29), where the same word (yerushah) is used for possession as here.
13. Zered] which flows into the river Arnon, the frontier between Moab and Ammon. See Num. xxxi. 12; xxxiii. 45.
Recapitulation.

DEUTERONOMY II. 16—34.

Sihon.

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 the children of Lot for a possession. a Gen. 19. 38.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them 'Zamzummims; 21 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: 22 As he did to the children of Esau, *which dwelt in Seir, when he destroyed the Horims from before them: and they succeeded them, and dwelt in their stead even unto this day: 23 And *the Avims which dwelt in Hazerim, even unto Azzah, *the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.) 24 Rise ye up, take your journey, and *pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: 25 That begin to possess it, and contend with him in battle. 26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon *with words of peace, saying, 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. 28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: *only I will pass through on my feet; 29 (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. 30 i But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

31 And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land. 32 a Then Sihon came out against us, he and all his people, to fight at Jahaz. b Num. 21. 23. 33 And *the Lord our God delivered him before us: and *we smote him, and his sons, and all his people. 34 And we took all his cities at that time, and

20. Zamzummims] (Gen. xiv. 5.) The word seems to signify "tumultuous." (Gen. 217.)
22. *when he destroyed the Horims from before them] Another enumeration 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.
25. *will I begin to put the dread of thee] A further fulfilment of the prophecy of the song of Moses (Exod. xv. 14, 15; cp. Ps. cvii. 19.)
28. *pass over the river Arnon] with bread and wine, and blessed them (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 faithfully 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).
9 utterly destroyed 40 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 Arero, 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 whatsoever the Lord our God forbade us.

III. 1 Then we turned, and went up to the way to Bashan: and * Og the king of Bashan came out against us, he and all his people, to battle 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 4 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: * 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, * all the region of Argob, the kingdom of Og in Bashan. 5 All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many. 6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. 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 6 Hermon the Sidonians call Sirion; and the Amorites call it Shenir; 10 All the cities of the plain, and all Gilead, and 40 all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan. 11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; it is not in 9 Rabbath es Shekhr, or al Teldech. Some have supposed that the name Hermon or Chermon is connected with the Hebrew cherem, ana-thema (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. Genesis, 306. Keil, 407. 12 Sirion] A Semitic term for a breastplate. Cp. 1 Sam. xvii. 5. Jer. xvi. 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. xxii. 24, 33—35); and as barring all future claims from their former occupants.

54. the men of the city 2 every city of men, i.e. inhabited.

Ch. III. 1. Bashan] properly, the flat, soft land; whence the Greek Batanaea (Geens, 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 Drua or Dera. See Num. xxxi. 33.

4. all his cities] The remains of which are described by Porter and Graham 4 Cities of Bashan 7 (Coombs, 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. Genesis, 257.

Some suppose Argob to be so called from argab, a clod (Job xxxi. 33; xxxviii. 38). Okeleaf renders it trachona, perhaps from argab, rough; and Gesenius supposes argab to signify also * a heap of stones 7 (p. 78); and the supposition may be so called from the basalt rocks of Mammee, the region of which is covered with crater-like cavities and ravines, and remains of ruined cities (Burck., p. 190. Keil, p. 405. Graham, Camb. Essays, 1858). There is therefore perhaps a contrast in these names. Bashan is the flat, soft region 4 Argob, the rough—the former corresponds more or less to Batanea, the latter to the Trachonta of the Gospel. Cp. Grose, B. D. i. 105.

9. Hermon] The southern spur of Antiliasus, now Jebel 210
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 the cities thereof, gave I unto the Reubenites and to the Gadites. 13 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 Jair the son of Manasseh took all the country of Argob unto the Bashan-havoth-jair, unto this day. 15 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; 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. 17 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 set meet for the war. 18 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; 19 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.

20 And 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. 21 Ye shall not fear them: for the Lord your God he shall fight for you.

22 And I besought the Lord at that time, saying, 23 O Lord God, thou hast began to shew thy servant thy greatness, and thy mighty hand: for the Lord, or northern part, being now known as El Ghor, the southern as the Arabah.

—Ashdoth-pisgah] that is, the pourings out of Pisgah (Gen. 83). Cp. Num. xxi. 15; xxvii. 1. Kell, p. 286. 18. And I commanded ye by your brethren 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. xxvii. 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 Purgans of Oukelos has here "the word of the Lord will fight for you."

23. Here begins a new section of the Law, and extends to viii. 11. The parallel Prophetic 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.

23–24. 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.
what God is there in heaven or in earth, that can do according to thy works, and according to thy might? 28 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. 29 But the Lord 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. I got 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. 30 But I 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 abide in the valley over against Beth-peor. IV. 1 Now therefore hearken, O Israel, unto 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 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 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 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 what nation is there so great, which hath 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 keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; 10 Specially the day that thou stoodest before the Lord thy God in Horeb, 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. xiii. 47. Deut. xxvii. 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 xlii. 32. Jer. xxvi. 2. Prov. xxx. 6; and Rev. xiii. 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 condensation of the theory of some (e.g., Spanier de la Chapelle, passim), grounded on a misinterpretation of Exod. 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 mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. 12 And the Lord spake unto you out of the midst of the fire: "Ye heard the voice of the words, but saw no similitude; only ye heard a voice. 13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and I wrote them upon two tables of stone. 14 And 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 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: 16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the heaven: And lest thou lift up thine eyes unto heaven, and when thou seest the sun, the moon, and the stars, even all the host of heaven, shouldest be driven to 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 brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. 21 Furthermore the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance: 22 But I must die in this land; I must not go over Jordan: but ye shall go over, and possess that good land. 23 Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. 24 For the Lord thy God is a consuming fire, even a jealous God. 25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger: 26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land wherunto ye go over Jordan to possess it; ye shall not prolong your

11. unto the midst of heaven] Literally, to the heart of the heavens. 12. ten commandments] Literally, ten words. 13. statutes and judgments] after the delivery of the Ten Commandments by God Himself to the people. See Exod. xxvi. 1; and Deuter. iv. 32, who argues for the perpetuity of the Decalogue on the ground of this difference in the manner of its delivery. 14. 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. 15. 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 refutation of the objection of those who argue from this command that Deuteronomy belongs to a post-Mosaic age. 16.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. 190); and to lead them all to the knowledge of the power and love of the Creator (Rom. i. 20). 17. the iron furnace] This phrase is adopted in 1 Kings viii. 51, and Jer. xii. 4. 18. thy God is a consuming fire] From such statements as these the Manicheans 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. St. Aug. c. Admant. Manich. § 7. 19. S. Cyril, Hier. Cat. 6.
days upon it; but shall utterly be destroyed. 27 And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. 28 And there ye shall serve gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell. 29 “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, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; 31 (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one side of the day unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? 33 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, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, 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; there is none else beside him. 36 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 hearest his words out of the midst of the fire. 37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; 38 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 the Lord he is God, in heaven above, and upon the earth beneath: there is none else. 40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.

41 Then Moses severed three cities on this side Jordan toward the sunrising; 42 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, 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 Scythians and the Ptolemic dynasties, and the Romans.


31. he will not forsake thee] There is therefore mercy yet in store for the Jews (Rom. xii. 15. 16. 23. 26).

39, there is none else beside him] Cp. Iren. iii. 6, and bp. Pearson on the Creed, Art. 1., 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. 22. 23) 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).
And this is the law which Moses set before the children of Israel: 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. On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt: And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sunrise: From Arroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon, And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

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. The Lord our God made a covenant with us in Horeb.

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

The Lord talked with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount;) saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me.

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: Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

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.

Keep the sabbath day to sanctify it, as the Lord thy God hath commanded you.

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. Hear, O Israel] In like manner the Gospel is commanded 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. v. 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, 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 l. 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 dis-inherited 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.

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. xxxviii. 11), which express a still more direct communication (cp. Deut. xxxiv. 10; and Gen. xxiii. 30).

I stood between the Lord and you] This parenthesis is introduced to show the awfulness of the Divine appearance (see Exod. xix. 1 & 19), which produced the request from the people which is mentioned in vv. 22, 27. Cp. Exod. xx. 18, 19; and see Exod. xx. 21. 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.

6-15. 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
commanded thee. 13 a Six days thou shalt labour, and do all thy work: 14 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, 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 b And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

16 a Honour thy father and thy mother, as the Lord thy God hath commanded thee; 17 that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

18 a Thou shalt not kill.

18 b Neither shalt thou commit adultery.

19 a Neither shalt thou steal.

20 b Neither shalt thou bear false witness against thy neighbour.

21 a Neither shalt thou desire thy neighbour's house, 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 he wrote them in two tables of stone, and delivered them unto me. 23 b And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; 24 And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. 25 b Now therefore why should we die? for this great fire will consume us: 26 if we hear the voice of the Lord our God any more, then we shall die. 27 b For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? 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: 29 b they have well said all that they have spoken.

18 a Neither]. Literally, And not. All the following Commandments begin with the conjunction And, marking their connection, 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 willfully "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. Is. lv. 21; and Graves on the Penta., Part ii. Lect. ii.; and above, on Lev. i. 1.

23. the living God] Both words are plural here: a shadowing forth of the doctrine more fully revealed hereafter—of the plurality. Person in the One Godhead: see God i. 1.

28. they have well said] In that they not only said, We will hear it, but also, We will do it (Bp. Andrews, v. 193).

29. O that there were such an heart] The words are very
me, and keep all my commandments always, 4 that it might be well with them, and with their children for ever! 30 Go say to them, Get you into your tents again. 31 But as for thee, stand thou here by me, 4 and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it. 32 Ye shall observe to do therefore as the Lord your God hath commanded you: 4 ye shall not turn aside to the right hand or to the left. 33 Ye shall walk in all the ways which the Lord your God commanded you, that ye may live, 4 and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

VI. Now these are the 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 That 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; 4 and that thy days may be prolonged. 3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, 4 as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The Lord our God is one Lord: 5 And thou shalt love the Lord thy God 4 with all thine heart, and with all thy soul, and with all thy might.
thy might. 

6 And these words, which I command thee this day, shall be in thine heart: 

7 And 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 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. 

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, 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; 

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 fear the Lord thy God, and serve him, and shalt swear by his name. 

14 Ye shall not go after other gods, of the gods of the people which are round about you; 

15 (For the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth. 

16 Ye shall not tempt the Lord your God, as ye tempted him in Massah. 

17 Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. 

18 And thou 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 sware unto thy fathers, 

19 To cast out all thine enemies before thee, as the Lord hath spoken.

20 And when thy son asketh thee in time to come, saying, What mean the commandments, and the statutes, and the judgments, which the Lord our God hath commanded thee? 

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: 

22 And the Lord shewed signs and wonders, great and terribly, 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 the land which he sware unto our fathers. 

24 And the Lord commanded us to do all these statutes, that we might fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. 

25 And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.
VII. 1. When the *Lord thy God shall bring thee into the land whither thou goest to possess it, and hast cast out many nations before thee, *the Hittites, and the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 2. And when the *Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; *thou shalt make no covenant with them, nor shew mercy unto them: 3. Neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son. 4. For they will turn away thy son from following me, that they may serve other gods: 5. so will the anger of the *Lord be kindled against you, and destroy thee suddenly. 6. But thou shalt ye deal with them; ye shall 1 destroy their Altars, and break down their images, and cut down their groves, and burn their graven images with fire. 7. For thou art an holy people unto the *Lord thy God: 1 the *Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. 8. The *Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all nations: 9. But 1 because the *Lord loved you, and because he would keep 1 the oath which he had sworn unto your fathers, 1 hath the *Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. 10. Know therefore that the *Lord thy God, he is God, 1 the faithful God, 1 which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; 11. And 1 repayeth them that hate him to their face, to destroy them: 12. he will not be slack to him that hateth him, he will repay him to his face. 13. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. 14. Wherefore it shall come to pass, 1 if ye hearken to these judgments, and keep, and do them, that the *Lord thy God shall keep unto thee 1 the covenant and the mercy which he sware unto thy fathers: 15. And he will 7 love thee, and bless thee, and multiply thee: 16. he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. 17. Thou shalt be blessed above all people: 18. there shall not be male or female barren 1. 

Ch. VII. 1. seven nations] See Gen. x. 15; xx. 20. Here seven are named, as in Josh. iii. 10; xiv. 11. Acts xix. 19. In Deut. xx. 17 the Gergashites are omitted, as in Exod. iii. 8; xlii. 23; xxxii. 2.

3. Neither shalt thou make marriages] On the command to expatriate the Canaanitish nations, see above, on Gen. xv. 16; and below, Introduction to the Book of Joshumaram.

7. ye were the freest] When God called you in Abraham your father, and blessed you in Jacob, “a Syrian ready to perish.” See xii. 22; xxvi. 5. Such was the Church of Christ in its origin. See 1 Cor. i. 20—31.

10. to their face] To the face of each one of his enemies, so that each may see and feel that Le is punished by God (Oakeslos, Roseanum).

— he will not be slack] Though He may often seem to be so. See Luke xvii. 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 xii. 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 deliverances and restoration.

— it shall come to pass, if ye hearken] as the end and reward of your hearkening. See Gen. xxvi. 5. Amos iv. 12. See Gen. 681.

13. the increase] Literally the casting forth (Exod. xiii. 12).

14. the flocks] Heb., asheroth, a word supposed by some to be connected with the Canaanitish word Ashereth, the Canaanitish deity of fruitfulness (Gen. x. 601). This word is found only here and in xiv. 51; xxvii. 4. It is probable that the deity itself derived its name from some common root, such as asherah, fortune, from which also asheroth may be derived (Gen. p. 91; cp. Bochart, Hieroz. iii. 43, Canaan, ii. 2. Some render it even.

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 4 evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

16 And 5 thou shalt consume all the people which the Lord thy God shall deliver thee; 6 thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be 7 a snare unto thee. 17 If thou shalt say in thine heart, These nations are more than I; how can I 8 dispossess them?

18 9 Thou shalt not be afraid of them: but shalt well 10 remember what the Lord thy God did unto Pharaoh, and unto all Egypt; 11 The 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 Moreover 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 1 among you, 12 a mighty God and terrible. 22 13 And 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 14 unto thee, and shall destroy them with a mighty destruction, until they be destroyed. 24 And 15 he shall deliver their kings into thine hand, and thou shalt destroy their name 16 from under heaven: 17 there shall no man be able to stand before thee, until thou have destroyed them. 25 The graven images of their gods 18 shall ye burn with fire: thou 19 shall not desire the silver or gold that is on them, nor take it unto thee, lest thou be 20 snared therein: for it is 21 an abomination to the Lord thy God. 26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: 22 but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

VIII. 1 All the commandments which I command thee this day 2 shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. 2 And thou shalt remember all the way which the Lord thy God 3 led thee these forty years in the wilderness, to humble thee, and 4 to prove thee, 5 to 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. xxvii. 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 faithful. See Isa. lvi. 4, 5; and cp. I Cor. vii. 32-38. 15 Diseases of Egypt ( cp. Exod. xii. 28. Deut. xxvii. 27-30. Phip, N. H. xxvii; 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 face] Heb. number (Gesen. 454: on the alleged discrepancy between this and ix. 3, see note there). 25, let him be scarred] As they were by Gideon's ephod (Judg. viii. 27). 28, 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 (Malmaon, Mor. Novoeh. iii. 37. Sedera do Jure Gentium, ii. 7). How far a Christian may avails 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. 15. 2 Chron. xxv. 16; and see S. Ang. 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. ix. 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. 5, 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 means 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 wouldst keep his commandments, or no. 8 And he humbled thee, and
suffered thee to hunger, and fed thee with manna, which thou knewest not,
neither did thy fathers know; that he might make thee know that man doth
not live by bread only, but by every word that proceedeth out of the mouth
of the Lord doth man live. 9 Thy raiment waxed not old upon thee, neither
did thy foot swell, these forty years. 10 Thou shalt also consider in thine
heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.
11 Therefore thou shalt keep the commandments of the Lord thy God, 2 to walk
in his ways, and to fear him.

7 For the Lord thy God bringeth thee into a good land, a land of brooks
of water, of fountains and depths that spring out of valleys and hills; 8 a land
of wheat, and barley, and vines, and fig trees, and pomegranates; a land ìof
oil olive, and honey; 9 a land wherein thou shalt eat bread without scarcity,
thou shalt not lack any thing in it; a land 2 whose stones are iron, and out of
whose hills thou mayest dig brass.

10 When thou hast eaten and art full, then shalt thou bless the Lord thy
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:

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. Tertull., c. 191, ad fin. syri, οδη τα ἐνάρθρα κατερβαθ, ἀλλα ὑπονόμους: and so some of the Rabbis; and
Pfeiffer, Dubia, 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, Qn. 2 in Deut. If God could thus preserve the vestures of the body, cannot He restore
the bodies themselves? Cp. S. Augustine and Theodoret here.

This is very suggestive. It naturally prompts the inference that we are not to suppose that we have a full record of all the
miracles of the Israelites 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.), 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
superhumanly provided for, as well as the Israelites themselves. The miracle of the Israelites' milk and manna in His country 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.

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 led its commence-
ment distinctly marked; and therefore never could be noticed with the same distinctness when it first appeared in the
country—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.

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. Saundersen, iii. 180, on 1 Tim. iv. 4.

4. Thy raiment waxed not old upon thee 1 Literally, felt not
away from upon thee by reason of old age (Genes., p. 121). This
miracle of the raiment 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 (see Num. xxvi. 51, where it is repeated; and Neh. iv. 21), where it is referred to as a fact well known.

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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. 23), "Ye have been rebellions against the Lord from the day that I knew you."

The Book of Deuteronomy is like a censure and condemnation of the Israelish 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 accuse others 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 censed 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 Israelish nation as true, genuine, and inspired; and that it is, as such, publicly in their synagogues in all parts of the world. We can 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 things is absolutely impossible (cp. notes below, xxxi. 9–12; and above, Preface to Part I, p. xxxii). Herefore there is a strong argument for the genuineness of Deuteronomy.

22. whom thou knowest. From the spies (Aug.).

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 conformed 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, given in the last verse, that the Israelites should perish, and on the alleged consequent frustration of God's purposes, and on the unprofitability of the Levitical Law and Ritual, see MINNAE 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.

Cn. IX. 1. The following chapter is very important, as affording evidence of the truth, genuineness, and inspiration of this Book of the Pentateuch generally.

1. 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 Israelish 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 recommences 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.
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 for the wickedness of these nations the Lord doth drive them out from before thee. 5 Not 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 the word which the Lord spake unto thy fathers, Abraham, Isaac, and Jacob.

Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. 7 Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: "from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellions against the Lord.

Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you.

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 I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: 9 And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in 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 quickly turned aside out of the way which I commanded them; they have made a molten image. 13 Furthermore the Lord spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people: 14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. 15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands. 16 And I looked, and, behold, ye had sinned against the Lord your God, and had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you. 17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes. 18 And I fell down before the Lord, the Lord hearkened unto me 19 But the Lord hearkened unto me that time.
in his dealings with the Israelites, even when they had been
most disobedient, and was now enerved in the following particu-
lars which are here inserted;

(1) The sparing of Aaron's life (c. 20).
(2) And not only so, but in the renewal of the Two Tables
(x. 5-9).
(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 (c. 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 Jotethon (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. 1-15; viii. 5-14); but it is appropriately
mentioned where it is, because of the gift of the Levites to the
Priests, and their places in the encampment, 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
thereon.

When the whole drift and tenour of the speech of Moses
are considered, which was designed to be a monument of God's
five grace and mercy to His people, even though rebellions
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
intervener; therefore the Aaronic Priesthood could not have
been perfect. In this intercourse, Moses, the king of Judah,
was a type of Christ, who is both Priest and King (2 Cor. 11:2).


— 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. Benirsch on Colenso, p. 43.

22. And at Taberah] Num. i. 3. 5.
— Kibroth-hattaavah] Num. xi. 34.
25. Thus I fell down ] Exod. xxxiv. 9. See above, on r. 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. 20 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,
cp. 5), where Moses comes down from the Mount, and puts the
Tables into the Ark (Knoebel, Colenso).

But such allegorical as these are of little weight. A forger,
possessing 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 com-
manded him to hew two tables of stone, next to 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 made an ark of 4 shittim wood, and *hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. 4 And he wrote on the tables, according to the first writing, the ten 4 commandments, 5 which the Lord spake unto you in the midst of the fire h in the day of the assembly, and the Lord gave them unto me. 6 And I turned myself and *came down from the mount, and *put the tables in the ark which I had made; and there they be, as the Lord commanded me.

6 And the children of Israel took their journey from Beeroth a of the children of Jaakan to a Mosera: a there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. 7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jothath, a land of rivers of waters.

8 At that time *the Lord separated the tribe of Levi, *to bear the ark of the covenant of the Lord, *to stand before the Lord to minister unto him, and *to bless in his name, unto this day. 9 Wherefore Levi hath no part nor inheritance among his brethren; for the Lord is his inheritance: as Jehovah thy God spake unto him, saying, *If thou shall dwell in the land, 10 thou shalt not go out of the door of the tabernacle of meeting, 11 lest thou die, as Jehovah spake unto Moses. 12 And they did according as Jehovah commanded Moses, and they did not go out of the door of the tabernacle of meeting. 13 And Aaron entered according to the commandment of Jehovah. And he went in, and Jehovah called him, and spake unto him. 14 And Jehovah said to Aaron, *Come not into the tabernacle of meeting, that thou die not, for I am not able to bear the face of the whole assembly, that they should come near me. 15 And Aaron did according as Jehovah commanded him, and he came into the tabernacle. 16 And Moses took the staff before Jehovah, with which Moses spoke to all the Israelites, and to the priests, and to all the leaders of Israel. 17 And he cast it into the river, and, lo! it became serpent; but Aaron looked upon it, and he fled from him. 18 And Jehovah said to Aaron, *Take thy rod, and assemble the congregation, thou and thy brother Moses. 19 And he took his rod, and took in his hand his brother Moses. 20 And Jehovah said to Aaron, *Take thy rod, and gather thee the congregation together, thou and thy brother Moses. 21 And he took his rod, and he brought it before Jehovah, and he brought the rod of Aaron before Jehovah. 22 And Moses said to Aaron, *This shall be the token which Jehovah shall give that he doth appoint thee, and that he doth set the Israelites in their sight. 23 And Jehovah spoke to Aaron, *Thine rod shall become living, and it shall be brought into the tabernacle of meeting to be a token. 24 And Aaron did according as Jehovah commanded him: and he brought his rod into the tabernacle, and he cast it before Jehovah. 25 And Aaron was thirty years old when he was anointed, he went out, and he ministered in the tabernacle of meeting. 26 And his brother Moses was an hundred and twenty years old when he died; he did not see the land which Jehovah spake to Moses, the land of Canaan. 27 So died Aaron according to the word of Jehovah, and he was buried in the mount of Hor, and Eleazar his son was an overseer in the tabernacle of meeting in his stead. 28 And Moses and Aaron went into the tabernacle of meeting, and they came and bowed down together before Jehovah. 29 And Jehovah said to them, *What do ye? Ye have turned aside yourselves from my commandment; and there shall there be none of you among this congregation that shall enter into the land which I have sworn to give unto the children of Israel. 30 For ye have utterly disobeyed my commandment, and I will consume you, as I consumed Egypt. 31 And they said before Jehovah, *We have sinned, Jehovah, we have been base, in that we spoke against Jehovah, and in that we have done so. 32 We have seen the miracles which Jehovah did in Egypt, and in the wilderness, 33 and the sign of Jehovah, and the wonder, and we have been base in that we spake against Jehovah, and in that we have done so. 34 And now, we pray thee, Jehovah, if thou wilt, remember me, O king Ahab, as I pray thee, Jehovah, that I spake before. 35 And Jehovah spake to Aaron, *Take thy rod, and assemble the congregation, thou and thy brother Moses, and gather assembling. 36 And he gathered the congregation, and set them forward by tribes, and by families, and he numbered them, and blessed them. 37 And Jehovah spake to Aaron, *Take thy rod, and assemble the congregation before Jehovah, to be gathered together. 38 And he took his rod, and brought it before Jehovah, and he brought the rod of Aaron before Jehovah. 39 And Jehovah spake to Aaron, *This is the token which Jehovah shall give that he doth appoint thee, and that he doth set the Israelites in their sight. 40 And Jehovah spake to Aaron, *Thine rod shall become living, and it shall be brought into the tabernacle of meeting to be a token. 41 And Jehovah said to Aaron, *Thou hast spoken that which thou spakest; speak to the rods, which are in the hand of Moses, for Aaron, that they may become living, and they shall bring forth leaves, and bear fruit, and sprout branches, as vine. 42 And Moses brought the rods before Jehovah, and he brought Aaron's rod, and he brought the rod of Moses before Jehovah. 43 And Jehovah spake to Aaron, *This is the token which Jehovah shall give that he doth appoint thee, and that he doth set the Israelites in their sight. 44 And Jehovah spake to Moses, *Thy brother Aaron shall be overseer in the congregation of Israel, to speak to them. And he shall take unto him his rod, with which he spoke in the land of Egypt. 45 And he gathered the congregation together according to their families, and the tribes of Israel according to their tribes, and he numbered them according to the numbers of them, even as Jehovah commanded him. 46 And the heads of the fathers of the fathers took part with Moses, and they spake, saying, We are thy servants, and thine hand shall be on us, and thy words; and we will listen to thee. 47 And Jehovah spake to Moses, *This is the token which Jehovah shall give that he doth appoint thee, and that he doth set the Israelites in their sight; 48 and he shall speak to them, and they shall answer him in this token. 49 And Jehovah spake to Moses, *When they send thee to the children of Israel, and he shall say to them, Jehovah your God shall send thee and Aaron. 50 And these shall be the words that thou shalt say to them, Jehovah your God shall send thee and Aaron. 51 And he spake to Aaron, *This is the token which Jehovah shall give that he doth appoint thee, and that he doth set the Israelites in their sight. 52 And if he is not willing to listen to thee, Jehovah shall send another mouth, and another tongue.
inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.

10 And *I stayed in the mount, according to the \*first time, forty days and forty nights; and \*the Lord hearkened unto me at that time also, and the Lord would not destroy thee.

11 And the Lord said unto me, Arise, \*take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

12 And now, Israel, *what doth the Lord thy God require of thee, but \*to fear the Lord thy God, \*to walk in all his ways, and \*to love him, and to serve the Lord thy God with all thy heart and with all thy soul, \*To keep the commandments of the Lord, and his statutes, which I command thee this day \*for thy good? 14 Behold, \*the heaven and the heaven of heavens is the Lord's thy God, \*the earth also, with all that therein is. 15 \*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 \*the foreskin of your heart, and be no more \*stiffnecked. 17 For the Lord your God \*is God of gods, and \*Lord of lords, a great God, \*a mighty, and a terrible, which \*regardeth not persons, nor taketh reward: 18 \*He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. 19 \*Love ye therefore the stranger: for ye were strangers in the land of Egypt. 20 \*Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou \*cleave, \*and swear by his name. 21 \*He is thy praise, and he is thy God, \*that hath done for thee these great and terrible things, which thine eyes have seen. 22 \*Thy fathers went down into Egypt \*with three score and ten persons; and now the Lord thy God hath made thee \*as the stars of heaven for multitude. 23 \*And know ye this day: for \*I speak not with your children which have not known, and which have not \*seen \*the chastisement of the Lord your God, which \*he did against the heathen, whereunto ye were fallen, to your destruction.

23 And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, which he did against the heathen, whereunto ye were fallen, to your destruction.

24 done by the Priest 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. xxii. 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. Hengst., Anth. ii. 402.

10. to love him] Here is a preparation for the Gospel (Ironies, iv. 31).

11. The heavens 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. 12. Circumcise therefore the foreskin of your heart] A prominent spiritual character of the Levitical Law, as to its essence, and of its harmony with the Gospel. Cp. Jn. iv. 19, Rom. ii. 16. 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 (220) himself in Exodus speaking to God, "I am of uncircumcised lips" (Exod. vi. 13)?

19 Love ye therefore the stranger? A proof also of the completeness of the Law, and of its preparation for the Gospel, and for a Church Universal in Christ. Cp. Exod. xii. 48; xxii. 21; xxii. 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.

Ct. xl. 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—21). The Hebrew Nation has ever received this History as true and as divinely inspired, although it tells so
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. 55.)

It has been inferred from some of 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." (Sp. 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 whole house of Israel. 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 jealousy and rivalry of such Levites as Korah, against Aaron, had been extinguished by that punishment; and by the miracle of the burning rod of Aaron (Num. xvi. 12) 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 be a special fitness when he is preaching "ad clericas." He would not descend before the people on the duties of deacon 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. 5, where a similar objection has been raised; and cp. above, Introduction to Deuteronomy, p. 198.

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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; Dio. l. 41; and Plin. Panegyric. c. 20).

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 dost 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 Dio. Sic. i. 31; v. 37. On these still used in Egypt see Niebuhr, Relics, p. 188; Robinson, i. 531, 541; and cp. ii. 554; iii. 21, as to watering by the foot; and see the note to the English translation of Herzogenberg's Moses and Egypt, p. 222; and especially as to the machine for irrigation, which is found delineated in ancient monuments 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 their own person to that of God. Cp. Isa. i. 1. See chap. 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 (Skene, Jahn, Arch. ii. 21). Cp. Amos i. 14.

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 reapings of the crop: both are necessary for the Harvest (S. Jerome).
And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. 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. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

For if 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 to cleave unto him; then will the Lord drive out all these nations before you, and ye shall possess greater nations and mightier than yourselves.

Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day: And a 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.

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 the blessing upon mount Gerizim, and the curse upon mount Ebal.

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, beside the plains of Moreh?

For ye shall pass over Jordan to go in to the land which the Lord thy God giveth thee, and thou shalt possess it, and shalt dwell therein.


24. from the wilderness—river Euphrates] See on Gen. xi. 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. lv. 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." (Deut. xxx. 19): see below, Introduction to the Epistle to the Romans, pp. 107, 108.

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 e. 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.
possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein. 32 And ye shall observe to do all the statutes and judgments which I set before you this day.

XII. 1 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, 2 all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: 3 And ye 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.

4 Ye shall not do so unto the Lord your God. 5 But unto the place which the Lord shall choose...
the LORD your God shall ^ choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: ^ And ^ thither ye shall bring your burnt offerings, and your sacrifices, and your ^ tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: ^ And ^ there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

Ye shall not do after all the things that we do here this day, ^ every man whatsoever is right in his own eyes. ^ For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you. ^ But when ^ 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; ^ there shall then be ^ 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: ^ And ^ 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 ^ he hath no part nor inheritance with you.

Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: ^ 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.

Notwithstanding ^ 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: ^ "the unclean and the clean may eat thereof, ^ as of the roebuck, and as of the hart. ^ Only ye shall not eat the blood: ye shall pour it upon the earth as water.

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 Levites 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 tithe to the place where 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.

"Distinguere temporis, et concordiae Leges," "Distingue temporis, et concordiae Scripturae," are sound maxims, which might have saved many Biblical Critics from vain allegations of imaginary discrepancies in the Pentateuch.

11. sacrifice); 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; xxiv. 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 abound in Palestine, as Ailam 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 of thy 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 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 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, 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 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shalt eat of them alike. 23 Only be sure that thou eat not the blood: 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; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the Lord shall choose: 27 And there 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, 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 thou bringest forth thine nations out of the land which I give thee for an inheritance, and shalt go out after other gods, and shalt worship them, and shalt despise me, and swear by me falsely, and follow other gods: 30 Then shalt I visit thee for thy transgressions, and will curse thee this good land which I gave thee: 31 So that thou removedst from me all the seed of Israel, or from the place which I gave them; and I will cast thee out of this good land which I gave unto thy fathers. 32 I will bring upon thee the plague of leprosy, and upon thy people the plague of leprosy which is not leprosy, and shall destroy thy eyes, and bring on thee the plague of the scab, and thou shalt be loathsome unto all nations. 33 And shalt Thou cause the sword to overtake thee, till I destroy thee which is like to the sword; and I will shut thee out into captivity, and thy children also. 34 I will bring upon thee also the six plagues, and will send the angel which I have chosen to smite thee and thy bed chamber. 35 And I will bring destruction upon thy little ones; and thy women shall fall by the sword; and thy strength shall be in thee, and shall go out of thee. 36 And I will abhor thee, and will curse thee, and will make thee a curse and an astonishment among all nations when I shall have smitten thee. 37 And I will make the eyes of them that look upon thee to be dim, and the number of thy days shall be few, because thou hast despised me. 38 And thou shalt be delivered also into the hand of thy enemies; they shall rule over thee: and thou shalt serve their gods, and will worship them. 39 And I will bring the sword upon thy children which come out of thy bowels, and upon thy women which are in utero, for thine iniquities. 40 I will give the whole land into their hand, and they shall possess it: and I will make thy eyes an astonishment, and deliver thy life out of their hand. 41 And I will bring upon thee the plagues which I have brought upon all the places wherein I have driven them; and I will make the men who are the height of thy head a reproach and a wonder to all nations where thou goest.

On the moral and spiritual meaning of such permissioins 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. 17, 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.
Prophets, DEUTERONOMY XIII. 32. XIII. 1. how to be tried.

32 What thing soever I command you, observe to do it: thou shalt not add thereto nor diminish from it.

XIII. 1 If there arise among you a prophet, or a dreamer of dreams, and he utters a word, or prophesies a thing, which is not usual or practiced, nor is found written in any of the books of the law, and which he says is a word sent by the Lord, and if that word which he says the Lord has sent him to declare, come thereof to pass, and doth not come to pass, or if it happen that the thing which he prophesied doth not come to pass, or if it happen that the thing which he prophesied doth not come to pass, you shall not be moved thereby to believe him.

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, 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 Godhead and Manhood of Christ require, 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 why because the Jewish Nation did not understand the Talmudic 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. cix. 7, “Thy throne, O God, is for ever and ever.” Op. 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. xliii. 5, “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper in his throne;” and they will the name whereby He shall be called, The Lord (Jehovah) our Righteousness:”; and Micha v. 2, “Out of thee (Bethlehem Ephrathah) shall He come forth unto me that is to ruler in Israel.”

The Jews, accordingly, had been prepared by their own Scriptures for a suffering Messiah. But this was not the case; and the Christ 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 (Dent. xxi. 23).

The Jews of our Lord’s age fell 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 therefore prepared to believe the claims of one who announced 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.” (Dent. 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’sunity, and to protest against the polytheism of the rest of mankind. And having suffered severe chastisements in the Babylonian Captivity, as other 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 Typhon, 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 (λυηδής), to say that the Messiah, or Christ, pre-existed from eternity as the spirit of God, and that it was the Messiah, or Christ of Typhon there explains the notion that Christ was “not to be merely man, begotten of man” (Justin M., Dial. c. Tryphon. § 48, vol. ii. p. 154, ed. Otto, Jen., 1812), and he approves the tenets of the Ebionite heretics, who asserted that the Messiah was not a man born of man, but a Man in whose nature the Father cbaptised the Son; i.e., from the very first, the contemporary prophetess, 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 (παντις δε τον Χριστον αναφυγε των απατων του πατρας) and that Iceland, 223
concerning the Son of God, on the plan that no such Person could ever be foretold." Origines adv. Cohors. i. § 49, vol. 1, p. 365, B. see pp. 38, 79, ed. Spencer; and other places, e. g., pp. 22. 30. 51. 67. 72. 81. 110. 136. In the fourth century, Evagrius testified that the Jews of that age were not Christians, and that the Deuteronomey Messiah (Euseb., Dem. Evang. iv. 1), and in later days charge Christians with impiety and blasphemy for designating Christ by that title (Leoninus, Conc. Nicem. ii. Act iv.).

1. Lastly, a learned Mr. Olevos, in the seventeenth century, in his commentaries on 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. Olevos, ap. Limborch, Anicia Colatius, p. 295, ed. Goud, 1688.

Hence therefore we may conclude (with Beweis, Histoire des Juifs, iv. 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; if this be regarded as evidence that if a prophet, and wrought 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 stedfastness, and were not to be accepted as proofs of a divine nature. There is, however, a passage (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 His words are spoken of our Lord: (Deut. xi. 26, 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, or the son of thy father, be too evil in thy sight, that he teacheth thee not to do good in the sight of the Lord your God;" (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 claims 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 conceived that He was destitute of the advantage of the true Messiah, and of the Son of God (see also the notes on Deut. xx. 24. 27. Mark iii. 22. Luke xvi. 15) and even said that He had a devil (John vii. 20. viii. 48); and they called Him Beelzebub (Matt. xiv. 25), because they thought that He was setting Himself in opposition to God. (Mark iv. 6). "They all condemned Him to be guilty of death." (Mark iv. 6.)

The Sanhedrin was unanimous in the sentence of condemnation. Many of the members of the Sanhedrin were actuated by such motives as the avowed or pretended love to the One True God (according to the terms of this chapter, v. 3, "The Lord your God provert bon"), Whose prophetic, they thought, were invaded by Him Who wrought those miracles; and they even described Him as seeking the agency of the Prince of the Devils (Matt. xvi. 24. 27. Mark iii. 22. Luke xvi. 15) and even said that He had a devil (John vii. 20. viii. 48); and they called Him Beelzebub (Matt. xiv. 25), because they thought that He was setting Himself in opposition to God. (Mark iv. 6). "They all condemned Him to be guilty of death." (Mark iv. 6.)

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faith

DEUTERONOMY XIII. 3—5.

by false Teachers.

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 subordination: but at all points it is 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 as the Head of the Jewish nation, and the Messiah of the Jewish people, in order to disclaim and unscriptural Monothelism. 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 

[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 ground for the assumption that His acts were under the guidance of blasphemy; for He claimed God’s “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 commenced them to His favour and penalty. The case is not 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. Lk. xiv. 33—35. 1 Thes. ii. 15, 16. James v. 6). The Jews repeat of the text, and say, “Blessed (ευλογησις) 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). The Jews would acknowledge Him as the Son of God, coequal with God.

[3] And Jesus, to complete 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 could 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 in the way of the Son of God, coequal with God.

Inde these miracles themselves may have even prejudiced them against Christ. They may have appeared to them to be fulfils of the divine prophecy in this chapter (v. 1). “If there arise among you a prophet, and giveth thee a sign or a wonder,” etc.; 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 Minimadones) 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 xvii. 15); if they and their rulers had understood their own Scriptures, and had not been overcome by their own error in a case of such importance, and 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 Scribes, 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 Ebonites, Cerdonians, Nazarenes, and others who denied Christ’s divinity, arose from the ranks of Judaism (cp. Waterland, Works, v. 240, ed. Oxl. 1828). 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 Jewish religious and political weapons against modern Sosinma (see also the remark of St. Athanasius, Orat. ii. adv. Ariam, 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. The test 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).

But it is 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 thy God didst prove thee, to know whether ye love the Lord thy God with all your heart and with all your soul. 4 Ye shall walk after the Lord thy God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. 5 And in that prophet, or that dreamer of dreams, shall be put to death: because he hath spoken to turn you away from the Lord.
your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. 6 So shalt thou put the evil away from the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, 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 not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: 9 But thou shalt surely kill him; 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 all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 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, are gone out from among you, and have 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, 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 burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again. 17 And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; 18 When thou shalt hearken to the voice of the Lord thy God, 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.

XIV. 1 Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. 2 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 Yule; but Sept. has only πανάθρων: Oudem. “sons of impurity,” and Syriac and Arabic, “wicked,” “faithless men.” The Hebrew word literally means worthlessness, wickedness; nequitas; from hel, without, not, and goat, profit (Genesis 122). The word “Belial” is rendered “wicked” by our Translators in xvi. 9. Hence Belial is the name of the “Evil One” (2 Cor. vi. 15; and see S. Jerome in Ephes. iv.)

At. there shall cleave nought of the cursed thing] See the history of Achan, Josh. vii. 1—20. Cfr. XIV. 1. ye shall not cut yourselves, nor make any baldness] as the heathen did. 1 Kings xviii. 25. Jer. xvi. 6; xii. 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?
What animals may be eaten. DEUTERONOMY XIV. 3—26. Tithes, where to be eaten.

4. 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 cheweth 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, nor touch their dead carcase.

9. These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat: 10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11. Of all clean birds ye shall eat. 12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray, 13 And the glede, and the kite, and the vulture after his kind, 14 And every raven after his kind, 15 And the owl, and the night hawk, and the cackow, 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 Every creeping thing that dieth is unclean unto you: 20 But all clean fowls ye may eat.

21. Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: 22 for thou art an holy people unto the LORD thy God. 23 Thou shalt not seethe a kid in his mother's milk.

24. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. 25 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 the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

26. And if the way be too long for thee, so that thou art not able to carry it; or 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: 27 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: 28 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: 29 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 end of, and masticate, the words of the divinely inspired Scripture."

7. *The hare—cheweth the cud*] For an examination of the objections made by some to this statement, see above, Lev. xi. 6; and cp. Schulte, p. 432.

9. *That have fins and scales* See on Lev. xi. 9.


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 vv. 23—29), and he also delivers a command concerning the tithe 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.
shall 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 he 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 he 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 the Lord thy God may bless thee in all the work of thine hand which thou doest.

XV. 1 At the end of every 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 Of a stranger thou mayest exact it again; but that which is thine with thine brother thou shalt not release;

4 Save when there shall be no poor among you; 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 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: 7 and thou shalt lend unto many nations, but thou shalt not borrow; and 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 thy hand from thy poor brother: 9 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 eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. 10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou pourest thine hand unto. 11 For if 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 if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee.
The one place DEUTERONOMY XV. 18—23. XVI. 1, 2. of sacrifice.

do 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 blessed thee thou shalt give unto him. 15 And 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.

And it shall be, "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 ass, 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 a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

"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.

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: *the unclean and the clean person shall eat it alike, as the roebuck, and as the hart. 23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

XVI. 1 Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. 2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall

--- in the seventh year --- that is, of service, not the Sabbatical year, as such; see Exod. xxii. 20; 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. xxxi. 2. Lev. xxv. 39—55.


Cn. XVI. 1. Abib] See Exod. xxii. 3.

This chapter to c. 18 is appointed to be read on the Festival of Whit-sunday; 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 firstling] 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 (Exod. xii. 22, 23), and were called chagigah: see Lightfoot, Hor. Heb. on Matt. xxvi. 20. Heijfter, 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 therefrom 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 ver. 5, 6, 7, where the union of all Israel at that place, for that festival, is constantly insisted on. The same remark applies to the repetition here of the Law concerning the Feast of Weeks (Pentecost) and Tabernacles; see ver. 15, 16.

Here is an answer to those (such as Harper) 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-barnes; see Prelim. Note to Num. xv. Why Moses addressed these words to 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 timely 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 (ver. 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 Feast of Atonement. An objection to the genuineness of Deuteronomy has been grounded on this omission (Colenso, § 548. 688. 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. xx. 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. Ezechias, die Fest, 238
choose to place his name there.  "Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.  4 And there shall be no leavened bread seen with thee in all thy coast seven days; 5 neither shall there any thing of the flesh, which thou sacrificialst the first day at even, remain all night until the morning.  Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: 6 But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover 7 at even, at the going down of the sun, at the season that thou camest forth out of Egypt.  And thou shalt roast and eat it 8 in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.  Six days shalt thou eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do work therein.  9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.  And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee: 11 And thou shalt rejoice 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, 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.  12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.  Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: 14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.  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.  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 ye shall not appear before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.  Judges and officers shalt thou make thee in all thy gates, which the Lord shall give thee.  p. 113. Häusnerick, Einl. ii. 2, p. 423. Hengst., Auth. ii. 359. Keil, p. 404. 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 Legalistic Laws were temporary and preparatory, and were afterwards to be more fully developed in the Universal Church of Christ: see Justin Martyr c. Tryph. § 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. xvi. 16. 1 Cor. x. 17. In 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. 32, and note at the end of that chapter, p. 308; and on Rev. vii. 13. Cp. Enkebi, Dean Ev. vii. p. 400, 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 Is. ii. 12—iii. 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. 15). — 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
thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. 19 Or, Thou shalt not wrest judgment; 19 or, Thou shalt not respect persons, neither 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 live, and inherit the land which the Lord thy God giveth thee.

21 Thou shalt not plant a tree of any trees near unto the altar of the Lord thy God, which thou shalt make thee. 22 Neither shalt thou set thee up any || image; which the Lord thy God hateth.

XVII. 1 Thou shalt not sacrifice unto the Lord thy God any bullock, or || sheep, wherein is blemish, or any evilfeatured: for that is an abomination unto the Lord thy God.

2 If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, 3 in transgressing his covenant, 3 And hath gone and served other gods, and worshipped them, either 4 the sun, or moon, or any of the host of heaven, 5 which I have not commanded; 4 And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, 5 that such abomination is wrought in Israel: 5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and 6 shalt stone them with stones, till they die. 6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; 7 but at the mouth of one witness he shall not be put to death. 7 The hands of the witnesses shall be first upon him to put him to death. 8 And afterward the hands of all the people. So 9 thou shalt put the evil away from among you.

8 If there arise a matter too hard for thee in judgment, between blood and blood, and blood, and plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; 9 And 9 thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and

inheritance of their respective tribes. Hitherto they had one general council, now they were to constitute judges and officers (shoferim; see Exod. v. 6) in all their gates throughout their tribes. Cp. Mal. 1:7, in Samethrhm, i. § 2. Selece de Syn. ii. 4. 21. a] sef up; see Lev. ii. 16. Dem. xi. 25. — a grove] Heb. asherah, probably an image. Movers (Phoen. i. 560) derives the word from asherah, upright. Gesenius (p. 91) connects it with asherah, fortune, and Ashtaroth. Cp. Keil, p. 303; and note above on Exod. xxxix. 19. and see Dent. vii. 4, xii. 3; and Judges iii. 7; vi. 25. This is a precept against associating with any of the god of Israel 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; στήλη. Sept. see Exod. xxiii. 21. He had forbidden a carved image; and they may not set up even a pillar: they must rest all approaches to idolatry.

CH. XVII. 1. blemish] Heb. mwm, whence Gr. ὰμορφος; Christ is ὰμορφος (1 Pet. i. 19). See on Lev. i. 3. 3. which I have not commanded] Cp. xxviii. 20. From the essentials as those 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; insomuch as many injure 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 (xxvii. 8).
asserted that Deuteronomy could not have been written by the Author of the other parts of the Pentateuch (De Wette, Kritik, 335. Vater, p. 500. Colenso, § 493. § 52). How is this to be accounted for? 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 the Priests were also Levites; but that all the 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. i, where those Levites, who were Priests, are distinguished as such in the genealogy of the tribe of Levi. Cp. Hengst. 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 priestly and spiritual offices. But if it was written 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.

(2) This is the better view. 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 domineer 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.

(3) We see a like privity in the Apostle of Christ, St. Paul, whose Apostolic office was disputed and challenged by gain-sayers, 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, i.e., elder; as he does himself a presbyter with the elders of the church (1 Pet. v. 1). 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 the most wholesome one for the Christian Church. The phrase before us might be translated 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 its sacred office, and its questions, and its controversies (1 Pet. v. 1). And if they act together in this spirit of mutual harmony, the " triple cord will not be broken."

(4) Yet further, let it be remembered that Leviticus was written in the second year of Aaron in the Priest's office, 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" (x. 12); because among the Priests there was one who was Chief, so it was with the Judges, once there was a Chief Judge.

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. etc., vi.); and it seems to have been taken into 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, and the exclusion of the latter from the jurisdiction of the judges. 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 Anderson, Tortura Terti, p. 380, in a "locus classicus" on that subject; a passage which was approved by King James I. See Theophilus Anglicus, Part iii. ch. v. in his qua est. justiciae, cap. 4,—"When the Chief Priest is over you in all matters of the Lord, and Zabadiah the son of Iesu, 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 Anderson, Tortura Terti, p. 380, in a "locus classicus" on that subject; a passage which was approved by King James I. See Theophilus Anglicus, Part iii. ch. v. in his qua est. justiciae, cap. 4,—"When the Chief Priest is over you in all matters of the Lord, and Zabadiah the son of Iesu, the ruler of the house of Judah, for all the King's matters."
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. xii. 10. Joseph, Ant. iv. 8. 17), but controls it, as he does in the case of divorce (Ex. xxiii. 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. 5—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. 20—22, &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. 55,—'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 Hosea, vii. 16—21; 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, betr., p. 350), 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 promulgate with the people for the desire of the multitude (cp. Schulten, p. 57).

15. when 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. Solomon and Zadok. Let he trust in worldly strength, and not in God." Ps. xx. 8: cp. Isai. xxxi. 3. "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 Grotius, Hengstenberg, Bähr, Uulius, Eichhorn, Boble, Giebel, Davidson, Calwell), 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; Hengst., Einb. i. p. 473; and Keil, p. 472).

16. shall he write him a copy of this law? This is a correct translation, and is that of Oudolus, Syriac, and Arabic, which last supposes, perhaps rightly, the act of writing not to have been an ordinance by Joshua, but the inspired writer Mark xv. 16 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. Jos. i. 8. Cp. Hengstenberg, Auth. ii. p. 163. Keil, p. 474. Sheikard de Jurj reg. Hebr. Theor. v. Kitto, Illust. iii. 156. Macdonald on the Pent. i. 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, xviii. 18. —the Levites—made by fire. The sacred word supposed 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 Schulten, pp. 59—66.
The Priest's due.

DEUTERONOMY XVIII. 3—15. Sin of witchcraft.

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 they shall give unto the priest the shoulder, and the two cheeks, and the maw. 4

The firstfruits also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. 5

For the Lord thy God hath chosen him out of all thy tribes, to stand in 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 sojourned, and come with all the desire of his mind unto the place which the Lord shall choose: 7

Then he shall minister in the name of the Lord his God, 8 as all his brethren the Levites do, which stand there before the Lord. They shall have like portions to eat, beside the tithe which cometh of the sale of his patrimony.

Whenever thou comest into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. 9 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, 10 or that useth divination, or an observer of times, or an enchanter, or a witch, 11 or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. 12 For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. 13 Thou shalt be sure perfect with the Lord thy God. 14 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.

The Lord thy God will raise up unto thee a Prophet of the midst of thee, who shall minister unto thee. 15 Though he be not the like unto Moses, whom thou knewest face to face; 16 But, as thou wast a TABERNACLE in all the journeying which the Lord thy God gave thee in the wilderness, so shall thy God be unto thee in the city which he giveth thee.

2. 

the Lord is their inheritance. A monument 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, καρποί τῆς θείας αὐτῆς ἐν τῷ ἄθικῳ αὐτῶν. See 2 Chron. xxv. 24. See S. Jerome ad Novum Testamentum.

— 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. 390), "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." S. Ray therefore, it follows, that the theory is untenable, which assigns Deuteronomy to a person of much later age, who desired to personate Moses; and which alleges that this is evident from discrepancies of style and manner 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, xii. 9.

— the wave. The fourth stomach of ruminating animals, "προσφυγμόν, όπίσθια. 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. 230, harmonizes with this precept:

"Nor dust he trust another with his care, 
Nor rode himself to Paul's, the public fair, 
To shatter for precentor with his gold."
The Lord shall raise up Deuteronomy XVIII. 16-22. XIX. 1. a Prophet like unto thee.

Thee, of thy brethren, like unto me; unto him ye shall hearken: According to all that thou desirest 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.' And the Lord said unto me, 'They have well spoken that which they have spoken. If I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him. 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.

But the prophet which shall speak a word in my name, if he speak not the word that I commanded him, or speak words that I have not put in his mouth, the same prophet shall perish.

Yet the prophet which shall speak a word presumptuously in my name, the same prophet shall perish; if he speak in the name of the Lord, and shall not speak the word which I command him, or shall speak words presumptuously, he shall be put to death.

And the Lord thy God hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

XIX. 1. When the Lord thy God 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 Lord has 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 spoke the heart of the people away from the Lord; 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 should arise, like unto Moses, from the people of Israel, that He would fulfill the desires of Israel at Horeb, yearning for a Mediator between themselves and God (c. 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.

Jesus Christ was that Prophet, whom God here preannounced by Moses, and who would declare God's will (cp. John vii. 16; xii. 49; xv. 16), 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 expectation 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" (Calmet, § 726)—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 generation, 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. Bengel, Christol. § 68. Accordingly, they who view this passage as true of Jesus Christ are indebted.

The words rendered "a Prophet like unto me" (v. 15), and "like unto thee" (v. 18), are literally rendered "a Prophet as I unto me," and "a Prophet as I," and so Sept.; and so St. Peter and St. Stephen quote them (Acts ii. 22; vii. 37).

In what respects Christ was like Moses, but far greater than he, see Heb. ii. 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—39); in wisdom; in visions of God; in proclaiming God's will as a legislator; as revealing the future; as meek and lowly, and yet majestic 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, of all these things, in which Christ were 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 Creeds, book iii. chap. xxii.

Cfr. 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. Genes. on the Pent., Part i. Lect. iii. p. 45). Moses himself had several cities on the coast 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).
Thou shalt separate 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 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 hand, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 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 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, which I command thee this day, to love the Lord thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three: 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.

DEUTERONOMY XIX. 2—10.

To be increased.

Cities of refuge

2. Three cities] Of refuge,—these three were Keelosh, Shechem, and Hebron, all of them Levitical cities; the first for the north, the second for the midst land district of Palestine, the third for the south (see e, 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. xxxvi. 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. 18, 19). 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 as the main roads in width; all hindrances and stumbling-blocks were to be 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, that the hindmost and the fiftieth of the month Adar (February) the magistrates sent surveyors to repair the ways to them. "Mainon, on Murder, viii. 5, 6.

These cities, as here prescribed, were in convenient places, as to be of easy access from all parts of the land. See above, on Num. xxxvi. 14. Op. Thomas, Laud and Book, chap. xviii. p. 261.

These laws suggest many salutary directions to Christian States and Churches, on the duty of providing the adequate supply of means for the protection of 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 Seer 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 his hands." 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 in other things, and thus do much good to their 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 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 not allowed 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 develop and expand her ecclesiastical system 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 be our way] Till the death of the High Priest, the type of Christ (see Num. xxxvi. 25).

5. Avenger] Heb. goel. See Num. xxxvii. 12; and on Ruth ii. 20; ii. 13; iv. 4.

6. 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 (e. 9). It has therefore not been fulfilled to the literal Israel, who have disobeyed God, and have not been made police officers, when 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 (Mazzinii, on Murder, viii. 4; ex. 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; and the sinner may flee for refuge and live.

7. Beside these] That is, beside these 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.
But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him ② mortally that he die, and fleeth into one of these cities: ① 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. ③

Thine eye shall not pity him, ④ but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

Thou shall 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.

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. ⑥ If a false witness rise up against any man to testify against him, ⑦ then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days; ⑧ And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; ① o Then shall ye do unto him, as he had thought to have done unto his brother: so ⑙ shalt thou put the evil away from among you. ① ① And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. ① And thine eye shall not pity; but ① life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When thou goest out to battle against thine enemies, and seest ② horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which bringeth 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,
Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts be fearful, but be strong and of good courage. And Moses, the servant of the Lord, took this song, and taught it to the children of Israel.

5 And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not eaten of it? let him go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

8 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies, to lead the people.

9 When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

10 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

11 And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword; and the women, and the little ones, and all the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the

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; Josiah with Deborah, a prophetess; Ezekias with Esay; Jehovah with Jazziel; Josiah with Elahah; 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 skills not, but certainly it is the most dangerous enemy both of private persons and of public States (Ily. Andren). 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. 1:15; 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 (Sodarion, xvi. 18), to give exemption to those who, under the influence of worldly allurements, might abuse the value of their consciences. 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 to 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 Athen., lib. v. p. 335, who compares with this law our Lord's parable, denouncing the invitation to the Marriage Supper, and the hindrances to the acceptance of the invitation, "I have married a wife," R. C. (Luke xiv. 20.) — that hath built a new house] He was allowed a year's reprieve. Joseph. Antiv. iv. 8. 41; cp. xxiv. 5.
cities of these nations. But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: 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: That they teach you not to do after all their abominations, which they have done unto their gods; so should ye 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: 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. 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: Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain: 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 wont with, and which hath not drawn in the yoke: 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: And the priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy and every stroke be tried: 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. 18; 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. This seems to be the drift of what appears in Melach. vi. 4, 5; and accession xi. 19, 20. And this opinion has been adopted by Grotius, de Jure Bell. ii. 12; Selden de Jure Hercul. vi. 12, and many others (see Bp. Patrick on v. 17; and Graves on the Pentateuch, Part ii. Lect. i. pp. 190—196, note, who incribes to that view. The history of the Gibeonites (Josh. xv.) 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. 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. 10 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 weary with the siege, which has lasted for a long time; and thou art 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 timbers 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 shall not cut them down, for man (the original has the definite article—ha-adam) is the tree of the field (so Aben Ezra: cp. Schneirz, p. 580), 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 the child of them; and therefore injury to the fruits of the earth is injury to himself.

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., Vulg., Syriac, Arabic, Okebal, 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. 457.

Cfr. XXI. 3. an heifer, which hath not been wont 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 eykan; properly, a brook that is perennial, perhaps overflowing with water (Genen. 41, and Keil, 459); 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. 1. 15).

The rendering is not by the Authorized Sept., Vulg., 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 degradation; it is an Acclam.
shun man, 

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, 9 and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. 10 So 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 she shall 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 **humbled** her.

15 If a man have two wives, one beloved, **b** 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, 17 if 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, **b** giving him a double portion of all that he hath: for he is the beginning of his strength; **b** 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

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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. lv. 1—10, where the Prophet speaks of the Church as a Wife, — "Thy Maker is thine Husband: the Lord hath called thee a woman forsaken and griefed in spirit, and a wife of youth." The propriety of this selection is obvious.

11. **And meet among the captives a beautiful woman**] It is to be observed, that these precepts (which have been construed by some as inconsistent with Divine Wisdom and Goodness, Colenso, § 730) 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. vii. 25): see Schultz, p. 555.

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 Archaeanes 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 enam, to treat, as a master does a slave: see xxiv. 7. Genesis 640.

Surely such a law as this may rather be described as a salutary check to the passions of the Hebrew soldier.

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. 17. a double portion] See on Gen. xlix. 3.

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 immediately angry against the child, the other parent ought to intercede for him (Origen).
DEUTERONOMY XXI. 20—23. that is hanged on a tree.

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 shall bear witness, and fear.

And if a man have committed a sin worthy of death, he shall be put to death, and thou hang him on a tree: 22 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 thy land be not defiled, which the Lord thy God giveth thee for an inheritance.


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 malicefactor was put to death first, and hung on a tree afterwards; see Malachi. In Samued. xvi. 5; and above on Num. xv. 5—thou hang him on a tree] not on a living tree, growing in the earth, but on dead timber (Malachi. In Samuedrim. iv. 5, that there may not be any need of cutting down a tree, 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." As (the Septuagint) says, or was hung upon the tree, and adopted in Acts v. 30; x. 39; xiii. 29; xvi. 21); and "whome our sins in His own body on the tree" (1 Pet. ii. 21), that tree which is dead, lifeless timber to the unbelieving, but to all true Israelites; and other than the "tree of life" (Job xxvi, Rev. xiii. 2, 11-19.

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 his body remain all day as a spectacle to all, and be buried at night," and cp. Joshi. viii. 23; 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 deified by the hangings 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,—"pavest in Christ's case;" 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 complete deliverance from the curse. (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 "reclaimed 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 in His death "in the likeness of sinfull flesh," (Rom. viii. 3), yet 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 there is no remission," Heb. xii. 24), and "there our sins in a 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 had to be accountable; and by His perfect obedience in our nature, presented us in a state of acceptability with God, and became the "Light Our Highteousness," in whom we are justified before Him; and He removed from us the ban, which said, "Curse 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. 20).

For an answer to the Manichean objections to this doctrine, see Epiphanius, Hær. 66. 8. Aug. c. Faust. xiv. 6; and in Ps. 37; and on the subject see Justin Martyr. c. Tryphon, § 89. 80. Cyril in Gal. c. v. 8. Cyril, Hom. on Psalms, p. 896, and Bp. Pearson on the Creed, p. 207, Art. iv., and the notes below on Gal. iii. 13.

The following remarks are from B. Cyril and St. Jerome—Cyril of Jerusalem:—"Man alone could not save or reconcile us. Moes, 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 the curse. Therefore, for the redemption of all men, He was made a curse for us, and was emptied of the curse, (Rom. viii. 3) and the curse was upon him who was hanged upon the tree. This is the death of the Law, which was fulfilled in the death of Christ; and after the Law was done away, there is no more accursedness upon us, but the curse is taken away. For the Law is fulfilled in the flesh of Christ. It is fulfilled in 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 tree of the Law; when, if we were in god, xxvii. 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; it does not mean the same sense of that 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 told, and should be told, 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..."
A brother's ox. Woman's dress. DEUTERONOMY XXII. 1—8. Dam and her young.

XXII. 1 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. 2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. 3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, thou shalt do likewise: thou mayest not hide thyself. 4 Thou shalt not see 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, thou shalt not take the dam with the young: 7 But e Lev. 22. 23. thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

8 When thou buildest a new house, then thou shalt make a battlement for

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 close inference by his 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 shall a man do that which his brother hath been guilty of. 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 here 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 here our sins in His own body in 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).

3. thy brother's ass] Nor even thine enemy's (see Exod. xix. 5).

4. 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 Jes. b. 1, 22).

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 garb (Heb. chil, vessel, instrument, furniture, raiment,—a very general word; and therefore Sepher has exegy of a man on a woman; cp. Exod. xxiii. 7, Lev. xi. 32; xiii. 49, as to the use of the word. The word for man here is gebor, &c., &c. 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 intimation 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. 22—24), it is demonstrable a thing must 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 take a 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. li. 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. 41!).

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 Son of the Living God," 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 in 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 rejection and dispersion of them as castaways 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 shielding 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. ma'ashek, from akab, to hold back. Sept. lex ἄξιόν προστατέω, a crown.
Seeds

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.

Thou shalt not plow with an ox and an ass together.

Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

If any man take a wife, and go in unto her, and hate her, 

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:

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:

And the damsel’s father shall say unto the elders, I gave my daughter unto this man to wife, and he hath her;

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.

And the elders of that city shall take that man and chastise him; 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.

But if this thing be true, and the tokens of virginity be not found for the damsel: 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 unaware from it. Here is a lesson also, 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. 20, 21. 1 Cor. viii. 13: cp. Matt. xvii. 6, 7. Luke xvii. 2). Every man is bound to put a barrier 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 house-top; 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.

Thou shalt not sow thy vineyard with divers seeds] The Church is God’s vineyard (Isa. v. 7. Jer. xiii. 10. Matt. xxi. 33. Luke x. 15). It must not be sown with the tares of false doctrine mingled with the good seed of true. cp. 2 Cor. vi. 14—18. Hooker, Serm. v. § 7; and see the next note.

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.

Then 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 uncleanness. See Clem. Alex. Strom. ii. p. 478; & Aug. c. Faust. vi. 9. S. Jerome on Eas li. Cyril. Alex. de Fest. Pasch. p. 225. S. Greg. Magn. Moral. i. 10, quoted in Parker, Bibl. Bibl. v. p. 410. 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 Baptist “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 our Saviour in all things,” and be conformed to His likeness.

12. Thou shalt make thee fringes] The fringes are here called gadilim, from gadal, to flat, to lieve (Gen. 15: 19), and are called also itisit mod in Num. xiv. 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 Schultze, p. 561) were delivered for the purpose of protecting the meekness of Israel from the charge of uncleanness, on which see the note of Pfeiffer, Dubis, p. 183; 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 holiness of unceanness, 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 girded necks to Christ, to whom they are brought, and to take good heed that they be not guilty of con- jugal infidelity toward Him, by soundness of doctrine, superstition, worship, or by uncleanness of life. “So thou shalt put away evil from among you.” For a spiritual application of these precepts, see inculcating faith, holiness, and love in Christians, see S. Cyril de Ador. viii. pp. 283, 284.
that she die: because she hath wrought folly in Israel, to play the whore in her father’s house: 1 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 evil away from Israel. 23. If a damsel that is a virgin be 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 humbled his neighbour’s wife: 1 ch. 21, 14.

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 brother, 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. § 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; 1 because he hath humbled her, he may not put her away all his days.

30. a A man shall not take his father’s wife, nor 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 Moabiteth.

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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 Ader. viii. pp. 257—258. How great, observes he, is the guilt of 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 mention of the people from the Sacred Law—giver that they should be careful to observe all those laws against incestuous marriages which he had already delivered in Lev. xviii. and xx.

Ct. 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 vii. 27, and Selden de Juris Nat., v. 16), and from “the privileges of the sanctuary” (as Cp. Colesan 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 Prophesy, Lev. xvi. 3, 4, and the notes below on the history in Acts viii. 27—30.

But still in spirit God dislikes barrenness of the soul: He looks for fruitfulness in good works (John xv. 8). He desires spiritual seedliness, and spiritual propagation of a godly seed (Mal. ii. 15), for the increase of the family of the faithful, and for the populating of heaven with saints (cp. S. Clement Alex. Strom. iii. 15), as S. Cyril Alex. de Ader. xiv. p. 438) observes. He requires in the service of His Church those who have courage, energy, and masculine vigour; and disapproves effeminy and softness in spiritual things. The Child of God’s Church is described in the Apocalypse as a male child (Rev. xii. 5), and must endure hardships as a good soldier of Christ Jesus (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, ἀσκεομενίσας, is the best exposition of St. Paul’s word ἀσκεομενίσας there. Cp. the remarks in the note there, p. 68.

2. A bastard] Heb. בַּשַּׁלְךָ, to separate, to desert; or from zur, a foreigner; cp. Zech. ix. 6: Geen. 480, one born in πάρνη (Sept.), “de scorpio” (Vulg.), or the offspring of any incestuous or adulterous connexion (Maimon.).

For a spiritual application of these prohibitions see S. Cyril. Alex. de Ader. xxxv. p. 183. God desires to have in the service of His Church those who are endowed with an ingenious 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 Mosale Law against pollutions (see Exod. xxii, 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 Amosnate or Moabiteth] See Noh. xiii. 1, 2. Ezra i. 1, 2.

An Israelite might marry a Moabiteth, 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 Jesus (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, and that in his seed all the families of the earth should be blessed (Gen. xi. 3, xxvii. 4). By this Levitical Law, the descendants of Abraham’s nephew Lot were excluded from offices in the commonwealth of the Israel for ever. This exclusion shows that the Levitical Law was not the fulfilment of God’s promise to Abraham; yet the Law was to be God’s Law in the future. What then was its purpose? To prepare Israel for the Gospel, to be a schoolmaster to lead them to Christ (Gal. iii. 21).

This precept may also be applied spiritually. The Ammonites and Moabiteths represent those who impede the Church in her
Edomites : Egyptians.  


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 *Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and *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 Thou shalt not seek their peace nor their ^prosperity all thy days for ever. 7 Thou shalt not abhor an Edomite; ^for he is thy brother: thou shalt not abhor an Egyptian; because *thou wast a stranger in his land. 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 $ 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, b 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 case thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: 14 For the Lord thy God + 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 Bahama—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. 20. 

— they hired] The Moabite hired, as had before been related (Num. xxii. xiii.). On this use of the plural, see Matt. ii. 29; and for the application of this use to the history of the molochets at the Crucifixion, see Matt. xxvii. 44, compared with Luke xxii. 29. 

6. Thou shalt not seek their peace] but if they offer peace it is to be accepted (Malaiouus on Kings, vi. 6). 


14. + walketh] The Lord, in the midst 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 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, that bitter enemies. 

— thou shalt not abhor an Egyptian] Though he opposed thee for many years with hard bondage, and endeavoured to destroy thee, yet thou shalt remember that in the days of the elder Chosroes, his country harboured thee and thy fathers, and treated thee hospitably; and even when thou camest forth out of Egypt, many Egyptians loaded thy fathers with presents. Let former kindnesses be remembered, and past injuries be forgotten. 

8. In the 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 defined the seven Nations of Canaan.
shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

15 Thou shalt not deliver unto his master the servant which is escaped 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 best: 1 thou shalt not oppress him.

17 There shall be no where of the daughters of Israel, nor a sodomite of the sons of Israel. 18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God.

19 Thou shalt not lend unto usury; thou brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: 20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it shall be sin in thee. 22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

24 When thou comest into thy neighbour’s vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel-
25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

XXIV. 1 When 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. And when she is departed out of his house, she may go and be another man's wife. 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; 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.

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 cheer up his wife which he hath taken.

No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

If a man be found stealing any of his brethren of the children of Israel,
and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

8 Take heed to the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. 9 Remember what the Lord thy God did 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 bring out the pledge abroad unto thee. 12 And if the man be poor, thou shalt not sleep with his pledge: 13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.

14 Thou shalt not 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 thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

16 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; nor take the widow's raiment to pledge: 18 But 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 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: 20 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. 21 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.
XXV. 1 If there be a * controversy between men, and they come unto judgment, that the judges may judge them; then they a shall justify the righteous, and condemn the wicked. 2 And it shall be, if the wicked man be * 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 * Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these many stripes, then thy brother should * seem vile unto thee.

4 * Thou shalt not muzzle the ox when he treadeth out the corn.

5 * If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, 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 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 gate unto the elders, and say, My husband's brother refused to take 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,
Avoid Micah 9. forth house face, and shall answer and say, So shall it be done unto that man that will not 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, that thine eye shall not pity her.

13 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: that thy days may be lengthened in the land which the Lord thy God giveth thee. 16 For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

17 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 feared not God. 19 Therefore it shall be, 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 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 spake unto...
Israel must make a good confession to God

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 shall 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 Aramaean 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 Aramean, because of his long sojourn there. On this, the true sense of the words, see Pfeiffer, Dublin, p. 106.

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 Aramaeans and our Egyptians, as well as our Ishmaels and our Slaves. 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 "seth essence," similar to περί in Greek, cp. Wintr., G. G. § 26, p. 106.

4. 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.

10. And thou shalt set it before the Lord] or for any unclean person; or for any unclean living creature to eat; or for any unclean condition (Lev. xxii. 5).

For the dead] or at any funeral, where a Levitical uncleanness was contracted, and where meals were provided for the mourners (Kasch. xxiv. 17. Jer. vi. 7, compared with Hos. iv. 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 unclean deeds, and pour out himself a "living sacrifice, holy, acceptable unto God" (Rom. xii. 1).
The Law to be written; Deuteronomy XXVI, 18, 19. XXVII. 1—12. Ebal and Gerizim.

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 the Lord avoucheth 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 as high 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.

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 upon the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster: 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, in mount Ebal, and thou shalt plaster them with plaster. 5 And there shalt thou build an altar unto the Lord thy God, an altar of stones: 4 thou 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.

9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God. 10 Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day.

11 And Moses charged the people the same day, saying, 12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan:

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. 
—plaster them, with plaster, kowdero kewra (Sept.), with hard white cement (Matt. xxii. 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 Herren, Minetritali, and Prokesch in Hengstenberg, Auth. i. pp. 461, 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 Ezek. p. 509.

4. in mount Ebal] the mount to the north (see xi. 29), not Gerizim, according to the reading of the Samaritan Pentateuch (Genen, de Pent. Sac. 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. 29, xiii. 39). See on xii. 12.

5. an altar of stones—not lift up any iron tool upon them] Cp. Exod. xx. 25.

6. thou shalt offer burnt-offerings, and shall offer peace offerings, and shall 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. 9—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 reacheth" (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).


12. These shall stand upon mount Gerizim] The southern hill—the hill of light and warmth. See above, xi. 29.

—and 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 represented "all the people and Amen," cp. xiv. 15, 16, Ke. 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
The Levites shall speak. DEUTERONOMY XXVII. 13—22. The People shall say, Amen.

Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphthali. And 14 the Levites shall speak, and say unto all the men of Israel with a loud voice;

15 But the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, put itth in a secret place. 8 And all the people shall answer and say, Amen. 16 Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. 17 Cursed be he that removeth his neighbour’s landmark. And all the people shall say, Amen. 18 Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 Cursed be he that lieth with his father’s wife; because he uncovereth his father’s skirt. And all the people shall say, Amen. 20 Cursed be he that lieth with any manner of beast. And all the people shall say, Amen. 21 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 God, and an analogy, perhaps, to the place on the Right Hand and others on the Left, by the Great Judge of the World (xviii. 22, 23).

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 the Law (cp. Gal. iv. 14) the midst, and the Voice of Blessing and Cursing coming forth from the Ark, are plainly manifest by a comparison of this chapter with Josh. viii. 53, 54, and are declared by the Hebrew Expositors (e. g. BDB, and Maimon in Sotah, cap. viii.), where it is stated that the Ark was in the valley in Ebal, 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. Schulte, p. 607; Keil, p. 51. 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 patriarchs, and where Jacob built his altar 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. xxxii. 18; and below, on John iv. 5; and cp. Origins, and Theodore, Qn. 34.

— Zebulun] the sixth and youngest of Leah’s sons; the other four, Gad, Asher, Dan, and Naphtali, were sons of handmaids; the former tribe, Leah’s handmaid (Gen. xx. 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 and 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, e. 4). There are twelve curses here. Christ has freed us from those (Gal. iii. 10, 13). Justin Martyr c. Tryph. ª 95, 96. By Andrews, 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 “Commemoration 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 Apostles’ Creed 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; xii. 4). For an exposition of the full meaning of the word Amen, see Bp. Andrews, v. pp. 467—472.

The Sept. has γινώσκω here in each case. The word ἀφήνω is found in that Version in 1 Chron. xvi. 36, ἀπέστη ως διὰ τοῦ λόγου. Cp. Neh. v. 13; viii. 8; and seems to show that a different har from that used in the Pentateuch was employed in those parts of that creation.

18. Cursed be he that maketh the blind to wander out of the way.] S. Irenaeus 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 “vainissimus sophistis,” who allege that the “apostolus capta hypothesi fercorum doctrinae, ad audiencem capacitatem, et responsiones secundum interroga- tum suspiciones, cœcis cœco conflagrantes, secundum excitationem ipsum” (Irenaeus, iii, 5, p. 207). Gropp. S. Irenaeus, iii, 12, p. 225. His remarks are very applicable to modern times.
shall say, Amen. 23 *Curset be he that lieth with his mother in law. And all the people shall say, Amen. 24 *Curset be he that smiteth his neighbour secretly. And all the people shall say, Amen. 25 *Curset be he that taketh reward to slay an innocent person. And all the people shall say, Amen. 26 *Curset 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 will set thee on high above all nations of the earth: 2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God, 3 Blessed shalt thou be in the city, and blessed shalt thou be in the field. 4 Blessed shalt thou be 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 shalt thou be the basket and thy |store. 6 Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. 7 The Lord shall command the blessing upon thee in thy |storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. 8 The Lord shall command the blessing upon thee in thy |storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. 9 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 called by the name of the Lord.
and they shall be "afraid of thee. 11 And *the Lord shall make thee plentiful in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground; in the land which the Lord sware unto thy fathers to give thee. 12 The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and *to bless all the work of thine hand; and *thou shalt lend unto many nations, and thou shalt not borrow. 13 And the Lord shall make thee *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 *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, "if thou wilt not hearken unto the voice of the Lord thy God, to observe all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and *overtake thee: 16 Cursed shalt thou be *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 *cursing, *exaction, and *rebuke, in all that thou settest thine hand unto *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 *the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. 22 *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 *blasting, and with mildew; and they shall pursue thee until thou perish. 23 *And *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 *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 *shalt be removed into all the kingdoms of the earth. 26 And *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 *the botch of Egypt, and with *the emerods, and with the scab, and with the itch, whereof thou canst not be healed. 28 The Lord shall
smite thee with madness, and blindness, and a astonishment of heart: 29 And thou shalt grope at noonday, as the blind grope in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. 30 Thou shalt betroth a wife, and another man shall lie with her: 31 thou shalt build an house, and thou shalt not dwell therein: 32 thou shalt plant a vineyard, and shalt not gather the grapes thereof. 33 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shalt not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. 34 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand. 35 The fruit of thy land, and all thy labours, a nation which thou knowest not shall eat up; and thou shalt be only oppressed and crushed alway: 36 So that thou shalt be mad for the sight of thine eyes which thou shalt see. 37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. 38 Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. 39 Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. 40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. 41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. 42 All thy trees and fruit of thy land shall the locust consume. 43 The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. 44 He shall lend to thee, and thou shalt not lend to him: he shall be thy head, and thou shalt be the tail.

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 Jesus saith, "He hath blinded their eyes," i.e., for their sins (John xii. 39, 40). Cp. Zep. i. 15, and 7, supra. For the prophetic exposition of this passage, see below on xxix. 10.

39. Thou shalt bear a wife] All these curses, fulfilled literally (cp. Jackson, i. pp. 265, 266, 268, 272, and Hp. 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. lxxii. 21, 22. "They gave me water to eat—Let their table become a snare," Sc. Cp. Augustine them, vol. iv. p.1000, ed. Paris, 1839. 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. 284. 

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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 Beza'ves, Syn. Jud. e. n. pp. 200—213.


36. The Lord shall bring thee, and thy king] fulfilled in the carrying away of Israel by the King of Assyria (2 Kings xviii, 6), and in the carrying away of Judah by the King of Babylon (2 Kings xxiv. 12), and xxv. 17, 20. See Theordor, Qu. 34. —shall 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. xiii. 18—22; and see Dean Jackson, pp. 275—280.

38. locust] rather, the vine-worm; ð, convolulus. See Sept. and Vulg.

40. shall cast] rather, shall be rooted up, and be wasted (Sept.). Others render it, shall fall off (Gesen., First. Expi). 

43. Th. stra gero—shall get up above thee] As was the case with the Ithumass and Romans, domincing over the Jews, and setting up the image of Caesar in the Temple (Joseph. B. J. i. 11; ii. 10. Ant. xviii. 8. 2. Euseb., li. 6). This may be interpreted also in a spiritual sense. The Pseudo Lyse will rise above thee by accepting the Gospel, which is rejected by thee. See Euseb. in Ps. xxxv. Cp. below, Intro. to the Acts, p. 3.
Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hast hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; 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 shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: And he shall 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 thou have destroyed thee. And he shall 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. And 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: So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: 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. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, And toward her young one that cometh out from between her feet, 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.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the Lord will make thy plagues 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, e. 20). But there is a holy seed, a seed of God, a godly remnant, which will obtain mercy (Rom. ix. 27; x. 6. Cp. Isa. vi. 13; x. 22). It depends on thyself to escape the curse by turning to the Lord.

47. Because thou servest not the Lord This was the true cause of the destruction of Jerusalem: see below, on Matt. xxiv. 24; and 1 Thess. iii. 16.

49. a nation . . . from far] fulfilled in the Assyrians (Isa. v. 29; xxviii. 11; xxix. 19), Babyloniens (Jer. xviii. 10. Ezek. xvii. 3. Hab. i. 6), Medes (Isa. xiii. 17), and Romans, who were all employed in their turns as executors of God’s judgments against His people for their sins, especially the last; see Theodoret, Qu. 54; and Dean Jackson i. pp. 293–294.

50. The tender and delicate woman] For the fulfilment, see 2 Kings vi. 28; and the passages of Doughtie, collected by Eusebius, H. E. iii. 6; and see S. Chrysostom, Orat. v. c. Jud. tom. i. p. 657, ed. Bened., where he comments on the prophecies in this chapter at large, and shows their accomplishment. See his Epit. ad Olympiad. 3, § 4, tom. iii. p. 556, ed. Bened. 51. 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. xxvi. 24, 25). But when they turn to Him, and look on Him whom they pierced (John xix. 37), and speak with heart and voice, “Hosannas to the Son of David! Blessed is He that cometh in the Name of the Lord” (Matt. xxviii. 39), then the curses of Ebal will be withdrawn, and all the blessings of Gerizim will be poured out upon them.

55. thy plagues wonderful] See Dean Jackson, i. 237; and Rp. Patrick loco.
sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. 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. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord * rejoiced over you to do you good, and to multiply you; so the Lord * 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. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no case, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: 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 for the sight of thine eyes. Which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee. Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

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 addition to the title of God's favour. But yet the Jews are what they are, and have been 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 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.; S. Jerome, Epist. ad Dardanum, ii. 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 their waywardness towards them, we have also cause 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 live.

Lastly, we see here a strong motive to patient endurance, that the reprobate 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-anounced by Moses, the Servant typified by Joshua, the King promised to David, the Emanuel 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 the communion gathered together from the north and the south, from the east and the west, and may sit down together with them in the
Another Covenant,

DEUTERONOMY XXIX. 1—17.

even with the absent.

ch. 4, 2, 3.

b Ex. 19, 4.

e ch. 4, 31, & 7, 15; d see Isa. 6, 9, 10, & 63, 17, John 10, 34; Acts 23, 25, 27, Eph. 6, 18. 2 Thess. 2, 11, 12, c ch. 1, 3, & 8, 2, c ch. 4, g see Ex. 16, 12, ch. 8, 3, Ps. 78, 21, 25, h Num. 23, 23, 24, ch. 3, 2, 25, & 8, 1. 1 Num. 22, 22, ch. 3, 12, 13.

k ch. 4, 6, l Josh. 1, 7. 1 Kings 2, 2. 1 Keth. 1, 7. m see Josh. 5, 21, 22, 27, n Heb. pass. n Neh. 16, 29. o ch. 28, 9. p Ex. 6, 7. q Gen. 17, 7. r Jer. 31, 31, 32, 33. Heb. 8, 7, 8. s see Acts 2, 29. t Cor. 7, 14. t Heb. danny gods.

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 the covenant which he made with them in Horeb. 2 And Moses called unto all Israel, and said unto them, 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 the great temptations which thine eyes have seen, the signs, and those great miracles: 4 yet have not the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. 5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. 6 ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God. 7 And when ye came unto this place, 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 gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. 9 keep therefore the words of this covenant, and do them, that ye may 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, your little ones, your wives, and thy stranger that is in thy camp, from the hower of thy wood unto the drawer of thy water: 12 That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: 13 That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. 14 Neither with you only do I make this covenant and this oath; 15 But with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day: 16 (For ye know how we 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 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.

Cp. 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 gospel 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—15 there are plain promises of the Gospel; cp. Burgon, Sermon. on Inspiration and Interpretation, pp. 199, 202. 2. By the general consent of the Hebrew Doctors, the xxxth chapter has ever been held to have reference to the times of Messiah (Egyptian Orig. in Crit. Scr., Ad Deut. xxx. 11). "The restoration spoken of is referred by them to the restoration to be effected by Messiah" cp. Bp. Bull—quoted by Mr. Burgon—Harmonia Apostolica c. xi. 5, vol. iii. pp. 197—201, ed. Burton, which says—"Ipi Hebreni in qua Deut. xxix. et deinde continentur, ad Messianum tempus omnium referenda consequent, et he shows the truth of that assertion. 3. 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. 4. Temptations] Trials. 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. 7. vine] Let 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. 8. Sikon—and Og] Num. xxii. 23, 24, 34, 35; above, ii. 30. 9. of thy 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 Is. ix. 10 to xiii. 5—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, xviii. 29); and then bursts forth in the joyful exclamation, "Aris, shine for thy light is come" (ix. 1). 10—15. Your little ones—thy stranger—the hewn 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; cp. 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 makes 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. xxvii. 28). 17. Idols] Heb. gillulim, from galiuth, to roll (Gen. 17:2); stumps that may be rolled about (see Lev. xxvi. 30).
Plagues threatened

DEUTERONOMY XXIX. 18—28.

for disobedience.

among them: 18 Lest there should be among you a man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go 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 my heart, 20 add + drunkenness to thirst: 20 + The Lord will not spare him, but then + the anger of the Lord and + his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord + shall blot out his name from under heaven. 21 And the Lord + 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: 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 sicknes + which the Lord hath laid upon it; 23 + And that the whole land thereof is brimstone, + and salt, and burning, that it is not sown, nor beareth, nor any grass growth therein, + 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 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, + to bring upon it all the curses that are written in this book: 28 And the Lord + rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is written.

18. a root that beareth gall] A root that does not fructify with a good fruit, but yields poison, (con- nected with root, a head), so called from growing to a tuft like the poppy (see Jer. viii. 14; ix. 15. Genen. 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. lannah (probably from lam, to curse), Prer. v. 11. Jer. ix. 14; xxii. 15. Lam. iii. 15. Genen. 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 (root) to eat (Ps. lixxix. 22), and they are punished with the root of gall (root) embittering their lives. The false teachers, who embitter 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; deliberate, firmest resolve, whether for good or evil; from sherir, firm (Genen. 850. Keil, 524). On the state of the soul, as here described, see Bp. Andrews, v. 99. —

— to add] The Hebrew word here rendered to add is xaphah, which sometimes means to scrape together, to accumulate, to heap together (in the sense of scraping off), to destroy, to carry off (see Genen. 502), and in this sense the word is taken here by the Sept., Targ. +

— drunkenness to thirst] Rather, the saturated (from rach, to drink largely, Genen 750), with the thistle (Isaiah. 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. xiii. 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 evil, like water (cp. Pfleffer, Dubia, p. 107. Schulte, p. 630. Keil, p. 524). Some interpret this of adding sins of wilfulness to sins of ignorance (Bp. Sanderson, i. 109; iv. 299); and some, of running from one extreme to another (Bp. Ammonius, i. 303); 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. 6; 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 Sihon, but now it is satured with banelessness; it is not sown nor beareth, but it is brimstone, salt, and burning, like the overthrow of Sodom and Gomorrah. See also below, on xxxv. 4—6.

25. whom he had not given] As he gave the Sun and Moon to be lights to all people (v. 23). +

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 is here a very large capital letter, drawing attention to the greatness of the punishment—“no casting away is like that of the ten tribes” (Rashi Kattat).
The secret things of God: DEUTERONOMY XXXIX. 29. XXX. 1—10. Israel’s restoration.

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 it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, 2 and shalt 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 that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

4 If any of thine be driven out unto the utmost 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 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 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 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,

another land, as it is this day.
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, it is not hidden from thee, neither is it far off. 12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither is it beyond the sea, that thou shouldst 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, I have set before thee this day life and good, and death and evil:

16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. 17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; 18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to possess it. 19 I call heaven and earth to record this day against you, that 1 have set before you life and death, blessing and cursing: 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 life, and the length of thy days:

XXXI. And Moses went and spake these words unto all Israel. 2 And he said unto them, I am an hundred and twenty years old this day; I can no more 4 go out and come in: also the Lord hath said unto me, "Thou shalt not...." 5

[11—14. this commandment] Here is another proof that these prophecies look forward to the restoration of Israel in Christ.

15 See, I have set before thee this day life and good, and death and evil:

16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. 17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; 18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to possess it.

19 I call heaven and earth to record this day against you, that 1 have set before you life and death, blessing and cursing: 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 life, and the length of thy days:

6 And Moses went and spake these words unto all Israel. 2 And he said unto them, I am an hundred and twenty years old this day; I can no more 4 go out and come in: also the Lord hath said unto me, 'Thou shalt not....’
Joshua: Moses delivers DEUTERONOMY XXXII. 3—10. the Book of the Law to the Priests.

d. ch. 9. 3.
e. Num. 27. 21.
ch. 3. 28.
f. Josh. 3. 21.
g. Num. 21. 24.
h. ch. 7. 2.

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. 18. Num. xiii. 6. 16; xvii. 16—19; xxxiv. 17. Deut. i. 98; xxxiv. 9. John i. 17; 4. 14.

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 display, and with what fresh joy and exultation must the readers of the Septuagint Version of the Book 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, - and “Israel διὰ προφητείαν πρὸ προφατον σου, καθα Εδάφεις Καισαρίου! - Cp. S. Cyril, Glaph. in Deut. p. 428; and Propop, Gaz. on ch. 7; and below, Introduction to Joshua.

6. he is here] Here, and in v. 8, the Chaldee Targum of Onkelos has “His Work is to thine; 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 bat torah, “the Law of the Lord” (torah Jehovah, 2 Chron. xxxvii. 9, the Arch. i. 9. Luke ii. 29), are to be explained from the sense of the Hebrew verb yahare, to instruct; horab, to teach; and they signify instruction, doctrine (Genen., pp. 366. 580). The “law” (Torah) is a Book of instruction which Jehovah gave through Moses, first to the Hebrew people, and next to the whole world. Cp. Deltites, 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 House of Holies; see below, v. 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 Joshua (Josh. iii. 5; iv. 9), and in the circuits round Jericho (Josh. vi. 9), and in the proclamation of the Law at Elas and Gerizim (xxv. 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; vii. 2; 15.

From these two passages (v. 24) it appears probable that the act of 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. 20),—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 Hanswiek, Einl. i. ii. 80).

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,” as above, Exod. i. 9. 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 Greek Menon, 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 unity of the Pentateuch. It is not an easy task to tackle 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 forming 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. xxiv. 40. St. Paul asks, “Do you not hear the Law?” (Gal. iv. 21), when he quotes Genesis (xxvi. 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. xxxiii. 3), when he fulfilled the requirements of Numbers (xxviii. xix.). Joshua did what was written in the Law (Josh. viii. 20), when he did what is prescribed in Denteronomy (xxv. 3).

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 Denteronomy, but the Book of Levities (see Neh. viii. 15, 15, compared with Lev. xxviii. 4. 40). On this subject see Mischau, Sota vii. 8, fol. 41. Hottinger de Solenni Legis lectione, 1717, where it is shown that the whole Law was read. Gossel, Lex. p. 317 “Liquitur Nhemnia de esta Moses volume.” Cp. Ezra iii. 2
years, in the solemnity of the 'year of release,' in the feast of tabernacles, 

11 When all Israel is come to 'appear before the Lord thy God in the place of the tabernacle (Deut. v. 1, 11).
"Thou shalt read this Law." DEUTERONOMY XXXI. 12—20. Write ye this Song.

which he shall choose, *thou shalt read this law before all Israel in their

12 *Gather the people together, men, and women, and children, and

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, *which have not known any thing,* 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, "Behold, thy days approach that thou

must die: call Joshua, and present yourselves in the tabernacle of the

congregation, that I may give him a charge. And Moses and Joshua went,

and presented themselves in the tabernacle of the congregation. 15 *And 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 *rise up, and

'go a whoring after the gods of the strangers of the land, whither they go to

be among them, and will * forsake me, and break my covenant which I have

made with them. 17 *Then my anger shall be kindled against them in that day,

and I will forsake them, and I will *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, 'Are not these evils come upon us, because our God is

not among us?' 18 *And 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.

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 *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. vii. 1—5, and fore-
glooming 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

Prophecies were read every Sabbath-day (Acts ii. 27; xiv. 13).

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 to 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. 23, p. 23.

Thus then we see, that there has been a 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 he by the Spirit of God, or of the evidence derived from the solitary effects of the Scriptures on human society. But we must not rest our argument only on what is more or less objective, relative, and varying, 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 the Holy Scripture, by such acts as these,—namely, the consignment of the Pentateuch to the Priests and Elders of Israel; the enshrinement of it in the Holy 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. ii. 21. Col. i. 18), "the Pillar and Ground of the Truth" (1 Tim. iii. 15).

14. 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 build separate Tabernacles for each (whereas there is but one Tabernacle, the Tabernacle 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. 35—35. Cp. S. Cyril, Galapry. in Deut. pp. 438—439).

18. write ye? The command is given by God to Joshua as well as to Moses, to write the Song (see n. 14).

Here is a direct assertion of the divine inspiration of this Song. It was 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 a Book" (Rev. i. 11—19; ii. 1. 8, 12, &c.; xxii. 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 Prophecetical Hymns.
I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, y and waxen fat; y 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 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 shall 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 Joshah the son of Num 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. 24 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, 25 That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, 26 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. 27 b For I know thy rebellion, and thy c stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? 28 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. 29 For I know that after my death ye will utterly d 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.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended; XXXII. 1 Give a ear, O ye heavens, and I will speak;
And hear, O earth, the words of my mouth,
My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass:
Because I will publish the name of the Lord:
Ascribe ye greatness unto our God.

He is the Rock, his work is perfect:
For all his ways are judgment:
A God of truth and without iniquity, Just and right is he.

They have corrupted themselves, Their spot is not the spot of his children:
They are a perverse and crooked generation.

Do ye thus require the Lord, O foolish people and unwise?
Is not he thy father that hath bought thee?
Hath he not made thee, and established thee?
Remember the days of old, Consider the years of all generations:
Ask thy father, and he will shew thee; Thy elders, and they will tell thee.
When the most High divided to the nations their inheritance,
When he separated the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.

For the Lord's portion is his people;
Jacob is the lot of his inheritance.
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.

As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings,
Taketh them, beareth them on her wings:
So the Lord alone did lead him,
And there was no strange god with him.
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 honey out of the rock,
And oil out of the flinty rock;
Butter of kine, and milk of sheep,
With fat of lambs,
And rams of the breed of Bashan, and goats,
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. xlii. 27. Deut. x. 22).

On this number, seventy, as the number of the Nations, see Jonathan here, and Menaenach on Gen. xlii. xliii. 116, and A Lapidize here, and Charles Leslie, Short Method with the Jews (i. 53), who says that "the Jews suppose that the division of the world among seventy Nations was done with a particular respect to God's service, or peculiar provision, to be set up in Israel, whose sons, recorded in Gen. xlii., 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. 452; cp. Pfeiffer, Dibul, p. 108, who recites other interpretations.

This 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. v. 6; and Amos iii. 2). But these were to increase and multiply again, and sprout forth aress. Jacob, God's first born, 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 Mankin out of 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. 45), as explained by St. Paul (Rom. xv. 10).

The Septuagint here has, "According to the number of the Angels of God" (cp. Justin M. c. Tryph. § 131, and S. Hilary in Ps. lxii.), 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. Dun. x. 13, 20; xiii. 1. See further on this subject, Parker, Bibl. Bibl. v. 605).

9. the lot] Heb. the line.
10. in a desert land] Such was the World without God.

—wasteth He] Heb. bokeh: see above, on Gen. i. 2. As the Earth was formed fresh out of ruined materials, so was Mankin created fresh in Israel, and in the promised Seed of Israel, that is, in Christ.

—howling wilderness] The wilderness in which wildbeast roam.

—the apple of his eye] Ps. xvii. 8. Zech. ii. 8.

11. As an eagle] the King of birds: this image, used in Ezek. xix. 4, is fully verified in Him Who is called "the Great Eagle" (Rev. xvii. 14), and Who bears His Church on Eagle's wings through the wilderness of this world (see on Rev. xiv. 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. 11; and "Introduction to the Book of Revelation," p. 188.

—Taketh them, beareth them on her wings] Rather, He (that is, Jehovah) took him (i.e. Israel), bare him, on His wings.


13. vide] as a conqueror. Cp. Ps. xlv. 4; lxvi. 12. Rev. vi. 2; xiv. 11. 14. high places] The fortresses, the citadels, the "Capitals" of the earth. Cp. Isa. xvii. 11, where the same phrase is used.

—honey out of the rock, And oil] Not only water, as in the wilderness, but also 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.


—kine of wheat] full, large, plump ears, very different from those in Gen. xi. 6, 7.
And thou didst drink the pure blood of the grape.

But 

Thou art waxen fat, thou art grown thick, Thou art covered with fatness;

Then he forsook God which made him, And lightly esteemed the Rock of his salvation.

They provoked him to jealousy with strange gods,

With abominations provoked them to anger.

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.

Of the Rock that begat thee thou art unmindful,

And hast forgotten God that formed thee.

And when the Lord saw it, he abhorred them,

Because of the provoking of his sons, and of his daughters.

And he said, 'I will hide my face from them,

I will see what their end shall be:

For they are a very froward generation,

Children in whom is no faith.

They have moved me to jealousy with that which is not God;

They have provoked me to anger 'with their vanities:

And *I will move them to jealousy with those which are not a people;
I will provoke them to anger with a foolish nation.

22 For 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 heap mischiefs upon them; 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 the teeth of beasts upon them, With the poison of serpents of the dust.

25 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 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 should behave themselves strangely, And lest they should say, || Our hand is high, And the Lord hath not done all this.

28 For they are a nation void of counsel, Neither is there any understanding in them.

29 b O that they were wise, that they understood this, That they would consider their latter end!

30 How should one chase a thousand, And two put ten thousand to flight, Except their Rock had sold them, And the Lord had shut them up?

31 For their rock is not as our Rock, Even our enemies themselves being judges.

32 For 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 the poison of dragons.
And the cruel venom of asps.  
Is not this laid up in store with me,  
And sealed up among my treasures?  
To me belongeth vengeance, and recompence;  
Their foot shall slide in due time:  
For the day of their calamity is at hand,  
And the things that shall come upon them make haste.

For the Lord shall judge his people,  
And repent himself for his servants,  
When he seeth that their power is gone,  
And there is none shut up, or left.

And he shall say, Where are their gods,  
Their rock in whom they trusted,  
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.

See now that I, even I, am he,  
And there is no god with me:  
I kill, and I make alive;  
I wound, and I heal:  
Neither is there any that can deliver out of my hand.

For I lift up my hand to heaven,  
And say, I live for ever.

If I whet my glittering sword,  
And mine hand take hold on judgment;  
I will render vengeance to mine enemies,  
And will reward them that hate me.

I will make mine arrows 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 revenges upon the enemy.

Rejoice, O ye nations, with his people:

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. cxxxv. 7, where storms are described as God's artillery stored up in the treasuries 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. 5—12). Even Enoch, the seventh from Adam, had a vision of Christ coming to Judgment, and said, εἰδεν ῥήγαν, the Lord came (Jude 14).

36. the Lord shall judge his people] Another sentence quoted from this song in the Psalms (Ps. cxxxv. 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.


38. I lift up my hand] I swear: see Rev. x. 5, 6.

40. I live for ever] as Time for ever, if—with no stop at ever.


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 avenge the blood of his servants, And b will render vengeance to his adversaries, And d will be merciful unto his land, and to his people.

44 And Moses came and spake all the words of this song in the ears of the people, he, and || Hosaeth the son of Nun. 45 And Moses made an end of speaking all these words to all Israel: 46 And he said unto them, e Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe, to do all the words of this law. 47 For it is not a vain thing for you; f because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.

48 And the Lord spake unto Moses that selfsame day, saying, 49 Get thee up into this g mountain Abaram, 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 Aaron thy brother died in mount Hor, and was gathered unto his people: 51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

XIII. 1 And this is the blessing, wherewith Moses b the man of God blessed the children of Israel before his death. 2 And he said, 

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.—Εἰκονίζεται οὖν ἡ ἐκλογὴ τῶν Ἰσραήλ Γένους τῆς ἧλιοτροπίας (Rom. xv. 10). Compare Justin M. c. Tryphon. § 130; and S. Hilary de Trin. iv. 33. Euseb., Dei Evangel. ii. 1; and see Theodoret 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 kathol, and the literal meaning is, "ΟΥ̂ς φανεράν, ἡνίκα προσέχεις τὴν ἡγεμόνια τῆς Ἰησοῦ Χριστοῦ, εἰς τοὺς Ἰσραήλιτας τούς ταῦτα ἀδικήσωσι" (Gen. 555), which is fulfilled by the preaching of the Gospel by Gentiles in these latter days, and by making them to rejoice in Christ. The words may also be rendered, "Ο οἱ Νατικοὶ, αὕτη εἴπον, για τα ζήσω σου ἡγεμόνια" (Gen. 555). Whether it be for them (Keil, 555), 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. Kenicott and Dp. Horstey, p. 223, who adopt a various reading; inserting εἰς before ομοίως.

44 Moses was a man of compassion and meekness. 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 Jaw 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 also, but the Gospel of Jesus brings us into it (see above, on Num. xxv. 12: 15). Moses saw and saluted it from afar (Heb. xi. 13).

50. unto thy people. A proof of the immortality and conscious-ness of the soul after death. The body of Moses was not gathered with the bodies of his fathers; he was buried alone in the mount Hore; at Moses: see x. 6.

51. Because ye trespassed. On the question, why God did not relent and permit Moses to enter Canaan, see Theodoret, Qu. 48. 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, Sermon 552.

Ch. Xlll. 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. xxvii. 1—51. Ezek. xxvii. 22, to xviii. 32. Hos. 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—28).

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 Curzit (Augustine, Qu. 56).

All the blessings of all the Tribes of Israel, which are pronounced by Moses in the Law, are summed up and overthrown in Christ. And all these Benedicitions, as the Ancient Fathers observed, find their spiritual fulfillment 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 Chisuk Emunah 1. 18, quoted by Bp. Patrick on v. 29, and Ainsworth's excellent note on vv. 26—29; and so Osianer and Calvisius,—he gratulations ad versus Israelicas, etc. Vind. de Christiana Deum suam, verum Salvatorum, 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 comes Reuben; the firstborn then follows Judah, to whom Jacob had pre-announced the kingdom; then comes Levi, the Priestly Tribe; Simon is omitted (see on v. 8). Then follow Benjamin and Joseph, the sons of the beloved wife, then Zebulon 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 handmaidens; Gad, the son of Zilphah; 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
The Lord came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and He came with 4 ten thousands of saints:

From his right hand went a fiery law for them; Yea, he loved the people; All his saints are in thy hand:
And they sat down at thy feet: Every one shall receive of thy words.

Moses commanded us a law, Even the inheritance of the congregation of Jacob, and he was king in Jeshurun, When the heads of the people And the tribes of Israel were gathered together.

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 describes blessings and cursings with judicial authority (see Gen. xlix. 5—7).

But Moses has now resigned his office into the hands of Joshua (xxxiv. 4); he descends from his high station; he identifies himself with the people (see v. 4). "Moses commanded us as 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 Keudel) to the age of Saul; others (as Lengerer), to the times of the two kingdoms, Ewald and Colenso (who is disposed to attribute the imposture to Jeremiah, 826. 608), to that of Josiah; Graf, to that of Jeroboam II.; Hoffmann and others, to the age of the captivity. These discrepancies themselves are strong 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 here be premised;
The omission of an entire tribe is one of the strongest proofs of genuineness. If it had not been genuine, some of the chief tribes of that tribe—the powerful tribe of Simeon, which sent 700 mighty men of valour to help David (1 Chron. xii. 20), would certainly have exposed the forgery. That tribe produced the largest number of Scripture (see on Gen. xxxix. 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 renunciation against its genuineness and inspiration.

Another strong internal proof of genuineness may be derived from the language concerning Jeshurun. 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 misconception 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. xi. 15); and is entitled to the description of the prophet, when in a prophetic ecstasy, says, "Balsam, the son of Reor, hath said, The man whose eyes are open, hath said" (Num. xxiv. 3. 15).

—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 prophecies of Isaiah concerning Jacob (xxiii. 14), "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. xxii. 19. Num. x. 12; xiii. 16; xlii. 20), lest it should be thought that He had chosen a local habitation on Sinai. But 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 revelation 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 (Origens). Compare St. Stephen's speech, describing God's revelations 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 immovable company of angels around the Throne. Cp. Dan. vii. 9. Ps. lxxviii. 17; lxxix. 6. 8. Zach. 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 By. Horsley here, p. 226— a fiery law! esd-dath; a fire of a law, a flame of an edict (cp. Gesen., p. 210, on the word dath, probably connected with r'ra). 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. 16; vii. 13. 16. Esth. i. 13. 15; ii. 12. Ezra vii. 12. 21; and it has been proposed to read with some MSS. ishdath or iskethoth, and to interpret it missile fire, i. e. lightning, arrows of God. Cp. Hab. ili. 5. 

— 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.

— Moses commanded us as 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. 24).

— Even the inheritance! that is, the Law which Moses gave us, is our peculiar inheritance, our national prerogative and privilege. 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. lxxviii. 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. xxvi. 17). 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 be
Deuteronomy XXXIII. 7—11.

Judah; Levi.

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:

8 Let his hands be sufficient for him; 
And be thou an help to him from his enemies.

9 And of Levi he said, 
Let thy Thummim and thy Urim be with thy holy one, 
Whom thou didst prove at Massah, 
And with whom thou didst strive at the waters of Meribah;

10 Who said unto his father and to his mother, I have not seen him; 
Neither did he acknowledge his brethren, 
Nor knew his own children:

11 Bless, Lord, his substance, 
And z accept the work of his hands:

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 times and circumstances of its delivery. 

And whereas the first address of Moses was made at a time when it was delivered. 

Cop. 10; and above, Introduction to Deuteronomy, on the important inferences to be drawn from the omission of Simeon's name in this place.

—The Thummim and the 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. 34), 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 Howbygant here, and notes above on Exod. xxxiii. 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. i. 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. xxxi. 7), "I proved thee at the waters of strife." The Levites stood the trial: they were faithful to God, and zealus 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 less 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). 

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. xlvii. 18. Luke iv. 16.), who were set apart to burn incense before God (Exod. xxx. 7. Num. xvi. 10. 1 Sam. ii. 25.), and to offer whole burnt sacrifice. 

Much more it is 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,  
"Blessed of the Lord be his land,  
For the precious things of heaven,  
For the dew, and for the deep that coucheth beneath,  
And for the precious fruits brought forth by the sun,  
And for the precious things put forth by the moon,  
And for the chief things of the ancient mountains,  
And for the precious things of the lasting hills,  
And for the precious things of the earth and fulness thereof,  
And for the good will of him that dwelt in the bush:  
Let the blessing come upon the head of Joseph,  
And upon the top of the head of him that was separated from his brethren.  

14 His glory is like the firstling of his bullock,  
And his horns are like the horns of a unicorn:  
With them he shall push the people  
Together to the ends of the earth:  
And they are the ten thousands of Ephraim,  
And they are the thousands of Manasseh.  

15 And of Zebulun he said,  
' Rejoice, Zebulun, in thy going out;  
And, Issachar, in thy tents."
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 theLawgiver Moses (Num. xxxii. 1-29; Rosen, Genen.); 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 genuineness. No Hebrew foe 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). Caper- naum 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. There is no reference here to the expedition of the Danites to Laish (Judg. xviii.).

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.

25. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, — let him be acceptable to his brethren] Rather, let him be acceptable (to God), or graceth by God, midst his brethren, — let him dip his foot in oil] He had a fruitful land, Cp. Jacob’s blessing, Gen. xlii. 20. As to the figure, see Job xxxix. 6.

26. Of Jeshurun 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. There is no reference here to the expedition of the Danites to Laish (Judg. xviii.).

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25. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, — let him be acceptable to his brethren] Rather, let him be acceptable (to God), or graceth by God, midst his brethren, — let him dip his foot in oil] He had a fruitful land, Cp. Jacob’s blessing, Gen. xlii. 20. As to the figure, see Job xxxix. 6.

26. Of Jeshurun 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. There is no reference here to the expedition of the Danites to Laish (Judg. xviii.).
27. The eternal God is thy refuge: Thou dwellest in the land of ancient days (Heb. i. 12); thou dost dwell in God. Cp. the words of Moses (Ps. xc. 1), “Lord, thou hast been our dwelling-place through all generations.” “That we have been in a safe and 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 among 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 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. 20; 2 Cor. x. 4, 5).

28. Israel then shall dwell in safety—The Holy Spirit speaking by Isaiah reminds us to apply these words to Christ: see Jer. xxii. 6.


Cf. 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 showed 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. 46; v. 40. Luke xxiv. 47).

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.

b Who rideth upon the heaven in thy help, And in His excellency on the sky.

b Or, under the everlasting arms:

And d he shall thrust out the enemy from before thee; And shall say, Destroy them.

28. Israel then shall dwell in safety alone: The fountain of Jacob shall be upon a land of corn and wine; Also his heavens shall drop down dew;

29. Happy art thou, O Israel:

Who is like unto thee, O people saved by the Lord, The shield of thy help, And who is the sword of thy excellency! And thine enemies shall be found liars unto thee; And thou shalt tread upon their high places.

XXXIV. 1. And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

b So Moses the servant of the Lord died there in the land of Moab,

according to the word of the Lord. 6 And he buried him in a valley in the land of Moab, over against Beth-peor: but 1 no man knoweth of his sepulchre unto this day. 7 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 thirty days: so the days of weeping and mourning for Moses were ended.

9 And Joshua the son of Nun was full of the spirit of wisdom; for 2 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 arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, 11 in all 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 hewn tables out of thine own heart, on which God has written His Law; when thou hast broken in pieces the golden idol, and founded the ark of Bashan; when thou hast been another Moses, and drawn near within thy land, 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 superstition and 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. cxlv. 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 v. 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. 25).

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 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 Judæans did (Gal. iv. 9—11; v. 2: cp. Duhm's Genesis, p. 107; and Knudtzon, Gesch. ii. p. 596).

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 Origin 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).