

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make 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, thy sheep and

thine oxen: in all places, where I record my name, I will come unto thee, and 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.

1 Deut. 4. 26. Neh. 9. 13.—a Ch. 32. 1, 2, 4. 1 Sam. 5. 4, 5. 2 Kings 17. 33. Ezek. 21. 23 & 19. 5. Dan. 5. 12. Zeph. 1. 3. 2 Cor. 6. 14, 15, 16.—b Lev. 1. 2. c Deut. 12. 5, 11, 21. & 14. 23 & 16. 6, 11 & 25. 2. 1 Kings 8. 43 & 9. 3. 2 Chron.

6. 6. & 7. 16 & 12. 13. Ezra 6. 12. Neh. 1. 9. Ps. 71. 7. Jer. 7. 10, 12.—d Gen. 12. 2. Deut. 7. 13.—e Deut. 27. 5. Josh. 8. 31. 1 Mic. 4. 47.—f Heb. build them with heezing. Deut. 27. 5, 6.—g Lev. 10. 3. Ps. 86. 7. Heb. 12. 28, 29.

through the love and reverence ye feel to your Maker and Sovereign, ye may abstain from every appearance of evil, lest you should forfeit that love which is to you better than life. He who fears in the first sense, can neither love nor obey: he who fears not in the latter sense, is sure to fall under the first temptation that may occur. *Blessed is the man who thus feareth always.*

Verse 22. *I have talked with you from heaven*] Though God manifested himself by the fire, the lightning, the earthquake, the thick darkness, &c. yet the ten words or commandments, were probably uttered from the higher regions of the air, which would be an additional proof to the people that there was no imposture in this case; for though strange appearances and voices might be counterfeited on earth, as was often, no doubt, done by the magicians of Egypt; yet it would be utterly impossible to represent a voice, in a long-continued series of instruction, as proceeding from heaven itself, or the higher regions of the atmosphere. This, with the earthquake and repeated thunders, see on ver. 18. would put the reality of this whole procedure beyond all doubt; and this enabled Moses, Deut. v. 16. to make such an appeal to the people on a fact incontrovertible, and of infinite importance, that God had indeed talked with them face to face.

Verse 23. *Ye shall not make with me gods of silver*] The expressions here are very remarkable. Before, it was said, Ye shall have no other gods BEFORE ME, *לפני פניא*, ver. 3. Here they are commanded, Ye shall not make gods of silver or gold, *לפני ילי*, WITH ME, as emblems or representatives of God, in order, as might be pretended, to keep these displays of his magnificence in memory; on the contrary, he would have only an altar of earth, of plain turf, on which they should offer those sacrifices, by which they should commemorate their own guilt, and the necessity of an atonement to reconcile themselves to God. See the note on ver. 4.

Verse 24. *Thy burnt-offerings and thy peace-offerings*] The law concerning which, was shortly to be given, though sacrifices of this kind were in use from the days of Abel.

In all places where I record my name] Wherever I am worshipped, whether in the open wilderness, at the tabernacle, in the temple, the synagogue, or elsewhere, I will come unto thee and bless thee. These words are precisely the same in signification with those of our Lord, Matt. xviii. 20. *For where two or three are gathered together in my name, there am I in the midst of them.* And it was JESUS, who was the angel that spoke to them in the wilderness, Acts vii. 38. from the same mouth this promise in the Law, and that in the Gospel proceeded.

Verse 25. *Thou shalt not build it of hewn stone*] Because they were now in a wandering state, and had as yet no fixed residence; and therefore no time should be wasted to rear costly altars, which could not be transported with them, and which they must soon leave. Besides, they must not lavish skill or expense on the construction of an altar; the altar, of itself, whether costly or mean, was nothing in the worship: it was only the place, on which the victim should be laid, and their mind must be attentively fixed on that God, to whom the sacrifice was offered, and on the sacrifice itself, as that appointed by the Lord to make an atonement for their sins.

Verse 26. *Neither shalt thou go up by steps unto my altar*] The word altar, comes from *altus*, high or elevated, though the Hebrew word *מזבח* *mizbeach*, from *זבח* *zabach*, to slay, kill, &c. signifies merely a place for sacrifice: see Gen. xviii. 20. But the heathens, who imitated the rites of the true God in their idolatrous worship, made their altars very high; whence they derived their name *altaria*, altars, i. e. very high or elevated places; which they built thus, partly through pride and vain-glory, and partly that their gods might the better hear them. Hence also the high places or idolatrous altars, so often and so severely condemned in the Holy Scriptures. The heathens made some of their altars excessively high; and some imagine that the pyramids were altars of this kind, and that the

inspired writer refers to those, in these prohibitions. God therefore ordered his altars to be made, 1. Either of simple turf, that there might be no unnecessary expense, which, in their present circumstances, the people could not well afford; and that they might be no incentives to idolatry from their costly or curious structure: or, 2. Of unhewn stone, that no images of animals or of the celestial bodies might be sculptured on them, as was the case among the idolaters, and especially among the Egyptians, as several of their ancient altars which remain to the present day, amply testify; which altars themselves, and the images carved on them, became, in process of time, incentives to idolatry, and even objects of worship. In short, God formed every part of his worship so, that every thing belonging to it might be as dissimilar as possible, from that of the surrounding heathenish nations, and especially the Egyptians, from whose land they had just now departed. This seems to have been the whole design of those statutes, on which many commentators have written so largely and learnedly, imagining difficulties, where probably there are none. The altars of the tabernacle were of a different kind.

In this and the preceding chapter, we have met with some of the most awful displays of the Divine majesty:—manifestations of justice and holiness, which have had no parallel, and can have none, till that day arrive, in which he shall appear in his glory, to judge the quick and the dead. The glory was truly terrible, and to the children of Israel insufferable: and yet how highly privileged to have God himself speaking to them from the midst of the fire, giving them statutes and judgments, so righteous, so pure, so holy, and so truly excellent in their operation and their end, that they have been the admiration of all the wise and upright, in all countries and ages of the world, where their voice has been heard. Mohammed defied all the poets and literati of Arabia to match the language of the Koran: and for purity, elegance, and dignity, it bore away the palm, and remained unrivalled. This indeed, was the only advantage which the work derived from its author; for its other excellencies, it was indebted to Moses and the prophets, to Christ and the apostles; as there is scarcely a pure, consistent, theological notion in it, that has not been borrowed from our sacred books. Moses calls the attention of the people not to the language in which these divine laws were given, though that is all that it should be, and every way worthy of its author; compressed yet perspicuous; simple yet dignified; in short, such as God should speak if he wished his creatures to comprehend; but he calls their attention to the purity, righteousness, and usefulness of the grand revelation which they had just received. *For what nation, says he, is there so great, who hath God so nigh unto them as Jehovah our God is, in all things that we call upon him for? And what nation hath statutes and judgments so righteous as all this law which I set before you this day?* And that which was the sum of all excellency in the present case was this, that the God who gave these laws dwell among his people; to him they had continual access, and from him received that power, without which, obedience, so extensive and so holy, would have been impossible: and yet not one of these laws exacted more than eternal reason, the nature and fitness of things, the prosperity of the community, and the peace and happiness of the individual required. *The law is holy, and the commandment is holy, just, and good.*

To show still more clearly the excellence and great utility of the ten commandments, and to correct some mistaken notions concerning them, it may be necessary to make a few additional observations. And, 1. It is worthy of remark, that there is none of these commandments, nor any part of one, which can fairly be considered as merely ceremonial. All are moral, and consequently of everlasting obligation. 2. When considered merely as to the letter, there is certainly no difficulty in the moral obediences required to them. Let every reader take them up one by one, and ask his conscience before God, which of them he

CHAPTER XXI.

Laws concerning servants: they shall serve for only seven years, 1, 2. If a servant brought a wife to servitude with him, both shall go out free on the seventh year, 3. If his master has seven sons, a wife, and she bore him children, he might go out free on the seventh year, but his wife and children must remain, as the property of the master, 4. If, through love to his master, wife, and children, he did not choose to avail himself of the privilege granted by the law, of going out free on the seventh year, his ear was to be bored to the door post with an awl, as an emblem of his being attached to the family for ever, 5, 6. Laws concerning maid-servants, betrayed to their masters, or to the wife of their masters, 7-11. Laws concerning battery and murder, 12-15. Concerning incestuous, 16. Concerning him that strikes his parents, 17. Of strife between man and man, 18, 19; between a master and his servants, 20, 21. Of injuries done to women in pregnancy, 22. The *Lex Talionis*, or law of like for like, 23-25. Of injuries done to servants by which they gain the right of freedom, 26, 27. Laws concerning the ox which has gored man, 28-32. Of the ox which is mangled into which a man or beast has fallen, 33, 34. Laws concerning the ox that kills another, 35, 36.

An. Exod. lxx. l. **N**OW these are the judgments which thou shalt observe before them.

2 ¶ If thou buy a Hebrew servant, six years he shall serve: and in the seventh, he shall go out free for nothing.

h. Ch. 24. 3, 4. Deut. 1. 14 & 6. 1-11 Lev. 25. 39, 40, 41. Deut. 15. 12. Jer. 34. 14. k. Heb. with his body.

is under a fatal and uncontrollable necessity to break? 3. Though by the incarnation and death of Christ, all the ceremonial law, which referred to him and his sacrifice, is necessarily abrogated; yet as none of these ten commandments refers to any thing properly ceremonial, therefore they are not abrogated. 4. Though Christ came into the world to redeem them who believe from the curse of the law, he did not redeem them from the necessity of walking in that *necessity of life*, which these commandments so strongly inculcate. 5. Though Christ is said to have fulfilled the law for us, yet it is nowhere intimated in the Scripture, that he has so fulfilled these TEN LAWS, as to exempt us from the necessity and privilege of being no idolaters, swearers, sabbath-breakers, disobedient and cruel children, murderers, adulterers, thieves, and corrupt witnesses. All these commandments, it is true, he punctually fulfilled himself; and all these he writes on the heart of every soul redeemed by his blood. 6. Do not those who scruple not to insinuate, that the proper observation of these laws is impossible in this life, and that every man since the fall does daily break them in thought, word, and deed, bear false witness against God and his truth? and do they not greatly err, not knowing the scripture, which teaches the necessity of such obedience; nor the power of God, by which the evil principle of the heart is destroyed, and the law of purity written on the soul? If even the regenerate man, as some have unwarily asserted, does daily break these commands, these ten words, in thought, word, and deed, he may be as bad as Satan, for aught we know; for Satan himself cannot transgress in more forms than these: for sin can be committed in no other way, either by bodied or disembodied spirits, than by thought, or word, or deed. Such sayings as these tend to destroy the distinction between good and evil, and leave the infidel and the believer on a par as to their moral state. The people of God should be careful how they use them. 7. It must be granted, and indeed has sufficiently appeared from the preceding exposition of these commandments, that they are not only to be understood in the letter, but also in the spirit; and that therefore they may be broken in the heart, while outwardly kept inviolate: yet this cannot prove, that a soul influenced by the grace and Spirit of Christ cannot most conscientiously observe them; for the grace of the Gospel not only saves a man from outward, but also from inward sin;—for, says the heavenly messenger, his name shall be called Jesus, (i. e. Saviour) because he shall save (i. e. DELIVER) his people FROM their sins. Therefore the weakness or corruption of human nature forms no argument here, because the blood of Christ cleanses from all unrighteousness: and he saves to the uttermost all who come unto the Father through him. It is therefore readily granted, no man, unassisted and un-influenced by the grace of Christ, can keep these commandments either in the letter or in the spirit; but he who is truly converted to God, and has Christ dwelling in his heart by faith, can in the letter and in the spirit do all these things, BECAUSE CHRIST STRENGTHENS him. Reader, the following is a good prayer, and oftentimes thou hast said it; now learn to pray it: "Lord, have mercy upon us, and incline our hearts to keep these laws! Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee!" Communion Service.

NOTES ON CHAPTER XXI.

Verse 1. Now these are the judgments There is so much good sense, feeling, humanity, equity, and justice, in the following laws, that they cannot but be admired by

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 wife and her children shall be her master's, and he shall go out by himself.

5 ¶ And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

l. Deut. 15. 16, 17.—m. Heb. saying shall say.—n. Ch. 12. 12 & 22. 8, 23.—o. Psal. 40. 6.—p. Neh. 5. 5.—q. Ver. 2, 3.

every intelligent reader; and they are so very plain, as to require very little comment. The laws in this chapter are termed political, those in the succeeding chapter judicial laws; and are supposed to have been delivered to Moses alone, in consequence of the request of the people, chap. xx. 19. that God should communicate his will to Moses, and that Moses should, as mediator, convey it to them.

Verse 2. If thou buy a Hebrew servant Calmet enumerates six different ways in which a Hebrew might lose his liberty: 1. In extreme poverty they might sell their liberty. Levit. xxv. 39. If thy brother be waxen poor, and be sold unto thee, &c. 2. A father might sell his children. If a man sell his daughter to be a maid-servant, see ver. 7. 3. Insolvent debtors became the slaves of their creditors. My husband is dead—and the creditor is come to take unto him my two sons to be bondmen, 2 Kings iv. 1. 4. A thief, if he had not money to pay the fine laid on him by the law, was to be sold for his profit whom he had robbed. If he have nothing, then he shall be sold for his theft, chap. xxii. 3, 4. 5. A Hebrew was liable to be taken prisoner in war, and so sold for a slave. 6. A Hebrew slave, who had been ransomed from a Gentile by a Hebrew, might be sold by him who ransomed him, to one of his own nation.

Six years shall he serve It was an excellent provision in these laws, that no man could finally injure himself by any rash, foolish, or precipitate act. No man could make himself a servant or slave for more than seven years; and if he mortgaged the family inheritance, it must return to the family at the jubilee, which returned every fiftieth year.

It is supposed that the term six years is to be understood as referring to the sabbatical years; for let a man come into servitude at whatever part of the interim between two sabbatical years, he could not be detained in bondage beyond a sabbatical year: so that if he fell into bondage the third year after a sabbatical year, he had but three years to serve; if the fifth, but one. See on chap. xxiii. 11, &c. Others suppose that this privilege belonged only to the year of jubilee, beyond which no man could be detained in bondage, though he had been sold only one year before.

Verse 3. If he came in by himself If he and his wife came in together, they were to go out together: in all respects as he entered, so should he go out. This consideration seems to have induced St. Jerom to translate the passage thus: Cum quali teste intraverat, cum tali exeat. "He shall have the same coat in going out, as he had when he came in; i. e. if he came in with a new one, he should go out with a new one, which was perfectly just, as the former coat must have been worn out in his master's service, and not his own.

Verse 4. The wife and her children shall be her master's It was a law among the Hebrews, that if a Hebrew had children by a Canaanitish woman, those children must be considered as Canaanitish only, and might be sold and bought, and serve for ever. The law here refers to such a case only.

Verse 6. Shall bring him unto the judges אלהים אלהים אלהים, literally, to God; or, as the Septuagint have it, προς τα κριταρια του θεου, to the judgment of God; who condescended to dwell among his people, who determined all their differences, till he had given them laws for all cases; and who by his omniscience brought to light the hidden things of dishonesty. See chap. xxii. 8.

Bore his ear through with an awl This was a ceremony sufficiently significant, as it implied, 1. That he was closely attached to that house and family. 2. That he was

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation, he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife, her food, her raiment, 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 a man lie not in wait, but God deliver him into his hand: then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man, and sell-eth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And he that curseth his father, or his mother, shall surely be put to death.

1 Heb. be evil in the eyes of, &c.—1 Cor 7. 5.—1 Gen 9. 6. Lev 24. 17. Numb 35. 30. 31. Matt 26. 52.—Numb 35. 22. Deut 19. 4. 5.—v 1 Sam 24. 4, 10, 18. v Numb 33. 11. Deut 19. 3. Josh 20. 2.—Numb 15. 30. & 35. 50. Deut 19. 11, 12. Heb. 10. 26.—1 Kings 2. 28-34. 2 Kings 11. 15.

18 ¶ And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22 If men strive, and hurt a woman with child, so that her fruit depart from 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 it perish; he shall let him go free, for his eye's sake.

27 And if he smite out his man-servant's tooth,

1 Deut. 21. 7.—1 Gen 37. 28.—Ch 22. 4.—1 Lev 20. 9. Prov. 20. 30. Matt. 15. 4. Mark 7. 10.—Or, verily.—Or, his neighbour.—1 Sam 3. 28.—g Heb. his causing.—1 Heb. accused.—Gen 4. 15, 21. Rom 13. 4.—1 Lev. 25. 45, 46.—k Lev. 30. Deut. 22. 18, 19.—1 Lev. 24. 20. Deut. 19. 21. Matt. 5. 38.

bound to hear all his master's orders, and to obey them punctually. Boring of the ear was an ancient custom in the east. It is referred to by Juvenal—

Prior inquit, et adson.
Cur tinnam, dubitante locum defendere? quamvis
Natus ad Euphratem, in illo quod in aure fecerat.
Arguerint, licet ipse negem. St. 1. 102.
"First come, first served, he cries; and I, in spite
Of your great lordships, will maintain my right:
Though born a slave, though say your ears are bored,
'Tis not the birth, 'tis money makes the lord." Dryden.

Calmet quotes a saying from Petronius as attesting the same thing; and one from Cicero, in which he rallies a Lybian who pretended he did not hear him: "It is not," said he, "because your ears are not sufficiently bored." Alluding to his having been a slave.

Verse 7. If a man sell his daughter] This the Jews allowed no man to do but in extreme distress, when he had no goods, either moveable or immovable left, even to the clothes on his back; and he had this permission only while she was unmarriageable. It may appear at first view strange, that such a law should have been given; but let it be remembered, that this servitude could extend at the utmost only to six years; and that it was nearly the same as in some cases of apprenticeship among us, where the parents bind the child for seven years, and have from his master so much per week during that period.

Verse 9. Betrothed her to his son, he shall deal with her] He shall give her the same dowry he would give to one of his own daughters. From these laws we learn, that if a man's son married his servant, by his father's consent, the father was obliged to treat her in every respect as a daughter; and if the son married another woman, as it appears he might do, ver. 10. he was obliged to make no abatement in the privileges of the first wife, either in her food, raiment, or duty of marriage; the word *onathah* here, is the same with St. Paul's *κοινωνία τραπεζῶν*, the marriage debt, and with the *cohabitatio* of the Septuagint, which signifies the cohabitation of man and wife.

Verse 11. These three] 1. Her food, *סוּדוֹ שְׂעִירָה*, her flesh, for she must not, like a common slave, be fed merely on vegetables. 2. Her raiment, her private wardrobe, with all occasional necessary additions. And, 3. The marriage debt, a due proportion of the husband's time and company.

Verse 13. I will appoint thee a place whither he shall flee] From the earliest times, the nearest akin had a right to revenge the murder of his relation; and as this right was universally acknowledged, no law was ever made on the subject; but as this might be abused, and a person who had killed another accidentally, having had no previous malice against him, might be put to death by the avenger of blood, as the nearest kinsman was termed, therefore God provided the cities of refuge to which the accidental manslayer might flee, till the affair was inquired into, and settled by the civil magistrate.

Verse 14. Thou shalt take him from mine altar] Be-

for the cities of refuge were assigned, the altar of God was the common asylum.

Verse 15. That smiteth his father, or his mother] As such a case argued peculiar depravity, therefore no mercy was to be shown to the culprit.

Verse 16. He that stealeth a man] By this law, every man-stealer, and every receiver of the stolen person, should lose his life: no matter whether the latter stole the man himself or gave money to a slave-captain, or negro-dealer, to steal him for him.

Verse 19. Shall pay for the loss of his time, and shall cause him to be thoroughly healed] This was a wise and excellent institution, and most courts of justice still regulate their decisions on such cases by this Moaic precept.

Verse 21. If the slave who had been beaten by his master, died under his hand, the master was punished with death; see Gen. ix. 5, 6. But if he survived the beating a day or two, the master was not punished; because it might be presumed, that the man died through some other cause. And all penal laws should be construed as favourably as possible to the accused.

Verse 22. And hurt a woman with child] As a posterity, among the Jews, was among the peculiar promises of their covenant, and as every man had some reason to think that the Messiah should spring from his family, therefore, any injury done to a woman with child, by which the fruit of her womb might be destroyed, was considered a very heavy offence: and as the crime was committed principally against the husband, the degree of punishment was left to his discretion. But if mischief followed, i. e. if the child had been fully formed, and was killed by this means, or the woman lost her life in consequence, then the punishment of the person was death, as in other cases of murder: ver. 23.

Verse 24. Eye for eye] This is the earliest account we have of the *Lex Talionis* or law of like for like, which afterward prevailed among the Greeks and Romans. Among the latter, it constituted a part of the twelve tables, so famous in antiquity; but the punishment was afterward changed to a pecuniary fine, to be levied at the discretion of the prætor. It prevails less or more in most civilized countries; and is fully acted upon in the canon law, in reference to all calumniators:—*Calumniator, si in accusatione defecerit, talionem recipiat*. "If the calumniator fail in the proof of his accusation, let him suffer the same punishment which he wished to have inflicted upon the man whom he falsely accused." Nothing however of this kind was left to private revenge: the magistrate awarded the punishment, when the fact was proved. Otherwise the *Lex Talionis* would have utterly destroyed the peace of society, and have sown the seeds of hatred, revenge, and all uncharitableness.

Verse 26. If a man smite the eye, &c.] See the following verse.

Verse 27. If he smite out his—tooth] It was a noble

or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

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 man-servant or maid-servant; he shall give unto their master thirty shekels of silver, and the 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 good, and give money unto the owner of them; and the dead beast shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

36 Or if it be known, that the ox hath used to push, in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAPTER XXII.

Laws concerning theft, 1-4; concerning trespass, 5; concerning casualties, 6. Laws concerning deposit of goods left in custody of others, which may have been lost, stolen, or damaged, 7-13. Laws concerning things borrowed, or let out on hire, 14, 15. Laws concerning seduction, 16, 17. Laws concerning witchcraft, 18. Bestiality, 19, 20. Laws concerning strangers, 21; concerning widows, 22-24; lending money to the poor, 25; concerning pledges, 26; concerning respect to magistrates, 27; concerning the first ripe fruits, and the first-born of man and beast, 28, 30. Directions concerning carcasses found torn in the field, 31.

If a man shall steal an ox, or a sheep, and kill it; he shall restore ^{An Exal. Lev. 1. Sivan.} 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.

m Gen. 9 5.—v Ver. 22 Numb. 35 31.—o See Zech. 11 12, 13. Matt. 26 15. Phil. 2 7.—p Ver. 21.

q Ox, goat.—r 2 Sam. 12 6. Luke 19 8. See Prov. 6 31.—s Matt. 24 43.—t Numb. 35 27.

law that obliged the unmerciful slaveholder, to set a slave at liberty, whose eye or tooth he had knocked out. If this did not teach them humanity, it taught them caution, as one rash blow might have deprived them of all right to the future services of the slave; and thus, self-interest obliged them to be cautious and circumspect.

Verse 28. *If an ox gore a man*] It is more likely that a bull is here intended, as the word signifies both, see chap. xxii. 1. and the Septuagint translate the רש שור, of the original by τσφυς, a bull, and some are of opinion, that there were no castrated animals among the Jews. Mischief of this kind was provided against by most nations: it appears that the Romans twisted hay about the horns of their dangerous cattle, that people seeing it might shun them: hence that saying of Horace, Sat. lib. i. ver. 34. *Fenum habet in cornu, longe fuge.* "He has hay on his horns; fly for life!" The laws of the twelve tables ordered, that the owner of the beast should pay for what damages he committed, or deliver him to the person injured. See on chap. xxii. 1.

His flesh shall not be eaten] This served to keep up a due detestation of murder, whether committed by man or beast; and at the same time punished the man as far as possible, by the total loss of the beast.

Verse 30. *If there be laid on him a sum of money—the ransom of his life*] So it appears, that though by the law he forfeited his life, yet this might be commuted for a pecuniary mulct; at which, the life of the deceased might be valued by the magistrates.

Verse 32. *Thirty shekels*] Each worth about three shillings English; see Gen. xx. 16. xxxiii. 15. So, counting the shekel at its utmost value, the life of a slave was valued at four pounds, ten shillings. And at this price, these same vile people, valued the life of our blessed Lord; see Zech. xi. 12, 13. Matt. xxvi. 15. And in return, the justice of God has ordered it so, that they have been sold for slaves into every country of the universe. And yet, strange to tell, they see not the hand of God in this so visible retribution!

Verse 33. *And if a man shall open a pit—or dig a pit*] That is, if a man shall open a well or cistern that had been before closed up, or dig a new one, for these two cases are plainly intimated; and if he did this in some public place, where there was danger that men or cattle might fall into it: for a man might do as he pleased in his own grounds, as those were his private right. In the above case if he had neglected to cover the pit, and his neighbour's ox or ass was killed by falling into it, he was to pay its value in money. The 33d and 34th verses seem to be out of their places. They probably should conclude the chapter, as, where they are, they interrupt the statutes concerning the goring ox, which begin at verse 28.

These different regulations are as remarkable for their justice and prudence, as for their humanity. Their great tendency is, to show the valuable nature of human life, and the necessity of having peace and good understanding in every neighbourhood: and they possess that quality which should be the object of all good and wholesome laws, the prevention of crimes. Most criminal codes of jurisprudence seem more intent on the punishment of crimes, than

on preventing the commission of them. The law of God always teaches and warns, that his creatures may not fall into condemnation; for judgment is his strange work, i. e. one reluctantly and seldom executed, as this text is frequently understood.

NOTES ON CHAPTER XXII.

Verse 1. *If a man shall steal*] This chapter consists chiefly of judicial laws, as the preceding chapter does of political; and in it the same good sense, and well-marked attention to the welfare of the community, and the moral improvement of each individual, are equally evident.

In our translation of this first verse, by rendering different Hebrew words by the same term in English, we have greatly obscured the sense. I shall produce the verse, with the original words which I think improperly translated, because one English term is used for two Hebrew words, which, in this place, certainly do not mean the same thing. *If a man shall steal an ox, [רש שור] or a sheep, [רש שח] and kill it, or sell it; he shall restore five oxen [בקר] for an ox, [רש שור] and four sheep, [רש שח] for a sheep, [רש שח].* I think it must appear evident that the sacred writer did not intend that these words should be understood as above. A *shor* certainly is different from a *bakar*, and a *sch* from a *tson*. Where the difference in every case lies, wherever these words occur, it is difficult to say. The *shor* and the *bakar* are doubtless creatures of the *bovee* kind, and are used in different parts of the Sacred Writings, to signify the bull, the ox, the heifer, the steer, the calf. The *sch* and the *tson* are used to signify the ram, the wether, the ewe, the lamb, the he-goat, the she-goat, and the kid. And the latter word *tson*, seems frequently to signify the flock composed of either of these lesser cattle, or both sorts conjoined.

As *רש שור* is used Job xxi. 10. for a bull, probably it may mean so here. *If a man steal a bull, he shall give five oxen for him*, which we may presume was no more than his real value; as very few bulls could be kept in a country destitute of horses, where oxen were so necessary to till the ground. For though some have imagined that there were no castrated cattle among the Jews, yet this cannot be admitted on the above reason: for as they had no horses, and bulls would have been unmanageable and dangerous, they must have had oxen for the purposes of agriculture. *Tson* *רש שח* is used for a flock either of sheep or goats; and *sch* *רש שח* for an individual of either species. For every *sch*, four, taken indifferently from the *tson*, or flock, must be given: i. e. a sheep stolen might be recompensed with four out of the flock, whether of sheep or goats. So that a goat might be compensated with four sheep; or a sheep with four goats.

Verse 2. *If a thief be found*] If a thief was found breaking into a house in the night season, he might be killed; but not if the sun had risen, for then he might be known and taken, and the restitution made which is mentioned in the succeeding verse. So, by the law of England, it is a burglary to break and enter a house by night; and "anciently the day was accounted to begin only from sun-rising, and to end immediately upon sun-set: but it is now generally agreed, that if there be day-light enough begun

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 he shall not 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 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.

a Ch. 21. 2.—b Ch. 21. 16.—c See Ver. 1. 7. Prov. 6. 31.—x Ver. 4.—y Ch. 21. 6. Ver. 23.—z Deut. 25. 1.—2 Chron. 19. 10.—s Heb. 6. 16.—b Gen. 31. 39.

c Deut. 22. 28, 29.—d Heb. *arish*. Gen. 23. 16.—e Gen. 34. 12. Deut. 22. 29. 1 Sam. 18. 25.—f Lev. 19. 26, 31. & 20. 27. Deut. 18. 10, 11. 1 Sam. 28. 3, 4.

or left, either by the *light of the sun* or *twilight*, whereby the countenance of a person may be reasonably discerned, it is no burglary: but that this does not extend to *moonlight*; for then many *midnight* burglaries would go unpunished. And besides, the *malignity* of the offence does not so properly arise, as Mr. Justice *Blackstone* observes, from its being done in the dark, as at the *dead of night*; when all the creation, except beasts of prey, are at rest; when sleep has disarmed the owner, and rendered his castle defenceless." *East's Pleas of the Crown*, vol. ii. p. 509.

Verse 4. *He shall restore double.*] In no case of theft, was the life of the offender taken away: the utmost that the law says on this point is, that, if when *found breaking into a house, he should be smitten so as to die, no blood should be shed for him*, ver. 2. If he had *stolen and sold* the property, then he was to restore *four or five fold*, ver. 1; but if the animal was found *alive* in his possession, he was to restore *double*.

Verse 6. *If a fire break out*] Mr. Harmer observes, that it is a common custom in the east, to set the dry herbage on fire before the autumnal rains; which fires, for want of care, often do great damage; and in countries where great drought prevails, and the herbage is generally parched, great caution was peculiarly necessary; and a law to guard against such evils, and to punish inattention and neglect, was highly expedient. See *Harmer's Observ.* vol. iii. p. 310, &c.

Verse 7. *Deliver unto his neighbour*] This is called *pledging* in the Law of *Bailments*: it is a deposit of goods by a debtor to his creditor, to be kept till the debt be discharged. Whatever goods were thus left in the hands of another person, that person, according to the Mosaic law, became responsible for them: if they were stolen, and the thief was found, *he was to pay double*: if he could not be found, the *oath* of the person who had them in keeping, made before the magistrates, that he knew nothing of them, was considered a full acquittance. Among the Romans, if goods were lost which a man had entrusted to his neighbour, the depositary was obliged to pay their full value. But if a man had been driven by necessity, as in case of fire, to lodge his goods with one of his neighbours, and the goods were lost, the depositary was obliged to pay double their value, because of his unfaithfulness in a case of such distress, where his dishonesty, connected with the destruction by the fire, had completed the ruin of the sufferer. To this case the following law is applicable: *Cum quis fidem elegit, nec depositum redditur, contentus esse debet simpli: cum vero extante necessitate deponat, crescit perfidia crimen, &c.* Digest. lib. xvi. tit. 3. l. 1.

Verse 8. *Unto the judges*] See the note on chap. xxi. 6. Verse 9. *Challengeth to be his*] It was necessary that such a matter should come before the judges, because the person in whose possession the goods were found, might have had them by a fair and honest purchase; and by sift-

ing the business, the thief might be found out, and if found, be obliged to pay *double* to his neighbour.

Verse 11. *An oath of the Lord be between them*] So solemn and awful were all appeals to God considered in those ancient times, that it was taken for granted that the man was innocent, who could by an oath appeal to the omniscient God, that he had not put his hand to his neighbour's goods. Since oaths have become *multiplied*, and since they have been administered on the most trifling occasions, their solemnity is gone, and their importance little regarded. Should the oath ever reacquire its weight and importance, it must be when administered only in cases of peculiar delicacy and difficulty; and as sparingly as in the days of Moses.

Verse 13. *If it be torn in pieces—let him bring it for witness*] Rather, *let him bring the evidence ed ha-tevephah, a testimony or evidence of the torn thing*, such as the *horns, hoofs, &c.* This is still a law in some countries among graziers: if a horse, cow, sheep, or goat, entrusted to them be lost, and the keeper asserts it was devoured by dogs, &c. the law obliges him to produce the *horns and hoofs*, because, on these the owner's mark is generally found. If these can be produced, the keeper is acquitted by the law. The *ear* is often the place marked, but this is not absolutely required, because a ravenous beast may eat the *ear* as well as any other part; but he cannot eat the *horns* or the *hoofs*. It seems, however, that in after-times, *two of the legs and the ear*, were required as evidences to acquit the shepherd of all guilt. See Amos iii. 12.

Verse 16. *If a man entice a maid*] This was an exceedingly wise and humane law, and must have operated powerfully against seduction and fornication; because the person who might feel inclined to take the advantage of a young woman, knew that he must marry her, and give her a dowry, if her parents consented; and if they did not consent that their daughter should wed her seducer, in this case he was obliged to give her the full dowry which could have been demanded, had she been still a virgin. According to the *Targumist* here, and to Deut. xxii. 29. the dowry was *fifty shekels* of silver, which the seducer was to pay to her father, and he was obliged to take her to wife; nor had he authority, according to the Jewish canons, *ever to put her away by a bill of divorce*. This one consideration was a powerful curb on disorderly passions, and must tend greatly to render marriage respectable, and prevent all crimes of this nature.

Verse 18. *Thou shalt not suffer a witch to live.*] If there had been no *witches*, such a law as this had never been made. The existence of the law, given under the direction of the Spirit of God, proves the existence of the thing. It has been doubted whether *כַּשְׁפָּא mecashphah*, which we translate *witch*, really means a person who practised divination or sorcery by spiritual or infernal agency. Whether the persons thus denominated only *pretended to have an art which had no existence, or whether they really*

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.**

26 ¶ **If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him, by that the sun goeth down:**

27 **For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.**

28 ¶ **Thou shalt not revile the gods, nor curse the ruler of thy people.**

g Lev. 18. 23 & 29. 15.—h Numb. 25. 2, 7, 8. Deut. 13. 1, 2, 5, 6, 9, 13, 14, 15, & 17. 2, 3, 4. 1 Mac. 2. 24.—i Ch. 25. 9. Lev. 19. 33 & 35. 35. Deut. 10. 19. Jer. 7. 6. Zech. 7. 10. Mal. 2. 5.—k Deut. 10. 18 & 21. 17 & 37. 19. Psa. 91. 6. Isa. 1. 17, 23. & 10. 2. Ezek. 22. 7. Zech. 7. 10. James. 27.—l Deut. 15. 9 & 21. 15. Job 33. 9. Luke 13. 7.—m Ver. 23. Job 31. 28. Psa. 18. 6 & 145. 19. James 5. 4.

n Job 31. 23. Psa. 69. 21.—o Psa. 109. 9. Lam. 5. 3.—p Lev. 25. 36-37. Deut. 23. 19, 20. Neh. 5. 7. Psa. 15. 5. Ezek. 18. 5, 17.—q Deut. 24. 6, 10, 13, 17. Job 22. 6 & 24. 9, 9. Prov. 30. 16 & 22. 2. Ezek. 18. 7, 16. Amos 2. 6.—r Ver. 23. & Ch. 34. 6. 2 Chron. 30. 9. Psa. 26. 15.—s Eccles. 10. 20. Act. 23. 5. Jude 8. U or, judges. Ver. 8, 9. Psa. 32. 6.

possessed the power commonly attributed to them, are questions which it would be improper to discuss at length in a work of this kind; but that *witches, wizards, those who dealt with familiar spirits, &c.* are represented in the Sacred Writings, as actually possessing a power to evoke the dead, to perform supernatural operations, and to discover hidden or secret things, by spells, charms, incantations, &c. is evident to every unprejudiced reader of the Bible. Of Manasseh it is said, *He caused his children to pass through the fire in the valley of the Son of Hinnom: also he observed times [עֵתוֹת reonan, he used divination by clouds] and used enchantments, and used witchcraft, [עֲשֵׂת re cisheph] and dealt with a familiar spirit, [עֵשֶׂת re veasub ob, performed a variety of operations by means of what was afterward called the *spirit of Python*,] and with wizards, [עֲשֵׂת re yidoni, the wise or knowing ones] and he wrought much evil in the sight of the Lord, 2 Chron. xxxiii. 6. It is very likely that the Hebrew כֶּשֶׁף *cashaph*, and the Arabic كَشَفَ *cashafa*, had originally the same meaning, to uncover, to remove a veil, to manifest, reveal, make bare or naked; and كَشَفَات *meashefat*, is used to signify commerce with God, see *Wilmel and Giggens*. The *meashephah*, or *witch*, therefore, was probably a person who professed to reveal hidden mysteries, by commerce with God, or the invisible world.*

From the severity of this law against witches, &c. we may see in what light these were viewed by Divine Justice. They were seducers of the people from their allegiance to God, on whose judgment alone they should depend; and by impudently prying into futurity, assumed an attribute of God, the foretelling of future events, which implied in itself the grossest blasphemy, and tended to corrupt the minds of the people, by leading them away from God, and the revelation he had made of himself. Many of the Israelites had, no doubt, learnt these curious arts from their long residence among the Egyptians; and so much were the Israelites attached to them, that we find such arts in repute among them; and various practices of this kind prevailed through the whole of the Jewish history, notwithstanding the offence was capital, and in all cases punished with death.

Verse 19. *Lieth with a beast*] If this most abominable crime had not been common, it never would have been mentioned in a sacred code of laws. It is very likely that it was an Egyptian practice; and it is certain, from an account in *Sonnini's Travels*, that it is practised in Egypt to the present day.

Verse 20. *Utterly destroyed*] The word *cherem*, denotes a thing utterly and finally separated from God, and devoted to destruction, without the possibility of redemption.

Verse 21. *Thou shalt neither vex a stranger nor oppress him*] This was not only a very humane law, but it was also the offspring of a sound policy. *Do not vex a stranger*: remember, ye were strangers. *Do not oppress a stranger*: remember, ye were oppressed. Therefore do unto all men as ye would they should do to you. It was the produce of a sound policy—Let strangers be well treated among you, and many will come to take refuge among you, and thus the strength of your country will be increased. If refugees of this kind be treated well, they will become proselytes to your religion, and thus their souls may be saved. In every point of view, therefore, justice, humanity, sound policy, and religion, say—*Neither vex nor oppress a stranger.*

Verse 22. *Ye shall not afflict any widow or fatherless child.*] It is remarkable, that offences against this law, are not left to the discretion of the judges to be punished: God reserves the punishment to himself; and by this, he

strongly shows his abhorrence of the crime. It is no common crime, and shall not be punished in a common way: the *wrath of God shall wax hot* against him who in any wise afflicts or wrongs a widow, or a fatherless child; and we may rest assured, that he who helps either, does a service highly acceptable in the sight of God.

Verse 25. *Neither shalt thou lay upon him usury*] נֶשֶׁךְ *nesheh*, from *nashac*, to bite, cut, or pierce with the teeth—biting usury. So the Latins call it *usura vorax*—devouring usury. "The increase of usury is called נֶשֶׁךְ *nesheh*, because it resembles the biting of a serpent; for as this is so small as scarcely to be perceptible at first, but the venom soon spreads and diffuses itself, till it reaches the vitals, so the increase of usury, which at first is not perceived nor felt, at length grows so much, as by degrees to devour another's substance."—*Leigh*.

It is evident, that what is here said must be understood of accumulated usury, or what we call *compound interest* only; and accordingly נֶשֶׁךְ *nesheh* is mentioned with, and distinguished from תְּרֵבִית *terebith*, סְרִיטָה *mercibith*, interest, or simple interest, Lev. xxv. 36, 37. Prov. xxviii. 8. Ezek. xviii. 8, 13, 17, and xxii. 12.—*Parkhurst*.

Perhaps usury may be more properly defined *unlawful interest*; receiving more for the loan of money than it is really worth, and more than the law allows. It is a wise regulation in the laws of England, that if a man be convicted of usury, of taking unlawful interest, the bond or security is rendered void, and he forfeits *treble the sum* borrowed. Against such an oppressive practice, the wisdom of God saw it essentially necessary to make a law, to prevent a people, who were naturally what our Lord calls the Pharisees, אֲוֵרְתָאֵי *lovers of money*, (Luke xvii. 14.) from oppressing each other; and who, notwithstanding the law in the text, practise usury in all places of their dispersion, to the present day.

Verse 26. *If thou—take thy neighbour's raiment to pledge*] It seems strange that any pledge should be taken, which must be so speedily restored: but it is very likely, that the pledge was restored by night only; and that he who pledged it, brought it back to his creditor next morning. The opinion of the rabbins is, that whatever a man needed for the support of life, he had the use of it when absolutely necessary, though it was pledged. Thus, he had the use of his working-tools by day, but he brought them to his creditor in the evening. His *hyke*, which serves an Arab as a *plaid* does a Highlander, (see it described, ch. xii. 34.) was probably the raiment here referred to: it is a sort of coarse blanket, about six yards long, and five or six feet broad, which an Arab always carries with him, and on which he sleeps at night; it being his only substitute for a bed. As the fashions in the east scarcely ever change, it is very likely that the raiment of the Israelites was precisely the same with that of the modern Arabs, who live in the very same desert in which the Hebrews were when this law was given. How necessary then to restore the *hyke* to a poor man before the going down of the sun, that he might have something to repose on, will appear evident from the above considerations. At the same time, the returning it daily to the creditor, was a continual acknowledgment of the debt, and served instead of a written acknowledgment or bond, as we may rest assured that writing, if practised at all before the giving of the law, was not common.

Verse 28. *Thou shalt not revile the gods*] Most commentators believe, that the word *gods* here, means *magistrates*. The original is אֱלֹהִים *Elohim*, and should be understood of the true God only—*Thou shalt not blaspheme, or make light of God—תִּכְלַל תְּכַלֵּל, the fountain of justice and power—nor curse the ruler of thy people, who*

29 ¶ Thou shalt not delay to offer * the * first of thy ripe fruits, and of thy * liquors: * the first-born of thy sons shalt thou give unto me.

30 * Likewise shalt thou do with thine oxen, and with thy sheep: * seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be ^b holy men unto me: * neither shall ye eat *any flesh that is torn of beasts in the field*; ye shall cast it to the dogs.

CHAPTER XXIII.

Laws against evil-speaking, 1. Against bad company, 2. Against partiality, 3. Laws commencing acts of kindness and humanity, 4, 5. Against oppression, 6. Against unrighteous decisions, 7. Against bribery and corruption, 8. Against unkindness to strangers, 9. The ordinance concerning the sabbatical year, 10, 11. The sabbath a day of rest, 12. General directions concerning circumcision, &c. 13. The three annual festivals, 14. The feast of unleavened bread, 15. The feast of harvest, and the feast of ingathering, 16. All the males to appear before God three in the year, 17. Different ordinances—no blood to be offered with leavened bread—and not to be left till the next day—the first-fruits to be brought to the house of God—and a kid not to be washed in its mother's milk, 18, 19. Description of the angel of God, who was to lead the people into the promised land, and drive out the Amorrhites, &c. 20-22. Hospitality to be avoided, and the marks of idols destroyed, 21. Different passages to Jerusalem, 23-27. Hosts shall be sent to drive out the Canaanites, &c. 28. The ancient inhabitants to be driven out by little and little, and the reason why, 29, 30. The boundaries of the promised land, 31. No league or covenant to be made with the ancient inhabitants, who are all to be utterly expelled, 32, 33.

AN. EXOD. II. 1. **THOU** ^a shalt not * raise a false report: * put not thine hand with the wicked, to be an ^c unrighteous witness.

v Heb. thyfulness.—w Ch. 23, 16, 19. Prov. 3, 9.—x Heb. tear.—y Ch. 13, 2, 12 & 34, 19.—z Deut. 15, 19.—a Lev. 22, 27.—b Ch. 19, 6. Lev. 19, 2. Deut. 14, 21. c Lev. 22, 8. Ezek. 4, 14 & 14, 31.—Ver. 7. Lev. 19, 16. Ps. 15, 3 & 101, 5. Prov. 10, 13. See 2 Sam. 19, 27 with 16, 3.—e Or, receive.—f Ch. 20, 16. Deut. 19, 16, 17, 18. Ps. 119, 11. Prov. 19, 5, 9, 28 & 31.—g See 1 Kings 21, 10, 13. Matt. 23, 69, 70, 71. Acts 6, 11, 13.—h Gen. 7, 1 & 19, 4, 7. Ch. 22, 1, 2. Josh. 24, 15, 1 Sam. 15, 9, 1 Kings 19, 10. Job 31, 31. Prov. 1, 10, 11, 15, & 4, 14. Matt. 27, 24, 26. Mark 15, 15. Luke 23, 23. Acts 21, 37 & 25, 9.—h Ver. 6, 7. Lev. 19, 15. Deut. 1, 17. Ps. 72, 2.—i Heb. answer.—k Deut. 22, 1. Job 31, 29. Prov. 24, 17, & 25, 21.

derives his authority from God. We shall ever find, that he who despises a good civil government, and is disaffected to that under which he lives, is one who has little fear of God before his eyes. The spirit of disaffection and sedition, is ever opposed to the religion of the Bible. When those who have been pious, get under this spirit of misrule, they infallibly get shorn of their spiritual strength, and become like salt that has lost its savour. He who can indulge himself in speaking evil of the civil ruler, will soon learn to blaspheme God. The highest authority says, *Fear God: honour the king.*

Verse 29. *The first of thy ripe fruits*] This offering was a public acknowledgment of the bounty and goodness of God, who had given them their proper seed-time, the first and the latter rain, and the appointed weeks of harvest.

From the practice of the people of God, the heathens borrowed a similar one, founded on the same reason. The following passage from *Censorinus De Die Natali*, is beautiful and worthy of the deepest attention:

Illi enim (majores nostri) qui alimenta, patriam, lucem, se denique ipsos deorum dono habebant; ex omnibus aliquid diis sacrabant, magis adeo, ut se gratos approbarent, quam quod deos arbitrantur hoc indigere. Itaque cum perciperant fruges, antequam vescerentur, Diis libare instituerunt: et cum agros atque urbes, deorum munera possiderent, partem quandam templis sacellisque, ubi eos colenter dicaverè.

“Our ancestors, who held their food, their country, the light, and all that they possessed, from the bounty of the gods, consecrated to them a part of all their property; rather as a token of their gratitude, than from a conviction that the gods needed any thing. Therefore, as soon as the harvest was got in, before they had tasted of the fruits, they appointed libations to be made to the gods. And as they held their fields and cities as gifts from their gods, they consecrated a certain part, in the temples and shrines, where they worshipped.”

Pliny is express on the same point, who attests, that the Romans never tasted either their new corn or wine, till the priests had offered the first-fruits to the gods. *Ac ne degustabant quidem novas fruges aut vna, antequam sacerdotibus PRIMITIIS LIBASSENT.*—Hist. Nat. lib. xviii. c. 2.

Horace bears the same testimony, and shows that his countrymen offered not only their first-fruits, but the choicest of all their fruits, to the Lares, or household gods; and he shows also, the wickedness of those who sent these as presents to the rich, before the gods had been thus honoured:

*Dulcia poma,
Et quæcumque feret cultus illis ædibus mores,
Ante Lares gustet, cenabitur, Lares dives.*
Satyr. lib. ii. a. v. ver. 12
“What your garden yields,
To him be sacrificed, and let him taste,
Before your gods, the vegetable feast.”

Dunkin.

2 * Thou shalt not follow a multitude to do evil; * neither shalt thou * speak in a cause to decline after many to wrest judgment:

3 Neither shalt thou countenance a poor man in his cause.

4 ¶ * If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 ¶ If thou see the ass of him that hateth thee, lying under his burden, * and wouldest forbear to help him, thou shalt surely help with him.

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 wise, 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 thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year, thou shalt let it rest and lie still; that the poor of thy people may eat:

Matt. 5, 41. Rom. 12, 20. 1 Thes. 5, 15.—Deut. 22, 4.—m Or, wilt thou cease to help him? or, wilt thou cease to leave thy business for him; thou shalt surely leave it to join with him.—n Ver. 2. Deut. 27, 19. Job. 31, 13, 21. Eccles. 5, 8. Isa. 10, 1, 2. Jer. 5, 28 & 7, 6. Amos 5, 12. Mal. 3, 5.—o Ver. 1. Lev. 19, 11. Luke 3, 14. Epli. 4, 23.—p Deut. 27, 25. Ps. 84, 21. Prov. 17, 15, 26. Jer. 7, 6. Matt. 27, 4. q Ch. 24, 7. Rom. 1, 16.—r Deut. 16, 19. 1 Sam. 8, 3 & 12, 3. 2 Chron. 19, 7. Ps. 26, 10. Prov. 15, 27 & 17, 8, 23 & 29, 4. Lam. 1, 23 & 5, 23 & 33, 15. Ezek. 22, 12. Amos 5, 12. Eccles. 20, 29. Acts 21, 26.—s Heb. the sowing.—t Ch. 22, 21. Deut. 10, 18 & 24, 14, 17 & 27, 19. Ps. 94, 6. Ezek. 22, 7. Mal. 3, 5.—u Heb. soul.—v Lev. 25, 3, 4.

And to the same purpose Tibullus, in one of the most beautiful of his elegies:

*Et quodcumque mihi pomum novus educat annus,
Libatum agricolæ ponitur ante deo.
Flos Cereæ, tibi sit nostro de cere corona
Spicæ, quæ templi pendent ante foros.*

Eleg. lib. i. eleg. i. ver. 13.

“My grateful fruits, the earliest of the year,
Before the rural god shall daily wait,
From Cereæ' gifts I'll call each brower ear
And hang a wheaten wreath before her gate.”

Grainger.

The same subject he touches again in the fifth elegy of the same book, where he specifies the different offerings made for the produce of the fields, of the flocks, and of the vine, ver. 27.

*Ille deo scid agricola pro vitibus ucam,
Pro segete spicæ, pro grege ferre dapem.
“With pious care, will load each rural shrine
For ripen'd crops, a golden sheaf assign;
Cates for my fold, rich clusters for my vine.”*

Id.—See Cabnet.

These quotations will naturally recall to our memory the offerings of Cain and Abel, mentioned Gen. iv. 3, 4.

The rejoicings at our harvest-home, are distorted remains of that gratitude which our ancestors, with all the primitive inhabitants of the earth, expressed to God, with appropriate signs and ceremonies. Is it not possible to restore, in some godly form, a custom so pure, so edifying, and so becoming? There is a laudable custom, observed by some pious people, of dedicating a new house to God, by prayer, &c. which cannot be too highly commended.

Verse 30. *Seren days shall it be with his dam*] For the mother's health, it was necessary that the young one should suck so long; and prior to this time, the process of nutrition in a young animal, can scarcely be considered as completely formed. Among the Romans, lambs were not considered as pure or clean, before the eighth day; nor calves before the thirtieth:—*Pecoris factus, die octavo purus est; bovis trigesimo.* Plin. Hist. Nat. lib. viii.

Verse 31. *Neither shall ye eat—flesh—torn of beasts in the field*] This has been supposed to be an ordinance against eating flesh cut off the animal while alive, and so the Syriac seems to have understood it. If we can credit Mr. Bruce, this is a frequent custom in Abyssinia—but human nature revolts from it. The reason of the prohibition against eating the flesh of animals that had been torn, or, as we term it, *worried in the field*, appears to have been simply this: that the people might not eat the blood, which in this case must be coagulated in the flesh; and the blood being the life of the beast, and emblematical of the blood of the Covenant, was ever to be held sacred, and was prohibited from the days of Noah.—See on Gen. ix. 4.

In the conclusion of this chapter, we see the grand reason of all the ordinances and laws which it contains. No command was issued merely from the sovereignty of God. He gave them to the people as restraints on disorderly passions and incentives to holiness; and hence he says, *Ye shall be holy men unto me.* Mere outward ser-

and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

12 ¶ Six days thou shalt do thy work, and

or, *olive-trees.*

VICES could neither please him, nor profit them; for, from the very beginning of the world, the end of the commandment was love out of a pure heart, and good conscience, and faith unfeigned, 1 Tim. i. 5. And without these accompaniments, no set of religious duties, however punctually performed, could be pleasing in the sight of that God who seeks truth in the inward parts, and in whose eyes the faith that worketh by love, is alone valuable. A holy heart, and a holy useful life, God invariably requires in all his worshippers.—Reader, how standest thou in his sight!

NOTES ON CHAPTER XXIII.

Verse 1. *Thou shalt not raise a false report*] Acting contrary to this precept, is a sin against the ninth commandment. And the inventor and receiver of false and slanderous reports, are almost equally criminal. The word seems to refer to either, and our translators have very properly retained both senses, putting *raise* in the text, and *receive* in the margin. The original *לֹא תִשָּׂא* has been translated, thou shalt not publish. Were there no publishers of slander and calumny, there would be no receivers; and were there none to receive them, there would be none to raise them: and were there no raisers, receivers, nor propagators of calumny, lies, &c. society would be in peace.

Verse 2. *Thou shalt not follow a multitude to do evil*] Be singular. Singularity, if in the right, can never be criminal. So completely disgraceful is the way of sin, that if there were not a multitude walking in that way, who help to keep each other in countenance, every solitary sinner would be obliged to hide his head. But רַבִּיבִים *rabbim*, which we translate *multitude*, sometimes signifies the great, chiefs, or mighty ones; and is so understood by some eminent critics in this place:—Thou shalt not follow the example of the great or rich, who may so far disgrace their own character, as to live without God in the world; and trample under foot his laws. It is supposed that these directions refer principally to matters which come under the eye of the civil magistrate; as if he had said, Do not join with great men in condemning an innocent or righteous person, against whom they had conceived a prejudice on the account of his religion, &c.

Verse 3. *Neither shalt thou countenance a poor man in his cause.*] The word *דָּל* *dal*, which we translate *poor man*, is probably put here in opposition to רַבִּיבִים *rabbim*, the great, or nobleman, in the preceding verse: if so, the meaning is, thou shalt neither be influenced by the great, to make an unrighteous decision, nor by the poverty or distress of the poor, to give thy voice against the dictates of justice and truth. Hence the ancient maxim, FIAT JUSTITIA, QUATUOR CÆLUM. Let justice be done, though the heavens should be dissolved.

Verse 4. *If thou meet thine enemy's ox—going astray*] From the humane and heavenly maxim in this and the following verse, our blessed Lord has formed the following precept: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. v. 44. A precept so plain, wise, benevolent, and useful, can receive no other comment than that which its influence on the heart of a kind and merciful man produces in his life.

Verse 6. *Thou shalt not wrest the judgment of thy poor*] Thou shalt neither countenance him in his crimes, nor condemn him in his righteousness. See ver. 5. and ver. 7.

Verse 9. *Thou shalt take no gift*] A strong ordinance against selling justice, which has been the disgrace and ruin of every state where it has been practised. In the excellent charter of British liberties, called *Magna Charta*, there is one article expressly on this head: *Nulli vendemus, nulli negabimus aut differemus rectum aut justitiam.* Art. xxxiii. "To none will we sell, to none will we deny or defer right or justice." This was the more necessary, in those early and corrupt times, as he who had most money, and gave the largest presents, (called then *oblatus*) to the king or queen, was sure to gain his cause in the king's court, whether he had right and justice on his side or not.

Verse 9. *Ye know the heart of a stranger*] Having been strangers yourselves, under severe, long-continued, and cruel oppression, ye know the fears, cares, anxieties, and dismal forebodings which the heart of a stranger feels. What a forcible appeal to humanity and compassion!

Verse 11. *The seventh year, thou shalt let it rest*] As

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.

x Ch. 20. 8, 9. Deut. 5. 13. Luke 13. 11.

every seventh day was a sabbath day, so every seventh year was to be a sabbath year. The reasons for this ordinance Calmet gives thus:—

"1. To maintain, as far as possible, an equality of condition among the people, in setting the slaves at liberty, and in permitting all, as children of one family, to have the free and indiscriminate use of whatever the earth produced.

"2. To inspire the people with sentiments of humanity, by making it their duty to give rest, proper and sufficient nourishment to the poor, the slave, and the stranger, and even to the cattle.

"3. To accustom the people to submit to, and depend on, the divine Providence, and expect their support from that in the seventh year, by an extraordinary provision on the sixth.

"4. To detach their affections from earthly and perishable things, and to make them disinterested and heavenly-minded.

"5. To show them God's dominion over the country, and that He, not they, was Lord of the soil: and that they held it merely from his bounty." See this ordinance at length, Lev. xxv.

That God intended to teach them the doctrine of providence by this ordinance, there can be no doubt; and this is marked very distinctly, Lev. xxv. 20, 21. 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. That is, there shall be, not three crops in one year, but one crop, equal in its abundance to three, because it must supply the wants of three years. 1. For the sixth year, supplying fruit for its own consumption. 2. For the seventh year, in which they were neither to sow nor reap. And 3. For the eighth year, for though they ploughed, sowed, &c. that year, yet a whole course of its seasons was requisite, to bring all these fruits to perfection, so that they could not have the fruits of the eighth year till the ninth, see ver. 22. till which time, God promised that they should eat of the old store. What an astonishing proof did this give of the being, power, providence, mercy, and goodness of God! Could there be an infidel in such a land, or a sinner against God and his own soul, with such proofs before his eyes, of God and his attributes, as one sabbatical year afforded?

It is very remarkable, that the observance of this ordinance is nowhere expressly mentioned in the Sacred Writings; though some suppose, but without sufficient reason, that there is a reference to it in Jer. xxxiv. 8, 9. Perhaps the major part of the people could not trust God, and therefore continued to sow and reap on the seventh year, as on the preceding. This greatly displeased the Lord, and therefore he sent them into captivity; so that the land enjoyed those sabbaths through lack of inhabitants, of which their ungodliness had deprived it. See Lev. xviii. 24, 25, 28. xxvi. 34, 35, 43. 2 Chron. xxxvi. 20, 21. Commentators have been much puzzled to ascertain the time in which the sabbatical year began; because, if it began in *Abib*, or *March*, they must have lost two harvests: for they could neither reap nor plant that year, and of course they could have no crop the year following; but if it began with what was called the civil year, or in *T'isri*, or *Marchesran*, which answers to the beginning of our autumn, they would then have had that year's produce reaped and gathered in.

Verse 12. *Six days shall thou do thy work*] Though they were thus bound to keep the sabbatical year, yet they must not neglect the seventh day's rest, or weekly sabbath; for that was of perpetual obligation, and was paramount to all others. That the sanctification of the sabbath was of great consequence in the sight of God, we may learn from the various repetitions of this law: and we may observe, that it has still for its object, not only the benefit of the soul, but the health and comfort of the body also. *Doth God care for oxen?* Yes, and he mentions them with tenderness—that thine ox and thine ass may rest. How criminal to employ the labouring cattle on the sabbath, as well as upon the other days of the week! More cattle are destroyed in England, than in any other part of the world, in proportion, by excessive and continued labour. The noble horse, in general, has no sabbath! Does God look on this with an indifferent eye? Surely he does not. "England," said a foreigner, "is the paradise of women, the purgatory of servants, and the hell of horses."

13 ¶ And in all things that I have said unto you ' be circumspect: and ' make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ ' Three times thou shalt keep a feast unto me in the year.

15 ' Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: ' and none shall appear before me empty:)

16 ' And the feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field: and ' the feast of ingathering, which is in the

end of the year, when thou hast gathered in thy labours out of the field.

17 ' Three times in the year, all thy males shall appear before the Lord God.

18 ¶ ' Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my ' sacrifice remain until the morning.

19 ' The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God. ' Thou shalt not see the a kid in his mother's milk.

20 ¶ ' Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

y Deut. 4. 9. Josh. 22. 5. Psa. 39. 1. Eph. 5. 15. 1 Tim. 4. 16.—z Numb. 32. 23. Dent. 12. 3. Josh. 24. 7. Psa. 16. 4. Hov. 2. 17. Zech. 13. 2.—a Ch. 34. 23. Lev. 23. 6. Dent. 16. 16.—b Ch. 12. 13. & 13. 6. & 31. 13. Lev. 23. 6. Dent. 16. 9.—c Ch. 34. 20. Dent. 16. 16. Eccles. 35. 4.

d Ch. 34. 22. Lev. 23. 10.—e Dent. 16. 13.—f Ch. 34. 23. Dent. 16. 16.—g Ch. 12. 8. & 34. 25. Lev. 2. 11. Dent. 16. 4.—h Or. *angel*.—i Ch. 22. 29. & 34. 26. Lev. 23. 10, 17. Numb. 18. 12. 13. Dent. 26. 10. Noh. 10. 35.—k Ch. 34. 25. Dent. 14. 21.—l Ch. 14. 18. & 32. 31. & 33. 2. 14. Numb. 20. 16. Josh. 5. 13. & 6. 2. Psa. 91. 11. Isa. 63. 3.

The son of thine handmaid, and the stranger—be refreshed.] *וְכָרְתָּ יִנְיָנָפֶשֶׁת*, may be re-spirited, or new-souled; for a complete renewal both of bodily and spiritual strength. The expression used by Moses here, is very like that used by St. Peter, Acts iii. 19. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing (συνελευσεις, *syn-eleusis*, the times of re-souling) shall come from the presence of the Lord;" alluding, probably, to those times of refreshing and rest for body and soul originally instituted under the law.

Verse 14. Three times thou shalt keep a feast unto me in the year.] The three feasts here referred to were, 1. The feast of the PASSOVER; 2. The feast of PENTECOST; 3. The feast of TABERNAcles.

1. The feast of the pass-over, was celebrated to keep in remembrance the wonderful deliverance of the Hebrews from Egypt. 2. The feast of Pentecost, called also the feast of harvest, and the feast of weeks, chap. xxiv. 22. was celebrated fifty days after the pass-over, to commemorate the giving of the law on mount Sinai; which took place fifty days after, and hence called by the Greeks Pentecost. 3. The feast of Tabernacles, called also the feast of the ingathering, was celebrated about the 15th of the month Tisri, to commemorate the Israelites dwelling in tents for forty years, during their stay in the wilderness.—See on Lev. xxiii.

"God, out of his great wisdom," says Calmet, "appointed several festivals among the Jews, for many reasons: 1. To perpetuate the memory of those great events, and the wonders he had wrought for the people; for example, the sabbath brought to remembrance the creation of the world; the passover, the departure out of Egypt; the Pentecost, the giving of the law; the feast of Tabernacles, the sojourning of their fathers in the wilderness, &c. 2. To keep them faithful to their religion, by appropriate ceremonies, and the splendour of the divine service. 3. To procure them lawful pleasures, and necessary rest. 4. To give them instruction, for in their religious assemblies, the law of God was always read and explained. 5. To consolidate their social union, by renewing the acquaintance of their tribes and families; for, on these occasions, they came together, from different parts of the land, to the holy city."

Besides the feasts mentioned above, the Jews had,

1. The feast of the sabbath, which was a weekly feast.

2. The feast of the sabbatical year, which was a septennial feast.

3. The feast of trumpets, which was celebrated on the first day of what was called their civil year, which was ushered in by the blowing of a trumpet, Lev. xxiii. 23, &c.

4. The feast of the new moon, which was celebrated on the first day the moon appeared after her change.

5. The feast of expiation, which was celebrated annually, on the tenth day of Tisri, or September, on which a general atonement was made for all the sins, negligences, and ignorances, throughout the year.

6. The feast of lots or purim, to commemorate the preservation of the Jews from the general massacre projected by Haman.—See the book of Esther.

7. The feast of the dedication, or rather the restoration, of the temple, which had been profaned by Antiochus Epiphanes. This was also called the feast of lights.

Besides these, the Jews have had several other feasts, such as the feast of branches, to commemorate the taking of Jericho.

The feast of collections, on the 10th day of September, on which they make contributions for the service of the temple and synagogue.

The feast for the death of Nicanor, 1 Mac. vii. 48, &c. The feast for the discovery of the sacred fire, 2 Mac. i. 18, &c.

The feast of the carrying of wood to the temple, called Xylophoria, mentioned by Josephus.—WAR, b. ii. c. 17.

Verse 17. All thy males] Old men, sick men, male idiots, and male children under thirteen years of age, excepted; for so the Jewish doctors understand this command.

Verse 18. The blood of my sacrifice with leavened bread] The sacrifice here mentioned, is undoubtedly the passover: see chap. xxxiv. 25. this is called, by way of eminence, MY sacrifice, because God had instituted it for that especial purpose, the redemption of Israel from the Egyptian bondage, and because it typified THE LAMB of God, who taketh away the sin of the world. We have already seen how strict the prohibition against leaven was, during this festival, and what was signified by it.—See on ch. xii.

Verse 19. Thou shalt not see the a kid in his mother's milk] This passage has greatly perplexed commentators; but Dr. Cudworth is supposed to have given it its true meaning by quoting a MS. comment of a Caraitic Jew, which he met with, on this passage. It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid, and boil it in the milk of its dam; and then, in a magical way, to go about and besprinkle with it all their trees and fields, gardens and orchards; thinking, by these means, to make them fruitful, that they might bring forth more abundantly in the following year.—Cudworth on the Lord's Supper, 4to.

I give this comment as I find it; and add, that Spencer has shown, that the Zabii used this kind of magical milk to sprinkle their trees and fields, in order to make them fruitful. Others understand it of eating flesh and milk together—others, of a lamb or kid, while it is sucking its mother; and that the paschal lamb is here intended, which it was not lawful to offer while sucking.

After all the learned labour which critics have bestowed on this passage, and by which the obscurity, in some cases, is become more intense, the simple object of the precept seems to be this—"Thou shalt do nothing that may have any tendency to blunt thy moral feelings, or teach thee hardness of heart." Even human nature shudders at the thought, of causing the mother to lend her milk, to see the flesh of her young one! We need go no farther for the delicate, tender, humane, and impressive meaning of this precept.

Verse 20. Behold, I send an Angel before thee] Some have thought that this was Moses, others Joshua, because the word מַלְאָךְ *malac*, signifies an angel or messenger; but as it is said, verse 21. My name is in him בקרבו *bekirbo*, intimately, essentially in him, it is more likely that the great Angel of the Covenant, the Lord Jesus Christ, is meant, in whom dwell all the fulness of the Godhead bodily. We have had already much reason to believe, that this glorious Personage often appeared in a human form, to the patriarchs, &c. and of him Joshua was a very expressive type, the names Joshua and Jesus, in Hebrew, and Greek, being of exactly the same signification, because radically the same, from *ישו* *yashu*, he saved, delivered, preserved, or kept safe. Nor does it appear that the description given of the angel in the text can belong to any other person.

Calmet has referred to a very wonderful comment on these words, given by Philo Judæus, *De Agricultura*, which I shall produce here at full length, as it stands in Mangey's edition, vol. I. p. 308.—*ὁ ἀγγέλῳ καὶ βοσκῶντι τὸ θεῖον κτήνη κατὰ τὴν ἐξουσίαν καὶ τὴν ἀρετὴν ἀποκαθαρτικῶς τὸν ἄβρῳ αὐτοῦ*

21 Beware of him, and obey his voice, = provoke him not; for he will not pardon your transgressions: for ° my name is in him.

22 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.

23 ° For mine Angel shall go before thee, and ° bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

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 before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little, I will drive them out from before thee, until thou be increased, and inherit the land.

31 And ° 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 thou serve their gods, ° it will surely be a snare unto thee.

Numb. 14. 11. Psa. 73. 40, 56. Eph. 4. 30. Hebr. 3. 10, 16.—Ch. 22. 34. Numb. 11. 33. Deut. 1. 19. Josh. 21. 15. Jer. 5. 7. Hebr. 3. 11. 1. John. 5. 16.—Isa. 9. 6. Jer. 23. 6. John 10. 30.—Psa. 12. 3. Deut. 30. 7. Jer. 29. 20.—Or, I will afflict them that afflict thee.—Ver. 20. Ch. 23. 2.—Josh. 24. 8, 11.—Ch. 21. 5. Gen. 14. 3. Deut. 12. 30.—Ch. 24. 13. Numb. 33. 52. Deut. 7. 5, 25 & 12. 3. Gen. 6. 13 & 10. 15, 20 & 11. 13, 14 & 13. 4. Josh. 22. 5 & 21. 11, 13, 21, 21. 1. Sam. 7. 3 & 12. 20, 21. Matt. 4. 10.—x Deut. 7. 13. & 25. 5, 8.—y Ch. 13. 35.

Deut. 7. 15.—z Deut. 7. 14 & 28. 4. Job 21. 10. Mal. 3. 10, 11.—a Gen. 25. 8 & 35. 23. 1. Chron. 23. 1. Job 5. 25 & 27. 17. Psa. 57. 22 & 90. 10.—b Gen. 35. 5. Ch. 15. 11, 16. Deut. 2. 25 & 11. 25. Josh. 2. 9, 11. 1. Sam. 11. 15. 2. Chron. 14. 14.—c Deut. 7. 23.—d Heb. neck. Psa. 18. 40.—e Deut. 7. 20. Josh. 24. 12. Writ. 12. 8.—f Deut. 7. 22.—g Gen. 15. 18. Numb. 34. 3. Deut. 11. 24. Josh. 1. 4. 1. Kings 4. 21, 24. Psa. 72. 8.—h Josh. 21. 41. Judg. 1. 4 & 11. 21.—i Ch. 34. 12, 15. Deut. 7. 2.—k Ch. 24. 12. Deut. 7. 16 & 12. 30. Josh. 23. 13. Judg. 2. 3. 1. Sam. 13. 21. Psa. 106. 36.

ΑΥΤΩΣ ΠΑΡΕΤΟΝ ΤΟΝ ΤΙΤΛΟΝ, ΟΣ ΤΗΝ ΠΑΤΡΙΣΤΕΙΑΝ ΤΗΣ ΣΑΡΕΣ ΤΑΥΤΗΣ ΦΥΛΗΣ, ΗΣ ΤΑΙΣ ΜΕΓΑΛΟΙΣ ΘΕΟΤΕΛΕΙΣ ΥΠΗΡΧΕ; ΔΙΑΤΙΘΕΤΑΙ. Και γαρ ερρηται ουκ εστιν ομοιωσις, ασεβητικα ανθρωπων αυτων; προσηγοριαν σου του Φουδαίου σι, εν τα εβραϊα.—“God, as the Shepherd and King, conducts all things according to law and righteousness, having established over them his right Word, his ONLY BEGOTTEN SON, who as the Viceroy of the Great King, takes care of, and ministers to, this sacred flock. For it is somewhere said, (Exod. xxiii. 20.) Behold I AM, and I will send my ANGEL before thy face to keep thee in the way.”

This is a testimony, liable to no suspicion, coming from a person who cannot be supposed to be even friendly to Christianity, nor at all acquainted with that particular doctrine, to which his words seem so pointedly to refer.

Verse 21. He will not pardon your transgressions] He is not like a man, with whom ye may think that ye may trifle: were he either man or angel, in the common acceptation of the term, it need not be said, He will not pardon your transgressions; for neither man nor angel could do it.

My name is in him.] The Jehorah dwells in him—in him dwelt all the fullness of the Godhead bodily; and because of this he could either pardon or punish.—All power is given unto me in heaven and earth, Matt. xxviii. 18.

Verse 23. Unto the Amorites] There are only six of the seven nations mentioned here; but the Septuagint, Samaritan, Coptic, and one Hebrew MS. add Girgashite, thus making the seven nations.

Verse 24. Break down their images] ματσεβοτηημ, from מן nalsab, to stand up; pillars, anointed stones, &c. such as the baithyllia.—See on Gen. chap. xxviii. 18.

Verse 25. Shall bless thy bread and thy water] That is, all thy provisions, no matter of what sort: the meaneast fare shall be sufficiently nutritive, when God's blessing is in it.

Verse 26. Nothing shall cast their young, or be barren] Hence there must be a very great increase both of men and cattle.

The number of thy days I will fulfill.] Ye shall all live to a good old age, and none die before his time. This is the blessing of the righteous; for wicked men live not out half their days, Psa. lv. 23.

Verse 27. I will send hornets before thee] חרצית ha tsirrah. The root is not found in Hebrew, but it may be the same with the Arabic حرس sarah, to lay prostrate, to strike down; the hornet, probably so called from the destruction occasioned by the violence of its sting. The hornet, in natural history, belongs to the species Crabro, of the genus Vespa or Wasp: it is a most voracious insect, and is exceedingly strong for its size, which is generally an inch in length, though I have seen some an inch and a half long, and so strong, that having caught one in a small pair of forceps, it repeatedly escaped by using violent contortions, so that at last I was obliged to abandon all hopes of securing it alive, which I wished to have done. How distressing and destructive a multitude

of these might be, any person may conjecture: even the bees of one hive would be sufficient to sting a thousand men to madness: but how much worse must wasps and hornets be! No armour, no weapons, could avail against these. A few thousands of them would be quite sufficient to throw the best disciplined army into confusion and rout. From Josh. xxiv. 12. we find that two kings of the Amorites were actually driven out of the land by these hornets, so that the Israelites were not obliged to use either sword or bow in the conquest.

Verse 31. I will set thy bounds from the Red sea—the south-east—even unto the sea of the Philistines—the Mediterranean on the northwest—and from the desert of Arabia, or the wilderness of Shur, on the west—to the river—the Euphrates, on the northeast. Or, in general terms, from the Euphrates on the east, to the Mediterranean sea, on the west: and from Mount Libanus, on the north, to the Red sea and the Nile, on the south. This promise was not completely fulfilled till the days of David and Solomon. The general disobedience of the people before this time, prevented a more speedy accomplishment; and their disobedience afterward caused them to lose the possession. So, though all the promises of God are YEA and AMEN, yet they are fulfilled but to a few; because men are slow of heart to believe: and the blessings of providence and grace are taken away from several, because of their unfaithfulness.

Verse 32. Thou shalt make no covenant with them] They were incurable idolaters, and the cup of their iniquity was full. And had the Israelites contracted any alliance with them, either sacred or civil, they would have enticed them into their idolatries, to which the Jews were at all times most unhappily prone; and as God intended that they should be the preservers of the true religion till the coming of the Messiah, hence he strictly forbade them to tolerate idolatry.

Verse 33. They shall not dwell in thy land] They must be utterly expelled. The land was the Lord's, and he had given it to the progenitors of this people, to Abraham, Isaac, and Jacob. The latter being obliged to leave it because of a famine, God is now conducting back his posterity, who alone had a divine and natural right to it; and, therefore, their seeking to possess the inheritance of their fathers, can be only criminal in the sight of those who are systematically opposed to the thing, because it is a part of Divine Revelation.

What a pity, that the Mosaic Law should be so little studied! What a number of just and equal laws, pious and humane institutions, useful and instructive ordinances, does it contain!

Every where we see the purity and benevolence of God, always working to prevent crimes, and make the people happy! But what else can be expected from that God who is love, whose tender mercies are over all his works, and who hateth nothing that he has made?—Reader, thou art not straitened in him; he not straitened in thy own bowels. Learn from him to be just, humane, kind, and merciful. Love thy enemy, and do good to him that hates

CHAPTER XXIV.

Moses and Aaron, Nadab and Abihu, and the seventy elders, are commanded to go to the mount to meet the Lord. 1. Moses alone to come near to the divine presence. 2. He informs the people, and they promise obedience. 3. He writes the words of the Lord, and calls at the foot of the hill, and sets up twelve pillars for the twelve tribes. 4. The young priests offer burnt-offerings and peace-offerings. 5. Moses takes the book of the Covenant, speaks to the people with the blood, and they promise obedience. 6. Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel, go up to the mount, and get a striking display of the Majesty of God, 9-11. Moses alone is called up to the mount, in order to receive the tables of stone, written by the hand of God, 12. Moses and his servants descend again, and Aaron and Hur are left receivers of the people during his absence, 13, 14. The glory of the Lord rests on the mount, and a cloud covers it for six days, and on the seventh God speaks to Moses out of the cloud, 15, 16. The terrible appearance of God's glory on the mount, 17. Moses continues with God on the mount forty days, 18.

AND he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him.

3 And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.

4 ¶ And Moses wrote all the words of the

1 Ch. 23. 1. Lev. 10. 1, 2.—m. Ch. 1. 5. Numb. 11. 16.—n. Ver. 13, 15, 18.—o. Ver. 7. Ch. 19. 4. Dent. 3. 27. Gal. 3. 19, 20.—p. Dent. 31. 9.—q. Gen. 28. 13 & 31. 45. r. Hebr. 9. 18.—s. Hebr. 9. 19.—t. Ver. 3.

thee. Jerus is with thee—hear and obey his voice; provoke him not, and he will be an enemy to thy enemies, and an adversary to thine adversaries. Believe, love, obey, and the road to the kingdom of God is plain before thee. Thou shalt inherit the good land, and be established in it for ever and ever.

NOTES ON CHAPTER XXIV.

Verse 1. Come up unto the Lord] Moses and Aaron were already on the mount, or at least some way up, ch. xix. 24, where they had heard the voice of the Lord distinctly speaking to them; and the people also saw and heard, but in a less distinct manner, probably like the hoarse grumbling sound of distant thunder, see chap. xx. 18. Calmet, who complains of the apparent want of order in the facts laid down here, thinks the whole should be understood thus:—"After God had laid before Moses and Aaron all the laws, mentioned from the beginning of the 20th chapter to the end of the 23d, before they went down from the mountain to lay them before the people, he told them, that when they had proposed the conditions of the covenant to the Israelites, and they had ratified them, they were to come up again unto the mountain, accompanied with Nadab and Abihu, the sons of Aaron, and seventy of the principal elders of Israel. Moses accordingly went down, spoke to the people, ratified the covenant, and then, according to the command of God, mentioned here, he and the others ascended the mountain.—Tout cela est raconté ici avec assez peu d'ordre."

Verse 2. Moses alone shall come near] The people stood at the foot of the mountain. Aaron and his two sons, and the seventy elders, went up probably about half way, and Moses alone went to the summit.

Verse 3. Moses—told the people all the words of the Lord] That is, the ten commandments, and the various laws and ordinances mentioned from the beginning of the 20th to the end of the 23d chapter.

Verse 4. Moses wrote all the words of the Lord] After the people had promised obedience, (ver. 3.) and so entered into the bonds of the covenant, it was necessary, says Calmet, to draw up an act, by which the memory of these transactions might be preserved, and confirm the covenant, by authentic and solemn ceremonies. And this Moses does: 1. As legislator, he reduces to writing all the articles and conditions of the agreement, with the people's act of consent. 2. As their mediator and the deputy of the Lord, he accepts on his part, the resolution of the people; and Jehovah on his part, engages himself to Israel, to be their God, their King, and Protector, and to fulfil to them all the promises he had made to their fathers. 3. To make this the more solemn and affecting, and to ratify the covenant, which could not be done without sacrifice, shedding and sprinkling of blood, Moses builds an altar, probably of turf, as was commanded, chap. xx. 24, and erects twelve pillars, no doubt of unhewn stone, and probably set round about the altar. The altar itself represented the throne of God; the twelve stones, the twelve tribes of Israel. These were the two parties, who were to contract or enter into covenant on this occasion.

Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 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, and put it in basins; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said, will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you, concerning all these words.

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.

u. Hebr. 9. 20 & 13. 20. 1. Pet. 1. 2.—v. Ver. 1.—w. See Gen. 22. 20. Ch. 3 & 4. Job. 13. 22. Isa. 6. 1, 5. with Ch. 33. 20, 23. John 1. 18. 1. Tim. 6. 16. 1. John 4. 12. x. Hebr. 1. 26 & 10. 1. Rev. 4. 3.—y. Matt. 17. 2.

Verse 5. He sent young men] Stout, able, reputable young men, chosen out of the different tribes, for the purpose of killing, slaying, and offering the oxen mentioned here.

Burnt-offerings] They generally consisted of sheep and goats, Leviticus i. 10. These were wholly consumed by fire.

Peace-offerings] Bullocks or goats, see Heb. ix. 19. The blood of these was poured out before the Lord, and then the priests and people might feast on the flesh.

Verse 7. The book of the covenant] The writing, containing the laws, mentioned in the three preceding chapters. As this writing contained the agreement made between God and them, it was called the book of the covenant; but as no covenant was considered to be ratified, and binding, till a sacrifice had been offered on the occasion, hence the necessity of the sacrifices mentioned here.

Half of the blood being sprinkled on the altar, and half of it sprinkled on the people, showed that both God and they were mutually bound by this covenant. God was bound to the people, to support, defend, and save them: the people were bound to God, to fear, love, and serve him. On the ancient method of making covenants, see on Gen. vi. 18. xv. 18. Thus the blood of the New Covenant was necessary to propitiate the Throne of Justice on the one hand, and to reconcile men to God on the other. On the nature and various kinds of the Jewish offerings, see the note on Levit. vii. 1, &c.

Verse 10. They saw the God of Israel] The seventy elders who were representatives of the whole congregation, were chosen to witness the manifestation of God, that they might be satisfied of the truth of the revelation which he had made of himself, and of his will: and on this occasion it was necessary that the people also should be favoured with a sight of the glory of God, see chap. xx. 18. Thus the certainty of the revelation was established by many witnesses; and by those especially of the most competent kind.

A paved work of a sapphire stone] Or, sapphire brick-work. I suppose that something of the Musive or Mosaic pavement, is here intended, floors most curiously mixed with variously coloured stones, or small square tiles, disposed in a great variety of ornamental forms. Many of these remain in different countries to the present day. The Romans were particularly fond of them, and left monuments of their taste and ingenuity in pavements of this kind, in most countries where they established their dominion. Some very fine specimens are found in different parts of Britain.

Sapphire is a precious stone, of a fine blue colour, next in hardness to the diamond. The ruby is considered, by most mineralogists, of the same genus: so is also the topaz; hence we cannot say that the sapphire is only of a blue colour; it is blue, red, or yellow, as it may be called sapphire, ruby, or topaz; and some of them are blue, or green, according to the light in which they are held. The ancient oriental sapphire is supposed to have been the same with the lapis lazuli. Supposing that these different kinds of sapphires are here intended, how glorious must a pavement be, constituted of polished stones of this

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 to 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.

¹ Ch. 19. 21.—² Ver. 10. Ch. 33. 29. Gen. 15. 13. & 32. 30. Deut. 4. 33. Judg. 13. 22.—³ Heb. 31. 54. Ch. 15. 12. 1 Cor. 10. 19.—⁴ Ver. 2, 15, 18.—⁵ Ch. 31. 18. & 32. 15, 16. Deut. 5. 22.

⁶ Ch. 32. 17. & 33. 11.—⁷ Ver. 2.—⁸ Ch. 19. 9, 16. Matt. 17. 5.—⁹ Ch. 16. 10. Num. 14. 10.—¹⁰ Ch. 3. 2. & 19. 13. Deut. 4. 36. 1 Heb. 12. 19, 29.—¹¹ Ch. 31. 23. Deut. 9. 9.

sort, perfectly transparent, with an effulgence of heavenly splendour poured out upon them!—The red, the blue, the green, and the yellow, arranged by the wisdom of God, into the most beautiful emblematic representations, and the whole body of heaven in its clearness, shining upon them, must have made a most glorious appearance! As the divine glory appeared above the mount, it is reasonable to suppose that the Israelites saw the sapphire pavement over their heads, as it might have occupied a space in the atmosphere equal in extent to the base of the mountain; and being transparent, the intense brightness shining upon it, must have greatly heightened the effect.

It is necessary farther to observe, that all this must have been only an appearance, unconnected with any personal similitude; for this, Moses expressly asserts, Deut. iv. 15. And though the feet are here mentioned, this can only be understood of the sapphire basis, or pavement, on which this celestial and indescribable glory of the Lord appeared. There is a similar description of the glory of the Lord in the book of Revelation, chap. iv. 3.—“And he who sat (upon the throne) was to look upon like a jasper, and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.” In neither of these appearances was there any similitude or likeness of any thing in heaven, earth, or sea. Thus, God took care to preserve them from all incentives to idolatry, while he gave them the fullest proofs of his being. In Scheuchzer's *Physica Sacra*, among his numerous fine engravings, there is one of this glorious manifestation, which cannot be too severely reprehended. The Supreme Being is represented as an old man, sitting on a throne encompassed with glory, having a crown on his head, and a sceptre in his hand; the people prostrate in adoration at the foot of the piece. A print of this kind should be considered as utterly improper, if not blasphemous.

Verse 11. Upon the nobles of Israel he laid not his hand] This laying on of the hand has been variously explained. 1. He did not conceal himself from the nobles of Israel by covering them with his hand as he did Moses, chap. xxxiii. 22. 2. He did not endue any of the nobles, i. e. the seventy elders, with the gift of prophecy; for so laying on of the hand, has been understood. 3. He did not slay any of them; none of them received any injury; which is certainly one meaning of the phrase, see Nehem. xiii. 21. Ps. lv. 20.—Also they saw God, i. e. although they had this discovery of his majesty, yet they did eat and drink, i. e. were preserved alive and unhurt. Perhaps the eating and drinking here, may refer to the peace-offerings, on which they feasted, and the libations that were then offered, on the ratification of the covenant. But they rejoiced the more, because they had been so highly favoured, and still permitted to live; for it was generally apprehended that God never showed his glory in this signal manner, but for the purpose of manifesting his justice: and therefore it appeared a strange thing, that these should have seen God as it were face to face, and yet live. See Gen. xvi. 13. xxxiii. 30. and Judges xiii. 22, 23.

Verse 12. Come up to me in the mount, and be there] We may suppose Moses to have been, with Aaron, Nadab, Abihu, and the seventy elders, about midway up the mount; for it plainly appears, that there were several stations on it.

Verse 13. Moses rose up] In verse 16. it is said, that the glory of the Lord abode on the mount, and the cloud covered it. The glory was probably above the cloud, and it was to the cloud, that Moses and his servant Joshua ascended at this time, leaving Aaron and the elders below. After they had been in this region, viz. where the cloud encompassed the mountain for six days, God appears to have called Moses up higher: compare the 16th and 18th verses. Moses then ascended to the glory, leaving Joshua

in the cloud, with whom he had, no doubt, frequent conferences, during the forty days he continued with God on the mount.

Verse 14. Tarry ye here for us] Probably Moses did not know that he was to continue so long on the mount; nor is it likely, that the elders tarried the whole forty days where they were: they doubtless, after waiting some considerable time, returned to the camp; and their return is supposed to have been the grand cause why the Israelites made the golden calf, as they probably reported that Moses was lost.

Aaron and Hur are with you] Not knowing how long he might be detained on the mount, and knowing that many cases might occur which would require the interference of the chief magistrate, Moses constituted them regents of the people during the time he should be absent.

Verse 16. And the seventh day he called] It is very likely that Moses went up into the mount on the first day of the week; and having, with Joshua, remained in the region of the cloud, during six days; on the seventh, which was the sabbath, God spake to him, and delivered successively to him, during forty days and forty nights, the different statutes and ordinances which are afterward mentioned.

Verse 17. The glory of the Lord was like devouring fire] This appearance was well calculated to inspire the people with the deepest reverence and godly fear; and this is the use the apostle makes of it, Heb. xii. 28, 29. where he evidently refers to this place, saying, Let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a CONSUMING FIRE. Seeing the glory of the Lord upon the mount, like a devouring fire, Moses having tarried long, the Israelites probably supposed that he had been devoured or consumed by it; and, therefore, the more easily fell into idolatry. But how could they do this, with this tremendous sight of God's glory before their eyes!

Verse 18. Forty days and forty nights] During the whole of this time, he neither ate bread, nor drank water: see chap. xxxiv. 28. Deut. ix. 9. Both his body and his soul were so sustained by the invigorating presence of God, that he needed no earthly support, and this may be the simple reason why he took none. Elijah fasted forty days and forty nights, sustained by the same influence, 1 Kings xix. 8. as did likewise our blessed Lord, when he was about to commence the public ministry of his own Gospel, Matt. iv. 2.

1. Moses, who was the mediator of the Old Covenant, is alone permitted to draw nigh to God; none of the people are suffered to come up to the divine glory, not even Aaron, nor his sons, nor the nobles of Israel. Moses was a type of Christ, who is the mediator of the New Covenant, and he alone has access to God, in behalf of the human race, as Moses had, in behalf of Israel.

2. The law can inspire nothing but terror, when viewed unconnected with its sacrifices; and these sacrifices are nothing, but as they refer to Jesus Christ, the Lamb of God, who alone, by the sacrifice of himself, bears away the sin of the world.

3. The blood of the victims was sprinkled both on the altar and on the people, to show that the death of Christ gave to divine justice what it demanded; and to men what they needed. The people were sanctified by it unto God, and God was propitiated by it unto the people. By this sacrifice, the law was magnified, and made honourable, so Divine justice received its due; and those who believe, are justified from all guilt, and sanctified from all sin; so they receive all that they need. Thus God is well-pleased, and believers eternally saved. This is a glorious economy; highly worthy of God, its author.

CHAPTER XXV.

The Lord addresses Moses out of the divine glory, and commands him to speak unto the Israelites, that they may give him free-will offerings, &c. The different kinds of offerings, gold, silver, and brass, 3. Purple, scarlet, fine linen, and goats' hair, 4; rams' skins, badgers' skins, (rather called, coloured skins) and shittim wood, 5. Oil and spices, 6. Onyx stones, and stones for the ephod and breastplate, 7. A sanctuary to be made after the pattern of the tabernacle, 8, 9. The ark, and its dimensions, 10. Its covers of gold, 11. Its rings, 12. Its shewers, and their use, 13-15. The testimony to be laid up in the ark, 16. The mercy-seat and its dimensions, 17. The cherubim, how made, and placed, 18-20. The mercy-seat to be placed on the ark; and the testimony to be put within it, 21. The Lord promises to converse with the people from the mercy-seat, 22. The table of shew-bread, and its dimensions, 23. Its crown and border of gold, 24, 25. Its rings, 26, 27. Staves, 28. Dulcea, spoons, and bowls, 29. Its use, 30. The golden candlestick; its branches, bowls, knobs and flowers, 31-36. Its seven lamps, 37. Tongs and snuffers, 38. The weight of the candlestick and its vessels, one talent of gold, 39. All to be made according to a pattern showed to Moses on the mount, 40.

AND the LORD spake unto Moses, saying,

1 Heb. take for me—m Or, brass-offering.—u Ch. 35. 5, 21. 1 Chron. 29. 3, 5, 9, 14. Ezra 2. 68 & 3. 5 & 7. 16. Neh. 11. 2. 2 Cor. 8. 12 & 9. 7.

NOTES ON CHAPTER XXV.

Verse 2. That they bring me an offering] The offering here mentioned, is the תרומה terumah; a kind of free-will offering, consisting of any thing that was necessary for the occasion. It signifies properly, any thing that was lifted up, the heart-offering, because in presenting it to God, it was lifted up to be laid on his altar, but see on chap. xxix. 26. God requires that they should build him a tent, suited in some sort to his dignity and eminence; because he was to act as their King, and to dwell among them; and they were to consider themselves as his subjects, and in this character, to bring him presents, which was considered to be the duty of every subject appearing before his prince.—See chap. xxiii. 15.

Verse 3. This is the offering] There were three kinds of metals, 1. GOLD, זהב zahab, which may properly signify wrought gold, what was bright and resplendent, as the word implies. In Job xxviii. 15, 16, 17, 19, gold is mentioned five times, and four of the words are different in the original. 1. סגור סגור, from סגר sagar, to shut up; gold in the mine, or shut up in its ore. 2. כהם כהם, from כהם catham, to sign, seal, or stamp; gold made current by being coined; standard or sterling gold, exhibiting the stamp expressive of its value. 3. זהב זאהב, wrought gold, pure, highly polished gold, probably what was used for overlaying or gilding. 4. יד פז, denoting solidity, compactness, and strength; probably gold formed into different kinds of plate, as it is joined in ver. 17, of the above chapter, with כלי keley, vessels. The zahab, or pure gold, is here mentioned, because it was in a state that rendered it capable of being variously manufactured, for the service of the sanctuary.

2. SILVER, כסף keseph, from casaph, to be pale, wan, or white; so called for its well-known colour.

3. BRASS, נחשת nechosheth, copper; unless we suppose, that the factitious metal, commonly called brass, is intended: this is formed by a combination of the oxide or ore of zinc, called lapis calaminaris, with copper. Brass seems to have been very anciently in use, as we find it mentioned Gen. iv. 22, and the preparation of copper, to transform it into this factitious metal, seems to be very pointedly referred to, Job xxviii. 2. Iron is taken out of the earth, and brass is molten out of the stone נחשת יצק אבן eben yatsuk nechushah, translated by the Vulgate, Lapis solutus calore, in as vertitur, "The stone, liquefied by heat, is turned into brass." Is it going too far to say, that the stone here may refer to the lapis calaminaris, which was used to turn the copper into brass? Because brass was capable of so fine a polish, as to become exceedingly bright, and keep its lustre a considerable time, hence it was used for all weapons of war, and defensive armour among ancient nations; and copper seems to have been in no repute, but for its use in making brass.

Verse 4. Blue] כחול techelet, generally supposed to mean an azure or sky colour; rendered by the Septuagint, ἀσπερίδων, and by the Vulgate, hyacinthum, a sky blue, or deep violet.

Purple] ארגמן argaman, a very precious colour, extracted from the purpura, or muræx, a species of shellfish, from which it is supposed the famous Tyrian purple came, so costly, and so much celebrated in antiquity. See this largely described, and the manner of dyeing it, in Pliny, Hist. Nat. lib. ix. c. 60—65. edit. Bipont.

Scarlet] תולעת tola'at, signifies a worm, of which this colouring matter was made, and joined with שן shani, which signifies to repeat, or double, implies, that to strike this colour, the wool or cloth was twice dipped; hence the Vulgate renders the original coccum bis tinctum, scarlet twice dyed; and to this Horace refers, Odar. lib. ii. od. 16. v. 35.

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly, with his heart, ye shall take my offering;

3 And this is the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats' hair;

5 And rams' skins dyed red, and badgers' skins, and shittim wood;

6 Oil for the light, spices for anointing oil, and for sweet incense;

7 Onyx stones, and stones to be set in the ephod, and in the breast-plate.

o Or, silk. Gen. 41. 42—p Ch. 27. 59—q Ch. 30. 23—r Ch. 28. 4, 6, 11. Ch. 28. 15.

Te bis afro
Murice tinctum
Vestium lane.

"Thy robes, the twice dyed purple stains."

It is the same colour which the Arabs call al kermes, whence the French cramoisi, and the English crimson. On this subject, much may be seen in Bochart, Calmet, and Scheuchzer.

Fine linen] שש shesh; whether this means linen, cotton, or silk, is not agreed on among interpreters. Because שש shesh, signifies six, the rabbins suppose, that it always signifies the fine linen of Egypt, in which, six folds constituted one thread; and that when a single fold was meant, רב bad is the term used. See the note on Gen. xii. 42.

Goats' hair] עים ezzim, goats, but used here elliptically for goats' hair. In different parts of Asia Minor, Syria, Silicia, and Phrygia, the goats have long, fine, and beautiful hair; in some cases, almost as fine as silk, which they shear at proper times, and manufacture into garments. From Virgil, Georg. iii. v. 305—311. we learn, that goats' hair manufactured into cloth, was nearly of equal value with that formed from wool.

Itæ quoque non cura nobis levior tuenda;
Nec minor usus erit: quamvis Miesia magno
Vellera iuventur Tyrios tincta ruboris—
Nec minus interea barbae inuicem merita
Cinghii tendent hirci, setisque coarctatis,
Utin in castrorum, et miseris veterina nautia
"For hairy goats of equal profit are
With woolly sheep, and ask an equal care.
Tis true the fleece when drunk with Tyrian juice
Is dearer sold, but not for useful use:
Meanwhile the pastor shears their hoary beards
And caws of their hair the loaden herds.
Their caudex, warm in tents, the soldier hold,
And shield the silencing manner from the cold."

Dryden.

Verse 5. Rams' skins dyed red] אילים אילים oroth eylim meadamin, literally, the skins of red rams. It is a fact that is attested by many respectable travellers, that in the Levant, sheep are often to be met with that have red or violet coloured fleeces. And almost all ancient writers speak of the same thing. Homer describes the rams of Polyphemus as having a violet-coloured fleece.

Αἴθρια οὐκ ἔσαν εὐρυφάει, δασυμάλλοιο,
Κάλοιο τε, μεγέλοιο τε, σόδιαις σπρος ἔχοντες,
Olym. lib. ix. v. 625.

"Strong were the rams, with native purple hair,
Well fed, and largest of the fleecy care."—Pope.

Pliny, Aristotle, and others, mention the same. And from facts of this kind, it is very probable, that the fable of the golden fleece had its origin.

Badgers' skins] עור תחשם oroth techasim. Few terms have afforded greater perplexity to critics and commentators, than this. Bochart has exhausted the subject, and seems to have proved, that no kind of animal is here intended, but a colour. None of the versions acknowledge an animal of any kind, except the Chaldee; which seems to think the badger is intended, and from it we have borrowed our translation of the word. The Septuagint, and Vulgate, have skins dyed a violet colour; the Syriac, azure; the Arabic, black; the Coptic, violet; the Persian, ram skins, &c. The colour contended for by Bochart, is the hyssginus, which is a very deep blue: so Pliny, Coccoque tinctum tyrio tingere, ut ferat hyssginum. They dip crimson in purple, to make the colour called hyssginus. Hist. Nat. lib. ix. c. 65. edit. Bipont.

Shittim wood] By some supposed to be the finest species of the cedar; by others the acacia Nilotica, a species of thorn, solid, light, and very beautiful. This acacia is known to have been plentiful in Egypt; and it abounds in Arabia Deserta, the very place in which Moses was, when he builded the tabernacle; and hence it is reasonable to suppose, that he built it of that wood, which was every way proper for his purpose.

8 And let them make me a "sanctuary; that I may dwell among them.

9 According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without, shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings, by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: and they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

o Ch. 26. 1, 3, 4. Lev. 4. 6. & 10. 4. & 21. 12. Heb. 9. 1, 2-v Ch. 29. 45. 1 Kings 6. 13. 2 Cor. 6. 16. Hebr. 3. 6. Rev. 21. 3.

v Ver. 40.-x Ch. 37. 1. Dent. 10. 3. Hebr. 9. 4.-y 1 Kings 8. 8.-z Ch. 16. 34. & 31. 18. Dent. 10. 2, 5. & 31. 26. 1 Kings 8. 9. 2 Kings 11. 12. Hebr. 9. 4.

Verse 6. Oil for the light] This they must have brought with them from Egypt, for they could not get any in the wilderness, where there were no olives; but it is likely that this, and some other directions, refer more to what was to be done, when in their fixed and settled residence, than while wandering in the wilderness.

Spices] To make a confection for sweet incense, abounded in different parts of these countries.

Verse 7. Onyx stones] We have already met with the stone called *onyx*, Gen. ii. 12. and acknowledge the difficulty of ascertaining what is meant by it. Some think the *onyx*, some the *sardine*, and some the *emerald* is meant. We cannot say precisely what it was.

Stones to be set in the ephod] *abney miluim*, stones of filling up. Stones so cut as to be proper to be set in the gold work of the breastplate.

The ephod. It is very difficult to tell what this was, or in what form it was made. It was a garment of some kind peculiar to the priests, and ever considered essential to all the parts of divine worship; for without it, no person attempted to inquire of God. As the word itself comes from the root *aphad*, he tied, or bound close, Calmet supposes that it was a kind of girdle, which brought from behind the neck, and over the shoulders, and so hanging down before, was put across upon the stomach, and then carried round the waist, and thus made a girdle to the tunic. Where the ephod crossed on the breast, there was a square ornament called *choshen*, the breastplate, in which twelve precious stones were set, each bearing one of the names of the twelve sons of Jacob engraven on it. There were two sorts of ephods; one of plain linen, for the priests, the other very much embroidered, for the high priest. As there was nothing singular in this common sort, no particular description is given; but that of the high priest is described very much in detail, see chap. xxviii. 6-8. It was distinguished from the common ephod by being composed of gold, blue, purple, scarlet, fine twisted linen, and cunning work; i. e. superbly ornamented and embroidered. This ephod was fastened on the shoulders with two precious stones, on which the twelve names of the twelve tribes of Israel were engraved, six names on each stone. These stones, thus engraved, were different from those on the breastplate, with which they have been confounded. From Calmet's description, the ephod seems to have been a series of belts, fastened to a collar, which were intended to keep the garments of the priest closely attached to his body; but there is some reason to believe, that it was a sort of garment, like that worn by our heralds: it covered the back, breast, and belly, and was open at the sides. A piece of the same kind of stuff with itself, united it on the shoulders, where the two stones, already mentioned, were placed; and it was probably without sleeves. See on chap. xxviii. 2, &c.

Verse 8. Let them make me a sanctuary] *mikdash*, a holy place, such as God might dwell in; this was that part of the tabernacle that was called the most holy place, into which the high priest entered only once a year, on the great day of atonement.

That I may dwell among them.] This, says Mr. Ainsworth, was the main end of all; and to this all the particulars are to be referred; and by this they are to be opened. For this sanctuary, as Solomon's temple afterward, was the place of prayer, and of the public service of God, Levit. xvii. 4-6. Matt. xxi. 13. and it signified the church, which is the habitation of God through the Spirit, 2 Cor. vi. 16. Eph. ii. 19-22. Rev. xxi. 2, 3. and was a visible sign of God's presence and protection, Levit. xxvi. 11, 12. Ezek. xxxvii. 27, 28. 1 Kings vi. 12, 13. and of his leading them to his heavenly glory. For as the high priest entered into the tabernacle, and through the veil, into the most holy place, where God dwelt; so Christ entered into the holy of holies, and we also enter, through

the veil, that is to say, his flesh. See the use made of this by the apostle, Heb. ix. and x. Thus, the sanctuary is to be applied as a type, 1. To Christ's person, Heb. viii. 2. ix. 11, 12. John ii. 19, 21. 2. To every Christian, 1 Cor. vi. 19. 3. To the church, both particular, Heb. iii. 6. 1 Tim. iii. 15. and universal, Heb. x. 21. and it was because of the very extensive signification of this building, that the different things concerning this sanctuary are particularly set down by Moses, and so variously applied by the prophets, and by the apostles. See Ainsworth. As the dwelling in this tabernacle was the highest proof of God's grace and mercy toward the Israelites, so it typified Christ's dwelling by faith in the hearts of believers, and thus giving them the highest and surest proof of their reconciliation to God, and of his love and favour to them. See Eph. i. 22. iii. 17.

Verse 9. After the pattern of the tabernacle] It has been supposed that there had been a tabernacle before that erected by Moses; though it probably did not now exist; but the tabernacle which Moses is ordered to make, was to be formed exactly on the model of this ancient one, the pattern of which God showed him in the mount, ver. 40. The word *mishcan*, signifies literally, the dwelling or habitation: and this was so called, because it was the dwelling-place of God; and the only place on the earth in which he made himself manifest. See the note on ver. 40. and on chap. xxxiii. 7-10.

Verse 10. They shall make an ark] *aron*, signifies an ark, chest, coffer, or coffin. It is used particularly to designate that chest, or coffer, in which the testimony, or two tables of the covenant were laid up; on the top of which was the propitiatory or mercy-seat, see on ver. 17. and at the end of which were the cherubim of gold, ver. 18-20. between whom, the visible signs of the presence of the supreme God appeared as seated upon his throne. The ark was the most excellent of all the holy things which belonged to the Mosaic economy; and for its sake the tabernacle and the temple were built, chap. xxvi. 33. xl. 18, 21. It was considered as conferring a sanctity wherever it was fixed, 2 Chron. viii. 11. 2 Sam. vi. 12.

Two cubits and a half shall be the length, &c.] About four feet five inches in length, taking the cubit at twenty-one inches; and two feet six inches in breadth and in depth. As this ark was chiefly intended to deposit the two tables of stone in, which had been written by the finger of God, we may very reasonably conjecture, that the length of those tables was not less than four feet, and their breadth not less than two. As to their thickness we can say nothing, as the depth of the ark was intended for other matters besides the two tables, such as Aaron's rod, the pot of manna, &c. &c. though probably these were laid up beside, not in the ark.

Verse 11. A crown of gold round about.] A border, or as the Septuagint has it, *κατακλιση χρυσου περιεπιπλα κυκλω*, waves of gold wreathed round about.

Verse 15. The staves shall not be taken from it.] Because it should ever be considered as in readiness to be removed: God not having told them at what hour he should command them to strike their tents. If the staves were never to be taken out, how can it be said, as in Numb. iv. 6. that when the camp should set forward, they should put in the staves thereof, which intimates, that when they encamped they took out the staves, which appears to be contrary to what is here said? To reconcile these two places, it has been supposed, with great show of probability, that besides the staves which passed through the rings of the ark, and by which it was carried, there were two other staves or poles, in the form of a *bier* or *handbarrow*, on which the ark was laid, in order to be transported in their journeyings, when it and its own staves, still in their rings, had been wrapped up in the covering of what is called *badgers' skins*, and *blue cloth*.

17 ¶ 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.

18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub, on the one end, and the other cherub, on the other end: even ^b of the mercy-seat, shall ye make the cherubims, on the two ends thereof.

20 And ^c the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be.

^a Ch. 37. ^b Rom. 3. 25. Heb. 9. 5.—^c Or, of the matter of the mercy-seat. ^d 1 Kings 7. 2. 1 Chron. 23. 18. Heb. 9. 5.—^e Ch. 26. 34.—^f Ver. 16.—^g Ch. 29. 42. ^h & 30. 6, 36. Lev. 16. 2. Numb. 17. 4.

21 ^a And thou shalt put the mercy-seat above upon the ark; and ^b in the ark, thou shalt put the testimony that I shall give thee.

22 And ^c there I will meet with thee, and I will commune with thee from above the mercy-seat, from ^d between the two cherubims, which ^e are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

23 ¶ ^f Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border, of an

^g Numb. 7. 49. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kings 19. 15. Ps. 80. 1. & 90. 1. Lam. 37. 16.—^h Ch. 37. 10. 1 Kings 7. 49. 2 Chron. 4. 8. Heb. 9. 2.

The staves of the ark itself, which might be considered as its handles, simply to lift it by, were never taken out of their rings; but the staves or poles, which served as a bier, were taken from under it, when they encamped.

Verse 16. [The testimony] The two tables of stone, which were not yet given; these tables were called כְּתוּבֵי הַבְּרִית, from כָּתַב, forward, onward, to bear witness to, or of a person or thing. Not only the tables of stone, but all the contents of the ark, Aaron's rod, the pot of manna, the holy anointing oil, &c. bore testimony to the Messiah in his prophetic, sacerdotal, and regal offices.

Verse 17. A mercy-seat] כַּפֹּרֶת, caphoreth, from כָּפַר, capher, to cover, or overspread, because by an act of pardon sins are represented as being covered, so that they no longer appear in the eye of divine justice, to displease, irritate, and call for punishment; and the person of the offender is covered, or protected from the stroke of the broken law. In the Greek version of the Septuagint, the word ἡμιλιστεριον, hilasterion, is used, which signifies a propitiatory, and is the name used by the apostle, Heb. ix. 5. This mercy-seat, or propitiatory, was made of pure gold; it was properly the lid or covering of that vessel, so well known by the name of the ark, and ark of the covenant. On, and before this, the high priest was to sprinkle the blood of the expiatory sacrifices, on the great day of atonement; and it was in this place that God promised to meet the people; see ver. 22. For there he dwelt; and there was the symbol of the divine presence. At each end of this propitiatory was a cherub, between whom this glory was manifested: hence, in Scripture, it is so often said, that he dwelleth between the cherubim. As the word ἡμιλιστεριον, propitiatory, or mercy-seat, is applied to Christ, Rom. iii. 25, whom God hath set forth to be a PROPITIATION (ἡμιλιστεριον) through faith in his blood—for the remission of sins that are past; hence we learn, that Christ was the true mercy-seat, the thing signified by the caphoreth, to the ancient believers. And we learn further, that it was by his blood, that an atonement was to be made for the sins of the world. And as God showed himself between the cherubim over this propitiatory or mercy-seat, so it is said, God was in Christ reconciling the world unto himself, 2 Cor. v. 19, &c. See on Lev. vii.

Verse 18. Thou shalt make two cherubims] What these were we cannot distinctly say: it is generally supposed, that a cherub was a creature with four heads and one body; and the animals of which these emblematical forms consisted, were the noblest of their kinds: the lion, among the wild beasts; the bull, among the tame ones; the eagle, among the birds; and man, at the head of all; so that they might be, says Dr. Priestley, the representatives of all nature. Concerning their forms and design, there is much difference of opinion among divines. It is probable, that the term often means a figure of any kind, such as was ordinarily sculptured on stone; engraven on metal; carved on wood; or embroidered on cloth.—See on ch. xxxv. 9. It may be only necessary to add, that cherub is the singular number, cherubim, not cherubims, the plural. See what has been said on this subject, in the note on Gen. iii. 24.

Verse 22. And there I will meet with thee] That is, over the mercy-seat, between the cherubim. In this place, God chose to give the most especial manifestations of himself: here the divine glory was to be seen; and here Moses was to come, in order to consult Jehovah relative to the management of the people.

Ainsworth has remarked, that the rabbins say, "The heart of man may be likened to God's sanctuary; for, as in the sanctuary, the shekinah or divine glory dwelt, be-

cause there were the ark, the tables, and cherubim; so, in the heart of man, it is meet that a place be made for the divine majesty to dwell in; and that it be the holy of holies." This is a doctrine most implicitly taught by the apostles, and the absolute necessity of having the heart made a habitation of God, through the Spirit, is strongly and frequently insisted on through the whole of the New Testament. See the note on the following verse.

Verse 23. Thou shalt make a table of shittim wood] The same wood, the acacia of which the ark, staves, &c. were made. On the subject of the ark, table of show-bread, &c. Dr. Cudworth, in his very learned and excellent treatise on the Lord's supper, has the following remarks: "When God had brought the children of Israel out of Egypt, resolving to manifest himself in a peculiar manner present among them, he thought good to dwell amongst them in a visible and external manner; and therefore, while they were in the wilderness, and sojourned in tents, he would have a tent or tabernacle built, to sojourn with them also. This mystery of the tabernacle was fully understood by the learned Nachmanides, who, in a few words, but pregnant, expresseth himself to this purpose: 'The mystery of the tabernacle was this, that it was to be a place for the Shechinah, or habitation of Divinity, to be fixed in;' and this, no doubt, as a special type of God's future dwelling in Christ's human nature, which was the true SHECHINAH: but when the Jews were come into their land, and had there built them houses, God intended to have a fixed dwelling-house also; and therefore his moveable tabernacle was to be turned into a standing temple. Now, the tabernacle, or temple, being thus as a house, for God to dwell in visibly, to make up the notion of dwelling or habitation complete, there must be all things suitable to a house belonging to it. Hence, in the holy place, there must be a table and a candlestick, because this was the ordinary furniture of a room, as the fore-commended Nachmanides observes. The table must have its dishes, and spoons, and bowls, and covers belonging to it, though they were never used; and always be furnished with bread upon it. The candlestick must have its lamps continually burning. Hence also there must be a continual fire kept in this house of God upon the altar, as the focus of it; to which notion, I conceive, the prophet Isaiah doth allude, chap. xxxi. 9. whose fire is in Zion, and his furnace in Jerusalem; and besides all this, to carry the notion still farther, there must be some constant meat and provision brought into this house; which was done in the sacrifices that were partly consumed by fire upon God's own altar, and partly eaten by the priests, who were God's family, and therefore to be maintained by him. That which was consumed upon God's altar, was accounted God's mess, as appeareth from Mal. i. 12. where the altar is called God's table, and the sacrifice upon it, God's meat:—Ye say, the table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible. And often, in the law, the sacrifice is called God's lechem, i. e. his bread or food. Wherefore it is farther observable, that besides the flesh of the beast offered up in sacrifice, there was a minchah, i. e. a meat or rather bread-offering, made of flour and oil; and a libamen or drink-offering, which was always joined with the daily sacrifice, as the bread and drink which was to go along with God's meat. It was also strictly commanded, that there should be salt in every sacrifice and oblation, because all meat is unsavoury without salt, as Nachmanides hath here also well observed; 'because it was not honourable that God's meat should be unsavoury, without salt.' Lastly, all these things were to be consumed on the altar only by the holy fire, which came down from heaven, because they were God's portion, and therefore to

hand breadth, round about, and thou shalt make a golden crown to the border thereof, round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners, that are on the four feet thereof.

27 Over against the border, shall the rings be for places of the staves, to bear the table.

28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table show-bread before me alway.

31 ¶ And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick, out of the one side, and three branches of the candlestick, out of the other side:

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick shall be four bowls, made like unto almonds, with their knops and their flowers.

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches, that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the snuff-dishes thereof shall be of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

1 Ch. 37. 18. Numb. 4. 7.—1 Or. to pour out withal.—1 Lev. 24. 5, 6.—an Ch. 37. 17. 1 Kings 7. 48. Zech. 4. 2. Hebr. 9. 2. Rev. 1. 12 & 4. 5.

1 Ch. 37. 21. & 30. 8. Rev. 24. 3, 4. 2 Chron. 13. 11.—o Or. cause to ascend. p Numb. 8. 2.—q Heb. the face of it.

be eaten or consumed by himself, in an extraordinary manner."—See on ver. 22.

Verse 29. The dishes thereof] כְּסוֹתֵי קֶדְרוֹתַין *kesotain*, probably the deep bowls in which they kneaded the mass, out of which they made the show-bread.

The spoons thereof] סִפְּוֹתַי *capotain*, probably censers, on which they put the incense; as seems pretty evident from Numb. vii. 14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86, where the same word is used; and the instrument, whatever it was, is always represented as being filled with incense.

Covers thereof] כְּסוֹתֵי קֶשׁוּטַיִן *kesutain*, supposed to be a large cup, or tankard, in which pure wine was kept on the table along with the show-bread, for libations, which were poured out before the Lord every sabbath, when the old bread was removed, and the new bread laid on the table.

Bowls thereof] מִנְיָקֵי מֵנַקִּיּוֹתַיִן *menakiyotain*, from נָקַה *nakah*, to clear away, remove, empty, &c. supposed, by Calmet, to mean either the sieves by which the Levites cleansed the wheat they made into bread: for it is asserted, that the grain out of which the show-bread was made, was sowed, reaped, ground, sifted, kneaded, baked, &c. by the Levites themselves; or the *ocena* in which the bread was baked. Others suppose they were vessels, which they dipped into the *keshoth*, to take out the wine for libations.

Verse 30. Show-bread] לֶחֶם פַּנִּים *lechem panim*, literally, bread of faces, so called, either because they were placed before the presence or face of God, in the sanctuary; or, because they were made square, as the Jews will have it. It is probable that they were in the form of cubes or hexagons, each side presenting the same appearance, and hence the Jews might suppose they were called the bread or loaves of faces; but the Hebrew text seems to intimate, that they were called the bread of faces, *lechem panim*, because, as the Lord says, they were set *lepanai*, before my face. These loaves or cakes were twelve, representing, as is generally supposed, the twelve tribes of Israel. They were in two rows of six each. On the top of each row there was a golden dish, with frankincense, which was burned before the Lord, as a memorial at the end of the week, when the old loaves were removed, and replaced by new ones; the priests taking the former for their domestic use.

It is more difficult to ascertain the use of these, or what they represented, than almost any other emblem in the whole Jewish economy. Many have conjectured their meaning; and I feel no disposition to increase their number by any addition of my own. The note on ver. 23, from Dr. Cudworth, appears to me more rational than any thing else I have met with. The tabernacle was God's house, and in it he had his table, his bread, his wine, candlestick, &c. to show them that he had taken up his dwelling among them.—See the note on ver. 23.

Verse 31. A candlestick of pure gold] This candlestick, or chandelier, is generally described as having one shaft or stock, with six branches, proceeding from it, adorned, at equal distances, with six flowers, like lilies, with as many bowls and knops placed alternately. On each of the branches there was a lamp; and one on the top of the shaft, which occupied the centre, thus there were seven lamps in

all, ver. 37. These seven lamps were lighted every evening, and extinguished every morning.

We are not so certain of the precise form of any instrument or utensil of the tabernacle or temple, as we are of this, the golden table and the two silver trumpets.

Titus, after the overthrow of Jerusalem, A. D. 70, had the golden candlestick and the golden table of the show-bread, the silver trumpets, and the book of the Law, taken out of the temple, and carried in triumph to Rome; and Vespasian lodged them in the temple which he had consecrated to the goddess of Peace! Some plants also of the balm of Jericho, are said to have been carried in the procession. At the foot of mount Palatine there are the ruins of an arch, on which the triumph of Titus for his conquest of the Jews, is represented; and on which the several monuments, which were carried in the procession, are sculptured, and particularly the golden candlestick, the table of the show-bread, and the two silver trumpets. A correct model of this arch, taken on the spot, now stands before me; and the spoils of the temple, the candlestick, the golden table, and the two trumpets, are represented on the pannel, on the left hand, in the inside of the arch, in basso-relievo. The candlestick is not so ornamented as it appears in many prints; at the same time it looks much better than it does in the engraving of this arch, given by Montfaucon, *Antiq. Exptiq.* vol. iv. pl. 32. It is likely, that on the real arch, this candlestick is less in size than the original, as it scarcely measures three feet in height.—See the *Diarium Italicum*, p. 129. To see these sacred articles given up by that God who ordered them to be made, according to a pattern exhibited by himself, gracing the triumph of a heathen emperor, and at last, consecrated to an idol, affords melancholy reflections to a pious mind.—But these things had accomplished the end for which they were instituted, and were now of no further use. The glorious Personage typified by all this ancient apparatus, had, about seventy years before this, made his appearance. The true light was come, and the holy Spirit poured out from on high; and therefore the golden candlestick, by which they were typified, was given up; the ever-during bread had been sent from heaven, and therefore the golden table, which bore its representative, the show-bread, was now no longer needful; the joyful sound of the everlasting Gospel was then published in the world; and therefore the silver trumpets, that typified this, were carried into captivity, and their sound was no more to be heard. Strange providence, but unutterable mercy of God! the Jews lost both the sign and the things signified; and that very people who destroyed the holy city, carried away the spoils of the temple, and dedicated them to the objects of their idolatry, were the first in the universe to receive the preaching of the Gospel, the light of salvation, and the bread of life! There is a sort of coincidence or association here, which is worthy of the most serious observation. The Jews had these significant emblems, to lead them to, and prepare them for, the things signified. They trusted in the former, and rejected the latter! God therefore deprived them of both, and gave up their temple to the spoilers, their land to desolation, and themselves to captivity, and to the sword. The heathens then carried away the emblems of

40 And look that thou make them after their pattern, which was showed thee in the mount.

CHAPTER XXVI.

The ten curtains of the tabernacle, and of what composed, 1. Their length, 2, 3, their loops, 4, 5, their taches, 6. The curtains of goat's hair for a covering, 7, their length, and breadth, 8. Complement with loops, 9, 10, and taches, 11. The remainder of the curtains to be employed, 12, 13. The covering of ram's skins, 14. The bases of the tabernacle for the south side, 15, their length, 16, loops, 17, number, 18, sockets, 19. Bases &c. for the north side, 20, 21. Bases &c. for the west side, 22. For the corners, 23, their rings and sockets, 24, 25. The bases of the tabernacle, 26-30. The veil, its pillars, hooks, and taches, 31-33. How to place its coverings, 34, the bells and the cucullated, 35, the hanging for the door of the tent, 36, and the hangings for the pillars, 37.

As. Exal. 14. l. 1. Sicut.

MOREOVER thou shalt make the tabernacle, with ten cur-

r Ch. 26. 30. Numb. 8. 4. 1 Chron. 24. 11, 19. Acts 7. 44. Hebr. 8. 5.—as Heb. which thou wast caused to see.

their salvation, and God shortly gave unto those heathens, that very salvation, of which these things were the emblems! Thus, because of their unbelief and rebellion, the kingdom of heaven, according to the prediction of our blessed Lord, was taken from the Jews, and given to a nation, the Gentiles, that brought forth the fruits thereof! Matt. xxi. 43. Behold the goodness and severity of God!

Verse 39. Of a talent of pure gold shall he make it, with all these vessels! That is, a talent of gold in weight was used in making the candlestick, and the different vessels and instruments which belonged to it. According to Bishop Cumberland, a talent was three thousand shekels. As the Israelites brought each half a shekel, ch. xxxviii. 26; so that one hundred talents, one thousand seven hundred and seventy-five shekels, were contributed by six hundred and three thousand five hundred and fifty persons. By halving the number of the Israelites, he finds they contributed three hundred and one thousand seven hundred and seventy-five shekels in all. Now, as we find that this number of shekels made one hundred talents, and one thousand seven hundred and seventy-five shekels over, if we subtract one thousand seven hundred and seventy-five, the odd shekels, from three hundred and one thousand seven hundred and seventy-five, we shall have for a remainder three hundred thousand; the number of shekels in one hundred talents; and if this remainder be divided by one hundred, the number of talents, it quotes three thousand, the number of shekels in each talent. A silver shekel of the sanctuary, being equal, according to Dr. Prideaux, to three shillings English, three thousand such shekels will amount to four hundred and fifty pounds sterling; and reckoning gold to silver as fifteen to one, a talent of gold will amount to six thousand seven hundred and fifty pounds sterling: to which add two hundred and sixty-three pounds for the one thousand seven hundred and seventy-five shekels, at three shillings each, and it makes a total of seven thousand and thirteen pounds, which immense sum was expended on the candlestick and its furniture. It is no wonder, then, (if the candlestick in the second temple were equal in value to that in the ancient tabernacle) that Titus should think it of sufficient consequence to be one of the articles, with the golden table and silver trumpets, that should be employed to grace his triumph. Their intrinsic worth was a matter of no consequence to Him, whose are the silver and gold, the earth and its fulness: they had accomplished their design, and were of no farther use, either in the kingdom of Providence, or the kingdom of grace.—See the note on ver. 31. and see that on chap. xxxviii. 24.

Verse 40. And look that thou make, &c.] This verse should be understood as an order to Moses after the tabernacle, &c. had been described to him: as if he had said, "When thou comest to make all the things that I have already described to thee, with the other matters of which I shall afterward treat, see that thou make every thing according to the pattern which thou didst see in the mount." The Septuagint have it κατα τον τύπον τον εδιδου στον ορει.—According to the TYPE, FORM, or fashion which was shown thee. It appears to me, that St. Paul had this command particularly in view, when he gave that to his son Timothy, which we find in his second epistle, chap. i. ver. 13. κατα τον εικονα των υμων των ορατων, ης εσται η μορφοτης.—Hold fast the FORM of sound words which thou hast heard of me. The tabernacle was a type of the church of God: that church is built upon the foundation of the prophets and apostles, Jesus Christ being the chief corner-stone, Eph. ii. 20—22 the doctrines, therefore, delivered by the prophets, Jesus Christ, and his apostles, are essential to the constitution of this church. As God, therefore, gave the plan, or form, according to which the tabernacle must be constructed, so he gives the doctrines according to which the Christian church is to be modelled; and apostles, and subordinate builders, are to have and hold fast that FORM of sound words, and construct this heavenly

tains of fine twined linen, and blue, and purple and scarlet: with cherubims of cunning work shalt thou make them.

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

4 And thou shalt make loops of blue, upon the edge of the one curtain, from the selvedge in the

1 Ch. 36. 8.—a Heb. the work of a cunning workman, or embroiderer.

building according to that form or pattern, which has come through the express revelation of God.

In different parts of this work we have had occasion to remark, that the heathens borrowed their best things from Divine Revelation, both as it refers to what was pure in their doctrines, and significant in their religious rites. Indeed, they seem in many cases to have studied the closest imitation possible, consistent with the adaptation of all to their preposterous and idolatrous worship. They had their LAO, or Jove, in imitation of the true JEHOVAH; and from different attributes of the Divine Nature, they formed an innumerable group of gods and goddesses. They had also their temples, in imitation of the temple of God; and in these they had their holy and more holy places, in imitation of the courts of the Lord's house. The heathen temples consisted of several parts or divisions: 1. The arca or porch; 2. The Nave, or temple, similar to the nave of our churches; 3. The adytum, or holy place, called also penetrale, and sacrum; and, 4. The secretarium, or the inner temple, the most secret recess, where they had their mysteria, and which answered to the Holy of Holies in the tabernacle. And as there is no evidence whatever, that there was any temple among the heathens, prior to the tabernacle, it is reasonable to conclude, that it served as a model for all that they afterward builded. They had even their portable temples, to imitate the tabernacle: and the shrines for Diana, mentioned, Acts xix. 24. were of this kind. They had even their arks, or sacred coffers, where they kept their most holy things, and the mysterious emblems of their religion; together with candlesticks, or lamps, to illuminate their temples, which had few windows, to imitate the golden candlestick in the Mosaic tabernacle. They had even their processions, in imitation of the carrying about of the ark in the wilderness; accompanied by such ceremonies, as sufficiently show, to an unprejudiced mind, that they borrowed them from this sacred original. Dr. Dodd has a good note on this subject which I shall take the liberty to extract.

Speaking of the ark, he says, "We meet with imitations of this divinely instituted emblem, among several heathen nations. Thus Tacitus, De Moribus Germanorum, cap. 40. informs us, that the inhabitants of the north of Germany, our Saxon ancestors, in general, worshipped Herthum, or Hertham, i. e. the mother earth; Hertham being plainly derived from γη arete, earth, and μη am, mother; and they believed her to interpose in the affairs of men, and to visit nations; that to her, in a sacred grove, in a certain island of the ocean, a vehicle covered with a vestment, was consecrated, and allowed to be touched by the priests only, (compare 2 Sam. vi. 6. 7. 1 Chron. xiii. 9, 10.) who perceived, when the goddess entered into her secret place, penetrale, and with profound veneration attended her vehicle, which was drawn by cows: see 1 Sam. vi. 7—10. While the goddess was on her progress, days of rejoicing were kept in every place which she vouchsafed to visit—they engaged in no war, they handled no weapons; peace and quietness were then only known, only relished, till the same priest reconducted the goddess to her temple. Then the vehicle and vestment, and if you can believe it, the goddess herself, were washed in a sacred lake."

Apuleius, describing a solemn idolatrous procession, De Aur. Asin. lib. ii. after the Egyptian mode, says, "A chest, or ark, was carried by another, containing their secret things, entirely concealing the mysteries of religion."

And Plutarch, in his treatise De Iside, &c. describing the rites of Osiris, says—"On the tenth day of the month, at night, they go down to the sea, and the stoliata, together with the priest, carry forth the sacred chest, in which is a small boat or vessel of gold."

Pausanias likewise testifies, (lib. vii. c. 19.) that the ancient Trojans had a sacred ark, wherein was the image of Baccaus, made by Vulcan, which had been given to Dardanus by Jupiter. As the ark was deposited in the

coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats' hair, to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

v Ch. 26. 14.—w Or, covering.

Holy of Holies, so the heathens had, in the inmost part of their temples, an *adytum*, or *penetrals*, to which none had access but the priests. And it is remarkable, that among the Mexicans, *Vitzliputzli*, their supreme god, was represented under a human shape, sitting on a throne, supported by an azure globe, which they called heaven: four poles or sticks came out from two sides of this globe, at the end of which, serpents' heads were carved, the whole making a litter, which the priests carried on their shoulders, whenever the idol was shown in public." *Religious Ceremonies*, vol. iii. p. 146.

Calmet remarks, that the ancients used to dedicate candlesticks in the temple of their gods, bearing a great number of lamps.

Pliny, *Hist. Nat. lib. xxxiv. c. 3.* mentions one made in the form of a tree, with lamps in the likeness of apples, which Alexander the great consecrated in the temple of Apollo.

And *Athenæus*, *lib. xv. c. 19, 20.* mentions one that supported three hundred and sixty-five lamps, which *Dionysius* the younger, king of Syracuse, dedicated in the *Prytanæum* at Athens. As the Egyptians, according to the testimony of *Clemens Alexandrinus*, *Strom. lib. i.* were the first who used lamps in their temples, they probably borrowed the use from the golden candlestick in the tabernacle and temple.

From the solemn and very particular charge—*Look that thou make them after their pattern, which was showed thee in the mount*, it appears plainly that God showed Moses a model of the tabernacle and all its furniture: and to receive instructions relative to this, was one part of his employment while on the mount forty days with God. As God designed that this building and all that belonged to it, should be patterns or representations of good things to come, it was indispensably necessary that Moses should receive a model and specification of the whole, according to which he might direct the different artificers in their constructing the work. 1. We may observe that the whole tabernacle and its furniture resembled a dwelling-house and its furniture. 2. That this tabernacle was the house of God; not merely for the performance of his worship, but for his residence. 3. That God had promised to dwell among this people; and this was the habitation which he appointed for his glory. 4. That the tabernacle, as well as the temple, was a type of the incarnation of Jesus Christ, see *John i. 14.* and *ii. 19, 21.* 5. That as the glory of God was manifested between the cherubim, above the mercy-seat, in this tabernacle; so God was in Christ—and in him dwell all the fulness of the Godhead bodily. 6. As in the tabernacle were found, bread, light, &c. probably all these were emblematical of the ample provision made in Christ for the direction, support, and salvation of the soul of man. Of these, and many other things in the law and the prophets, we shall know more when mortality is swallowed up of life.

NOTES ON CHAPTER XXVI.

Verse 1. *Thou shalt make the tabernacle* [*Mischan* מִשְׁכָּן from מִשָּׁן *shacan*, to dwell, means simply a dwelling-place, or habitation of any kind; but here it means the dwelling-place of Jehovah, who as a king in his camp, had his dwelling or pavilion among his people, his table always spread, his lamps lighted, and the priests, &c. his attendants, always in waiting. From the minute and accurate description here given, a good workman, had he the same

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.

x Heb. in the remainder, or surplussage.—y Ch. 26. 14.

materials, might make a perfect *fac simile* of the ancient Jewish tabernacle. It was a movable building, and so constructed that it might be easily taken to pieces, for the greater convenience of carriage, as they were often obliged to transport it from place to place, in their various journeyings.—For the *twined linen, blue, purple, and scarlet*, see the notes on chap. xxv. 4, &c.

Cherubim] See the note on chap. xxv. 18.

Cunning work] מְעֵשֶׁת חֹשֶׁבֶת, probably means a sort of *diaper*, in which the figures appear equally perfect on both sides; this was probably formed in the loom. Another kind of curious work is mentioned, ver. 36. עֲבֵר רֹקֶמֶת, which we term *needle-work*: this was probably similar to our *embroidery, tapestry, or cloth of arras*. It has been thought unlikely that these curious works were all manufactured in the wilderness: what was done in the loom, they might have brought with them from Egypt; what could be done by hand, without the use of complex machinery, the Israelitish women could readily perform with their needles, during their stay in the wilderness. But still it seems probable, that they brought even their looms with them. The whole of this account shows, that not only necessary, but *ornamental arts*, had been carried to a considerable pitch of perfection, both among the Israelites and Egyptians. The inner curtains of the tabernacle were ten in number, and each in length, *twenty-eight cubits*, and four in breadth—about sixteen yards twelve inches long, and two yards twelve inches broad. The curtains were to be coupled together, five and five of a side, by fifty loops, ver. 5. and as many golden clasps, ver. 6. so that each might look like one curtain, and the whole make one entire covering, which was the *first*.

Verse 7. *Curtains of goats' hair*] Stuff made of goats' hair. See the note on chap. xxv. 4. This was the *second* covering.

Verse 14. *Rams' skins dyed red*] See on chap. xxv. 5. This was the *third* covering; and what is called the *badgers' skins*, was the *fourth*. See the note on chap. xxv. 5. Why there should have been *four* coverings, does not appear. They might have been designed partly for respect, and partly to keep off dust and dirt, and the extremely fine sand, which in that desert rides as it were on every breeze; and partly to keep off the intense heat of the sun, which would otherwise have destroyed the poles, bars, boards, and the whole of the wood-work. As to the conjecture of some, that "the four coverings were intended the better to keep off the rain," it must appear unfounded to those who know, that in that desert rain was rarely ever seen.

Verse 15. *Thou shalt make boards*] These formed what might be called the walls of the tabernacle, and were made of shittim wood, the *Acacia Nilotica*, which, Dr. Shaw says, grows here in abundance. To have worked the acacia into these boards or planks, the Israelites must have had *sawyers, joiners, &c.* among them; but how they got the tools, is a question. But as the Israelites were the *general workmen* of Egypt, and were brought up to every kind of trade for the service of their oppressors, we may naturally suppose, that every artificer brought off some of his tools with him. For though it is not at all likely that they had any armour or defensive weapons in their power, yet for the reason above assigned, they must have had the implements which were requisite for their respective trades.

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.

20 And for the second side of the tabernacle, on the north side, there shall be twenty boards:

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar, in the midst of the boards, shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle; according to the fashion thereof, which was showed thee in the mount.

31 ¶ And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work; with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of shittim wood, overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil, the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy.

34 And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy place.

35 And thou shalt set the table without the veil, 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.

36 ¶ And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

• Heb. bands.—a Heb. twined.—b Ch. 25. 9, 40 & 27. 8. Acts 7. 44. Hebr. 8. 6. c Ch. 33. 35. Lev. 16. 2. 2 Chron. 3. 14. Matt. 27. 51. Heb. 9. 3.

d Ch. 25. 16. & 40. 21.—e Lev. 16. 2. Heb. 9. 2, 3.—f Ch. 25. 21. & 40. 33. Hebr. 9. 5.—g Ch. 40. 24. Hebr. 9. 2.—h Ch. 40. 21.—i Ch. 26. 37.

Verse 16. Ten cubits shall be the length of a board] Each of these boards, or planks, was about five yards and two feet and a half long, and thirty-two inches broad; and as they are said to be standing up, this was the height of the tabernacle. The length being thirty cubits, twenty boards, one cubit and a half broad each, make about seven-teen yards and a half, and the BREADTH was about five yards.

Verse 29. Thou shalt overlay the boards with gold] It is not said how thick the gold was, by which these boards, &c. were overlaid: it was, no doubt, done with gold plates; but these must have been very thin, else the boards, &c. must have been insupportably heavy. The gold was probably something like our gold leaf, but not brought to so great a degree of tenuity.

Verse 31. Thou shalt make a veil] פריכת paroceth, from פרוץ parac, to break, or rend, the inner veil of the tabernacle, or temple, 2 Chron. iii. 14. which broke, interrupted, or divided between the holy place and the most holy.—The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was standing, compare Heb. ix. 8. The Septuagint constantly render it by ἀνεύροισμα. Does not the Hebrew name פריכת paroceth moreover intimate the typical correspondence of this veil to the body or flesh of Christ? For this ἀνεύροισμα, or veil, was his flesh, Heb. x. 20. which being rent, affords us a new and living way into the holiest of all, i. e. into heaven itself—compare Heb. x. 19, 20. ix. 24. And accordingly, when his blessed body was rent upon the cross, this veil also (τοῦ καταπέτασμα τοῦ ναοῦ) ἠνεύροισα, was RENT in twain from the top to the bottom, Matt. xxvii. 51.—See Parkhurst under the word פרוץ.

The veil in the tabernacle was exceedingly costly: it was made of the same materials with the inner covering, blue, purple, scarlet, fine twined linen, embroidered with cherubim, &c. It served to divide the tabernacle into two parts—one, the outermost, called the holy place; the other, or innermost, called the Holy of Holies, or the most holy place. In this was deposited the ark of the covenant, and the other things that were laid up by way of memorial. Into this the high priest alone was permitted to enter, and that only once in the year, on the great day of atonement. It was in this inner place that Jehovah manifested himself between the cherubim. The Jews say, that this veil was four fingers breadth in thickness, in order to prevent any person from seeing through it; but of this, as Calmet observes, there was no necessity, as there was no window or place for light in the tabernacle, and consequently the most simple veil would have been sufficient to obstruct the discovery of any thing behind it, which could only be discerned by the light that came in at the door, or by that afforded

by the golden candlestick, which stood on the outside of this veil.

Verse 32. Their hooks shall be of gold] פריכת vareyhem, which we translate their hooks, is rendered κεφαλαια, capitals, by the Septuagint, and capita, by the Vulgate. As the word נאָר, or rai, plural פריכין varim, occurs only in this book, chap. xxvi. 32, 37. xxvii. 10, 11, 17. xxxvi. 36, 38. xxxviii. 10, 11, 12, 17, 19, 23. and is used in these places in reference to the same subject, it is very difficult to ascertain its precise meaning. Most commentators and lexicographers think, that the ideal meaning of the word is, to connect, attach, join to, hook; and that the letter ראי has its name from its hook-like form; and its use as a participle in the Hebrew language, because it serves to connect the words and members of a sentence, and the sentences of a discourse, together; and that, therefore, hook, must be the obvious meaning of the word, in all the above texts. Calmet thinks this reason of no weight, because the ראי of the present Hebrew alphabet is widely dissimilar from the rai of the primitive Hebrew alphabet, as may be seen on the ancient shekels: on these the characters appear as in the word JEHOVAH, chap. xxviii. 36. This form bears no resemblance to a hook; nor does the Samaritan ראי, which appears to have been copied from this ancient character.

Calmet, therefore, contends, 1. That if Moses does not mean the capitals of the pillars, by the פריכין varim of the text, he mentions them nowhere; and it would be strange, that, while he describes the pillars, their sockets, bases, fillets, &c. &c. with so much exactness, as will appear on consulting the preceding places, that he should make no mention of the capitals; or that pillars, every way so correctly formed, should have been destitute of this very necessary ornament.

2. As Moses was commanded to make the hooks, פריכין varim, of the pillars, and their fillets of silver, chap. xxvii. 10, 11. and the hooks, פריכין varim, of the pillars of the veil, of gold, chap. xxxvi. 36. and the one thousand seven hundred and seventy-five shekels were employed in making these hooks, ravim, overlaying their chapters, ראשיהם rasheshem, their heads, and filleting them, chap. xxxviii. 23, it is more reasonable to suppose, that all this is spoken of the capitals of the pillars, than of any kind of hooks, especially as hooks are mentioned under the word taches or clasps in other places. On the whole, it appears much more reasonable to translate the original by capitals than by hooks.

After this verse, the Samaritan Pentateuch introduces the ten first verses of chapter xxx. and this appears to be their proper place. Those ten verses are not repeated in the xxxth chapter in the Samaritan: the chapter beginning with the 11th verse.

37 And thou shalt make for the hanging ⁵ 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.

CHAPTER XXVII.

The altar of burnt-offerings, and its dimensions, 1, its horns, 2, pans, shovels, &c. 3, its grate, and network, 4, 5, its doors, 6, 7. Court of the tabernacle, 9, with its pillars and hangings, 10-15. Gate of the court, its pillars, hangings, length, breadth, and height, 16-18. All the vessels used in the court of the tabernacle to be of brass, 19. The fillets to provide pure olive oil, for the light, 20. Every thing to be ordered by Aaron and his sons, 21.

AND thou shalt make ¹ an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be four-square: 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 ² thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans: 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: ³ as ^o it was showed thee in the mount, so shall they make it.

9 ¶ And ² 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 a 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 a hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars, and their fillets, of silver.

12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

1 Ch. 25. 23.—1 Ch. 28. 1. Ezek. 43. 12.—m See Num. 16. 23.

n Ch. 25. 40. & 25. 50.—o Heb. *bu showed*.—p Ch. 28. 8.

Verse 36. A hanging for the door of the tent.] This may be called the first veil, as it occupied the door or entrance to the tabernacle: the veil that separated the holy place from the Holy of Holies, is called the second veil, Heb. ix. 3. These two veils and the inner covering of the tabernacle, were all of the same materials, and of the same workmanship.—See chap. xxvii. 16.

1. For the meaning and design of the tabernacle, see the note on chap. xxv. 40. and while the reader is struck with the curious and costly nature of this building, as described by Moses, let him consider how pure and holy that church should be, of which it was a very expressive type; and what manner of person he should be in all holy conversation and godliness, who professes to be a member of that church, for which, it is written, Christ has given himself, that he might sanctify and cleanse it—that he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.—See Eph. v. 25—27.

2. In the Jewish tabernacle almost every thing was placed out of the sight of the people. The Holy of Holies was inaccessible, the testimony was comparatively hidden, as were also the mercy-seat, and the divine glory. Under the Gospel, all these things are laid open—the way to the Holiest is made manifest—the veil is rent, and we have an entrance to the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh, Heb. x. 19, 20. How abundantly has God brought life and immortality to light by the Gospel! The awful distance is abolished, the ministry of reconciliation is proclaimed, the kingdom of heaven is open to all believers, and the Lord is in his holy temple.—Sinner, weary of thyself and thy transgressions, fainting under the load of thy iniquities, look to Jesus! he died for thee, and will save thee.—Believer, stand fast in the liberty wherewith God has made thee free, and be not entangled again in the yoke of bondage.

NOTES ON CHAPTER XXVII.

Verse 1. Thou shalt make an altar] מצבה *mizbeach*, from מצב *zabach*, to slay. Septuagint, θυσιστηριον, from θυσιάζω, to sacrifice, or from θύω, to kill, &c. See the note on Gen. viii. 20.

Four-square] As this altar was five cubits long, and five broad, and the cubit is reckoned to be twenty-one inches, hence it must have been eight feet nine inches square, and about *five feet three inches* in height, the amount of three cubits, taken at the same ratio.

Verse 2. Thou shalt make the horns of it] The horns might have three uses: 1. For ornament; 2. To prevent carcasses, &c. from falling off; 3. To tie the victim to, previously to its being sacrificed. So David,—Bind the sacrifice with cords to the horns of the altar.—Psalm cxviii. 27. Horns were much used in all ancient altars among the heathen, and some of them were entirely constructed of the horns of the beasts that had been offered in sacrifice: but such altars appear to be erected rather as trophies in honour of their gods. On the reverses of several medals, we find altars represented with horns at the corners.

There is a medal of Antoninus, on the reverse of which is an altar, on which a fire burns, consecrated, *Divo Pio*, where the horns appear on each of the corners.

There is one of Faustina, on which the altar and its horns are very distinct, the legend *Pietas Augusta*. All the following have altars with horns. One of Valerian, legend *consecratio*; one of Claudius Gothicus, same legend; one of Quintillus, same legend; one of Crispina, with the legend *Dis Genitalibus*; and several others.—See *Numismatica Antiq.* a MUSELLO, under *Consecratio*, in the Index.

Verse 3. Thou shalt make his pans] שירותי *sirotai*, a sort of large brazen dishes, which stood under the altar, to receive the ashes that fell through the grating.

His shovels] כפין *ya'iv*. Some render this *besoms*: but as these were brazen instruments, it is more natural to suppose, that some kind of fire-shovels are intended, or scuttles, which were used to carry off the ashes that fell through the grating into the large pan or *siroth*.

His basins] מינקתי *mizrekotai*, from קט *zarak*, to sprinkle or disperse: bowls or basins to receive the blood of the sacrifices, in order that it might be sprinkled on the people, before the altar, &c.

His flesh-hooks] סוקתי *mizlegotai*. That this word is rightly translated *flesh-hooks*, is fully evident from 1 Sam. ii. 13. where the same word is used, in such a connexion, as demonstrates its meaning: And the priest's custom with the people, was, that, when any man offered sacrifice, the priest's servant came while the flesh was in the seething, with a FLESH-HOOK (סוקי *mazleg*) of three teeth (prongs) in his hand, and he struck it into the pan, &c. all that the FLESH-HOOK (סוקי *mazleg*) brought up, the priest took for himself. It was, probably, a kind of trident, or fork with three prongs, and these bended to a right angle at the middle, as the ideal meaning of the Hebrew seems to imply *crookedness or curvature* in general.

His fire-pans] מכתותי *machtotai*. Bishop Patrick and others suppose, that "this was a larger sort of vessel, wherein, probably, the sacred fire, which came down from heaven, Lev. ix. 24. was kept burning, whilst they cleansed the altar and the grate from the coals and the ashes; and while the altar was carried from one place to another, as it often was in the wilderness."

Verse 4. Thou shalt make a grate] Calmet supposes this altar to have been a sort of box, covered with brass plates, on the top of which was a grating to supply the fire with air, and permit the ashes to fall through into the *siroth*, or pan that was placed below. At the four corners of the grating were four rings and four chains, by which it was attached to the four horns; and at the sides were rings for the poles of shittim wood, with which it was carried. Even on this, there is a great variety of opinions.

Verse 8. Hollow with boards] It seems to have been a kind of *frame-work*, and to have had nothing solid in the inside, and only covered with the grating at the top. This rendered it more light and portable.

Verse 9. The court of the tabernacle] The tabernacle stood in an enclosure or court, open at the top. This court

13 And the breadth of the court on the east side eastward, shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen cubits; their pillars three, and their sockets three.

15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

16 And for the gate of the court, shall be a 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 And all the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

g Hab. A/ty by A/ty. — Lev. 24. 2. — Heb. to ascend up. — Ch. 26. 31, 33. — 1 Sam. 3. 3. 2 Chron. 13. 11.

was made with pillars or posts, and hangings. It was one hundred cubits in length, about fifty-eight yards and a half, the breadth, as we learn from ver. 12. and 18. and five cubits, or nearly three yards high, ver. 18. And as this was but half the height of the tabernacle, chap. xxvi. 16. that sacred building might easily be seen by the people from without.

Verse 16. *And for the gate of the court*] It appears that the hangings of this gate were of the same materials and workmanship with that of the inner covering of the tabernacle, and the outer and inner veil.—See chap. xxvi. 36.

Verse 19. *All the vessels shall be of brass.*] It would have been improper to have used instruments made of the more precious metals about this altar, as they must have been soon worn out by the severity of the service.

Verse 20. *Pure oil olive beaten*] That is, such oil as could easily be expressed from the olives, after they had been bruised in a mortar, the *mother drop*, as it is called, which drops out of itself, as soon as the olives are a little broken; and which is much purer, than that which is obtained, after the olives are put under the *press*.

Columella, who is a legitimate evidence in all such matters, says, that the oil which flowed out of the fruit either spontaneously, or with little application of the force of the press, was of a much finer flavour than that which was obtained otherwise.—*Quantum longè melioris saporis est, quod minore ti prali, quasi luxurians defluerit.*—*COLUM.* lib. xii. c. 50.

To cause the lamp to burn always] They were to be kept burning through the whole of the night; and, some think, all the day besides: but there is a difference of sentiment upon this subject.—See the note on the following verse.

This oil and continual flame, were not only emblematical of the unction and influences of the Holy Ghost, but also of that pure spirit of devotion, which ever animates the hearts and minds of the genuine worshippers of the true God. The temple of VESTA, where a fire was kept perpetually burning, seems to have been formed on the model of the tabernacle; and from this, the followers of Zoroast, commonly called Zoroaster, appear to have derived their doctrine of the *perpetual fire*, which they still worship as an emblem of the Deity.

Verse 21. *The tabernacle of the congregation*] The place where all the assembly of the people were to worship; where the God of that assembly was pleased to reside; and to which, as the habitation of their king and protector, they were ever to turn their faces, in all their adorations.

Before the testimony] That is, the ark where the tables of the covenant were deposited. See chap. xxv. 16.

Aaron and his sons] These and their descendants being the only legitimate priests, God having established the priesthood in this family.

Shall order it from evening to morning] Josephus says, the whole of the seven lamps burned all the night; in the morning four were extinguished, and three kept burning through the whole day. Others assert that the whole seven were kept lighted both day and night continually; but it appears sufficiently evident from 1 Sam. iii. 3. that these lamps were extinguished in the morning: *And ere the lamp of God went out in the temple of the Lord, where the ark of God was: and Samuel was laid down to sleep, &c.* See also chap. xxx. 8. *And when Aaron LIGHTETH THE LAMPS AT EVEN.* It appears therefore, that the business of the priests was to light the lamps in the evening; and either to extinguish them in the morning, or permit them to burn out: having put in, the night before, as much oil as was necessary to last till daylight.

18 ¶ The length of the court shall be a 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 veil, 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.

v Ch. 28. 43. & 29. 9, 28. Lev. 3. 17. & 16. 34. & 24. 9. Numb. 18. 23. & 19. 11. 1 Sam. 30. 25.

A statute for ever] This ordering of the lamps night and morning, and attendance on the service of the tabernacle, was a statute that was to be in full force while the tabernacle and temple stood; and should have its spiritual accomplishment in the Christian Church to the end of time. Reader, the tabernacle and temple are both destroyed: the church of Christ is established in their place. The seven golden candlesticks were typical of this church and the glorious light it possesses; Rev. i. 12—20. and Jesus Christ, the Fountain and Dispenser of this true light, walks in the midst of them. Hast thou that celestial flame to enlighten and animate thy heart, in all those acts of devotion, which thou professest to pay to him as thy Maker, Redeemer, and Preserver? What is thy profession, and what thy religious acts and services without this? A sounding brass—a tinkling cymbal.

Tertullian asserts, that all the ancient heathens borrowed their best notions from the Sacred Writings: "Which," says he, "of your poets, which of your sophists have not drunk from the fountain of the prophets? It is from those sacred springs that your philosophers have refreshed their thirsty spirits: and if they found any thing in the Holy Scriptures which hit their fancy, or which served their hypothesis, they took and turned it to a compliance with their own curiosity; not considering those writings to be sacred and unalterable, nor understanding their true sense, every one altering them according to his own fancy." *Apolog.*

The reader's attention has already been called to this point several times in the preceding parts of this work, and the subject will frequently recur. At the conclusion of chap. xxv. we had occasion to observe, that the heathens had imitated many things in that divine worship prescribed by Moses; but in application to their own corrupt system, every thing was in a certain measure falsified and distorted; yet not so far as to prevent the grand outlines of primitive truth from being discerned. One of the most complete imitations of the tabernacle, and its whole service, is found in the very ancient temple of Hercules, founded probably by the Phœnicians, at Gades, now Cadiz, in Spain; so minutely described by Silius Italicus, from actual observation. He observes, that though the temple was at that time very ancient, yet the beams were the same that had been placed there by the founders, and that they were generally supposed to be *incorruptible*; a quality ascribed to the *shittim* wood, termed *ἄσβεστον*, *incorruptible wood*, by the Septuagint. That *women were not permitted to enter this temple*, and that no *swine* were ever suffered to come near it. That the priests did not wear *parti-coloured* vestments, but were always clothed in *fine linen*, and their *bonnets* made of the *same*. That they offered *incense* to their god, their clothes being *un-girded*—for the same reason doubtless given, chap. xx. 26. that in going up to the altar nothing unseemly might appear; and therefore they permitted their long robes to fall down to their feet. He adds, that by the *laws of their forefathers*, they bore on their sacerdotal vestments the *latus clarus*, which was a round knob or stud of purple, with which the robes of the Roman knights and senators were adorned; which these priests seem to have copied from the *breastplate of judgment*, made of cunning work, embroidered with purple, blue, &c. See ch. xxviii. 15. They also ministered *barefooted*, their hair was trimmed or cut off, and they observed the *strictest continency*; and kept a *perpetual fire* burning on their altars. And he further adds, that there was *no image or similitude of the gods* to be seen in that sacred place. This is the substance of his description: but as some of my readers may wish to see the original, I shall here subjoin it.

CHAPTER XXVIII.

Aaron and his sons are set apart for the priest's office, 1. Garments to be provided for them, 2, 3. What their garments were, 4, and of what make, 5. The ephod, and its twelve tribes were to be engraven, 8-11. The breast-plate of judgment, its twelve precious stones, engravings, rings, chains, and its use, 12-29. The Urim and Thummim, 30. The robe of the ephod, its border, bells, pomegranates, &c. and their use, 31-35. The robe of pure gold, and its motto, 36, to be placed on Aaron's breast, 37, 38. The embroidered coat for Aaron, 39. Coats, girdles, and bonnets, 40. Aaron and his sons to be accounted for the priest's office, 41. Other articles of clothing, and their use, 42, 43.

AN EXPL. OF THE LXX. A ND take thou unto thee Aaron thy brother, and his sons with

v Numb. 18. 7. Ecclia. 45. 6. Hier. 5. 1. 1-xx. Ch. 29. 3. 29 & 31. 10. & 39. 1, 2. Lev. 8. 7, 30. Numb. 20. 26, 28. Ecclia. 45. 7, 8.

Vulgatum (nec casus, fides) ab origine fons... Fulguras durare tra-xx, solutus per acrum... Consuetudo Deum, seniumque repellere tempus... Ante aras cultus: velantur corpora lino, &c. Pellicae pro pudg stamine venis... Sacrificum lato vestem distinguere clavo... In foribus inhor Alrida Lernaee rictis... Anguis Hydra jacet, &c. &c.

NOTES ON CHAPTER XXVIII.

Verse 1. Aaron—and his sons] The priesthood was to be restrained to this family, because the public worship was to be confined to one place; and previously to this, the eldest in every family officiated as priest, there being no settled place of worship. It has been very properly observed, that if Moses had not acted by the divine appointment, he would not have passed by his own family, which continued in the condition of ordinary Levites; and established the priesthood, the only dignity in the nation, in the family of his brother Aaron. "The priests, however, had no power of a secular nature; nor does it appear from history, that they ever arrived at any, till the time of the Asmoneans or Maccabees." See the note on chap. xix. 22.

Verse 2. For glory and for beauty] Four articles of dress were prescribed for the priests in ordinary; and four more for the high priest. Those for the priests in general, were a coat, drawers, a girdle, and a bonnet. Besides these, the high priest had a robe, an ephod, a breastplate, and a plate or diadem of gold on his forehead. The garments, says the sacred historian, were for honour and for beauty. They were emblematical of the office in which they ministered. 1. It was honourable. They were the ministers of the Most High; and employed by him in transacting the most important concerns between God and his people; concerns in which all the attributes of the Divine Being were interested, as well as those which referred to the present and eternal happiness of his creatures. 2. They were for beauty. They were emblematical of that holiness and purity which ever characterise the Divine Nature, and the worship which is worthy of him; and which are essentially necessary to all those who wish to serve him in the beauty of holiness here below; and without which none can ever see his face in the realms of glory. Should not the garments of all those who minister in holy things still be emblematical of the things in which they minister? Should they not be for glory and beauty, expressive of the dignity of the Gospel ministry, and that beauty of holiness, without which none can see the Lord? As the high priest's vestments, under the law, were emblematical of what was to come, should not the vestments of the ministers of the Gospel bear some resemblance to what is come? Is then the dismal black, now worn by almost all kinds of priests and ministers, for glory and beauty? Is it emblematical of any thing that is good, glorious, or excellent? How unbecoming of the glad tidings announced by Christian ministers, is a colour, emblematical of nothing but mourning and wo, sin, desolation, and death? How inconsistent the habit and office of these men? Should it be said, "these are only shadows, and are

him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

v Ch. 31. 6. & 35. 31-35. & 36. 1, 2. Isai. 29. 21-29.—a Ch. 31. 2. & 35. 30, 31. Dent. 34. 9. James 1. 17.

useless because the substance is come." I ask, why then is black almost universally worn? Why is a particular colour preferred, if there be no signification in any? Is there not a danger, that in our zeal against shadows, we shall destroy, or essentially change the substance itself? Would not the same sort of argumentation exclude water in baptism, and bread and wine in the sacrament of the Lord's Supper? The white surplice, in the service of the church, is almost the only thing that remains of those ancient and becoming vestments, which God commanded to be made for glory and beauty. Clothing emblematical of office, is of more consequence than is generally imagined. Were the great officers of the crown, and the great officers of justice, to clothe themselves like the common people, when they appear in their public capacity, both their persons and their decisions would be soon held in little estimation.

Verse 3. Whom I have filled with the spirit of wisdom] So we find that ingenuity in arts and sciences, even those of the ornamental kind, comes from God. It is not intimated here, that these persons were filled with the spirit of wisdom for this purpose only; for the direction to Moses is, to select those whom he found to be expert artists; and those who were such, God shows, by these words, had derived their knowledge from himself. Every man should be permitted, as far as possible, to follow the bent or direction of his own genius, when it evidently leads him to new inventions, and improvements on old plans. How much has the labour both of men and cattle been lessened, by improvements in machinery! And can we say that the wisdom which found out these improvements, did not come from God? No man by course of reading, or study, ever acquired a genius of this kind: we call it natural, and say it was born with the man: Moses teaches us to consider it as divine. Who taught NEWTON to ascertain the laws by which God governs the universe; through which discovery, a new source of profit and pleasure has been opened to mankind, through every part of the civilized world? No reading, no study, no example, formed his genius. God, who made him, gave him that compass and bent of mind, by which he made those discoveries; and for which his name is celebrated in the earth. When I see NAPIER inventing the logarithms; COPERNICUS, DES CARTES, and KEPLER, contributing to pull down the false systems of the universe; and NEWTON demonstrating the true one; and when I see the long list of PATENTERS of useful inventions, by whose industry and skill, long and tedious processes in the necessary arts of life have been shortened, labour greatly lessened, and much time and expense saved; I then see, with Moses, men who are wise-hearted, whom God has filled with the spirit of wisdom for these very purposes; that he might hold man by man, and that as time rolls on, he might give to his intelligent creatures, such proofs of his being, infinitely varied wisdom, and gracious providence, as should cause them to depend on him, and give him that glory which is due to his name.

How pointedly does the prophet Isaiah refer to this sort of teaching, as coming from God, even in the most common, and less difficult arts of life. The whole passage is worthy of the reader's most serious attention.

"Doth the ploughman plough all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye, in their place? For his GOD NOT INSTRUCT HIM to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Break corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working." See Isai. xxviii. 24-29.

4 And these are the garments which they shall make; a breast-plate, and b an ephod, and c a robe, and d a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen:

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder pieces thereof, joined at the two edges thereof; and so it shall be joined together.

8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the

work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and the other six names of the rest, on the other stone, according to their birth.

11 ¶ With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron

a Ver. 15.—b Ver. 6.—c Ver. 31.—d Ver. 39. Exod. 29. 2-21.—e Ch. 39. 2, 4, 27, 28.

f Or, embroidered. Ch. 29. 20. Lam. 11. 5. Rev. 1. 13.—g Wind. 13. 24.—h Ver. 29. Ch. 39. 7.

This principle, that God is the author of all arts and sciences, is too little regarded: Every good gift, and every perfect gift, says St. James, comes from above, from the FATHER of LIGHTS. Why has God constructed every part of nature with such a profusion of economy and skill, if he intended this skill should never be discovered by man, or that man should not attempt to examine his works in order to find them out? From the works of CREATION, what proofs, astonishing and overwhelming proofs, both to believers and infidels, have been drawn both of the nature, being, attributes, and providence of God! What demonstrations of all these have the Archbishop of Cambray, Dr. Nieuwenyut, Dr. Derham, and Mr. Charles Bonnet, given in their philosophical works! And who gave those men this wisdom? GOD, from whom alone MIND, and all its attributes proceed. While we see Count de Buffon and Swammerdam examining and tracing out all the curious relations, connexions, and laws of the ANIMAL kingdom: Tournefort, Ray and Linné, those of the VEGETABLE;—Theophrastus, Werner, Klaproth, Cronstedt, Morveau, Reaumur, Kirwan, and a host of philosophical chemists, Boerhaave, Boyle, Stahl, Priestley, Lavoisier, Fourcroy, and Black, those of the MINERAL;—the discoveries they have made, the latent and important properties of vegetables and minerals which they have developed, the powerful machines which through their discoveries have been constructed, by the operations of which the human slave is restored to his own place in society, the brute saved from his destructive toil in our manufactories, and inanimate, unfeeling NATURE caused to perform the work of all these better, more expeditiously, and to much more profit, shall we not say, that the hand of GOD is in all this? He alone girded those eminent men, though many of them knew him not; he inspired them with wisdom and understanding; by his all-pervading and all-informing Spirit, he opened to them the entrance of the paths of the depths of science; guided them in their researches; opened to them successively, more and more of his astonishing treasures; crowned their persevering industry with his blessing, and made them his ministers for good to mankind. The antiquary and the medalist are also his agents: their discernment and penetration come from him alone. By them, how many dark ages of the world have been brought to light, how many names of men and places, how many customs and arts that were lost, restored! And by their means, a few busts, images, stones, bricks, coins, rings, and culinary utensils, the remaining wrecks of long passed numerous centuries, have supplied the place of written documents, and cast a profusion of light on the history of man, and the history of providences! And let me add, that the providence which preserved these materials, and raised up men to decipher and explain them, is, itself, gloriously illustrated by them.

Of all those men, and the noble list might be greatly swelled, we may say the same that Moses said of Bezaleel and Aholiab. GOD hath filled them with the Spirit of God, in wisdom, and in understanding, and in knowledge; and in all manner of workmanship, to devise cunning works; to work in GOLD, and in SILVER, and in BRASS, in CUTTING of STONES, CARVING of TIMBER, and in ALL MANNER of WORKMANSHIP. Chap. xxxi. 3-6. The works of the Lord are great; sought out of all them that have pleasure therein. Psal. cxi. 2.

Verse 4. Breastplate] חֹשֶׁן choshen. See on chap. xxv. 7. Ephod] אֵפֹד See the note on chap. xxv. 7.

Robe] מֵיטָה meitah, from עלה alah, to go up, go upon; hence the meitah may be considered as an upper coat, a surcoat. It is described by Josephus as a garment that

reached down to the feet, not made of two distinct pieces, but was one entire long garment, woven throughout. This was immediately under the ephod. See on ver. 31, &c.

Brodered coat] צִמְדוֹת צִמְדוֹת cetonet tashbets, what Parkhurst translates a close straight coat or garment:—according to Josephus, "a tunic circumscribing, or closely encompassing the body, and having tight sleeves for the arms." This was immediately under the meitah or robe, and answered the same purpose to the priests, that our shirts do to us. See on ver. 13.

Mitre] מִצְנֵפֶת mitsepheth. As this word comes from the root נָסַח tsaph, to roll, or wrap round, it evidently means that covering of the head so universal in the eastern countries, which we call turband or turban, corrupted from the Persian دُوبَنْد doobend, which signifies what encompasses and binds the head or body; and hence is applied not only to this covering of the head, but to a sash in general. As the Persian word is compounded of دُور dool or dawal, a revolution, vicissitude, wheel, &c. and بَنْد binden, to bind; it is very likely that the Hebrew words מִצְנֵפֶת, to go round and בֵּנֶת benet, a band, may have been the original of doobend and turband. The turband consists generally of two parts, the cap, which goes on the head; and the long sash, of muslin, linen, or silk, that is wrapped round the head. These sashes are generally several yards in length.

A girdle] אֲבֵט abnet, a belt or girdle: see before. This seems to have been the same kind of sash or girdle, so common in the eastern countries, that confined the loose garments about the waist; and in which their long skirts were tucked up, when they were employed in work, or on a journey. After being tied round the waist, the two ends of it fell down before, to the skirts of their robes.

Verse 8. The curious girdle of the ephod] The word חֹשֶׁב choshob, rendered here curious girdle, signifies merely a kind of diaper or embroidered work; see the note on chap. xxvi. 1. and is widely different from אֲבֵט abnet, which is properly translated girdle, ver. 4. The meaning, therefore, of the text, according to some, is this, that the two pieces, ver. 7. which connected the parts of the ephod at the shoulders, where the onyx stones were set, should be of the same texture with the ephod itself, i. e. of gold, blue, purple, scarlet, and fine twined linen, embroidered together. But others suppose, that some kind of girdle is meant, different from the abnet, ver. 39. being only of plain workmanship.

Verse 9. Two onyx stones] See on chap. xxv. 7.

Verse 11. Like the engravings of a signet] So, signets or seals were in use at this time, and engraving on precious stones, was then an art; and this art, which was one of the most elegant and ornamental, was carried, in ancient times, to a very high pitch of perfection, and particularly among the ancient Greeks; such a pitch of perfection, as has never been rivalled, and cannot now be even well imitated. And it is very likely, that the Greeks themselves borrowed this art from the ancient Hebrews, as we know it flourished in Egypt and Palestine, long before it was known in Greece.

Verse 12. Aaron shall bear their names before the Lord] He was to consider, that he was the representative of the children of Israel: and the stones on the ephod, and the stones on the breastplate, were for a memorial, to put Aaron in remembrance, that he was the priest and mediator of the twelve tribes; and, speaking after the manner of men, God was to be put in mind of the children of Israel, their wants, &c. as frequently as the high priest appeared before him with the breastplate and the ephod.—See ver. 29.

shall bear their names before the Lord, upon his two shoulders, for a memorial.

13 And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breast-plate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

16 Foursquare it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, a carbuncle: this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breastplate,

chains at the ends of wreathen work, of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings, which are on the ends of the breastplate.

25 And the other two ends of the two wreathen chains, thou shalt fasten in the two ouches, and put them on the shoulder pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which is in the side of the ephod, inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod, underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof, unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment, upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

1 the verb. 4. 7. Zech. 6. 14.—1 Ch. 28. 8.—1 Ch. 28. 10, 8a.—in Heb. All it in settings of stones.

n Or, ruby.—o Heb. filling.—p Ch. 28. 11-15.—q Ch. 28. 14. & 28. 15.—r Ch. 28. 7, 25. & 28. 4.—s Ver. 12.

Verse 13. Ouches of gold] מִשְׁבֵּטֹת mishbetoth, strait places, sockets to insert the stones in, from שָׁבַט shabats, to close, inclose, straiten. Socket, in this place, would be a more proper translation, as ouch cannot be traced up to any legitimate authority. It appears sometimes to signify a hook, or some mode of attaching things together.

Verse 15. The breastplate of judgment] חֹשֶׁן מִשְׁפָּט choshen mishpat, the same as the חֹשֶׁן choshen, see chap. xxv. 7, but here called the breastplate of judgment, because the high priest wore it upon his breast, when he went to ask counsel of the Lord, to give judgment in any particular case. As also when he sat as judge to teach the law, and to determine controversies. See Lev. x. 11. Deut. xvii. 8, 9.

Verse 16. Foursquare shall it be] Here we have the exact dimensions of this breastplate, or more properly breast-piece, or stomacher. It was a span in length and breadth when doubled, and consequently two spans long, one way, before it was doubled. Between these doublings, it is supposed, the Urim and Thummim were placed. See on ver. 30.

Verse 17. Four rows of stones] With a name on each stone, making in all, the twelve names of the twelve tribes. And as these were disposed according to their birth, ver. 10. we may suppose they stood in this order, the stones being placed also in the order in which they are produced, ver. 17-20.

	FIRST ROW.		
upon a	was engraven		
Sardius or Ruby	Reuben רְאוּבֵן	} Sons of Leah.	
Topaz	Simeon שִׁמְעוֹן		
Carbuncle	Levi לֵוִי		
	SECOND ROW.		
upon an	was engraven		
Emerald	Judah יְהוּדָה	} Sons of Leah.	
Sapphire	Issachar יִשָּׂשכָר		
Diamond	Zebulun זְבוּלֹן		
	THIRD ROW.		
upon a	was engraven		
Ligure or Jasynech	Dan דָּן	} Sons of Bilhah,	
Agate	Naphthali נַפְתָּלִי		Rachel's maid.
Amethyst	Gad גָּד		
	FOURTH ROW.		
upon a	was engraven		
Beryl or Chrysolite	Asher אָשֶׁר	} Sons of Rachel.	
Onyx or Sardonyx	Joseph יוֹסֵף		
Jasper	Benjamin בְּנֵימִן		

In this order, the Jews in general agree to place them; see the Jerusalem Targum on this place; and the Targum upon Canticles v. 14. and see also Ainsworth. The Targum of Jonathan says, "these four rows were placed opposite to the four quarters of the world;" but this could only be when laid down horizontally, for when it hung on the breast of the high priest, it could have had no such

position. As it is difficult to ascertain in every case, what these precious stones were, it may be necessary to consider this subject more at large.

1. A SARDIUS, אִדָּם odem, from the root adam, he was ruddy, the ruby, a beautiful gem of a fine deep red colour. The sardius, or sardie stone, is defined to be a precious stone of a blood red colour, the best of which come from Babylon.

2. A TOPAZ, פִּיטָאחַ pitdah, a precious stone of a pale dead green, with a mixture of yellow; sometimes of a fine yellow, and hence it was called chrysolite, by the ancients, from its gold colour. It is now considered by mineralogists as a variety of the sapphire.

3. CARBUNCLE, בָּרַקֵּת bareket, from ברק barak, to lighten, glitter, or glister, a very elegant gem of a deep red colour, with an admixture of scarlet. From its bright lively colour, it had the name carbunculus, which signifies a little coal; and among the Greeks ἀνθράξ, anthrax, a coal, because when held before the sun it appears like a piece of bright burning charcoal. It is found only in the East Indies, and there but rarely.

4. EMERALD, נֹפֶחַ nopheh, the same with the ancient Smaragdus; it is one of the most beautiful of all the gems, and is of a bright green colour without any other mixture. The true oriental emerald is very scarce, and is only found at present in the kingdom of Cambay.

5. SAPPHIRE, סַפִּיר saphir. See this described, chap. xxiv. ver. 10.

6. DIAMOND, יְהוּלָלִים yuhalom, from הָלַם halam, to beat, or smite upon; the diamond is supposed to have this name from its resistance to a blow, for the ancients have assured us, that if it be struck with a hammer, upon an anvil, it will not break, but either break them, or sink into the surface of that which is softest. This is a complete fable; as it is well known that the diamond can be easily broken, and is capable of being entirely volatilized or consumed by the action of fire. It is however the hardest, as it is the most valuable of all the precious stones hitherto discovered, and one of the most inflammable substances in nature.

7. LIGURE, לֵשֶׁת lishem, the same as the jasynech or hyacinth, a precious stone of a dead red colour, with a considerable mixture of yellow.

8. AGATE, שֵׁבֶט shebo, this is a stone that assumes such a variety of hues and appearances, that Mr. Parkhurst thinks it derives its name from the root שָׁבַב shab, to turn, to change, "as from the circumstance of the agate changing its appearance without end, it might be called the varier." Agates are met with so variously figured in their substance, that they seem to represent the sky, the stars, clouds, earth, water, rocks, villages, birds, trees, flowers, men, and animals of different kinds. Agates have a white, reddish, yellowish or greenish ground. They are only varieties of the flint, and the lowest in value of all the precious stones.

30 ¶ And thou shalt put in the breastplate of judgment, the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth

in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart, before the LORD continually.

1 Lev. 8. 8. Numb. 27. 21. Deut. 33. 8. 1 Sam. 28. 6. Ezra 2. 63.

Neh. 7. 65. Eccles. 45. 10.—a Zech. 6. 13. 2 Cor. 7. 3. Heb. 2. 17.

9. AMETHYST, *אכלמה achelamah*, a gem generally of a purple colour, composed of a strong blue and deep red. The oriental *amethyst* is of a dove colour, though some are purple, and others white like diamonds. The name *amethyst* is Greek, *αμethystos*, and it was so called, because it was supposed that it prevented *inebriation*.

10. The *BERYL*, *בשרית tarshish*. Mr. Parkhurst derives this name from *ר tar*, to go round, and *ש shas*, to be vivid or bright in colour. If the *beryl* be intended, it is a pellucid gem of a bluish green colour, found in the East Indies, and about the gold mines of Peru. But some of the most learned mineralogists and critics suppose the *chrysolite* to be meant: this is a gem of a yellowish green colour, and ranks at present among the *topazes*. Its name, in Greek, *chrysolite*, *χρυσολιθός*, literally signifies the golden stone.

11. The *ONYX*, *שׁוהם shoham*. See the notes on Gen. ii. 12. Exod. xxv. 7. There are a great number of different sentiments on the meaning of the original; it has been translated *beryl*, *emerald*, *prasius*, *sapphire*, *sardius*, *ruby*, *carnelian*, *onyx*, and *sardonyx*. It is likely that the name may signify both the *onyx* and *sardonyx*. This latter stone is a mixture of the *chalcidony* and *carnelian*, sometimes in strata, at other times blended together, and is found striped with white and red strata, or layers. It is generally allowed, that there is no real difference, except in the degree of hardness, between the *onyx*, *carnelian*, *chalcidony*, *sardonyx*, and *agate*. It is well known that the *onyx* is of a darkish horny colour, resembling the hoof or nail, from which circumstance it has its name. It has often a plate of a bluish white or red in it, and when on one or both sides of this white, there appears a plate of a reddish colour, the jewellers, says Woodward, call the stone a *sardonyx*.

12. *JASPER*, *ישפיר yashpeh*. The similarity of the Hebrew name has determined most critics and mineralogists to adopt the *jasper*, as intended by the original word. The *jasper* is usually defined, a hard stone, of a bright beautiful green colour; sometimes clouded with white, and spotted with red or yellow. Mineralogists reckon not less than fifteen varieties of this stone, 1. green, 2. red, 3. yellow, 4. brown, 5. violet, 6. black, 7. bluish gray, 8. milky white, 9. variegated with green, red, and yellow clouds, 10. green, with red specks, 11. veined with various colours, apparently in the form of letters, 12. with variously coloured zones, 13. with various colours, mixed without any order, 14. with many colours together, 15. mixed with particles of *agate*.

In examining what has been said on these different precious stones, by the best critics, I have adopted such explanations, as appeared to me to be best justified by the meaning and use of the original words; but I cannot say that the stones which I have described are precisely those intended by the terms in the Hebrew text; nor can I take upon me to assert that the tribes are arranged exactly in the manner intended by Moses; for as these things are not laid down in the text, in such a way as to preclude all mistake, some things must be left to conjecture. Of several of these stones many fabulous accounts are given by the ancients, and indeed by the moderns also: these I have in general omitted, because they are *fabulous*; as also all *spiritual* meanings, which others have found so plentifully in each stone, because I consider some of them *puerile*, all *futile*, and not a few *dangerous*.

Verse 30. Thou shalt put in the breastplate—the URIM and THUMMIM) What these were, has, I believe, never yet been discovered. 1. They are nowhere described. 2. There is no direction given to Moses, or any other, how to make them. 3. Whatever they were, they do not appear to have been made on this occasion. 4. If they were the work of man at all, they must have been articles in the ancient tabernacle, matters used by the patriarchs, and not here particularly described, because well known. 5. It is probable that nothing material is designed. This is the opinion of some of the Jewish doctors. Rabbi Menachem on this chapter says, "The Urim and Thummim were not the work of the artificer; neither had the artificers, nor the congregation of Israel in them any work, or any voluntary offering: but they were a mystery delivered to Moses from the mouth of God; or they were the work of God himself; or a measure of the Holy Spirit." 6. That God was often consulted by Urim and Thummim, is sufficiently evident from several Scriptures; but *how*, or in

what manner, he was thus consulted, appears in none. 7. This mode of consultation, whatever it was, does not appear to have been in use from the consecration of Solomon's temple, to the time of its destruction; and after its destruction, it is never once mentioned. Hence the Jews say, that the fire following things, which were in the first temple, were wanting in the second. "1. The ark with the mercy-seat, and cherubim. 2. The fire which came down from heaven. 3. The Shechinah, or divine presence. 4. The Holy Spirit, i. e. the gift of prophecy. 5. And the Urim and Thummim."

8. As the word *ורים urim* signifies LIGHTS, and the word *תמים thummim* REFLECTIONS; they were probably designed to point out the light, the abundant information in spiritual things, afforded by the wonderful revelation which God made of himself by, and under the LAW; and the perfection, entire holiness, and strict conformity to himself, which this dispensation required; and which are introduced and accomplished by that dispensation of light and truth, the GOSPEL, which was prefigured and pointed out by the law, and its sacrifices, &c. and in this light the subject has been viewed in the Vulgate, where the words are translated *Doctrina et Veritas*, doctrine and truth; a system of teaching, proceeding from truth itself. The Septuagint translate the original by *δελτες και αληθειαι*, the manifestation and the truth; meaning probably the manifestation which God made of himself to Moses and the Israelites, and the truth which he had revealed to them; of which this breastplate should be a continual memorial.

All the other versions express nearly the same things, and all refer to intellectual and spiritual subjects, such as light, truth, manifestation, doctrine, perfection, &c. &c. not one of them supposing that any thing material is intended. The Samaritan text is however different: it adds here a whole clause not found in the Hebrew: *אור וטובא רעסילא et ha-urim ve et ha-tummim, Thou shalt make the Urim and the Thummim*. If this reading be admitted, the Urim and Thummim were manufactured on this occasion, as well as the other articles. However it be, they are indescribable and unknown.

The manner in which the Jews suppose that the inquiry was made by Urim and Thummim, is the following:—"When they inquired, the priest stood with his face before the ark; and he that inquired, stood behind him, with his face to the back of the priest. And the inquirer said, Shall I go up? or, Shall I not go up? And forthwith the Holy Ghost came upon the priest, and he beheld the breastplate, and saw therein, by the vision of prophecy, Go up, or, Go not up, in the letters which showed forth themselves upon the breastplate, before his face." See Numb. xxvii. 18, 21. Judg. i. 1. xx. 18, 28. 1 Sam. xxiii. 9—12. xxviii. 6. And see *Ainsworth*.

It was the letters that formed the names of the twelve tribes upon the breastplate, which the Jews suppose, were used in a miraculous way, to give answers to the inquirers. Thus when David consulted the Lord whether he should go into a city of Judea, three letters which constituted the word *אלה* *alah*, go, rose up, or became prominent in the names on the breastplate; *ש* *ain* from the name of *Simeon*, *ב* *lamed* from the name of *Levi*, and *ה* *he* from the name of *Judah*. But this supposition is without proof.

Among the Egyptians, a breastplate, something like that of the Jewish high priest, was worn by the president of the courts of justice. *Diodorus Siculus* has these words, *Εφορει δ'αυτους πριε τον τερχηλον εκ χρυσεις κλυτοις κρηταισιν ζυβδιον των πολυτελων λιθων, ο προσθησμενον ΑΑΘΕΙΑΝ*. "He bore about his neck a golden chain, at which hung an image set about or composed of precious stones, which was called TRUTH." Bib. Hist. lib. 1. chap. lxxv. p. 225. And he farther adds, "that as soon as the president put this gold chain about his neck, the legal proceedings commenced, but not before. And that when the case of the plaintiff and defendant had been fully and fairly heard, the president turned the image of truth, which was hung to the golden chain round his neck, towards the person whose cause was found to be just," by which he seemed to intimate that truth was on his side.

Ælian in his *Hist. Var. lib. xxxiv.* gives the same account. "The chief justice, or president, he says, was always a priest, of a venerable age, and acknowledged probity. Επει δε και αυλημα πριε τον αυτην εκ σφραγισσο λιθου, και εκλυειε τη βλημη ΑΑΘΕΙΑ. That he had an image

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And beneath, upon the hem of it, thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof, and bells of gold between them round about:

34 A golden bell and a 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 forefront 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

v Ch. 39. 2. Lev. 8. 7.—w Ch. 39. 23.—x Or, skirts. Ch. 39. 24—26.—y Eccles. 45. 2.—z Ch. 39. 30. Zech. 14. 20. Eccles. 45. 12.—a Ver. 43. Lev. 10. 17. & 22. 9.

Numb. 13. 1. Isai. 53. 11. Ezek. 4. 4-6. John 1. 29. Hebr. 9. 23. 1 Pet. 2. 24.—b 1. 4. & 22. 27. & 23. 11. Isai. 56. 7.—c Ver. 4. Ch. 39. 27-29. II. Ezek. 41. 17, 18.

which was called TRUTH, engraved on a sapphire, and hung about his neck with a gold chain."

Peter du Val mentions a mummy which he saw at Cairo, in Egypt, round the neck of which was a chain, at which a golden plate was suspended, which lay on the breast of the person, and on which was engraved the figure of a bird. This person was supposed to have been one of the supreme judges; and in all likelihood, the bird, of what kind he does not mention, was the emblem of truth, justice, or innocence.

I have now before me paintings taken on the spot, by a native Chinese, of the different courts in China, where criminal causes were tried. In these the judge always appears with a piece of embroidery on his breast, on which a white bird, of the ardea or heron kind is represented with expanded wings. All these seem to have been derived from the same source, both among the Hebrews, the Egyptians, and the Chinese. And it is certainly not impossible, that the two latter might have borrowed the notion and use of the breastplate of judgment from the Hebrews, as it was in use among them long before we have any account of its use among either the Egyptians or Chinese. The different mandarins have a breastpiece of this kind.

Verse 31. The robe of the ephod] See on ver. 4. From this description, and from what Josephus says, who must have been well acquainted with its form, we find that this mitre, or robe, was one long straight piece of blue cloth, with a hole or opening in the centre, for the head to pass through; which hole, or opening, was bound about, that it might not be rent in putting it on, or taking it off, ver. 32.

Verse 35. His sound shall be heard] The bells were doubtless intended to keep up the people's attention to the very solemn and important office which the priest was then performing; that they might all have their hearts engaged in the work; and at the same time to keep Aaron himself in remembrance that he ministered before Jehovah, and should not come into his presence without due reverence.

That he die not] This seems an allusion to certain ceremonies which still prevail in the eastern countries. Jehovah appeared among his people in the tabernacle, as an emperor in his tent among his troops. At the doors of the tents or palaces of grandees, was generally placed some sonorous body, either of metal or wood, which was struck, to advertise those within, that a person prayed for admittance to the presence of the king, &c. As the tabernacle had no door, but a veil, and consequently nothing to prevent any person from going in, Aaron was commanded to put the bells on his robe, that his sound might be heard, when he went into the holy place, before the Lord.

Verse 36. Thou shalt make a plate of pure gold] The word פָּתִילִים, which we render plate, means a flower, or any appearance of this kind. The Septuagint translate it by κλάδος, a leaf; hence we might be led to infer, that this plate resembled a wreath of flowers, or leaves; and as it is called, chap. xxix. 6. νεκρῶν, a crown, and the author of the book of Wisdom, chap. xviii. 24. who was a Jew, and may be supposed to know well what it was, calls it δίαδημα; it was probably in the form, not of the ancient diadem, but rather of the radiated crown worn by the ancient Roman emperors, which was a gold band, that went round the head from the vertex to the occiput; but the position of the Jewish sacerdotal crown was different; as that went round the forehead, under which there was a blue lace, or fillet, ver. 37, which was probably attached to the mitre or turban, and formed its lowest part or border.

HOLINESS TO THE LORD.] This we may consider as the grand badge of the sacerdotal office. 1. The priest was to minister in holy things. 2. He was the representative of a holy God. 3. He was to offer sacrifices to make an atonement for, and to put away sin. 4. He was to teach the people the way of righteousness and true holiness. 5. As Mediator, he was to obtain for them those divine influences by which they should be made holy, and be prepared to dwell with holy spirits in the kingdom of glory. 6. In the sacerdotal office, he was the type of that holy and just One, who, in the fullness of time, was to come and put away sin by the sacrifice of Himself.

It is allowed on all hands, that this inscription was in the primitive Hebrew character, such as appears upon ancient shekels, and such as was used before the Babylonish captivity, and probably from the giving of the law on Mount Sinai. The Hebrew קֹדֶשׁ קִיְיָ Kodesh Layhovah, of the present Hebrew text would in those ancient characters appear thus:



which, in the modern Samaritan characters evidently derived from that above, is as follows: אֲרַמְזִי מִצְרַיִם And the word אֲרַמְזִי in this ancient and original character, is the famous Tetragrammaton, or word of four letters, which to the present day, the Jews will neither write nor pronounce. The Jews teach, that these letters were embossed on the gold, and not engraven in it: and that the plate on which they were embossed, was about two fingers broad, and that it occupied a space on the forehead, between the hair and the eyebrows. But it is most likely that it was attached to the lower part of the mitre.

Verse 38. May bear the iniquity of the holy things] אָרַן אֲשֶׁר עָלָיו הַקֹּדֶשִׁים And Aaron shall bear, in a vicarious and typical manner, the sin of the holy or separated things—offerings or sacrifices. Aaron was, as the high priest of the Jews, the type or representative of our blessed Redeemer; and as he offered the sacrifices prescribed by the Law, to make an atonement for sin, and was thereby represented as bearing their sins, because he was bound to make an atonement for them; so Christ is represented as bearing the sins, i. e. the punishment due to the sins of the world, in his becoming a sacrifice for the human race, see Isai. liii. 4. 12, where the same verb, נָשָׂא, nasa, is used; and see 1 Pet. ii. 24. By the inscription on the plate on his forehead, Aaron was acknowledged as the holy minister of the holy God. To the people's services, and their offerings, much imperfection was attached; and therefore Aaron was represented, not only as making an atonement in general, for the sins of the people, by the sacrifices they brought; but also as making an atonement for the imperfection of the atonement itself, and the manner in which it was brought.

It shall be always upon his forehead] The plate, inscribed with Holiness unto the Lord, should be always on his forehead, to teach that the Law required holiness: that this was its aim, design, and end; and the same is required by the Gospel; for, under this dispensation, it is expressly said, Without holiness no man shall see the Lord. Heb. xii. 14.

Verse 40. For glory and beauty] See the note on verse 2.

Verse 42. Linen breeches] This command had in view the necessity of purity and decency in every part of the divine worship; in opposition to the shocking indecency

coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt 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 thighs they shall reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near 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.

CHAPTER XXIX.

Ceremonies to be used in consecrating Aaron and his sons. 1-3. They are to be washed; 4. Aaron is to be clothed with the holy vestments, 5-6; to be anointed, 7. His sons to be clothed and anointed, 8, 9. They are to offer a bullock for a sin-offering, 10-11; and a ram for a burnt-offering, 12-13, and a second ram for a consecration offering, 14-22. A loaf, a cake, and a wafer, or thin cake, for a consecration offering, 23-25. The breast of the wave-offering, and the shoulder of the heave-offering to be sanctified, 26-28. Aaron's vestments to descend to his son, who shall succeed him, 29, 30. Aaron and his sons to eat the flesh of the ram of consecration, 31-32. Nostrils to be anointed, 33. Nothing of it to be left till the morning, but to be burnt with fire, 34. Six days to be employed in consecrating Aaron and his sons, 35-37. Two lambs, one for the morning, and the other for the evening sacrifice, to be offered continually, 38-42. God promises to sanctify Israel with his glory, and to dwell among them, 43-45.

AN D this is the thing that thou shalt do unto them, to hallow

d Ch. 29, 7. & 30, 30. & 40, 15. Lev. 10, 7.—e Heb. All their hand.—f Ch. 29, 9. &c. Lev. Ch. 8. Heb. 7, 25.—g Ch. 29, 21. Lev. 6, 10. & 10, 4. Exek. 11, 13.—h Heb. flesh of their nakedness.—i Heb. 6, 1.—k Ch. 29, 26.—l Lev. 5, 1, 17. & 20, 19, 20. & 22, 9. Numb. 9, 13. & 18, 22.—m Ch. 27, 21. Lev. 17, 7.—n Lev. 8, 2.—o Lev. 2

them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened, tempered with oil, and waters 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.

9 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 consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and

4 & 6, 30, 21, 22.—p Ch. 40, 12. Lev. 8, 6. Heb. 10, 22.—q Ch. 22, 2. Lev. 8, 7. r Ch. 28, 5.—s Lev. 8, 9.—t Ch. 28, 41. & 30, 25. Lev. 8, 12. & 10, 7. & 21, 10. Numb. 35, 25.—u Lev. 9, 13.—v Heb. hand.—w Numb. 18, 7.—x Heb. All the hand of.—y Ch. 28, 41. Lev. 8, 32. &c. Heb. 7, 28.

of the pagan worship in general, in which the priests often ministered naked, as in the sacrifices to Bacchus, &c.

On the garments of the high priest, some general reflections have already been made, see ver. 2. and to what is there said, it may be just necessary to add, that there can be no doubt of their being all emblematical of spiritual things; but of which, and in what way, no man can positively say. Many commentators have entered largely into this subject, and have made many edifying and useful remarks; but where no clue is given to guide us through a labyrinth, in which the possibility of mistake is every moment occurring, it is much better not to attempt to be wise above what is written: for, however edifying the reflections may be, which are made on these subjects; yet, as they are not clearly deducible from the text itself, they can give little satisfaction to a sincere inquirer after truth. These garments were all made for glory and for beauty, and this is the general account that it has pleased God to give of their nature and design: in a general sense, they represented, 1. The necessity of purity in every part of the divine worship; 2. The necessity of an atonement for sin; 3. The purity and justice of the Divine Majesty; and, 4. The absolute necessity of that holiness, without which none can see the Lord. And these subjects should be diligently kept in view by all those who wish to profit by the curious and interesting details given in this chapter. In the notes, these topics are frequently introduced.

NOTES ON CHAPTER XXIX.

Verse 1. Take one young bullock] This consecration did not take place till after the erection of the tabernacle. See Lev. viii. 9, 10.

Verse 2. Unleavened bread] Three kinds of bread, as to its form, are mentioned here, but all unleavened. 1. מצות matsoth, unleavened bread, no matter in what shape. See chap. xii. 9. 2. חלה challoth, cakes, pricked or perforated, as the root implies. 3. רקהי רקיקי, an exceeding thin cake, from רק rak, to be extenuated, properly enough translated cafer. The manner in which these were prepared is sufficiently plain from the text; and probably these were the principal forms in which flour was prepared for household use, during their stay in the wilderness. These were all waved before the Lord, ver. 24. as an acknowledgement that the bread that sustains the body, as well as the mercy which saves the soul, comes from God alone.

Verse 4. Thou—shalt wash them] This was done emblematically, to signify that they were to put away all filthiness of the flesh and spirit, and perfect holiness in the fear of God. 2 Cor. vii. 1.

Verse 5. Thou shalt take the garments] As most offices of spiritual and secular dignity had appropriate habits and insignia, hence, when a person was appointed to an office, and habited for the purpose, he was said to be invested

with that office, from in, used intensively, and vestis, I clothe, because he was then clothed with the vestments peculiar to that office.

Verse 7. Then shalt thou take the anointing oil] It appears from Isai. lxi. 1. that anointing with oil, in consecrating a person to any important office, whether civil or religious, was considered as an emblem of the communication of the gifts and graces of the Holy Spirit. This ceremony was used on three occasions, viz. the installation of prophets, priests, and kings, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them, that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted, 1. That no man could foretell events, unless inspired by the Spirit of God. And therefore the prophet was anointed, to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable sacrifice to God for the sins of men, or profitably minister in holy things, unless enlightened, influenced, and directed, by the Spirit of grace and holiness. Hence the priest was anointed, to signify his being divinely qualified for the due performance of his sacred functions. 3. That no man could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him only for the suppression of vice and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty. Hence kings were inaugurated by anointing with oil. Two of these offices only exist in all civilized nations, the sacerdotal and regal; and in some countries the priest and king are still consecrated by anointing. In the Hebrew language, משיח mashach, signifies to anoint; and משיח mashiach, the anointed person. But as no man was ever dignified by holding the three offices, so no person ever had the title mashiach, the anointed one, but Jesus the Christ. He alone is King of kings, and Lord of lords; the King who governs the universe, and rules in the hearts of his followers; the Prophet, to instruct men in the way wherein they should go; and the great High Priest, to make atonement for their sins. Hence he is called the Messias, a corruption of the word משיח ha mashiach, the anointed one, in Hebrew; which gave birth to: Χριστος, ho Christos, which has precisely the same signification in Greek: of him, Melchisedeck, Abraham, Aaron, David, and others, were illustrious types. But none of these had the title of the MESSIAH, or the ANOINTED OF GOD. This does, and ever will, belong exclusively to JESUS THE CHRIST.

Verse 10. Shall put their hands upon the head of the bullock.] By this rite the animal was consecrated to God, and was then proper to be offered in sacrifice. Imposition of hands also signified, that they offered the life of this

* Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.

12 And thou 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.

13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering.

15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the Lord; it is a sweet savour, an offering made by fire unto the Lord.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram:

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of

his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of 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' garments, with him.

22 Also thou shalt take of the ram, the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that is before the Lord:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the Lord.

25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a sweet savour before the Lord: it is an offering made by fire unto the Lord.

26 And thou shalt take 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.

27 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:

g Lev. 1. 4. & 9. 14.—a Lev. 8. 15.—b Ch. 27. 2. & 30. 2.—c Lev. 3. 3.—d It is mentioned by Anatomy, and the Hebrew doctors, to be the midriff.—e Lev. 4. 11, 12, 21. Hebr. 13. 11.—f Lev. 8. 13.—g Lev. 1. 4.—h Or, upon.—i Gen. 8. 21.

k Ver. 3. Lev. 8. 22.—l Ch. 30. 25, 31. Lev. 8. 30.—m Ver. 1. Hebr. 9. 22. n Lev. 8. 26.—o Heb. shake to and fro.—p Lev. 7. 30.—q Lev. 8. 28.—r Lev. 8. 28. s Ps. 99. 6.—t Lev. 7. 31, 34. Numb. 18. 11, 18. Deut. 18. 3.

animal as an atonement for their sins, and to redeem their lives from that death, which, through their sinfulness, they had deserved. In the case of the sin-offering and trespass-offering, the person who brought the sacrifice, placed his hands on the head of the animal, between the horns, and confessed his sin over the sin-offering; and his trespass over the trespass-offering, saying, "I have sinned, I have done iniquity, I have trespassed, and have done thus and thus, and do return by repentance before thee, and with this I make atonement." Then the animal was considered as vicariously bearing the sins of the person who brought it.

Verse 14. *It is a sin-offering*] See the notes on Gen. iv. 7. and xiii. 13. Lev. vii. 1, &c.

Verse 18. *It is a burnt-offering*] See the note on Lev. vii. 1, &c.

Verse 19. *The other ram*] There were two rams brought on this occasion; one was for a burnt-offering, and was to be entirely consumed; the other was the ram of consecration, ver. 22. אַיִל מִלְּוִי *ayal milluiw*, the ram of filling up, because when a person was dedicated or consecrated to God, his hands were filled with some particular offering, proper for the occasion, which he presented to God. Hence the word consecration, signifies the filling up, or filling the hands, some part of the sacrifice being put into the hands of such persons, denoting thereby, that they had now a right to offer sacrifices and oblations to God. It seems, in reference to this ancient mode of consecration, that in the church of England, when a person is ordained priest, a Bible is put into his hands with these words, "Take thou authority to preach the word of God," &c. The filling the hands refers also to the presents, which, in the eastern countries, every inferior was obliged to bring when brought into the presence of a superior. Thus the sacrifice was considered not only as an atonement for sin, but also as a means of approach, and as a present to Jehovah.

Verse 20. *Take of his blood*] The putting the blood of the sacrifice on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, was doubtless intended to signify, that they should dedicate all their faculties and powers to the service of God: their ears to the hearing and study of his law; their hands, to diligence in the sacred ministry, and to all acts of obedience; and their feet, to walking in the way of God's precepts. And this sprinkling appears to have been used to teach them, that they could neither hear, work, nor walk profitably, uprightly, and well-pleasing in the sight of God, without this application of the blood of the sacrifice.

And as the blood of rams, bulls, and goats, could never take away sin, does not this prove to us, that something infinitely better is shadowed out? and that we can do nothing holy and pure, in the sight of a just and holy God, but through the blood of atonement?—See on chap. xxx. ver. 20.

Verse 22. *The fat and the rump*] The rump or tail of some of the eastern sheep, is the best part of the animal, and is counted a great delicacy. They are also very large, some of them weighing from twelve to forty pounds weight; "so that the owners," says Mr. Ludolf, in his *History of Ethiopia*, "are obliged to tie a little cart behind them, whereon they put the tail of the sheep, as well for the convenience of carriage, and to ease the poor creature, as to preserve the wool from dirt, and the tail from being torn among the bushes and stones." An engraving of this kind of sheep, his tail, cart, &c. may be seen at p. 53. of the above work.

Verse 23. *And one loaf of bread*] The bread of different kinds, (see on ver. 2.) in this offering, seems to have been intended as a minchah, or offering of grateful acknowledgment, for providential blessings. The essence of worship consisted in acknowledging God, 1. As the Creator, Governor, and Preserver of all things, and the Dispenser of every good and perfect gift. 2. As the Judge of men, the Punisher of sin, and He who could alone pardon it. The minchahs, heave-offerings, wave-offerings, and thank-offerings, referred to the first point. The burnt-offerings, sin-offerings, and sacrifices in general, referred to the second.

Verse 24. *For a wave-offering*] See the notes on Lev. vii. where an ample account of all the offerings, sacrifices, &c. under the Mosaic dispensation, and the reference they bore to the great sacrifice offered by Christ, is given in detail.

Verse 25. *Thou shalt receive them of their hands*] Aaron and his sons are here considered merely as any common persons bringing an offering to God, and not having, as yet, any authority to present it themselves, but through the medium of a priest. Moses, therefore, was now to Aaron and his sons, what they were afterward to the children of Israel; and as the minister of God, he now consecrates them to the sacred office, and presents their offerings to Jehovah.

Verse 27. *The breast of the wave-offering, and the shoulder of the heave-offering*] As the wave-offering was agitated to and fro, and the heave-offering up and down, some have conceived that this two-fold action represented

28 And it shall be Aaron's and his sons' ¹ by a statute for ever, from the children of Israel: for it is an heave-offering: and ² 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 ³ shall be his sons' after him, ⁴ to be anointed therein, and to be consecrated in them.

30 And ⁵ that ⁶ son that is priest in his stead shall put them on ⁷ 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 ⁸ seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the ⁹ bread that is in the basket, by the door of the tabernacle of the congregation.

33 And ¹⁰ they shall eat those things where-with the atonement was made, to consecrate and to sanctify them: ¹¹ but a stranger shall not eat thereof, because they are holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then ¹² 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: ¹³ seven days shalt thou consecrate them.

36 And thou shalt ¹⁴ offer every day a bullock for a sin offering, for an atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, ¹⁵ and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; ¹⁶ and it shall be an altar most holy: ¹⁷ whatsoever toucheth the altar shall be holy.

38 ¶ Now this is that which thou shalt offer upon the altar; ¹⁸ two lambs of the first year, ¹⁹ day by day, continually.

39 The one lamb thou shalt offer ²⁰ in the morning; and the other lamb thou shalt offer at even;

40 And with the one lamb, a tenth deal of flour, mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink-offering.

41 And the other lamb thou shalt ²¹ 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 ²² a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the

¹ Lev. 10. 15.—² Lev. 7. 34.—³ v Numb. 20. 26, 28.—⁴ v Numb. 19. 8. & 35. 25.
⁵ Heb. he of his sons.—⁶ v Numb. 20. 28.—⁷ Lev. 8. 35. & 9. 1, 8.—⁸ Lev. 8. 31.
⁹ Matt. 12. 4.—¹⁰ Lev. 16. 14-17.—¹¹ Lev. 22. 10.—¹² Lev. 8. 22.—¹³ Exod. 40. 12.
¹⁴ Lev. 8. 33.—¹⁵ Heb. 10. 11.—¹⁶ Ch. 30. 23, 23, 23, & 40. 10.—¹⁷ Ch. 40. 10.

k Ch. 30. 29. Matt. 23. 19.—¹⁸ Numb. 28. 3. 1 Chron. 16. 40. 2 Chron. 2. 4. & 13. 11. & 31. 2. Ezra 3. 3.—¹⁹ m See Dan. 9. 27. & 12. 11.—²⁰ n 2 Kings 16. 15. Eccl. 46. 13. 14. 15. o 1 Kings 18. 29. & 2 Kings 16. 15. Ezra 9. 4, 5. Psal. 141. 2. Dan. 9. 21.—²¹ p Ver. 38. Ch. 30. 8. Numb. 28. 6. Dan. 6. 11-13.

the figure of the cross, on which the great Peace-offering between God and man was offered, in the personal sacrifice of our blessed Redeemer. Had we authority for this conjecture, it would certainly cast much light on the meaning and intention of these offerings; and when the intelligent reader is informed, that one of the most judicious critics in the whole republic of letters, is the author of this conjecture, viz. *Houbigant*, he will treat it with respect. I shall here produce his own words on this verse—"Hic distinguuntur, תרומה ותרומה, et ejusdem oblationis victimam dicit. In תרומה significatur, moveri oblatam victimam huc et illuc, ad dextram et ad sinistram. In תרומה, sursum tolli, et sublatam rursus deprimi; nam pluribus vicibus id fiebat. Rem sic interpretantur Judæi; et Christianos docent, quoniam id non agentes, sic adumbrari eam crucem, in quam generis humani victimam illa pacifica subulata est, quam veteres victimam omnes pronuncia-bant."

"The heave-offering and wave-offering, as two ceremonies in the same oblation, are here distinguished. The wave-offering implies, that the victim was moved hither and thither to the right hand and to the left: the heave-offering was lifted up and down, and this was done several times. In this way the Jews explain these things, and teach the Christians, that by these acts the cross was venerated, upon which that Peace-offering of the human race was lifted up, which was prefigured by all the ancient victims."

The breast and the shoulder, thus *waved* and *heaved*, were by this consecration appointed to be the priests' portion for ever; and this, as Mr. Ainsworth piously remarks, "taught the priests how, with all their heart and all their strength, they should give themselves unto the service of the Lord in his church." Moses, as priest, received on this occasion the breast and the shoulder, which became afterward the portion of the priests, see ver. 28, and Lev. vii. 34. It is worthy of remark, that although Moses himself had no consecration to the sacerdotal office, yet he acts here as high priest, consecrates a high priest, and receives the breast and the shoulder, which were the priests' portion! But Moses was an extraordinary messenger, and derived his authority, without the medium of rites or ceremonies, immediately from God himself. It does not appear that Christ either baptized the twelve apostles, or ordained them by imposition of hands; yet, from his own infinite sufficiency, he gave them authority both to baptize, and to lay on hands, in appointing others to the work of the sacred ministry.

Verse 29. The holy garments—shall be his son's after him] These garments were to descend from father to son; and no new garments were to be made.

Verse 30. Seven days] The priest, in his consecration, was to abide seven days and nights at the door of the tabernacle keeping the Lord's watch. See Lev. viii. 33, &c.

The number seven is what is called, among the Hebrews, a number of perfection; and it is often used to denote the completion, accomplishment, fulness, or perfection of a thing, as this period contained the whole course of that time in which God created the world, and appointed the day of rest. As this act of consecration lasted seven days, it signified a perfect consecration; and intimated to the priest, that his whole body and soul, his time and talents, should be devoted to the service of God and his people.

Verse 33. But a stranger shall not eat thereof] That is, no person, who was not of the family of Aaron—no Israelite and not even a Levite.

Verse 34. Burn the remainder with fire] Common, voluntary, and peace-offerings, might be eaten even on the second day, see Lev. vii. 16. xix. 5. 6. But this being a peculiar consecration, in order to qualify a person to offer sacrifices for sin, like that great sacrifice, the Paschal Lamb, that typified the atonement made by Christ, none of it was to be left till the morning, lest putrefaction should commence, which would be utterly improper in a sacrifice that was to make expiation for sin, and bring the soul into a state of holiness and perfection with God.—See the note on Exod. xii. 10.

Verse 36. Thou shalt cleanse the altar] The altar was to be sanctified for seven days: and it is likely that, on each day, previously to the consecration service, the altar was wiped clean, and the former day's ashes, &c. removed.

Verse 37. Whatsoever toucheth the altar shall be holy.] To this our Lord refers, Matt. xxiii. 19. where he says, the altar sanctifies the gift; and this may be understood as implying, that whatever was laid on the altar, became the Lord's property, and must be wholly devoted to sacred uses; for in no other sense could such things be sanctified by touching the altar.

Verse 39. One lamb thou shalt offer in the morning] These two lambs, one in the morning, and the other in the evening, were generally termed the morning and evening daily sacrifice; and were offered from the time of their settlement in the promised land to the destruction of Jerusalem by the Romans. The use of these sacrifices, according to the Jews, was this: "The morning sacrifice made atonement for the sins committed in the night; and the evening sacrifice expiated the sins committed during the day."

Verse 40. A tenth deal of flour] Deal signified a part, from the Anglo-Saxon *dælan*, to divide; hence *dæl*, a part, a portion taken from the whole. From Numb. xxviii. 5. we learn, that this tenth deal was the tenth part of an ephah, which constituted what is called an omer. See chap. xvi. 36. and see the note on ver. 16. of the same chapter, where an account is given of different measures of capacity among the Hebrews. The omer contained about three quarts English.

LORD: where I will meet you, to speak there unto thee.

43 ¶ And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And I will dwell among the children of Israel, and I 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.

CHAPTER XXX.

The altar of burnt incense, 1. Dimensions, 2. Golden crown, 3. Rings and staves, 4. Where placed, 5. Use, 6-10. The golden table, 11. Dimensions, 12. Where placed, 13. Use, 14. Who were to pay it, 14. The rich and the poor to pay alike, 15. The use to which it was applied, 16. The brazen laver, and its use, 17-21. The holy anointing oil, and its component parts, 22-25. To be applied to the tabernacle, ark, golden table, censers, altar of burnt offerings, and the laver, 26-29. And to Aaron and his sons, 30. Never to be applied to any other use, and none like it ever to be made, 31-33. The perfume, and how made, 34, 35. Its use, 36. Nothing similar to it ever to be made, 37, 38.

AN EXOD. 14. 1. cur. Thammuz. AND thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

9 Ch. 25. 22. 23. 6, 36. Numb. 17. 4. — (Dr. Israel) — Ch. 40. 34. 1 Kings 8. 11. 2 Chron. 3. 11. 4. 7. 1. 3. Ezek. 43. 3. Hag. 2. 7. 9. Mal. 3. 1. — Lev. 21. 15. & 22. 9, 16. — Exod. 25. 3. Lev. 21. 12. Zech. 2. 10. John 11. 17. 23. 2 Cor. 6. 16. Rev. 21. 3. — Ch. 20. 2. — Ch. 37. 23. & 40. 5. — See Ver. 7, 8, 10. Lev. 4. 7, 18.

The fourth part of a hin] The hin contained one gallon and two pints. The fourth part of this was about one quart and a quarter of a pint.

Drink-offering.] A libation poured out before the Lord.—See its meaning Lev. vii. 1, &c.

Verse 43. There will I meet with the children of Israel] See the note on chap. xxv. 22.

Verse 44. I will sanctify—both Aaron and his sons] So we find the sanctification by Moses, according to the divine institution, was only symbolical; and that Aaron and his sons must be sanctified, i. e. made holy, by God himself, before they could officiate in holy things. From this, as well as from many other things mentioned in the Sacred Writings, we may safely infer, that no designation by man only, is sufficient to qualify any person to fill the office of a minister of the sanctuary. The approbation and consecration of man have both their propriety and use; but must never be made substitutes for the unction and inspiration of the Almighty. Let holy men ordain, but let God sanctify; then we may expect that his church shall be built up on its most holy faith.

Verse 45. I will dwell among the children of Israel] This is the great charter of the people of God, both under the Old and New Testaments, see chap. xxv. 8. Lev. xxvi. 11, 12. 2 Cor. vi. 16. Rev. xxi. 3. God dwells among them—he is ever to be found in his church, to enlighten, quicken, comfort, and support it—to dispense the light of life by the preaching of his word, and the influences of his Spirit for the conviction and conversion of sinners. And he dwells in those who believe; and this is the very tenor of the New Covenant, which God promised to make with the house of Israel, see Jerem. xxxi. 31-34. Ezek. xxxvii. 24-23. Heb. viii. 7-12. and 2 Cor. vi. 16. And because God had promised to dwell in all his genuine followers, hence the frequent reference to this covenant and its privileges in the New Testament. And hence it is so frequently and strongly asserted, that every believer is a habitation of God through the Spirit, Ephes. ii. 22. That the Spirit of God witnesses with their spirits that they are the children of God, Rom. viii. 16. That the Spirit of Christ in their hearts, enables them to call God their Father, Gal. iv. 6. And that, if any man have not this Spirit, he is none of his, Rom. viii. 9, &c. And hence St. Paul states this to be the sum and substance of apostolical preaching, and the riches of the glory of the mystery of the Gospel, among the Gentiles, viz. Christ in you the hope of glory. Whom, says he, we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus, Coloss. i. 27, 28.

Verse 46. And they shall know that I am the Lord their God] That is, they shall acknowledge God, and their infinite obligations to him. In a multitude of places, in Scripture, the word know should be thus understood.

That I may dwell among them] For without this acknowledgment, and consequent dependence on, and gratitude and obedience to God, they could not expect him to dwell among them.

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 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 veil, 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 sweet incense, every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron shall lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

Rev. 8. 3.—y Heb. roof.—z Heb. walls.—a Heb. ribs.—b Ch. 25. 21. 22.—c Heb. incense of spices.—d Ver. 31. 1 Sam. 2. 28. 1 Chron. 23. 13. Luke 1. 9.—e Ch. 27. 21.—f Or, setteth up.—g Heb. caused to ascend.—h Heb. between the two eaves. Ch. 12. 6.

By dwelling among the people, God shows that he would be a continual resident in their houses and in their hearts—that he would be their God—the sole object of their religious worship, to whom they should turn, and on whom they should trust in all difficulties and distresses; and that he would be to them all that the Creator could be to his creatures. That, in consequence, they should have a full conviction of his presence and blessing, and a consciousness that he was their God, and that they were his people. Thus, then, God dwells among men, that they may know him; and they must know him, that he may continue to dwell among them. He who does not experimentally know God, cannot have him as an indwelling Saviour; and he who does not continue to know, to acknowledge, love, and obey him, cannot retain him as his Preserver and Sanctifier. From the beginning of the world, the salvation of the souls of men, necessarily implied the indwelling influences of God.—Reader, hast thou this salvation? This alone will support thee in all thy travels in this wilderness, comfort thee in death, and give thee boldness in the day of judgment. "He," says an old writer, "who has pardon, may look his judge in the face."

NOTES ON CHAPTER XXX.

Verse 1. Altar to burn incense] The Samaritan omits the ten first verses of this chapter, because it inserts them after the 32d verse of chapter xxvi.—See the note there.

Shittim wood] The same of which the preceding articles were made, because it was abundant in those parts, and because it was very durable; hence, every where the Septuagint translation, which was made in Egypt, renders the original by ελαον αφαντων, incorruptible wood.

Verse 2. Four-square] That is, on the upper or under surface, as it showed four equal sides; but it was twice as high as it was broad, being twenty-one inches broad, and three feet six inches high. It was called not only the altar of incense, but also the golden altar, Numb. iv. 11. For the crown, horns, staves, &c. see on the altar of burnt-offering, chap. xxvi.

Verse 6. Before the mercy-seat that is over the testimony] These words, in the original, are supposed to be a repetition, by mistake, of the preceding clause; the word חַפְצֵי־הַכֶּסֶת haperecech, the veil, being corrupted, by interchanging two letters, into חַפְצֵי־הַמִּזְבֵּחַ hacepereth, the mercy-seat; and this, as Dr. Kennicott observes, places the altar of incense before the mercy-seat, and consequently in the Holy of Holies! Now this could not be, as the altar of incense was attended every day, and the Holy of Holies entered only once in the year. The five words which appear to be a repetition, are wanting in twenty-six of Kennicott's and De Rossi's MSS. and in the Samaritan. The verse reads better without them, and is more consistent with the rest of the account.

Verse 7. When he dresseth the lamps] Prepares the wicks, and puts in fresh oil for the evening.

Shall burn incense upon it.] Where so many sacrifices were offered, it was essentially necessary to have some

9 Ye shall offer no ¹ strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And ² 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 ¹ When thou takest the sum of the children of Israel after ² their number, then shall they give every man, ³ a ransom for his soul unto the Lord, when thou numberest them; that there be no ⁴ plague among them, when thou numberest them.

13 ¹ ¶ This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (² a shekel is twenty gerahs:) ³ a 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 ¹ rich shall not ² give more, and the poor shall not ³ give less than half a shekel, when they give an offering unto the Lord, to make an ⁴ atonement for your souls.

1 Lev. 10. 1.—k Lev. 16. 18. & 23. 27.—l Ch. 38. 25. Numb. 1. 2. 5. & 26. 2. 2 Sam. 24. 2.—m Heb. them that are to be numbered.—See Numb. 31. 50.—n Job 33. 24. & 26. 18. Psa. 49. 7. Matt. 20. 28. Mark 10. 45. 1 Tim. 2. 6. 1 Pet. 1. 18. 19.—o 2 Sam. 84. 15.—p Matt. 17. 21.—q Lev. 27. 25. Numb. 3. 47. Ezek. 45. 12.—r Ch. 36. 28.

pleasing perfume to counteract the disagreeable smells that must have arisen from the slaughter of so many animals, the sprinkling of so much blood, and the burning of so much flesh, &c. The perfume that was to be burnt on this altar is described, ver. 34. No blood was ever sprinkled on this altar, except on the day of general expiation, which happened only once in the year, ver. 10. But the perfume was necessary in every part of the tabernacle and its environs.

Verse 9. No strange incense] None made in any other way.

Nor burnt-sacrifice] It should be an altar for incense, and for no other use.

Verse 10. An atonement—once in a year] On the tenth day of the seventh month.—See Lev. xvi. 18, &c. and the notes there.

Verse 12. Then shall they give every man a ransom for his soul] This was a very important ordinance, and should be seriously considered.—See the following verse.

Verse 13. Half a shekel] Each of the Israelites was ordered to give, as a ransom for his soul, (i. e. for his life,) half a shekel, according to the shekel of the sanctuary. From this we may learn, 1. That the life of every man was considered as being forfeited to Divine Justice. 2. That the redemption-money given, which was doubtless used in the service of the sanctuary, was ultimately devoted to the use and profit of those who gave it. 3. That the standard by which the value of coin was ascertained, was kept in the sanctuary: for this appears to be the meaning of the words after the shekel of the sanctuary. 4. The shekel is here said to be twenty gerahs. A gerah, according to Maimonides, weighed sixteen barley-corns; a shekel, three hundred and twenty of pure silver. The shekel is generally considered to be equal in value to three shillings English; the redemption-money, therefore, must be about one shilling and sixpence. 5. The rich were not to give more; the poor not to give less. To signify that all souls were equally precious in the sight of God; and that no difference of outward circumstances could affect the state of the soul; all had sinned; and all must be redeemed by the same price. 6. This atonement must be made, that there might be no plague among them; intimating, that a plague or curse from God, must light on those souls for whom the atonement was not made. 7. This was to be a memorial unto the children of Israel, ver. 16. to bring to their remembrance their past deliverance, and to keep in view their future redemption. 8. St. Peter seems to allude to this, and to intimate that this mode of atonement was ineffectual in itself, and only pointed out the great sacrifice, which, in the fulness of time, should be made for the sin of the world. Ye know, says he, that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, &c.

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 ² a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

17 ¶ And the Lord spake unto Moses, saying,

18 ¹ Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt ² put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons ¹ shall wash their hands and their feet theret:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering, made by fire unto the Lord:

21 So they shall wash their hands and their feet, that they die not: and ² it shall be a statute for ever to them, even to him and to his seed throughout their generations.

22 ¶ Moreover the Lord spake unto Moses, saying,

23 Take thou also unto thee ¹ principal spices, of pure ² myrrh five hundred shekels, and of

a Job 34. 19. Prov. 22. 2. Ephes. 6. 9. Col. 3. 25.—b Heb. multiply.—c Heb. dinarim.—y Ver. 12.—z Ch. 38. 25.—a Numb. 16. 40.—y Ch. 38. 1. King 7. 23. z Ch. 40. 7. 30.—Ch. 40. 31. 32. Ps. 27. 6. Isai. 29. 11. Jeru. 13. 10. Hier. 10. 23. b Ch. 28. 43.—c Cant. 4. 11. Ezek. 27. 22.—d Psa. 45. 8. Prov. 7. 17.

1 Pet. i. 18, 19, 20. 9. Therefore all these things seem to refer to Christ alone, and to the atonement made by his blood; and upon him who is not interested in this atonement, God's plagues must be expected to fall.—Reader, acquaint now thyself with God, and be at peace; and thereby good shall come unto thee.

Verse 18. A laver of brass] כִּיּוֹר ciyor, sometimes signifies a cauldron, 1 Sam. ii. 16. but it seems to signify any large round vessel or basin used for washing the hands and feet. There were doubtless cocks or spigots in it, to draw off the water, as it is not likely the feet were put into it in order to be washed. The foot of the laver must mean the pedestal on which it stood.

Verse 20. They shall wash with water, that they die not] This was certainly an emblematical washing; and as the hands and the feet are particularly mentioned, it must refer to the purity of their whole conduct. Their hands, all their works; their feet, all their goings, must be washed, must be holiness unto the Lord. And this washing must be repeated every time they entered into the tabernacle, or when they came near to the altar to minister. This washing was needful, because the priests all ministered barefoot; but it was equally so, because of the guilt they might have contracted, for the washing was emblematical of the putting away of sin, or what St. Paul calls the laver of regeneration, and the renewing of the Holy Ghost, Tit. iii. 5. as the influences of the Spirit must be repeated for the purification of the soul, as frequently as any moral defilement has been contracted.

Verse 21. And it shall be a statute for ever] To continue, in its literal meaning, as long as the Jewish economy lasted; and, in its spiritual meaning, to the end of time. What an important lesson does this teach the ministers of the Gospel of Christ! Each time they minister in public, whether in dispensing the word or the sacraments, they should take heed that they have a fresh application of the grace and Spirit of Christ, to do away past transgressions or unfaithfulness, and to enable them to minister with the greater effect, as being in the divine favour, and consequently entitled to expect all the necessary assistances of the divine unction, to make their ministrations spirit and life to the people.—See on chap. xxix. ver. 20.

Verse 23. Take—unto thee principal spices] From this and the following verse we learn, that the holy anointing oil was compounded of the following ingredients:

- 500 shekels.—Myrrh is the produce of an oriental tree not well known, and is collected by making an incision in the tree. What is now called by this name, is precisely the same with that of the ancients.
- Pure myrrh, מַרְרֵי מַרְרֵי mar dror

sweet cinnamon half so much, *even* two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels.

24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive a hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be a holy anointing oil.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be a 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.

33 Whosoever compoundeth any like it, or

whosoever putteth 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:

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:

36 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAPTER XXXI.

Bezaleel appointed for the work of the tabernacle, 1-5. Aholiab appointed for the same, 6. The particular things on which they were to be employed, the ark and mercy-seat, 7. Table, candle-stick, and altar of incense, 8. Altar of burnt-offering, and the laver, 9. Priest's garments, 10. Anointing oil, and sweet incense, 11. God renews the command relative to the sanctification of the Sabbath, 12-17. Delivers to Moses the two tables of stone, 18.

AND THE LORD spake unto Moses, saying,

2 See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah:

e Cant. 4. 14. Jer. 6. 20.—f Gen. 45. 8.—g Ch. 29. 40.—h Or, perfumer.—i Ch. 37. 29. Numb. 35. 25. Psa. 50. 21. & 133. 2.—k Ch. 40. 9. Lev. 8. 10. Numb. 7. 1. 1 Ch. 30. 37.—l Ch. 23. 7. &c. Lev. 8. 14, 30.—m Ver. 23, 37.—n Ver. 33.

p Gen. 17. 14. Ch. 12. 15. Lev. 7. 20, 31.—q Ch. 25. 6 & 37. 39.—r Ver. 25. s Heb. called. Lev. 2. 13.—t Ch. 29. 42. Lev. 16. 2.—u V. 32. Ch. 29. 37. Lev. 2. 3.—v Ver. 32.—w Ver. 33.—x Ch. 35. 30 & 36. 1.—y 1 Chron. 2. 20.

- Sweet cinnamon, קינמון *kin-naman bosem*, (probably from Arabia) } 250 shekels.
- Sweet calamus, קנה קוש *keneth bosem*, or sweet cane, Jer. vi. 20.—*Calamus aromaticus* } 250 shekels.
- Cassia, קיה *kidah*, (*cassia nigra*) brought also from Arabia } 500 shekels.
- Olive oil, שמן זית *shemen zayit*, one hin, about } 5 quarts.

500 shekels of the first and last, make 43 4 12 21 1/2
250 of the cinnamon and cassia . . . 24 2 6 10 1/2

Olive oil is supposed to be the best preservative of odours. As the gifts and graces of the Holy Spirit are termed the anointing of the Holy Ghost, therefore this holy ointment appears to have been designed as emblematical of those gifts and graces.—See Acts i. 5. x. 38. 2 Cor. i. 21. 1 John ii. 20, 27.

Verse 25. After the art of the apothecary] The original *rokeach* signifies a compounder or confectioner—any person who compounds drugs, aromatics, &c.

Verse 30. Thou shalt anoint Aaron and his sons] For the reason of this anointing, see the note on chap. xxix. 7. It seems that this anointing oil was an emblem of divine teaching, and especially of those influences by which the church of Christ was, in the beginning, guided into all truth, as is evident from the allusion to it by St. John—Ye have an unction from the Holy One, and ye know all things. The ANOINTING which ye have received from him abideth in you, and ye need not that any man teach you, but as the same ANOINTING teacheth you of all things, and is TRUTH, and is no lie; and even as it hath taught you, ye shall abide in HIM, 1 John chap. ii. 20, 21.

Verse 34. Take unto thee sweet spices] The holy PERFUME was compounded of the following ingredients:

STACTE, נטף *nataph*, supposed to be the same with what was afterward called the balm of Jericho. Stacte is the gum which spontaneously flows from the tree which produces myrrh. See the note on ver. 23.

ONYCHA, שחלש *shechelath*, allowed by the best critics to be the *unguis odoriferans*, described by Rumph, which is the external crust of the shell-fish *purpura*, or *murex*; and is the basis of the principal perfumes made in the East Indies.

GALBANUM, חלבנן *chelbenah*, the *bubon gummiiferum*, or African *ferula*: it rises with a ligneous stalk from eight to ten feet, and is garnished with leaves at each joint. The top of the stalk is terminated by an umbel of yellow flowers, which are succeeded by oblong channelled seeds, which have a thin membrane or wing on their border. When any part of the plant is broken, there issues out a little thin milk of a cream colour. The gummy resinous

juice which proceeds from this plant, is what is commonly called galbanum, from the *chelbenah* of the Hebrews.

FRANKINCENSE pure, קנה לבנה *lebanah zakah*. Frankincense is supposed to derive its name from *franc*, free, because of its liberal or ready distribution of its odours. It is a dry, resinous substance, in pieces or drops of a pale yellowish white colour, a strong smell, and bitter acrid taste. The tree which produces it is not well known. Dioscorides mentions it as gotten in India. What is called here pure frankincense, is no doubt the same with the *mascula thura* of Virgil, and signifies what is first obtained from the tree—that which is strongest, and most free from all adventitious mixtures. For the necessity of such a perfume as that here described, see the note on ver. 7.

THE Israelites were most strictly prohibited, on the most awful penalties, from making any anointing oil or perfume, similar to those described in this chapter. He that should compound such, or apply any of this to any common purpose, even to smell to, ver. 38. should be cut off, that is, excommunicated from his people, and so lose all right, title, and interest in the promises of God, and the redemption of Israel. From all this, we may learn, how careful the Divine Being is to preserve his own worship and his own truth, so as to prevent them from being adulterated by human inventions: for he will save men in his own way, and upon his own terms. What are called human inventions in matters of religion, are not only of no worth, but are, in general, deceptive and ruinous. Arts and sciences, in a certain way, may be called inventions of men; for the spirit of a man knoweth the things of a man; can comprehend, plan, and execute, under the general influence of God, every thing in which human life is immediately concerned; but religion, as it is the gift, so it is the invention of God: its doctrines and its ceremonies proceed from his wisdom and goodness—for HE alone could devise the plan by which the human race may be restored to his favour and image, and taught to worship him in spirit and in truth. And that worship which Himself has prescribed, we may rest assured, will be most pleasing in his sight. Nabab and Abihu offered strange fire before the Lord; and their destruction by the fire of Jehovah, is recorded as a lasting warning to all presumptuous worshippers, and to all who attempt to model his religion according to their own caprice, and to minister in sacred things, without that authority which proceeds from himself alone.

NOTES ON CHAPTER XXXI

Verse 2. I have called by name Bezaleel] That is, I have particularly appointed this person to be the chief superintendant of the whole work. His name is significant, בִּצְלֵאֵל *betsal-el*, in or under the shadow of God, meaning, under the especial protection of the Most High. He was the son of Uri, the son of Hur, the son of Caleb or Calubi,

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 Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

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 sweet in-

cence for the holy place: according to all that I have commanded thee, shall they 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 doth 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 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

z Ch. 35. 31. 1 Kings 7. 14.—a Ch. 35. 34.—b Ch. 28. 3.—c 35. 10, 35. & 36. 1. e Ch. 36. 8.—d Ch. 37. 1.—e Ch. 37. 6.—f Heb. *resorta*.—g Ch. 37. 10.—h Ch. 37. 17.—i Ch. 38. 1.—k Ch. 38. 8.—l Ch. 38. 1, 41. Numb. 4. 5, 6, & e.—m Ch. 30. 25, 31. & 37. 29.

n Ch. 30. 24. & 37. 29.—o Lev. 19. 3, 30. & 26. 2. Erek. 20. 12, 20. & 44. 21. p Ch. 30. 8. Deut. 5. 12. Erek. 20. 12.—q Ch. 35. 2. Numb. 15. 35.—r Ch. 30. 8. & Gen. 2. 2. Ch. 16. 23. & 20. 10.—t Heb. *holiness*.—u Ver. 13. Erek. 20. 12, 20. & Gen. 1. 31. & 2. 2.

the son of Esron, the son of Pharez, the son of Judah. See 1 Chron. ii. 5, 9, 13, 19, 20. and the note on chap. xvii. 10.

Verse 3. I have filled him with the Spirit of God] See the note on chap. xxviii. 3.

In wisdom] חכמה *choemah*, from חכם *chacam*, to be wise, skilful, or prudent, denoting the compass of mind and strength of capacity, necessary to form a wise man: hence our word wisdom, the power of judging what is wise or best to be done. From the Saxon *pijan*, to teach, to advise, and deman, to judge; hence *pijedom*, the doom or judgment of the well taught, wise, or prudent man.

Understanding] הבנה *tebunah*, from בן, *ban* or *bun*, to separate, distinguish, discern, capacity to comprehend the different parts of a work, how to connect, arrange, &c. in order to make a complete whole.

Knowledge] דעת *daat*, denoting particular acquaintance with a person or thing, practical, experimental knowledge.

Verse 4. Cunning work] מחשבות, *mechashabot*, works of invention or genius, in the gold and silversmith line.

Verse 5. In cutting of stones, &c.] Every thing that concerned the lapidary's, jeweller's, and carver's art.

Verse 6. In the hearts of all that are wisehearted I have put wisdom] So every man that had a natural genius, as we term it, had an increase of wisdom by immediate inspiration from God, so that he knew how to execute the different works which divine wisdom designed for the tabernacle and its furniture. Dark as were the heathens, yet they acknowledged that all talents, and the seeds of all arts came from God. Hence Seneca, *Insita nobis omnium artium semina, magisterque ex oculo Deus producit ingenia*.

In the same way Homer attributes such curious arts to *Minerva* the goddess of wisdom, and *Vulcan* the god of handicrafts.

Ως δὲ τὰς τὴν Ζεῦτος πεισιστικὰς ἀρχὰς ἔργα ἔργα ἔργα ἔργα, οὗ Ἡφαιστοῦ δὲ τὰς καὶ Ἡλλάδας Ἀθήνη Τεχνῶν πάντων, Ζεῦ τὸν δὲ ἔργα τεχνῶν.

Odyss. I. vl. v. 222.
As by some artist, to whom Vulcan gives
His skill divine, a breathing statue lives;
By Pallas taught, he frames the wondrous mould,
And o'er the silver pours the tusile gold. Pope.

And all this the wisest of men long before them declared; when speaking of the wisdom of God he says, *I, Wisdom, dwell with Prudence, and find out knowledge of witty inventions*, Prov. viii. 12. See the note on chap. xxviii. 3. to which the reader is particularly desired to refer. There is something remarkable in the name of this second superintendent, אהליאב, *Aholiab*, the tabernacle of the father; or the father is my tabernacle; a name nearly similar in its meaning to that of *Bezaleel*, see the note on verse 1.

Verse 8. The pure candlestick] Called so, either because of the pure gold of which it was made, or the

brightness and splendour of its workmanship, or of the light which it imparted in the tabernacle, as the purest, finest oil was always burnt in it.

Verse 9. The altar of burnt-offerings] See on chap. xxvii. 1.

The laver and its foot] The pedestal on which it stood.

Verse 10. Clothes of service] Vestments for the ordinary work of their ministry; the holy garments, those which were peculiar to the high priest.

Verse 11. The anointing oil] See on chap. xxx. 23. Sweet incense] See on chap. xxx. 34.

Verse 13. My sabbaths ye shall keep] See the notes on Gen. ii. 3. Exod. xx. 8.

Verse 14. Every one that defileth it] By any kind of idolatrous or profane worship.

Shall surely be put to death] The magistrates shall examine into the business, and if the accused be found guilty, he shall be stoned to death.

Shall be cut off] Because that person who could so far contemn the sabbath, which was a sign to them of the rest which remained for the people of God, was of course an infidel, and should be cut off from all the privileges and expectations of an Israelite.

Verse 16. A perpetual covenant.] Because it is a sign of this future rest and blessedness, therefore the religious observance of it must be perpetually kept up. The type must continue in force till the antitype come.

Verse 17. Rested, and was refreshed] God, in condescension to human weakness, applies to himself here, what belongs to man. If a man religiously rest on the sabbath, both his body and soul shall be refreshed: he shall acquire new light and life.

Verse 18. When he had made an end of communing] When the forty days and forty nights were ended.

Two tables of testimony] See on chap. xxiv. 1.

Tables of stone] That the record might be lasting, because it was a testimony that referred to future generations, and therefore the materials should be durable.

Written with the finger of God.] All the letters cut by God himself. Dr. Winder, in his History of Knowledge, thinks it probable that this was the first writing in alphabetical characters ever exhibited to the world, though there might have been marks or hieroglyphics cut on wood, stone, &c. before this time, see chap. xvii. 14. That these tables were written, not by the commandment but by the power of God himself, the following passages seem to prove: "And the Lord said unto Moses, come up to me into the mountain, and be thou there; and I will give thee tables of stone which I have written, that thou mayest teach them." Exod. xxiv. 12. "And he gave unto Moses, upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God," chap. xxxi. 18. And Moses went down from the mount, and the two tables of testimony were in his hand; and the tables were written on both their sides. And the tables were written

mount Sinai, & two tables of testimony, tables of stone, written with the finger of God.

CHAPTER XXXII.

The Israelites, finding that Moses delayed his return, desire Aaron to make them gods to go before them, 1. Aaron's ornaments, and repairs their ornaments, 2. They desire them to bake, and he makes a molten calf, 3. He built an altar before it, 5, and the people offer burnt-offerings and peace-offerings, 6. The Lord commands Moses to go down, & though he had corrupted themselves, 7, 8. The Lord is angry, and threatens to destroy them, 9, 10. Moses intercedes for them, 11-13. And the Lord promises to spare them, 14. Moses goes down with the tables in his hands, 15, 16. Joshua hearing the noise they made in their festival, makes some remarks on it, 17, 18. Moses coming to the camp, and seeing their idolatrous worship, is greatly displeas'd, throws down and breaks the two tables, 19. Takes the calf, to beat it to powder, strews it upon water, and i causes them to drink it, 20. Moses consults with Aaron, 21. Aaron vindicates himself, 22-24. Moses orders the Levites to slay the transgressors, 25-27. They do so, and 300 fall, 28, 29. Moses returns to the Lord on the mount, and makes supplication for the people, 30-32. God threatens and yet spares, 33. Commends Moses to lead the people, and promises him the direction of an angel, 34. The people are plagued because of their sin, 35.

Ab. Kerd. l. r. 1. A.

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, 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 ear-rings, which are in the ears of your

Ch. 21. 12. & 22. 15. 16. & 23. 29. Deut. 4. 13. & 5. 22. & 9. 10. 11. 2 Cor. 8. 21. — Ch. 24. 19. Deut. 9. 9. — Acts 7. 40. — Ch. 13. 21. — July. 8. 21-27. b Ch. 21. 24. Deut. 9. 16. July. 17. 3, 4. 1 Kings 12. 28. Neh. 9. 19. Isa. 106. 19.

WORK of GOD, and the WRITING WAS THE WRITING of GOD, graven upon the tables," ch. xxxii. 15, 16. "These words (the ten commandments,) the Lord spake 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, BUT HE WROTE THEM on two tables of stone." Deut. v. 22. It is evident therefore that this writing was properly and literally the writing of God himself. He wrote now on tables of stone, what he had originally written on the heart of man; and in mercy he placed that before his eyes, which by sin had been obliterated from his soul, and by this he shows us what, by the Spirit of Christ, must be rewritten in the mind, 2 Cor. iii. 3. and this is according to the covenant, which God long before promised to make with mankind, Jer. xxxi. 33. See also what is said on this subject, chap. xx. 1. and see chap. xxxiv. 1.

NOTES ON CHAPTER XXXII.

Verse 1. When the people saw that Moses delayed] How long this was before the expiration of the forty days, we cannot tell; but it certainly must have been some considerable time, as the ornaments must be collected, and the calf or ox, after having been founded, must require a considerable time to fashion it with the graving tool; and certainly not more than two or three persons could work on it at once. This work, therefore, must have required several days.

They gathered themselves together] They came in a tumultuous and seditious manner, insisting on having an object of religious worship made for them, as they intended, under its direction, to return to Egypt, see Acts vii. 39, 40.

As for this Moses, the man that brought us up] This seems to be the language of great contempt, and by it we may see the truth of the character given them by Aaron, ver. 22. they were set on mischief. It is likely they might have supposed that Moses had perished in the fire, which they saw had invested the top of the mountain, into which he went.

Verse 2. Your ear-rings] Both men and women wore these ornaments; and we may suppose that these were a part of the spoils which they brought out of Egypt. How strange, that the very things which were granted them by an especial influence and providence of God, should be now abused to the basest idolatrous purposes; but it is frequently the case, that the gifts of God become desecrated by being employed in the service of sin. I will curse your blessings, saith the Lord, Mal. ii. 2.

Verse 3. And all the people brake off the golden ear-rings] The human being is naturally fond of dress, though this has been improperly attributed to the female sex alone, and those are most fond of it, who have the shallowest capacities; but on this occasion, the bent of the people to idolatry was greater than even their love of dress, so that they readily stripped themselves of their ornaments, in order to get a molten god. They made some compensation for this afterward, see chap. xxxv. and the note, chap. xxxviii. 9.

Verse 4. Fashioned it with a graving-tool] There has been much controversy about the meaning of the word

wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden ear-rings 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 made it a molten calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped

Isai. 46. 6. Acts 7. 41. Rom. 1. 22. — Lev. 23. 2. 4. 51. 37. 2 Kings 10. 20. 2 Chron. 30. 5. — 1 Cor. 10. 7. — Deut. 9. 12. Ver. 1. Ch. 33. 1. Dan. 9. 24. — Gen. 6. 11. 12. Deut. 4. 16. & 22. 5. Judg. 2. 19. Hos. 9. 9. — g Ch. 20. 3, 4, 23. Deut. 9. 16.

cheret, in the text: some make it a mould, others a garment, cloth, or apron, some a purse or bag, and others a graver. It is likely that some mould was made on this occasion; that the gold when fused, was cast into it, and that afterward it was brought into form and symmetry by the action of the chisel and graver.

These be thy gods, O Israel] The whole of this is a most strange and unaccountable transaction. Was it possible, that the people could have so soon lost sight of the wonderful manifestations of God upon the mount? Was it possible, that Aaron could have imagined that he could make any god that could help them? And yet, it does not appear that he ever reassociated with the people! Possibly he only intended to make them some symbolical representation of the divine power and energy, that might be as evident to them as the pillar of cloud and fire had been; and to which God might attach an always present energy and influence; or, in requiring them to sacrifice their ornaments, he might have supposed they would have desisted from urging their request; but all this is mere conjecture, with very little probability to support it. It must, however, be granted, that Aaron does not appear to have even designed a worship that should supersede the worship of the Most High; hence we find him making proclamation, To-morrow is a feast to the Lord: and we find farther, that some of the proper rites of the true worship were observed on this occasion, for they brought burnt-offerings and peace-offerings, ver. 6, 7. hence it is evident he intended that the true God should be the object of their worship, though he permitted and even encouraged them to offer this worship through an idolatrous medium, the molten calf. It has been supposed that this was an exact resemblance of the famous Egyptian god Apis, who was worshipped under the form of an ox; which worship the Israelites, no doubt, saw often practised in Egypt. Some, however, think that this worship of Apis was not then established; but we have already had sufficient proof that different animals were sacred among the Egyptians; nor have we any account of any worship in Egypt, earlier than that offered to Apis, under the figure of an OX.

Verse 6. The people sat down to eat and to drink] The burnt-offerings were wholly consumed; the peace-offerings, when the blood had been poured out, became the food of the priests, &c. When, therefore, the strictly religious part of these ceremonies was finished, the people sat down to eat of the peace-offerings, and this they did merely as the idolaters, eating and drinking to excess. And it appears they went much farther, for it is said, they rose up to play, פָּרַד, letachek, a word of ominous import, and seems to imply here fornicating and adulterous intercourse; and in some countries the verb to play is still used precisely in this sense. In this sense the original is evidently used, Gen. xxxix. 14.

Verse 7. Thy people—have corrupted themselves] They had not only got into the spirit of idolatry, but they had become abominable in their conduct, so that God disowns them to be his: thy people, they have broken the covenant, and are no longer entitled to my protection and love.

it, and have sacrificed thereunto, and said, ^bThese be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the Lord said unto Moses, ⁱI have seen this people, and behold it is a stiff-necked people: 10 Now therefore ^klet me alone, that ^lmy wrath may wax hot against them, and that ^mI may consume them: and ⁿI will make of thee a great nation.

11 ¶ ^aAnd Moses besought ^othe Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 ^pWherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and ^qrepent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou ^rswarest by thine own self, and saidst unto them, ^sI will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit it for ever.

14 And the Lord ^trepented of the evil which he thought to do unto his people.

15 ¶ And ^uMoses turned, and went down from the mount, and the two tables of the testi-

mony 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 ^vtables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.*

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that ^whe 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 ¶ ^xAnd 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, ^yWhat did this people unto thee, that thou hast brought so great a sin upon thee?

22 And Aaron said, Let not the anger of my Lord wax hot: ^zthou knowest the people, that they are set on mischief.

23 For they said unto me, ^{aa}Make us gods, which shall go before us: for as for this Moses,

^h 1 Kings 12 28—ⁱ Ch. 33, 3, 5, & 34, 9. ^j Deut. 9, 6, 13, & 31, 27. ^k 2 Chron. 30, 8. ^l Gen. 4, 4. ^m Gen. 7, 51. ⁿ Deut. 9, 14, 19. ^o Ch. 32, 24. ^p Num. 14, 12. ^q Deut. 9, 13, 26-29. ^r Gen. 1, 2, & 106, 21. ^s Heb. the face of the LORD—^t p. Num. 11, 13. ^u Deut. 9, 25 & 32, 27.—^v Ver. 11.—^w Gen. 22, 16. ^x Hebr. 6, 13.—^y Gen. 12, 7, & 13.

15 & 15, 7, 18, & 26, 4, & 29, 13, & 25, 11, 12.—^z Deut. 32, 35. ^{aa} Sam. 2, 16. ^{ab} 1 Chron. 21, 15. ^{ac} Ps. 106, 45. ^{ad} Jer. 18, 5, & 26, 13, 19. ^{ae} Joel 2, 13. ^{af} Josh. 3, 10, & 4, 2.—^{ag} Deut. 9, 13.—^{ah} Ch. 31, 18.—^{ai} Heb. weakness.—^{aj} Deut. 9, 16, 17.—^{ak} Deut. 9, 21.—^{al} Gen. 20, 9, & 26, 10.—^{am} Ch. 14, 11, & 15, 21, & 16, 2, 20, 28, & 17, 2, 4.—^{an} Ver. 1.

Verse 9. *A stiff-necked people*] Probably an allusion to the stiff-necked ox, the object of their worship.

Verse 10. *Now therefore let me alone*] Moses had already begun to plead with God in behalf of this rebellious and ungrateful people; and so powerful was his intercession, that even the Omnipotent represents himself as incapable of doing any thing in the way of judgment, unless his creature desisted from praying for mercy! See an instance of the prevalence of fervent intercession in the case of Abraham, Gen. xviii. 23—33, from the model of which, the intercession of Moses seems to have been formed.

Verse 14. *And the Lord repented of the evil*] This is spoken merely after the manner of men, who having formed a purpose, permit themselves to be diverted from it by strong and forcible reasons, and so change their minds relative to their former intentions.

Verse 15. *The tables were written on both their sides*] If we take this literally, it was certainly a very unusual thing; for in ancient times the two sides of the same substance were never written over. However, some rabbins suppose that by the writing on both sides is meant, the letters were cut through the tables, so that they might be read on both sides, though on one side they would appear reversed. Supposing this to be correct, if the letters were the same with those called *Hebrew* now in common use, the *samech*, ם, which occurs twice, and the final *mem*, ם, which occurs twenty-three times in the ten commandments, both of these being close letters could not be cut through on both sides, without falling out, unless, as some of the Jews have imagined, they were held in by miracle; but if this ancient character were the same with the Samaritan, this thorough cutting might have been quite practicable, as there is not one close letter in the whole Samaritan alphabet. On this transaction there are the three following opinions. 1. We may conceive the tables of stone to have been thin slabs, or a kind of slate, and the writing on the backside to have been a continuation of that on the front, the first not being sufficient to contain the whole: 2. Or the writing on the backside was probably the precepts that accompanied the ten commandments: the latter were written by the Lord, the former by Moses, see the note on chap. xxxiv. 1. and 27. 3. Or the same words were written on both sides, so that when held up, two parties might read at the same time.

Verse 16. *The tables were the work of God*] Because such a law could proceed from none but himself; God alone is the fountain and author of LAW, of what is right, just, holy, and good; see the meaning of the word LAW, Exod. xii. 49.

The writing was the writing of God] For as he is the sole author of law and justice, so he alone can write them on the heart of man. This is agreeable to the spirit

of the new covenant, which God had promised to make with men in the latter days. *I will make a new covenant with the house of Israel—I will put my laws in their minds, and write them in their hearts*, Jerem. xxxi. 33. Heb. viii. 10. 2 Cor. iii. 3. That the writing of these tables was the writing of God, see proved at the conclusion of the last chapter.

Verse 17. *Joshua—said—there is a noise of war in the camp.*] How natural was this thought to the mind of a military man! hearing a confused noise, he supposed that the Israelitish camp had been attacked by some of the neighbouring tribes.

Verse 18. *And he said*] That is, Moses, returned this answer to the observations of Joshua.

Verse 19. *He cast the tables out of his hands, and brake them*] He might have done this through distress and anguish of spirit, on beholding their abominable idolatry and dissolute conduct: or he probably did it emblematically, intimating thereby that, as by this act of his, the tables were broken in pieces, on which the law of God was written; so they, by their present conduct, had made a breach in the covenant, and broken the laws of their Maker.

Verse 20. *He took the calf—and burnt—and ground it to powder, &c.*] How truly contemptible must the object of their idolatry appear, when they were obliged to drink their god, reduced to powder, and strewn on the water! "But," says an objector, "how could gold, the most ductile of all metals, and the most ponderous, be stamped into dust, and strewn on water?" In Deut. ix. 21, this matter is fully explained. *I took, says Moses, your sin, the calf which ye had made, and burnt it with fire, that is, melted it down, probably into ingots or gross plates, and stamped it, that is, beat it into thin lamina, something like our gold-leaf, and ground it very small, even until it was as small as dust, which might be very easily done by the action of the hands, when beat into thin plates or leaves, as the original words מִן עֹתוֹ, and מִן דָּאֵק, imply. And I cast the dust thereof into the brook, and being thus lighter than the water, it would readily float, so that they could easily see, in this reduced and useless state, the idol to which they had been lately offering divine honours, and from which they were vainly expecting protection and defence. No mode of argumentation could have served so forcibly to demonstrate the folly of their conduct, as this method pursued by Moses.*

Verse 21. *What did this people unto thee?*] It seems, if Aaron had been firm, this evil might have been prevented.

Verse 22. *Thou knowest the people*] He excuses himself by the wicked and seditious spirit of the people, intimating that he was obliged to accede to their desires.

the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame, among their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the Lord God of Israel. Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his

brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 ^b For ¹ Moses had said, ^a 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, ¹ Ye have sinned a great sin: and now I will go up unto the Lord; ^m 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;

^c Ver. 4.—^d Ch. 33. 4, 5.—^e 2 Chron. 25. 19.—^f Heb. those that rose up against Aaron.—^g Numb. 25. 5.—^h Deut. 33. 9.—ⁱ Numb. 25. 11, 12, 13.—^j Deut. 13. 6-11 & 33. 9, 10.—^k 1 Sam. 15. 18-22.—^l Prov. 21. 3.—^m Matt. 10. 31.—ⁿ Or, And Moses said, Consecrate yourselves to-day to the Lord, because every man hath been

against his son, and against his brother, &c.—^o Heb. Fill your hands.—^p 1 Sam. 12. 20, 23.—^q Luke 15. 12.—^r 2 Sam. 16. 12.—^s Amos 6. 15.—^t Numb. 25. 13.—^u Deut. 8. 18.—^v Ch. 20. 23.

Verse 24. *I cast it into the fire, and there came out this calf.* What a silly and ridiculous subterfuge! He seems to insinuate that he only threw the metal into the fire, and that the calf came unexpectedly out, by mere accident! The Targum of Jonathan ben Uzziel makes a similar excuse for him: "And I said unto them, whosoever hath gold, let him break it off and give it to me; and I cast it into the fire, and Satan entered into it, and it came out in the form of this calf!"

Verse 25. *Moses saw that the people were naked* They were stripped, says the Targum, of the holy crown that was upon their heads, on which the great and precious name, יהוה JEHOVAH, was engraved. But it is more likely that the word נָדָה *pharâ*, implies that they were reduced to the most helpless and wretched state, being abandoned by God in the midst of their enemies. This is exactly similar to that expression, 2 Chron. xxviii. 19. *For the Lord brought Judah low, because of Ahaz king of Israel: for he made Judah naked*, חִפְּיָא, *hippiâ*, and transgressed sore against the Lord. Their nakedness, therefore, though, in the first sense, it may imply that several of them were despoiled of their ornaments, yet it may also express their defenceless and abandoned state, in consequence of their sin.—That they could not, literally, have all been despoiled of their ornaments, appears evident from their offerings, chap. xxxv. 21, &c.

Verse 26. *Who is on the Lord's (Jehovah's) side?* That is, who among you is free from this transgression? *And all the sons of Levi, &c.* It seems they had no part in this idolatrous business.

Verse 27. *From gate to gate* There was probably an enclosed or intrenched camp, in which the chief rulers and heads of the people were; and that this camp had two gates or outlets; and the Levites were commanded to pass from one to the other, slaying as many of the transgressors as they could find.

Verse 28. *There fell—about three thousand men* These were, no doubt, the chief transgressors, having broken the covenant, by having other gods besides Jehovah, they lost the divine protection, and then the justice of God laid hold on and slew them. Moses, doubtless, had positive orders from God for this act of justice, see ver. 27. for though through his intercession the people were spared, so as not to be exterminated as a nation, yet the principal transgressors, those who were set on mischief, ver. 22. were put to death.

Verse 29. *For Moses had said, Consecrate yourselves* Fill your hands to the Lord. See the reason of this form of speech in the note on chap. xxix. 19.

Verse 31. *Moses returned unto the Lord* Before he went down from the mountain, God had acquainted him with the general defection of the people, whereupon he immediately, without knowing the extent of their crime, began to make intercession for them, and God having given him a general assurance, that they should not be cut off, hastened him to go down and bring them off from their idolatry. Having descended, he finds matters much worse than he expected, and ordered three thousand of the principal delinquents to be slain; but knowing that an evil so extensive must be highly provoking in the sight of the just and holy God, he finds it highly expedient that an atonement be made for the sin; for although he had the promise of God, that, as a nation, they should not be exterminated, yet he had reason to believe, that divine justice must continue to contend with them, and prevent them from ever entering the promised land; that he was appre-

hensive that this would be the case, we may see plainly from the following verse.

Verse 32. *Forgive their sin—if not, blot me out of thy book* It is probable that one part of Moses's work during the forty days of his residence on the mount with God, was his regulating the muster-roll of all the tribes and families of Israel, in reference to the parts they were respectively to act in the different transactions in the wilderness, promised land, &c. and thus being done under the immediate direction of God, is termed *God's book*, which he had written; such muster-rolls, or registers, called also genealogies, the Jews have had from the remotest period of their history; and it is probable that God had told him, that those who should break the covenant that he had then made with them, should be *blotted out of that list*, and never enter into the promised land. All this Moses appears to have particularly in view, and without entering into any detail, immediately comes to the point which he knew was fixed, when this list or muster-roll was made, namely, that those who should break the covenant should be *blotted out*, and never have any inheritance in the promised land; therefore he says, *this people have sinned a great sin, and have made them gods of gold*; thus they had broken the covenant, see the first and second commandments: and by this, had forfeited their right to Canaan. Yet now, he adds, *if thou wilt, forgive their sin*, that they may yet attain the promised inheritance, and, *if not, blot me, I pray thee, out of thy book which thou hast written*. If thou wilt blot out their names from this register, and never suffer them to enter Canaan, blot me out also, for I cannot bear the thought of enjoying that blessedness, while my people and their posterity shall be for ever excluded. And God, in kindness to Moses, spared him the mortification of going into Canaan, without taking the people with him. They had forfeited their lives, and were sentenced to die in the wilderness; and Moses's prayer was answered in mercy to him, while the people suffered under the hand of justice. But the promise of God did not fail: for although those who sinned were blotted out of the book, yet their posterity enjoyed the inheritance.

This seems to be the simple and pure light in which this place should be viewed: and in this sense St. Paul is to be understood, Rom. ix. 3. where he says, *For I could wish that myself were accursed from Christ, for my brethren my kinsmen according to the flesh; who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants*. Moses could not survive the destruction of his people, by the neighbouring nations, nor their exclusion from the promised land; and St. Paul, seeing the Jews about to be cut off by the Roman sword, for their rejection of the Gospel, was willing to be deprived of every earthly blessing, and even to become a sacrifice for them, if this might contribute to the preservation and salvation of the Jewish state. Both those eminent men, engaged in the same work, influenced by a spirit of unparalleled patriotism, were willing to forfeit every blessing of a secular kind, and even die for the welfare of the people. But certainly, neither of them could wish to go to eternal perdition, to save their countrymen from being cut off, the one by the sword of the Philistines, the other by that of the Romans. Even the supposition is monstrous.

On this mode of interpretation, we may at once see what is implied in the *book of life*, and being *written in*, or *blotted out* of such a book. In the public registers, all that were born of a particular tribe, were entered in the

and if not, 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 go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.

35 And the Lord plagued the people, because they made the calf, which Aaron made.

CHAPTER XXXIII.

Moses is commanded to depart from the mount, and lead up the people toward the promised land. 1. An angel is promised to be their guide. 2. The land is described, and the Lord refuses to go with them. 3. The people mourn, and strip themselves of their ornaments. 4-6. The tabernacle or tent is pitched without the camp. 7. Moses goes out to consult the Lord, and the cloudy pillar descends on it. 8, 9. The people, standing at their tent doors, witness this. 10. The Lord speaks familiarly with Moses, he returns to the camp, and leaves Joshua in the tabernacle. 11. Moses pleads with God, and desires to know whom he will send to be their guide, and to be informed of the way of the Lord. 12, 13. The Lord promises that his presence shall go with them. 14. Moses pleads that the people may be taken under the divine protection. 15, 16. The Lord promises to do so. 17. Moses requests to see the divine glory. 18. And God promises to make his goodness pass before them, and to promise to put him in a cleft of the rock, and to cover him with his hand while his glory passeth by, and then to remove his hand, and let him see his back parts. 19-23.

AN. EXOD. lxx. 1.

AND the Lord said unto Moses, Depart, and go up hence, thou

q. Ps. 69. 24. Rom. 9. 3.—p. Ps. 56. 9. & 139. 16. Dan. 12. 1. Phil. 4. 3. Rev. 3. 5. & 13. 9. & 17. 8. & 20. 15. & 21. 27. & 22. 19.—Lev. 23. 30. Ezek. 18. 4.—Ch. 32. 2, 14, &c. Num. 30. 16.—Deut. 32. 35. Amos 3. 14. Rom. 2. 5, 6.—2 Sam. 12. 9. Acts 7. 41.—Ch. 32. 7.—Gen. 12. 7. Ch. 32. 13.—y. Ch. 32. 34. & 34. 11.

list of their respective families, under that tribe. This was the book of life: but when any of those died, his name might be considered as blotted out from this list. Our baptismal registers, which record the births of all the inhabitants of a particular parish or district, and which are properly our books of life; and our bills of mortality, which are properly our books of death, or the lists of those who are thus blotted out from our baptismal registers, or books of life, are very significant and illustrative remains of the ancient registers, or books of life and death, among the Jews, the Greeks, the Romans, and most ancient nations. It is worthy of remark, that, in China, the names of the persons who have been tried on criminal processes, are written in two distinct books, which are called the book of life, and the book of death; those who have been acquitted, or who have not been capitally convicted, are written in the former; those who have been found guilty, in the latter. These two books are presented to the emperor by his ministers, who, as sovereign, has a right to erase any name from either: to place the living among the dead, that he may die; or the dead, that is, the person condemned to death, among the living, that he may be preserved. Thus he blots out of the book of life, or the book of death, according to his sovereign pleasure, on the representation of his ministers, or the intercession of friends, &c. An ancient, extremely rich picture, in my own possession, representing this circumstance, painted in China, was thus interpreted to me by a native Chinese.

Verse 33. Whosoever hath sinned against me, him will I blot out! As if the Divine Being had said, "All my conduct is regulated by infinite justice and righteousness: in no case shall the innocent ever suffer for the guilty: that no man may transgress through ignorance, I have given you my law, and thus publish my covenant; the people themselves have acknowledged its justice and equity, and have voluntarily ratified it. He then, that sins against me, for sin is the transgression of the law, (1 John iii. 4.) and the law must be published and known, that it may be binding, him will I blot out of my book." And is it not remarkable, that to these conditions of the covenant God strictly adhered, so that not one soul of these transgressors ever entered into the promised rest! Here was justice: and yet, though they deserved death, they were spared! Here was mercy. Thus, as far as justice would permit, mercy extended: and, as far as mercy would permit, justice proceeded. Behold, O reader, the GOODNESS and SEVERITY of GOD! MERCY saves all that JUSTICE can spare; and JUSTICE destroys all that MERCY should not save.

Verse 34. Lead the people unto the place! The word place is not in the text, and is with great propriety omitted. For Moses never led this people into that place—they all died in the wilderness, except Joshua and Caleb—but Moses led them toward the place, and thus the particle *to* *el*, here, should be understood: unless we suppose, that God designed to lead them to the borders of the land, but not to take them into it.

I will visit their sin! I will not destroy them, but they

and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob saying, Unto thy seed will I give it:

2 ¶ And I will send an angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 ¶ Unto a land flowing with milk and honey: for I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked 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.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp, afar off from the camp,

1. Deut. 7. 22. Josh. 24. 11.—Ch. 3. 8.—y. Ver. 15, 17.—Ch. 32. 9. & 34. 9. Deut. 9. 6, 13.—Ch. 32. 21. & 32. 19. Num. 16. 21, 45.—c. Num. 14. 1, 39.—1. Lev. 19. 6. 2 Sam. 19. 24. 1 King 21. 27. 2 Kings 19. 1. Esther 4. 1, 4. Ezra 9. 3. Job 1. 20. & 12. 12. Job 32. 11. Ezek. 24. 17, 23. & 25. 16.—y. Ver. 3.—b. See Num. 16. 45, 46. 1. Deut. 8. 2. Ps. 139. 23.

shall not enter into the promised land. They shall wander in the wilderness till the present generation become extinct.

Verse 35. The Lord plagued the people! Every time they transgressed afterward, Divine Justice seems to have remembered this transgression against them. The Jews have a metaphorical saying, apparently founded on this text: "No affliction has ever happened to Israel, in which there was not some particle of the dust of the golden calf."

1. THE attentive reader has seen enough in this chapter to induce him to exclaim, How soon a clear sky may be overcast! How soon may the brightest prospects be obscured! Israel had just ratified its covenant with Jehovah, and had received the most encouraging and unequivocal pledges of his protection and love. But they sinned, and provoked the Lord to depart from them, and to destroy the work of his hands. A little more faith, patience, and perseverance, and they should have been safely brought into the promised land. For want of a little more dependence upon God, how often does an excellent beginning come to an unhappy conclusion. Many, who were just on the borders of the promised land, and about to cross Jordan, have, through an act of unfaithfulness, been turned back to wander many a dreary year in the wilderness. Reader, be on thy guard! Trust in Christ, and watch unto prayer.

2. Many people have been greatly distressed on losing their baptismal register, and have been reduced, in consequence, to great political inconvenience. But still they had their lives, and should a living man complain? But a man may so sin, as to provoke God to cut him off; or, like a fruitless tree, be cut down, because he encumbers the ground. Or he may have sinned a sin unto death, 1 John v. 16, 17, that is, a sin which God will punish with temporal death, while he extends mercy to the soul.

3. With respect to the blotting out of God's book, on which there has been so much controversy, is it not evident that a soul could not be blotted out of a book, in which it had never been written? And is it not farther evident, from ver. 32, 33, that although a man be written in God's book, if he sins, he may be blotted out? Let him that readeth, understand: and let him that standeth, take heed lest he fall! Reader, be not high-minded, but fear. See the note on ver. 32 and 33.

NOTES ON CHAPTER XXXIII.

Verse 1. Unto the land! That is, toward it, or to the borders of it. See chap. xxxii. 34.

Verse 2. I will send an angel! In chap. xxiii. 20. God promises to send an angel to conduct them into the good land, in whom the name of God should be; that is, in whom God should dwell. See the note there. Here, he promises that an angel should be their conductor; but as there is nothing particularly specified of him, it has been thought that an ordinary angel is intended, and not that angel of the covenant promised before. And this sentiment seems to be confirmed by the following verse.

Verse 3. I will not go up in the midst of thee! Consequently the angel here promised to be their guide, was not that angel in whom Jehovah's name was: and so the

* 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.

8 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.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended and stood at the door of the tabernacle, and the LORD talked with Moses.

k Ch. 28. 42, 43.—1 Deut. 4. 52. 2 Sam. 21. 1.—m Numb. 16. 47.—n Ch. 26. 22 & 31. 13. Psa. 59. 7.—o Ch. 4. 31.—p Gen. 32. 30. Numb. 12. 8. Deut. 34. 10.

people understood it, and hence the mourning which is afterward mentioned.

Verse 5. *Now put off thy ornaments from thee*] The Septuagint, in their translation, suppose, that the children of Israel not only laid aside their ear-rings, and such like ornaments, in a time of professed deep humiliation before God, but their upper, or more beautiful garments too. Moses says nothing of this last circumstance; but as it is a modern practice, so it appears by their version, to have been as ancient as their time, and probably took place long before that. The Septuagint gives us this as the translation of the passage: 'The people having heard this sad declaration, mourned with lamentations. And the Lord said unto the children of Israel, Now, therefore, put off your robes of glory, and your ornaments, and I will show you the things I will do unto you. And the children of Israel put off their ornaments and robes, by the mount, by Horeb.'

"If it had not been the custom to put off their upper garments in times of deep mourning, in the days that the Septuagint translation was made, they would not have inserted this circumstance, in the account Moses gives of their mourning, and concerning which he was silent. They must have supposed too, that this practice might be in use in those elder times.

"That it is now practised in the east, appears from the account Pitts gives of the ceremonies of the Mohammedan pilgrimage to Mecca. 'A few days after this, we came to a place called Rabbock, about four days' sail on this side of Mecca, where all the haggas or pilgrims (excepting those of the female sex) do enter into *hirrawem*, or *ihram*, i. e. they take off all their clothes, covering themselves with two *hirrawems*, or large white cotton wrappers: one they put about their middle, which reaches down to their ankles; with the other they cover the upper part of their body, except the head; and they wear no other thing on their bodies, but these wrappers, only a pair of grimgameca, that is, *thin-soled shoes*, like sandals, the oyer leather of which covers only the toes, the insteps being all naked. In this manner, like humble penitents, they go from Rabbock, until they come to Mecca, to approach the temple; many times enduring the scorching heat of the sun, until the very skin is burnt off their backs and arms, and their heads swollen to a very great degree.' Page 115, 116. Presently after, he informs us, 'that the time of their wearing this mortifying habit, is about the space of seven days. Again, (p. 138) 'It was a sight indeed, able to pierce one's heart, to behold so many thousands in their garments of humility and mortification, with their naked heads, and cheeks watered with tears; and to hear their grievous sighs and sobs, begging earnestly for the remission of their sins, promising newness of life, using a form of penitential expressions, and thus continuing for the space of four or five hours.'

"The Septuagint supposes, the Israelites made much the same appearance as these Mohammedan pilgrims, when Israel stood in anguish of soul at the foot of mount Horeb, though Moses says nothing of putting off any of their vestments.

"Some passages of the Jewish prophets seem to confirm the notion of their stripping themselves of some of their clothes, in times of deep humiliation, particularly Micah i. 8. *Therefore I will wail and howl: I will go stript and naked: I will make a wailing like the dragons, and mourning as the owls.*

"Saul's stripping himself, mentioned 1 Sam. xiv. 24. is perhaps to be understood of his assuming the appearance of those that were deeply engaged in devotional exercises, into which he was unintentionally brought by the prophetic influences that came upon him, and in which he saw others engaged." *Harmer's Observat.* Vol. iv. p. 172.

10 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 his 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.

q Ch. 24. 12.—r Ch. 32. 34.—s Ver. 17. Gen. 18. 13. Psa. 1. 6. Jer. 1. 5. John 10. 14, 15. 2 Tim. 2. 19.

The ancient Jewish commentators were of opinion, that the Israelites had the name of *Jehovah*, *יהוה* inscribed on them in such a way as to ensure them the divine protection; and that this, inscribed probably on a plate of gold, was considered their choicest ornament; and that when they gave their ornaments to make the golden calf, *this* was given by many; in consequence of which they were considered as *naked and defenceless*. All the remaining parts of their ornaments, which it is likely were all emblematical of spiritual things, God commands them here to lay off; for they could not with propriety bear the symbols of the divine protection, who had forfeited that protection for their transgression.

That I may know what to do unto thee.] For it seems, that while they had these emblematical ornaments on them, they were still considered as under the divine protection. These were a *shield* to them, which God commands them to throw aside. Though many had parted with their choicest ornaments, yet not all, only comparatively a few, of the wives, daughters and sons of 600,000 men, could have been thus stripped, to make one golden calf. The major part still had these ornaments; and they are now commanded to lay them aside.

Verse 7. *Moses took the tabernacle*] *החיהל* *et haohel*, the tent, *המחשן* *et hamishcen*, the tabernacle, the dwelling-place of Jehovah, see chap. xxxv. 11. for this was not as yet erected, but probably the tent of Moses, which was before in the midst of the camp, and to which the congregation came for judgment; and where, no doubt, God frequently met with his servant. This is now removed to a considerable distance from the camp, two thousand cubits, according to the Talmudists, as God refuses to dwell any longer among this rebellious people. And as this was the place, to which all the people came for justice and judgment, hence it was probably called the *tabernacle*, more properly, the *tent of the congregation*.

Verse 9. *The cloudy pillar descended*] This very circumstance precluded the possibility of deception. The cloud descending at these times, and at none others, was a full proof that it was *miraculous*, and a pledge of the divine presence. It was beyond the power of human art to counterfeit such an appearance; and let it be observed that all the people saw this, ver. 10. How many indubitable, and irrefragable proofs of its own authenticity and divine origin, does the Pentateuch contain!

Verse 11. *The Lord spake unto Moses face to face*] That there was no personal appearance here, we may readily conceive; and that the communications made by God to Moses, were not by *visions, ecstasies, dreams, inward inspirations, or the mediation of angels*, is sufficiently evident: we may therefore consider the passage as implying that *familiarity and confidence* with which the Divine Being treated his servant; and that he spake with him by articulate sounds, in his own language, though no *shape or similitude* was then to be seen.

Joshua, the son of Nun, a young man] There is a difficulty here: Joshua certainly was not a young man in the literal sense of the word; "but he was called so," says Mr. Ainsworth, "in respect of his service, not of his years; for he was now above fifty years old, as may be gathered from Josh. xxiv. 29. But because *ministry and service* are usually by the younger sort, all servants are called *young men*, Gen. xiv. 24."—See also Gen. xxxii. 7. and xli. 12. Perhaps the word *נער* *naar*, here translated *young man*, means a *single person*, one unmarried.

Verse 12. *Moses said unto the Lord*] We may suppose, that after Moses had quitted the tabernacle, he went to the camp, and gave the people some general information relative to the conversation he lately had with the Lord; after which, he returned to the tabernacle or tent, and began to plead with God, as we find in this and the following verses.

13 Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee 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, 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.

Thou shalt not let me know, &c.] As God had said, he would not go up with this people, Moses wished to know whom he would send with him, as he had only said, in general terms, that he would send an angel.

Verse 13. Show me now thy way] Let me know the manner in which thou wouldst have this people led up and governed, because this nation is thy people, and should be governed and guided in thy own way.

Verse 14. My presence shall go with thee] מני ילכי פניא יעלעט, my faces shall go. I shall give thee manifestations of my grace and goodness through the whole of thy journey. I shall vary my appearances for thee, as thy necessities shall require.

Verse 15. If thy presence go not] אם אין פניך הלכתי im ein paneyca holcim, if thy faces do not go. If we have not manifestations of thy peculiar providence and grace, carry us not up hence. Without supernatural assistance, and a most particular providence, he knew that it would be impossible either to govern such a people, or support them in the desert; and therefore he wishes to be well assured on this head, that he may lead them up with confidence, and be able to give them the most explicit assurances of support and protection. But by what means should these manifestations take place? This question seems to be answered by the prophet, Isai. lxiii. 9. In all their affliction he was afflicted, and the Angel of his presence, מני פניא, of his faces, saved them. So we find, that the goodness and mercy of God were to be manifested by the Angel of the covenant, the Lord Jesus, the Messiah: and this is the interpretation which the Jews themselves give of this place. Can any person lead men to the typical Canaan, who is not himself influenced and directed by the Lord? And of what use are all the means of grace, if not crowned with the presence and blessing of the God of Israel! It is on this ground, that Jesus Christ hath said, Where two or three are gathered together in my name, I am in the midst of them, Matt. xviii. 20. Without which, what would preachings, prayers, and even sacraments, avail?

Verse 16. So shall we be separated] By having this divine protection, we shall be saved from idolatry, and be preserved in thy truth, and in the true worshipping of thee: and thus shall we be separated from all the people that are upon the face of the earth, as all the nations of the world, the Jews only excepted, were at this time idolaters.

Verse 17. I will do this thing also] My presence shall go with thee, and I will keep thee separate from all the people of the earth.—Both these promises have been remarkably fulfilled. God continued miraculously with them, till he brought them into the promised land; and from the day in which he brought them out of Egypt, to the present day, he has kept them a distinct, unmixed people! Who can account for this on any principle but that of a continual especial providence, and a constant divine interference? The Jews have ever been a people fond of money; had they been mingled with the people of the earth, among whom they have been scattered, their secular interests would have been greatly promoted by it; and they who have sacrificed every thing besides to their love of money, on this point have been incorruptible! They chose, in every part of their dispersions, rather to be a poor, despised, persecuted people, and continue separate from all the people of the earth, than to enjoy ease and affluence by becoming mixed with the nations. For what great purposes must God be preserving this people! for it does not appear that any moral principle binds them together—

18 ¶ And he said, I beseech thee show 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, and will be gracious, to whom I will be gracious, and I will show mercy on whom I will show 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 shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

they seem lost to this; and yet, in opposition to their interests, for which, in other respects, they would sacrifice every thing, they are still kept distinct from all the people of the earth, and for this, an especial providence can alone account.

Verse 18. Show me thy glory] Moses probably desired to see that which constitutes the peculiar glory or excellence of the divine nature, as it stands in reference to man. By many this is thought to signify his eternal mercy in sending Christ Jesus into the world. Moses perceived that what God was now doing had the most important and gracious designs, which at present he could not distinctly discover; therefore he desires God to show him his glory. God graciously promises to indulge him in this request as far as possible, by proclaiming his name, and making all his goodness pass before him, verse 19. But at the same time he assures him, that he could not see his face—the fulness of his perfections, and the grandeur of his designs—and live; as no human being could bear, in the present state, this full discovery. But he adds, thou shalt see my back parts, אחורי אר אעוראי; probably meaning, that appearance which he should assume in aftertimes, when it should be said, God is manifest in the flesh. This appearance did take place; for we find God putting him into a cleft of the rock, covering him with his hand, and passing by in such a way as to exhibit a human similitude. John may have had this in view when he said, The Word was made flesh, and dwelt among us, full of grace and truth, and we beheld his glory. What this glory was, and what was implied by this grace and truth, we shall see in the succeeding chapter.

Verse 19. I will make all my goodness pass before thee] Thou shalt not have a sight of my justice, for thou couldst not bear the infinite splendour of my purity; but I shall show myself to thee as the Fountain of inexhaustible compassion—the sovereign Dispenser of my own mercy, in my own way; being gracious to whom I will be gracious, and showing mercy on whom I will show mercy.

I will proclaim the name of the Lord] See the note, chap. xxxiv. 6.

Verse 20. No man can see me, and live] The splendour would be insufferable to man: he only, whose mortality is swallowed up of life, can see God as he is; see 1 John iii. 2. From some disguised relation of the circumstances mentioned here, the fable of Jupiter and Semelè was formed: she is reported to have entreated Jupiter to show her his glory, who was at first very reluctant, knowing that it would be fatal to her; but, at last, yielding to her importunity, he discovered his divine majesty, and she was consumed by his presence. This story, is told by Ovid, in his Metamorphoses, book iii. fable iv. 5.

Verse 21. Behold, there is a place by me] There seems to be a reference here to a well-known place on the mount, where God was accustomed to meet with Moses. This was a rock, and it appears there was a cleft or cave in it, in which Moses was to stand, while the Divine Majesty was pleased to show him all that human nature was capable of bearing; but this appears to have referred more to the counsels of his mercy and goodness, relative to his purpose of redeeming the human race, than to any visible appearance of the Divine Majesty itself.—See the note on ver. 18.

1. The conclusion of this chapter is very obscure; we can scarcely pretend to say, in any precise manner, what it means:—and it is very probable that the whole concerned Moses alone. He was in great perplexity and doubt—he was afraid that God was about to abandon this people;

1 Ch. 34. 9.—u Psa. 25. 4. & 27. 11. & 66. 11. & 119. 33.—v Deut. 9. 26, 29. Joel 2. 17.—w Ch. 13. 21. & 40. 31—35. Isa. 63. 9.—x Deut. 3. 20. Josh. 21. 41. & 22. 4. & 23. 1. Psa. 95. 11.—y Ver. 3. Ch. 31. 9.—z Numb. 11. 14.—a Ch. 34. 10. Deut. 4. 7, 9. 2 Sam. 7. 23. 1 Kings 8. 53. Psa. 147. 30.

b Gen. 19. 21. James 5. 18.—c Ver. 12.—d Ver. 20. 1 Tim. 6. 16.—e Ch. 34. 5, 6, 7. Jer. 21. 14.—f Rom. 9. 15, 16.—g Rom. 4. 4, 16.—h Gen. 32. 30. Deut. 5. 24. Judg. 6. 22. & 13. 22. Isai. 61. 5. Rev. 1. 16, 17. See Ch. 24. 10.—i Isai. 2. 21.—j Psa. 91. 1, 4. 1 Ver. 20. John 1. 18.

CHAPTER XXXIV.

Moses is commanded to hew two tables similar to the first, and bring them up to the mount, to get the covenant renewed, 1-3. He prepares the tables, and goes up to meet the Lord, 4. The Lord descends, and proclaims his name, JEHOVVAH, 5. What this name signifies, 6, 7. Moses worships and intercedes, 8, 9. The Lord promises to renew the covenant, work miracles among the people, and drive out the Canaanites, &c. 10, 11. No covenant to be made with the seditious nations, but their altars and images are to be destroyed, 12-15. No matrimonial alliances to be contracted with them, 16. The Israelites must have no molten gods, 17. The commandments of the feast of unleavened bread, and of the sanctification of the first-born renews, 18-20; as also that of the sabbath, and the three great annual feasts, 21-23. The promise, that the surrounding nations shall not invade their territories, while all the males were at Jerusalem, celebrating the annual feasts, 24. Directions concerning the pass-over, 25; and the first-fruits, 26. Moses is commanded to write all these words, as containing the covenant which God had renewed with the Israelites, 27. Moses being forty days with God without eating or drinking, writes the words of the covenant; and the Lord writes the ten commandments upon the tables of stone, 28. Moses descends with the tables—his face shines, 29. Aaron and the people are afraid to approach him, because of his glorious appearance, 30. Moses delivers to them the covenant and commandments of the Lord, and puts a veil over his face while he is speaking, 31-33; but takes it off when he goes to minister before the Lord, 34.

As Exod. lxx. l. 4. **AND THE LORD SAID UNTO MOSES, 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

Ch. 28. 16, 19. Deut. 10. 1.—Numb. 28. Deut. 10. 2, 4.—Ch. 19. 50. & 24. 12. Ch. 19. 12, 13, 21.—Ch. 23. 19. Numb. 14. 17.—Numb. 14. 18. 2 Chron. 20. 9. Nah. 1. 7. Psa. 98. 13. & 108. 8. & 111. 4. & 112. 4. & 116. 5. & 145. 8. Joel. 1. 3.

and he well knew that if he did so, their destruction must be the consequence. He had got general directions to decamp, and lead the people towards the promised land; but this was accompanied with a threat, that Jehovah would not go with them. The prospect that was before him was exceedingly gloomy and discouraging; and it was rendered the more so, because God predicted their persevering stiff-neckedness, and gave this, as one reason, why he would not go up among them, for their provocations would be so great, and so frequent, that his justice would be so provoked as to break through in a moment and consume them. Moses, well knowing that God must have some great and important designs in delivering them, and bringing them thus far, earnestly entreated him to give him some discovery of it, that his own mind might be satisfied. God mercifully condescends to meet his wishes in such a way as, no doubt, gave him full satisfaction: but, as this referred to himself alone, the circumstances are not related, as probably they could be of no farther use to us than the mere gratifying of a principle of curiosity.

2. On some occasions, to be kept in the dark, is as instructive as to be brought into the light. In many cases those words of the prophet are strictly applicable, *Verily, thou art a God who hidest thyself, O God of Israel, the Saviour!* One point we see here very plainly, that while the people continued obstinate and rebellious, that presence of God, by which his approbation was signified, could not be manifested among them—and yet, without his presence, to guide, protect, and provide for them, they could neither go up nor be saved. This presence is promised, and on the fulfilment of the promise, the safety of Israel depended. The church of God is often now in such a state, that the approbation of God cannot be manifested in it; and yet, if his presence were wholly withdrawn, truth would fall in the streets, equity go backward, the church must become extinct. How have the seeds of light and life been preserved, during the long, dark and cold periods, when error was triumphant, and the pure worship of God adulterated by the impurities of idolatry, and the thick darkness of superstition?—By the presence of his endless mercy, preserving his own truth in circumstances, in which he could not show his approbation. He was with the church in the wilderness, and preserved the living oracles, kept alive the heavenly seeds, and is now showing forth the glory of those designs, which before he concealed from mankind. He cannot err, because he is infinitely wise: he can do nothing that is unkind, because he delighteth in mercy. We, as yet, see only through a glass darkly: by and by we shall see face to face. The Lord's presence is with his people: and those who trust in him have confident rest in his mercy.

NOTES ON CHAPTER XXXIV.

Verse 1. *Hew thee two tables of stone, like unto the first* In chap. xxxiii. 16. we are told that the two first tables were the work of God, and the writing was the writing of God—but here Moses is commanded to provide tables of his own workmanship; and God promises to write on them the words which were on the first. That God wrote the first tables himself, see proved by different passages of Scripture, at the end of the xxxii. chapter. But here, in ver. 27. it seems as if Moses was commanded to write these words—and in ver. 28. it is said, *And he wrote upon the tables*—but in Deut. x. 1, 4. it is expressly said, that God wrote the second tables as well as the first.

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:

4. ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone.

5. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

6. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful, and gracious, long-suffering, and abundant in goodness and truth.

7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that

a Psa. 31. 19. Rom. 2. 4.—1 Psa. 57. 10. & 108. 4.—Ch. 20. 6. Deut. 5. 10. Psa. 98. 15. Jer. 32. 18. Dan. 9. 4.—1 Psa. 103. 3. & 130. 4. Dan. 9. 9. Eph. 4. 32. 1 John 1. 9. w Ch. 23. 7, 21. Josh. 24. 19. Job 10. 14. Mic. 6. 11. Nah. 1. 3.

In order to reconcile these accounts, let us suppose that the ten words, or ten commandments, were written on both tables by the hand of God himself, and that what Moses wrote, ver. 27. was a copy of these, to be delivered to the people, while the tables themselves were laid up in the ark before the testimony, whether the people could not go to consult them; and therefore a copy was necessary for the use of the congregation; this copy being taken off, under the direction of God, was authenticated equally with the original; and the original itself was laid up as a record, to which all succeeding copies might be continually referred, in order to prevent corruption. This supposition removes the apparent contradiction; and thus, both God and Moses may be said to have written the covenant and the ten commandments: the former, the original; the latter, the copy. This supposition is rendered still more probable by the 27th verse itself. "And the Lord said unto Moses, Write thou these words (that is, as I understand it, a copy of the words which God had already written,) for AFTER THE TENOR *by di pi*, ACCORDING TO THE MOUTH OF THESE WORDS, I have made a covenant with thee, and with Israel." Here the original writing is represented, by an elegant prosopopoeia, or personification, as speaking, and giving out, from its own mouth, a copy of itself. It may be supposed that this mode of interpretation is contradicted by the 28th verse, AND HE WROTE UPON THE TABLES THE WORDS OF THE COVENANT: but, that the pronoun HE, refers to the LORD, and not to Moses, is sufficiently proved by the parallel place, Deut. x. 1-4. At that time the Lord said unto me, Hew thee two tables of stone like unto the first—and I will write on the tables the words that were in the first tables—and I hewed two tables of stone, as at first—And HE WROTE ON THE TABLES ACCORDING TO THE FIRST WRITING.—This determines the business, and proves that God wrote the second as well as the first tables, and that the pronoun in the 28th verse of this chapter, refers to the LORD, and not to Moses. By this mode of interpretation, all contradiction is removed. Houbigant imagines that the difficulty may be removed by supposing, that God wrote the ten commandments, and that Moses wrote the other parts of the covenant from ver. 11. to ver. 26. and thus it might be said, that both God and Moses wrote on the same tables. This is not an improbable case, and is left to the reader's consideration.—See on ver. 27.

There still remains a controversy whether what are called the ten commandments were at all written on the first tables, those tables containing, according to some, only the terms of the covenant, without the ten words, which are supposed to be added here for the first time. "The following is a general view of this subject. In chap. xx. the ten commandments are given; and at the same time, various political and ecclesiastical statutes, which are detailed in the xxi. xxii. and xxiii. chapters. To receive these, Moses had drawn near unto the thick darkness, where God was, chap. xx. 21. and having received them, he came again with them to the people, according to their request, before expressed, ver. 19. *Speak thou with us—but let not the Lord speak with us, lest we die*, for they had been terrified by the manner in which God had uttered the ten commandments, see ver. 18. After this, Moses, with Aaron, Nadab, and Abihu, and the seventy elders, went up to the mountain; and on his return, he announced all these laws unto the people, chap. xxiv. 1, &c. and they promised obedience. Still there is no word of the tables

will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 ¶ And Moses made haste, and bowed his head toward the earth, and worshipped.

9 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 stiff-necked 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.

11 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.

12 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:

13 But ye shall destroy their altars, break their images, and cut down their groves:

14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;

16 And thou take of their daughters unto

1 Ch. 4. 31.—y Ch. 33. 15, 16.—z Ch. 33. 3.—a Deut. 32. 9. Psa. 21. 9. & 33. 12. & 96. 6. & 94. 14. Jer. 10. 16. Zech. 2. 12.—b Deut. 5. 2. & 12. 14.—c Deut. 4. 22. & 5. 7. 23. Psa. 77. 14. & 78. 12. & 117. 30.—d Deut. 10. 21. Psa. 145. 6. Isa. 61. 6. & Deut. 5. 32. & 6. 3. 25. & 12. 28, 32. & 23. 1.—f Ch. 33. 9.—g Ch. 33. 28. Deut. 7. 2. Judg. 2. 2.—h Ch. 23. 33.

1 Ch. 23. 24. Deut. 12. 3. Judg. 2. 2.—k Heb. statues.—l Deut. 7. 5. & 12. 2. Judg. 6. 25. 2 Kings 18. 4. & 23. 14. 2 Chron. 31. 1. & 34. 3. 4.—m Ch. 20. 3. 5.—n So Vulg. 6. 6. & 37. 15.—o Ch. 20. 5.—p Ver. 12.—q Deut. 31. 16. Judg. 1. 27. 2. 9. Esai. 6. 9.—r Num. 25. 2. 1 Cor. 10. 27.—s Psa. 105. 23. 1 Cor. 6. 7. 14.—t Deut. 7. 5. 1 Kings 11. 2. Ezra 9. 2. Neh. 13. 25.

of stone. Then he wrote all in a book, chap. xxiv. 4. which was called the book of the covenant, ver. 7. After this there was a second going up of Moses, Aaron, Nadab, Abihu, and the seventy elders, chap. xxiv. 9. when that glorious discovery of God, mentioned in verses 10 and 11. of the same chapter, took place. After their coming down, Moses is again commanded to go up: and God promises to give him tables of stone, containing a law and precepts, ver. 12. This is the first place these tables of stone are mentioned; and thus it appears that the ten commandments, and several other precepts, were given to, and accepted by, the people, and the covenant sacrifice offered, chap. xxiv. 5. before the tables of stone were either written or mentioned." It is very likely that the commandments, laws, &c. were first published by the Lord, in the hearing of the people; repeated afterward by Moses, and the ten words or commandments, containing the sum and substance of the whole, afterward written on the first tables of stone, to be kept for a record in the ark. These being broken, as it is related, chap. xxxii. 19. Moses is commanded to hew out two tables like to the first, and bring them up to the mountain, that God might write upon them what he had written on the former, chap. xxxiv. 1. And that this was accordingly done, see the preceding part of this note.

Verse 6. And the Lord passed by, and proclaimed, The Lord, &c.] It would be much better to read this verse thus; "And the LORD passed by before him, and proclaimed, JEHOVAH"—that is, showed Moses, fully, what was implied in this august name. Moses had requested God to show him his glory, see the preceding chapter, 18th verse, and God promised to proclaim, or fully declare the name, JEHOVAH, verse 19. by which proclamation or interpretation, Moses should see how God would "be gracious to whom he would be gracious;" and how he would "be merciful to those to whom he would show mercy." Here therefore God fulfils that promise by proclaiming this name. It has long been a question, what is the meaning of the word JEHOVAH, Yehovah, Yehue, Yehosh, or Yere, Jeue, Jao, Jao, Jhuah, and Jove; for it has been as variously pronounced, as it has been differently interpreted. Some have maintained that it is utterly inexplicable. These of course have offered no mode of interpretation. Others say, that it implies the essence of the divine nature. Others, that it expresses the doctrine of the Trinity connected with the incarnation: the letter Yod, standing for the Father, He, for the Son, and Vau, (the connecting particle) for the Holy Spirit; and they add, that the He, being repeated in the word, signifies the human nature united to the divine in the incarnation. These speculations are calculated to give very little satisfaction. How strange is it that none of these learned men have discovered that God himself interprets this name in verses 6, and 7. of this chapter! "And the Lord passed by before him, and proclaimed JEHOVAH, the LORD GOD, 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." These words contain the proper interpretation of the venerable and glorious name JEHOVAH.

But it will be necessary to consider them in detail. The different names in this and the following verse, have been considered as so many attributes of the Divine Nature. Commentators divide them into eleven, thus: 1. JEHOVAH

CHUM, the merciful Being, who is full of tenderness and compassion. 4. JEHOVAH CHANUN, the gracious One: He, whose nature is goodness itself—the loving God. 5. JEHOVAH ERIC APAYIM, long-suffering, the Being who, because of his goodness and tenderness, is not easily irritated, but suffers long, and is kind. 6. JEHOVAH RAB, the great or mighty One. 7. JEHOVAH CHESED, the bountiful Being: He who is exuberant in his beneficence. 8. JEHOVAH EMET, the Truth, or true One: He alone who can neither deceive nor be deceived—who is the Fountain of truth, and from whom all wisdom and knowledge must be derived. 9. JEHOVAH NOTZER CHESED, the preserver of bountifulness: He whose beneficence never ends, keeping mercy for thousands of generations—showing compassion and mercy while the world endures. 10. JEHOVAH NOSHAN AVON vepeshâ vechataah; He who bears away iniquity and transgression and sin; properly the Redeemer, the Pardoner, the Forgiver, the Being whose prerogative alone it is to forgive sin, and save the soul. 11. JEHOVAH NAKKIAH, the righteous Judge, who distributes justice with an impartial hand; with whom no innocent person can ever be condemned. 12. JEHOVAH PAKED SHON, &c. He who visits iniquity; he who punishes transgressors, and from whose justice no sinner can escape. The God of retributive and vindictive justice.

These eleven attributes, as they have been termed, are all included in the name JEHOVAH: and are, as we have before seen, the proper interpretation of it: but the meaning of several of these words has been variously understood.

Verse 7. That will by no means clear the guilty] This last clause is rather difficult: literally translated, it signifies, in clearing he will not clear. But the Samaritan reading is, to him, instead of the negative he will not, renders the clause thus, With whom the innocent shall be innocent; i. e. an innocent or holy person shall never be treated as if he were a transgressor, by this just and holy God. The Arabic version has it, He justifies, and is not justified; and the Septuagint is nearly as our English text, and he doth not purify the guilty. The Alexandrian copy of the Septuagint, edited by Dr. Grabe, has, and the guilty he will not cleanse with a purification offering. The Coptic is to the same purpose. The Vulgate is a paraphrase, nullusque apud te, per se innocens est; "and no person is innocent by or of himself before thee. This gives a sound theologic sense, stating a great truth, That no man can make an atonement for his own sins, or purify his own heart: and, that all have sinned and come short of the glory of God.

Verse 9. O Lord, let my Lord, I pray thee go among us] The original is not JEHOVAH, but ADONAI, in both these places, and seems to refer particularly to the Angel of the Covenant, the Messiah.—See the note on Gen. xv. 8.

Verse 10. I will do marvels] This seems to refer to what God did in putting them in possession of the land of Canaan, causing the walls of Jericho to fall down—making the sun and moon to stand still, &c. and thus God made his covenant with them, binding himself to put them in possession of the promised land; and binding them to observe the precepts laid down in the following verses, from the 11th to the 26th inclusive.

Verse 13. Ye shall destroy their images] See the subjects of this and all the following verses, to the 26th, treated at large, in the notes on chap. xxiii.

thy sons, and their daughters *go a whoring after their gods, and make thy sons go a whoring after their gods.

17 * Thou shalt make thee no molten gods.

18 ¶ The feast of * unleavened bread, shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the * month Abib thou camest out from Egypt.

19 * All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male.

20 But * the firstling of an ass thou shalt redeem with a * lamb: and if thou redeem him not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me * empty.

21 ¶ * Six days thou shalt work, but on the seventh day thou shalt rest; in earing time and in harvest thou shalt rest.

22 ¶ * And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the * year's end.

23 ¶ * Thrice in the year shall all your men-children appear before the Lord God, the God of Israel.

24 For I will * cast out the nations before thee, and * enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God, thrice in the year.

25 ¶ * Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice

of the feast of the passover be left unto the morning.

26 * The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God. * Thou shalt not seethe a kid in his mother's milk.

27 ¶ And the Lord said unto Moses, Write thou * these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 * And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And * he wrote upon the tables, the words of the covenant, the ten * commandments.

29 ¶ And it came to pass, when ^{As Exod. lxx. l. Etil.} Moses came down from mount Sinai with the * two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that * the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: * and he gave them in commandment, all that the Lord had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put * a veil on his face.

u Num. 23. 1, 2. 1 Kings 11. 4.—v Ch. 32. 8. Lev. 19. 4.—w Ch. 12. 15. & 28. 16. & Ch. 13. 4.—y Ch. 13. 4, 12. & 22. 29. Ezek. 44. 30. Luke 2. 23.—z Ch. 13. 13. Num. 18. 15.—a Or. Ind.—b Ch. 22. 15. Deut. 16. 16. 1 Sam. 9. 7. 2 Sam. 24. 94. c Ch. 22. 8. & 23. 12. & 35. 2. Deut. 5. 15. 13. Luke 13. 11.—d Ch. 22. 16. Deut. 16. 10, 13.—e Heb. resolution of the year.—f Ch. 23. 14, 17. Deut. 16. 15.—g Ch. 23. 2.

Lev. 18. 24. Deut. 7. 1. Ps. 78. 65. & 90. 8.—h Deut. 12. 20. & 19. 8.—i See Gen. 28. 12. 2 Chron. 17. 10. Prov. 16. 7. Acts 18. 10.—k Ch. 23. 18.—l Ch. 12. 10.—m Ch. 23. 18. Deut. 18. 9, 10.—n Ch. 18. 18. Deut. 16. 21.—o Ver. 10. Deut. 4. 13. & 31. 8.—p Ch. 24. 18. Deut. 9. 9, 18.—q Ver. 1. Ch. 31. 18. & 22. 16. Deut. 4. 13. & 10. 2, 4.—r Heb. words.—s Ch. 32. 15.—t Matt. 17. 2. 9 Cor. 3. 7, 13.—u Ch. 24. 3.—v 2 Cor. 3. 18.

Verse 21. In earing time and in harvest thou shalt rest]—This commandment is worthy of especial note: many break the sabbath on the pretence of absolute necessity, because, if in harvest time the weather happens to be what is called bad, and the sabbath-day be fair and fine, they judge it perfectly lawful to employ that day in endeavouring to save the fruits of the field, and think that the goodness of the day beyond the preceding is an indication from Providence that it should be thus employed. But is not the command above pointed directly against this? I have known this law often broken on this pretence, and have never been able to discover a single instance where the persons who acted thus succeeded one whit better than their more conscientious neighbours, who avail themselves of no such favourable circumstances, being determined to keep God's law, even to the prejudice of their secular interests; but no man ever yet ultimately suffered loss by a conscientious attachment to his duty to God. He who is willing and obedient, shall eat the good of the land; and God will ever distinguish those in his providence who respect his commandments.

Verse 24. Neither shall any man desire thy land] What a manifest proof was this of the power and particular providence of God! How easy would it have been for the surrounding nations to have taken possession of the whole Israelitish land, with all their defended cities, when there were none left to protect them but women and children! Was not this a standing proof of the divine origin of their religion, and a barrier, which no deistical mind could possibly surmount? Thrice every year did God work an especial miracle for the protection of his people: controlling even the very desires of their enemies, that they might not so much as meditate evil against them. They who have God for their protector, have a sure refuge: and how true is the proverb, The path of duty is the way of safety. While these people went up to Jerusalem to keep the Lord's ordinances, he kept their families in peace, and their land in safety.

Verse 25. The blood of my sacrifice] This is, the Paschal lamb.—See on chap. xxiii. 18.

Verse 26. Thou shalt not seethe a kid in his mother's milk] See this amply considered, chap. xxiii. 19.

Verse 27. Write thou these words] Either a transcript of the whole law now delivered, or the words included from ver. 11. to 26. God certainly wrote the ten words on both sets of tables. Moses either wrote a transcript of these and the accompanying precepts, for the use of the people; or he wrote the precepts themselves, in addition to the ten commandments, which were written by the finger of God.

See on ver. 1. Allowing this mode of interpretation, the accompanying precepts were, probably, what was written on the back side of the tables by Moses; the ten commandments, what were written on the front by the finger of Jehovah: for we must pay but little attention to the supposition of the rabbins, that the letters on each table were cut through the stone, so as to be legible on each side. See chapter xxxii. 15.

Verse 28. Forty days and forty nights] See the note on chap. xxiv. 18.

Verse 29. The skin of his face shone] קרן karan, was horned: having been long in familiar intercourse with his Maker, his flesh, as well as his soul, was penetrated with the effulgence of the Divine glory: and his looks expressed the light and life which dwelt within. Probably Moses appeared now as he did, when in our Lord's transfiguration he was seen with Elijah on the mount. Matt. xvii. As the original word קרן karan, signifies to shine out, to dart forth, as horns on the head of an animal, or rays of light, reflected from a polished surface, we may suppose, that the heavenly glory which filled the soul of this holy man, darted out from his face in coruscations, in that manner in which light is generally represented. The Vulgate renders the passage, et ignorabat quod cornuta esset facies sua—"and he did not know that his face was horned;" which version, misunderstood, has induced painters in general to represent Moses with two very large horns, one proceeding from each temple! But we might naturally ask, while they were indulging themselves in such fancies, why only two horns? for it is very likely, that there were hundreds of these radiations, proceeding at once from the face of Moses. It was, no doubt, from this very circumstance, that almost all the nations of the world, who have heard of this transaction, have agreed in representing those men, to whom they attributed extraordinary sanctity, and whom they supposed to have had familiar intercourse with the Deity, with a lucid nimbus, or glory round their heads. This has prevailed both in the east and in the west—not only the Greek and Roman saints, or eminent persons, are thus represented, but those also among the Mohammedans, Hindoos, and Chinese.

Verse 30. They were afraid to come nigh him] A sight of his face alarmed them; their consciences were still guilty from their late transgression, and they had not yet received the atonement. The very appearance of superior sanctity often gave the guilty into respect.

Verse 33. And till Moses had done speaking] The meaning of the verse appears to be this: as often as Moses spoke in public to the people, he put the veil on his face,

34 But when Moses went in before the Lord to speak with him, he took the veil off until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

CHAPTER XXXV.

Moses assembles the congregation to deliver to them the commandments of God, 1. Directions concerning the sabbath, 2, 3. Free-will offerings of gold, silver, brass, &c. for the tabernacle, 4-7. Of oil and spices, 8. Of precious stones, 9. Errors artists to be employed, 10. The tabernacle and its tent, 11. The ark, 12. Table of the show-bread, 13. Candlestick, 14. Altar of incense, 15. Altar of burnt-offering, 16. Hoopings, pins, &c. 17, 18. Clothes of service, and holy garments, 19. The people cheerfully bring their ornaments, as offerings to the Lord, 20-22; together with blue, purple, scarlet, &c. 23, 24. The women spin, and bring the produce of their skill and industry, 25, 26. The rulers bring precious stones, &c. 27, 28. All the people offer willingly, 29. Bezitael and Ahitub appointed to conduct and superintend all the work of the tabernacle, for which they are qualified by the spirit of wisdom, 30-35.

AN EXOD. LIT. I. **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 holy day, 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,

¶ 2 Cor. 3. 16-17. Ch. 34. 32-34. 29. & 31. 14, 15. Lev. 23. 2. Num. 15. 22, &c. Dent. 5. 12. Luke 13. 14.-a Heb. holiness.-a Ch. 16. 23-b Ch. 25. 1, 2. c Ch. 25. 2-d Ch. 25. 6.

because they could not bear to look on the brightness of his countenance; but when he entered into the tabernacle, to converse with the Lord, he removed this veil, ver. 34. St. Paul, 2 Cor. iii. 7, &c. makes a very important use of the transactions recorded in this place. He represents the brightness of the face of Moses as emblematical of the glory or excellence of that dispensation; but he shows that however glorious or excellent that was, it had no glory when compared with the superior excellence of the Gospel. As Moses was glorious in the eyes of the Israelites, but that glory was absorbed and lost in the splendour of God, when he entered into the tabernacle, or went to meet the Lord upon the mount, so the brightness and excellence of the Mosaic dispensation are eclipsed and absorbed in the transcendent brightness or excellence of the Gospel of Christ. One was the shadow, the other is the substance. One showed sin in its exceeding sinfulness, together with the justice and immaculate purity of God; but in, and of itself, made no provision for pardon or sanctification. The other exhibits Jesus, the Lamb of God, typified by all the sacrifices under the law, putting away sin by the sacrifice of himself; reconciling God to man, and man to God; diffusing his Spirit through the souls of believers, and cleansing the very thoughts of their hearts by his inspiration, and causing them to perfect holiness in the fear of God. The one seems to shut heaven against mankind, because by the law was the knowledge, not the cure of sin; the other opens the kingdom of heaven to all believers. The former was a ministration of death; the latter a dispensation of life. The former ministered terror, so that even the high priest was afraid to approach, the people withdrew and stood afar off, and even Moses, the mediator of it, exceedingly feared and trembled; by the latter we have boldness to enter into the holiest through the blood of Jesus, who is the end of the law for righteousness, justification, to every one that believeth. The former gives a partial view of the divine nature; the latter shows God as he is,

"Full orb'd in his whole round of rays complete."

The apostle farther considers the veil on the face of Moses, as being emblematical of the metaphorical nature of the different rites and ceremonies of the Mosaic dispensation, each covering some spiritual meaning, or a spiritual subject; and that the Jews did not lift the veil to penetrate the spiritual sense, and did not look to the end of the commandment, which was to be abolished; but rested in the letter, or literal meaning, which conferred neither light nor life.

He considers the veil also as being emblematical of that state of intellectual darkness into which the Jewish people, by their rejection of the Gospel, were plunged, and

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, 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 veil of the covering;

13 The table, and his staves, and all his vessels, and the show-bread;

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, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;

16 The altar of burnt-offering, with his brazen grate, his staves, and all his vessels, the laver and his foot;

17 The hangings of the court, his pillars,

¶ Ch. 31. 6-f Ch. 26. 1, 2, &c-g Ch. 25. 10, &c-h Ch. 25. 23-1 Ch. 25. 20. Lev. 24. 5, &c-k Ch. 25. 31, &c-l Ch. 30. 1.-m Ch. 30. 22.-a Ch. 30. 34.-b Ch. 27. 1.-p Ch. 27. 2.

from which they have never yet been recovered. When a Jew, even at the present day, reads the law in the synagogue, he puts over his head an oblong woollen veil with four tassels at the four corners, which is called the *talit* or *thaled*: this is a very remarkable circumstance, as it appears to be an emblem of the intellectual veil referred to by the apostle, which is still upon their hearts when Moses is read; and which prevents them from looking to the end of that which God designed should be abrogated, and which has been abolished by the introduction of the Gospel. The veil is upon their hearts, and prevents the light of the glory of God from shining into them; but we all, says the apostle, speaking of believers in Christ, *with open face*, without any veil, *beholding as in a glass the glory of God, are changed into the same image, from glory to glory by the Spirit of the Lord*, 2 Cor. iii. 18. Reader, dost thou know this excellence of the religion of Christ? once thou wert darkness, art thou now light in the Lord? Art thou still under the letter that killeth? Or under the spirit that giveth life? Art thou a slave to sin? Or a servant of Christ? Is the veil on thy heart? Or hast thou found redemption in his blood, the remission of sins? Knowest thou not these things? Then, may God pity, enlighten, and save thee!

NOTES ON CHAPTER XXXV.

Verse 1. *And Moses gathered*] The principal subjects in this chapter have been already largely considered in the notes on chapters xxv. xxvi. xxviii. xxix. xxx. and xxxi. and to those the reader is particularly desired to refer, together with the parallel texts in the margin.

Verse 3. *Ye shall kindle no fire*] The Jews understand this precept as forbidding the kindling of fire, only for the purpose of doing work or dressing victuals; but to give them light and heat, they judge it lawful to light a fire on the sabbath-day; though themselves rarely kindle it: they get Christians to do this work for them.

Verse 5. *An offering*] A *terumah* or heave-offering, see Lev. vii. 1, &c.

Verses 5 and 6. See on these metals and colours, chap. xxv. 3, 4, &c.

Verse 7. *Rams' skins, &c.*] See ch. xxv. 5.
 Verse 8. *Oil for the light*] See ch. xxv. 6.
 Verse 9. *Onyx stones*] See ch. xxv. 7.
 Verse 11. *The tabernacle*] See ch. xxv. 8.
 Verse 12. *The ark*] See ch. xxv. 10-17.
 Verse 13. *The table*] See ch. xxv. 23-28.
 Verse 14. *The candlestick*] See ch. xxv. 31-39.
 Verse 15. *The incense altar*] The golden altar, see ch. xxx. 1-10.

Verse 16. *The altar of burnt-offering*] The brazen altar, see chap. xxvii. 1-8.

and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 The clothes of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one 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.

22 And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the LORD.

23 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.

24 Every one that did offer an offering of silver and brass, brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it.

25 And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom, spun goats' hair.

27 And 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 Aholiab, the son of Ahisamach, 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.

CHAPTER XXXVI.

Moses appoints Bezaleel, Aholiab, and their associates, to the work, and delivers to them the free-will offerings of the people, 1-3. The people bring offerings more than are needed for the work, and are only restrained by the proclamation of Moses, 4-7. The curtains, their loops, taches, &c. for the tabernacle, 8-11. The covering for the tent, 12. The boards, 13-20. The bars, 21-24. The veil and its pillars, 25, 26. The hangings and their pillars, 27, 28.

THEN wrought Bezaleel and Aholiab, 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.

A. M. 2514. B. C. 1491. Terti to Adar.

Ch. 31. 14. & 29. 1. 41. Numb. 4. 5, 6, &c.—Ver. 5, 22, 29. Ch. 25. 2. & 32. 2. 1 Chron. 29. 2. & 26. 2. Ezra 7. 37. 2 Cor. 6. 12. & 8. 7.—1 Chron. 29. 8. & Ch. 28. 2. & 31. 6. & 35. 1. 2 Kings 23. 7. Prov. 31. 19, 22, 24.—1 Chron. 29. 6.

Ezra 2. 68.—Ch. 29. 22.—Ver. 21. 1 Chron. 29. 8.—Ch. 31. 2. &c.—Ch. 31. 6. 1ml. 29. 24, 29.—Ver. 31. Ch. 31. 3, 6. 1 Kings 7. 14. 2 Chron. 2. 14. 1ml. 29. 28. & Ch. 28. 3. & 31. 6. & 35. 10, 36.—Ch. 28. 6.

Verse 17. The hangings of the court] Exod. xxvii. 9. Verse 19. The clothes of service] Probably aprons, tunics, and such like, used in the common service, and different from the vestments for Aaron and his sons. See these latter described, chap. xxviii. 1, &c.

Verse 21. Every one whose heart stirred him up] Literally, whose heart was lifted up, whose affections were set on the work, being cordially engaged in the service of God.

Verse 22. As many as were willing-hearted] For no one was forced to lend his help in this sacred work; all was a free-will offering to the Lord.

Bracelets, on chach, whatever hooks together, ornaments for the wrists, arms, legs, or neck.

Ear-rings, on nezem, see this explained Gen. xxiv. 22. Rings, on yad, tabbath, from yad taba, to penetrate, enter into, probably rings for the fingers.

Tablets, on yad, cumaz, a word only used here and in Numb. xxxi. 50. supposed to be a girdle to support the breasts.

Verse 25. All the women that were wise-hearted did spin] They had before learned this art, they were wise-hearted, and now they practise it, and God condescends to require and accept their services. In building this house of God all were ambitious to do something, by which they might testify their piety to God, and their love for his worship.

Verse 27. The rulers brought onyx stones] These being persons of consequence, might be naturally expected to furnish the more scarce and costly articles. See how all join in this service! The men worked and brought offerings, the women spun and brought their ornaments, the rulers united with them, and delivered up their jewels! and all the children of Israel brought a willing offering unto the Lord.

Verse 30. The Lord hath called by name Bezaleel] See this subject discussed at large in the note on chap. xxxi. 3.

1. From the nature of the offerings made for the service of the tabernacle, we see of what sort the spoils were which the Israelites brought out of Egypt, gold, silver, brass, blue, purple, scarlet, fine linen, rams' skins dyed red, what we call badgers' skins, oil, spices, incense, oyls

stones, and other stones, the names of which are not here mentioned. They must also have brought looms, spinning-wheels, instruments for cutting precious stones, anvils, hammers, furnaces, melting-pots, with a vast variety of tools for the different artists employed on the work of the tabernacle, viz. smiths, joiners, carvers, gilders, &c. &c.

2. God could have erected his tabernacle without the help or skill of man: but he condescended to employ him. As all are interested in the worship of God, so all should bear a part in it; here God employs the whole congregation; every male and female, with even their sons and their daughters, and the very ornaments of their persons, are given to raise and adorn the house of God. The women who had no ornaments, and could neither give gold nor silver, could spin goats' hair, and the Lord graciously employs them in this work, and accepts what they can give and what they can do, for they did it with a willing mind; they were wise of heart, had learned a useful business, their hearts were lifted up in the work, ver. 21. and all felt it a high privilege to be able to put only a nail in the holy place. By the free-will offerings of the people, the tabernacle was erected, and all the costly utensils belonging to it provided. This was the primitive mode of providing proper places for divine worship; and as it was the primitive, so it is the most rational mode. Taxes levied by law, for building or repairing churches, were not known in the ancient times of religious simplicity. It is an honour to be permitted to do any thing for the support of public worship: and he must have a strange, unfeeling, and ungodly heart, who does not esteem it a high privilege to have a stone of his own laying or procuring in the house of God. How easily might all the buildings necessary for the purpose of public worship be raised, if the money that is spent in needless self-indulgence by ourselves, our sons, and our daughters, were devoted to this purpose! By sacrifices of this kind the house of the Lord would be soon built, and the top-stone brought on with shouting grace! grace! unto it.

NOTES ON CHAPTER XXXVI.

Verse 1. Then wrought, &c.] The first verse of this chapter should end the preceding chapter; and this should begin with verse the second: as it now stands, it does not make a very consistent sense. By reading the first word

2 And Moses called Bezaleel and Aholiab, 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: 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: 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 on the utter-

most 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.

21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards.

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward, he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them, in both the corners.

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 veil 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:

Ch. 25. 2, 25. 1 Chron. 29. 5.—d Ch. 35. 27.—e 2 Chron. 2. 2, 3.—f Ch. 36. 1.—g Ch. 26. 5.—h Ch. 26. 7.—i Ch. 26. 14.—k Ch. 36. 15.

1 Heb. twined.—m Heb. two sockets, two sockets under one board.—n Ch. 25. 25.—o Ch. 26. 31.

way, *ve'sah*, then wrought, in the future tense, instead of the past, the proper connexion will be preserved; for all grammarians know that the conjunction *vau*, is often *conversive*; i. e. it turns the preter tense of those verbs to which it is prefixed, into the future, and the future into the preter: this power it evidently has here; and joined with the last verse of the preceding chapter, the connexion will appear thus: chap. xxxv. ver. 30, &c. *The Lord hath called by name Bezaleel and Aholiab; them hath he filled with wisdom of heart to work all manner of work, chap. xxxvi. ver. 1. And Bezaleel and Aholiab shall work, and every wise-hearted man, in whom the Lord put wisdom.*

Verse 5. *The people bring much more than enough*] With what a liberal spirit do these people bring their free-will offerings unto the Lord! Moses is obliged to make a proclamation to prevent them from bringing any more, as there was at present more than enough! Had Moses been intent upon gain, and had he not been perfectly disinterested, he would have encouraged them to continue their contributions, as thereby he might have multiplied to himself gold, silver, and precious stones. But he was doing the Lord's work, under the inspiration of the divine Spirit, and therefore he sought no secular gain. Indeed this one circumstance is an ample proof of it.—Every thing necessary for the worship of God will be cheerfully provided by a people whose hearts are in that worship. In a state

where all forms of religion, and modes of worship, are tolerated by the laws, it would be well to find out some less exceptionable way of providing for the national clergy than by *tithes*. Let them by all means have the provision allowed them by the law; but let them not be needlessly exposed to the resentment of the people, by the mode in which this provision is made, as this often alienates the affections of their flocks from them, and exceedingly injures their usefulness.

Verse 8. *Cherubim of cunning work*] See on chap. xxvi. ver. 18. Probably the word means no more than figures of any kind, wrought in the diaper fashion, in the loom, or by the needle in embroidery, or by the chisel or grating-tool, in wood, stone, or metal, see on chap. xxv. 19. This meaning Houbigant and other excellent critics contend for. In some places the word seems to be restricted to express a particular figure then well known; but in many other places it seems to imply any kind of figure commonly formed by sculpture on stone, by carving on wood, by engraving upon brass, and by weaving in the loom, &c.

Verse 9. *The length of one curtain*] Concerning these curtains, see chap. xxvi. 1, &c.

Verse 20. *And he made boards*] See the notes on chap. xxvi. 15, &c.

Verse 31. *He made bars*] See on chap. xxvi. 26, &c.

Verse 35. *He made a veil*] See on chap. xxvi. 31, &c.

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 chapters and their fillets with gold: but their five sockets were of brass.

CHAPTER XXXVII.

Bazael and Aboliab make the ark, 1-5. The mercy seat, 6. The two cherubims, 7-9. The table of the show-bread, 10-15, and its vessels, 16. The candlestick, 17-24. The golden altar of incense, 25-28. The holy anointing oil and perfume, 29.

An. Exod. l. 1. Terri to Adar. 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 he made 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 a hand breadth round about; and he 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.

p Ch. 25. 25.—r Hab. the work of a needle-worker, or embroiderer.—s Ch. 25. 10. t Ch. 25. 17.—u Or, out of, &c.—v Or, out of, &c.—w Ch. 25. 22.—x Ch. 25. 22.

Verse 37. Hanging for the door] See on chap. xxvi. 36. Verse 38. The five pillars of it with their hooks] Their capitals. See the note on chap. xxvi. 32.

There is scarcely any thing particular in this chapter that has not been touched on before; both it and the following to the end of the book, being, in general, a repetition of what we have already met in detail, in the preceding chapters from the xxvth to the xxxist inclusive, and to those the reader is requested to refer. God had before commanded this work to be done, and it was necessary to record the execution of it, to show that all was done according to the pattern shown to Moses: without this detailed account, we should not have known whether the work had ever been executed according to the directions given.

At the commencement of this chapter, the reader will observe that I have advanced the dates A. M. and B. C. one year without altering the year of the Exodus, which at first view may appear an error: the reason is, that the above dates commence at Terri, but the years of the Exodus are dated from Abib.

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 snuff-dishes, 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.

28 And he made the staves of shittim wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices according to the work of the apothecary.

CHAPTER XXXVIII.

Bazael makes the altar of burnt-offering, 1-7. He makes the laver and its foot, out of the mirrors given by the women, 8. The court, its pillars, hangings, &c. 9-20. The whole tabernacle and its work finished by Bezaleel, Aboliab, and their assistants, 21-22. The amount of the gold contributed, 24. The amount of the silver, and how it was expended, 25-28. The amount of the brass, and how this was used, 30-31.

An. Exod. l. 1. Terri to Adar. 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

y Or, to pour out withal.—z Ch. 25. 31.—a Ch. 30. 1.—b Ch. 30. 29, 34. Isal. 61. 4. c 1 John 2. 20, 27. Pam. 141. 2.—d Ch. 27. 1-8. Ch. 40. 6, 30.

NOTES ON CHAPTER XXXVII.

Verse 1. And Bezaleel made the ark, &c.] For a description of the ark, see chap. xxv. 10, &c.

Verse 6. He made the mercy seat] See this described, chap. xxv. 17.

Verse 10. He made the table] See chapter xxv. 23.

Verse 16. He made the vessels] See all these particularly described in the notes on chap. xxv. 29.

Verse 17. He made the candlestick] See this described from the triumphal arch of Titus, in the note on chap. xxv. 31.

Verse 25. He made the incense-altar] See this described, chap. xxx. 1.

Verse 29. He made the holy anointing oil] See this and the perfume, and the materials out of which they were made, described at large, in the notes on chap. xxx. 23-25. and 34-38. As this chapter also is a repetition of what has been mentioned in preceding chapters, the reader is desired to refer to them, as noted above.

NOTES ON CHAPTER XXXVIII.

Verse 1. The altar of burnt-offering] See the notes on chap. xxvii. 1. and for its horns, pots, shovels, basins,

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 basins, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

4 And he made for the altar, a brazen 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.

9 ¶ And he made the court: on the south side southward, the hangings of the court were of fine twined linen, a 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 a hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

13 And for the east side eastward, fifty cubits.

14 The hangings of the one side of the gate

were fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

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 chapters of silver; and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver.

20 And all the pins of the tabernacle, and of the court round about, were of brass.

21 ¶ This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, 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 Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and in fine linen.

Ch. 20. 18.—Or, brass glasses—Heb. assembling by troops, as 1 Sam. 2. 22. Ch. 27. 8.—Ch. 27. 19.

k Num. 1. 50, 52 & 9. 15 & 10. 11. & 17. 7, 8 & 18. 2. Chron. 24. 6. Act. 7. 6. 1 Num. 4. 29, 33.—Ch. 31. 2, 6.

&c. see the meaning of the Hebrew terms explained, chap. xxvii. 3—5.

Verse 8. He made the laver] See the notes on chap. xxx. 18, &c.

The looking-glasses] The word מראות maroth, from מראh, he saw, signifies reflectors or mirrors of any kind. Here, metal highly polished, must certainly be meant, as glass was not yet in use; and had it even been in use, we are sure that looking-glasses could not make a BRAZEN laver. The word, therefore, should be rendered mirrors, not looking-glasses, which in the above verse is perfectly absurd, because from those maroth, the brazen laver was made. The first mirrors known among men, were the clear still fountain, and unruffled lake. The first artificial ones were apparently made of brass, afterward of polished steel, and when luxury increased, they were made of silver, but they were made at a very early period of mixed metal, particularly of tin and copper, the best of which, as Pliny tells us, were formerly manufactured at Brundisium: Optima apud majores, fuerant Brundisina, stanno et ere mixta. Hist. Nat. lib. xxxiii. cap. 9. but according to him, the most esteemed were those made of tin: and he says, that silver mirrors became so common, that even the servant girls used them: Specula (ex stanno) laudatissima, Brundisii temperabantur; donec argenteis uti cœperet et ancillæ, lib. xxxiv. c. 17. When the Egyptian women went to the temples, they always carried their mirrors with them. The Israelitish women probably did the same; and Dr. Shaw states, that the Arab women carry them constantly hung at their breasts. It is worthy of remark, that at first, these women freely gave up their ornaments for this important service, and now give their very mirrors, probably as being of little farther service, seeing they had already given up the principal decorations of their persons. Woman has been invidiously defined, A creature fond of dress, (though this belongs to the whole human race, and not exclusively to woman.) Had this been true of the Israelitish women, in the present case we must say, they nobly sacrificed their incentives to pride, to the service of their God. Woman, go thou and do likewise.

Of the women—which assembled at the door] What the employment of these women was at the door of the tabernacle, is not easily known. Some think they assembled there for purposes of devotion. Others think they kept watch there during the night, and this is the most probable opinion; for they appear to have been in the same employment as those who assembled at the door of the

tabernacle of the congregation in the days of Samuel, who were abused by the sons of the high priest Eli. 1 Sam. ii. 22. Among the ancients, women were generally employed in the office of porters or doorkeepers. Such were employed about the house of the high priest, in our Lord's time; for a woman is actually represented as keeping the door of the palace of the high priest, John xviii. 17. Then saith the DAMSEL that KEPT THE DOOR unto Peter, see also Matt. xxvi. 69. In 2 Sam. iv. 6. both the Septuagint and Vulgate, make a woman, porter, or doorkeeper, to Ishboseth. Aristophanes mentions them in the same office, and calls them Sekis, Σηκίς, which seems to signify a common maid-servant. Aristoph. in Vespis, p. 486.

Οτι την θυραν ανοιξεν η Σηκίς λαύρα. Homer Odys. τ. v. 225—229. mentions Actoris, Penelope's maid, whose office it was to keep the door of her chamber:

Ἀκτορίς ——— ἢ Ἡ κείνη ἱερὸν θυρᾶς πυκνῶν θαλαμῶν. And Euripides, in Troad. v. 197. brings in Hecuba, complaining that she who was wont to sit upon a throne, is now reduced to the miserable necessity of becoming a door-keeper, or a nurse, in order to get a morsel of bread.

Παρα προθύροις φυλάκων κειτίζουσα. Ἡ παίδων θρεπτριά. Sir John Chardin observes, that women are employed to keep the gate of the palace of the Persian kings. Plautus, Curcul. Act. i. Sc. 1. mentions an old woman, who was keeper of the gate.

Αναυκίαι σολις cubitare, custos janitrix. Many other examples might be produced. It is therefore very likely, that the persons mentioned here, and in 1 Sam. ii. 22. were the women who guarded the tabernacle, and that they regularly relieved each other, a troop or company regularly keeping watch: and indeed this seems to be implied in the original, κειτίζουσα, they came by troops; and these troops, successively consecrated their mirrors to the service of the tabernacle. See Calmet on John xviii. 16.

Verse 9. The court] See chap. xxvii. 9. Verse 17. The hooks—and their fillets] The capitals, and the silver bands that went round them, see the note on chap. xxvi. 32.

Verse 21. This is the sum of the tabernacle] That in the foregoing account contains a detail of all the articles which Bezaleel and Aholiab were commanded to make;

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,

n Ch. 20. 13, 24. Lev. 5. 15. & 27. 3, 25.

and which were reckoned up by the Levites, over whom *Ithamar*, the son of Aaron, presided.

Verse 24. All the gold that was occupied for the work, &c. To be able to ascertain the quantum and value of the gold, silver, and brass which were employed in the tabernacle, and its different utensils, altars, &c. it will be necessary to enter into the subject in considerable detail.

In the course of my notes on this and the preceding book, I have had frequent occasion to speak of the *shekel* in use among the ancient Hebrews, which, following Dean Prideaux, I have always computed at 3s. English. As some value it at 2s. 6d. and others at 2s. 4d. I think it necessary to lay before the reader the learned Dean's mode of computation, as a proper introduction to the calculations which immediately follow.

"Among the ancients, the way of reckoning their money was by talents. So the Hebrews, so the Babylonians, and so the Romans did reckon; and of these talents they had sub-divisions, which were usually in *minas* and *drachms*; i. e. of their talents into *minas*; and their *minas* into *drachms*. The Hebrews had, besides these, their *shekels* and *half-shekels* or *bekas*; and the Romans their *denarii*, which last were very nearly of the same value with the *drachms* of the Greeks. What was the value of a Hebrew talent appears from Exod. xxxviii. 25, 26. for there 603,550 persons being taxed at half a shekel a head, they must have paid in the whole 301,775 shekels; and that sum is there said to amount to one hundred talents, and 1775 shekels over; if, therefore, we deduct the 1775 shekels from the number 301,775, and divide the remaining sum, i. e. 300,000 by a hundred, this will prove each of those talents to contain three thousand shekels. Each of these shekels weighed about three shillings of our money; and sixty of them, Ezekiel tells us, chap. xiv. 12. made a mina; and therefore fifty of those minas made a talent. And as to their drachms, it appears by the Gospel of St. Matthew, that it was the fourth part of a shekel, that is, nine pence of our money. For there (chap. xvii. 24.) the tribute money annually paid to the temple, by every Jew, (which was half a shekel) Talmud in shekalim, is called *אֶשְׁרֵי מָנָה* (i. e. the two drachm piece) and therefore, if half a shekel contained two drachms, a drachm must have been the quarter part of a shekel, and every shekel must have contained four of them, and so Josephus tells us it did. For he says, Ant. lib. iii. c. 9. that a shekel contained four Attic drachms, which is not exactly to be understood according to the weight, but according to the valuation in the currency of common payments. For according to the weight, the heaviest Attic drachms did not exceed eight pence farthing half farthing, of our money; and a Hebrew drachm, as I have said, was nine pence; but what the Attic drachm fell short of the Hebrew in weight, might be made up in the fineness, and its ready currency in all countries, (which last the Hebrew drachm could not have,) and so might be made equivalent in common estimation among the Jews. Allowing therefore a drachm, as well Attic as Jewish, as valued in Judea, to be equivalent to nine pence of our money, a BEKA or half shekel, will be one shilling and six pence; a SHEKEL three shillings; a MINA nine pounds; and a TALENT four hundred and fifty pounds. So was it in the time of Moses and Ezekiel; and so was it in the time of Josephus, among that people, for he tells us, Antiq. lib. xiv. chap. 12. that a Hebrew mina contained two LITRAS and a half, which comes exactly to nine pounds of our money: for a libra being the same with a Roman libra, contained twelve ounces, Troy weight, that is, ninety-six drachms, and therefore two litras and a half must contain two hundred and forty drachms, which being estimated at nine pence a drachm, according to the Jewish valuation, comes exactly to sixty shekels, or nine pounds of our money. And this account agrees exactly with that of Alexandria. For the Alexandrian talent contained 12,000 Attic drachms, and 12,000 Attic drachms, according to the Jewish valuation, being 12,000 of our nine pences, they amount to 450 pounds of sterling money, which is the same value with the Mosaic talent. But here it is to be observed, that though the Alexandrian talent amounted to 12,000 Attic drachms, yet they themselves reckoned it but at 6000 drachms, because every Alexandrian drachm contained two Attic drachms; and therefore the Septuagint version, being made by the Alexandrian Jews, they there render the Hebrew word shekel, by the Greek *δραχμή*, which signifies two drachms, because two Alexandrian drachms made a shekel, two of them amounting to as much as four

and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered

Numb. 3. 47. & 18. 16.

Attic drachms. And therefore, computing the Alexandrian money according to the same method, in which we have computed the Jewish, it will be as follows. One drachm of Alexandria, will be of our money eighteen pence; one didrachm, or shekel, consisting of two drachms of Alexandria, or four of Attica, will be three shillings; one mina, consisting of sixty didrachms or shekels, will be nine pounds; and one talent consisting of fifty minas, will be four hundred and fifty pounds, which is the talent of Moses, Exod. xxxviii. 25, 26. and so also is the talent of Josephus, Antiq. lib. iii. chap. 7. For he tells us, that a Hebrew talent contained one hundred Greek (i. e. Attic) minas. For those fifty minas, which here make an Alexandrian talent, would be one hundred Attic minas, in the like method of valuation, the Alexandrian talent containing double as much as the Attic talent, both in the whole, and also in all its parts, in whatever method both shall be equally distributed. Among the Greeks, the established rule was, Jul. Polluc. Onomast. lib. x. c. 6. that one hundred drachms made a mina, and sixty minas a talent. But in some different states, their drachms being different, accordingly their minas and talents, were within the same proportion different also. But the money of Attica was the standard by which all the rest were valued, according as they more or less differed from it. And therefore it being of most note, wherever any Greek historian speaks of talents, minas, or drachms, if they be simply mentioned, it is to be always understood of talents, minas, or drachms of Attica, and never of the talents, minas, or drachms, of any other place, unless it be expressed. Mr. Brerewood, going by the goldsmith's weights, reckons an Attic drachm to be the same with a drachm now in use in their shops; that is, the eighth part of an ounce, and therefore lays it at the value of seven pence halfpenny of our money, or the eighth part of a crown, which is, or ought to be, an ounce weight. But Dr. Bernard, going more accurately to work, lays the middle sort of Attic drachms at eight pence farthing of our money, and the minas and talents accordingly, in the proportions above-mentioned. The Babylonish talent, according to Pollux, Onomast. lib. x. c. 8. contained seven thousand of those drachms. The Roman talent (see Festus Pompeius) contained seventy-two Italic minas, which were the same with the Roman libras; and ninety-six Roman denariuses, each being of the value of seven pence halfpenny of our money, made a Roman libra. But all the valuations I have hitherto mentioned, must be understood only of silver money, and not of gold, for that was much higher. The proportion of gold to silver was, among the ancients, commonly as ten to one: sometimes it was raised to be as eleven to one, sometimes as twelve, and sometimes as thirteen to one. In the time of King Edward the first, it was here, in England, at the value of ten to one; but it is now gotten, at sixteen to one, and so I value it in all the reductions which I make in this history of ancient sums to the present value. But to make the whole of this matter the easier to the reader, I will lay all of it before him for his clear view in this following table of valuations.

Hebrew money.		l.	s.	d.
A Hebrew drachm				6
Two drachms made a beka, or half shekel, which was the tribute money paid by every Jew to the temple			1	0
Two bekas made a shekel			3	0
Sixty shekels made a mina			9	0
Fifty minas made a talent		450	0	0
A talent of gold, sixteen to one		7500	0	0
Attic money according to Mr. Brerewood.				
An Attic drachm				7½
A hundred drachms made a mina			3	2
Sixty minas made a talent		187	10	0
A talent of gold, sixteen to one		3000	0	0
Attic money according to Dr. Bernard.				
An Attic drachm				8
A hundred drachms made a mina			8	0
Sixty minas made a talent			206	0
A talent of gold, sixteen to one		3300	0	0
Babylonish money according to Mr. Brerewood.				
A Babylonish talent of silver, containing seven thousand Attic drachms		218	15	0
A Babylonish talent in gold, sixteen to one		3500	0	0
Babylonish money according to Dr. Bernard.				
A Babylonish talent in silver		260	15	0
A Babylonish talent in gold, sixteen to one		3550	0	0
Alexandrian money.				
A drachm of Alexandria, containing two Attic drachms, as valued by the Jews				1
A didrachm of Alexandria, containing two Alexandrian drachms, which was a Hebrew shekel				3
Sixty didrachms, or Hebrew shekels, made a mina				9
Fifty minas made a talent		450	0	0
A talent of gold, sixteen to one		7500	0	0
Roman money.				
Four asserclusses made a Roman denarius				7½
Ninety-six Roman denariuses made an Italic mina, which was the same with a Roman libra				3
Seventy-two Roman libras made a talent		216	0	0

of the congregation, *was* a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 ° A bekah for ^p 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 ^q six hundred thousand, and three thousand, and five hundred and fifty men.

27 And of the hundred talents of silver, were cast ^r the sockets of the sanctuary, and the sockets of the veil; a hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar.

31 And the ^s 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.

CHAPTER XXXIX.

Berzelius makes the clothes of service for the holy place, and the holy garments, 1. The ephod, 2. Girdle is beaten into plates, and cut into wires for embroidery. He makes the shoulder-pieces of the ephod, 4. The curious girdle, 5. On the onyx stones for the shoulder-pieces, 6. Makes the breastplate, its chains, sashes, rings, &c. 7-21. The robe of the ephod, 22-26. Girdle of fine linen, 27. The mitre, 28. The girdle, 29. The points of the holy crown, 30, 31. The completion of the work of the tabernacle, 32. All the work is brought into Moses, 33-41. Moses having examined the whole, finds every thing done as the Lord had commanded, in consequence of which he blesses the people, 42, 43.

An Exod. in 1. Tertio ad Adar.

AND of the blue, and purple, and scarlet, they made ^t clothes of ser-

o Ch. 30. 13, 15—p Heb. a poll—q Numb. 1. 46.—r Ch. 28. 19, 21, 25, 32.—s Ch. 28. 37. Ch. 27. 10, 17.

vice, to do service in the holy place, and made the holy garments for Aaron; ^v as the LORD commanded Moses.

2 ¶ ^w And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, *with cunning work.*

4 They made shoulder-pieces 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 ^x And they wrought onyx stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a ^y memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ ^z And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 ^a And they set in it four rows of stones: *the first row was* a ^b sardius, a topaz, and a carbuncle: *this was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a figure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and

t Ch. 35. 23—u Ch. 31. 10. & 35. 19—v Ch. 28. 4—w Ch. 28. 6—x Ch. 28. 5 y Ch. 28. 12—z Ch. 28. 15—a Ch. 28. 17, &c.—b Or, ruby.

See the *Old and New Testaments* connected, &c. Vol. I. Preface p. xx—xxvii.

There were *twenty-nine* talents *seven hundred and thirty* shekels of gold: *one hundred talents one thousand seven hundred and seventy-five* shekels of silver: and *seventy* talents *two thousand four hundred* shekels of BRASS.

If, with Dean Prideaux, we estimate the value of the silver shekel at *three shillings* English, we shall obtain the weight of the shekel, by making use of the following proportion. As *sixty-two shillings*, the value of a pound weight of silver, as settled by the British laws, is *two hundred and forty*, the number of pennyweights, in a pound troy, so is *three shillings*, the value of a shekel of silver, to 11 dwts. 14 grains $\frac{2}{3}$ the weight of the shekel required.

In the next place, to find the value of a shekel of gold, we must make use of the proportion following: As *one ounce troy* is to 3l. 17s. 10 $\frac{1}{2}$ d. the legal value of an ounce of gold, so is 11 dwts. 14 grains $\frac{2}{3}$, the weight of the shekel, as found by the last proportion to 2l. 5s. 2 $\frac{1}{2}$ d. $\frac{2}{3}$ the value of the shekel of gold required. From this datum we shall soon be able to ascertain the value of all the gold employed in the work of this holy place, by the following arithmetical process. Reduce 2l. 5s. 2 $\frac{1}{2}$ d. $\frac{2}{3}$ to the lowest term mentioned, which is 20l,852 ninety-third parts of a farthing. Multiply this last number by 3,000 the number of shekels in a talent; and the product by 29, the number of talents; and add in 730 times 20l,852 on account of the 730 shekels, which were above the 29 talents employed in the work, and we shall have for the last product 17,708,475,960, which divided successively by 93, 4, 12, and 20, will give 198,347l. 12s. 6d. for the total value of the gold employed in the tabernacle, &c.

The value of the silver contributed by 603,550 Israelites, at half a shekel, or *eighteen pence* per man, may be found by an easy arithmetical calculation, to amount to 45,266l. 5s. 0d.

The value of the brass at 1s. per pound, will amount to 513l. 17s. 0d.

The GOLD of the holy place weighed 4245 lbs.

The SILVER of the tabernacle, 14602 pounds.

The BRASS, 10277 pounds, Troy weight.

The total value of all the gold, silver, and brass, of the tabernacle, will consequently amount to 244,127l. 14s. 6d.—And the total weight of all these three metals amounts to 29,124 pounds Troy; which, reduced to *avoirdupois*

weight is equal to **FOURTEEN TONS, 266 pounds!** When all this is considered, besides the quantity of gold which was employed in the golden calf, and which was all destroyed, it is no wonder that the Sacred Text should say, the Hebrews spoiled the Egyptians; particularly, as in those early times the precious metals were probably not very plentiful in Egypt.

Verse 26. A bekah for every man.] The Hebrew word *ypa baká*, which signifies to divide, separate into two, seems to signify, not a particular coin, but a shekel, broken, or cut into two: so, anciently, our farthing was a penny divided in the midst, and then subdivided, so that each division contained the fourth part of the penny: hence its name *fourthing* or *fourthing*, since corrupted into *farthing*.

There appear to be three particular reasons, why so much riches should be employed in the construction of the tabernacle, &c. 1. To impress the people's minds with the glory and dignity of the divine majesty, and the importance of his service. 2. To take out of their hands the occasion of covetousness; for as they brought much spoils out of Egypt, and could have little if any use for gold and silver in the wilderness, where it does not appear that they had much intercourse with any other people, and were miraculously supported, so that they did not need their riches, it was right to employ that in the worship of God, which otherwise might have engendered that love which is the root of all evil. 3. To prevent pride and vain-glory, by leading them to give up to the divine service, even the ornaments of their persons, which would have had too direct a tendency to divert their minds from better things.—Thus God's worship was rendered august and respectable, incitements to sin and low desires removed, and the people instructed to consider nothing valuable, but as far as it might be employed to the glory, and in the service of God.

NOTES ON CHAPTER XXXIX.

Verse 1. Blue, and purple, and scarlet.] See this subject largely explained in the notes on chap. xxv. 4.

Verse 2. Ephod.] See this described, chap. xxv. 7.

Verse 3. They did beat the gold into thin plates.] For the purpose, as it is supposed, of cutting it into wires *וּלְתוֹרֵם* or threads; for to twist or twine is the common acceptation of the root *תור* *patal*. I cannot suppose that the Israelites had not then the art of making gold thread, as they possessed several ornamental arts, much more diffi-

a jasper; they were enclosed in ouches of gold in their enclosings.

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 shoulder-pieces 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 fore part of it, over against the other coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

22 ¶ And he made the robe of the ephod of woven work, all of blue.

23 And there was a hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in, as the Lord commanded Moses.

27 ¶ And they made coats of fine linen of woven work for Aaron, and for his sons,

28 And a mitre of fine linen, and goodly bon-

nets of fine linen, and linen breeches of fine twined linen,

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of negdlewark; as the Lord commanded Moses.

30 ¶ And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied upon it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his tables, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, and all the vessels thereof, and the show-bread,

37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The clothes of service, to do service in the holy place; and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the Lord commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.

• Ch. 28. 31.—d Ch. 23. 33.—e Ch. 26. 39. 40.—f Ch. 25. 4. 39. Ezek. 44. 18. g Ch. 26. 62.—h Ch. 23. 39.—i Ch. 23. 36. 37.—k Ver. 42. 43. Ch. 25. 40.

l Heb. the incense of sweet spices.—m Ch. 25. 10.—n Lev. 9. 22, 23. Numb. 6. 28. Josh. 22. 6. 2 Sam. 6. 18. 1 Kings 8. 14. 2 Chron. 30. 27.

sult: to be in the present instance, figures made in a more solid form than that which could have been effected by gold thread, might have been required.

Verse 6. *Onyx stones*] See ch. xxv. 7. & xxviii. 17, &c.

Verse 8. *Breastplate*] See on ch. xxviii. 18.

Verse 10. *And they set in it four rows of stones*] See all these precious stones particularly explained in the notes on ch. xxxviii. 17, &c.

Verse 23. *As the hole of an habergeon*] The habergeon, or hauberk, was a small coat of mail, something in the form of a half shirt, made of small iron rings, curiously united together. It covered the neck and breast, was very light, and resisted the stroke of a sword. Sometimes it went over the whole head, as well as over the breast. This kind of defensive armour was used among the Asiatics, particularly the ancient Persians, among whom it is still worn. It seems to have been borrowed from the Asiatics by the Norman crusaders.

Verse 30. *The holy crown of pure gold*] On Asiatic monuments, particularly those that appear in the ruins of Persepolis, and on many Egyptian monuments, the priests are represented as wearing crowns or tiaras, and sometimes their heads are crowned with laurel. Cuper observes, that the priests and priestesses, among the ancient Greeks, were styled *ερωσποισι*, or *crown-bearers*, because they officiated, having sometimes crowns of gold, at others, crowns of laurel, upon their heads.

Verse 32. *Did according to all that the Lord commanded Moses*] This refers to the command, given chap. xxv. 40. And Moses has taken care to repeat every thing,

in the most circumstantial detail, to show that he had conscientiously observed all the directions he had received.

Verse 37. *The pure candlestick*] See the note on chap. xxv. 31.

The lamps to be set in order] To be trimmed and fresh oiled every day, for the purpose of being lighted in the evening. See the note on chap. xxvii. 21.

Verse 43. *And Moses did look upon all the work*] As being the general superintendent of the whole, under whom Bezaleel and Aholiab were employed, as the other workmen were under them.

They had done it as the Lord had commanded] Exactly according to the pattern which Moses received from the Lord, and which he laid before the workmen, to work by.

And Moses blessed them] Gave them that praise which was due to their skill, diligence, and fidelity. See this meaning of the original word in the note on Gen. ii. 3. See also a fine instance of ancient courtesy, between masters and their servants, in the case of Boaz and his reapers, Ruth ii. 4. Boaz came from Bethlehem, and said to the reapers, *The Lord be with you!* And they answered him, *The Lord bless thee!* It is however, very probable, that Moses prayed to God in their behalf, that they might be prospered in all their undertakings, saved from every evil, and be brought at last to the inheritance that fadeth not away. This blessing seems to have been given, not only to the workmen, but to all the people. The people contributed liberally, and the workmen wrought faithfully, and the blessing of God was pronounced upon all.

CHAPTER XL.

Moses is commanded to set up the tabernacle, the first day of the first month, of the second year of their departure from Egypt, 1, 2. The ark to be put into it, 3. The altar of burnt-offering to be set up before the door, 6, and the laver between the tent and the altar, 7. The court to be set up, 8. The tabernacle and its utensils to be anointed, 9-11. Aaron and his sons to be washed, 12, clothed, 13, 14, and anointed, 15. All these things are done accordingly, 16. The tabernacle is erected, and all its utensils, &c. placed in it on the first of the first month of the second year, 17-33. The cloud covers the tent, and the glory of the Lord fills the tabernacle, 34; so that even Moses is not able to enter, 35. When they were to journey, the cloud was taken up; when to encamp, the cloud rested on the tabernacle, 36, 37. A cloud by day and a fire by night, was upon the tabernacle, in the sight of all the Israelites, through the whole course of the journeyings, 38.

An Exod. for 1. **AND** THE LORD spake unto Moses, saying,

2 On the first day of the first month, shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.

4 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.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 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.

o Ch. 12, 2 & 13, 4.—p Ver. 17. & Ch. 26, 1, 30.—q Ver. 21. Ch. 26, 33. Numb. 4, 6.—r Ver. 22. Ch. 26, 35.—s Ver. 23. Ch. 25, 30. Lev. 24, 5, 6.—t Heb. the order thereof.—u Ver. 24, 25.—v Ver. 26.

The promptitude, cordiality, and despatch used in this business, cannot be too highly commended, and are worthy of the imitation of all, who are employed in any way in the service of God. The prospect of having God to dwell among them, inflamed every heart, because they well knew, that on this depended their prosperity and salvation. They therefore hastened to build him a house; and they spared no expense or skill to make it, as far as a house made with hands could be, worthy of that divine majesty who had promised to take up his residence in it. This tabernacle, like the temple, was a type of the human nature of the Lord Jesus; that was a shrine, not made with hands, formed by God himself, and worthy of that fulness of the Deity that dwelt in it.

It is scarcely possible to form an adequate opinion of the riches, costly workmanship, and splendour of the tabernacle: and who can adequately conceive the glory and excellence of that human nature, in which the fulness of the godhead, bodily, dwelt? That this tabernacle typified the human nature of Christ; and the divine shekinah that dwelt in it, the Deity that dwelt in the man Christ Jesus, these words of St. John sufficiently prove. In the beginning was the word, and the word was with God, and the word was God. And the word was made flesh, and dwelt among us, *and we beheld his glory, made his tabernacle among us, full of grace and truth*—i. e. possessing the true *Urim and Thummim*, all the lights and perfections, the truth and the grace, typified by the Mosaic economy. John 1, 1, 14. And hence the evangelist adds, *And we beheld his glory*; as the Israelites beheld the glory of God, resting on the tabernacle, so did the disciples of Christ see the divine glory resting on him, and showing itself forth in all his words, spirit, and works. And for what purpose was the tabernacle erected? That God might dwell in it among the children of Israel. And for what purpose was the human nature of Christ so miraculously produced? That the godhead might dwell in it; and that God and man might be reconciled, through this wonderful economy of divine grace; God being in Christ reconciling the world unto himself, 2 Cor. v. 19. And what was implied by this reconciliation? The union of the soul with God, and the indwelling of God in the soul. Reader, has God yet filled thy tabernacle with his glory? Does Christ dwell in thy heart by faith, and dost thou abide in him, bringing forth fruit unto holiness? Then, thy end shall be eternal life. Why shouldst thou not go on thy way rejoicing, with Christ in thy heart, heaven in thy eye, and the world, the devil, and the flesh, under thy feet?

10 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.

11 And thou shalt anoint the laver and his foot and sanctify it.

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 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.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the Lord commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

w Ver. 30. Ch. 30, 15.—x Ch. 30, 95.—y Ch. 39, 36, 37.—z Heb. holiness of holiness.—a Lev. 8, 1-13.—b Ch. 28, 41.—c Numb. 25, 13.—d Ver. 1. Numb. 7, 1. e Ch. 25, 16.

NOTES ON CHAPTER XL.

Verse 2. *The first day of the first month*] It is generally supposed, that the Israelites began the work of the tabernacle about the sixth month after they had left Egypt; and as the work was finished about the end of the first year of their Exodus, for it was set up the first day of the second year, that, therefore, they had spent about six months in making it; so that the tabernacle was erected one year, all but fifteen days, after they had left Egypt. Such a building, with such a profusion of curious and costly workmanship, was never got up in so short a time. But it was the work of the Lord, and the people did service as unto the Lord. For the people had a mind to work.

Verse 4. *Thou shalt bring in the table, and set in order the things, &c.*] That is, thou shalt place the twelve loaves upon the table, in the order before mentioned. See the note on chap. xxv. 30.

Verse 15. *For their anointing shall surely be an everlasting priesthood*] By this anointing, a right was given to Aaron and his family to be high priests among the Jews for ever; so that all who should be born of this family, should have a right to the priesthood, without the repetition of this unction; as they should enjoy this honour, in their father's right, who had it by a particular grant from God. But it appears, that the high priest, on his consecration, did receive the holy unction; see Lev. iv. 3. vi. 22. xxi. 10. And this continued till the destruction of the first temple, and the Babylonian captivity; and according to Eusebius, Cyril of Jerusalem, and others, this custom continued among the Jews to the advent of our Lord, after which, there is no evidence it was ever practised. See Calmet's note on chap. xxix. 7. The Jewish high priest was a type of Him, who is called the high priest over the house of God, Heb. x. 21. and when He came, the functions of the other necessarily ceased. This case is worthy of observation. The Jewish sacrifices were never resumed after the destruction of their city and temple; for they hold it unlawful to sacrifice any where out of Jerusalem: and the unction of their high priests ceased from that period also: and why? because the true priest and the true sacrifices were come, and the types, of course, were no longer necessary after the manifestation of the antetype.

Verse 19. *He spread abroad the tent over the tabernacle*] By the tent, in this and several other places, we are to understand the coverings made of rams' skins, goats' hair, &c. which were thrown over the building; for the tabernacle had no other kind of roof.

21 And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the veil:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the meat-offering, as the LORD commanded Moses.

30 ¶ And he set the laver between the tent

[Ch. 25. 23 & 25. 12—g Ch. 25. 35.—h Ver. 4.—i Ch. 25. 35.—j Ver. 4. Ch. 25. 27.—k Ver. 5. Ch. 30. 6.—l Ch. 30. 7.—m Ver. 5. Ch. 25. 35.—n Ver. 6.—o Ch. 29. 24, &c.—q Ver. 7. Ch. 30. 18.—r Ch. 30. 19, 20.—s Ver. 8. Ch. 27. 9, 16.—t Ch. 29. 43.

Verse 20. *He put the testimony in the ark!* That is, the two tables, on which the ten commandments had been written. See chap. xxv. 16. The ark, the golden table with the show-bread, the golden candlestick, and the golden altar of incense, were all in the tabernacle, *within the veil*, or curtains, which served as a door, 22, 24, 26. And the altar of burnt-offerings was by the door, ver. 29. And the brazen laver between the tent of the congregation and the brazen altar, ver. 30. Still farther outward, that it might be the first thing the priests met with, when entering into the court to minister; as their hands and feet must be washed before they could perform any part of the holy service, ver. 31, 32. When all these things were thus placed, then the court that surrounded the tabernacle, which consisted of posts and hangings, was set up, ver. 33.

Verse 34. *Then a cloud covered the tent!* Thus God gave his approbation of the work, and as this was visible, so it was a sign to all the people that Jehovah was among them.

And the glory of the Lord filled the tabernacle! How this was manifested we cannot tell: it was probably by some light or brightness, which was insufferable to the sight; for Moses himself could not enter in, because of the cloud, and of the glory, ver. 35. Precisely the same happened, when Solomon had dedicated his temple; for it is said, that the cloud filled the house of the Lord; so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord. 1 Kings viii. 10, 11. Previously to this, the cloud of the divine glory had rested upon that tent, or tabernacle, which Moses had pitched without the camp, after the transgression in the matter of the molten calf; but now, the cloud removed from that tabernacle, and rested upon this one, which was made by the command, and under the direction of God himself. And there is reason to believe, that this tabernacle was pitched in the centre of the camp, all the twelve tribes pitching their different tents in a certain order around it.

Verse 36. *When the cloud was taken up!* The subject of these three last verses has been very largely explained in the notes on chap. xiii. 21, to which, as well as to the general remarks on that chapter, the reader is requested immediately to refer.

Verse 38. *For the cloud of the Lord was on the tabernacle by day!* This daily and nightly appearance, was, at once, both a merciful providence, and a demonstrative proof of the divinity of their religion: and these tokens continued with them throughout all their journeys: for, notwithstanding their frequently repeated disobedience and rebellion, God never withdrew these tokens of his presence from them, till they were brought into the promised land. When, therefore, the tabernacle became fixed, because the Israelites had obtained their inheritance; this mark of the divine presence was no longer visible in the sight of all Israel, but appears to have been confined to the Holy of Holies, where it had its fixed

of the congregation and the altar, and put water there, to wash withal.

31 And Moses, and Aaron, and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 ¶ 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.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 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.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 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.

Lev. 16. 2. Numb. 9. 15. 1 Kings 8. 10, 11. 2 Chron. 5. 13. & 7. 2. Isai. 6. 4. Hag. 2. 7. 9. Rev. 15. 8.—u Lev. 16. 2. 1 Kings 8. 11. 2 Chron. 5. 14.—v Numb. 9. 17. & 10. 11. Neh. 9. 19.—w Heb. journeyed.—x Numb. 9. 19.—y Ch. 13. 21. Numb. 9. 15.

residence upon the mercy seat, between the cherubim: and in this place continued, till the first temple was destroyed; after which, it was no more seen in Israel, till God was manifested in the flesh.

As in the book of GENESIS, we have God's own account of the commencement of the world, the origin of nations, and the peopling of the earth: so in the book of EXODUS, we have an account, from the same source of infallible truth, of the commencement of the Jewish church, and the means used by the endless mercy of God, to propagate and continue his pure and undefiled religion in the earth; against which, neither human nor diabolic power or policy have ever been able to prevail! The preservation of this religion, which has ever been opposed by the great mass of mankind, is a standing proof of its divinity. As it has ever been in hostility against the corrupt passions of men, testifying against the world, that its deeds were evil, these passions have ever been in hostility to it. Cunning and learned men have argued, to render its authority dubious, and its tendency auspicious; whole states and empires have exerted themselves to the uttermost, to oppress and destroy it; and its professed friends, by their conduct, have often betrayed it; yet, *librata ponderibus suis*, supported by the arm of God, and its own intrinsic excellence, it lives and flourishes, and the river that makes glad the city of God, has run down with the tide of time 5800 years, and is running on with a more copious and diffusive current.

Labitur, et labetur in omne volubilis aroam.

"Shall glide the river, and will ever glide."

We have seen how, by the miraculous cloud, all the movements of the Israelites were directed. They struck or pitched their tents, as it removed or became stationary. Every thing that concerned them, was under the direction and management of God. But these things happened unto them for ensamples; and it is evident from Isai. iv. 5. that all these things typified the presence and influence of God in his church, and in the souls of his followers. His church can possess no sanctifying knowledge, no quickening power, but from the presence and influence of his Spirit. By this influence, all his followers are taught, enlightened, led, quickened, purified, and built up on their most holy faith; and without the indwelling of his Spirit, light, life, and salvation, are impossible. These divine influences are necessary not only for a time, but through all our journeys, ver. 38. through every changing scene of providence, and through every step in life. And these the followers of Christ are to possess, not by inference, or inductive reasoning, but *consciously*. The influence is to be felt, and the fruits of it to appear as fully as the cloud of the Lord by day, and the fire by night, appeared in the sight of all the house of Israel. Reader, hast thou this Spirit? are all thy goings and comings ordered by its continual guidance? Does Christ, who was represented by this tabernacle, and in whom dwell all the fulness of the Godhead bodily, dwell in thy heart by faith? If not, call

upon God for that blessing, which, for the sake of his Son, he is ever disposed to impart; then shalt thou be glorious, and on all thy glory there shall be a defence. Amen.

On the ancient division of the law into fifty-four sections, see the notes at the end of Genesis. Of the fifty-four sections, Genesis contains twelve; and the commencement and ending of each, has been marked in the note already referred to. Of these sections, Exodus contains eleven, all denominated, as in the former case, by the words in the original, with which they commence. I shall point these out, as in the former, carrying the enumeration from Genesis.

The THIRTEENTH section, called שמות shemoth, begins Exod. chap. i. 1. and ends chap. vi. 1.

The FOURTEENTH, called מטה ואהרן, begins chap. vi. 2. and ends chap. ix. 35.

The FIFTEENTH, called כהן כהן, begins chap. x. 1. and ends chap. xiii. 16.

The SIXTEENTH, called בשלח beshallach, begins chap. xiii. 17. and ends chap. xvii. 16.

The SEVENTEENTH, called יתרו yithro, begins chap. xviii. 1. and ends chap. xx. 26.

The EIGHTEENTH, called מישפטים mishpatim, begins chap. xxi. 1. and ends chap. xxiv. 18.

The NINETEENTH, called תרומה terumah, begins chap. xxv. 2. and ends chap. xxvii. 19.

The TWENTIETH, called תצא תצא, begins chap. xxvii. 20. and ends chap. xxx. 10.

The TWENTY-FIRST, called תיסה תיסה, begins chap. xxx. 11. and ends chap. xxxiv. 35.

The TWENTY-SECOND, called ויקהל ויקהל, begins chap. xxxv. 1. and ends chap. xxxviii. 20.

The TWENTY-THIRD, called פקודי פקודי, begins chap. xxxviii. 21. and ends chap. xl. 35.

It will at once appear to the reader, that these sections have their technical names from some remarkable word, either in the first, or second verse of their commencement.

MASORETIC Notes on EXODUS.

Number of VERSES in V'elch shemoth (Exodus) 1209. The symbol of this number is ו' א' ; aleph א' denoting 1000, resh ר 200, and lath ל 9.

The middle verse is ver. 28. of chap. xxii. Thou shalt not revile God, nor curse the ruler of thy people.

Its parashioth, or larger sections, are 11. The symbol of this is the word מ עי, Isa. lxvi. 1. WHERE is the house that ye will build unto me? In which aleph מ stands for 1, and yod י for 10.

Its sedarim are 29. The symbol of which is taken from Psalm xix. 3. נחמ יעצה. Night unto night SHOWETH FORTH knowledge. In which word, yod י stands for 10, cheth ח for 8, vau ו for 6, and he ה for 5, amounting to 29.

Its pirkey, perakim, or present chapters, 40. The symbol of which is כלל בלבבו, taken from Psalms xxxvii. 31. The law of God is in HIS HEART. In this word, beth כ stands for 2, lamed ל for 30, beth כ for 2, and vau ו for 6, amounting to 40.

The open sections are 69.—The close sections are 95. Total 164. The symbol of which is יקצר יסידעא. STRENGTHEN thee out of Zion. In which numerical word, ain י stands for 70, samech ס for 60, caph ק for 20, yod י for 10, and daleth ד for 4, making together 164.

Number of words, 16513; of letters, 63467.

But on these subjects, important to some, and trifling to others, see what is said in the concluding note on GENESIS.

ADDITIONAL OBSERVATIONS

ON THE TRAVELS OF THE ISRAELITES THROUGH THE WILDERNESS.

In the preceding notes I have had frequent occasion to refer to Dr. Shaw's account of the different stations of the Israelites, of which I promised an abstract in this place. This will doubtless be acceptable to every reader who knows that Dr. Shaw travelled over the same ground; and carefully, in person, noted every spot to which reference is made in the preceding chapters.

After having endeavoured to prove that Goshen was that part of the Heliopolitan Nomos, or of the land of Rameses, which lay in the neighbourhood of Cairo, Matta-reeh, and Biahbesh, and that Cairo might be Rameses, the capital of the district of that name, where the Israelites had their rendezvous before they departed out of Egypt, he takes up the text, and proceeds thus:

"Now, lest peradventure, (Exod. xiii. 17.) when the Hebrews saw war they should repent and return to Egypt, God did not lead them through the way of the land of the Philistines, (viz. either by Heroopolis in the midland road, or by Biahbesh, Tinah, and so along the seacoast, toward Gaza, and Ascalon,) although that was the nearest, but

he led them ABOUT through the way of the wilderness of the Red sea. There are accordingly two roads through which the Israelites might have been conducted from Cairo to Pihahiroth, on the banks of the Red sea. One of them lies through the valleys, as they are now called, of Jendily, Rumeleah, and Baideah, bounded on each side by the mountains of the lower Thebaïs. The other lies higher, having the northern range of these mountains, (the mountains of Mocatte) running parallel with it on the right hand, and the desert of the Egyptian Arabia, which lies all the way open to the land of the Philistines on the left. About the middle of this range we may turn short upon our right hand into the valley of Baideah, through a remarkable breach or discontinuation, in which we afterward continued to the very bank of the Red sea. Suez, a small city upon the northern point of it, at the distance of thirty hours, or ninety Roman miles from Cairo, lies a little to the northward of the promontory that is formed by this same range of mountains, called at present Attackah, as that which bounds the valley of Baideah to the southward is called Gewoubee. See the annexed map.

"This road then, through the valley of Baideah, which is some hours longer than the other open road, which leads up directly from Cairo to Suez, was, in all probability, the very road which the Israelites took to Pihahiroth, on the banks of the Red sea. Josephus, then, and other authors who copy after him, seem to be too hasty in making the Israelites perform this journey of ninety or one hundred Roman miles in three days: by reckoning each of the stations that are recorded for one day. Whereas, the Scriptures are altogether silent with regard to the time or distance, recording the stations only. The fatigue, likewise, would have been abundantly too great, for a nation on foot, encumbered with their dough, their kneading-troughs, their little children and cattle, to walk at the rate of thirty Roman miles a day. Another instance of the same kind occurs, Exod. xxxiii. 9. where Elim is mentioned as the next station after Marah, though Elim and Marah are farther distant from each other than Cairo is from the Red sea. Several intermediate stations, therefore, as well here as in other places, were omitted, the holy penman contenting himself with laying down such only as were the most remarkable, or attended with some notable transaction. Succoth, then, the first station from Rameses, signifying only a place of tents, may have no fixed situation, being probably nothing more than some considerable Douwar of the Ishmaelites or Arabs, such as we still meet with at fifteen or twenty miles distance from Cairo, in the road to the Red sea. The rendezvous of the caravan which conducted us to Suez was at one of these Douwars, at the same time we saw another at about six miles distance, under the mountains of Mocatte, or in the very same direction which the Israelites may be supposed to have taken in their marches from Goshen toward the Red sea.

"That the Israelites, before they turned toward Pihahiroth, had travelled in an open country, (the same way, perhaps, which their forefathers had taken in coming into Egypt) appears to be farther illustrated from the following circumstance: that upon their being ordered to remove from the edge of the wilderness, and to encamp before Pihahiroth, it immediately follows that Pharaoh should then say, they are entangled in the land, the wilderness (between the mountains we may suppose of Gewoubee and Attackah) has shut them in, Exod. xiv. 3. or, as it is in the original, (וּבְסֵגְגָר) v'iam illis clausit, in that word is explained by Pagninus; for in these circumstances the Egyptians might well imagine that the Israelites could have no possible way to escape, inasmuch as the mountains of Gewoubee would stop their flight or progress to the southward, as the mountains of Attackah would do the same, toward the land of the Philistines; the Red sea likewise lay before them to the east, whilst Pharaoh closed up the valley behind them with his chariots and horsemen. This valley ends at the sea, in a small bay made by the eastern extremities of the mountains which I have been describing, and is called Tiah-Beni Israel, i. e. the road of the Israelites, by a tradition that is still kept up by the Arabs, of their having passed through it; so it is also called Baideah, from the new and unheard-of miracle that was wrought near it, by dividing the Red sea, and destroying therein Pharaoh, his chariots, and his horsemen. The third notable encampment then of the Israelites was at this bay. It was to be before Pihahiroth, betwixt Migdol and the sea, over against Baal-tzephon, Exod. xiv. 2. and in Numb. xxxiii. 7. it was to be before Migdol, where the word וּבְלִפְנֵי, (before, as we render it,) being applied to Pihahiroth and Migdol, may signify no more than that they pitched within sight of or at a small distance from, the one and the other of those places. Whether Baal-tzephon

then may have relation to the northern situation of the place itself, or to some watch-tower or idol temple that was erected upon it; we may probably take it for the eastern extremity of the mountains of *Suez* or *Attackah*, the most conspicuous of these deserts, inasmuch as it overlooks a great part of the lower *Thebais*, as well as the wilderness that reaches toward, or which rather makes part of the land of the *Philistines*. *Migdol* then might lie to the south, as *Baal-tzephon* did to the north of *Pihahiroth*; for the marches of the *Israelites* from the edge of the wilderness being to the seaward, that is, toward the S. E., their encampments between *Migdol* and the sea, or before *Migdol*, as it is otherwise noted, could not well have another situation.

"*Pihahiroth*, or *Hhiroth*, rather, without regarding the prefixed part of it, may have a more general signification, and denote the valley, or that whole space of ground which extended itself from the edge of the wilderness of *Etham* to the *Red sea*; for that particular part only, where the *Israelites* were ordered to encamp, appears to have been called *Pihahiroth*, i. e. *mouth of Hhiroth*; for when *Pharaoh* overtook them, it was in respect to his coming down upon them, *Exod. xiv. 9.* על פי הירחית. i. e. *besides or at the mouth*, or the most advanced part of *Hhiroth* to the eastward. Likewise in *Numb. xxxiii. 7.* where the *Israelites* are related to have encamped before *Migdol*, it follows, *ver. 8.* that they departed, כסני הירחית, from before *Hhiroth*, and not from before *Pihahiroth*, as it is rendered in our translation.

"There are likewise other circumstances to prove that the *Israelites* took their departure from this valley in their passage through the *Red sea*, for it could not have been to the northward of the mountains of *Attackah*, or in the higher road, which I have taken notice of; because as this lies for the most part upon a level, the *Israelites* could not have been here, as we find they were, shut in and entangled. Neither could it have been on the other side, viz. to the south of the mountains of *Gewoubee*, for then, (besides the insuperable difficulties which the *Israelites* would have met with in climbing over them, the same likewise that the *Egyptians* would have had in pursuing them) the opposite shore could not have been the desert of *Shur*, where the *Israelites* landed, *Exod. xv. 22.* but it would have been the desert of *Marah*, that lay a great way beyond it. What is now called *Corondel* might probably be the southern portion of the desert of *Marah*, the shore of the *Red sea*, from *Suez*, hitherto having continued to be low and sandy; but from *Corondel* to the port of *Tor*, the shore is for the most part rocky and mountainous, in the same manner with the *Egyptian* coast that lies opposite to it; neither the one nor the other of them affording any convenient place, either for the departure of a multitude from the one shore, or the reception of it upon the other. And besides, from *Corondel* to *Tor*, the channel of the *Red sea*, which from *Suez* to *Sdur* is not above nine or ten miles broad, begins here to be so many leagues, too great a space certainly for the *Israelites*, in the manner they were encumbered, to pass over in one night. At *Tor* the Arabian shore begins to wind itself round about *Plotomy's* promontory of *Paran*, toward the gulf of *Eloth*, while the *Egyptian* shore retires so far to the southwest that it can scarce be perceived. As the *Israelites* then, for these reasons, could not, according to the opinion of some authors, have landed either at *Corondel* or *Tor*, so neither could they have landed at *Ain el Mousah*, according to the conjectures of others. For if the passage of the *Israelites* had been so near the extremity of the *Red sea*, it may be presumed that the very encampments of six hundred thousand men, besides children, and a mixed multitude, which would amount to as many more, would have spread themselves, even to the farther, or the Arabian side of this narrow isthmus, whereby the interposition of Providence would not have been at all necessary; because, in this case, and in this situation, there could not have been room enough for the waters, after they were divided, to have stood on a heap, or to have been a wall unto them, particularly on the left hand. This, moreover, would not have been a division, but a recess only of the water to the southward. *Pharaoh*, likewise, by overtaking them as they were encamped in this open situation by the sea, would have easily surrounded them on all sides. Whereas the contrary seems to be implied by the pillar of the cloud, *Exod. xiv. 19, 20.* which (divided, or) came between the camp of the *Egyptians* and the camp of *Israel*, and thereby left the *Israelites* (provided this cloud should have been removed) in a situation only of being molested in the rear. For the narrow valley which I have described, and which we may presume was already occupied and filled up behind by the host of *Egypt*, and before by the encampments of the *Israelites*, would not permit or leave

room for the *Egyptians* to approach them, either on the right hand or on the left. Besides, if this passage was at *Ain Mousa*, how can we account for that remarkable circumstance, *Exod. xv. 22.* where it is said, that when *Moses* brought *Israel* from the *Red sea*, they went out into (or landed in) the wilderness of *Shur*. For *Shur*, a particular district of the wilderness of *Etham*, lies directly fronting the valley, from which I suppose they departed, but a great many miles to the southward of *Ain Mousa*. If they landed likewise at *Ain Mousa*, where there are several fountains, there would have been no occasion for the sacred historian to have observed, at the same time, that the *Israelites*, after they went out from the sea into the wilderness of *Shur*, went three days in the wilderness, always directing their marches toward *Mount Sinai*, and found no water; for which reason *Marah* is recorded, *ver. 23.* to be the first place where they found water, as their wandering so far before they found it, seems to make *Marah* also their first station, after their passage through the *Red sea*. Moreover, the channel over against *Ain Mousa* is not above three miles over, whereas that betwixt *Shur* or *Sedur* and *Jibbel Gewoubee* and *Attackah*, is nine or ten, and therefore capacious enough, as the other would have been too small, for covering or drowning therein, *Exod. xv. 28.* the chariots and horsemen, and all the host of *Pharaoh*. And therefore by impartially weighing all these arguments together, this important point in the sacred geography, may with more authority be fixed at *Sedur*, over against the valley of *Haideah*, than at *Tor*, *Corondel*, *Ain Mousa*, or any other place.

"Over against *Jibbel Attackah*, and the valley of *Haideah*, is the desert, as it is called, of *Sdur*, the same with *Shur*, *Exod. xv. 22.* where the *Israelites* landed, after they had passed through the interjacent gulf of the *Red sea*. The situation of this gulf, which is the *Jam suph* שפך הים, the weedy sea, or the tongue of the *Egyptian sea*, in the Scripture language; the gulf of *Heroopolis* in the Greek and Latin geography; and the western arm, as the Arabian geographers call it, of the sea of *Kolzum*, stretches itself nearly north and south, and therefore lies very properly situated, to be traversed by that strong east-wind which was sent to divide it, *Exod. xiv. 21.* The division that was thus made in the channel; the making the waters of it to stand on a heap, (*Ps. lxxviii. 13.*) their being a wall to the *Israelites*, on the right hand and on the left; *Exod. xiv. 22.* besides the twenty miles distance, at least, of this passage, from the extremity of the gulf, are circumstances which sufficiently vouch for the miraculousness of it, and no less contradict all such idle suppositions as pretend to account for it, from the nature and quality of tides, or from any such extraordinary recess of the sea, as it seems to have been too rashly compared to, by *Josephus*.

"In travelling from *Sdur* towards *mount Sinai*, we come into the desert, as it is still called, of *Marah*, where the *Israelites* met with those bitter waters, or waters of *Marah*, (*Exod. xv. 23.*) And as this circumstance did not happen till after they had wandered three days in the wilderness, we may probably fix these waters at *Corondel*, where there is still a small rill, which, unless it be diluted by the dews and rain, still continues to be brackish. Near this place, the sea forms itself into a large bay, called *Berk el Corondel*, i. e. the lake of *Corondel*; which is remarkable from a strong current, that sets into it from the northward, particularly at the recess of the tide. The Arabs, agreeably to the interpretation of *Kolzum* (the name for this sea) preserve a tradition, that a numerous host was formerly drowned at this place, occasioned, no doubt, by what is related *Exod. xiv. 30.* that the *Israelites* saw the *Egyptians* dead upon the seashore, i. e. all along, as we may presume, from *Sdur* to *Corondel*; and at *Corondel* especially, from the assistance and termination of the current, as it has been already mentioned.

"There is nothing farther remarkable, till we see the *Israelites* encamped at *Elim*, *Exod. xv. 27.* *Numb. xxxiii. 9.* upon the northern skirts of the desert of *Sin*, two leagues from *Tor*, and near thirty from *Corondel*. I saw no more than nine of the twelve wells that are mentioned by *Moses*; the other three being filled up by those drifts of sand, which are common in Arabia. Yet this loss is amply made up by the great increase of the palm-trees, the seventy having propagated themselves into more than two thousand. Under the shade of these trees is the *Hammam Mousa*, or bath of *Moses*, particularly so called, which the inhabitants of *Tor* have in great esteem and veneration; acquainting us that it was here, where the household of *Moses* was encamped.

"We have a distinct view of *mount Sinai* from *Elim*; the wilderness, as it is still called, of *Sin*, no lying between them. We traversed these plains in nine hours; being all

the way diverted with the sight of a variety of lizards and vipers, that are here in great numbers. We were afterward near twelve hours in passing the many windings and difficult ways, which lie between these deserts and those of Sinai. The latter consists of a beautiful plain, more than a league in breadth, and nearly three in length; lying open toward the northeast, where we enter it, but is closed up to the southward, by some of the lower eminences of mount Sinai. In this direction, likewise, the higher parts of this mountain make such encroachments upon the plain, that they divide it into two, each of them capacious enough to receive the whole encampment of the Israelites. That which lies to the eastward, may be the desert of Sinai, properly so called, where Moses saw the angel of the Lord in the burning bush, when he was guarding the flocks of Jethro, Exod. iii. 2. The convent of St. Catharine is built over the place of this divine appearance. It is near three hundred feet square, and more than forty in height, being built partly with stone, partly with mud and mortar mixed together. The more immediate place of the shekinah is honoured with a little chapel, which this old fraternity of St. Basil has in such esteem and veneration, that, in imitation of Moses, they put off their shoes from off their feet, whenever they enter it. This, with several other chapels dedicated to particular saints, are included within the church, as they call it, of the transfiguration; which is a large beautiful structure covered with lead, and supported by two rows of marble columns. The floor is very elegantly laid out in a variety of devices in Mosaic work. Of the same tessellated workmanship, likewise, are both the floor and the walls of the presbytery, upon the latter whereof is represented the effigies of the emperor Justinian, together with the history of the transfiguration. Upon the partition which separates the presbytery from the body of the church, there is placed a small marble shrine, wherein are preserved the skull and one of the hands of St. Catharine; the rest of the sacred body having been bestowed at different times, upon such Christian princes as have contributed to the support of this convent.

"Mount Sinai, which hangs over this convent, is called by the Arabs, *Jibbel Mousa*, i. e. the mountain of Moses; and sometimes only, by way of eminence, *El Tor*, i. e. the mountain. The summit of mount Sinai is not very spacious; where the Mohammedans, the Latins, and the Greeks, have each of them a small chapel.

"After we had descended, with no small difficulty, down the other, or western side of this mount, we come into the plain or wilderness of Rephidim, Exod. xvii. 1. where we see that extraordinary antiquity, the rock of Meribah, Exod. xvii. 6. which has continued down to this day without the least injury from time or accidents. This is rightly called, from its hardness, Deut. viii. 15. a rock of flint, אבן חרשׁ. Though from the purple or reddish colour of it, it may be rather rendered the rock of יסוד or אבן אמתישׁ, or the amethystine, or granite rock. It is about six yards square, lying tottering, as it were, and loose, near the middle of the valley, and seems to have been formerly a part or cliff of mount Sinai, which hangs in a variety of precipices all over this plain. The waters which gushed out, and the stream which flowed withal, Psal. lxxviii. 20. have hollowed across one corner of this rock, a channel about two inches deep, and twenty wide, all over incrustated like the inside of a tea-kettle that has been long used. Besides several mossy productions, that are still preserved by the dew, we see all over this channel a great number of holes, some of them four or five inches deep, and one or two in diameter: the lively and demonstrative tokens of their having been formerly so many fountains. Neither could art or chance be concerned in the contrivance; inasmuch as every circumstance points out to us a miracle: and in the same manner, with the rent in the rock of mount Calvary in Jerusalem, never fails to produce the greatest seriousness and devotion in all who see it.

"From mount Sinai, the Israelites directed their marches northward, toward the land of Canaan. The next remarkable encampments, therefore, were in the desert of Paran, which seems to have commenced immediately upon their departing from Hazaroth, three stations, or days' journey, i. e. thirty miles, as we will only compute them, from Sinai, Numb. x. 33. and xii. 16. And as tradition has continued down to us the names of *Shur*, *Marah*, and *Sin*; so it has also that of Paran; the ruins of the late convent of Paran, built upon the ruins of an ancient city of that name, (which might give denomination to the whole of that desert,) being about the half-way between Sinai and Corandel, which lie at forty leagues distance. This situation of Paran, so far to the south of Kadesh, will illustrate Gen. xix. 5, 6. where Chederlaomer, and the kings that were with him, are said to have smote the

Horites in their mount Seir unto El Paran, (i. e. unto the city, as I take it, of that name,) which is in, or by the wilderness. From the more advanced part of the wilderness of Paran, (the same that lay in the road between Midian and Egypt, 1 Kings xi. 18.) Moses sent a man out of every tribe to spy out the land of Canaan, Numb. xxxiii. 3. who returned to him after forty days, unto the same wilderness, to Kadesh Barnea, Numb. xxxiii. 8. Deut. i. 10. and ix. 23. Josh. xiv. 7. This place or city, which in Gen. xiv. 7. is called *Enmishpat* (i. e. the fountain of *Mishpat*) is (in Numb. xx. 1. xxvii. 14. xxxiii. 36.) called *Tzin Kadesh*, or simply *Kadesh* (as in Gen. xvi. 14. xx. 1.) and being equally ascribed to the desert of *Tzin* and to the desert of *Paran*, we may presume that the desert of *Tzin* and *Paran* were one and the same, זין or צין may be so called from the plants of divers palm grounds upon it.

"A late ingenious author has situated *Kadesh Barnea*, a place of no small consequence in Scripture history, which we are now enquiring after, at eight hours or twenty miles distance only, from mount Sinai, which I presume cannot be admitted for various reasons. Because several texts of Scripture insinuate, that *Kadesh* lay at a much greater distance. Thus in Deut. i. 9. it is said, they departed from *Horeb* through that great and terrible wilderness (which supposes by far a much greater extent both of time and space), and came to *Kadesh Barnea*; and in chap. ix. 23. when the Lord sent you from *Kadesh Barnea* to possess the land; which Numb. xx. 16. is described to be a city in the uttermost parts of the border of Edom; the border of the land of Edom and that of the land of promise being contiguous, and in fact the very same. And farther, Deut. 1. 2. it is expressly said, there are eleven days' journey from *Horeb* by the way of mount Seir to *Kadesh Barnea*: which, from the context, cannot be otherwise understood, than of marching along the direct road. For Moses hereby intimates, how soon the Israelites might have entered upon the borders of the land of promise, if they had not been a stubborn and rebellious people. Whereas the number of their stations between Sinai and *Kadesh*, as they are particularly enumerated, Numb. xxxiii. (each of which must have been at least one day's journey,) appear to be near twice as many, or twenty-one, in which they are said with great truth and propriety (Pa. cvii. 4.) to have wandered in the wilderness out of the way; and in Deut. ii. 1. to have compassed mount Seir, rather than to have travelled directly through it. If then we allow ten miles for each of these eleven days' journey (and fewer I presume cannot well be insisted upon) the distance of *Kadesh* from mount Sinai will be about one hundred and ten miles. That ten miles a day (I mean in a direct line, as laid down in the map, without considering the deviations, which are every where, more or less) were equivalent to one day's journey, may be farther proved from the history of the spies, who searched the land (Numb. xiii. 21.) from *Kadesh* to *Rehob* as men come to *Hamath*, and returned in forty days. *Rehob* then, the farthest point of this expedition to the northward, may well be conceived to have been twenty days' journey from *Kadesh*; and therefore to know the true position of *Rehob*, will be a material point in this disquisition. Now it appears from Josh. xix. 29, 30. and Judg. i. 31. that *Rehob* was one of the maritime cities of the tribe of *Asher*; and lay (in travelling, as we may suppose, by the common or nearest way along the seacoast) לבא תחת Numb. xiii. 21. (not, as we render it, as men come to *Hamath*, but) as men go toward *Hamath*, in going to *Hamath*, or in the way, or road to *Hamath*. For to have searched the land as far as *Hamath*, and to have returned to *Kadesh* in forty days, would have been altogether impossible. Moreover, as the tribe of *Asher* did not reach beyond *Sidon* (for that was its northern boundary, Josh. xix. 28.) *Rehob* must have been situated to the southward of *Sidon*, upon, or (being a derivative perhaps from *רר* *latum case*) below in the plain, under a long chain of mountains, that runs east and west, through the midst of that tribe. And as these mountains, called by some the mountains of *Saran*, are all along, except in the narrow road, which I have mentioned, near the sea, very rugged, and difficult to pass over, the spies, who could not well take another way, might imagine they would run too great a risk of being discovered, in attempting to pass through it. For in these eastern countries a watchful eye was always, as it is still, kept upon strangers, as we may collect from the history of the two angels at *Sodom*, Gen. xix. 5. and of the spies at *Jericho*, Josh. ii. 2. and from other instances. If then we fix *Rehob* upon the skirts of the plains of *Acre*, a little to the south of this narrow road, (the *Scala Tyrionum*, as it was afterwards named) somewhere near *Egdiappa*, the distance between *Kadesh* and *Rehob* will be about five

hundred and ten miles; whereas by placing *Kadesh* twenty miles only from *Sinai* or *Horeb*, the distance will be three hundred and thirty miles. And instead of ten miles a day, according to the former computation, the spies must have travelled near *seventeen*, which for forty days successively, seems to have been too difficult an expedition in this hot, and consequently fatiguing climate; especially as they were on foot, or *footpads*, as מרגלים (their appellation in the original) may probably import. These geographical circumstances therefore, thus corresponding with what is actually known of those countries at this time, should induce us to situate *Kadesh*, as I have already done, one hundred and ten miles to the northward of *mount Sinai*, and forty-two miles to the westward of *Eloth*, near *Callah Nahar*, i. e. the castle of the river or fountain, (probably the *Ain Mishpat*) a noted station of the *Mohammedans* in their pilgrimage to *Mecca*.

"From *Kadesh*, the *Israelites* were ordered to turn into the wilderness by the way of the *Red sea*, (Numb. xiv. 25. Deut. i. 40.) i. e. they were at this time, in punishment of their murmurings, infidelity, and disobedience, to advance no farther northward, toward the land of *Canaan*. Now, these marches are called the *compassing of Mount Seir*, Deut. ii. 1. and the *passing by from the children of Esau*, which dwell in *Seir*, through the way of the plain of *Eloth* and *Ezion-gaber*, ver. 8. The wandering, therefore, of the children of *Israel*, during the space of thirty-eight years, Deut. ii. 14. was confined in all probability, to that neck of land only which lies bounded by the gulfs of *Eloth* and *Heroopolis*. If then we could adjust the true position of *Eloth*, we should gain one considerable point toward the better laying down and circumscribing this mountainous tract, where the *Israelites* wandered for so many years. Now there is an universal consent among geographers, that מלח *Eloth*, *Ailah*, or *Aelana*, as it is differently named, was situated upon the northern extremity of the gulf of that name. *Ptolemy*, indeed, places it forty-five minutes to the south of *Heroopolis*, and nearly three degrees to the east; whereas *Abulfeda*, whose later authority, and perhaps greater experience, should be more regarded, makes the extremities of the two gulfs to lie nearly in the same parallel, though without recording the distance between them. I have been often informed by the *Mohammedan* pilgrims, who, in their way to *Mecca*, pass by them both, that they direct their marches from *Cairo* eastward, till they arrive at *Callah Accaba*, or the castle (situated below the mountains) of *Accaba*, upon the *Etanitic* point of the *Red sea*. Here they begin to travel between the south and southeast, with their faces directly toward *Mecca*, which lay hitherto upon their right hand; having made in all from *Adjeroute*, ten miles to the north northwest of *Suez*, to this castle, a journey of seventy hours. But as this whole tract is very mountainous, the road must consequently be attended with great variety of windings and turnings, which would hinder them from making any greater progress, than at the rate, we will suppose, of about half a league an hour. *Eloth*, then, (which is the place of a *Turkish* garrison at present, as it was a *presidium* of the *Romans* in former times,) will lie, according to this calculation, about one hundred and forty miles from *Adjeroute*, in an east by south direction: a position which will likewise receive farther confirmation, from the distance that is assigned to it from *Gaza*, in the old geography. For, as this distance was one hundred and fifty Roman miles, according to *Pliny*, or one hundred and fifty-seven, according to other authors, *Eloth* could not have had a more southern situation than latitude twenty-nine degrees, forty minutes; neither could it have had a more northern latitude, inasmuch as this would have so far invalidated a just observation of *Strabo's*, who makes *Heroopolis* and *Pelusium* to be much nearer each other than *Eloth* and *Gaza*. And, besides, as *Gaza* is well known to lie in latitude thirty-one degrees forty minutes, (as we have placed *Eloth* in latitude twenty-nine degrees forty minutes,) the difference of latitude between them will be two degrees, or one hundred and twenty geographical miles; which converted into Roman miles, (seventy-five and a half of which make one degree) we have the very distance (especially as they lie nearly under the same meridian,) that is ascribed to them above by *Strabo* and *Pliny*. Yet, notwithstanding this point may be gained, it would be too daring an attempt even to pretend to trace out above two or three of the encampments mentioned, Numb. xxxiii. though the greatest part of them was, in all probability, confined to this tract of *Arabia Petraea*, which I have bounded to the east, by the meridian of *Eloth*, and to the west by that of *Heroopolis*; *Kadesh* lying near, or upon the skirts of it to the northward.

"However, one of their more southern stations, after they had left *Mount Sinai*, and *Paran*, seems to have

been at *Ezion-gaber*, which being the place from whence *Solomon's navy went for gold to Ophir*, 1 Kings ix. 26. 2 Chron. viii. 17. we may be induced to take it for the present, *Meenah el Dsahab*, i. e. the port of gold. According to the account I had of this place from the monks of *St. Catharine*, it lies in the gulf of *Eloth*, between two and three days' journey from them,—enjoying a spacious harbour; from whence they are sometimes supplied, as I have already mentioned, with plenty of lobsters and shell-fish. *Meenah el Dsahab*, therefore, from this circumstance, may be nearly at the same distance from *Sinai* with *Tor*; from whence they are likewise furnished with the same provisions, which, unless they are brought with the utmost expedition, frequently corrupt and putrefy. I have already given the distance between the northwest part of the desert of *Sin* and *Mount Sinai*, to be twenty-one hours; and if we farther add three hours, (the distance between the desert of *Sin* and the port of *Tor*, from whence these fish are obtained,) we shall have, in all, twenty-four hours; i. e. in round numbers, about sixty miles. *Ezion-gaber*, consequently, may lie a little more or less at that distance from *Sinai*; because the days' journeys which the monks speak of, are not, perhaps, to be considered as ordinary and common ones; but such as are made in haste, that the fish may arrive in good condition.

"In the description of the *East*, p. 157, *Ezion-gaber* is placed to the southeast of *Eloth*, and at two or three miles only from it; which, I presume, cannot be admitted. For, as *Eloth* itself is situated upon the very point of the gulf, *Ezion-gaber*, by laying to the southeast of it, would belong to the land of *Midian*; whereas *Ezion-gaber* was undoubtedly a sea-port in the land of *Edom*; as we learn from the authorities above related, viz. where *King Solomon* is said to have made a navy of ships in *Ezion-gaber*, which is מלח *Eloth*, on the shore of the *Red sea*, in the land of *Edom*. Here it may be observed, that the word מלח we render beside (viz.) *Eloth*, should be rendered, together with *Eloth*; not denoting any vicinity between them, but that they were both of them ports of the *Red sea*, in the land of *Edom*.

"From *Ezion-gaber* the *Israelites* turned back again to *Kadesh*, with an intent to direct their marches that way into the land of *Canaan*. But upon *Edom's* refusing to give *Israel* passage through his border, (Numb. xx. 18.) they turned away from him to the right hand, as I suppose, toward *Mount Hor*, (Numb. xx. 21.) which might lie to the eastward of *Kadesh*, in the road from thence to the *Red sea*; and as the soul of the children of *Israel* is said to have been here much discouraged because of the way, it is very probable that *Mount Hor* was the same chain of mountains that are now called *Accaba* by the *Arabs*, and were the easternmost range, as we may take them to be, of *Ptolemy's* *Μελαρα ορη* above described. Here, from the badness of the road, and the many rugged passes that are to be surmounted, the *Mohammedan* pilgrims lose a number of camels, and are no less fatigued than the *Israelites* were formerly in getting over them. I have already hinted, that this chain of mountains, the *Μελαρα ορη* of *Ptolemy*, reached from *Paran* to *Judea*. *Petra*, therefore, according to its later name, the metropolis of this part of *Arabia*, may well be supposed to lie among them, and to have been left by the *Israelites* on their left hand, in journeying toward *Moab*. Yet it will be difficult to determine the situation of this city, for want of a sufficient number of geographical data to proceed upon. In the old geography, *Petra* is placed one hundred and thirty-five miles to the eastward of *Gaza*, and four days' journey from *Jericho*, to the southward. But neither of these distances can be any ways accounted for; the first being too great, the other too deficient. For, as we may well suppose *Petra* to lie near, or upon the border of *Moab*, seven days' journey would be the least: the same that the three kings took hither, 2 Kings iii. 9. (by fetching a compass, as we imagine,) from *Jerusalem*, which was nearer to that border than *Jericho*. However, at a medium, *Petra* lay in all probability, about the half way between the south extremity of the *Asphaltic* lake, and the gulf of *Eloth*, and may be therefore fixed near the confines of the country of the *Midianites* and *Moabites* at seventy miles distance from *Kadesh*, towards the northeast; and eighty-five from *Gaza*, to the south. According to *Josephus*, it was formerly called *Arce*, which *Bochart* supposes to be a corruption of *Rekem*, the true and ancient name. The *Amalekites*, so frequently mentioned in *Scripture*, were once seated in the neighbourhood of this place, who were succeeded by the *Nabathaeans*, a people no less famous in profane history. From *Mount Hor*, the direction of their marches through *Zalmona*, *Punon*, &c. seems to have been between the north and northeast. For it does not

appear, that they wandered any more in the wilderness out of the direct way that was to conduct them through the country of Moab, (Numb. xiii. 38, 39.) into the land of promise."

SHAW'S Travels, chap. v. p. 304, &c. 4to edition.

It may be necessary to inform the reader, that the map which accompanies this book, has been constructed from the very best authorities, and much pains have been taken to make it correct. Great difficulty, however, has occurred in laying down the different places; no two travellers agreeing in their accounts of the positions, bearings, and distances of the towns, villages, mountains, &c. which they mention. The confusion here is indescribable, and I am far from supposing that every difficulty is removed, by the pains that have been taken to correct and reconcile others. Several embarrassments still remain, but they are not such as affect the general accuracy of the map. The position of Egypt, the Nile, Mediterranean sea, Red sea, with its Heroopolitic and Eriatic gulfs, the Desert or

Stony Arabia, mount Sinai, and the promised land, are, I hope, sufficiently correct.

Though I have inserted the preceding remarks from Dr. Shaw, yet, as many respectable writers differ from him in some positions and distances, I could not construct the map so as to tally with his account, much less with his map, which is obviously incorrect: therefore the reader must not be surprised if he find some stations, not exactly in the places in which Dr. Shaw lays them down. The difficulty of placing these correctly in a tractless wilderness, which has never been accurately measured, will at once plead both his excuse and mine.

The track of the journey of the Israelites, I have laid down exactly from Dr. Shaw's map: but this differs widely from Calmet and others. The forty-two stations, mentioned Numb. xxxiii. I could not pretend to lay down with any degree of correctness, as most that has been said on the subject, appears to me to be founded rather on conjecture than facts.

MAY 1, 1811.

END OF THE NOTES ON EXODUS.

A

CHRONOLOGICAL TABLE

OF THE

PRINCIPAL EVENTS RECORDED IN THE BOOK OF EXODUS,

Showing in what year of the World, in what year before Christ, in what year from the Deluge, and in what year from their departure from Egypt, each event happened; interspersed with a few connecting circumstances from Profane History, according to the plan of Archbishop Usher.

A. M.	B. C.		An. Dh.
2365	1639	Levi, the third son of Jacob, dies in the 137th year of his age, Exod. vi. 16.—N. B. <i>This event is placed twenty years later by most chronologists, but I have followed the computation of Mr. Skinner and Dr. Ken- nicott. See the note on Gen. xxxi. 41.</i>	700
2375	1629	About this time, Acencheres, son of Orus, began to reign in Egypt, and reigned twelve years and one month.	719
2385	1619	The Ethiopians, from the other side of the Indus, first settle in the middle of Egypt.	729
2387	1617	Rathotis, the brother of Acencheres, began about this time to reign over the Egyptians, and reigned nine years.	731
2396	1608	Acencheres, the son of Rathotis, succeeds his father and reigns twelve years and six months.	740
2400	1604	About this time, it is supposed the Egyptians began to be jealous of the Hebrews, on account of their prodigious multiplication.	744
2409	1595	Ancencheres succeeds Acencheres, and reigns twelve years and three months.	753
2421	1583	Armais succeeds Ancencheres, and reigns four years and one month.	765
		About this time Kohath, the son of Levi, and grandfather of Moses, died in the 133d year of his age. Exod. vi. 16.—N. B. There are several years of uncertainty in the date of this event.	
2425	1579	Rameses succeeds Armais in the government, and reigns one year and four months.	769
2427	1577	Rameses Miamun succeeds Rameses, and reigns sixty-seven years.	771
2430	1574	Aaron, son of Amram, brother of Moses, born eighty-three years before the Exodus of the Israelites, Exod. vi. 20. vii. 7.	774
2431	1573	About this time, Pharaoh (supposed to be the same with Rameses Miamun) published an edict, ordering all the male children of the Hebrews to be drowned in the Nile, Exod. i. 22.	775
2433	1571	Moses, the Jewish lawgiver, born, Exod. ii. 2.	777
2448	1556	The kingdom of the Athenians founded about this time, by Cecrops.	792
2465	1539	In this year, which was the eighteenth of Cecrops, the Chaldeans waged war with the Phenicians.	809
2466	1538	About this time, the Arabians subdued the Chaldeans, and took possession of their country.	810
2473	1531	Moses being 40 years of age, kills an Egyptian, whom he found smiting a Hebrew; in consequence of which, being obliged to fly for his life, he escapes to the land of Midian, where, becoming acquainted with the family of Jethro, he marries Zipporah, Exod. ii. 11—22.	817
2474	1530	The birth of Caleb, the son of Japhunneh.	818
2494	1510	Rameses Miamun, king of Egypt, dies about this time in the 67th year of his reign, and is succeeded by his son Amenophis, who reigns nineteen years and six months.	838
2495	1509	The death of Amram, the father of Moses, is supposed to have taken place about this time.	839
2513	1491	White Moses keeps the flock of Jethro at Mount Horeb, the angel of God appears to him in a burning bush, promises to deliver the Hebrews from their oppression in Egypt, and sends him to Pharaoh, to command him to let Israel go, Exod. iii.	857
		Aaron and Moses assemble the elders of Israel, inform them of the divine purpose, and then go to Pharaoh, and desire him, in the name of the God of the Hebrews, to let the people go three days' journey into the wilderness, to hold a feast unto the Lord. Pharaoh is enraged, and increases the oppression of the Israelites, Exod. v.	
		Aaron throws down his rod, which becomes a serpent. The Egyptian magicians imitate this miracle, Exod. vii.	
		Pharaoh refusing to let the Israelites go, God sends his first plague upon the Egyptians, and the waters are turned into blood, Exod. vii. 19—25.	
		Pharaoh remaining impenitent, God sends immense numbers of frogs, which infest the whole land of Egypt. This was the second plague, chap. viii. 1—7.	
		This plague not producing the desired effect, God sends the third plague, the dust of the ground becoming lice on man and beast, chap. viii. 16—20.	
		Pharaoh's heart still remaining obdurate, God sends the fourth plague upon the nation, by causing great swarms of flies to cover the whole land, chap. viii. 20—32.	
		The Egyptian king still refusing to dismiss the Hebrews, God sends his fifth plague, which is a universal murrain, or mortality among the cattle, Exod. ix. 1—7.	
		This producing no good effect, the sixth plague of boils and blains is sent, chap. ix. 8—12.	
		Pharaoh still hardening his heart, God sends the seventh plague, viz. a grievous hail, which destroyed the whole produce of the field, chap. ix. 22—30.	
		This, through Pharaoh's obstinacy, proving ineffectual, the eighth plague is sent, immense swarms of locusts, which devour the land, Exod. x. 1—20.	
		Pharaoh refusing to submit to the divine authority, the ninth plague, a total darkness of three days' continuance, is spread over the whole land of Egypt, chap. x. 21—24.	
		Pharaoh continuing to refuse to let the people go, God institutes the rite of the passover, and sends the tenth plague upon the Egyptians, and the first-born of man and beast die, throughout the whole land. This was in the fourteenth night of the month Abib. The Israelites are driven out of Egypt, chap. xii. 1—30. and carry Joseph's bones with them, chap. xiii. 19.	
2513	1491	The Israelites march from Succoth to Etham; thence to Pi-ha-hiroth, the Lord guiding them by a miraculous pillar, Exod. xiii. 20—22. xiv. 1, 2.	An. Dh. 857
		Towards the close of this month, Pharaoh and the Egyptians pursue the Israelites:—God opens a passage for these through the Red sea, and they pass over as on dry land, which the Egyptians assaying to do, are all drowned, Exod. xiv. Heb. xi. 29.	An. Er. 1. Abib.
		The Israelites come to Marah, and murmur because of the bitter waters: Moses is directed to throw a certain tree into them, by which they are rendered sweet, chap. xv. 22—25.	
		About the beginning of this month the Israelites come to Elim, chap. xv. 27.	
		On the fifteenth day of this month the Israelites come to the desert of Sin, where, murmuring for want of bread, quails are sent, and manna from heaven, chap. xvi.	Ijaror Zif.
		Coming to Ephidim, they murmur for want of water, and God supplies this want by miraculously bringing water out of a rock in Horeb, chap. xvii. 1—7.	
		The Amalekites attack the Israelites in Ephidim, and are discomfited, chap. xvii. 8—16.	
		The Israelites come to the wilderness of Sinai. God calls Moses up to the mount, where he receives the ten commandments and other precepts, Exod. xix.—xxiv. is instructed how to make the tabernacle, xxv.—xxvii. Aaron and his sons are dedicated to the priest's office, ch. xxviii. Moses delaying to come down from the mount, the people make a molten calf, and worship it. Moses, coming down, sees their idolatry, is distressed, and breaks the tables—three thousand of the idolaters are slain: and, at the intercession of Moses, the rest of the people are saved from destruction, chap. xxxii.	

P R E F A C E

TO THE

B O O K O F L E V I T I C U S .

THE Greek version of the **SEPTUAGINT** and the Vulgate *Latin*, have given the title of **LEVITICUS** to the third book of the Pentateuch; and the name has been retained in almost all the modern versions. The book was thus called, because it treats principally of the laws and regulations of the *Levites*, and priests in general. In Hebrew it is termed *מִקְרָא וַיִּקְרָא*, "And he called," which is the *first* word in the book; and which, as in preceding cases, became the running title to the whole. It contains an account of the ceremonies to be observed in the offering of burnt sacrifices; meat, peace, and sin-offerings; the consecration of priests, together with the institution of the three grand national festivals of the Jews, **PASS-OVER**, **PENTECOST**, and **TABERNACLES**; with a great variety of other ecclesiastical matters. It seems to contain little more than the history of what passed during the *eight days* of the consecration of Aaron and his sons; though Archbishop Usher supposes that it comprises the history of the transactions of a whole month, viz. from *April 21* to *May 21*, of the year of the world 2514, which answers to the *first* month of the *second* year after the departure from Egypt. As there are no *data* by which any chronological arrangement of the facts mentioned in it can be made, it would be useless to encumber the page with conjectures, which, because *uncertain*, can answer no end to the serious reader for doctrine, reproof, or edification in righteousness. As the *law was our school-master unto Christ*, the whole sacrificial system was intended to point out that *Lamb of God*, Christ Jesus, *who takes away the sin of the world*. In reading over *this* book, *this* point should be kept particularly in view; as without *this* spiritual reference, no interest can be excited by a perusal of the work.

The principal events recorded in this book, may be thus deduced in the order of the chapters.

Moses having set up the tabernacle, as has been related in the conclusion of the preceding book, and the cloud of divine glory, the symbol of the presence of God, having rested upon it, God called to him out of this tabernacle, and delivered the laws and precepts contained in the seven first chapters.

In Chap. i. he prescribes every thing relative to the nature and quality of *burnt-offerings*, and the ceremonies which should be observed, as well by the person who brought the sacrifice, as by the priest who offered it.

In Chap. ii. he treats of *meal-offerings*, of fine flour, with oil and frankincense; of cakes, and the oblations of first-fruits.

Chap. iii. treats of *peace-offerings*, prescribes the ceremonies to be used in such offerings, and the parts which should be consumed by fire.

Chap. iv. treats of the offerings made for *sins of ignorance*; for the sins of the *priests, rulers*, and of the *common people*.

Chap. v. treats of the sin of him, who being adjured as a *witness*, conceals his knowledge of a fact; the case of him who touches an *unclean thing*; of him who binds himself by a *vow* or an *oath*; and of *trespass-offerings* in cases of *sacrilege*, and in *sins of ignorance*.

Chap. vi. treats of the *trespass-offerings* for sins *knowingly* committed; and of the offerings for the priests, the parts which should be consumed, and the parts which should be considered as the priests' portion. And in

Chap. vii. the same subject is continued.

Chap. viii. treats of the *consecration of Aaron and his sons*; their sin-offering, burnt-offering ram of consecration, and the time during which these solemn rites should continue.

Chap. ix. After Aaron and his sons were consecrated, on the *eighth* day they were commanded to offer sin-offerings, and burnt-offerings, for *themselves* and for the *people*, which they accordingly did, and Aaron and Moses having blessed the people, a fire came forth from before the Lord, and consumed the offering that was laid upon the altar.

Chap. x. Nadab and Abihu, the sons of Aaron, having offered *strange fire* before the Lord, are consumed; and the priests are forbidden the use of wine and all inebriating liquors.

Chap. xi. treats of *clean and unclean* beasts, fishes, birds, and reptiles.

Chap. xii. treats of the purification of women after child-birth, and the offerings they should present before the Lord.

Chap. xiii. prescribes the manner of discerning the infection of the *leprosy* in persons, garments, and houses.

Chap. xiv. prescribes the sacrifices and ceremonies which should be offered by those who were cleansed from the *leprosy*.

Chap. xv. treats of certain uncleannesses in man and woman: and of their purifications.

Chap. xvi. treats of the solemn yearly expiation to be made for the sins of the priest and of the people, of the goat and bullock for a sacrifice, and of the *scape-goat*; all which should be offered annually, on the *tenth* day of the *seventh* month.

Chap. xvii. the Israelites are commanded to offer all their sacrifices at the tabernacle:—the eating of *blood* is prohibited; as also the flesh of those animals which die of themselves, and of those that are torn by dogs.

Chap. xviii. shows the different degrees within which *marriages* were not to be contracted; and prohibits various acts of impurity.

Chap. xix. recapitulates a variety of laws which had been mentioned in the preceding book, (Exodus) and adds several new ones.

Chap. xx. prohibits the consecration of their children to *Moloch*, forbids their consulting *wizards*, and those which had *familiar spirits*, and also a variety of incestuous and unnatural mixtures.

Chap. xxi. gives different ordinances concerning the *mourning* and *marriages of priests*, and prohibits those from the sacerdotal office, who have certain *personal defects*.

Chap. xxii. treats of those infirmities and uncleannesses which rendered the priest unfit to officiate in sacred things, and lays down directions for the perfection of the sacrifices which should be offered to the Lord.

Chap. xxiii. treats of the *sabbath* and the great annual festivals—the *pass-over*, *pentecost*, *feast of trumpets*, *day of atonement*, and *feast of tabernacles*.

Chap. xxiv. treats of the *oil for the lamps* and the *show-bread*; the law concerning which had already been given, see Exodus xxv. &c. mentions the case of the person who *blasphemed* God, and his punishment—lays down the law in cases of *blasphemy* and *murder*; and recapitulates the *lex talionis*, or law of *like for like*, prescribed Exod. xxii.

Chap. xxv. recapitulates the law, given Exod. xxiii. relative to the *sabbatical year*, prescribes the year of *jubilee*, and lays down a variety of statutes relative to *mercy, kindness, benevolence, charity, &c.*

Chap. xxvi. prohibits idolatry, promises a great variety of blessings to the obedient, and threatens the disobedient with many and grievous curses.

Chap. xxvii. treats of *vows*, of things *devoted*, and of the *tithes* which should be given for the service of the tabernacle.

No *Chronological Table* can be affixed to this book; as the transactions of it seem to have been included within the *space of eight days*, or of a month at the utmost, as we have already seen. And even some of the facts related here, seem to have taken place previously to the erection of the tabernacle: nor is the order in which the others occurred, so distinguished as to enable us to lay down the *precise days* in which they took place.

THE
THIRD BOOK OF MOSES,
CALLED
L E V I T I C U S.

Year before the common Year of Christ, 1490.—Juban Period, 3224.—Cycle of the Sun, 27.—Dominical Letter, D.—Cycle of the Moon, 9.—Indiction, 6.—Creation from
Tari or September, 2614.

CHAPTER I.

The Lord calls to Moses out of the tabernacle, and gives him directions concerning burnt-offerings of the *beee* kind, 1, 2. The burnt-offering to be a *male*, without blemish, 3. The person bringing it, to lay his hands upon its head, that it might be accepted for him, 4. He is to kill, flay, and cut it in pieces, and bring the blood to the priests, that they might sprinkle it round about the altar, 5, 6. All the pieces to be laid upon the altar and burnt, 7-9. Directions concerning offerings of the *smaller cattle*, such as *sheep* and *goats*, 10-13. Directions concerning offerings of *fowls*, such as *doves* and *pigeons*, 14-17.

A. M. 2514.
B. C. 1490.
An. Exod. lib. 2.
Añ. or Nisan.

AND the LORD ^a called unto Moses, and spake unto him ^b out of the tabernacle of the congregation, saying, 2 Speak unto the children of Israel, and say

^a Exod. 19. 3.—^b Exod. 40. 34, 35. Numb. 12. 4, 5.—c Ch. 22. 18, 19.—d Exod. 12. 5. Ch. 3. 1. & 22. 20, 21. Dent. 15. 21. Mal. 1. 14. Eph. 5. 27. Heb. 9. 14. 1. Pet. 1. 19.—Ch. 4. 15.

NOTES ON CHAPTER I.

Verse 1. *And the Lord called unto Moses*] From the manner in which the book commences, it appears plainly to be a continuation of the preceding: and, indeed, the whole is but one *law*, though divided into *five* portions; and why thus divided is not easy to be conjectured.

Previously to the erection of the tabernacle, God had given no particular directions concerning the manner of offering the different kinds of sacrifices; but as soon as this divine structure was established and consecrated, Jehovah took it as his dwelling-place; described the rites and ceremonies which he would have observed in his worship, that his people might know what was best pleasing in his sight; and that, when thus worshipping him, they might have confidence that they pleased him, every thing being done according to his own directions. A consciousness of acting according to the revealed will of God gives strong confidence to an upright mind.

Verse 2. *Bring an offering*] The word קרבן *korban*, from קרב *karab*, to approach, or draw near, signifies an offering or gift, by which a person had access unto God: and this receives light from the universal custom that prevails in the east, no man being permitted to approach the presence of a superior without a present or gift; and the offering thus brought was called *korban*, which properly means the introduction offering, or offering of access. This custom has been often referred to in the preceding books. See also chap. vii.

Of the cattle] הכריה *ha-behemah*, animals of the *beee* kind, such as the bull, heifer, bullock, and calf; and restrained to these alone by the term *herd*, בקר *baquar*, which from its general use in the Levitical writings, is known to refer to the ox, heifer, &c. And therefore other animals of the *beee* kind were excluded.

Of the flock] תאן *ison*, SHEEP and GOATS; for we have already seen that this term implies both kinds: and we know, from its use, that no other animal of the *smaller* clean domestic quadrupeds is intended; and as no other animal of this class, beside the *sheep* and *goat*, was ever offered in sacrifice to God. The animals mentioned in this chapter as proper for sacrifice, are the very same which God commanded Abraham to offer, see Gen. xv. 9. And thus it is evident, that God delivered to the patriarchs an epitome of that law which was afterward given in detail to Moses, the essence of which consisted in its *sacrifices*; and those sacrifices were of clean animals, the most perfect, useful, and healthy of all that are brought under the immediate government and influence of man. Gross feeding, and ferocious animals, were all excluded, as were also all birds of prey. In the pagan worship, it was widely different; for although the ox was esteemed among them, according to Livy, as the *major hostia*—and according to Pliny, the *victimæ optime, et laudatissima deorum placatio*, Plin. Hist. Nat. lib. viii. ch. 45. the chief sacrifice, and the most availing offering which could be made to the gods; yet obscene fowls, and ravenous beasts, according to

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.

3 ¶ If his offering be a burnt-sacrifice of the herd, let him offer a male ^d without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 ^e And he shall put his hand upon the head of the burnt-offering; and it shall be ^f accepted for him ^g to make atonement for him.

^a 3, 2, 5, 13. & 8. 14, 22 & 16 21. Exod. 29. 10, 15, 19.—Ch. 22. 21, 27. Isa. 56. 7. Rom. 13. 1. Phil. 4. 18.—g Ch. 4. 20, 26, 31, 35. & 9. 7 & 16 24. Numb. 15. 25. 2 Chron. 29. 23, 24. Rom. 5. 11.

the nature of their deities, were frequently offered in sacrifice. Thus they sacrificed *horses* to the *STYX*; *wolves*, to *MARS*; *asses*, to *PRIAPUS*; *swine*, to *CRIBES*; *dogs*, to *HECATE*, &c. &c. But in the worship of God, all these were declared *unclean*, and only the three following kinds of *QUADRUPEDS* were commanded to be sacrificed: 1. The *bull* or *ox*, the *cow* or *heifer*, and the *calf*. 2. The *he-goat*, *she-goat*, and the *kid*. 3. The *ram*, the *ewe*, and the *lamb*. Among *FOWLS*, only *pigeons* and *turtle-doves*, were commanded to be offered, except in the case of cleansing the leper, mentioned ch. xiv. 14. where two clean birds, generally supposed to be *sparrows*, or other small birds, though of what species is not well known. *Fish* were not offered, because they could not be readily brought to the tabernacle alive.

Verse 3. *Burnt-offering*] The most important of all the sacrifices offered to God, called by the Septuagint, ὁλοκαυτωμα, because it was wholly consumed, which was not the case in any other offering.—See on chap. vii.

His own voluntary will] לרצונו *leretsono*—to gain himself acceptance before the Lord: in this way all the versions appear to have understood the original words; and the connexion in which they stand obviously requires this meaning.

Verse 4. *He shall put his hand upon the head of the burnt-offering*] By the imposition of hands, the person bringing the victim acknowledged, 1. The sacrifice as his own. 2. That he offered it as an atonement for his sins. 3. That he was worthy of death, because he had sinned, having forfeited his life by breaking the law. 4. That he entreated God to accept the *life* of the innocent animal in place of his own. 5. And all this, to be done profitably, must have respect to HIM whose life in the fulness of time, should be made a sacrifice for sin. 6. The blood was to be sprinkled round about upon the altar, ver. 5. as by the sprinkling of blood the atonement was made; for the blood was the *life* of the beast, and it was always supposed, that *life* went to redeem *life*. See note on Exod. xxix. 10. On the required perfection of the sacrifice, see the note on Exod. xii. 5.

It has been sufficiently remarked by learned men, that almost all the people of the earth had their *burnt-offerings*; on which also they placed the greatest dependence. It was a general maxim through the heathen world, that there was no other way to appease the incensed gods; and they sometimes even offered human sacrifices, from the supposition, as Caesar expresses it, that life was necessary to redeem life, and that the gods would be satisfied with nothing less.—*Quod pro vitâ hominis nisi vitâ reddatur, non posse aliter deorum immortalium numen placari*, Com. de Bell. Gal. lib. vi.—But this was not the case only with the Gauls; for we see by Ovid, *Fast.* lib. vi. that it was a commonly received maxim among more polished people:

Pro parvo victimâ parva cadit,
Cor pro corde, preor, pro fribis sanctis âbras
Hanc animam tibi pro matre damus.

5 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.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest, shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male 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 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 turtle-doves, or of young pigeons.

15 And the 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 ashes.

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.

CHAPTER II.

The meat-offering of flour with oil and incense, 1-3. The oblation of the meat-offering baked in the oven, and in the pan, 4-6. The meat-offering baked in the frying-pan, 7-10. No leaven nor honey to be offered with the meat-offering, 11. The oblation of the first-fruits, 12. Staff to be offered with the meat-offering, 13. Green ears, dried by the fire, and corn to be beaten out of full ears, with oil and frankincense, to be offered as a meat-offering of first-fruits, 14-16.

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.

b Mich. 6. 4.—i 2 Chron. 35. 11. Hebr. 10. 11.—k Ch. 3. 8. Hebr. 12. 24. 1 Pet. 1. 2. 1 Gen. 28. 9.—m Gen. 8. 21. Ezech. 20. 28, 41. 2 Cor. 2. 15. Eph. 5. 2. Phil. 4. 18. a Ver. 2.—o Ver. 8.

p Ch. 5. 7. & 12. 8. Luke 2. 24.—r Or, pinch off the head with the nail.—s Or, the fifth thereof.—t Ch. 6. 10.—u Gen. 15. 10.—v Ver. 9, 13.—w Ch. 6. 14. & 9. 17. Numb. 15. 4.

See the whole of this passage in the above work; from ver. 135 to 163.

Verse 6. He shall flay] Probably meaning the person who brought the sacrifice, who, according to some of the rabbins, killed, flayed, cut up, and washed the sacrifice, and then presented the parts and the blood to the priest, that he might burn the one, and sprinkle the other upon the altar. But it is certain that the priests also, and the Levites, flayed the victims, and the priest had the skin to himself, see chap. vii. 8. and 2 Chron. xxix. 34. The red heifer alone was not flayed: but the whole body, with the skin, &c. consumed with fire.—See Numb. xix. 5.

Verse 7. Put fire] The fire that came out of the tabernacle from before the Lord, and which was kept perpetually burning, see chap. ix. 24. Nor was it lawful to use any other fire in the service of God.—See the case of Nadab and Abihu, chap. x.

Verse 8. The priests—shall lay the parts] The sacrifice was divided according to its larger joints. 1. After its blood was poured out, and the skin removed, the head was cut off. 2. They then opened it and took out the omentum, or caul, that invests the intestines. 3. They took out the intestines with the mesentery, and washed them well, as also the fat. 4. They then placed the four quarters upon the altar, covered them with fat, laid the remains of the intestines upon them, and then laid the head above all. 5. The sacred fire was then applied, and the whole mass was consumed. This was the holocaust, or complete burnt-offering.

Verse 9. An offering—of a sweet savour] חֲבִיבֵי רִיחַ אֵשׁ ischek reyach nichoach, a fire-offering, an odour of restorer, as the Septuagint express it, θυμίαμα ὀσμωδίνου, a sacrifice for a sweet-smelling savour; which place St. Paul had evidently in view when he wrote Ephes. v. 2.—“Christ hath loved us, and hath given himself for us an offering, ἡμεῖς ὀσμωδίνου ὀσμωδίνου, and a sacrifice, for a sweet smelling savour;” where he uses the same terms as the Septuagint. Hence we find, that the holocaust, or burnt-offering, typified the sacrifice and death of Christ for the sins of the world.

Verse 10. An offering of the flocks] See on ver. 2.

Verse 12. Cut it into his pieces] See the notes on Gen. xv.

Verse 16. Pluck away his crop with his feathers] In this sacrifice of fowls, the head was violently wrung off, then the blood was poured out—then the feathers were plucked off, the breast was cut open, and the crop, stomach, and intestines, taken out, and then the body was burnt. Though the bird was split up, yet it was not divided asunder. This circumstance is particularly remarked in Abram's sacrifice, Gen. xv. 10.—See the notes there.—See Ainsworth.

We have already seen on ver. 2. that four kinds of animals might be made burnt-offerings to the Lord, 1. Neat cattle, such as bulls, oxen, cows, and calves. 2. He-goats,

she-goats, and kids. 3. Rams, ewes, and lambs. 4. Pigeons and turtle-doves; and in one case, the cleansing of the leper, sparrows, or some small bird, all these must be without spot or blemish—the most perfect of their respective kinds, and be wholly consumed by fire. The rich were to bring the most costly; the poor, those of least price. Even in this requisition of justice, how much mercy was mingled! If a man could not bring a bullock, or a heifer, a goat, or a sheep, let him bring a calf, a kid, or a lamb. If he could not bring any of these, because of his poverty, let him bring a turtle-dove, or a young pigeon, see chap. v. 7. and it appears, that, in cases of extreme poverty, even a little meal, or fine flour, was accepted by the bountiful Lord, as a sufficient oblation, see chap. v. ver. 11. This brought down the benefits of the sacrificial service within the reach of the poorest of the poor; as we may take for granted, that every person, howsoever low in his circumstances, might be able to provide the tenth part of an ephah, about three quarts of meal, to make an offering for his soul unto the Lord. But every man must bring something—the law stooped to the lowest circumstances of the poorest of the people; but every man must sacrifice, because every man had sinned. Reader, what sort of a sacrifice dost thou bring to God? To him thou owest thy whole body, soul, and substance—are all these consecrated to his service? Or, has he the refuse of thy time, and the offal of thy estate? God requires thee to sacrifice as his providence has blessed thee. If thou have much, thou shouldst give liberally to God and the poor; if thou have but little, do thy diligence to give of that little. God's justice requires a measure of that which his mercy has bestowed. But remember, that as thou hast sinned, thou needest a Saviour.—Jesus is that Lamb without spot, which has been offered to God for the sin of the world, and which thou must offer to him for thy sin; and it is only through him that thou canst be accepted, even when thou dedicatest thy whole body, soul, and substance, to thy Maker. Even when we present ourselves a living sacrifice to God, we are accepted for his sake who carried our sins, and bore our sorrows. Thanks be to God, the rich and the poor have equal access unto him through the Son of his love! And equal right to claim the benefits of the great Sacrifice.

NOTES ON CHAPTER II.

Verse 1. Meat-offering] מִנְחָה minchah. For an explanation of this word, see the note on Gen. iv. 3. and Lev. vii. Calmet has remarked, that there are five kinds of the minchah mentioned in this chapter: 1. סֹלֶת solet, simple flour or meal, ver. 1. 2. Cakes and wafers, or whatever was baked in the oven, ver. 4. 3. Cakes baked in the pan, ver. 5. 4. Cakes baked on the frying-pan, or probably a gridiron, ver. 7. 5. Green ears of corn parched, ver. 14. All these were offered without honey or leaven, but accompanied with wine, oil, and frankincense. It is very likely that the minchah, in some or all of the

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': it is a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-

offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers 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 frying-pan, it shall be made of fine flour with oil.

x Ver. 2. & Ch. 5. 12. & 6. 15. & 24. 7. Isai. 66. 3. Eccles. 45. 16. Acta 10. 4. y Ch. 7. 9. & 10. 12, 13. Eccles. 7. 31.

z Exod. 29. 27. Numb. 18. 8.—a Exod. 29. 2.—b Or, on a flat plate, or, slice

above forms, was the earliest oblation offered to the Supreme Being; and probably was in use before sin entered into the world, and consequently before bloody sacrifices, or piacular victims, had been ordained. The *minchah* of green ears of corn, dried by the fire, &c. was properly the gratitude-offering for a good seed-time, and the prospect of a plentiful harvest. This appears to have been the offering brought by Cain, Gen. iv. 3.—See the note there. The flour whether of wheat, rice, barley, rye, or any other grain used for aliment, was in all likelihood equally proper; for in Numb. v. 15. we find the flour of barley, or barley-meal, is called *minchah*. It is plain that in the institution of the *minchah* here, no animal was included, though, in other places, it seems to include both kinds; but, in general, the *minchah* was not a bloody offering, nor used by way of atonement or expiation, but merely in a eucharistic way, expressing gratitude to God for the produce of the soil. It is such an offering, as what is called natural religion, might be reasonably expected to suggest: but, alas! so far lost is man, that even thankfulness to God for the fruits of the earth, must be taught by a divine revelation; for in the heart of man, even the seeds of gratitude are not found, till sown there by the band of divine Grace.

Offerings of different kinds of grain, flour, bread, fruits, &c. are the most ancient among the heathen nations; and even the people of God have had them from the beginning of the world. See this subject largely discussed on Exod. xxii. 29. where several examples are given.—Orid intimates, that these gratitude-offerings originated with agriculture. "In the most ancient times, men lived by rapine, hunting, &c. for the sword was considered to be more honourable than the plough; but when they sowed their fields, they dedicated the first fruits of their harvest to Ceres, to whom the ancients attributed the art of agriculture, and to whom burnt-offerings of corn were made, according to immemorial usages." The passage to which I refer, and of which I have given the substance, is the following:

Non habuit telus doctoris antiqua colonos: Lascabant agiles aspera bella virgos. Plus erat in gladio quam cypro laudis auro: Nilpectus duntaxo pascere feracis ager. Fuxta lanæ veteres jacuissent, sarra melabant: Primitias Ceresi sarra recerim dolent. Urbis admoniti sanæna torrensula dedere; Multaque peccato damnata tulere suo. Pastor. lib. ii. ver. 615.

Pliny observes, that "Numa taught the Romans to offer fruits to the gods and to make supplications before them, bringing salt cakes and parched corn; as grain in this state was deemed most wholesome." Numa instituit deos FRUGE colere, et MOLA SALSA supplicare atque (ut auctor est Hemina) sar torrere, quoniam tostum cibo salubrius esset. HIST. NAT. lib. xviii. c. 2. And it is worthy of remark, that the ancient Romans considered "no grain as pure or proper for divine service that had not been previously parched." Id uno modo consecutum, statuendo non esse purum ad rem divinam nisi tostum. Ibid.

God, says Calmet, requires nothing here which was not in common use for nourishment; but he commands that these things should be offered with such articles as might give them the most exquisite relish, such as salt, oil, and wine, and that the flour should be of the finest and purest kind. The ancients, according to Suidas, seem to have made much use of meal formed into a paste with milk, and sometimes with water; see Suidas in Μαζα. "The priests kept in the temples a certain mixture of flour mingled with oil and wine, which they called Υγιεινή Hygieia, or health, and which they used as a kind of amulet or charm against sickness: after they had finished their sacrifices, they generally threw some flour upon the fire, mingled with oil and wine, which they called θύλαματα, thulemata, and which, according to Theophrastus, was the ordinary sacrifice of the poor."—Calmet.

Verse 2. A handful of the flour] This was for a memorial, to put God in mind of his covenant with their fathers,

and to recall to their mind his gracious conduct toward them and their ancestors. Mr. Ainsworth properly remarks, "that there was neither oil nor incense offered with the sin and jealousy offerings; because they were no offerings of memorial, but such as brought iniquities to remembrance, which was not gracious nor sweet-smelling before the Lord." Numb. v. 15. Levit. v. 11.

In this case only a handful was burnt, the rest was reserved for the priest's use, but all the frankincense was burnt, because from it the priest could derive no advantage.

Verse 4. Baken in the oven] אפון tanur, from טו nar, to split, divide, says Mr. Parkhurst, and hence the oven, because of its burning, dissolving and melting heat.

Verse 5. Baken in a pan] סמבה machabath, supposed to be a flat iron plate placed over the fire; such as is called a griddle in some countries.

Verse 7. The frying pan] אפון סמבה marechecheth, supposed to be the same with that called by the Arabs a ta-jen, a shallow earthen vessel like a frying-pan, used not only to fry in, but for other purposes. On the different instruments, as well as the manner of baking in the east, Mr. Harmer in his observations on select passages of Scripture, has collected the following curious information.

"Dr. Shaw informs us, that in the cities and villages of Barbary there are public ovens, but that among the Bedouins, (who live in tents) and the Kabyles, (who live in miserable hovels in the mountains) their bread, made into thin cakes, is baked either immediately upon the coals, or else in a ta-jen, which he tells us is a shallow earthen vessel like a frying-pan: and then cites the Septuagint to show, that the supposed pan, mentioned Lev. ii. 5. was the same thing as a ta-jen. The ta-jen, according to Dr. Russel, is exactly the same among the Bedouins, as the τρυγανος, a word of the same sound as well as meaning, was among the Greeks. So the Septuagint, Lev. ii. 5. If thy oblation be a meat-offering baken in a pan, (αφ' απφου) it shall be of fine flour unleavened, mingled with oil.

"This account given by the Doctor is curious; but as it does not give us all the eastern ways of baking, so neither does it furnish us, I am afraid, with a complete comment on that variety of methods, of preparing the meat-offering, which is mentioned by Moses in Lev. ii. So long ago as Queen Elizabeth's time, Rauwolf, observed, that travellers frequently baked bread in the deserts of Arabia, on the ground, heated for that purpose, by fire, covering their cakes of bread with ashes and coals, and turning them several times, until they were baked enough; but that some of the Arabians had in their tents stones or copper-plates, made on purpose for baking. Dr. Pococke very lately made a like observation, speaking of iron hearths used for the baking their bread.

"Sir John Chardin, mentioning the several ways of baking their bread in the east, describes these iron plates, as small and convex. These plates are most commonly used, he tells us, in Persia, and among the wandering people that dwell in tents, as being the easiest way of baking, and done with the least expense; the bread being as thin as a skin, and soon prepared. Another way, (for he mentions four) is by baking on the hearth. The bread is about an inch thick; they make no other all along the Black sea, from the Palus Mæotis to the Caspian sea, in Chæcia and in Mesopotamia, except in towns. This, he supposes, is owing to their being woody countries. These people make a fire in the middle of a room, when the bread is ready for baking, they sweep a corner of the hearth, lay the bread there, cover it with hot ashes and embers; in a quarter of an hour they turn it; this bread is very good. The third way, is that which is common among us. The last way, and that which is common through all Asia, is thus: they make an oven in the ground four or five feet deep, and three in diameter, well plastered with mortar. When it is hot, they place the bread (which is commonly long, and not thicker than a finger) against the sides, and it is baked in a moment.

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.

o Ver. 2.

"*D'Arriens* mentions another way, used by the Arabs about mount Carmel, who sometimes bake in an oven, and at other times on the hearth; but have a third method, which is, to make a fire in a great stone pitcher, and when it is heated, they mix meal and water, as we do to make paste to glue things together, which they apply with the hollow of their hands to the outside of the pitcher, and this extreme soft paste, spreading itself upon it, is baked in an instant. The heat of the pitcher having dried up all the moisture, the bread comes off as thin as our wafers; and the operation is so speedily performed, that in a very little time a sufficient quantity is made.

"*Maimonides*, and the *Septuagint*, differ in their explanation of Lev. ii. 5. for that Egyptian rabbi supposes this verse speaks of a flat plate, and these more ancient interpreters, of a *ta-jen*. But they both seem to agree, that these were two of the methods of preparing the meat-offering: for *Maimonides* supposes the seventh verse speaks of a frying-pan or *ta-jen*; whereas the *Septuagint*, on the contrary, thought the word there meant a hearth, which term takes in an iron, or copper plate, though it extends farther.

"The meat-offerings of the fourth verse answer, as well to the Arab bread, baked by means of their stone pitchers, which are used by them for the baking of wafers; as their cakes of bread, mentioned by *D'Arriens*, who, describing the way of baking among the modern Arabs, after mentioning some of their methods, says, they bake their best sort of bread, either by heating an oven, or a large pitcher, half full of certain little smooth, shining flints, upon which they lay the dough, spread out in form of a thin broad cake. The mention of wafers seems to fix the meaning of Moses to these oven-pitchers: though perhaps it may be thought an objection, that this meat-offering is said to have been baked in an oven; but it will be sufficient to observe, that the Hebrew words only signify a meat-offering of the oven: and consequently may be understood as well of wafers baked on the outside of these oven-pitchers, as of cakes of bread baked in them. And if thou bring an oblation, a baked thing, of the oven, it shall be an unleavened cake of fine flour, mingled with oil, or unleavened wafers anointed with oil. Whoever then attends to these accounts of the stone pitcher, the *ta-jen*, and the copper-plate or iron hearth, will enter into this second of Leviticus, I believe, much more perfectly than any commentator has done, and will find in these accounts what answers perfectly well to the description Moses gives us of the different ways of preparing the meat-offerings. A *ta-jen*, indeed, according to *Dr. Shaw*, serves for a frying-pan, as well as for a baking vessel; for, he says, the *bagreah* of the people of Barbary differs not much from our pancakes, only that instead of rubbing the *ta-jen*, or pan, in which they fry them, with butter, they rub it with soap to make them like a honeycomb.

"Moses possibly intended, a meat-offering of that kind might be presented to the Lord; and our translators seem to prefer that supposition, since, though the margin mentions the opinion of *Maimonides*, the reading of the text in the sixth verse, opposes a pan for baking, to a pan for frying in the seventeenth verse. The thought, however, of *Maimonides*, seems to be most just, as Moses appears to be speaking of different kinds of bread only, not of other farinaceous preparations.

"These oven-pitchers, mentioned by *D'Arriens*, and used by the modern Arabs for baking cakes of bread in them, and wafers on their outsides, are not the only portable ovens of the east; *St. Jerom*, in his commentary on *Lam. v. 10*, describes an eastern oven as a round vessel of brass, blackened on the outside by the surrounding fire, which heats it within. Such an oven I have seen used in England. Which of these the *Mishnah* refers to, when it speaks of the women lending their ovens to one another, as well as their mills and their sieves, I do not know: but the foregoing observations may serve to remove a surprise, that this circumstance may otherwise occasion in the reader of the *Mishnah*. Every body almost knows, that little portable handmills are extremely common in the Levant: moveable ovens are not so well known. Whether ovens of the kind which *St. Jerom* mentions, be as ancient as the days of Moses, does not appear, unless the *ta-jen* be used after this manner; but the pitcher-ovens of the Arabs are, without doubt, of that remote antiquity.

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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.

d Exod. 29. 13.

"Travellers agree that the eastern bread is made in small, thin, moist cakes, must be eaten new, and is good for nothing, when kept longer than a day. This, however, admits of exceptions. *Dr. Russel* of late, and *Rauwolff* formerly, assure us, that they have several sorts of bread and cakes. Some, *Rauwolff* tells us, done with yolk of eggs, some mixed with several sorts of seed, as of *sesamum*, *Romish coriander*, and wild garden saffron, which are also strewn upon it; and he elsewhere supposes, that they prepare biscuits for travelling. *Russel*, who mentions this strewing of seeds on their cakes, says they have a variety of rusks and biscuits. To these authors let me add *Pitts*, who tells us, the biscuits they carry with them from Egypt, will last them to Mecca and back again.

"The Scriptures suppose their loaves of bread were very small, three of them being requisite for the entertainment of a single person, *Luke xi. 5*. That they were generally eaten new, and baked as they wanted them, as appears from the case of *Abraham*. That sometimes, however, they were made so as to keep several days; so the showbread was fit food, after lying before the Lord a week. And that bread for travellers was wont to be made to keep some time, as appears from the pretences of the *Gibeonites*, *Josh. ix. 12*. and the preparations made for *Jacob's* journey into Egypt, *Gen. xiv. 23*. The bread or rusks for travelling is often made in the form of large rings; and is moistened or soaked in water before it is used. In like manner too, they seem to have had there a variety of eatables of this kind, as the *Aleppines* now have. In particular, some made like those on which seeds are strewn, as we may collect from that part of the presents of *Jeroboam's* wife to the prophet *Ahijah*, which our translators have rendered cracknels, *1 Kings xiv. 3*. *Buxtorf* indeed supposes the original word קריים *nakkudeem*, signifies biscuits, called by this name, either because they were formed into little buttons like some of our gingerbread, or because they were pricked full of holes after a particular manner. The last of these two conjectures, I imagine, was embraced by our translators of this passage; for cracknels, if they are all over England of the same form, are full of holes, being formed into a kind of flourish of lattice work. I have seen some of the unleavened bread of the English Jews, made in like manner in a net form. Nevertheless, I should think it more natural to understand the word of biscuits spotted with seeds; for it is used elsewhere to signify works of gold spotted with studs of silver; and as it should seem bread spotted with mould, *Josh. ix. 5—12*. how much more natural is it then to understand the word of cakes spotted with seeds, which are so common in the east? Is not לֶבְבוֹת *lebboth* in particular, the word that in general means rich cakes? A sort of which *Tamar* used to prepare that was not common, and furnished *Amnon* with a pretence for desiring her being sent to his house, that she might make some of that kind for him in the time of his indisposition, his fancy running upon them: see *2 Sam. xiii. 1—3*. *Parkhurst* supposes the original word to signify pancakes, and translates the root לַב *labab* to more, or toss up and down; and he took the dough חֲמֵשׁ חֲמֵשׁ *chamash chamash*, and kneaded *חֲמֵשׁ חֲמֵשׁ* *chamash chamash*, and tossed it in his sight, *חֲמֵשׁ חֲמֵשׁ* *chamash chamash*, and dressed the cakes. In this passage, says *Mr. Parkhurst*, it is to be observed, that לַב *labab* is distinguished from לָל *lal* to knead, and from בָּשַׁל *bashal* to dress, which agrees with the interpretation here given.

"The account which *Mr. Jackson* gives of an Arab baking apparatus, and the manner of kneading, and tossing their cakes, will at once, if I mistake not, fix the meaning of this passage, and cast much light upon *Lev. xi. 35*. 'I was much amused by observing the dexterity of the Arab woman in baking their bread. They have a small place built with clay, between two and three feet high, having a hole in the bottom for the convenience of drawing out the ashes, somewhat similar to that of a lime-kiln. The oven (which I think is the most proper name for this place) is usually about fifteen inches wide at top, and gradually grows wider to the bottom. It is heated with wood, and when sufficiently hot, and perfectly clear from smoke, having nothing but clear embers at bottom, which continue to reflect great heat, they prepare the dough in a large bowl, and mould the cakes to the desired size on a board or stone placed near the oven. After they have kneaded the cake to a proper consistence, they pat it a little, then toss it about with great dexterity in one

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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.

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 first-fruits, 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 I shall thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 ¶ And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer for the meat-offering of thy first-fruits, 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 beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord.

CHAPTER III.

The law of the peace-offering in general, 1-5. That of the peace-offering taken from the flock, 6-11. and the same when the offering is a goat, 12-17.

AND if his oblation be a sacrifice of peace-offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the Lord.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about.

Ver. 3.—Ch. 6. 17. See Matt 18. 12. Mark 8. 15. Luke 12. 1. 1 Cor. 5. 8. Gal. 5. 9.—g Exod. 22. 29. Ch. 23. 10, 11.—h Heb. ascend.—i Mark 9. 49. Col. 4. 6.

k Numb. 18. 19.—l Ezek. 43. 24.—m Ch. 23. 10, 14.—n 2 Kings 4. 42.—o Ver. 1.—p Ver. 2.—q Ch. 7. 11, 29. & 22. 21.—r Ch. 1. 2.—s Ch. 1. 4, 5. Exod. 29. 10.

hand till it is as thin as they choose to make it. They then wet one side of it with water, at the same time wetting the hand and arm with which they put it into the oven. The side of the cake adheres fast to the side of the oven, till it is sufficiently baked, when, if not paid proper attention to, it would fall down among the embers. If they were not exceedingly quick at this work, the heat of the oven would burn their arms, but they perform it with such amazing dexterity, that one woman will continue keeping three or four cakes on the oven at once, till she has done baking. This mode, let me add, does not require half the fuel that is made use of in Europe."—See more in HARMER'S Observat. Vol. i. p. 414, &c. Edit. 1808.

Verse 8. Thou shalt bring the meat-offering] It is likely that the person himself who offered the sacrifice, brought it to the priest, and then the priest presented it before the Lord.

Verse 11. No meat-offering shall be made with leaven] See the reason of this prohibition in the note on Exod. xii. 8.

Nor any honey] Because it was apt to produce acidity, as some think, when wrought up with flour paste; or rather because it was apt to gripe and prove purgative. On this latter account, the College of Physicians have totally left it out of all medicinal preparations. This effect, which it has in most constitutions, was a sufficient reason why it should be prohibited here, as a principal part of all these offerings was used by the priests as a part of their ordinary diet; and these offerings, being those of the poorer sort, were in greater abundance than most others. On this account, the griping and purgative quality of the honey must render it extremely improper. As leaven was forbidden because producing fermentation, it was considered a species of corruption, and was therefore used to signify hypocrisy, malice, &c. which corrupt the soul; it is possible that honey might have had a moral reference also, and have signified, as St. Jerom thought, carnal pleasures and sensual gratifications. Some suppose that the honey mentioned here, was a sort of saccharine matter, extracted from dates. Leaven and honey might be offered with the first-fruits, as we learn from the next verse, but they were forbidden to be burnt on the altar.

Verse 13. With all thine offerings thou shalt offer salt.] SALT was the opposite to leaven, for it preserved from putrefaction and corruption, and signified the purity and persevering fidelity that were necessary in the worship of God. Every thing was seasoned with it to signify the purity and perfection that should be extended through every part of the divine service, and through the hearts and lives of God's worshippers. It was called the salt of the covenant of God; because as salt is incorruptible, so was the covenant made with Abram, Isaac, Jacob, and the patriarchs, relative to the redemption of the world by the incarnation and death of Jesus Christ. Among the heathens, salt was a common ingredient in all their sacrificial offerings, and as it was considered essential to the comfort and preservation of life, and an emblem of the most perfect corporeal and mental endowments, so it was supposed to be one of the most acceptable presents they could make unto their gods, from whose sacrifices it was never absent. That imitable and invaluable writer, Pliny, has left a long chapter on this subject, the seventh of the thirty-first book of his Natural History, a few extracts from which will not displease the intelligent reader. Ergo hercule, vita humanior sine Sale nequit degere: adcoque necessarium elementum est ut transierit

intellectus ad voluptates animi quoque. Nam ita SALES appellantur omnique vitæ lepos et summa hilaritas, laborumque requies non alio magis vocabulo constat. Honoribus etiam militiæque interponitur, SALARIIS inde dictis—Maxime tamen in sacris intelligitur autoritas, quando nulla conficiuntur sine mola salsa. "So essentially necessary is salt, that without it human life cannot be preserved, and even the pleasures and endowments of the mind are expressed by it; the delights of life, repose, and the highest mental serenity, are expressed by no other term than sales among the Latins. It has also been applied to designate the honourable rewards given to soldiers, which are called salarii or salaries.—But its importance may be farther understood by its use in sacred things, as no sacrifice was offered to the gods without the salt cake."

So Virgil. Eclog. viii. v. 52. Sparge molam.

"Crumble the sacred mola of salt and corn."

And again, Æneid. iv. 517.

Ipsa mola manibus pio altarâ jurata.

"Now with the sacred cake, and lifted hands, All bent on death before her altar stands." Pict.

In like manner Homer,

Ἰλλεος δ' ἄλας ἑσίοιο, κρυπτούμεν ἑσπασέν.

Ilad. lib. ix. ver. 114.

And taking sacred salt from the hearth side, Where it was treasured, poured it o'er the feast. Cooper.

Quotations of this kind might be easily multiplied, but the above may be deemed sufficient.

Verse 14. Green ears of corn dried by the fire] Green or half ripe ears of wheat, parched with fire, is a species of food in use among the poor people of Palestine and Egypt to the present day. As God is represented as keeping a table among his people, for the tabernacle was his house, where he had the golden table, show-bread, &c. so he represents himself as partaking with them of all the aliments that were in use, and even sitting down with the poor, to a repast of parched corn! We have already seen, that these green ears were presented as a sort of eucharistical offering for the blessings of seed time, and the prospect of a plentiful harvest. See the note on ver. 1.; several other examples might be added here, but they are not necessary.

The command to offer salt with every oblation, and which was punctually observed by the Jews, will afford the pious reader some profitable reflections. It is well known that salt has two grand properties. 1. It seasons and renders palatable the principal aliments used for the support of life. 2. It prevents putrefaction and decay. The covenant of God, that is, his agreement with his people, is called a covenant of salt, to denote, as we have seen above, its stable undecaying nature, as well as to point out its importance and utility in the preservation of the life of the soul. The grace of God by Christ Jesus, is represented under the emblem of salt, (see Mark ix. 49. Eph. iv. 29. Col. iv. 6.) because of its relishing, nourishing, and preserving quality. Without it no offering, no sacrifice, no religious service, no work, even of charity and mercy, can be acceptable in the sight of God. In all things we must come unto the Father THROUGH HIM. And from none of our sacrifices or services must this salt of the covenant of our God be lacking.

NOTES ON CHAPTER III.

Verse 1. Peace-offering] שלמים Shelamim; an offering to make peace between God and man; see on chap. vii. and Gen. xiv. 18.

Verse 2. Lay his hands upon the head of his offering]

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; * the * fat that covereth the inwards, and all the fat that is upon the inwards.

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the * caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons * shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire; *it is an offering made by fire, of a sweet savour unto the LORD.*

6 ¶ And if his offering for a sacrifice of peace-offering unto the LORD be of the flock; male or female, * he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD; the fat thereof, *and the whole rump, it shall he take off hard by the backbone;* and the fat that covereth the inwards, and all the fat that is upon the inwards.

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is * the food of the offering made by fire unto the LORD.*

a Exod. 29. 13, 22. Ch. 4. 8, 9.—Or, *mat.*—Or, *midriff over the liver and over the kidneys.*—Ch. 6. 12. Exod. 29. 13.—w. Ver. 1, &c.—See Ch. 21. 6, 8, 17, 21, 22, & 23. 25. Ezek. 44. 7. Mat. 1. 7, 12.—y. Ver. 1, 7, &c.—Ch. 7. 23, 25. 1 Sam. 2.

See this rite explained on Exod. xxix. 10. and Levit. i. 4. "As the *burnt-offering*," (Lev. i.) says Mr. Ainsworth, "figured our reconciliation to God by the death of Christ; and the *meat-offering*, chap. ii. our sanctification in him before God; so this *peace-offering* signified both Christ's oblation of himself, whereby he became our *peace* and salvation, Eph. ii. 14—16. Acts xiii. 47. Heb. v. 9. ix. 28. and our oblation of praise, thanksgiving, and prayer unto God."

Verse 3. *The fat that covereth the inwards*] The omentum, caul, or *vech*, as some term it. *The fat that is upon the inwards*; probably the *mesentery*, or fatty part of the substance which connects the convolutions of the alimentary canal, or small intestines.

Verse 5. *Aaron's sons shall burn it*] As the *fat* was deemed the most valuable part of the animal, it was offered in preference to all other parts: and the heathens probably borrowed this custom from the Jews; for they burnt the omentum or caul in honour of their gods.

Verse 9. *The whole rump, it shall he take off hard by the backbone*] To what has already been said on the *tails* of the eastern sheep, in the note on Exod. xxix. 22. We may add the following observation from Dr. Russel concerning the sheep at Aleppo. Their *tails*, says he, are of a substance between *fat* and *marrow*, and are not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. He states also, that a common sheep of this kind, without the head, fat, skin, and entrails, weighs from *sixty* to *seventy* English pounds, of which the tail usually weighs *fifteen* pounds and upwards: but that those of the largest breed, when fattened, will weigh *one hundred and fifty* pounds, and their tails *fifty*; which corresponds with the account given by *Ludolf* in the note referred to above. The sheep about *Jerusalem* are the same with those in *Abyssinia*, mentioned by *Ludolf*, and those of *Syria* mentioned by *Dr. Russel*.

Verse 11. *It is the food of the offering*] We have already remarked that God is frequently represented as *feasting with his people* on the sacrifices they offered; and because these sacrifices were consumed by that fire that was kindled from heaven; therefore, they were considered as *the food of that fire*, or rather of the Divine Being who was represented by it. In the same idiom of speech, says *Dodd*, the gods of the heathens are said, Deut. xxxii. 38. to eat the fat and drink the wine which were consumed on their altars.

Verse 12. *A goat*] Implying the whole species, *he-goat, she-goat, and kid*, as we have already seen.

Verse 17. *That ye eat neither fat nor blood*] It is not likely that the *fat* should be forbidden in the same manner and in the same latitude as the *blood*. The blood was the

12 ¶ And if his offering be a goat, then * he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even an offering made by fire unto the LORD;* the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is the food of the offering made by fire for a sweet savour: * all the fat is the LORD's.*

17 *It shall be a * perpetual statute for your generations throughout all your dwellings, that ye eat neither ^b fat nor ^c blood.*

CHAPTER IV.

The law concerning the sin-offering for transgressions committed through ignorance, 1, 2. For the *priest*, this sinning, 3—12. For the *sins of ignorance of the whole congregation*, 13—21. For the *sins of ignorance of a ruler*, 22—26. For the *sins of ignorance of any of the common people*, 27—35.

AND the LORD spake unto Moses, An. Exod. 16. 2. *Abib* or *Nisan*.

saying,

2 Speak unto the children of 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:*

15. 2 Chron. 7. 7.—a Ch. 6. 18. & 17. 7. & 23. 14.—b Ver. 16. compare with Deut. 32. 14. Neh. 8. 10.—c Gen. 9. 4. Ch. 7. 23, 26. & 17. 10, 14. Deut. 12. 16. 1 Sam. 14. 23. Ezek. 44. 7, 18.—d Ch. 5. 15, 17. Num. 15. 22, &c. 1 Sam. 14. 27. Ps. 19. 12.

life of the beast, and that was offered to make an atonement for their souls; consequently, this was never eaten in all their generations, but it was impossible to separate the fat from the flesh, which in many parts, is so intimately intermixed with the muscular fibres; but the blood being contained in separate vessels, the arteries and veins, might, with great ease, be entirely removed by cutting the throat of the animal, which was the Jewish method. By the fat, therefore, mentioned here and in the preceding verse, we may understand any fat that exists in a separate or unmixed state, such as the omentum or caul, the fat of the mesentery, the fat on the kidneys, and whatever else of the internal fat was easily separable, together with the whole of the tail already described. And probably, it was the fat of such animals only, as were offered to God in sacrifice, that was unlawful to be eaten.

As all temporal as well as spiritual blessings come from God, he has a right to require that such of them should be dedicated to his service as he may think proper to demand. He required the most perfect of all the animals, and the best parts of these perfect animals. This he did, not that he needed any thing, but to show the perfection of his nature, and the purity of his service. Had he condescended to receive the *meanest animals*, and the *meanest parts* of animals as his offerings, what opinion could his worshippers have entertained of the perfection of his nature? If such imperfect offerings were worthy of this God, then his nature must be only worthy of such offerings. It is necessary that every thing employed in the worship of God should be the most perfect of its kind that the time and circumstances can afford. As sensible things are generally the medium through which spiritual impressions are made, and the impression usually partakes of the nature of the medium through which these impressions are communicated; hence, every thing should not only be *decent*, but as far as circumstances will admit, *dignified*, in the worship of God: the object of religious worship, the place in which he is worshipped, and the worship itself, should have the strongest and most impressive correspondence possible.

NOTES ON CHAPTER IV.

Verse 2. *If a soul shall sin through ignorance*] That is, if any man shall do what God has forbidden, or leave undone what God has commanded, through ignorance of the law, relative to these points; as soon as the transgression or omission comes to his knowledge, he shall offer the sacrifice here prescribed: and shall not suppose that his *ignorance* is an excuse for his sin. He who, when his iniquity comes to his knowledge, refuses to offer such a sacrifice, sins obstinately and *willfully*, and to him there remains no other sacrifice for sin, no other mode by which he can be reconciled to God; but he has a certain

3 * 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.

4 And he shall bring the bullock ^r unto the door of the tabernacle of the congregation, before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed ^h shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary.

7 And the priest shall ⁱ 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 ^k all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering: the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 ^l 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 ^m And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung.

12 Even the whole bullock shall he carry forth ⁿ without the camp unto a clean place, ^o where the ashes are poured out, and ^p burn him on the wood with fire: ^q where the ashes are poured out shall he be burnt.

13 ^r And ^r if the whole congregation of Israel sin through ignorance, ^s and the thing be hid from the eyes of the assembly, and they have

done somewhat against any of the commandments of the LORD, concerning things which should not be done, and are guilty;

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.

16 ^t 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 veil.

18 And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did ^v with the bullock for a sin-offering, so shall he do with this: ^w and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation.

22 ^x ¶ When a ruler hath sinned, and ^y done somewhat through ignorance against any of the commandments of the LORD his God, concerning things which should not be done, and is guilty;

23 Or ^z 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 ^a he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it is a sin-offering.

25 ^b And the priest shall take of the blood of

^l Ch. 3. 12.—^m Ch. 9. 2.—ⁿ Ch. 1. 3, 4.—^o Ch. 16. 14. Num. 19. 4.—^p Ch. 8. 15. & 9. 9. & 16. 15.—^q Ch. 5. 9.—^r Ch. 3. 4. 5.—^s Exod. 27. 11. Numb. 19. 5.—^t Heb. ^u without the camp.—^v Ch. 6. 11.—^w Heb. 13. 11.—^x Heb. at the pouring out of the ashes.

^y Numb. 15. 21. Job. 7. 11.—^z Ch. 5. 2, 3, 4, 17.—^a Ch. 1. 4.—^b Ver. 5. Heb. 9. 12. 13. 14.—^c Ver. 3.—^d Numb. 15. 25. Dan. 9. 24. Rom. 5. 11. Heb. 2. 17. & 10. 10, 11, 12. 1 John 1. 7. & 2. 2.—^e Ver. 2. 13.—^f Ver. 14.—^g Ver. 4. & a. Ver. 31.

fearful looking for of judgment, which shall devour such adversaries; and this seems the case to which the apostle alludes, Heb. x. 26, &c. in the words above quoted. There have been a great number of subtle questions started on this subject, both by Jews and Christians; but the above I believe to be the sense and spirit of the law.

Verse 3. *If the priest that is anointed*] Meaning, most probably, the high priest. According to the sin of the people: for, although he had greater advantages than the people could have, in being more conversant with the law of God, and his lips should understand and preserve knowledge, yet it was possible even for him, in that time in which the will of God had not been fully revealed, to transgress through ignorance; and his transgression might have the very worst tendency, because the people might be thereby led into sin. Hence, several critics understand this passage in this way, and translate it thus: *If the anointed priest shall lead the people to sin*—or, literally, *if the anointed priest shall sin to the sin of the people*; that is, so as to cause the people to transgress, the shepherd going astray, and the sheep following after him.

Verse 4. *Lay his hand upon the bullock's head*] See on chap. i. 4.

Verse 6. *Seven times*] See the note on Exod. xxix. 30. The blood of this sacrifice was applied in three different ways. 1. The priest put his finger in it and sprinkled it seven times before the veil, ver. 6. 2. He put some of it on the horns of the altar of incense. 3. He poured the remaining part at the bottom of the altar of burnt-offerings, ver. 7.

Verse 12. *Without the camp*] This was intended, figuratively, to express the sinfulness of this sin, and the availability of the atonement. The sacrifice, as having the sin of the priest transferred from himself to it by his confession and imposition of hands, was become unclean and abominable, and was carried, as it were, out of the Lord's

sanctuary; from the tabernacle and congregation, it must be carried without the camp; and thus its own offensiveness was removed, and the sin of the person in whose behalf it was offered. The apostle (Heb. xiii. 11—13.) applies this in the most pointed manner to Christ. *For the bodies of those beasts whose blood is brought into the sanctuary of the high priest for sin, are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.*

Verse 13. *If the whole congregation of Israel sin*] This probably refers to some oversight in acts of religious worship, or to some transgression of the letter of the law, which arose out of the peculiar circumstances in which they were then found, such as the case mentioned, 1 Sam. xiv. 32, &c. where the people, through their long and excessive fatigue in their combat with the Philistines, being faint, *flew on the spoil, and took sheep, oxen, and calves, and slew them on the ground, and did eat with the blood*: and this was partly occasioned by the rash adjuration of Saul, mentioned ver. 24. *Cursed be the man that cateth any food until evening.*

The sacrifices and rites in this case were the same as those prescribed in the preceding; only here the elders of the congregation, i. e. three of the sanhedrim, according to Maimonides, laid their hands on the head of the victim in the name of all the congregation.

Verse 22. *When a ruler hath sinned*] Under the term *nasi*, it is probable that any person is meant who held any kind of political dignity among the people, though the rabbins generally understand it of the king.

A kid of the goats was the sacrifice in this case, the rites nearly the same as in the preceding cases, only the fat was burnt as that of the peace-offering.—See ver. 26. and ch. iii. 5.

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 upon the altar, as ^b the fat of the sacrifice of peace-offerings: ^a and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And ^a if ^a any one of the ^c common people sin through ignorance, while he doeth *something against* any of the commandments of the Lord, concerning things which ought not to be done, and be guilty;

28 Or ^a 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 ^b And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And ^a he shall take away all the fat thereof, ^b as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a ^c sweet savour unto the Lord; ^a 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, ^a he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering, in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord; ^a and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAPTER V.

Concerning witnesses who, being adjured, refuse to tell the truth, 1. Of those who contract delinquency by touching unclean things or persons, 2. Of those who bind themselves by vows or oaths, and do not fulfil them, 4, 5. The trespass-offering prescribed in such cases, a lamb or a kid, 6. A turtle dove or two young pigeons, 7-10; or an ephah of fine flour with oil and frankincense, 11-13. Other laws relative to trespassers, through ignorance, in holy things, 14-16. Of trespassers in things unknown, 17-19.

AND if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall ^a bear his iniquity.

2 Or ^a 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 ^a guilty.

3 Or if he touch ^a the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a soul swear, pronouncing with his lips ^a to do evil, or ^b 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 in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall ^a 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.

b Ch. 3. 5-6. Ver. 28. Numb. 15. 28.-d Ver. 2. Numb. 15. 27.-e Heb. any soul.-f Heb. people of the land.-g Ver. 23.-h Ver. 4. 21.-i Ch. 3. 14.-k Ch. 3. 2.-l Exod. 29. 12. Ch. 1. 9.-m Ver. 25.-n Ver. 23.-o Ch. 3. 5.-p Ver. 28. 31.

g 1 Kings 9. 31. Matt. 26. 63.-f Ver. 17. Ch. 7. 18. & 17. 16. & 19. 8. & 20. 17. Numb. 9. 13.-h Ch. 11. 21, 28. 31, 30. Numb. 19. 11, 13, 16.-i Ver. 17.-k Ch. 12. & 13. & 15.-l See 1 Sam. 25. 22. Acts 23. 12.-m See Mark 6. 23.-x Ch. 16. 21. & 26. 40. Numb. 5. 7. Ezra 10. 11, 12.

Verse 27. The common people] אִמְּהוֹת אֵימָרִים *am ha-arets*, the people of the land; that is, any individual who was not a priest, king, or ruler among the people; any of the poor or ordinary sort; any of these having transgressed through ignorance, was obliged to bring a lamb or a kid, the ceremonies being nearly the same as in the preceding cases.

The law relative to the general cases of sins committed through ignorance, and the sacrifices to be offered on such occasions, so amply detailed in this chapter, may be thus recapitulated. For all sins and transgressions of this kind, committed by the people, the prince, and the priest, they must offer expiatory offerings. The person so sinning, must bring the sacrifice to the door of the tabernacle, and lay his hands upon its head, as in a case already referred to, acknowledging the sacrifice to be his, that he needed it for his transgression; and thus he was considered as confessing his sin; and the sin was considered as transferred to the animal, whose blood was then spilt to make an atonement. See on chap. i. verse 4. Such institutions as these could not be considered as terminating in themselves; they necessarily had reference to something of infinitely higher moment; in a word, they typified Him whose soul was made an offering for sin, Isai. liii. 10. And taken out of this reference, they seem both absurd and irrational. It is obviously in reference to these innocent creatures being brought as sin-offerings to God for the guilty, that St. Paul alludes, 2 Cor. v. 21. where, he says, He (God) made him to be sin (ἀμαρτίαν, a sin-offering) for us who knew no sin, that we might be made the righteousness of God, holy and pure by the power and grace of God, in or through him. And it is worthy of remark, that the Greek word used by the apostle, is the same by which the Septuagint, in more than fourscore places in the Pentateuch, translate the Hebrew word חַטָּאת *chatah*, sin, which in all those places our translation renders sin-offering. Even sins of ignorance cannot be unnoticed, by a strict and holy law; these also need the great atonement; on which account we should often pray with David, Cleanse thou me from secret faults! Ps. xix. 12. How little attention is paid to this solemn subject! sins of this kind, sins committed sometimes ignorantly, and more fre-

quently, heedlessly, are permitted to accumulate in their number, and consequently in their guilt; and from this very circumstance, we may often account for those painful desertions, as they are called, under which many comparatively good people labour. They have committed sins of ignorance or heedlessness, and have not offered the sacrifice which can alone avail in their behalf. How necessary, in ten thousand cases, is the following excellent prayer. "That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy Holy Word."—*Litany*.

NOTES ON CHAPTER V.

Verse 1. If a soul sin] It is generally supposed, that the case referred to here, is that of a person who, being demanded by the civil magistrate to answer upon oath, refuses to tell what he knows concerning the subject—such an one shall bear his iniquity—shall be considered as guilty in the sight of God of the transgression which he has endeavored to conceal, and must expect to be punished by him for hiding the iniquity to which he was privy; or suppressing the truth, which being discovered, would have led to the exculpation of the innocent, and the punishment of the guilty.

Verse 2. Any unclean thing] Either the dead body of a clean animal, or the living or dead carcass of any unclean creature. All such persons were to wash their clothes and themselves in clean water, and were considered as unclean till the evening, chap. xi. 24-31. But if this had been neglected, they were obliged to bring a trespass-offering. What this meant, see the notes on chap. xii.

Verse 4. To do evil, or to do good] It is very likely that rash promises are here intended: for if a man vow to do an act that is evil, though it would be criminal to keep such an oath or vow, yet he is guilty, because he made it; and therefore must offer the trespass-offering. If he neglect to do the good he has vowed, he is guilty, and must, in both cases, confess his iniquity, and bring his trespass-offering.

Verse 5. He shall confess that he hath sinned] Even restitution was not sufficient without this confession, be-

7 ¶ And if he be not able to bring a lamb, then he shall bring for his trespass, which, he hath committed, two turtle-doves, 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 wring off his head from his neck, but shall not divide it asunder:

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

10 And he shall offer the second for a burnt-offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, 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; 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.

13 * 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 shall 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 he shall bring for his trespass unto

the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after 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; though he wist it not, yet is he guilty, and shall bear his iniquity.

18 * 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 atonement for him concerning his ignorance wherein he erred, and wist it not, and it shall be forgiven him.

19 It is a trespass-offering: he hath certainly trespassed against the Lord.

CHAPTER VI.

Laws relative to detention of property entrusted to the care of another, to robbery and dect. 1, 2; finding of goods lost, keeping them from their owner, and exchanging falsely, 3. Such a person shall not only restore what he has thus unlawfully gotten, but shall add a fifth part of the value of the property besides, 4, 5. And shall bring a ram without blemish as a trespass-offering to the Lord, 6, 7. Law relative to the burnt-offering, and the perpetual fire, 8-13. Law of the meat-offering, and who may lawfully eat it, 14-18. Laws relative to the offerings of Aaron and his sons, and their anointment, on the day of their anointing, 19-21. Laws relative to the sin-offering, and those who might eat of it, 24-30.

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 a fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

y Ch. 12. 8. & 14. 21.—to Heb. his hand cannot reach to the sufficiency of a lamb.—Ch. 1. 14.—to Ch. 1. 13.—to Ch. 4. 7, 15, 30, 31.—Or, ordinance.—Ch. 1. 14.—to Ch. 4. 25.—g Numb. 5. 15.—Ch. 2. 2.—Ch. 4. 35.—k Ch. 4. 26.—l Ch. 2. 3.—m Ch. 22. 14.—n Ezra 10. 19.—o Exod. 30. 13. Ch. 27. 25.—p Ch. 6. 5. & 22.

14. & 27. 13, 15, 27, 31. Numb. 5. 7.—q Ch. 4. 26.—r Ch. 4. 2.—s Ver. 15. Ch. 4. 2, 13, 22, 27. Isa. 19. 12. Luke 12. 14.—t Ver. 1, 2.—u Ver. 15.—v Ver. 16.—w Ezra 10. 2.—x Numb. 5. 6.—y Ch. 19. 11. Acts 5. 4. Col. 3. 9.—z Exod. 22. 7, 10.—a Or, in dealing.—b Heb. putting of the hand.—c Prov. 24. 28. & 28. 13.

cause a man might make restitution without being much humbled: but the confession of sin has a direct tendency to humble the soul; and hence it is so frequently required in the Holy Scriptures, as without humiliation there can be no salvation.

Verse 7. *If he be not able to bring a lamb*] See the conclusion of chapter the first.

Verse 8. *But shall not divide it*] See the note on chap. i. 16.

Verse 10. *He shall offer the second for a burnt-offering*] The pigeon for the burnt-offering was wholly consumed; it was the Lord's property: that for the sin-offering was the priest's property, and was to be eaten by him, after its blood had been partly sprinkled on the side of the altar, and the rest poured out at the bottom of the altar.—See also chap. vi. 26.

Verse 11. *Tenth part of an ephah*] About three quarts. The ephah contained a little more than seven gallons and a half.

Verse 15. *In the holy things of the Lord*] This law seems to relate particularly to sacrilege, and defrauds in spiritual matters—such as the neglect to consecrate or redeem the first-born—the withholding of the first-fruits, tithes, and such like; and, according to the rabbins, making any secular gain of divine things, keeping back any part of the price of things dedicated to God, or withholding what a man had vowed to pay.—See a long list of these things in *Ainsworth*.

With thy estimation] The wrong done or the defraud committed, should be estimated at the number of shekels it was worth, or for which it would sell. These the defrauder was to pay down, to which he was to add a fifth part more, and bring a ram without blemish, for a sin-offering, besides. There is an obscurity in the text; but this seems to be its meaning.

Verse 16. *Shall make amends*] Make restitution for the wrong he had done, according to what is laid down in the preceding verse.

Verse 19. *He hath certainly trespassed*] And because he hath sinned, therefore he must bring a sacrifice. On no other ground shall he be accepted by the Lord.—Reader, how dost thou stand in the sight of thy Maker?

On the subject of this chapter it may be proper to make the following reflections.

When the infinite purity and strict justice of God are considered, the exceeding breadth of his commandment, our slowness of heart to believe, and our comparatively cold performance of sacred duties, no wonder that there is sinfulness found in our holy things: and at what a low ebb must the Christian life be found, when this is the case! This is a sore and degrading evil in the church of God; but there is one even worse than this, that is, the strenuous endeavour of many religious people to reconcile their minds to this state of inexcusable imperfection; and defend it zealously, on the supposition that it is at once both unavoidable and useful—unavoidable, for they think they cannot live without it—and useful, because they suppose it tends to humble them! The more inward sin a man has, the more pride he will feel; the less, the more humility. A sense of God's infinite kindness to us, and our constant dependence on him, will ever keep the soul in the dust. Sin can never be necessary to the maintenance or extension of the Christian life: it is the thing which Jesus Christ came into the world to destroy; and his name is called Jesus, or Saviour, because he saves his people from their sins. But how little of the spirit and influence of his Gospel is known in the world! He saves, unto the uttermost, them who come unto the Father through him—but, alas! how few are thus saved!—for they will not come unto him that they might have life. Should any Christian refuse to offer up the following prayer to God?—"Almighty God! unto whom all hearts be open, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. Amen."—The Liturgy.

NOTES ON CHAPTER VI.

Verse 2. *Lie unto his neighbour, &c.*] This must refer to a case in which a person delivered his property to his neighbour to be preserved for him, and took no witness to attest the delivery of the goods; such a person, therefore, might deny that he had ever received such goods, for he who had deposited them with him, could bring no proof of the delivery. On the other hand, a man might accuse his neighbour of detaining property which he had never confided to him, or after having been confided, had restored it again; hence, the law here is very cautious on these points: and, because in many cases it was impossible to come at

3 Or ^d have found that which was lost, and lieth concerning it, and ^eswareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

5 Or all that about which he hath sworn falsely; he shall even ^frestore it in the principal, and shall add the fifth part more thereto, ^gand give it unto him to whom it appertaineth, ^hin ⁱthe day of his trespass-offering.

6 And he shall bring his trespass-offering unto the LORD, ^ja ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest;

7 ^kAnd the priest shall make an atonement for him before the LORD; and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying, 9 Command Aaron and his sons, saying, This ^lis the law of the burnt-offering: It ^mis the burnt-offering, ⁿbecause of the burning upon the altar all night unto the morning; and the fire of the altar shall be burning in it.

d Deut. 22. 1-3.—Exod. 22. 11. Ch. 19. 12. Jer. 7. 9. Zech. 5. 4.—f Ch. 5. 16. Num. 5. 7. 2 Sam. 12. 6. Luke 19. 8.—g Or, in the day of his being found guilty. h Heb. in the day of his trespass.—i Ch. 5. 15.—k Ch. 4. 26.—l Or, for the burn-

10 ^oAnd the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them ^pbeside the altar.

11 And ^qhe shall put off his garments, and put on other garments, and carry forth the ashes without the camp ^runto a clean place.

12 And the fire upon the altar shall be burning in it: it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it: and he shall burn thereon ^sthe fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ ^tAnd this ^uis the law of the meat-offering; the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which ^vis upon the meat-offering, and shall burn it upon the altar ^wfor a sweet savour, ^xeven the ^ymemorial of it, unto the LORD.

16 And ^zthe remainder thereof shall Aaron and his sons eat; ^{aa}with unleavened bread shall it be eaten in the holy place: in the court of the tabernacle of the congregation they shall eat it.

ing.—m Ch. 16. 4. Exod. 28. 38, 40, 41, 43. Ezek. 44. 17, 18.—n Ch. 1. 16.—o Ezek. 44. 19.—p Ch. 4. 12.—q Ch. 3. 3, 9, 14.—r Ch. 2. 1. Numb. 15. 4.—s Ch. 2. 2, 9. t Ch. 2. 3. Ezek. 44. 29.—u Ver. 25. Ch. 10. 12, 13. Numb. 18. 10.

the whole truth, without a direct revelation from God, which should in no common case be expected; the penalties are very moderate; for in such cases, even when guilt was discovered, the man might not be so criminal as appearances might intimate. See the law concerning this, laid down and explained on Exod. xxii. 7, &c.

Verse 3. *Have found that which was lost.*] The Roman lawyers laid it down as a sound maxim in jurisprudence, "That he who found any property, and applied it to his own use, should be considered as a thief, whether he knew the owner or not; for in their view the crime was not lessened, suppose the finder was totally ignorant of the right owner." *Qui alienum quid jacens, lucri faciendi causa sustulit, furti obstringitur, sive scit, cuius sit, sive ignoravit; nihil enim ad furtum minuendum facit, quod cuius sit, ignoret.*—DIGESTOR. lib. xlvii. Tit. ii. *de furtis. Leg. xliii. sect. 4.* On this subject every honest man must say, that the man who finds any lost property, and does not make all due inquiry to find out the owner, should in sound policy be treated as a thief. It is said of the Dyrbœans, a people who inhabited the tract between Bactria and India, that if they met with any lost property, even on the public road, they never even touched it. This was actually the case in this kingdom in the time of Alfred the Great, about A. D. 883; so that golden bracelets hung up on the public roads were untouched by the finger of rapine. One of Solomon's laws was, *Take not up what you laid not down.* How easy to act by this principle in case of finding lost property: "This is not mine, and it would be criminal to convert it to my use, unless the owner be dead, and his family extinct." When all due inquiry is made, if no owner can be found, the lost property may be legally considered to be the property of the finder.

Verse 5. *All that about which he hath sworn falsely.*] This supposes the case of a man who, being convicted by his own conscience, comes forward and confesses his sin.

Restore it in the principal.] The property itself, if still remaining, or the full value of it, to which a fifth part more was to be added.

Verse 6. *With thy estimation.*] See the note on chap. v. ver. 15.

Verse 8. *And the Lord spake unto Moses.*] At this verse the Jews begin the 25th section of the law; and here, undoubtedly, the 6th chapter should commence, as the writer enters upon a new subject, and the preceding verses belong to the 5th chapter. The best edited Hebrew Bibles begin the sixth chapter at this verse.

Verse 9. *This is the law of the burnt-offering.*] This law properly refers to that burnt-offering which was daily made in what was termed the morning and evening sacrifice: and as he had explained the nature of this burnt-offering in general, with its necessary ceremonies, as far as

the persons who brought them were concerned, he now takes up the same in relation to the priests who were to receive them from the hands of the offerer, and present them to the Lord on the altar of burnt-offerings.

Because of the burning upon the altar all night.] If the burnt-offering were put all upon the fire at once, it could not be burning all night. We may therefore reasonably conclude, that the priests sat up by turns the whole night, and fed the fire with portions of this offering till the whole was consumed; which they would take care to lengthen out till the time of the morning sacrifice. The same we may suppose was done with the morning sacrifice: it was also consumed by piecemeal through the whole day, till the time of offering the evening sacrifice. Thus there was a continual offering by fire unto the Lord: and hence, in ver. 13. it is said, *The fire shall ever be burning upon the altar: it shall never go out.* If at any time any extraordinary offerings were to be made, the daily sacrifice was consumed more speedily, in order to make room for such extra offerings.—See more on this subject in the note on ver. 23.

The Hebrew doctors teach that no sacrifice was ever offered in the morning, before the morning sacrifice: and none, the *passover* excepted, ever offered in the evening, after the evening's sacrifice: for all sacrifices were made by daylight. The fat seems to have been chiefly burned in the night season, for the greater light, and convenience of keeping the fire alive, which could not be so easily done as in the day-time.

Verse 11. *Shall put on other garments.*] The priests approached the altar in their holiest garments: when carrying the ashes, &c. from the altar, they put on other garments, the holy garments being only used in the holy place.

Clean place.] A place where no dead carcasses, dung, or filth of any kind, was laid; for the ashes were holy, as being the remains of the offerings made by fire unto the Lord.

Verse 13. *The fire shall be ever burning.*] See on ver. 9. and ver. 20. In imitation of this perpetual fire, the ancient Persian Magi, and their descendants the *Parsees*, kept up a perpetual fire: the latter continue it to the present day. This is strictly enjoined in the *Zend Avesta*, which is a code of laws, as sacred among them, as the *Pentateuch* is among the Jews.

Verse 14. *The meat-offering.*] See on chap. ii. 1, &c.

Verse 15. *His handful of the flour.*] An equal of flour, which was the tenth part of an ephah, and equal to about three quarts of our measure, was the least quantity that could be offered even by the poorest sort, and this was generally accompanied with a log of oil, which was a little more than half a pint. This quantity, both of flour and oil, might be increased at pleasure, but no less could be offered.

17 *It shall not be baken with leaven. * I have given it unto them for their portion of my 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. * 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 baken 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: * 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 * Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden * shall be broken: and if it be sodden in a brazen pot, it shall be both scoured and rinsed in water.

29 * All the males among the priests shall eat thereof; * it is most holy.

30 * 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.

v Ch. 2. 11—w Numb. 18. 9, 10.—x Ver. 25. Ch. 2. 3. & 7. 1. Exod. 29. 37. y Ver. 29. Numb. 18. 10.—z Ch. 3. 17.—a Ch. 22. 2-7. Exod. 29. 37.—b Exod. 29. 2. Exod. 16. 30.—d Ch. 4. 3.—e Exod. 29. 25.—f Ch. 4. 2.—g Ch. 1. 3, 5, 11. & 4. 24.

29, 30.—h Ver. 17. Ch. 21. 22.—i Ch. 10. 17, 18. Numb. 18. 9, 10. Ezek. 44. 23, 25. k Ver. 16.—l Exod. 29. 37. & 30. 29.—m Ch. 11. 33. & 15. 12.—n Ver. 13. Numb. 18. 10.—o Ver. 25.—p Ch. 4. 7, 11, 12, 18, 21. & 10. 18. & 16. 27. Heb. 13. 11.

Verse 20. In the day when he is anointed] Not only in that day, but from that day forward; for this was to them and their successors a statute for ever. See ver. 22.

Verse 23. For every meat-offering for the priest shall be wholly burnt] Whatever the priest offered, was wholly the Lord's, and therefore must be entirely consumed: the sacrifices of the common people were offered to the Lord, but the priests partook of them: and thus, they who ministered at the altar, were fed by the altar. Had the priests been permitted to live on their own offerings, as they did on those of the people, it would have been as if they had offered nothing, as they would have taken again to themselves, what they appeared to give unto the Lord. Theodoret says, that this marked "the high perfection which God required in the ministers of his sanctuary," as his not eating of his own sin-offering, supposes him to stand free from all sin: but a better reason is given by Mr. Ainsworth. "The people's meat-offering was eaten by the priests that made atonement for them, ver. 15, 16. chap. vii. 7. but because no priest, being a sinner, could make atonement for himself, therefore his meat-offering might not be eaten, but all burnt on the altar, to teach him to expect salvation, not by his legal service or works, but by Christ: for the eating of the sin-offering figured the bearing of the sinner's iniquity."—Ch. x. 17.

Verse 25. In the place where the burnt-offering was killed, &c.] The place here referred to was the north side of the altar.—See chap. i. 11.

Verse 26. The priest—shall eat it] From the expostulation of Moses with Aaron, chap. x. 17, we learn that the priest, by eating the sin-offering of the people, was considered as bearing their sin, and typically removing it from them: and besides, this was a part of their maintenance, or what the Scripture calls their inheritance, see Ezek. xiv. 27—30. This was afterward greatly abused; for improper persons endeavoured to get into the priest's office merely that they might get a secular provision, which is a horrible profanity in the sight of God.—See 1 Sam. ii. 36. Jer. xxiii. 1, 2. Ezek. xxxiv. 2—4. and Hos. iv. 8.

Verse 27. Whatsoever shall touch the flesh thereof shall be holy] The following note of Mr. Ainsworth is not less judicious than it is pious.

"All this rite was peculiar to the sin-offering, (whether it were that which was to be eaten, or that which was to be burnt) above all the other most holy things. As the sin-offering in special sort figured Christ, who was made sin for us, 2 Cor. v. 21. so this ordinance, for all that touched the flesh of the sin-offering, to be holy; the garments sprinkled with the blood, to be washed; the vessels wherein the flesh was boiled, to be broken, or scoured and rinsed; taught a holy use of this mystery of our redemption, whereof they that are made partakers ought to be washed, cleansed, and sanctified by the Spirit of God; that we possess our vessels in holiness and honour, and yield not our members as instruments of unrighteousness unto sin." 1 Thees. iv. 4. Rom. vi. 13.

Verse 28. The earthen vessel—shall be broken] Cal-

met states, that this should be considered as implying the vessels brought by individuals to the court of the temple or tabernacle, and not of the vessels that belonged to the priests for the ordinary service. That the people dressed their sacrifices sometimes in the court of the tabernacle, he gathers from 1 Sam. ii. 13, 14. to which the reader is desired to refer.

In addition to what has already been said on the different subjects in this chapter, it may be necessary to notice a few more particulars. The perpetual meat-offering, מִנְחָה תָמִיד מִן הַלֶּחֶם מִן הַבַּיִת minchah tamid, ver. 20.—the perpetual fire, אֵשׁ תָּמִיד אֲשֶׁר אֵלֹהִים מִן הַבַּיִת ash tamid, ver. 13.—and the perpetual burnt-offering, קָרְבָּן תָּמִיד קָדֹשׁ אֵלֹהִים, Exod. xxix. 42. translated by the Septuagint, θυσία διαπαντός, τὴν διαπαντός, and ολοκαυτωσις, and ολοκαυτωμα διαπαντός, all cast much light on Heb. vii. 25. where it is said, Christ is able to save them to the uttermost (ἵνα παντὶς, perpetually, to all intents and purposes) that come unto God by him; seeing he ever liveth (παρρησιζων, he is perpetually living) to make intercession for them: in which words there is a manifest allusion to the perpetual minchah, the perpetual fire, and the perpetual burnt-offering, mentioned here by Moses. As the minchah, or gratitude offering, should be perpetual, so our gratitude for the innumerable mercies of God should be perpetual. As the burnt-offering must be perpetual, so should the sacrifice of our blessed Lord be considered as a perpetual offering, that all men, in all ages, should come unto God through him, who is ever living in his sacrificial character, to make intercession for men; and who is, therefore, represented, even in the heavens, as the Lamb just slain, standing before the throne, Rev. v. 6. Heb. x. 19—22. And as the fire on the altar must be perpetual, so should the influences of the Holy Spirit in every member of the church, and the flame of pure devotion in the hearts of believers, be ever energetic and permanent. A continual sacrifice, for continual successive generations of sinners, was essentially necessary. Continual influences of the Holy Spirit on the souls of men were essentially necessary to apply and render effectual this atonement, to the salvation of the soul. And, incessant gratitude for the ineffable love of God, manifested by his unspeakable gift, is surely required of all those who have tasted that the Lord is gracious.—Render, dost thou feel thy obligations to thy Maker? Does the perpetual fire burn on the altar of thy heart? Art thou ever looking unto Jesus, and beholding, by faith, the Lamb of God which taketh away the sin of the world? And dost thou feel the influences of his Spirit, at all times witnessing with thy spirit, that thou art his child, and exciting thee to acts of gratitude and obedience? If not, of what benefit has the religion of Christ been to thee, to the present day? Of a contrary state to that referred to above, it may be well said, This is not the way to heaven, for the way of life is above to the wise, that they may depart from the snares of death beneath. Arise, therefore, and shake thyself from the dust, and earnestly call upon the Lord thy God, that he may save thy soul, and that thou fall not into the bitter pains of an eternal death.

CHAPTER. VII.

The law of the trespass-offering, and the priest's portion in it, 1-7. As also in the sin-offering and peace-offerings, 8-10. The law of the sacrifice of peace-offering, 11, whether it was a thanksgiving offering, 12-15, or a vow or voluntary offering, 16-18. Concerning the flesh that was to be eaten, 19, 20, and the persons who touched any thing unclean, 21. Laws concerning eating of fat, 22-25, and concerning eating of blood, 26, 27. Further ordinances concerning the peace-offerings and the priest's portion in them, 28-36. Conclusion of the laws and ordinances relative to burnt-offerings, meat-offerings, sin-offerings, and peace-offerings, delivered in this and the preceding chapters, 37, 38.

An Exod. Lev. 2. **L**IKewise 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 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.

7 As the sin-offering is, so is the trespass-offering: there is one law for them; the priest that maketh the atonement therewith shall have it.

q Ch. 5. & 6. 1-7. - Ch. 6. 17, 25. & 21. 22. - Ch. 1. 3, 5, 11. & 4. 24, 29, 33. Ch. 3. 1, 9, 10, 14, 15, 16. & 4. 8, 9. Exod. 28. 13-18. Ch. 6. 16-18. Numb. 18. 9, 10. v. Ch. 2. 3. - Ch. 6. 25, 26 & 14. 13.

8 And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, 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 the 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 anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering 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 a heave-offering unto the LORD, and it shall be the priest's that sprinketh the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall he eaten the same day that it is offered: he shall not leave any of it until the morning.

x Ch. 2. 3, 10. Numb. 18. 9. Ezek. 44. 27. - Or, on the fat plate, or slice. 1. Ch. 3. 1, 4. 22, 18, 21. - Ch. 2. 4. Numb. 6. 15. - Amos 1. 3. - Numb. 18. 9, 11, 19. - Ch. 22. 30.

NOTES ON CHAPTER VII.

Verse 1. [Trespass-offering] See at the end of the chapter.

Verse 2. [In the place where they kill the burnt-offering] Viz. on the north side of the altar, chap. i. 11.

Verse 3. [The rump] See the notes on chap. iii. 9. where the principal subjects in this chapter are explained, being nearly the same in both.

Verse 4. [The fat that is on them] Chiefly the fat that was found in a detached state, not mixed with the muscles; such as the omentum or caul, the fat of the mesenteries, the fat about the kidneys, &c.—See the notes on chap. iii. 9. &c.

Verse 5. [The priest shall have to himself the skin] Bishop Patrick supposes, that this right of the priest to the skin, commenced with the offering of Adam: "For it is probable," says he, "that Adam himself offered the first sacrifice, and had the skin given him by God to make garments for him and his wife: in conformity to which, the priests ever after had the skin of the whole burnt-offerings for their portion; which was a custom among the Gentiles as well as the Jews, who gave the skins of their sacrifices to their priests, when they were not burnt with the sacrifices, as in some sin-offerings they were among the Jews, see chap. iv. 11. And they employed them to a superstitious use, by lying upon them in their temples, in hopes to have future things revealed to them in their dreams. Of this we have a proof in Virgil's 7th Æneid, ver. 56—95.

huc dona caecobus
Cura tulit, et caecorum ovium sub nocte silenti
Pellibus involunt strata, somnoque petitis;
Multa modo simul, quos videt sollicitus miris:
Et vocat audit voces, treacherque d'orum
Collaquo, atque imis Adreantia signa Avernis
Hic et tuus pater ipse petens responsa Latuvas.
Centum langetas amantat, rite in lectis,
Aque harum solibus terens stragula, prelat
Velleribus. Subita ex alto vox trepidus tuco est.

First, on the floors of the slaughter'd sheep
By night the sacred priest dissolves in sleep:
When in a train, before his slumbering eye,
Than any forms, and wondrous visions, fly
He calls the powers who guard the infernal floods,
And talks, in pride, familiar with the gods.
To this dread oracle the prince withdrew,
And first a hundred sheep the monarch slew;
Then on their fleeces lay; and from the wood
He heard, distinct, those accents of the god.

Pill.

The same superstition, practised precisely in the same way, and for the same purposes, prevails to the present day in the Highlands of Scotland, as the reader may see from the following note of Mr. Scott, in his *Lady of the Lake*.

"The Highlanders of Scotland, like all rude people, had various superstitious modes of inquiring into futurity. One of the most noted was the *togharm*. A person was wrapped up in the skin of a newly slain bullock, and deposited beside a water-fall, or at the bottom of a precipice,

or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation he revolved in his mind the question proposed; and whatever was impressed upon him by his exalted imagination, passed for the inspiration of the disembodied spirits who haunt these desolate recesses. One way of consulting this oracle, was by a party of men, who first retired to solitary places, remote from any house, and there they singled out one of their number, and wrapt him in a big cow's hide, which they folded about him; his whole body was covered with it, except his head, and so left in this posture all night, until his invisible friends relieved him, by giving a proper answer to the question in hand; which he received, as he fancied, from several persons that he found about him all that time. His consorts returned to him at break of day; and then he communicated his news to them, which often proved fatal to those concerned in such unwarrantable inquiries.

"Mr. Alexander Cooper, present minister of North-Virt, told me, that one *John Erach*, in the Isle of Lewis, assured him, it was his fate to have been led by his curiosity with some who consulted this oracle, and that he was a night within the hide above-mentioned; during which time he felt and heard such terrible things, that he could not express them; the impression made on him, was such as could never go off; and he said, for a thousand worlds, he would never again be concerned in the like performance, for it had disordered him to a high degree. He confessed it ingenuously, and with an air of great remorse, and seemed to be very penitent under a just sense of so great a crime: he declared this, about five years since, and is still living in the Isle of Lewis, for any thing I know." *Description of the Western Isles*, p. 110. See also Pennant's *Scottish Tour*, Vol. II. p. 301. and Mr. W. Scott's *Lady of the Lake*.

Verse 9. [Baken in the oven] See the notes on chap. ii. 5. &c.

Verse 12. [If he offer it for a thanksgiving] See the notes at the end of this chapter.

Verse 15. [He shall not leave any of it until the morning.] Because, in such a hot country, it was apt to putrefy; and as it was considered to be holy, it would have been very improper to expose that to putrefaction which had been consecrated to the Divine Being. Mr. Harmer supposes, that the law here refers rather to the custom of drying flesh, which had been devoted to religious purposes, which is practised among the Mohammedans to the present time. This, he thinks, might have given rise to the prohibition, as the sacred flesh thus preserved, might have been abused to superstitious purposes. Therefore God says, ver. 18. *If any of the flesh of the sacrifice—be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it; it is an abomination, and the soul that eateth of it shall bear*

16 But * if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it; it shall be an 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 shall 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, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26 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, He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation unto the LORD, of the sacrifice of his peace-offerings.

30 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 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest for a heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office,

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.

37 This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings,

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

* Ch. 19. 6, 7, 8.—f Numb. 18. 27.—g Ch. 11. 10, 11, 41. & 19. 7.—h Ch. 15. 3. i Gen. 17. 14.—k Ch. 12. & 13. & 15.—l Ch. 11. 24, 28.—m Ezek. 4. 14.—n Ver. 20. o Ch. 3. 17.—p Heb. carcass. Ch. 17. 15. Deut. 14. 21. Ezek. 4. 14. & 44. 31. q Gen. 9. 4. Ch. 3. 17. & 17. 10-14.—r Ch. 3. 1.—s Ch. 3. 3, 4, 9, 14.—t Exod. 29.

24, 27. Ch. 8. 27. & 9. 21. Numb. 6. 20.—u Ch. 3. 5, 11, 16.—v Ver. 24.—w Ver. 34. Ch. 9. 21. Numb. 6. 30.—x Exod. 29. 28. Ch. 16. 14, 15. Numb. 18. 18, 19. Deut. 15. 3.—y Ch. 8. 12, 30. Exod. 40. 13, 15.—z Ch. 6. 9.—aa Ch. 6. 14.—b Ch. 6. 26.—c Ver. 1.—d Ch. 6. 20. Exod. 29. 1.—e Ver. 11.—f Ch. 1. 2.

his iniquity. That is, on Mr. Harmer's hypothesis, this sacred flesh shall avail nothing to him that eats it after the first or second day on which it is offered: however consecrated before, it shall not be considered sacred after that time. See Harmer's Observat. vol. i. p. 394. edit. 1808.

Verse 20. Having his uncleanness upon him] Having touched any unclean thing by which he became legally defiled, and had not washed his clothes, and bathed his flesh.

Verse 21. The uncleanness of man] Any ulcer, sore, or leprosy—or any sort of cutaneous disorder, either loathsome or infectious.

Verse 23. Fat, of ox, or of sheep, or of goat] Any other fat, they might eat—but that of these was sacred, because they were the only animals which were offered in sacrifice, though many others ranked among the clean animals as well as these. But it is likely that this prohibition is to be understood of these animals when offered in sacrifice, and then only in reference to the inward fat, as mentioned on ver. 4. Of the fat in any other circumstances, it cannot be intended, as it was one of the especial blessings which God gave to the people. Butter of kine and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, was the provision that he gave to his followers; see Deut. xxxii. 12-14.

Verse 27. Whatsoever soul that eateth any manner of blood] See the note on Gen. ix. 4. Shall be cut off—excommunicated from the people of God, and so deprived of any part in their inheritance, and in their blessings. See the note on Gen. xvii. 14.

Verse 29. Shall bring his oblation] Meaning those things which were given out of the peace-offerings, to the Lord and to the priest. Ainsworth.

Verse 30. Wave-offering] See the note on Exod. xxix. 27.

Verse 32. The right shoulder] See on Exod. xxix. 27.

Verse 36. In the day that he anointed them] See the note on Exod. xl. 15.

Verse 38. In the wilderness of Sinai] These laws were

probably given to Moses while he was on the mount with God; the time was quite sufficient, as he was there with God not less than fourscore days in all—forty days at the giving, and forty days at the renewing of the law.

As in the course of this book, the different kinds of sacrifices commanded to be offered, are repeatedly occurring, I think it best, once for all, to give a general account of them, and a definition of the original terms, as well as of all others relative to this subject, which are used in the Old Testament, and the reference in which they all stood to the great sacrifice offered by Christ.

1. אָשָׁם ASAM, TRESPASS-offering, from אָשָׁם asam, to be guilty, or liable to punishment; for in this sacrifice the guilt was considered as being transferred to the animal offered up to God, and the offerer redeemed from the penalty of his sin, ver. 37. Christ is said to have made his soul an offering for sin, אָשָׁם. Isai. liii. 10.

2. אֶשֶׁתִּישֵׁהּ ISHEH, FIRE-offering, probably from אֶשֶׁתִּישֵׁהּ ashah, to be grieved, angered, inflamed; either pointing out the distressing nature of sin, or its property of incensing divine justice against the offender, who, in consequence, deserveth burning for his offence, made use of this sacrifice to be freed from the punishment due to his transgression. It occurs Exod. xxix. 18. and in many places of this book.

3. חֶבֶד חֶבֶד HABEHAB, ITERATED or REPEATED offerings, from יָחַב yahab, to supply. The word occurs only in Hos. viii. 13. and probably means no more than the continual repetition of the accustomed offerings, or continuation of each part of the sacred service.

4. זֶבַח ZEBACH, a SACRIFICE; in Chaldee, זָבַח zebach, the ז zain being changed into ד daleth, a creature slain in sacrifice, from זָבַח zabach, to slay; hence the altar on which such sacrifices were offered, was termed מִזְבֵּחַ mizbeach, the place of sacrifice. See the note on Gen. viii. 20. Zebach is a common name for sacrifices in general.

5. חַג CHAG, a FESTIVAL, especially such as had a periodical return, from חָגַג chagag, to celebrate a festival, to

CHAPTER VIII.

Moses is commanded to consecrate Aaron and his sons, 1-3. Moses convenes the congregation, washes, clothes, and anoints Aaron, 4-12. He also clothes Aaron's sons, 13. Offers a bullock for them, as a sin-offering, 14-17. And a ram for burnt-offering, 18-21. And another ram for a consecration-offering, 22-24. The fat, with cakes of unleavened bread, and the right shoulder of the ram, he offers as a wave-offering, and afterward burns, 25-28. The breast, which was the part of Moses, he also waves, 29. And speaks of oil and blood upon Aaron and his sons, 30. The flesh of the consecration ram is to be boiled and eaten at the door of the tabernacle, 31, 32. Moses commands Aaron and his sons to abide seven days at the door of the tabernacle of the congregation, which they do accordingly, 33-36.

An. Exod. lxx. 2. *Abd or Nisan.*

AND the LORD spake unto Moses, saying,

g Exod. 28. 1-3.—h Exod. 28. 2, 4.

dance round and round in circles. See Exod. v. 1. xii. 24. The circular dance was probably intended to point out the revolution of the heavenly bodies, and the exact return of the different seasons. See Parkhurst.

6. חָטָא CHATAATH and חָטָא CHATAA, SIN-OFFERING, from חָטָא chata, to miss the mark; it also signifies sin in general, and is a very apt term to express its nature by. A sinner is continually aiming at, and seeking happiness; but as he does not seek it in God, hence the Scripture represents him as missing his aim, or missing the mark. This is precisely the meaning of the Greek word ἀμαρτία, translated sin and sin-offering in our version; and this is the term by which the Hebrew word is translated both by the Septuagint and the inspired writers of the New Testament. The sin-offering was at once an acknowledgment of guilt, in having forsaken the fountain of living waters, and hewed out cisterns that could hold none; and also of the firm purpose of the offerer to return to God, the true and pure fountain of blessedness. This word often occurs. See the note on Gen. iv. 7. xiii. 13.

7. כִּפּוּר COPHER, THE EXPIATION OF ATONEMENT, from כָּפַר caphar, to cover, to smear over, or obliterate or annul a contract. Used often to signify the atonement or expiation made for the pardon or cancelling of iniquity. See more in the note on Exod. xxv. 17.

8. מוֹעֵד MOED, AN APPOINTED ANNUAL FESTIVAL, from יָדַע yadad, to appoint, or constitute, signifying such feasts as were instituted in commemoration of some great event or deliverance, such as the deliverance from Egypt. See Exod. xiii. 10. and thus differing from the chag mentioned above. See the note on Gen. i. 14.

9. מִלּוּלִים MILLULIM, CONSECRATIONS OR consecration-offerings, from מָלַא mala, to fill; those offerings made in consecrations, of which the priests partook, or in the Hebrew phrase, had their hands filled. See the note on Exod. xxxi. 19. and see 2 Chron. xiii. 9.

10. מִנְחָה MINCHAH, MEAT-OFFERING, from נָח nach, to rest, settle after toil. It generally consisted of things without life, such as green ears of corn, full ears of corn, flour, oil, and frankincense: see on ch. ii. 1, &c. And may be considered as having its name from that rest from labour and toil, which a man had when the fruits of the autumn were brought in; or when, in consequence of obtaining any rest, ease, &c. a significant offering or sacrifice was made to God. It often occurs. See the note on Gen. iv. 3. The jealousy-offering, Numb. v. 15. was a simple minchah, consisting of barley-meal only.

11. מֵסֵךְ MESEK and מִמְסַח MIMESAC, A MIXTURE-OFFERING, OR MIXED LIBATION; called a DRINK-OFFERING, Isai. lv. 11. from מָסַח masac, to mingle; it seems in general to mean, old wine mixed with the lees, which made it extremely intoxicating. This offering does not appear to have had any place in the worship of the true God; but from Isai. lxxv. 11. and Prov. xxiii. 30. it seems to have been used for idolatrous purposes, such as the Barchanalia among the Greeks and Romans, "when all got drunk in honour of the god."

12. מַסֵּחַ MASEOTH, AN OBLATION, things carried to the temple to be presented to God, from נָסַח nasa, to bear, or carry, to bear sin; typically, Exod. xxviii. 38. Lev. x. 17. xvi. 21.; really, Isai. liii. 4, 12. The sufferings and death of Christ were the true maseoth, or vicarious bearing of the sins of mankind, as the passage in Isaiah, above referred to, sufficiently proves. See this alluded to by the evangelist, John i. 29. And see the root in Parkhurst.

13. נֶדָבָה NEDABAH, FREE-WILL or voluntary offering, from נָדַב nadab, to be free, liberal, princely. An offering not commanded, but given as a particular proof of extraordinary gratitude to God for especial mercies; or on account of some vow or engagement voluntarily taken. Ver. 16.

14. נֶסֶךְ NESEK, LIBATION, OR DRINK-OFFERING, from נָסַח nasa, to diffuse or pour out. Water or wine poured at the conclusion or confirmation of a treaty or covenant.

2. * Take Aaron and his sons with him, and the garments, and anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3. And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

l Exod. 30. 24, 25.

To this kind of offering there is a frequent allusion and reference in the New Testament, as it typified the blood of Christ, poured out for the sin of the world; and to this our Lord himself alludes in the institution of the holy Eucharist. The whole Gospel economy is represented as a covenant or treaty between God and man, Jesus Christ being not only the mediator, but the covenant sacrifice, whose blood was poured out for the ratification and confirmation of this covenant or agreement between God and man.

15. עֹלָה OLAH and עֹלָה OOLAH, BURNT-OFFERING, from עָלָה alah, to ascend, because this offering, as being wholly consumed, ascended, as it were, to God in smoke and vapour. It was a very expressive type of the sacrifice of Christ; as nothing less than his complete and full sacrifice could make atonement for the sin of the world. In most other offerings, the priest, and often the offerer, had a share, but in the whole burnt-offering, all was given to God.

16. קָטֹרֶת KATORETH, INCENSE, OR PERFUME-OFFERING, from קָטַר katar, to burn; i. e. the frankincense, and other aromatics used as a perfume in different parts of the divine service. To this St. Paul compares the agreeableness of the sacrifice of Christ to God, Eph. v. 2. Christ hath given himself for us an offering—to God for a sweet-smelling savour. From Rev. v. 8. we learn, that it was intended also to represent the prayers of the saints, which, offered up on that altar, Christ Jesus, that sanctifies every gift, are highly pleasing in the sight of God.

17. קֹרְבָן KORBAN, THE GIFT-OFFERING, from קָרַב karab, to draw nigh or approach. See this explained on ch. i. 2. Korban was a general name for any kind of offering, because through these, it was supposed, a man had access to his Maker.

18. שְׁלָמִים SHELAMIM, PEACE-OFFERING, from שָׁלַם shalam, to complete, make whole, for, by these offerings, that which was lacking, was considered as being now made up; and that which was broken, viz. the covenant of God, by his creature's transgression, was supposed to be made whole; so that after such an offering, the sincere and conscientious mind had a right to consider, that the breach was made up between God and it, and that it might lay confident hold on this covenant of peace. To this the apostle evidently alludes, Eph. ii. 14-19. He is our peace, (i. e. our shalam, or peace-offering) who has made both one, and broken down the middle wall; having abolished in his flesh the enmity, &c. See the whole passage; and see the note on Gen. xiv. 18.

19. יָדָה YADAH, THANK-OFFERING, from יָדַה yadah, to confess: offerings made to God with public confession of his power, goodness, mercy, &c.

20. נֶפֶשׁ נֶפֶשׁ TENUPHAN, WAVE-OFFERING, from נָפַח naph, to stretch out; an offering of the first-fruits stretched out before God, in acknowledgment of his providential goodness. This offering was moved from the right hand to the left. See the note on Exod. xxix. 27.

21. רֵמַח TERUMAH, HEAVE-OFFERING, from רָם ram, to lift up, because the offering was lifted up toward heaven, as the wave-offering, in token of the kindness of God in granting rain and fruitful seasons, and filling the heart with food and gladness. As the wave-offering was moved from right to left, so the heave-offering was moved up and down; and in both cases this was done several times. These offerings had a blessed tendency to keep alive in the breasts of the people a due sense of their dependence on the divine providence and bounty; and of their obligation to God for his continual and liberal supply of all their wants. See the note on Exod. xxix. 27.

In the above collection are comprised, as far as I can recollect, an explanation of all the terms used in the Hebrew Scriptures which signify sacrifice, oblation, atonement, offering, &c. &c. as well as the reference they bear to the great and only sufficient atonement, sacrifice, oblation, and satisfaction, made by Christ Jesus, for the sins of mankind. Larger accounts must be sought in authors who treat professedly on these subjects.

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 holy crown; as the Lord commanded Moses.

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, 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

k Exod. 29. 4.—l Exod. 29. 4.—m Exod. 29. 5.—n Exod. 28. 4.—o Exod. 28. 30. p Exod. 29. 6.—q Exod. 24. 37. &c.—r Exod. 30. 9.—s Ch. 21. 10, 12. Exod. 26. 7. & 20. 30. Psa. 133. 2. Eccles. 45. 15.—t Exod. 29. 8, 9.—u Heb. bound.

v Exod. 29. 10. Ezek. 43. 12.—Ch. 4. 4.—x Exod. 29. 12, 26. Ch. 4. 7. Ezek. 40. 26. Heb. 9. 24.—y Exod. 13. Ch. 4. 8.—z Ch. 4. 11, 12. Exod. 29. 14.—a Exod. 29. 15.—b Exod. 29. 18.—c Exod. 29. 19, 31.

NOTES ON CHAPTER VIII.

Verse 2. Take Aaron and his sons] The whole subject of this chapter has been anticipated in the notes on Exod. xxviii. 1, &c. and xxix. 1, &c. in which all the sacrifices, rites, and ceremonies have been explained in considerable detail: and to those notes the reader is referred.

Verse 8. He put in the breastplate the Urim and the Thummim] The Urim and Thummim are here supposed to be something different from the breastplate itself. See the notes on Exod. xxviii. 15, 16, and 30. It is only necessary to observe, that Aaron and his sons were not anointed until now. Before, the thing was commanded; and now, first performed.

Verse 9. And he put the mitre] See the note on Exod. xxviii. 37.

Verse 14. The bullock for the sin-offering] This was offered each day during the seven days of consecration. See Exod. xxix. 36.

Verse 23. Put of the blood on the tip of Aaron's right ear, &c.] See this significant ceremony explained in the note on Exod. xxix. 20. Calmet remarks that the consecration of the high priest among the Romans, bore a considerable resemblance to the consecration of the Jewish high priest. "The Roman priest, clothed with a garment of silk, his head covered with a crown of gold, adorned with sacred ribbands, was conducted into a subterranean place, over which there was a floor of planks pierced through with many holes. On this floor they sacrificed a bullock, whose blood was freely poured out on the planks or floor, which running through the holes, fell upon the priest, who stood under to receive this sacred asperion, and who, in order to be completely covered with the blood, took care to present the whole of his body, his clothes, face, eyes, nose, lips, and even his tongue, to receive the drops of blood falling through the pierced floor above. Being completely covered with this sanguineous shower, he ascended from his subterranean place, and was acknowledged and adored by the people as Pontifex Maximus, or supreme high priest." These rites, which bear a striking allusion to those used in the consecration of Aaron, and from which they were probably borrowed, and disguised by the introduction of their own superstitions, are particularly described by Aurelius Prudentius in his poem, entitled, Romani Martyris Supplicium, from which I shall select those verses, the substance of which is given above, as the passage is curious, and the work not common.

Summus sacerdos nempe sub terram serabo
Actu in profundis conseruata mergitur,
Mitre infusata, festa vitæ tempora,
Nectens, coronam tum repositus aurea,
Cinctu tibiabo sericium fultus togam.
Tubula superne strata exant palpata,
Rinosa rari pagmatibus compagibus,
Scindunt subinde vel trebrant aciem,
Cerebræque liquor perfurat aciem,
Patent minutis ut ferreus hauritus.
Hic ut statuta est inuolans la telina,
Pectus sacraia dicitur venabulo.
Eruat amplum cutibus uulsum sanguinis—&c.
Tum per frequens mille circumspicias
Illicum imber, talidum coram pluit,
Defusus intus quem sacerdos excipit,
Cuius ad omnes turpe subterfatus caput,
Et vixit et omni putrefactus corpore.
Quin ubi supinat, obrinis offert genas,
Supponit aurea, labra, uires ubiq;
Oculos et ipse perant liquoribus,
Nec iam palato percuti, et hauriam ritat,
Donec euertens totus atrum combibat.—
Procedit inde pontifex visu horridus—&c.
Omnes seclatant eliqui adsorant enisus,
Vixit quid illam seruat, et in mortuus
Fædæ latentem sub caverna læcinit.

Of these lines, the reader will not be displeased to find the following poetical version.

"For when with sacred pomp and solemn state,
Their great high priest the Romans consecrate,
His silken vest in tibiabo cincture bound,
A formal fillet inures his temples round:
And, while aloft the gorgeous mitre shines,
His awful brow a golden crown confines.
In a deep dyke, for mystic ritual made,
He stands, surrounded with terrific shade.
High o'er his holy head a surge they place,
Adorn with paintings, and with statues grace;
Then with keen piercers perforate the floor
Till thronging aperities admit no more.
Whether the victim ox in now convey'd,
To glut the vengeance of the thirsty blade.
The sacred asper has surely thro' the dyke,
Down, instant streaming, gush'd in gale,
Through countless crevices the gopping wood
Drois corrupted dew and smoking blood:
Drop after drop, in swift succession shed,
Falls on the labæ pontifex's mingled head,
While to imbibe the sanctifying power,
His outspread garments drink the crimson shower,
Then on his track in reeking streams he lies
And lives in livid blood his lips and eyes;
Barra every limb, exposes every pore,
To catch the virtue of the streaming gore,
With open mouth expects the falling flood,
Mouents his palate and his tongue in blood;
Extends his ears to meet the purul rain,
Nor lets a single drop descend in vain.
Then from the filthy cave comes forth to light,
Bathed in black blood, and hostile to sight—
By the vile torrent, and the victim slain,
In the dark cavern cleansed from mortal stain,
That priest, envelop'd in atoning gore,
With trembling awe surrounding throng adores."

T. Green.

Prudentius was born about the middle of the fourth century, and was no doubt intimately acquainted with the circumstances he describes.

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 caul above the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread; and one wafer, and put them on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave-offering before the Lord.

28 And Moses took them from off their hands, and burnt them on the altar upon the burnt-offering: they were consecrations for a sweet savour: it is an offering made by fire unto the Lord.

29 And Moses took the breast and waved it for a wave-offering before the Lord: for of the ram of consecration it was Moses's part; as the Lord commanded Moses.

30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garment with him.

31 And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the

tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34 As he hath done this day, so the Lord hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not; for so I am commanded.

36 So Aaron and his sons did all things which the Lord commanded by the hand of Moses.

CHAPTER IX.

Aaron is commanded to offer, on the eighth day, a sin-offering and a burnt-offering, 1, 2. The people are commanded also to offer a sin-offering, a burnt-offering, peace-offerings, and a meat-offering, 3, 4. They do as they were commanded; and Moses promises that God shall appear among them, 5, 6. Aaron is commanded to make an atonement for the people, 7. He and his sons prepare and offer the different sacrifices, 8-21. Aaron and Moses bless the congregation, 22, 23. And the fire of the Lord consumes the sacrifice, 24.

AND it came to pass, on the eighth day, that Moses called Aaron and his sons and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the Lord.

3 And unto the children of Israel thou shalt speak, saying, 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;

4 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.

5 And they brought that which Moses commanded before the tabernacle of the congregation; and all the congregation drew near and stood before the Lord.

6 And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you.

7 And Moses said unto Aaron, Go unto the

d Exod. 29. 24. - e Exod. 29. 23. - f Exod. 29. 21. - g Exod. 29. 25. - h Exod. 29. 26. - i Exod. 29. 21. & 30. 31. Numb. 3. 3. - k Exod. 29. 31. 32. - l Exod. 29. 34. - m Exod. 29. 30. 35. Ezek. 43. 25. 26.

n Heb. 7. 16. - o Numb. 3. 7. & 9. 19. Deut. 11. 1. 1 Kings 2. 3. - p Exod. 43. 27. q Ch. 4. 3. & 8. 14. Exod. 29. 1. - r Ch. 8. 18. - s Ch. 4. 23. Ezra 6. 17. & 10. 19. t Ch. 2. 4. - u Ver. 6. 23. Exod. 29. 43. - v Ver. 23. Exod. 24. 16.

Verse 27. And waved them for a wave-offering] See the nature of this and the heave-offering, in the note on Exod. xxix. 27.

Verse 30. And Moses took—the blood—and sprinkled it upon Aaron, &c.] Thus we find that the high priest himself must be sprinkled with the blood of the sacrifice; and our blessed Lord, of whom Aaron was a type, was sprinkled with his own blood, 1. In his agony in the garden. 2. In his being crowned with thorns. 3. In the piercing of his hands and his feet. 4. In his side, being pierced with the spear. All these were so many acts of atonement performed by the high priest.

Verse 33. For seven days shall he consecrate you] This number was the number of perfection among the Hebrews; and the seven days' consecration, implied a perfect and full consecration to the sacerdotal office. See the note on Exod. xxix. 30.

Verse 36. So Aaron and his sons did] This chapter shows the exact fulfilment of the commands delivered to Moses, Exod. xxix. And consequently the complete preparation of Aaron and his sons, to fill the awfully important office of priests and mediators between God and Israel, to offer sacrifices and make atonement for the sins of the people. "Thus," says Mr. Ainsworth, "the covenant of the priesthood was confirmed unto the tribe of Levi, in Aaron and his sons, which covenant was life and peace, Mal. ii. 5. But these are made priests without an oath; also, there were many priests, because they were not suffered to continue by reason of death; and they served unto the example and shadow of heavenly things, offering gifts and sacrifices which could not make him who did the service perfect, as pertaining to the conscience; for they were carnal ordinances imposed upon them till the time of reformation, that is, until the time of Christ, who was made a priest of God with an oath, and made surety of a better covenant, established on better promises. And because he continueth for ever, he hath a priesthood which passeth not from one to another, and is a minister of the true tabernacle, which God pitched and not man. Not by the blood of bulls and of goats, but by his own blood, he entered once into the holy place, having found everlasting redemption for us; and is therefore able to save to the uttermost them who come unto God through him, as he ever liveth

to make intercession for them." Taken in reference to his priesthood and sacrifice, all these rites and ceremonies are significant and edifying; but taken out of this relation, they would be as absurd and nugatory, as the consecration of the Roman Pontifex Maximus mentioned above by Prudentius.

NOTES ON CHAPTER IX.

Verse 1. On the eighth day] This was the first day after their consecration, before which they were deemed unfit to minister in holy things, being considered as in a state of imperfection. "All creatures," says Ainsworth, "for the most part were in their uncleanness and imperfection seven days, and perfected on the eighth—as children by circumcision, Lev. xii. 2, 3.—young beasts for sacrifice, chap. xxii. 27. persons that were unclean by leprosy, issues, and the like, chap. xiv. 9—10. and xv. 13, 14. Numb. vi. 9, 10. So here, the priests, until the eighth day, were not admitted to minister in their office."

Verse 2. Take thee a young calf, &c.] As these sacrifices were for Aaron himself, they are furnished by himself and not by the people, for they were designed to make atonement for his own sin. See chap. iv. 3. And this is supposed by the Jews to have been intended to make an atonement for his sin in the matter of the golden calf. This is very probable, as no formal atonement for that transgression had yet been made.

Verse 3. Take ye a kid] In chap. iv. 14. a young bullock is commanded to be offered for the sin of the people; but here, the offering is a kid, which was the sacrifice appointed for the sin of the ruler, chap. iv. 22, 23, and hence some think that the reading of the Samaritan and the Septuagint, is to be preferred. Speak unto the elders of Israel, these being the only princes or rulers of Israel at that time, and for them, it is possible, this sacrifice was designed. It is however supposed, that the sacrifice appointed, chap. iv. 14. was for a particular sin, but this, for sin in general; and that it is on this account that the sacrifices differ.

Verse 6. And the glory of the Lord shall appear] God shall give the most sensible signs of his presence among you; this he did in general by the cloud on the tabernacle; but in this case, the particular proof was the fire that came out from before the Lord, and consumed the burnt-offering; see ver. 23, 24.

altar, 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.

8 ¶ 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; 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:

10 But the fat, and the kidneys, and the caul above the liver, of the sin-offering, be burnt upon the altar; as the Lord commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and 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 on 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.

v Ch. 4. 3. 1 Sam. 3. 14. Heb. 5. 3. & 9. 7. & 9. 7. - 1 Ch. 4. 16. 20. Heb. 5. 1. Ch. 8. 15. - 86v Ch. 4. 1. - Ch. 8. 16. - Ch. 4. 8. - Ch. 11. 17. & 4. 8. - Ch. 1. 6. & 8. 19. - Ch. 8. 30. - Ch. 8. 21. - Ver. 3. Luc. 53. 10. Heb. 2. 17. & 5. 3. Ch. 1. 3. 10. - 4 Or, ordinance. - Ver. 4. Ch. 2. 1. 2. - Heb. filed his hand out

Verse 7. *Makes an atonement for thyself*] This showed the imperfection of the Levitical law; the high priest was obliged to make an expiation for his own sins before he could make one for the sins of the people. See the use made of this by the apostle, Heb. v. 3. vii. 27. and ix. 7.

Verse 22. *And Aaron lifted up his hand toward the people, and blessed them*] On lifting up the hands in prayer, see Exod. ix. 29. *The form of the blessing we have in Numb. vi. 23, &c. The Lord bless thee and keep thee! The Lord make his face shine upon thee, and be gracious unto thee! The Lord lift up his countenance upon thee, and give thee peace!* See the notes on these passages.

And came down from offering of the sin-offering, &c.] A sin-offering, a burnt-offering, a meat-offering, and peace-offerings, were made to God that his glory might appear to the whole congregation. This was the end of all sacrifice and religious service; not to confer any obligation on God, but to make an atonement for sin, and to engage him to dwell among and influence his worshippers.

Verse 23. *Moses and Aaron went into the tabernacle*] It is supposed that Moses accompanied Aaron into the tabernacle to show him how to offer the incense, prepare the lamps and the perfume, adjust the show-bread, &c. &c.

And the glory of the Lord appeared] To show that every thing was done according to the divine mind. 1. The glory of Jehovah appears unto all the people: 2. A fire came out from before the Lord, and consumed the burnt-offering. This was the proof which God gave, upon extraordinary occasions, of his acceptance of the sacrifice. This was done (probably) 1. In the case of Abel, Gen. iv. 4.; 2. In the case of Aaron: see above, ver. 24.; 3. In the case of Gideon, Judges vi. 21.; 4. In the case of Manoah and his wife. Compare Judges xiii. 19-23.; 5. In the case of David dedicating the threshing-floor of Ornan, 1 Chron. xxi. 26.; 6. In the case of Solomon dedicating the temple, 2 Chron. vii. 1.; 7. In the case of Elijah, 1 Kings xviii. 38. Hence to express the accepting of an offering, sacrifice, &c. the verb *דָּשַׁן* *dashan* is used, which signifies, to reduce to ashes, i. e. by fire from heaven. See Psalm xx. 3. In such a case as this, it was necessary that the fire should appear to be divinely sent, and should come in such a way as to preclude the supposition that any art or deceit had been practised on the occasion. Hence it is not intimated that Moses and Aaron brought it out of the tabernacle professing that God had kindled it there for them, but the fire came out from before the Lord, and ALL THE PEOPLE SAW IT. The victims were consumed by a fire, evidently of no human kindling. Josephus says, that "a fire proceeded from the victims themselves, of its own accord, which had the appearance of a flash of lightning;" *ἡ δὲ αὐτῶν πυρ ἀνεβήν αυτομάτως, καὶ ὁμοίον ἀστράπη; ἀμνημονεύον ὀρεθιστῶν τῆ φλόγῃ, καὶ ἐκconsumed all that was upon the altar: Antiq. lib. iii. c. 8. s. 6. edit. Haverc. And it is very*

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took a 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.

24 And 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.

of it - m Exod. 29. 38. - n Ch. 3. 1. &c. - o Ch. 3. 5. 16. - p Exod. 29. 24. 26. Ch. 7. 30. 34. - q Numb. 6. 23. Deut. 21. 5. Luke 24. 50. - r Vor. 6. Numb. 14. 10. & 14. 19. 42. - s Gen. 4. 4. Judg. 6. 21. 1 Kings 15. 38. 2 Chron. 7. 1. Psal. 30. 3. 2 Mac. 2. 10, 11. - t Exod. 32. 17. Lev. 9. 24. 1 Kings 18. 39. 2 Chron. 7. 3. Ezra 3. 11.

likely that by the agency of the *etheral or electric spark* sent immediately from the divine presence, the victims were consumed. The heathens, in order to give credit to their worship, imitated this miracle, and pretended that Jupiter testified his approbation of the sacrifices offered to him by thunder and lightning: to this *VINGIT* seems to allude, though the words have been understood differently.

Audiat hæc genitor, qui fœdera fulmine sancit. *Æn. xii. v. 208.*

"Let Jupiter hear, who sanctions covenants by his thunder."

On which words Servius makes this remarkable comment. *Quia cum fuit fœdera, si coruscatio fuerit, confirmantur. Vel certe quia apud majores aræ non incendebantur, sed ignem divinum precibus eliciebant qui incendebat altaria.* "To sanction the covenant signifies to confirm it; for when a covenant was made, if there were a flash of lightning, it was considered to be thereby confirmed: or rather because our ANCESTORS lighted no fire upon the altars, but obtained by their supplications, divine fire, &c." The expression, *apud majores*, among our ancestors, shows that they could boast of no such divine fire then, nor could they ever before, as the whole account was borrowed from the Jews. *Solinus Polyhistor* gives us an account to the same effect; for speaking of the hill of *Vulcan* in Sicily, he says, - in quo, qui divinæ rei operantur, ligna vitea super aras strunt, nec ignis apponitur in hanc congeriem: cum prosicia intulerunt, si adest Deus, si sacrum probatur, sarmenta licet viridia, sponte concipiunt, et nullo inflagante halitu, ab ipso numine fit accendium, cap. v. in *fin.* "They who perform sacred rites in this place, put a bundle of vine-tree wood upon the altar, but put no fire to it: for, when they lay the pieces of the victim upon it, if the deity be present, and he approve the sacrifice, the bundle, although of green wood, takes fire of itself, and without any other means, the deity himself kindles the flame." These are remarkable instances, and show how exactly the heathen writers have borrowed from the sacred records. And in their imitation of this miracle, they had their *perpetual fire* in the temple of *Vesta*, which they feigned to have descended at first from heaven, and which they kept with the most religious veneration.

Verse 24. *When all the people saw, they shouted, and fell on their faces*] 1. The miracle was done in such a way as gave the fullest conviction to the people of its reality. 2. They exulted in the thought that the God of almighty power and energy had taken up his abode among them. 3. They prostrated themselves in his presence, thereby intimating the deep sense they had of his goodness, of their unworthiness, and of the obligation they were under to live in subjection to his authority, and obedience to his will. The celestial fire was carefully preserved among the Israelites till the time of Solomon, when it was renewed, and continued among them till the Babylonish captivity. This divine fire was the emblem of the

CHAPTER X.

Nadab and Abihu offer strange fire before the Lord, 1. and are destroyed, 2-5. Aaron and his family forbidden to mourn for them, 6, 7. He and his family are forbidden the use of wine, 8-11. Directions to Aaron and his sons concerning the setting of the meal-offerings, &c. 12-15. Moses chides Aaron for not having eaten the meal-offering, 16-18. Aaron excuses himself, 19, and Moses is satisfied, 20.

An Exod. [et 2. Able to Mosa.

AND Nadab and Abihu, the sons of Aaron, took either of them his censers, 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 the Lord, and devoured them, and they died before the Lord.

1 Ch. 16. 1. & 22. 9. Num. 3. 3, 4. & 28. 61. 1 Chron. 24. 2.— Ch. 16. 12. Num. 16. 18.— Exod. 30. 2.— Ch. 9. 24. Num. 16. 25. 2 Sam. 6. 7.— Exod. 29. 22. & 29. 43. Ch. 21. 6, 17, 21. Levi. 22. 11. Ezek. 40. 41. & 42. 13.— I. 49. 3

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. And Aaron held his peace.

4 And Moses called Mishael and 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.

5 So they went near and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover

Ezek. 28. 22. John 13. 31, 32. & 14. 12. 2 Thim. 1. 10.— Ps. 99. 3.— Exod. 6. 19, 22. Num. 3. 19, 30.— Luke 7. 12. John 5. 16. & 21. 18. Acts 6. 9, 10. & 8. 2. 4 Exod. 28. 5. Ch. 13. 45. & 21. 1, 10. Num. 6. 6, 7. Deut. 23. 5. Ezek. 24. 16, 17.

Holy Spirit. And as no sacrifice could be acceptable to God, which was not salted, i. e. seasoned and rendered pleasing, by this fire, as our Lord says, Mark ix. 49. so no soul can offer acceptable sacrifices to God, but through the influences of the divine Spirit. Hence the promise of the Spirit under the emblem of fire, Matt. iii. 11. and its actual descent in this similitude, on the day of pentecost, Acts ii. 3, 4.

The most remarkable circumstance in this chapter is the manifestation of the presence of God, and the consuming of the victims by the miraculous fire. We have already seen that the chief design of these sacrificial rites was to obtain reconciliation to God, that the divine presence might dwell and be manifested among them. To encourage the people to make the necessary preparations, to offer the sacrifices in a proper spirit, and to expect especial mercies from the hand of God, Moses promises, ver. 4. that the Lord would appear unto them on the morrow, and that his glory should appear, ver. 6. In hope or expectation of this, the priests, the elders, and the people, purified themselves by offering the different sacrifices which God had appointed; and when this was done God did appear, and gave the fullest proofs of his approbation, by miraculously consuming the sacrifices which were prepared on the occasion. Does not St. John evidently refer to these circumstances, 1 Epist. c. iii. 2, 3. Beloved, now are we the sons of God. and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is: and every man that hath this hope in him, purifieth himself, even as he is pure. This manifestation of God in the tabernacle, was a type of his presence; first, in the church militant on earth: and secondly, in the church triumphant in heaven. They who expect to have the presence of God here, must propitiate his throne of justice by the only available sacrifice: they who wish to enjoy everlasting felicity, must be purified from all unrighteousness, for without holiness none can see the Lord. If we hope to see him as he is, we must resemble him. How vain is the expectation of glory, where there is no meekness for the place: and how can we enter into the holiest but by the blood of Jesus? Heb. x. 19. And of what use can this sacrifice be to those who do not properly believe in it? And can any faith, even in that sacrifice, be effectual to salvation, that does not purify the heart? Reader! earnestly pray to God that thou hold not the truth in unrighteousness.

NOTES ON CHAPTER X.

Verse 1. And Nadab and Abihu—look either of them his censers] The manner of burning incense in the temple service was, according to the Jews, as follows: "One went and gathered the ashes from off the altar into a golden vessel, a second brought a vessel full of incense, and a third brought a censer with fire, and put coals on the altar, and he whose office it was to burn the incense, strewed it on the fire, at the command of the governor. At the same time all the people went out of the temple from between the porch and the altar. Each day they burned the weight of an hundred denaries of incense, fifty in the morning and fifty in the evening. The hundred denaries weighed fifty shekels of the sanctuary, each shekel weighing three hundred and twenty barley corns; and when the priest had burned the incense, he bowed himself down and went his way out. See Maimonides's Treatise of the Daily Service, chap. 3. So Zacharias, as his lot fell, burned incense in the temple, the whole multitude of the people were without at prayer, while the incense was burning, Luke i. 9, 10. By this service God taught them that the prayers of his faithful people are pleasing to him, whilst our High Priest, Christ Jesus, by his mediation, puts incense to their prayers, see Paul. cxli. 2. Rom. viii. 34. Heb. viii. 1, 2. ix. 24. Rev.

viii. 3, 4. for the priests, under the law, served unto the example and shadow of heavenly things. Heb. viii. 5."— See Ainsworth in loco.

In the preceding chapter we have seen how God intended that every part of his service should be conducted; and that every sacrifice might be acceptable to him, he sent his own fire, as the emblem of his presence, and the means of consuming the sacrifice. Here we find Aaron's sons neglecting the divine ordinance, and offering incense with strange, that is, common fire; fire not of a celestial origin; and therefore the fire of God consumed them. So, that very fire, which, if properly applied, would have sanctified and consumed their gift, becomes now the very instrument of their destruction! How true is the saying, The Lord is a consuming fire! He will either hallow or destroy us: he will purify our souls by the influence of his Spirit, or consume them with the breath of his mouth! The tree which is properly planted in a good soil, is nourished by the genial influences of the sun; pluck it up from its roots, and the sun, which was the cause of its vegetative life and perfection, now dries up its juices, decomposes its parts, and causes it to moulder into dust. Thus must it be done to those who grieve and do despite to the Spirit of God. Reader, hast thou this heavenly fire? Hear then the voice of God, קָדְשָׁךְ נִתְּנָה לַשְּׂרָרִים! Some critics are of opinion, that the fire used by the sons of Aaron was the sacred fire, and that it is only called strange, from the manner of placing the incense on it. I cannot see the force of this opinion.

Which he commanded them not.] Every part of the religion of God is divine—He alone knew what he designed by its rites and ceremonies, for that which they prefigured, (the whole economy of redemption by Christ) was conceived in his own mind, and was out of the reach of human wisdom and conjecture. He, therefore, who altered any part of this representative system, omitted or added any thing, assumed a prerogative which belonged to God alone, and was certainly guilty of a very high offence against the wisdom, justice, and righteousness of his Maker. This appears to have been the sin of Nadab and Abihu; and this at once shows the reason why they were so severely punished. The most awful judgments are threatened against those who either add to, or take away from, the declarations of God.—See Deut. iv. 2. Prov. xxx. 6. and Rev. xxii. 18, 19.

Verse 3. And Aaron held his peace] אָרָאן יָרַח נֶאֱדָוֶם Aharon, and Aaron was dumb. How elegantly expressive is this of his parental affection, his deep sense of the presumption of his sons, and his own submission to the justice of God! The flower and hope of his family was nipped in the bud and blasted, and while he exquisitely feels as a father, he submits, without murmuring, to this awful dispensation of Divine Justice. It is an awful thing to introduce innovations either into the rites and ceremonies, or truths of the religion of Christ: he who acts thus cannot stand guiltless before his God.

It has often been remarked, that excessive grief stupefies the mind, so that amazement and deep anguish prevent at once both tears and complaints—hence that saying of Seneca, Cura, leves loquuntur; graves silent. Slight sorrows are loquacious; deep anguish has no voice.—See on ver. 19.

Verse 4. Uzziel the uncle of Aaron] He was brother to Amram, the father of Aaron, see Exod. vi. 18—22.

Verse 5. Carried them in their coats out of the camp] The modern impropriety of burying the dead within towns, cities, or places inhabited, had not yet been introduced; much less that abomination, at which both piety and common sense shudder, burying the dead about, and even within, places dedicated to the worship of God!

Verse 6. Uncover not your heads, &c.] They were to use no sign of grief or mourning.—1st, Because those

not your heads, neither rend your clothes; lest ye die, and lest ⁷ 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.

8 [†] 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 unclean and clean;

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 spake unto Aaron, and unto Eleazar, and unto Ithamar, his sons that were left, Take [‡] the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside 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 [‡] 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, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?

18 Behold, [‡] the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, [¶] as I commanded.

19 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, [¶] should it have been accepted in the sight of the Lord?

20 And when Moses heard that, he was content.

[†] Numb. 16, 22, 46. Josh. 7, 1 & 22, 19, 20. 2 Sam. 21, 1.—[Ch. 21, 12.—[‡] Exod. 28, 41. Ch. 3, 31.—[§] Exod. 11, 21. Luke 1, 15. 1 Tim. 3, 3. Tit. 1, 7.—[¶] Ch. 11, 47, 50, 25. Jer. 18, 19. Ezek. 22, 26, & 41, 21.—[‡] Deut. 24, 3. Neh. 8, 2, 8, 9, 13. Jer. 18, 18. Mal. 2, 7.

[†] Exod. 28, 2. Ch. 6, 16. Numb. 18, 9, 10.—[Ch. 21, 22.—[‡] Ch. 2, 3 & 6, 16. [‡] Exod. 28, 24, 26, 27. Ch. 7, 21, 34. Numb. 18, 11.—[¶] Ch. 7, 29, 30, 34.—[Ch. 9, 3, 15.—[‡] Ch. 6, 26, 28.—[‡] Ch. 6, 30.—[‡] Ch. 6, 26.—[‡] Ch. 9, 8, 12.—[‡] Jer. 9, 5, 20 & 11, 12. Hos. 9, 4. Mal. 1, 10, 13.

who were employed in the service of the sanctuary should avoid every thing that might incapacitate them for that service: and zdly, Because the crime of their brethren was so highly provoking to God, and so fully merited the punishment which he had inflicted, that their mourning might be considered as accusing the Divine Justice of undue severity.

Verse 7. *The anointing oil of the Lord is upon you*] They were consecrated to the divine service, and this required their constant attendance, and most willing and cheerful service.

Verse 9. *Do not drink wine nor strong drink*] The cabalistic commentator, *Baal Haturim*, and others, have supposed, from the introduction of this command here, that Aaron's sons had sinned through excess of wine, and that they had attempted to celebrate the divine service in a state of inebriation.

Strong drink] The word שֵׂכָר *sheker*, from *Shakar*, to inebriate, signifies any kind of fermented liquors. This is exactly the same prohibition that was given in the case of *John Baptist*, Luke i. 15. οἶνον καὶ ψικαρία οὐ μὴ πίνῃ, *Wine and sikera he shall not drink.* Any inebriating liquor, says St. Jerome, (*Epist. ad Nepot.*) is called *Sikera*, whether made of corn, apples, honey, dates, or other fruit. One of the four prohibited drinks among the Mohammedans in India, is called *sakar*, (see the *Hedaya*, vol. iv. p. 153.) which signifies *inebriating drink* in general, but especially *date wine*. From the original word, probably, we have borrowed our term *cyder* or *sider*, which among us, exclusively signifies the fermented juice of apples.—See on Luke i. 15.

Verse 10. *That ye may put difference between holy and unholy*] This is a strong reason why they should drink no inebriating liquor, that their understanding being clear, and their judgment correct, they might be always able to discern between the clean and the unclean, and ever pronounce righteous judgment. Injunctions similar to this were found among the Egyptians, Carthaginians, and Greeks. Indeed, common sense itself shows, that neither a drunkard nor a sot should ever be suffered to minister in holy things.

Verse 14. *Wave-breast and heave-shoulder*] See chap. vii. and on Exod. xxix. 27.

Verse 16. *Moses diligently sought the goat*] The goat which was offered the same day, for the sins of the priests and the people; see chap. ix. 15, 16. and which, through the confusion that happened on account of the death of Nadab and Abihu, was burnt, instead of being eaten.—See ver. 18.

Verse 17. *To bear the iniquity of the congregation*] See on chap. vi. 26. &c.

Verse 19. *And such things have befallen me, &c.*] The

excuse which Aaron makes for not feasting on the sin-offering, according to the law, is at once appropriate and dignified: as if he had said, "God certainly has commanded me to eat of the sin-offering; but when such things as these have happened unto me, could it be good in the sight of the Lord? Does he not expect that I should feel as a father under such afflicting circumstances?"—With this spirited answer Moses was satisfied; and God, who knew his situation, took no notice of the irregularity which had taken place in the solemn service. To human nature, God has given the privilege to weep in times of affliction and distress. In his infinite kindness he has ordained, that tears, which are only external evidences of our grief, shall be the outlets to our sorrows, and tend to exhaust the cause from which they flow.—See on ver. 3.

Verse 20. *When Moses heard, he was content.*] The argument used by Aaron had in it both good sense and strong reason; and Moses, as a reasonable man, felt its force; and as God evidenced no kind of displeasure at this irregularity, which was in a measure at least, justified by the present necessity, he thought proper to urge the matter no farther.

Though the punishment of Nadab and Abihu may appear severe, because the sacred text does not specify clearly the nature and extent of their crime, we may rest assured, that it was of such a nature as not only to justify, but to demand such a punishment. God has here given us a full proof that he will not suffer human institutions to take the place of his own prescribed worship. It is true, this is frequently done: for by many, what is called *natural religion*, is put in the place of *divine revelation*, and God seems not to regard it; but though vengeance is not speedily executed on an evil work, and therefore the hearts of the children of men are set to do wickedness, yet God ceases not to be just, and those who have taken from or added to his words, or put their own inventions in their place, shall be reproved and found liars in the great day. His long-suffering leads to repentance; but if men will harden their hearts, and put their own ceremonies, rites, and creeds, in the place of divine ordinances and eternal truths, they must expect to give an awful account to Him who is shortly to judge the quick and the dead.

Were the religion of Christ stripped of all that state policy, fleshly interest, and gross superstition have added to it, how plain and simple, and may we not add, how amiable and glorious, would it appear! Well may we say of human inventions in divine worship, what one said of the paintings on old cathedral windows, *Their principal tendency is to prevent the light from coming in.* Nadab and Abihu would perform the worship of God, not according to his command, but in their own way; and God not only would not receive the sacrifice from their hands, but,

CHAPTER XI.

Laws concerning clean and unclean animals, 1, 2. Of quadrupeds, those are clean which divide the hoof, and chew the cud, 3. Those to be reputed unclean which do not divide the hoof, though they chew the cud, as the camel, rabbit, and hare, 4-6. Those to be reputed unclean also, which, though they divide the hoof, do not chew the cud, as the swine, 7. Whosoever eats their flesh, or touches their carcasses, shall be reputed unclean, 8. Of fish, those are clean, and may be eaten, which have fins and scales, whether bred in fresh or salt water, 9. Those which have not fins and scales, whether salt or fresh water fish, are to be reputed unclean; their flesh is not to be eaten, nor their carcasses touched, 11, 12. Of fowls, the following are unclean: Ostridge and osprey, 13; the vulture and kite, 14; the raven, 15; the owl, night-hawk, curlew, and hawk, 16; the little owl, corn-morant, and great owl, 17; the swan, pelican, audubon eagle, 18; the stork, heron, lapwing, and soot, 19. All fowls that creep, 20. Those may be eaten which have legs above their feet, 21. Of insects, the following may be eaten: The bald locust, beetle, and grasshopper, 22. All others are unclean and abominable, their flesh not to be eaten, nor their bodies touched, 23-25. Further directions relative to unclean beasts, 26-28. Of reptiles and some small quadrupeds, the following are unclean: The weasel, mouse, and tortoise, 29; the ferret, camelion, lizard, snail, and mole, 30. All that touch them shall be unclean, 31; and the things touched by their dead carcasses are unclean also, 32; such as earthen vessels, 33; meat, 34; ovens, pots, &c. 35. Large fountains, or pits of water, are not defiled by their carcasses, provided a part of the water be drawn out, 36. Nor do they defile sent, by accidentally touching it, provided the water which has touched their flesh do not touch or moisten the soil, 37, 38. A beast that dieth of itself is unclean, and may not be touched or eaten, 39, 40. All creeping things are abominable, 41-44. The reason given for these laws, 45-47.

An Exod. ler. 2. **AND** THE LORD spake unto Moses and to Aaron, saying unto them,

w Deut. 14. 4. Acts 10. 12, 14.-x 2 Mac. 6. 18. & 7. 1.-y 1ml. 65. 4. & 66. 3, 17.

while encompassing themselves with their own sparks, and warming themselves with their own fire, this had they from the hand of the Lord—they lay down in sorrow, for there went out a fire from the Lord and devoured them. What is written above, is to be understood of persons who make a religion for themselves, leaving divine revelation—for being wilfully ignorant of God's righteousness they go about to establish their own. This is a high offence in the sight of God. Reader, God is a Spirit, and they who worship him, must worship him in spirit and in truth. Such worshippers the Father seeketh.

NOTES ON CHAPTER XI.

Verse 1. And the Lord spake unto Moses] In the preceding chapter the priests are expressly forbidden to drink wine, and the reason for this law is given also, that they might be able at all times to distinguish between clean and unclean, and be qualified to teach the children of Israel all the statutes which the Lord had spoken, chap. x. 11. for as inebriation unfits a person for the regular performance of every function of life, it must be especially sinful in those who minister in holy things, and to whom the teaching of the ignorant, and the cure of souls in general, are entrusted.

Scheuchzer has remarked, that no Christian state has made any civil law against drunkenness; (he must only mean the German states, for we have several acts of parliament against it in England;) and that it is only punished by contempt. "Custom," says he, "that tyrant of the human race, not only permits it, but in some sort authorizes the practice; inasmuch, that we see priests and ministers of the church ascend the pulpit in a state of intoxication, judges seat themselves upon the benches, physicians attend their patients, and others attempt to perform the different avocations of life, in the same disgraceful state." *Physic. Sacr.* vol. III. p. 64.

This is a horrible picture of German manners; and while we deplore the extensive ravages made by this vice, and the disgrace with which its votaries are overwhelmed, we have reason to thank God that it very rarely has ever appeared in the pulpit, and perhaps was never once seen upon the bench, in our own country.

Having delivered the law against drinking wine, Moses proceeds to deliver a series of ordinances, all well calculated to prevent the Israelites from mixing with the surrounding nations, and consequently from being contaminated by their idolatry. In chap. xi. he treats of unclean meats. In chap. xii. xiii. xiv. and xv. he treats of unclean persons, garments, and dwellings. In chap. xvi. he treats of the uncleanness of the priests and the people, and prescribes the proper expiations and sacrifices for both. In chap. xvii. he continues the subject, and gives particular directions concerning the mode of offering, &c. In chap. xviii. he treats of unclean matrimonial connexions. In chap. xix. he repeats sundry laws relative to these subjects, and introduces some new ones. In chap. xx. he mentions certain uncleannesses practised among the idolatrous nations, and prohibits them on pain of death. In chap. xxi. he treats of the mourning, marriages, and personal defects of the priests, which rendered them unclean. And in chap. xxii. he speaks of unclean sacrifices, or such as should not be offered to the Lord. After this, to the close of the book, many important and excellent political and domestic regulations are enjoined, the whole

2 Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.

3 Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof: he is unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

6 And the hare because he cheweth the cud, but divideth not the hoof, he is unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.

8 Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you.

1 1ml. 62. 11. See Matt. 15. 11, 20. Mark 7. 2, 15, 18. Acts 10. 14, 15. & 15. 29. Rom. 14. 14, 17. 1 Cor. 8. 8. Col. 2. 16, 21. Hebr. 9. 10.

forming an ecclesiastico-political system, superior to any thing the world ever saw.

Bishop Wilson very properly observes, that "by these laws of clean and unclean animals, &c. God did keep this people separated from the idolatrous world: and this is a standing proof even to the present day, of the divine authority of these Scriptures; for, no power or art of man could have obliged so great and turbulent a nation to submit to such troublesome precepts as the Jews always have submitted to, had they not been fully convinced, from the very first, that the command was from God, and that it was to be obeyed at the peril of their souls."

Verse 3. *Whatsoever parteth the hoof, and is cloven-footed*] These two words mean the same thing, a divided hoof, such as that of the ox, where the hoof is divided into two toes, and each toe is cased with horn.

Cheweth the cud] Ruminates, casts up the grass, &c. which had been taken into the stomach, for the purpose of mastication. Animals which chew the cud, or ruminates, are provided with two, three, or four stomachs. The ox has four: in the first, or largest, called the *ventriculus*, or *paunch*, the food is collected without being masticated; the grass, &c. being received into it, as the beast crops it from the earth. The food, by the force of the muscular coats of this stomach, and the liquors poured in, is sufficiently macerated, after which, formed into small balls, it is thrown up by the œsophagus into the mouth, where it is made very small by mastication or chewing, and then sent down into the second stomach, into which the œsophagus or gullet opens, as well as into the first, ending exactly where the two stomachs meet. This is what is termed *chewing the cud*. The second stomach, which is called the *reticulum*, *honey-comb*, *bonnet*, or *king's hood*, has a great number of small shallow cells on its inward surface, of a pentagonal or *five-sided* form, exactly like the cells in a honey-comb: in this the food is farther macerated, and then pushed onward into the *third stomach*, called the *omasum* or *manplies*, because its inward surface is covered with a great number of thin membranous partitions. From this the food passes into the *fourth stomach*, called the *abomasum*, or *red*. In this stomach it is *digested*, and from the digested mass the *chyle* is formed, which being absorbed by the *lacteal vessels*, is afterward thrown into the mass of blood, and becomes the principle of nutrition to all the solids and fluids of the body. The intention of rumination, or *chewing the cud*, seems to be, that the food may be sufficiently comminuted, that being more fully acted on by the stomachs, it may afford the greatest possible portion of nutritive juices.

The word *cud*, is probably not originally *Saxon*, though found in that language, in the same signification in which it is still used. *Junius*, with great show of probability, derives it from the *Cambro-British* *chwyd*, a vomit, as it is the ball of food vomited, or thrown up from the *first stomach*, or *paunch*, through the œsophagus into the mouth, which is called by this name. Those who prefer a *Saxon* derivation, may have it in the verb *ceopan*, whence our word *chew*; and so *cud* might be considered a contraction of *chewed*, but this is not so likely as the preceding.

Verse 5. *The coney*] *דב שפן* *shaphan*, not the *rabbit*, but rather a creature nearly resembling it, which abounds in Judæa, Palestine, and Arabia, and is called by Dr. Shaw, *daman Israel*, and by Mr. Bruce, *ashkeko*. As this creature nearly resembles the *rabbit*, with which *Spain* an-

9 ¶ * These shall ye eat of all that are in the waters; whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an 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.

a Deut. 14. 9.—b Ch. 7. 18. Deut. 11. 3.—c Deut. 14. 12. Job 39. 27-30. Matt. 24. 15. Luke 16. 15. Rev. 21. 27.

ciently abounded, Bochart supposes that the Phœnicians might have given it the name of שפניהן *spaniah*, from the multitude of שפניהן *shaphanim*, (or *spanim*, as others pronounce it) which were found there. Hence the emblem of Spain is a woman sitting with a *rabbit* at her feet. See a coin of Hadrian in Scheuchzer.

Verse 6. The HARE] ארבתה *arnabeth*, as Bochart and others suppose; from ארה *arah*, to *crop*, and נוח *noh*, the *produce of the ground*; these animals being remarkable for destroying the fruits of the earth. That they are notorious for destroying the tender blade of the young corn is well known. It is very likely that different species of these animals are included under the general terms שפן *shaphan*, and ארבתה *arnabeth*, for some travellers have observed that there are four or five sorts of these animals, which are used for food in the present day, in those countries. See *Harmer*, vol. iii. p. 331. edit. 1803. Some think the *mountain rat*, *marmot*, *squirrel*, and *hedgheg*, may be intended under the word *shaphan*.

Verse 7. And the SWINE] חזיר *chazir*, one of the most glutinous, libidinous, and filthy quadrupeds in the universe; and because of these qualities sacred to the *Venus* of the Greeks and Romans; and the *Friga* of our Saxon ancestors; and perhaps on these accounts forbidden; as well as on account of its flesh being strong and difficult to digest, affording a very gross kind of aliment, apt to produce cutaneous, scorbutic, and scrofulous disorders, especially in hot climates.

Verse 9. Whatsoever hath fins and scales] Because these, of all the fish tribe, are the most nourishing; the others, which are without scales, being in general very difficult of digestion.

Verse 13. And these—among the fowls—the eagle] נשר *nasher*, from *nashur*, to *lacerate*, *cut*, or *tear to pieces*; hence the eagle, a most rapacious bird of prey, from its tearing the flesh of the animals it feeds on; and for this purpose, birds of prey have, in general, strong, crooked talons, and a hooked beak. The eagle is a cruel bird, exceedingly ravenous, and almost insatiable.

The ossifrage] Or, bone-breaker, from *os*, a *bone*, and *frango*, I *break*, because it not only strips off the flesh, but breaks the bone, in order to extract the marrow. In Hebrew, it is called פרס *peres*, from *paras*, to *break*, or *divide in two*, and probably signifies that species of eagle anciently known by the name of *ossiifraga*, and which we render *ossiifrage*.

Ospray] עזר *azaniah*, from *ay* *azan*, to be *strong*, *vigorous*, generally supposed to mean the *black eagle*; such as that described by *Homer*, *Iliad* xxi. ver 252.

ΑΙΤΟΥ ΒΙΒΛΙΟΥ ΤΩΝ ΜΗΛΩΝ, ΤΟΥ ΣΥΝΕΤΗΡΟΥ, ΟΥ ΔΕ ΑΛΛΑ ΚΑΡΤΙΣΤΟΣ ΤΙ ΚΑΙ ΟΥΚΙΣΤΟΣ ΠΙΣΤΕΥΩΝ.

“Having the rapidity of the black eagle, that bird of prey, at once the swiftest and strongest of the feathered race.”

Among the Greeks and Romans, the Eagle was held sacred, and is represented as carrying the thunderbolts of Jupiter. This occurs so frequently, and is so well known, that references are almost needless. See *Scheuchzer*.

Verse 14. The vulture] דאח *daah*, from the root *dash*, and, therefore, more probably the *kite* or *glade*, from its remarkable property of *gliding*, or sailing with expanded wings through the air. The דאח *daah*, is a different bird from the דאח *daiyah*, which signifies the vulture. See *Bochart*, vol. iii. col. 195.

The kite] איה *aiyah*, thought by some to be the vulture, by others the *merlin*. Parkhurst thinks it has its name from the root *avah*, to *covel*, because of its rapaciousness; some contend that the *kite* is meant. That it is a species of the hawk, most learned men allow. See *Bochart*, vol. iii. col. 192.

Verse 15. Every RAVEN] ערב *ereb*, a general term comprehending the raven, crow, rook, jackdaw, and magpie.

Verse 16. The owl] חיה *bath haiyannah*, the *daugh-*

13 ¶ * And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind:

16 And the owl, and the knight hawk, and the cuckoo, 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.

d Isai. 34. 11.—e Deut. 14. 16.—f Ps. 102. 6. Deut. 14. 17.—g Deut. 14. 18. Ps. 101. 7. Jer. 8. 7. Zech. 5. 9.

ter of vociferation, the female ostrich, probably so called from the noise they make. “In the lonesome part of the night,” says Dr. Shaw, “the ostriches frequently make a very doleful and hideous noise, sometimes resembling the roar of the lion; and at other times the hoarse voice of the bull or ox.” He adds, “I have heard them groan as if in the deepest agonies.” *Travels*, 4th edition, p. 455. The ostrich is a very unclean animal, and eats its own ordure as soon as it voids it, and of this, Dr. Shaw observes, (see above) it is remarkably fond! This is a sufficient reason, were others wanting, why such a fowl should be reputed to be unclean, and its use as an article of diet prohibited.

The NIGHT-HAWK] תשח *tachmas*, from *tsam* *chamas*, to force away, act violently, and unjustly; supposed by *Bochart* and *Scheuchzer* to signify the male ostrich from its cruelty towards its young, see *Job* xxxix. 17—19. but others, with more reason, suppose it to be the bird described by *Hasselquist*, which he calls the *strix Orientalis*, or *Oriental owl*. “It is of the size of the common owl, living in the ruins and old deserted houses of Egypt and Syria, and sometimes in inhabited houses. The Arabs in Egypt, call it *Massasa*, the Syrians, *Bana*. It is very ravenous in Syria, and in the evenings, if the windows be left open, it flies into houses, and kills infants, unless they are carefully watched; wherefore the women are much afraid of it.” *Travels*, p. 196.

If this be the fowl intended, this is a sufficient reason why it should be considered an abomination.

The cuckoo] שח *shachaph*, supposed rather to mean the sea mew; called *shachaph*, from *shachepheth*, a *roasting distemper*, or *atrophy*, (mentioned *Levit.* xxvi. 16. *Deut.* xxviii. 22.) because its body is the leanest, in proportion to its bones and feathers, of most other birds; always appearing as if under the influence of a *roasting distemper*. A fowl which, from its natural constitution, or manner of life, is incapable of becoming plump or fleshy, must always be unwholesome: and this is reason sufficient why such should be prohibited.

And the HAWK] נצט *natsah*, from the root *natsah*, to shoot forth, or spring forward, because of the rapidity and length of its flight, the hawk being remarkable for both. As this is a bird of prey, it is forbidden, and all others of its kind.

Verse 17. The LITTLE OWL] כוס *cos*, the *bittern*, *night-raven*, or *night-owl*, according to most interpreters. Some think the *onocrotalus* or *pelican* may be intended; for as the word כוס *cos*, signifies a *cup*, in Hebrew, and the *pelican* is remarkable for a *pouch* or *bag* under the lower jaw, it might have had its Hebrew name from this circumstance; but the *kaath*, in the following verse, is rather supposed to mean this fowl, and that the *cos* means some species of the *bubo* or *owl*. See *Bochart*, vol. iii. col. 272.

The CORMORANT] שר *shalac*, from the root which signifies to cast down; hence the Septuagint καταβασατος the *cataract*, or bird which falls precipitately down upon its prey. It probably signifies the *plungion* or *diver*, a sea-fowl, which I have seen, at sea, dart down as swift as an arrow into the water, and seize the fish which it had discovered while even flying, or rather soaring, at a very great height.

The GREAT OWL] ינשוף *yansuph*, according to the Septuagint and the Vulgate, signifies the *ibis*, a bird well known, and held sacred in Egypt. Some critics, with our translation, think it means a species of owl or night bird, because the word may be derived from שר *neshaph*, which signifies the twilight, the time in which owls chiefly fly about. See *Bochart*, vol. iii. col. 281.

Verse 18. The SWAN] תנשמת *tinshemeth*. The Septuagint translate the word by πορφυριον, the *porphyryon*, purple, or scarlet bird: could we depend on this translation, we might suppose the *flamingo*, or some such bird to

20 All fowls that creep, going upon all four, shall be an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 Even these of them ye may eat: the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even.

b Matt. 24. Mark 1. 6.

be intended. Some suppose the goose to be meant, but this is by no means likely, as it cannot be classed either among ravenous or unclean fowls. Bochart thinks the owl is meant. See on ver. 30.

The PELICAN רמק kaath. As רמק kaath signifies to vomit up, the name is supposed to be very descriptive of the pelican, who receives its food into the pouch under its jaw, and by pressing it on its breast with its bill, throws it up for the nourishment of its young. Hence the fable which represents the pelican wounding her breast with her bill, that she might feed her young with her own blood: a fiction which has no foundation but in the above circumstance. Bochart thinks the bittern is meant, vol. iii. col. 292.

The GREY EAGLE ריחם racham. As the root of this word signifies tenderness and affection, it is supposed to refer to some bird remarkable for its attachment to its young; hence some have thought that the pelican is to be understood. Bochart endeavours to prove that it means the vulture: probably that species called the golden vulture. Bochart, vol. iii. col. 303.

Verse 19. The STORK חסידה chasidah, from חסד chasad, which signifies to be abundant in kindness, or exuberant in acts of beneficence; hence applied to the stork, because of its affection to its young, and its kindness in tending and feeding its parents when old; facts attested by the best informed and most judicious of the Greek and Latin natural historians. See Bochart, Scheuchzer, and Parkhurst, under the word חסד chasad. It is remarkable for destroying and eating of serpents; and on this account might be reckoned by Moses among unclean birds.

The HERON אנפח anaphath. This word has been variously understood; some have rendered it the kite, others the woodcock, others the curlew, some the peacock, others the parrot, and others the crane. The root אנפח anaph, signifies to breathe short through the nostrils, to snuff, as in anger; hence to be angry: and it is supposed that the word is sufficiently descriptive of the heron, from its very irritable disposition. It will attack even a man in defence of its nest: and I have known a case where a man was in danger of losing his life, by a stroke of a heron's bill, near the eye, who had climbed up into a high tree to take its nest. Bochart supposes a species of the eagle to be meant, vol. iii. col. 335.

The LARVING דוקפת dukiphath, the upupa, hoopoe, or hoop, a crested bird, with beautiful plumage, but very unclean. See Bochart and Scheuchzer. Concerning the genuine meaning of the original, there is little agreement among interpreters.

The BAT עטף atalaph, so called, according to Parkhurst, from עף at, to fly; and טף atalaph, darkness or obscurity, because it flies about in the dusk of the evening and in the night; so the Septuagint translates from עטף, the night, and the Vulgate, serpentina, from serper, the evening. This being a sort of monster, partaking of the nature of both a bird and beast, it might well be classed among unclean animals, or animals, the use of which, in food, should be avoided.

Verse 20. All fowls that creep] Such as the bat, already mentioned, which has claws attached to its leathern wings, and which serve in place of feet, to crawl by; the feet and legs not being distinct: but this may also include all the different kinds of insects, with the exceptions in the following verse.

Going on all four] May signify no more than walking regularly or progressively, foot after foot, as quadrupeds do; for it cannot be applied to insects, literally, as they have in general six feet, many of them more, some reputed to have a hundred, hence called centipedes; and some a thousand, hence called millipedes; words which often signify no more than that such insects have a great number of feet.

25 And whosoever beareth ought of the carcass of them, shall wash his clothes, and be unclean until the even.

26 The carcasses of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcass shall be unclean until the even.

28 And he that beareth the carcass 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

1 Ch. 14. & 15. 5. Num. 19. 10, 22 & 31. 24.

Verse 21. That have legs above their feet] This appears to refer to the different kinds of locusts and grasshoppers, which have very remarkable hind legs, long and with high joints, projecting above their backs, by which they are enabled to spring up from the ground, and leap high and far.

Verse 22. The LOCUST ארבה arabah, either from ארר arab, to lie in wait, or in ambush, because often immense flights of them suddenly alight upon the fields, vineyards, &c. and destroy all the produce of the earth: or from רבב rabah, he multiplied, because of their prodigious swarms. See a particular account of these insects in the notes on Exod. x. 4.

The BALD LOCUST סלעם salem, compounded, says Mr. Parkhurst, from סלע salh, to cut, break, and עמ em, contiguity, a kind of locust, probably so called from the rugged, craggy form. See the first of Scheuchzer's plates, vol. iii. p. 100.

The BEETLE חרגול chargol. "The Hebrew name seems a derivative from חרג chargal, to shake, and רג regel, the foot; and so to denote the nimbleness of its motions. Thus in English, we call an animal of the locust kind, a grasshopper; the French name of which is sauterelle, from the verb sauter, to leap."—Parkurst. This word occurs only in this place. The beetle never can be intended here, as that insect never was eaten by man, perhaps in any country of the universe.

The GRASSHOPPER חגב chagab. Bochart supposes that this species of locust has its name from the Arabic verb حجاب hajaba, to veil; because, when they fly, as they often do, in great swarms, they eclipse even the light of the sun. See the notes on Exod. x. 4. and the description of ten kinds of locusts in Bochart, vol. iii. col. 441. And see the figures in Scheuchzer, in whose plates 20 different species are represented, vol. iii. p. 100. And see Dr. Shaw on the animals mentioned in this chapter, Travels, p. 419, &c. 4to edition; and when all these are consulted, the reader will see how little dependence can be placed on the most learned conjectures relative to these and the other animals mentioned in Scripture. One thing, however, is fully evident, viz. that the locust was eaten, not only in those ancient times, in the time of John Baptist, Matt. iii. 4. but also in the present day. Dr. Shaw ate of them in Barbary, "fried and salted," and tells us that "they tasted very like crayfish." They have been eaten in Africa, Greece, Syria, Persia, and throughout Asia; and whole tribes seem to have lived on them, and were hence called acridophagoi, or locust-eaters, by the Greeks. See Strabo, lib. xvi. and Pliny, Hist. Nat. l. xvii. c. 30.

Verse 27. Whatsoever goeth upon his paws] כפי אפחיו, his palms, or hands, probably referring to those animals whose feet resemble the hands and feet of the human being, such as apes, monkeys, and all creatures of that genus; together with bears, frogs, &c.

Verse 29. The WEASEL חולד cholel, from חלד, Syr. to creep in. Bochart conjectures, with great propriety, that the mole, not the weasel, is intended by the Hebrew word; its property of digging into the earth, and creeping or burrowing under the surface, is well known.

The MOUSE עכבר echor. Probably the large field rat, or what is called by the Germans, the hamster, though every species of the mus genus may be here prohibited.

The TORTOISE צב tsab. Most critics allow that the tortoise is not intended here, but rather the crocodile, the frog, or the toad. The frog is most probably the animal meant, and all other creatures of its kind.

Verse 30. The FERRET אנהק anahak, from אנהק anak, to groan, to cry out: a species of lizard which derives its name from its piercing doleful cry. See Bochart, v. ii. col. 1066.

The CHAMELEON נחש chash. Bochart contends that this is the נחש waril, or guaril, another species of lizard, which derives its name from its remarkable strength and

among the creeping things that creep upon the earth; the weasel and ^h the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the ⁱ snail, and the mole.

31 These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, ^m it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, wherinto *any* of them falleth, whatsoever *is* in it shall be unclean: and ⁿ ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh, shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing*, whereupon *any* part of their carcass falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, ^o *wherein there is* plenty of water, shall be clean: but that which toucheth their carcass shall be unclean.

^h Isai. 66. 17.—ⁱ Psal. 53. 8.—^m Ch. 15. 12.—ⁿ Ch. 6. 28. & 15. 12.—^o Heb. a gathering together of waters.—^p Ch. 17. 15. & 22. 8. Deut. 14. 21. Ezek. 4. 14. & 44. 31.

vigour in destroying serpents; the Hebrew ^q *each*, signifying to be strong, firm, rigorous; it is probably the same with the *mongoose*, a creature still well known in India, where it is often domesticated, in order to keep the houses free from snakes, rats, mice, &c.

The LIZARD] ^r *lelaah*. Bochart contends, that this also is a species of lizard, called by the Arabs ^s *wahara*, which creeps close to the ground, and is poisonous.

The SNAIL] ^t *chomet*, another species of lizard, according to Bochart, called ^u *huluka*, by the Arabians, which lives chiefly in the sand. Vol. ii. col. 1075.

The MOLE] ^v *tinshameth*, from ^w *nasham*, to breathe. Bochart seems to have proved, that this is the chameleon, which has its Hebrew name from its wide gaping mouth, very large lunge, and its deriving its nourishment from small animals which float in the air, so that it has been conjectured by some, to feed on the air itself. Vol. ii. col. 1078. A bird of the same name is mentioned, ver. 13. which Bochart supposes to be the night-owl. Vol. iii. col. 286.

Verse 32. *Any vessel of wood*] Such as the wooden bowls still in use among the Arabs—or raiment, or skin—any trunks or baskets covered with skins, another part of the furniture of an Arab tent—and the goat-skins, in which they churn their milk, may be also intended. Or sack—any hair-cloth used for the purpose of transporting goods from place to place.

Verse 33. *And every earthen vessel*] Such pitchers as are commonly used for drinking out of, and for holding liquids. M. De la Roque observes, that hair-sacks, trunks and baskets, covered with skin, are used among the travelling Arabs to carry their household utensils in, which are kettles or pots, great wooden bowls, handmills, and pitchers. It is very likely that these are nearly the same with those used by the Israelites in their journeyings in the wilderness; for the customs of these people do not change.

Verse 35. *Ranges for pots*] To understand this we must observe, that the Arabs dig a hole in their tent, about a foot and a half deep: three-fourths of this, says Rauwolf, they lay about with stones, and the fourth part is left open, for the purpose of throwing in their fuel. This little temporary building, is probably what is here designed by *ranges for pots*: and this was to be broken down, when any unclean thing had fallen upon it.—See Harmer, Vol. I. p. 464.

Verse 36. *A fountain or pit, &c.*] This must either refer to running water, the stream of which soon carries off all impurities; or to large reservoirs, where the water soon purifies itself: the water in either, which touched the unclean thing, being considered as impure, the rest of the water being clean.

Verse 37. *Any sowing seed*] If any part of an impure carcass fall accidentally on seed about to be sown, it shall not, on that account, be deemed unclean: but if the water

37 And if *any part* of their carcass fall upon any sowing seed, which is to be sown, it shall be clean.

38 But if *any* water be put upon the seed, and *any part* of their carcass fall thereon, it shall be unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.

40 And ^p he that eateth of the carcass of it shall wash his clothes, and be unclean until the even; he also that beareth the carcass 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 ^q hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

43 ^r Ye shall not make ^s yourselves 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 ^t ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

^q Heb. doth multiply feet.—^r Ch. 20. 25.—^s Heb. souls.—^t Exod. 19. 6. Ch. 19. 2. & 20. 7, 26. ¹ Thess. 4. 7. ¹ Pet. 1. 15, 16.

put to the seed to prepare it for being sown, shall be touched by such impure carcasses, the seed shall be considered as unclean, ver. 39. Probably this may be the meaning of these passages.

Verse 42. *Whatsoever goeth upon the belly*] In the word ^u *gah On*, the *vau holem*, in most Hebrew Bibles, is much larger than the other letters: and as a Masoretic note is added in the margin, which, states, that this is the middle letter of the law: and consequently this verse is the middle verse of the Pentateuch.

Whatsoever hath more feet] Than four; that is, all many-footed reptiles, as well as those which go upon the belly, having no feet, such as serpents: besides the four-footed smaller animals, mentioned above.

Verse 44. *Ye shall sanctify yourselves*] Ye shall keep yourselves separate from all the people of the earth, that ye may be holy; for I am holy. And this was the grand design of God in all these prohibitions and commands; for these external sanctifications were only the emblems of that internal purity which the holiness of God requires here, and without which none can dwell with him in glory hereafter.—See at the conclusion of this chapter.

The contents of this chapter must furnish many profitable reflections to a pious mind.

1. From the great difficulty of ascertaining what animals are meant in this part of the law, we may at once see, that the law itself must be considered as abrogated: for there is not a Jew in the universe who knows what the animals are, a very few excepted, which are intended by these Hebrew words: and therefore he may be repeatedly breaking this law, by touching and being touched either by the animals themselves or their produce, such as hair, wool, fur, skin, intestines, differently manufactured, &c. &c. It therefore appears that this people have as little Law as they have Gospel.

2. While God keeps the eternal interests of man steadily in view, he does not forget his earthly comfort; he is at once solicitous both for the health of his body and his soul. He has not forbidden certain aliments, because he is a Sovereign, but because he knew they would be injurious to the health and morals of his people. The close connexion that subsists between the body and the soul, we cannot fully comprehend; and as little can we comprehend the influence they have on each other. Many moral alterations take place in the mind in consequence of the influence of the bodily organs; and these latter are greatly influenced by the kind of aliment which the body receives. God knows what is in man, and he knows what is in all creatures; he has therefore graciously forbidden what would injure both body and mind, and commanded what is best calculated to be useful to both. Solid-footed animals, such as the horse, and many-toed animals, such as the cat, &c. are here prohibited. Beasts which have *bid* or cloven hoofs, such as

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.

CHAPTER XII.

Onlinance concerning the purification of women after childbirth, 1; after the birth of a son, 2. Who is to be circumcised the eighth day, 3. The mother to be considered unclean for forty days, 4. After the birth of a daughter, fourscore days, 5. When the days of her purifying were ended, she was to bring a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, 6, 7. If poor, and offering, and a young pigeon or a turtle-dove for a sin-offering, 6, 7. If poor, and offering, and a young pigeon or a turtle-dove for a sin-offering, 6, 7. If poor, and offering, and a young pigeon or a turtle-dove for a sin-offering, 6, 7.

An. Exod. 12. 2. Abib or Nisan.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a * woman have conceived seed, and borne a man child: then † she shall be unclean seven

u Exod. 6. 7.—v Ver. 44.—w Ch. 10. 10.—x Ch. 15. 19.—y Luke 2. 22.—z Ch. 15. 19. a Gen. 17. 12. Luke 1. 59. & 2. 21. John 7. 22, 23.

the ox, are considered as proper for food, and therefore commanded. The former are unclean, i. e. unwholesome, affording a gross nutriment, often the parent of scorbutic and scrophulous disorders; the latter clean, i. e. affording a copious and wholesome nutriment, and not laying the foundation of any disease. *Ruminating* animals, i. e. those which *chew the cud*, concoct their food better than the others, which swallow it with little mastication, and therefore their flesh contains more of the nutritious juices, and is more easy of digestion, and consequently of assimilation to the solids and fluids of the human body; on this account they are termed *clean*, i. e. peculiarly wholesome and fit for food. The animals which do not *ruminare*, do not concoct their food *so well*, and hence they abound with gross animal juices, which yield a comparatively unwholesome nutriment to the human system. Even the animals which have *bifid* hoofs, but do not chew the cud, such as the *swine*; and those who chew the cud, but are not *bifid*, such as the *hare* and *rabbit*, are by Him who knows all things, forbidden, because he knew them to be comparatively innutritive. In all this God shows himself as the tender Father of a numerous family, pointing out to his inexperienced, froward and ignorant children, those kinds of aliments which he knows will be injurious to their health and domestic happiness; and prohibiting them on pain of his highest displeasure. On the same ground, he forbade all *fish*, that have not both *fins* and *scales*, such as the *conger*, *eel*, &c. which abound in gross juices and fat, which very few stomachs are able to digest. Who, for instance, that lives solely on *swine's flesh*, has pure blood and healthy juices? And is it not evident in many cases that the *man* partakes considerably of the nature of the *brute* on which he exclusively feeds?—I could pursue this inquiry much farther, and bring many proofs, founded on indisputable facts, but I forbear—for he who might stand most in need of *caution*, would be the first to take *offence*.

3. As the *body* exists only for the sake of the *soul*, and God feeds and nourishes it through the day of probation, that the soul may here be prepared for the kingdom of heaven; therefore, he shows in the conclusion of these ordinances, that the grand scope and design of all was, that they might be a *holy people*: and that they might resemble him who is a holy God.—God is HOLY, and this is the eternal reason why all his people should be holy;—should be purified from all *filthiness* of the *flesh* and *spirit*, perfecting holiness in the fear of God. No faith in any particular *creed*—no religious *observance*—no *acts of benevolence and charity*—no *mortification, attrition, or contrition*, can be a *substitute* for this. We must be made partakers of the Divine Nature.—We must be saved from our sins—from the corruption that is in the world, and be made holy *within* and righteous *without*, or never see God. For this very purpose Jesus Christ lived, died, and revived, that he might purify us unto himself: that, through faith in his blood, our sins might be blotted out, and our souls restored to the image of God. Reader, art thou hungering and thirsting after righteousness?—Then blessed art thou, for thou shalt be filled.

NOTES ON CHAPTER XII.

Verse 2. *If a woman have conceived*] In the extent mentioned here, the ordinances of this chapter have little relation to us: and to inquire into their physical reasons,

days; * according to the days of the separation for her 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 she shall be unclean two weeks, as in her separation; and she shall continue in the blood of her purifying, threescore and six days.

6 † And † 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 turtle dove, 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 borne a male or a female.

b Luke 2. 22.—c Heb. a son of his year.

as far as they related to the Jews, could afford but little edification; and to make such a subject sufficiently plain, would require such minute examination and circumstantial detail, as could scarcely be proper for general readers. All that is *necessary* to be said, the reader will find on ver. 4.

Verse 3. *And in the eighth day*] Before this time the child could scarcely be considered as having strength sufficient to bear the operation; after this time it was not necessary to delay it, as the child was not considered to be in covenant with God, and consequently not under the especial protection of the Divine Providence and grace, till this rite had been performed. On *circumcision*, see the note on Gen. xvii. 10. Circumcision was to every man a *constant, evident* sign of the covenant, into which he had entered with God; and of the moral obligations under which he was thereby laid. It was also a means of *purity*; and was especially necessary among a people naturally incontinent, and in a climate, not peculiarly favourable to chastity. This is a light in which this subject should ever be viewed; and in which we see the reasonableness, propriety, expediency, and moral tendency of the ceremony.

Verse 4. *The blood of her purifying*] A few words will make this subject sufficiently plain. 1. God designs that the human female should bring forth children. 2. That children should derive, under his providence, their being, all their solids and all their fluids, in a word, the whole mass of their bodies, from the substance of the mother. 3. For this purpose he has given to the body of the female an extra quantity of blood and nutritious juices. 4. Before pregnancy, this superabundance is evacuated at periodical times. 5. In pregnancy that which was formerly evacuated, is retained for the formation and growth of the fœtus. 6. After the birth of the child, for *seven* or *fourteen* days, more or less according to certain circumstances, that superabundance, no longer necessary for the growth of the child, as before, continues to be evacuated; this was called the time of the female's *purification*, among the Jews. 7. When the lacerated vessels are re-joined, this superfluity of blood is returned into the general circulation, and by a wise law of the Creator, becomes principally determined to the *breasts*, where it is changed into *milk*, for the nourishment of the new-born infant. 8. And thus it continues, till the *weaning* of the child, or renewed pregnancy takes place. Here is a series of mercies and wise providential regulations, which cannot be known without being admired; and which *should be known*, that the great Creator and Preserver may have that praise from his creatures, which his wonderful working demands.

The term *purifying* here, does not imply that there is any thing *impure* in the blood at this, or the other times referred to above; on the contrary, the blood is pure, perfectly so, as to its *quality*, but is excessive in *quantity*, for the reasons above assigned. The idle tales found in certain works relative to the infectious nature of this fluid, and of the female in such times, are as impious as they are irrational and absurd.

Verse 6. *When the days of her purifying*] It is not easy to account for the difference in the times of purification, after the birth of a male and female child. After the birth of a *boy*, the mother was considered unclean for forty days; after the birth of a *girl* fourscore days. There is probably no *physical* reason for this difference, and it is

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.

CHAPTER XIII.

Laws relative to the leprosy. It is to be known by a rising in the flesh, a scab, or a bright spot, 1, 2. When the priest sees these signs, he shall pronounce the man unclean, infected with the leprosy, and unfit for society, 3. Doubts or equivocal signs of this disorder, and how the person is to be treated in whom they appear, 4-8. In what state of this disorder the priest may pronounce a man clean or unclean, 9-13. Of the *raw flesh*, the sign of the unclean leprosy, 14, 15. Of the *white flesh*, the sign of the leprosy called clean, 16, 17. Of the leprosy which exceeds a *bite*, 18-20. Equivocal marks relative to this kind of leprosy, 21, 22. Of the *burning bile*, 23. Of the leprosy arising out of the burning bile, 24, 25. Equivocal marks relative to this kind of leprosy, 26-28. Of the plague on the head, or in the beard, 29. Of the scall, and how it is to be treated, 30-37. Of the plague of the bright white spots, 38, 39. Of the bald head, 40, 41. Of the white reddish sore in the bald head, 42-44. The leper shall rend his clothes, put a patch on his upper lip, and cry unclean, 45. He shall be obliged to avoid society, and live by himself without the camp, 46. Of the garments infected by the leprosy, and the signs of this infection, 47-52. Equivocal marks relative to this infection, and how the garment is to be treated, by washing, or by burning, 53-58. Conclusion relative to the foregoing particulars, 59.

An. Exod. 1r. 2. Abb or Nisan.

AND the LORD spake unto Moses and Aaron saying,

2 When a man shall have in the skin of his flesh a ϵ rising, η a scab, or bright spot, and it be

d Ch. 5. 7. Luke 2. 24.—Heb. her hand and not sufficiency of.—Ch. 4. 28.

difficult to assign a political one. Some of the ancient physicians assert, that a woman is, in the order of nature, much longer in completely recovering after the birth of a female, than after the birth of a male child. This assertion is not justified either by observation, or matter of fact. Others think that the difference of the time of purification after the birth of a male or female, is intended to mark the inferiority of the female sex. This is a miserable reason, and pitifully supported.

She shall bring—a burnt-offering and a sin-offering] It is likely that all these ordinances were intended to show man's natural impurity, or original defilement by sin, and the necessity of an atonement to cleanse the soul from unrighteousness.

Verse 8. *And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons*] As the Virgin Mary brought only the latter, hence it is evident that she was not able, i. e. she was not rich enough to provide the former; for such a holy woman would not have brought the less offering, had she been capable of bringing the greater. How astonishing is this! the only heir to the throne of David was not able to bring a lamb to offer in sacrifice to God! How abominable must sin be, when it required Him who was in the form of God, thus to empty and to humble himself, yea, even to the death of the cross, in order to make an atonement for it, and to purify the soul from all defilement.

The priest shall make an atonement for her] Every act of man is sinful, but such as proceed from the influence of the grace and mercy of God. Her sorrow in conception, and her pain in bringing forth children, reminded the woman of her original offence: an offence which deserved death, an offence which she could not expiate, and for which a sacrifice must be offered: and, in reference to better things, the life of an animal must be offered as a ransom for her life. And being saved in childbed, though she deserved to die, she is required, as soon as the days of her separation were ended, to bring a sacrifice, according to her ability, to the priest, that he might offer it to God as an atonement for her. Thus, wherever God keeps up the remembrance of sin, he keeps up also the memorial of sacrifice, to show that the state of a sinner, howsoever deplorable, is not hopeless; for that he himself has found out a ransom. Every where, in the Law and in the Gospel, in every ordinance, and in every ceremony, we may see both the justice and the mercy of God. Hence, while we have the knowledge of our sin, we have also the knowledge of our cure.

Reader, whilst thou art confessing thy own misery, do not forget the Lord's mercy: and remember, he saves to the uttermost all that come through Christ unto him.

NOTES ON CHAPTER XIII.

Verse 2. *The plague of leprosy*] This dreadful disorder has its name *leprosy* from the Greek *λεπρος*, from *λεπρος*, a scale, because in this disease the body was often covered with this white scales, so as to give it the appearance of snow. Hence it is said of the hand of Moses, Exod. iv. 6. that it was leprous as snow; and of Miriam, Numb. xii. 10. that she became leprous, as white as snow; and of Gehazi, 2 Kings v. 27. that being judicially struck with the disease of Naaman, he went out from Elisha's

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:

3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is

g Or, swelling.—h Deut. 28. 27. Isai. 2. 17.—i Deut. 17. 9, 10. & 24. 9. Luke 17. 14

presence a leper, as white as snow.—See the note on Exod. iv. 6.

In Hebrew, this disease is termed *צרע* *tsarath*, from *צרע* *tsarâ*, to smite or strike; but the root in Arabic signifies to cast down or prostrate; and in Ethiopic, to cause to cease, because, says Stockius, "it prostrates the strength of man, and obliges him to cease from all work and labour."

There were three signs by which the leprosy was known. 1. A bright spot. 2. A rising (enamelling) of the surface. 3. A scab; the enamelled place producing a variety of layers or stratum super-stratum of these scales. The account given by Mr. Maundrel of the appearance of several persons whom he saw infected with this disorder in Palestine, will serve to show, in the clearest light, its horrible nature and tendency.

"When I was in the Holy Land," says he, in his letter to the Rev. Mr. Osborn, Fellow of Exeter College, "I saw several that laboured under Gelazi's distemper; particularly at Sichein, (now Naplosu,) there were no less than ten, that came begging to us at one time. Their manner is to come with small buckets in their hands, to receive the alms of the charitable; their touch being still held infectious, or at least unclean. The distemper, as I saw it on them, was quite different from what I have seen it in England; for it not only defiles the whole surface of the body with a foul scurf, but also deforms the joints of the body, particularly those of the wrists and ankles, making them swell with a gouty scrofulous substance, very loathsome to look on. I thought their legs like those of old battered horses, such as are often seen in drays in England. The whole distemper indeed, as it there appeared, was so noisome, that it might well pass for the utmost corruption of the human body on this side the grave. And certainly the inspired penmen could not have found out a fitter emblem, whereby to express the uncleanness and odiousness of vice." *Maundrel's Travels*—Letters at the end. The reader will do well to collate this account with that given from Dr. Mead, in the note on Exod. iv. 6.

Verse 3. *The priest—shall pronounce him unclean.*] *טמא יע-ליממו* *ye-timme oho*; literally shall pollute him, i. e. in the Hebrew idiom, shall declare or pronounce him polluted; and in ver. 23. it is said; *the priest shall pronounce him clean*, *יטהר* *ye-tiharo hu-cohen*; the priest shall cleanse him, i. e. declare him clean. In this phrase we have the proper meaning of Matt. xvi. 19. *whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven.* By which our Lord intimates, that the disciples from having the keys, i. e. the true knowledge of the doctrine of the kingdom of heaven, should, from particular evidences, be at all times able to distinguish between the clean and the unclean, the sincere and the hypocrite; and pronounce a judgment as infallible as the priest did in the case of the leprosy, from the tokens already specified. And as this binding and loosing, or pronouncing fit or unfit for fellowship with the members of Christ, must, in the case of the disciples, be always according to the doctrine of the kingdom of heaven, the sentence should be considered as proceeding immediately from thence, and consequently as divinely ratified. The priest polluted or cleansed, i. e.

but a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see him: and behold, if the rising be white in the skin, and it have turned the hair white, and there be 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 hath 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 bile, and is healed,

19 And in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest;

20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the bile.

21 But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23 But if the bright spot stay in his place, and spread not, it is a burning bile: and the priest shall pronounce him clean.

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

1 Ch. 11. 25. & 14. 8.—1 Numb. 12. 10, 12. 2 Kings 5. 27. 2 Chron. 26. 20.

m Heb. the quickening of living flesh.—n Exod. 9. 9.—o Heb. a burning fire.

declared the man clean or unclean, according to signs well known, and infallible. The disciples, or ministers of Christ, bind or loose, declare to be fit or unfit for church-fellowship, according to unequivocal evidences of innocence or guilt. In the former case, the priest declared the person fit or unfit for civil society; in the latter, the ministers of Christ declare the person against whom the suspicion of guilt is laid, fit or unfit for continued association with the church of God. The office was the same in both, a declaration of the truth, not from any power that they possessed of cleansing or polluting, of binding or of loosing; but by the knowledge they gained from the infallible signs and evidences produced on the respective cases.

Verse 13. If the leprosy have covered all his flesh, he shall pronounce him clean] Why is it that the partial leper was pronounced unclean, and the person totally covered with the disease clean? This was probably owing to a different species, or stage, of the disease: the partial disease was contagious; the total not contagious. That there are two different species, or degrees of the same disease, described here, is sufficiently evident. In one, the body was all covered with a white enamelled scurf: in the other there was a quick raw flesh in the risings. On this account the one might be deemed unclean, i. e. contagious; the other not: for contact with the quick raw flesh would be more likely to communicate the disease, than the touch of the hard dry scurf. The ichor proceeding from the former, when brought into contact with the flesh of another, would soon be taken into the constitution by means of the absorbent vessels: but where the whole

surface was perfectly dry, the absorbent vessels of another person coming in contact with the diseased man, could imbibe nothing; and therefore there was comparatively no danger of infection. Hence that species, or stage, of the disease that exhibited the quick raw rising, was capable of conveying the infection, for the reasons already assigned, when the other was not. Dr. Mead thus accounts for the circumstance mentioned in the text. As the leprosy infected bodies, clothes, and even the walls of houses, is it not rational to suppose that it was occasioned by a species of animalculæ or vermin, burrowing under the skin? Of this opinion there are some learned supporters.

Verse 18. In the skin thereof, was a bile] Scheuchzer supposes this and the following verse to speak of phlegmonic, erysipelatous, gangrenous, and phagedenic ulcers, all of which were subjected to the examination of the priest, to see whether they were infectious, or whether the leprosy might not take its origin from them. A person with any sore, or disposition to contagion, was more likely to catch the infection by contact with the diseased person, than he was, whose skin was whole and sound, and his habit good.

Verse 29. A plague upon the head or the beard] This refers to a disease, in which, according to the Jews, the hair either on the head or the chin, dropped out by the roots.

Verse 33. The scall shall he not shave] Lost the place should be irritated and inflamed, which, assuming in consequence, other appearances, besides those of a leprous infection, the priest might not be able to form an accurate judgment.

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 ^p 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 ^q put a covering upon his upper lip, and shall cry, ^r Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; ^s 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 ^t 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 ^u thing of skin; it *is* a plague of leprosy, and shall be showed 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 the skin, or in any work that is made of skin; the plague *is* ^v a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague *is*: for it *is* a fretting leprosy: it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, neither 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, ^w whether it be bare within or without.

56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading plague: thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, ^x then it shall be washed the second time, and shall be clean.

^p Heb. head is pilled.—^q Ezek. 94. 17, 22. Mic. 3. 7.—^r Lam. 4. 15.—^s Numb. 5. 2. 6. 12. 14. 2 Kings 7. 3. & 15. 5. 2 Chron. 26. 31. Luke 17. 12.—^t Heb. work of. ^u Heb. vessel, or, instrument.

^v Ch. 14. 44.—^w Heb. whether it be bald in the head thereof, or in the fore head thereof.—^x 2 Kings 5. 10, 14. Ps. 51. 2. Acts 22. 16. 2 Cor. 7. 1. Rev. 1. 6-7, 14.

Verse 45. *His clothes shall be rent, &c.*] The leprous person is required to be as one that mourned for the dead, or for some great and public calamity. He was to have his clothes rent in token of extreme sorrow, his head was to be made bare, the ordinary bonnet or turband being omitted, and to have a covering upon his upper lip, his jaws being tied up with a linen cloth, after the same manner in which the Jews bind up the dead; which custom is still observed among the Jews in Barbary, on funeral occasions. A custom which, from Ezek. xxiv. 17. we learn, had prevailed very anciently among the Jews in Palestine. He was also to cry *unclean, unclean*, in order to prevent any person from coming near him, lest the contagion might be thus communicated and diffused through society: and hence the Targumist renders it, *Be not ye made unclean! Be not ye made unclean!* A caution to others not to come near him.

Verse 47. *The garment also*] The whole account here seems to intimate that the garment was *fretted* by this contagion; and hence it is likely that it was occasioned by a species of small animals, which we know to be the cause of the *itch*; these, by breeding in the garments, must necessarily multiply their kind; and *fret* the garments, i. e. corrode a portion of the finer parts, after the manner of moths, for their nourishment. See ver. 52.

Verse 52. *He shall therefore burn that garment*] There being scarcely any means of radically curing the infection. It is well known that the garments infected by the *psora*, or itch animal, have been known to communicate the disease, even six or seven years after the first infection. This has been also experienced by the sorters of *rage*, at some paper-mills.

Verse 54. *He shall shut it up seven days more*] To give time for the spreading of the contagion, if it did exist there; that there might be the most unequivocal marks and proofs, that the garment *was* or *was not* infected.

Verse 58. *It shall be washed the second time*] According to the Jews, the first washing was to put away the plague; the second to cleanse it.

Born among Jews and Gentiles, the leprosy has been considered as a most expressive emblem of sin, the properties and circumstances of the one, pointing out those of the other. The similitude or parallel has been usually run in the following manner:

1. The leprosy began with a *spot*; a simple hidden infection being the cause.

2. This spot was very *conspicuous*, and argued the source whence it proceeded.

3. It was of a *diffusive* nature, soon spreading over the whole body.

4. It *communicated* its infectious nature not only to the whole of the person's body, but also to his *clothes and habitation*.

5. It rendered the infected person *loathsome, unfit for, and dangerous* to society, because of its infectious nature.

6. The person infected was obliged to be *separated from society*, both religious and civil; to dwell by *himself* without the camp or city: and hold commerce with none.

7. He was obliged to *proclaim his own uncleanness*, publicly acknowledge his defilement, and sensible of his plague, continue humbled and abased before God and man.

How expressive all these are of the nature of sin, and the state of a sinner, a spiritual mind will at once perceive.

1. The *original infection* or corruption of nature, is the grand *hidden cause*, source, and spring of all transgression.

2. Iniquity is a *seed* that has its growth, gradual increase, and perfection. As the various powers of the *mind* are developed, so it diffuses itself, infecting every *passion and appetite*, through their whole extent and operation.

3. As it *spreads in the mind*, so it *diffuses itself through the life*; every action partaking of its influence,

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAPTER XIV.

Introduction to the sacrifices and ceremonies to be used in cleansing the leper, 1-3. Two living birds, cedar wood, scarlet, and hyssop, to be brought for him who was to be cleansed, 4. One of the birds to be killed, 5, and the living bird, with the cedar wood, scarlet, and hyssop, to be dipped in the blood, and to be sprinkled on him who had been infected with the leprosy, 6, 7; after which he must wash his clothes, shave his head, eyebrows, beard, &c. both himself, tarry abroad seven days, 8, 9; on the eighth day, he must bring two doves, one medicinal, and one dead of four, and a quart of oil, 10; which the priest was to present as a trespass-offering, wave-offering, and sin-offering, before the Lord, 11-13. Afterward, he was to sprinkle with the blood and oil on the person to be cleansed, 14-17. The atonement made by these offerings, 18, 19. If the person were poor, one lamb, with the quart and oil, two turtle-doves, or two young pigeons, were only required, 20, 21. These to be presented, and the blood and oil applied as before, 22-24. Laws and ordinances relative to houses infected by the leprosy, 25-38. An atonement to be made in order to cleanse the house, similar to that made for the leper, 39-53. A summary of this and the preceding chapter, relative to leprosy persons, garments, and houses, 54-56. The end for which these different laws were given, 57.

AN. Exod. lxx. 2. **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 cedar wood, and scarlet, and hyssop:

x Matt. 8. 2. 4 Mark 1. 40. 11 Luke 5. 12. 11. 4. 17. 14-y Or. sparrows. z Numb. 19. 6-a Heb. 9. 19-b Ps. 51. 7-c Heb. 9. 13-d 2 Kings 5. 10. 14. f Heb. upon the face of the field.

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water.

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water;

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean; and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off; and he shall wash his clothes; also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

6 Ch. 13. 6-h Ch. 11. 25-i Numb. 12. 15-k Matt. 8. 4. Mark 1. 44. Luke 5. 14.-l Heb. the daughter of her year.-m Ch. 2. 1. Numb. 15. 4, 15.

ill the whole conduct becomes a tissue of transgression; because every imagination of the thoughts of a sinner's heart is only evil continually, Gen. vi. This is the natural state of man.

4. As a sinner is infected, so is he infectious; by his precept and example, he spreads the infernal contagion wherever he goes; joining with the multitude to do evil, strengthening and being strengthened in the ways of sin and death; and becoming, especially, a snare and a curse to his own household.

5. That a sinner is abominable in the sight of God, and of all good men, that he is unfit for the society of the righteous, and that he cannot, as such, be admitted into the kingdom of God, need no proof.

6. It is owing to the universality of the evil, that sinners are not expelled from society as the most dangerous of all monsters; and obliged to live without having any commerce with their fellow-creatures. Ten lepers could associate together, because partaking of the same infection: and civil society is generally maintained, because composed of a leprous community.

7. He that wishes to be saved from his sins, must humble himself before God and man, sensible of his own sore and the plague of his heart; confess his transgressions, look to God for a cure, from whom alone it can be received; and bring that sacrifice, by which alone the guilt can be taken away, and his soul be purified from all unrighteousness. See the conclusion of the following chapter.

NOTES ON CHAPTER XIV.

Verse 3. The priest shall go forth out of the camp] As the leper was separated from the people, and obliged, because of his uncleanness, to dwell without the camp, and could not be admitted till the priest had declared that he was clean; hence it was necessary that the priest should go out and inspect him, and if healed, offer for him the sacrifices required, in order to his readmission to the camp. As the priest alone had authority to declare a person clean or unclean, it was necessary that the healed person should show himself to the priest, that he might make a declaration that he was clean and fit for civil and religious society, without which, in no case, could he be admitted: hence when Christ cleansed the lepers, Matt. viii. 2-4, he commanded them to go and show themselves to the priest, &c.

Verse 4. Two birds alive and clean, &c.] Whether these birds were sparrows, or turtle-doves, or pigeons, we know not; probably any kind of clean bird, or bird proper to be eaten, might be used on this occasion; though it is more likely that turtle-doves or pigeons were employed, because these appear to have been the only birds offered in sacrifice. Of the cedar wood, hyssop, clean bird, and scarlet wool or fillet, were made an aspergillum, or instrument to sprinkle with. The cedar wood served for the handle, the hyssop and living bird were attached to it, by means of the scarlet wool or crimson fillet. The bird was so bound to this handle, as that its tail should be down-

wards, in order to be dipped in the blood of the bird that had been killed. The whole of this made an instrument for the sprinkling of this blood, and when this business was done, the living bird was let loose, and permitted to go whithersoever it would. In this ceremony, according to some rabbins, "the living bird signified that the dead flesh of the leper was restored to soundness—the cedar wood, which is not easily corrupted, that he was healed of his putrefaction. The scarlet thread, wool, or fillet, that he was restored to his good complexion; and the hyssop, which was purgative and odoriferous, that the disease was completely removed, and the bad scent that accompanied it, entirely gone." Ainsworth, Dodd, and others, have given many of these rabbinical conceits. Of all these purifications, and their accompanying circumstances, we may safely say, because authorized by the New Testament so to do, that they pointed out the purification of the soul, through the atonement and Spirit of Christ; but to run analogies between the type and the thing typified, is difficult and precarious. The general meaning and design we sufficiently understand; the particulars are not readily ascertainable, and consequently of little importance; had they been otherwise, they would have been pointed out.

Verse 5. Over running water] Literally, living, that is, spring water. The meaning appears to be this; some water (about a quarter of a lug, an egg shell and half full, according to the rabbins,) was taken from a spring, and put in a clean earthen vessel, and they killed the bird over this water, that the blood might drop into it: and in this blood and water mixed, they dipped the instrument before described, and sprinkled it seven times upon the person who was to be cleansed. The living or spring water was chosen, because it was purer than what was taken from pits or wells, the latter being often in a putrid or corrupt state; for, in a ceremony of purifying or cleansing, every thing must be as pure and perfect as possible.

Verse 7. Shall let the living bird loose] The Jews teach that wild birds were employed on this occasion; no tame or domestic animal was used. Mr. Ainsworth piously conjectures, that the living and dead birds were intended to represent the death and resurrection of Christ, by which an atonement was made to purify the soul from its spiritual leprosy. The bird let loose bears a near analogy to the scape-goat.—See chap. xvi.

Verse 8. Shall shave off all his hair] That the water by which he was to be washed, should reach every part of his body, that he might be cleansed from whatever defilement might remain on any part of the surface of his body. The Egyptian priests shaved the whole body every third day, to prevent all manner of defilement.

Verse 10. Two he-lambs] One for a trespass-offering, ver. 12. the other for a burnt-offering, ver. 19, 20.

One ewe-lamb] This was for a sin-offering, ver. 19.

Three tenth deals] Three parts of an ephah, or three omers; see all these measures explained, Exod. xvi. 16. The three tenth deals of flour were for a minchah, meat-

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation.

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 ^p in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for ^q as the sin-offering is the priest's, so is the trespass-offering: ^r it is most holy.

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* ^s upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering;

18 And the remnant of the oil that *is* in the priest's hand, he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer ^t the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering;

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar; and the priest shall make an atonement for him, and he shall be clean.

21 And ^u if he be poor, and ^v cannot get so much, then he shall take one lamb for a trespass-offering ^x 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 ^y And two turtle-doves, 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 ^z 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 ^a 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, ^b and the priest shall take *some* of the blood of the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand;

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand, seven times before the LORD.

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering:

29 And the rest of the oil that *is* in the priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of ^c the turtle-doves, 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 ^d that which *pertaineth* to his cleansing.

33 ^e And the LORD spake unto Moses and unto Aaron, saying,

34 ^f 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 ^g 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 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

n Ch. 5, 2, 18 & 6, 6, 7.—o Exod. 29, 21.—p Exod. 29, 11. Ch. 1, 5, 11, & 4, 4, 24. q Ch. 7, 7.—r Ch. 2, 3 & 7, 6 & 21, 22.—s Exod. 29, 20. Ch. 8, 23.—t Ch. 1, 25. u Ch. 5, 1, 8 & 12, 7.—v Ch. 5, 7 & 12, 8.—w Heb. his hand reach not.—x Heb.

or gratitude-offering, ver. 20. The sin-offering was for his impurity; the trespass-offering for his transgression; and the gratitude-offering for his gracious cleansing. These constituted the offering which each was ordered to bring to the priest; see Mat. viii. 4.

Verse 12. Wave-offering.] See Exod. xxix. 27, and Levit. vii. where the reader will find an ample account of all the various offerings and sacrifices used among the Jews.

Verse 14. On the tip of the right ear, &c.] See the note on Exod. xxix. 20.

Verse 21. And if he be poor—he shall take one lamb.] There could be no cleansing without a sacrifice. On this ground the apostle has properly observed, that all things under the law are purged with blood; and that without shedding of blood there is no remission. Even if the

for a hearing.—y Ch. 12, 8. & 15, 14, 15.—z Ver. 11.—a Ver. 12.—b Ver. 14. c Ver. 22. Ch. 15, 15.—d Ver. 10.—e Gen. 17, 8. Numb. 32, 22. Deut. 7, 1 & 32, 23. f Psal. 91, 10. Prov. 3, 33. Zeph. 3, 4.—g Ur, prepare.

person be poor, he must provide one lamb; this could not be dispensed with; so every soul to whom the word of divine revelation comes, must bring that Lamb of God which takes away the sin of the world. There is no redemption but in this blood.

Verse 34. When ye be come into the land—and I put the plague of leprosy.] It was probably from this text that the leprosy has been generally considered to be a disease inflicted immediately by God himself; but it is well known that in Scripture, God is frequently represented as doing, what in the course of his providence, he only permits or suffers to be done. It is supposed that the infection of the house, as well as of the person and the garments, proceeded from animalcula.—See the notes on chap. xiii. 47. and 52.

behold, if the plague be spread in the house, it is ^a 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 cateth 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 ^b 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 ^c make an atonement for the house: and it shall be clean.

54 This is the law for all manner of plague of leprosy, and ^m scall,

55 And for the ⁿ leprosy of a garment, ^o and of a house,

56 And ^p for a rising, and for a scab, and for a bright spot:

57 To ^q teach ^r when it is unclean, and when it is clean: this is the law of leprosy.

CHAPTER XV.

Laws concerning uncleanness of men, 1-12. Mode of cleansing, 13-15. Of uncleanness, accidental and casual, 16-18. Laws concerning the uncleanness of women, 19-27. Mode of cleansing, 28-30. Recapitulation of the ordinances relative to the preceding cases, 31-33.

AND the LORD spake unto Moses An. Exod. Ier. 2. Abih or Nian. and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, ^s When any man hath a ^t running issue out of his flesh, because of his issue he is unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or

b Ch. 13. 15. Zech. 5. 4.—i Heb. in coming in shall come in, &c.—k Ver. 4. 1. Ver. 20.—m Ch. 13. 30.—n Ch. 13. 47.—o Ver. 31.—p Ch. 13. 2.—q Deut. 24. 8. Ezek. 41. 22.

Verse 45. He shall break down the house "On the suspicion of a house being infected, the priest examined it, and ordered it to be shut up seven days: if he found the plague or signs of the plague, (hollow streaks, greenish or reddish) were not spread, he commanded it to be shut up seven days more. On the thirteenth day he revisited it: and if he found the infected place *dim*, or gone away, he took out that part of the wall, carried it out to an unclean place, mended the wall, and caused the whole house to be new plastered. It was then shut up a third seven days, and he came on the nineteenth, and if he found that the plague was broken out anew, he ordered the house to be pulled down."—See Ainsworth. From all this may we not learn a lesson of instruction? If the means made use of by God and his ministers for the conversion of a sinner be, through his wilful obstinacy, rendered of no avail—if, by his evil practices he trample under foot the blood of the covenant wherewith he might have been sanctified, and do despite to the Spirit of God, then God will pull down his house; dislodge his soul from its earthly tabernacle, consign the house, the body, to corruption, and the spirit to the perdition of ungodly men. Reader, see well how it stands with thy soul. God is not mocked; what a man soweth that shall he reap.

Verse 53. He shall let go the living bird This might as well be called the *scape-bird*, as the *goat*, in chap. xvi. is called the *scape-goat*. The rites are similar in both cases, and probably had nearly the same meaning.

We have already taken occasion to observe (see the end of the preceding chapter) that the *leprosy* was strongly emblematical of *sin*; to which we may add here:

1. That the leprosy was a disease generally acknowledged to be incurable by any human means; and therefore the Jews did not attempt to cure it. What is directed to be done here, was not in order to cure the leper, but to declare him cured and fit for society.—In like manner the contagion of sin, its guilt, and its power, can only be removed by the hand of God; all means, without his especial influence, can be of no avail.

2. The body must be sprinkled and washed, and a sacrifice offered for the sin of the soul, before the leper could be declared to be clean.—To cleanse the spiritual leper, the Lamb of God must be slain, and the sprinkling of his blood be applied. Without the shedding of this blood there is no remission.

3. When the leper was cleansed, he was obliged to show himself to the priest, whose province it was to pronounce him clean, and declare him fit for intercourse with civil and religious society.—When a sinner is converted from the error of his ways, it is the business, as it is the prerogative of the ministers of Christ, after having duly acquainted themselves with every circumstance, to declare the person converted from sin to holiness, to unite him with the people of God, and admit him to all the ordinances which belong to the faithful.

4. When a leper was cleansed, he was obliged by the law to offer a gift unto the Lord for his healing, as a

r Heb. in the day of the unclean, and in the day of the clean.—Ch. 22. 4. Num. 5. 2. 2 Sam. 3. 29. Matt. 9. 20. Mark 5. 25. Luke 8. 43.—Or, running of the reins.

proof of his gratitude, and an evidence of his obedience.—When a sinner is restored to the divine favour, he should offer continually the sacrifice of a grateful heart: and in willing obedience, show forth the virtues of Him who has called him from darkness and wretchedness, to marvellous light and happiness.

5. Reader, such was the leprosy, its destructive nature and consequences, and the means of removing it! such is the spiritual evil represented by it, such its consequences, and such the means by which alone it can be removed. The disease of sin, inflicted by the devil, can only be cured by the power of God. 1. Art thou a leper? Do the spots of this spiritual infection begin to appear on thee? 2. Art thou young, and only entering into the ways of the world and sin? Stop! bad habits are more easily conquered to-day, than they will be to-morrow. 3. Art thou stricken in years, and rooted in transgression? How kind is thy Maker to have preserved thee alive so long! Turn from thy transgressions, humble thy soul before him, confess thine iniquity, and implore forgiveness. Seek, and thou shalt find! Behold the Lamb of God, who taketh away the sin of the world! 4. Hast thou been cleansed, and hast not returned to give glory to God? Hast not continued in the truth, serving thy Maker and Saviour with a loving and obedient heart? How cutting is that word, *Were there not TEN cleansed, but where are the NINE?* Thou art probably one of them! Be confounded at thy ingratitude, and distressed for thy backsliding, and apply a second time for the healing efficacy of the great Atonement. Turn, thou backslider! for he is married unto thee, and will heal thy backslidings, and will love thee freely. Amen. So be it, Lord Jesus!

NOTES ON CHAPTER XV.

Verse 2. When any man hath a running issue The cases of natural uncleanness, both of men and women, mentioned in this chapter, taken in a theological point of view, are not of such importance to us as to render a particular description necessary, the letter of the text being, in general, plain enough. The disease mentioned in the former part of this chapter, appears to some to have been either the consequence of a very bad infection or of some criminal indulgence; for they find that it might be communicated in a variety of ways, which they imagine are here distinctly specified. On this ground, the person was declared *unclean*, and all commerce and connexion with him strictly forbidden. The Septuagint renders *ἰσὺν ἁρ-ζαβ*, the man with the issue, by *ἰσὺν ἁρ-ζαβ*, the man with a gonorrhœa, no less than nine times in this chapter; and that it means what, in the present day, is commonly understood by that disorder, taken not only in its mild, but in its worst sense, they think, there is little room to doubt. Hence they infer, that a disease which is supposed to be comparatively recent in Europe, has existed almost from time immemorial in the Asiatic countries; that it ever has been, in certain measures, what it is now; and that it ever must be the effect of sensual indulgence, and illicit and

his flesh be 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, 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 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 whosoever 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 turtle-doves, 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, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And 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.

25 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.

¶ Heb. covered—Ch. 11, 25 & 17, 15—see Ch. 6, 24 & 11, 32, 33—x Ver. 28 Ch. 14, 8—y Ch. 14, 23—z Ch. 11, 30, 31—a Ch. 11, 19, 31.

b Ch. 22, 4. Doubt 23, 10—c 1 Sam. 21, 4—d Ch. 12, 2—¶ Heb. in her separation—f See Co. 20, 12—g Matt. 9, 30—h Mark 5, 25—i Luke 5, 43—Ver. 12.

extravagant intercourse between the sexes. The disgraceful disorder referred to here, is a foul blot, which the justice of God, in the course of providence, has made in general the inseparable consequent of these criminal indulgences; and serves in some measure to correct and restrain the vice itself. In countries where public prostitution was permitted, where it was even a religious ceremony, among those who were idolaters, this disease must necessarily have been frequent and prevalent. When the pollutions and libertinism of former times are considered, it seems rather strange that medical men should have adopted the opinion, and consumed so much time in endeavouring to prove it, viz. that the disease is *modern*. It must have existed, in certain measures, ever since prostitution prevailed in the world; and this has been in every nation of the earth, from its earliest era. That the Israelites might have received it from the Egyptians, and that it must, through the *Ball-peor* and *Asideroth* abominations, which they learned and practised, have prevailed among the Moabites, &c. there can be little reason to doubt. Supposing this disease to be at all hinted at *here*, the laws and ordinances enjoined were at once wisely and graciously calculated to remove and prevent it. By contact, contagion of every kind is readily communicated; and to keep the *whole* from the *diseased*, must be essential to the check and eradication of a contagious disorder. This was the wise and grand object of this most enlightened legislator, in the ordinances which he lays down in this chapter. I grant, however, that it was probably of a milder kind in ancient times; that it has gained strength and virulence by continuance; and that, associated with some foreign causes, it became greatly exacerbated in Europe about 1493, the time in which some have supposed it first began to exist, though there are strong evidences of it in *this* country, ever since the eleventh century.

Verse 11. *And whosoever he toucheth*] Here we find

that the saliva, sitting on the same seat, lying on the same bed, riding on the same saddle, or simple contact, were sufficient to render the person *unclean*, meaning, *possibly*, in certain cases, to communicate the disorder; and it is well known, that in all these ways, the contagion of this disorder may be communicated—is it not even possible that the effluvia from the body of an infected person, may be the means of communicating the disease? Splendham expressly says, that it may be communicated by lactation, handling, the saliva, sweat, and by the breath itself, as well as by those grosser means, of which there is no question. But the term *unclean*, in this and the following cases, is generally understood in a mere *legal* sense, the rendering a person *unfit for sacred ordinances*. And as there was a mild kind of gonorrhoea that was brought on by excessive fatigue and the like, it may be that kind only, which the law has in view in the above ordinances.

Verse 18. *They shall both bathe themselves*] What a wonderful tendency had these ordinances to prevent all excesses! The *pains* which such persons must take, the *separations* which they must observe, and the *prications* which, in consequence, they must be exposed to in the way of commerce, traffic, &c. would prevent them from making an unlawful use of lawful things.

Verse 24. The common sense of all mankind has led them to avoid the gross impropriety referred to in this verse: and it has been a general opinion, that offspring obtained in this way, has been infected with leprosy, scrofulous, and other deeply radiated diseases, from which they and their posterity have been scarcely ever freed. In chap. xx. 18. persons guilty of this are condemned to death: *here* only to a *seven days' separation*, because in the former case, Moses speaks of the act when both the man and woman were *acquainted* with the situation: in the latter, he speaks of a case, where the circumstance

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 the woman; and of him that lieth with her that is unclean.

CHAPTER XVI.

The solemn yearly expiation for the high priest, who must come at all times into the holy place, 1, 2. He must take a bullock for a sin-offering, and a ram for a burnt-offering, bathe himself, and be dressed in his sacerdotal robes, 3, 4. He shall take two goats, one of which is to be determined by lot, to be a sacrifice; the other to be a scape-goat, 5-10. He shall offer a bullock for himself and for his family, 11-13. And shall kill the goat as a sin-offering for the people, sprinkle its blood upon the mercy-seat, and lay on the altar of burnt-offerings, 13-19. The scape-goat shall be thrown upon the wilderness, which he shall lay his hands, and confess the iniquities of the children of Israel; after which, the goat shall be permitted to sweep to the wilderness, 20-22. After this, Aaron shall bathe himself, and make a burnt-offering for himself and for the people, 23-24. This is to be an everlasting statute, and the day in which the atonement is to be made, shall be a sabbath, or day of rest through all their generations, 25-27.

AND the LORD spake unto Moses after the death of the two sons

An. Exod. 16. 2. Aeb. or Nican.

1 Ch. 11. 47. Dent. 24. 8. Ezek. 44. 23.—* Num. 5. 3. & 19. 13, 20. Ezek. 5. 11. & 7. 34.—* Ver. 3.—* Exod. 16. 19.—* Ver. 35.—* Ver. 21.—* Ch. 10. 1, 2. * Exod. 30. 10. Ch. 27. Heb. 9. 7. & 10. 19.—* Exod. 25. 22. & 40. 31. 1 Kings 8. 10-12.

of Aaron, when they offered before the Lord, and died :

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 veil before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.

3 Thus shall Aaron come into the holy place; with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat.

9 And Aaron shall bring the goat upon which the Lord's lot is fell, and offer him for a sin-offering.

1 Heb. 9. 7. 12. 94. 25.—* Ch. 4. 3.—* Exod. 28. 39. 42. 43. & Ch. 6. 10. Ezek. 44. 17. 18.—* Exod. 30. 20. Ch. 8. 6. 7.—* Lev. 11. 1. Num. 29. 11. 2 Chron. 29. 21. Ezra 6. 17. Ezek. 45. 22. 23.—* Ch. 9. 7. Heb. 5. 2. & 7. 27. 28. & 9. 7. 1 Heb. Anazel.—* Heb. went up.

was not known till afterward : at least, so it appears these two places should be understood, so as to be reconciled.

Verse 29. Two turtles, or two young pigeons. In all these cases, moral pollution was ever considered as being less or more present, as even such infirmities sprang from the original deflection of man. On these accounts sacrifices must be offered; and in the case of the woman, one of the birds above mentioned must be sacrificed as a sin-offering, the other as a burnt-offering, ver. 30.

Verse 31. Thus shall ye separate the children of Israel from their uncleanness. By this separation, the cause became less frequent, and the contagion, if it did exist, was prevented from spreading. So, pest-houses and fever-wards are constructed for the purpose of separating the infected from the sound; and thus contagion is lessened, and its diffusion prevented.

That they die not. That life may be prolonged by these prudential cares; and that he who is morally and legally unclean, may not presume to enter into the tabernacle of God till purified; lest he provoke Divine Justice to consume him, while attempting to worship with a polluted mind, and impure hands.

1. How unpromising and how forbidding, at the first view, was this chapter! and yet how full of wise, humane, and moral regulations, manifesting, at once, the wisdom and kindness of the great Legislator! Every word of God is pure in itself, and of great importance to us. He who cannot derive instruction from the chapter before him, and be led by a proper consideration of its contents, to adore the wisdom and goodness of God, must have either a very stupid or a very vitiated mind.

2. In all these ordinances we may plainly see, that God has purity of heart continually in view—that the soul may be holy, he cuts off the occasions of sin; and that men may be obliged to keep in due bounds, and possess their vessels in sanctification and honour, he hedges up their way with briars and thorns, and renders transgression painful, shameful, and expensive.

3. Preventing grace is not less necessary than that which saves, and which preserves. These three chapters, avoided and neglected by most, contain lessons of instruction for all; and though many things contained in them, belong exclusively to the Jewish people, as to the letter, yet in the spirit and gracious design, they form a part of those revealed things which are for us and for our children; and although they cannot be made the subjects of public oral instruction, yet they are highly necessary to be known; and hence the advantage of reading the Scriptures in regular order in private. May we read so as to understand, and practise what we know, that being wise unto salvation, we may walk as children of the light and of the day, in whom there shall be no occasion of stumbling.

NOTES ON CHAPTER XVI.

Verse 1. After the death of the two sons of Aaron. It appears from this verse, that the natural place of this chapter is immediately after the tenth, where probably it originally stood; but the transposition, if it did take place, must be very ancient, as all the versions acknowledge this chapter, in the place in which it now stands.

Verse 2. That he come not at all times into the holy place. By the holy place we are to understand here, what is ordinarily called the Holy of Holies, or most holy place; that place within the veil, where the ark of the covenant, &c. were laid up; and where God manifested his presence between the cherubim. In ordinary cases, the high priest could enter this place only once in the year, that is, on the day of annual atonement; but in extraordinary cases, he might enter more frequently, viz. when in the wilderness, in decamping and encamping, he must enter to take down or adjust the things; and on solemn pressing public occasions, he was obliged to enter in order to consult the Lord; but he never entered without the deepest reverence and due preparation.

That it may appear that the grand subject of this chapter, the ordinance of the scape-goat, typified the death and resurrection of Christ, and the atonement thereby made, I beg leave to refer to Heb. ix. 7—12, and 24—26, which I shall here transcribe, because it is a key to the whole of this chapter. Into the second (tabernacle) 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 thus 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 for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them till the time of reformation. But Christ being come, a high priest of 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 into the holy place, having obtained eternal redemption for us.—For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; (for then must he often have suffered since the foundation of the world) but now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

10 But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him,

and to let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring the bullock of the

b 1 John 2 2

Verse 3. *With a young bullock for a sin-offering*] The bullock was presented as a sin-offering, for himself, his family, the whole priesthood, and probably the Levites. The ram was for a burnt-offering, to signify that he and his associates were wholly consecrated, and to be wholly employed in this work of the ministry. The ceremonies with which these two sacrifices were accompanied, are detailed in the following verses.

Verse 4. *He shall put on the holy linen coat*] He was not to dress in his pontifical garments, but in the simple sacerdotal vestments, or those of the Levites, because it was a day of humiliation, and as he was to offer sacrifices for his own sins, it was necessary that he should appear in habits suited to the occasion. Hence he has neither the robe, the ephod, the breastplate, the mitre, &c. these constituted his dress of dignity, as the high priest of God, ministering for others, and the representative of Christ; but now he appears before God as a sinner, offering an atonement for his transgressions, and his garments are those of humiliation.

Verse 7. *And he shall take the two goats*] It is allowed on all hands that this ceremony, taken in all its parts, pointed out the Lord Jesus dying for our sins, and rising again for our justification; being put to death in the flesh, but quickened by the Spirit. Two goats are brought, one to be slain as a sacrifice for sin, the other to have the transgressions of the people confessed over his head, and then to be sent away into the wilderness. This animal, by this act was represented as bearing away, or carrying off, the sins of the people. The two goats made only one sacrifice; yet only one of them was slain. One animal could not point out both the divine and human nature of Christ, nor show both his death and resurrection, for the goat that was killed, could not be made alive. The divine and human natures of Christ were essential to the grand expiation; yet the human nature alone suffered: for the divine nature could not suffer; but its presence in the human nature, while agonizing unto death, stamped those agonies, and the consequent death, with infinite merit. The goat, therefore, that was slain, prefigured his human nature, and its death: the goat that escaped, pointed out his resurrection. The one shows the atonement for sin, as the ground of justification; the other Christ's victory, and the total removal of sin in the sanctification of the soul.—Concerning these ceremonies, we shall see farther particulars as we proceed.

According to Maimonides, fifteen beasts were offered on this day. "The daily, or morning and evening sacrifice, was offered as usual:—besides a bullock, a ram, and seven lambs, all burnt-offerings; a goat for a sin-offering, which was eaten in the evening. Then a bullock for a sin-offering, and this they burnt, and a ram for a burnt-offering; these both for the high priest. Then the ram, for the consecration; see ver. 5, which is called the people's ram. They brought also, for the congregation, two he-goats; the one for a sin-offering, the other for a scape-goat. Thus all the beasts offered on this great and solemn day were FIFTEEN; the two daily sacrifices, one bullock, two rams, and seven lambs; all of these burnt-offerings. Two goats for sin-offerings; one offered without, and eaten on the evening; the other offered within, and burnt: and one bullock for a sin-offering for the high priest. The service of all these fifteen beasts, is performed on this day by the high priest only." See Maimonides and Ainsworth on the place.

Verse 8. *Aaron shall cast lots upon the two goats*] The Jews inform us that there were two lots, made either of wood, stone, or any kind of metal. On one was written לַשֵּׁם LASHEM, for the NAME, i. e. יהוה JEHOVAH, which the Jews will neither write nor pronounce:—on the other was written שֵׁם לַאֲזָזֵל la-AZAZEL, for the SCAPE-GOAT: then they put the two lots into a vessel which was called כַּלְפֵי kalpey; the goats standing with their faces towards the west. Then the priest came, and the goats stood before him, one on the right hand and the other on the left; the kalpey was then shaken, and the priest put in both his hands, and brought out a lot in each; that which was in his right hand, he laid on the goat that was on his right; and that in his left hand, he laid on the goat that was on his left; and according to what was written on the lots, the scape-goat, and the goat for sacrifice, were ascertained.—See the Mishna, in Tract. Yoma.

The determining this solemn business by lot, the disposal of which is with the Lord, Prov. xvi. 33. shows that God

alone was to select and point out the person by whom this great atonement was to be made: hence he says, Behold, I lay in Zion a stone elect (that is, chosen by himself) and precious, of infinite value.

Verse 10. *To be the scape-goat*] שֵׁם אֲזָזֵל Azazel, from אֲזַז az, a goat, and שֵׁם azal, to dismiss, i. e. the dismissed, or sent-away goat, to distinguish it from the goat that was to be offered in sacrifice. Most ancient nations had ricarian sacrifices, to which they transferred, by certain rites and ceremonies, the guilt of the community at large, in the same manner in which the scape-goat was used by the Jews. The white bull that was sacrificed by the Egyptians to their god Apis was of this kind, they cut off the head of the victim, which they had sacrificed, and after having loaded it with execrations, that, "if there be any evil hanging over them or the land of Egypt, it may be poured out upon that head;" they either sold it to the Greeks or threw it into the Nile.—See Herod. Euterp. p. 104. edit. Gale.

Petronius Arbitr says, that it was a custom among the ancient inhabitants of Marseilles, whenever they were afflicted by any pestilence, to take one of the poorer citizens, who offered himself for the purpose, and having fed him a whole year with the purest and best food, adorned him with vervain, and having clothed him with sacred vestments, they then led him round their city, loading him with execrations; and having prayed that all the evils to which the city was exposed, might fall upon him, they then precipitated him from the top of a rock. Satiricon, in fine.

Suidas, under the word πεισιφωκας, observes, that it was a custom to devote a man annually to death, for the safety of the people, with these words, πεισιφωκας ημων γινεσθω. Be thou our purifier: and having said so, they threw him into the sea, as a sacrifice to Neptune. It was probably to this custom that Virgil alludes, when speaking of the pilate Calpurnius, who fell into the sea and was drowned, he says,

Unam pro multis dabitur caput. Æn. lib. v. c. 815.
"One life is given for the preservation of many."

But the nearest resemblance to the scape-goat of the Hebrews, is found in the Ashummeed Jugg of the Hindoos, where a horse is used instead of a goat, the description of which I shall here introduce from Mr. Halhed's code of Gentoo Laws; Introduction, p. xix.

"That the curious," says he, "may form some idea of this Gentoo sacrifice when reduced to a symbol, as well as from the subsequent plain account given of it in a chapter of the code, sect. ix. p. 127, an explanation of it is here inserted from Darul Shekâh's famous Persian translation of some commentaries upon the four Beids, or original scriptures of Hindostan: the work itself is extremely scarce, and it was by mere accident that this little specimen was procured.

"The Ashummeed Jugg does not merely consist in the performance of that ceremony which is open to the inspection of the world, namely, in bringing a horse and sacrificing him; but Ashummeed is to be taken in a mystic signification, as implying, that the sacrificer must look upon himself to be typified in that horse, such as he shall be described; because the religious duty of the Ashummeed Jugg comprehends all those other religious duties, to the performance of which all the wise and holy direct all their actions; and by which all the sincere professors of every different faith, aim at perfection. The mystic signification thereof is as follows: the head of that unblemished horse, is the symbol of the morning; his eyes are the sun; his breath the wind; his wide-opening mouth is the bish-wāncr, or that innate warmth which invigorates all the world; his body typifies one entire year; his back, paradise, his belly, the plains; his hoof, this earth; his sides, the four quarters of the heavens; the bones thereof, the intermediate spaces between the four quarters; the rest of his limbs represent all distinct matter; the places where those limbs meet, or his joints, imply the months, and halves of the months, which are called pchâ (or fortnights); his feet signify night and day; and night and day are of four kinds: 1. The night and day of Brūmā; 2. The night and day of angle; 3. The night and day of the world of the spirits of deceased ancestors; 4. The night and day of mortals. These four kinds are typified in his four feet. The rest of his bones are the constellations of the fixed stars, which are the twenty-eight stages of the moon's course, called the lunar year; his flesh is

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 veil:

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:

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 And he shall kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall ye do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 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:

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:

22 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.

23 And Aaron shall come into the tabernacle

e Ch. 10. 1. Numb 16. 18, 46. Rev. 8. 5.—Exod. 30. 34.—Exod. 30. 1. 7, 8. Numb. 16. 7, 18, 46. Rev. 8. 3, 4.—Exod. 35. 21.—g Ch. 4. 5. Heb. 9. 13, 25 & 10. 4.—h Ch. 4. 6.—Heb. 2. 17. & 9. 7, 28.—i Ver. 2. Heb. 6. 18. & 9. 3, 7, 12. 1 Ser. Exod. 29. 35. Ezek. 45. 18. Heb. 9. 22, 23.

m Heb. dwelleth.—n See Exod. 34. 3. Luke 1. 10.—o Exod. 30. 10. Ch. 4. 7, 18. Heb. 9. 22, 23.—p Ezek. 43. 20.—q Ver. 16. Ezek. 45. 20.—r Gen. 53. 6. s Heb. a sign of opportunity.—t Gen. 53. 11, 12. John 1. 29. Heb. 9. 28. 1 Pet. 2. 24.—u Heb. of separation.

the clouds; his food, the sand; his tendons, the rivers; his spleen and liver, the mountains; the hair of his body the receptacles, and his long hair, the trees; the forepart of his body typifies the first half of the day, and the hinder part the latter half; his yawning is the flash of the lightning; and his turning himself is the thunder of the cloud; his urine represents the rain; and his mental reflection is his only speech. The golden vessels which are prepared, before the horse is let loose, are the light of the day, and the place where those vessels are kept, is a type of the ocean of the east; the silver vessels which are prepared after the horse is let loose, are the light of the night, and the place where those vessels are kept, is a type of the ocean of the west. These two sorts of vessels are always before and after the horse.—The Arabian horse, which, on account of his swiftness is called *Hy*, is the performer of the journeys of angels; the *Tāja*, which is of the race of Persian horses, is the performer of the journeys of the *Kundherps* (or good spirits); the *Wāzbā*, which is of the race of the deformed *Tāzee* horses, is the performer of the journeys of the *Jins* (or demons); and the *Ashor*, which is of the race of Turkish horses, is the performer of the journeys of mankind: this one horse, which performs these several services, on account of his four different sorts of riders, obtains the four different appellations. The place where this horse remains is the great ocean, which signifies the great spirit of *Perm-Atmā*, or the universal soul, which proceeds also from that *Perm-Atmā*, and is comprehended in the same *Perm-Atmā*. The intent of this sacrifice is, that a man should consider himself to be in the place of that horse, and look upon all these articles as typified in himself; and conceiving the *Atmā* (or divine soul) to be an ocean, should let all thought of self be absorbed in that *Atmā*.

This sacrifice is explained in Section IX. p. 127. of the Code of Hindoo Laws thus,

“An *Ashumneed Jugg* is when a person, having commenced a *Jugg*, (i. e. religious ceremony) writes various articles upon a scroll of paper, on a horse's neck, and dismisses the horse, sending along with the horse a stout and valiant person, equipped with the best necessities and accoutrements to accompany the horse day and night, whithersoever he shall choose to go; and if any creature, either man, genius, or dragon, should seize the horse, that man opposes such attempt, and having gained the victory upon a battle, again gives the horse his freedom. If any one in this world, or in heaven, or beneath the earth, would seize this horse, and the horse of himself comes to the house of the celebrator of the *Jugg*, upon killing that horse, he must throw the flesh of him upon the fire of the *Juk*, and utter the prayers of his deity: such a *Jugg* is called a *Jugg Ashumneed*, and the merit of it, as a religious work, is infinite.”

This is a most curious circumstance, and the coincidence between the religious rites of two people, who probably never had any intercourse with each other, is very remarkable. I would not however say, that the Hindoo ceremony could not have been borrowed from the Jews, (though it is very unlikely) no more than I should say, as some have done, that the Jewish rite was borrowed from the Egyptian sacrifice to Apis, mentioned above, which is still more unlikely. See particularly the note on Lev. i. 4.

Verse 21. *Aaron shall lay both his hands upon the head, &c.* What this imposition of hands meant, see in the notes on Exod. xxix. 10. and Levit. i. 4.

And confess over him all the iniquities—transgressions—and sins. The three terms used here, INIQUITIES, *רַע אֲוֹנוֹת*, from *רָע* *ārah*, to pervert, distort, or turn aside—TRANSGRESSIONS, *עֲוֹנוֹת* *pschēm*, from *פָּשָׁה* *pashā*, to pass, to step forwards, or step over—and SINS, *חַטּוֹת* *chataoth*, from *חָטָה* *chatah*, to miss the mark—are supposed by the Jews to comprise every thing that implies a breach of the Divine law, or an offence against God. See the note on Gen. xiii. 13. Maimonides gives us the confession in the following words:

“O Lord, thy people, the house of Israel, have sinned and done iniquity, and trespassed before thee. O Lord, make atonement now for the iniquities and transgressions and sins, that thy people, the house of Israel, have sinned and transgressed against thee: as it is written in the law of Moses thy servant, saying, That in this day he shall make atonement for you, to cleanse you from all your sins before the Lord, and ye shall be clean.” See the *Mishna*, vol. ii. p. 239.

When this confession was finished, the goat was sent by a proper hand to the wilderness, and there let loose; and nothing farther was ever heard of it. Did not all this signify, that Christ has so carried and borne away our sins, that against them who receive him as the only true atoning sacrifice, they should never more be brought to remembrance?

On the head of the scape-goat, a piece of scarlet cloth was tied, and the tradition of the Jews states, that if God accepted the sacrifice, the scarlet cloth turned white, while the goat was leading to the desert; but if God had not accepted this expiation, the redness continued, and the rest of the year was spent in mourning.

From the foundation of the church of God, it was ever believed by his followers, that there were certain infallible tokens by which he discovered to genuine believers his acceptance of them and their services. This was sometimes done by a fire from heaven consuming the sacrifice—sometimes by an oracular communication to the priest or prophet; and at other times, according to the Jewish account, by changing the fillet or cloth on the head of the scape-goat, from scarlet to white; but most commonly,

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.

26 And he that let go the goat for the scape-goat, 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 clothes, 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.

CHAPTER XVII.

The people are commanded to bring all the cattle they intend to kill, to the door of the tabernacle, where they are to make something to the Lord, and to wash the eye, are to be cut off, 1-5. The priest is to sprinkle the blood, 6. They are forbidden to offer a sacrifice to devils, 7. The injunction to bring their offerings to the door of the tabernacle is repeated, 8, 9. The eating of blood is solemnly forbidden, 10. It is the life of the beast, and given to make an atonement for their souls, 11, 12. If a bird or beast be taken in hunting, its blood must be poured out, and a vessel with dung for the reason before assigned, 13, 14. None shall eat an animal that dies of itself, or is torn by beasts, if any act otherwise, he must let his clothes and his family, or bear his iniquity, 15, 16.

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, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

4 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:

* Ezek. 42. 11, & 14. 19.—w. Ver. 3, 5.—a. Ch. 4. 10.—y. Ch. 15. 7.—z. Ch. 4. 12, 21. & 6. 30. Heb. 13. 11.—a. Exod. 29. 10. Ch. 21. 27. Numb. 29. 7. Lev. 25. 4-5. 1 Sam. 10. 3-12.—b. Psa. 51. 2. Jer. 33. 8. Eph. 5. 26. Heb. 9. 13, 14, & 10. 1, 2. 1 John 1. 7-9. c. Ch. 23. 32.

d. Ch. 4. 3, 5, 16.—e. Heb. 6. 16. 18. 19, 21.—f. 1. 23. 31. Numb. 29. 7.—k. Exod. 30. 10. Heb. 9. 7, 25.—l. See Deut. 12. 5, 15, 21.—m. Deut. 12. 5, 6, 13, 14.—n. Lev. 5. 13.—o. Gen. 17. 11.

and especially under the Gospel dispensation, he gives this assurance to true believers, by the testimony of his Spirit in their consciences, that he has forgiven their iniquities, transgressions, and sins, for His sake, who has carried their griefs, and borne their sorrows.

Verse 26. He that let go the goat—shall wash, &c.] Not only the person who led him away, but the priest who consecrated him, were reputed unclean, because the goat himself was unclean, being considered as bearing the sins of the whole congregation. On this account both the priest and the person who led him to the wilderness, were obliged to wash their clothes, and bathe themselves, before they could come into the camp.

Verse 29. The seventh month, on the tenth day of the month.] The commandment of fasting, and sanctifying this tenth day, is again repeated, Levit. xxiii. 27—32: but in the latter verse it is called the ninth day at even, because the Jewish day began with the evening. The sacrifices which the day of atonement should have more than other days, are mentioned, Numb. xxix. 7—11. And the jubilee, which was celebrated every 50th year, was solemnly proclaimed by sound of trumpet on this tenth day, Lev. xxv. 8, 9. A shadow, says Mr. Answorth, of that acceptable year of the Lord, the year of freedom which Christ has proclaimed by the trumpet of his Gospel, Luke iv. 18—21. 2 Cor. vi. 2.—This seventh month was Tisri, and answers to a part of our September and October. It was the seventh of the sacred, and the first month of the civil year.

The great day of atonement, and the sacrifices, rites, and ceremonies prescribed for it, were commanded to be solemnized by the Jews through the whole of their dispensation; and as long as God should acknowledge them for his people; yet, in the present day, scarcely a shadow of these things remains: there is no longer a scape-goat nor a goat for sacrifice, provided by them in any place. They are sinners, and they are without an atonement. How strange it is that they do not see that the essence of their religion is gone, and that consequently God has thrown them entirely out of the covenant with himself. The true expiation, the Christ crucified, they refuse to receive, and are consequently without temple, altar, scape-goat, atonement, or any means of salvation! The state of the Gentile world is bad: but that of the Jews is doubly deplorable. Their total excision excepted, wrath is come upon them to the uttermost. What a proof is this of the truth of the predictions in their own law—and of those in the Gospel

of Christ! Who, with the Jews, and the Bible before his eyes, can doubt the truth of that Bible as a divine Revelation! Had this people been extinct, we might have doubted whether there were ever a people on the earth that acknowledged such a law, or observed such ordinances; but the people, their law, and their prophets, are still in being, and all proclaim what God has wrought, and that he has now ceased to work among them, because they have refused to receive and profit by the great atonement; and yet he preserves them alive, and in a state of complete separation from all the people of the earth, in all places of their dispersion! How powerfully does the preservation of the Jews, as a distinct people, bear testimony at once to the truth of their own law which they acknowledge, and the Gospel of Christ, which they reject!

2. But while the Jews sit in thick darkness, because of the veil that is on their hearts, though the light of the glory of God is shining all around them, but not into them, because of their unbelief; in what state are those who profess to see their unbelief and obstinacy, acknowledge the truth of the New Testament, and yet are living without an atonement applied to their souls for the removal of their iniquities, transgressions, and sins? These are also in the gall of bitterness, and bond of iniquity. An all-sufficient Saviour held out in the New Testament, can do them no more good than a scape-goat and day of atonement, described in the law, can do the Jews. As well may a man imagine that the word bread can nourish his body, as the name Christ can save his soul. Both must be received and applied, in order that the man may live.

3. The Jews prepared themselves to get benefit from this most solemn ordinance, by the deepest humiliations. According to their canons, they were obliged to abstain from all meat and drink—from the bath—from anointing themselves—to go barefoot—and be in a state of perfect continency. He who is likely to get benefit for his soul through the redemption that is in Christ, must humble himself under the mighty hand of God, confess his iniquity, abstain from every appearance of evil, and believe on him who died for his offences, and rose again for his justification. The soul that seeks not, shall not find, even under the Gospel of Christ.

NOTES ON CHAPTER XVII.

Verse 4. And bringeth it not unto the door.] As sacrifice was ever deemed essential to true religion it was necessary that it should be performed in such a way as to

5 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.

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.

8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the

strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people.

10 ¶ And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

p Gen. 21. 33 & 22. 2 & 31. 54. Deut. 12. 2. 1 Kings 14. 23. 2 Kings 16. 4. & 17. 16. 3 Chron. 24. 4. Ezek. 20. 23. & 21. 9. — q Exod. 29. 19. Ch. 3. 5, 11, 16. & 4. 31. Num. 18. 17. — r Deut. 32. 17. 2 Chron. 11. 15. Ps. 106. 37. 1 Cor. 10. 20. Rev. 9. 20. — s Exod. 24. 13. Ch. 20. 5. Deut. 31. 16. Ezek. 23. 8. — t Ch. 1. 2, 3.

r Ver. 4. — w Gen. 9. 4. Ch. 2. 17. & 7. 26, 27. & 18. 26. Deut. 12. 16, 23. & 15. 23. 1 Sam. 14. 33. Ezek. 41. 7. — x Ch. 20. 3, 5, 6. & 26. 17. Jer. 44. 11. Ezek. 14. 8. & 15. 7. — y Ver. 11. — z Matt. 26. 28. Mark 14. 24. Rom. 3. 25. & 5. 9. Eph. 1. 7. Col. 1. 11, 20. Heb. 13. 12. 1 Pet. 1. 2. 1 John 1. 7. Rev. 1. 5. — a Heb. 9. 22.

secure the great purpose of its institution. God alone could show how this should be done so as to be pleasing in his sight; and therefore he has given the most plain and particular directions concerning it. The Israelites, from their long residence in Egypt, an idolatrous country, had doubtless adopted many of their usages; and many portions of the Pentateuch seem to have been written merely to correct and bring them back to the purity of the divine worship.

That no blood should be offered to idols, God commands every animal used for food or sacrifice, to be slain at the door of the tabernacle. While every animal was slain in this sacrificial way, even the daily food of the people must put them in mind of the necessity of a sacrifice for sin. Perhaps St. Paul had this circumstance in view when he said, *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God*, 1 Cor. x. 31. and, *whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him*.

While the Israelites were encamped in the wilderness, it was comparatively easy to prevent all abuses of this divine institution, and therefore they were all commanded to bring the oxen, sheep, and goats, to the door of the tabernacle of the congregation, that they might be slain there, and their blood sprinkled upon the altar of the Lord. But when they became settled in the promised land, and the distance, in many cases, rendered it impossible for them to bring the animals to be slain for domestic uses, to the temple, they were permitted to pour out the blood in a sacrificial way unto God, at their respective dwellings, and to cover it with the dust; see verse 13. and see Deut. xii. 20, 21.

Blood shall be imputed unto that man Having poured out the blood improperly, he shall be considered as guilty of murder, because that blood, had it been properly and sacrificially employed, might have made atonement for the life of a man.

Verse 7. *They shall no more offer their sacrifices unto devils* They shall not sacrifice *עֲרִישֵׁי לַשַּׁיְרִים* *la-shairim*, to the hairy ones, to goats. The famous heathen god, Pan, was represented as having the posteriors, horns, and ears of a goat; and the *Mendesians*, a people of Egypt, had a deity which they worshipped under this form. Herodotus says, that all goats were worshipped in Egypt, but the he-goat particularly. It appears also, that the different ape and monkey species were objects of superstitious worship; and from these sprang, not only *Mendes* and *Jupiter Ammon*, who was worshipped under the figure of a ram, but also *Pan* and the *Sileni*, with the innumerable herd of those imaginary beings, *satyrs*, *dryads*, *hamydryads*, &c. &c. all woodland gods, and held in veneration among the Egyptians, Greeks, and Romans.

After whom they have gone a whoring.] Though this term is frequently used to express idolatry, yet we are not to suppose, that it is not to be taken in a literal sense in many places in Scripture, even where it is used in connexion with idolatrous acts of worship. It is well known that *Baal Peor*, and *Ashtaroth*, were worshipped with unclean rites; and that public prostitution formed a grand part of the worship of many deities among the Egyptians, Moabites, Canaanites, Greeks, and Romans. The great god of the two latter nations, *Jupiter*, was represented as the general corrupter of women; and of *Venus*, *Flora*, *Priapus*, and others, it is needless to speak. That there was public prostitution in the patriarchal times, see the note on Gen. xxviii. 21. And that there was public prostitution of women to goats in Egypt, see Herodotus, lib. ii. c. 46. p. 109. edit. Gale, who gives a case of this abominable

kind that took place in Egypt while he was in that country. See also many examples in *Bochari*, vol. iii. col. 641. and see the note on ch. xx. 16.

Verse 11. *For the life of the flesh is in the blood*] This sentence, which contains a most important truth, had existed in the Mosaic writings for 3000 years, before the attention of any philosopher was drawn to the subject. This is the more surprising, as the nations in which philosophy flourished, were those which especially enjoyed the divine oracles in their respective languages. That the blood actually possesses a *living principle*, and that the life of the whole body is derived from it, is a doctrine of divine revelation, and a doctrine which the observations and experiments of the most accurate anatomists have served strongly to confirm. The proper circulation of this important fluid through the whole human system, was first taught by Solomon in figurative language, Eccles. xii. 6, and discovered, as it is called, and demonstrated by Dr. Harvey in 1628; though some Italian philosophers had the same notion a little before. This accurate anatomist was the first who fully revived the Mosaic notion of the vitality of the blood; which notion was afterward adopted by the justly celebrated Dr. John Hunter, professor of anatomy in London; and established by him, by a great variety of strong reasoning and accurate experiments. To support this opinion, Dr. Hunter proves,

1. That the blood unites living parts in some circumstances, as certainly as the yet recent juices of the branch of one tree unite with that of another: and he thinks that if either of these fluids were dead matter, they would act as *stimuli*, and no union would take place in the animal or vegetable kingdom: and he shows that in the nature of things, there is not a more intimate connexion between *life* and a *solid*, than between *life* and a *fluid*.

2. He shows that the blood becomes *vascular*, like other living parts of the body; and he demonstrated this by a preparation, in which *vessels* were clearly seen to arise, from what had been a *coagulum* of blood; for those vessels opened into the stream of the circulating blood, which was in contiguity with this coagulated mass.

3. He proved, that if blood be taken from the arm; in the most intense cold that the human body can suffer, it will raise the thermometer to the same height, as blood taken in the most sultry heat. This is a very powerful argument of the vitality of the blood, as it is well known, that living bodies alone have the power of resisting great degrees of heat and cold, and of maintaining in almost every situation, while in health, that temperature which we distinguish by the name of *animal heat*.

4. He proves that blood is capable of being acted upon by a stimulus, as it coagulates on exposure to the air, as certainly as the cavities of the abdomen and thorax become inflamed from the same cause. The more the blood is alive, i. e. the more the animal is in health, the sooner the blood coagulates on exposure: and the more it has lost of the living principle, as in cases of violent inflammation; the less sensible it is to the stimulus produced by being exposed, and coagulates more slowly.

5. He proves that the blood preserves life in different parts of the body. When the *nerves* going to any part are tied or cut, the part becomes paralytic, and loses all power of motion; but it does not mortify. But let the *artery* be cut, and then the part dies, and *mortification* ensues. It must therefore be the *vital principle* of the blood, that keeps the part *alive*; nor does it appear that this fact can be accounted for on any other principle.

6. He thinks this vitality further proved, from the case of a person who was brought to St. George's Hospital,

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you, eat blood.

13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For it is the life of all flesh: the blood of it is for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

16 But if he wash them not, nor bathe his flesh: then shall he bear his iniquity.

b Heb. that hunteth any hunting.—c Ch. 7. 26.—d Dent. 12. 16, 24. & 15. 23. e Ezek. 24. 7.—f Ver. 11. 12. Gen. 9. 1. Dent. 12. 23.—g Exod. 22. 31. Ch. 22. 8. Dent. 14. 21. Ezek. 4. 14. & 44. 31.—h Heb. a carcass.—i Ch. 11. 23.—k Ch. 15. 5.

for a simple fracture of the *Os humeri*, and who died about a month after. As the bones had not united, he injected the arm, and thus found that the coagulated blood, which filled the cavity between the extremities of the fractured bones, was become vascular, and in some places very much so, which vessels, had it been dead matter, it never could have produced.

This system has been opposed, and arguments have been adduced to prove, that the principle of vitality exists not in the blood, but in the nervous system. But every argument on this ground, appears to be done away by the simple consideration, that the whole nervous system, as well as every other part of the body, is originally derived from the blood; for is it not from the blood of the mother, that the fetus has its being and nourishment in the womb? Do not all the nerves, as well as the brain, &c. originate from that alone? And if it be not vital, can it give the principle of vitality to something else, which then exclusively (though the effect of a cause) becomes the principle of vitality to all the solids and fluids of the body? This seems absurd. That the human being proceeded originally from the blood, admits of no doubt: and it is natural and reasonable to suppose, that as it was the cause under God, which generated all the other parts of the body, so it still continues to be the principle of life, and by it alone, all the wastes of the system are repaired. Two points relative to this subject are strongly asserted in Divine revelation, one by Moses, the other by St. Paul.

1. Moses says, *The life of the flesh is in the blood*, Levit. xvii. 11. This has been proved by the most indisputable facts.

2. St. Paul says, *God hath made of one blood all nations of men*, Acts xvii. 26. And this is demonstrated not only from there being only one pair, from whom all the nations of men have been derived, but also from the fact, that every human being, from the first born of Eve to the present hour, has been formed out of, and supported by, the mother's blood: and that from the agency of this fluid, the human body, after being born into the world, has its increment and support. The reason given by God, for the law against eating blood, is perfectly conclusive—I will set my face against that soul that eateth blood—for the life, נפש nephesh, of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls, נפשיותכם naphshoteycem, your lives: for it is the blood (because it is the life, נפש nephesh) that maketh an atonement for the soul; (נפש ba-nephesh, for the life, for the word is the same in all these cases.) By transgression a man forfeits his life to divine justice, and he must die, did not mercy provide him a substitute—the life of a beast is appointed and accepted by God, as a substitute for the sinner's life; (in reference to the life of Christ, which was to be given for the life of the world:) but as this life is in the blood, and as the blood is the grand principle of vitality, therefore the blood is to be poured out upon the altar; and thus the life of the beast becomes a substitute for the life of the man.

And it is well worthy of being remarked, that Christ not only died for sinners, but our redemption is every where attributed to his blood, and the shedding of that blood; and, that on the altar of the cross, this might make an atonement for the lives and souls of men, he not only

CHAPTER XVIII.

The people are commended to avoid the doings of the Egyptians and the Canaanites, 1-3. They are to do God's judgments, and to keep his ordinances, that they may live, 4. 5. Marriages with those who are near of kin are prohibited, 6. None to marry with his mother or his father, 7. 8. with his sister, at the same time, 9. with his grand-daughter, 10. nor with the daughter of his step-mother, 11. nor with his aunt by father or mother, 12. 13. nor with his uncle's wife, 14. nor with his daughter-in-law, 15. nor his brother's daughter, 16. nor with a woman and her daughter, nor his daughter, or daughter's daughter, 17. nor with two sisters, at the same time, 18. Several abominations prohibited, 19-21. of which the Canaanites, &c. were guilty; and for which they were cast out of the land, 22, 23. The people are exhorted to avoid the set abominations, lest they be treated as the ancient inhabitants of the land were treated, and so cast out, 24-26. Threatenings against the disobedient, 27. and promises to the obedient, 30.

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 mine ordinances, to walk therein: I am the Lord your God.

5 Ye shall therefore keep my statutes, and my

1 Ch. 5. 1. & 7. 18. & 19. 8. Numb. 19. 20.—m Ver. 4. Exod. 6. 7. Ch. 11. 44. & 19. 1, 10, 31. & 20. 7. Ezek. 20. 5, 7, 19, 30.—n Ezek. 20. 7. 8. & 23. 5.—Exod. 23. 24. Ch. 20. 23. Dent. 12. 4, 20, 31.—p Dent. 4. 1, 2 & 6. 1. Ezek. 20. 12.

boxed his head, and gave up the ghost, but his side was opened, the pericardium and the heart evidently pierced, that the vital fluid might be poured out from the very seat of life, and that thus the blood, which is the life, should be poured out to make an atonement for the life of the soul.

The doctrine of Moses and St. Paul proves the truth of the doctrine of Harvey and Hunter: and the reasonings and experiments of Harvey and Hunter illustrate and confirm the doctrine of Moses and Paul. Here, then, is a farther proof of the truth and authority of Divine revelation. See the note on Gen. ix. 4. Dr. J. Corrie's Essay on the Vitality of the Blood, and the article Blood in the Encyclopædias.

Verse 14. *That which died of itself, or that which was torn*] Independently of the moral reasons given above, we may add, 1. That blood being highly alkaliescent, especially in hot climates, is subject to speedy putrefaction. 2. That it affords a gross nutriment, being very difficult of digestion, insomuch so, that bull's blood was used in ancient times as poison, "its extreme viscosity rendering it totally indigestible by the powers of the human stomach." 3. It is allowed that when blood was used in this country in great quantities, the scurvy was more frequent than at other times. 4. It appears from history, that those nations who lived most on it, were very fierce, savage, and barbarous, such as the Scythians, Tartars, Arabs of the desert, the Scandinavians, &c. &c. some of whom drank the blood of their enemies, making cups of their skulls!

Verse 15. *That which died of itself, or that which was torn*] Because in both cases the blood was retained in the body; hence, the council at Jerusalem forbade things strangled, as well as blood; because in such beasts, the blood was coagulated in the veins and arteries.—See Acts xv. 28.

Every thing considered, surely there is as little propriety in eating of blood as there is necessity to do it. They who will do otherwise, must bear their iniquity. If blood-eating be no offence, then they have no sin to answer for. The principal subjects of this chapter, have been already so amply handled in the notes, that there is no need to add any thing by way of reflections or improvements.

NOTES ON CHAPTER XVIII.

Verse 3. *The doings of the land of Egypt—and the land of Canaan.*] The worshipping of demons, beasts, &c. as mentioned in the preceding chapter, ver. 7. to 23. and the abominations mentioned in this chapter, from ver. 21. to 23.

Verse 6. *Any that is near of kin*] כל שאר בניו col shaar basro, any remnant of his flesh: i. e. to any particularly allied to his own family, the prohibited degrees in which, are specified from the 7th to the 17th verse inclusive. Notwithstanding the prohibitions here, it must be evident that in the infancy of the world, persons very near of kin must have been joined in matrimonial alliances; and that even brothers must have matched with their own sisters. This must have been the case in the family of Adam. In these first instances, necessity required this: when this necessity no longer existed, the thing became inexpedient and improper, for two reasons: 1. That the duties owing by nature to relatives, might not be confounded with those of a social or political kind: for could a man be a brother and a husband; a son and a husband; at the same time, and fulfil the duties of both? Impossible. 2. That by intermarry-

judgments: ^a which if a man do, he shall live in them: ^r I am the LORD.

6 ¶ None of you shall approach to any that is ^a near of kin to him, to uncover *their* nakedness: I am the LORD.

7 ^r The nakedness of thy father, or of the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 ^r The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 ^r The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be born at home, or born abroad, even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 ^r Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 ^r Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 ^r Thou shalt not uncover the nakedness of thy daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 ^r Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 ^r 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.

^a Ezek. 10. 11, 13, 21. Luke 10. 28. Rom. 10. 5. Gal. 3. 12.—Exod. 6. 2, 6, 20. Mal. 3. 6.—Heb. *remembrance of his flesh*—Ch. 20. 11.—Gen. 49. 1. Ch. 20. 11. Deut. 22. 30. & 27. 20. Ezek. 22. 10. Amos. 7. 1. Cor. 5. 1.—Ch. 20. 17. 2 Sam. 13. 12. Ezek. 22. 11.—Ch. 20. 19.—x Ch. 20. 20.—y Gen. 38. 18, 26. Ch. 20. 12. Ezek. 22. 11.—Ch. 20. 21. Matt. 11. 4. See Deut. 25. 5. Matt. 22. 21. Mark 12. 19. a Ch. 20. 14.—b *one wife to another*. Ezek. 26. 3.—1 Sam. 1. 6, 8.—1 Ch. 20. 13. Ezek. 18. 6. & 23. 10.—Ch. 20. 10. Exod. 20. 11. Deut. 5. 18. & 22. 22. Prov. 6. 20, 32. Mal. 3. 5. Matt. 5. 27. Rom. 2. 22. 1 Cor. 6. 9. Heb. 13. 4.—(Ch. 21. 2, 2

18 Neither shalt thou take ^b a wife to her sister, ^c to vex *her*, to uncover her nakedness, beside the other in her life *time*.

19 ¶ ^d Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover ^e thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed ^f pass through the fire to ^g Molech, neither shalt thou ^h profane the name of thy God: I am the LORD.

22 ⁱ Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 ^k 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* ^l confusion.

24 ^m Defile not ye yourselves in any of these things: ⁿ for in all these the nations are defiled which I cast out before you:

25 And ^o the land is defiled: therefore I do ^p visit the iniquity thereof upon it, and the land itself ^q vomiteth out her inhabitants.

26 ^r Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations: *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled:)

28 That ^s the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them*, shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that ye commit not *any one* of these abominable customs, which were committed before you, and that ye ^t defile not yourselves therein: ^v I am the LORD your God.

Kings 16. 3. & 21. 6. & 23. 10. Jer. 19. 5. Ezek. 20. 31. & 33. 37, 39.—g 1 Kings 11. 7, 33. Called, Acta 7. 43. Molech.—h Ch. 19. 12. & 20. 3. & 21. 6. & 22. 2, 32. Ezek. 36. 20. & Mal. 1. 12.—i Ch. 20. 13. Rom. 1. 32. 1 Cor. 6. 9. 1 Tim. 1. 10.—k Ch. 20. 15, 16. Exod. 22. 19.—l Ch. 20. 12.—m Ver. 30. Matt. 15. 18—20. Mark 7. 21—23. 1 Cor. 3. 17.—n Ch. 20. 21. Deut. 18. 12.—o Num. 35. 34. Jer. 2. 7. & 16. 18. Ezek. 30. 17.—p Isa. 49. 32. Lev. 24. 21. Jer. 5. 9, 28. & 9. 9. & 14. 10. & 23. 2. How 2. 13. & 8. 13. & 9. 9.—q Ver. 25.—r Ver. 5, 30. Ch. 23. 22, 23.—s Ch. 20. 22. Jer. 9. 19. Exod. 36. 13, 17.—t Ver. 3, 26. Ch. 20. 23. Deut. 18. 9.—v Ver. 2, 4.

ing with other families, the bonds of social compact might be strengthened and extended, so that the love of our neighbour, &c. might at once be felt to be not only a maxim of sound policy, but also a very practicable and easy duty; and thus feuds, divisions, and wars be prevented.

Verse 16. *Thy brother's wife*] This was an illegal marriage, unless the brother died *childless*. In that case it was not only lawful for her to marry her brother-in-law, but he was *obliged* by the law, Deut. xxv. 5. to take her to wife.

Verse 18. *A wife to her sister*] Thou shalt not marry two sisters at the same time, as Jacob did Rachel and Leah: but there is nothing in this law that rendered it illegal to marry a sister-in-law, when her sister was dead; therefore, the text says, *Thou shalt not take her in her life time to vex her*, alluding, probably, to the case of the jealousies and vexations which subsisted between Leah and Rachel; and by which the family peace was so often disturbed. Some think that the text may be so understood as also to forbid *polygamy*.

Verse 19. *As long as she is put apart*] See the note on chap. xv. ver. 24.

Verse 20. *Thy neighbour's wife*] See the note on Exod. xx. 14.

Verse 21. *Pass through the fire to Molech*] The name of this idol is mentioned for the first time in this place. As the word מלך *molec*, or *melec*, signifies *king* or *governor*, it is very likely that this idol represented the *sun*; and more particularly as the *fire* appears to have been so much employed in his worship. There are several opinions concerning the meaning of *passing through the fire* to Molech. 1. Some think that the *semen humanum*, was offered on the fire to this idol. 2. Others think that the children were actually made a *burnt-offering* to him. 3. But others suppose the children were not *burnt*, but only passed through the fire, or *between two fires*, by way of consecration to him. That some were actually *burnt alive* to this idol, several scriptures, according to the opinion of commentators, seem strongly to intimate, see among others, *Psal. cvi.*

38. Jerem. vii. 31. and Ezek. xxiii. 37—39. That others were only *consecrated* to his service by *passing between two fires*, the rabbins strongly assert; and if Ahaz had but one son, *Hezekiah*, (though it is probable he had others, see 2 Chron. xxviii. 3.) he is said to have *passed through the fire to Molech*, 2 Kings xvi. 3. yet he succeeded his father in the kingdom, chap. xviii. 1. therefore this could only be a *consecration*; his idolatrous father intending thereby to initiate him early into the service of this demon. See the note on chap. xx. 2.

Verse 22. *With mankind*] This abominable crime, frequent among the Greeks and Romans, as well as the Canaanites, may be punished with *death* in this country.

Verse 23. *With any beasts*] This abomination is also punishable with *death*, by the laws of this country.

A woman stand before a beast] That this was often done in Egypt, there can be no doubt; and we have already seen from the testimony of *Herodotus*, that a fact of this kind actually took place while he was in Egypt. See the note on chap. xvii. ver. 7. and xx. 16.

Verse 25. *The land itself vomiteth out her inhabitants*] This is a very nervous *personification*, or *personification*; a figure, by which any part of inanimate nature may be represented as possessing the passions and reason of man. Here the *land* is represented as an intelligent being, with a deep and refined sense of moral good and evil; information concerning the abominations of the people, is brought to this personified land, with which it is so deeply affected, that a *nausea* is produced, and it vomits out its abominable and accursed inhabitants. It was natural for the inspired penman to make use of such a figure, as the description he was obliged to give of so many and enormous abominations, must have affected him nearly in the same way, in which he represents the land to be affected.

Verse 30. *Ye shall keep mine ordinance*] The only way to be preserved from all false worship, is seriously to consider and devoutly to observe the ordinances of the true religion. He who in the things of God, goes no farther than he can say, *thus it is written, and thus it behooves me to do,*

CHAPTER XIX.

Exhortations to holiness, and a repetition of various laws, 1, 2. Duty to parents, 3-8. The bringing of the harvest and vintage to be left for the poor, 9, 10. Against stealing and lying, 11. False swearing, 12. Against defrauding the hireling, 13. Laws in behalf of the deaf and the blind, 14. Against respect of persons in judgment, 15. Against tale-bearing, 16. Against hatred and uncharitableness, 17. Against revenge, 18. Against unlawful mixtures in cattle, seeds, and garments, 19. Laws relative to the bondmaid that is betrothed, 20-22. The fruit of the trees of the land not to be eaten for the first three years, 23 but is lawful in the fourth and fifth years, 21, 25. Against raising of blood, and using incantations, 26. Against superstitious cutting of the hair, 27, and cutting of the flesh in the times of mourning, 28. Against prostitution, 29. Sabbath to be ever-remembered, 30. Against consulting those who are wizards, and have familiar spirits, 31. Respect must be shown to the dead, 32. The stranger shall not be oppressed, 33. They shall keep just measures, weights, and balances, 35, 36. Conclusion, 37.

An. Exod. lxx. 2. **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 gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name falsely, neither shalt 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 night until the morning.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a tale-bearer among thy people: neither shalt thou 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: thou shalt not sow thy field with mingled seed:

w Ch. 11. 44. & 20. 7, 26. 1 Pet. 1. 16. -x Exod. 20. 12. -y Exod. 20. 8. & 31. 13. a Exod. 21. 4. Ch. 26. 1. 1 Cor. 10. 14. 1 John 5. 21. -z Exod. 31. 17. Deut. 27. 15. b Ch. 7. 16. -c Ch. 23. 32. Deut. 34. 19, 20, 21. Ruth 2. 15, 16. -d Exod. 20. 15. & 22. 1, 7, 10. Deut. 5. 19. -e Ch. 6. 9. Eph. 4. 25. Col. 3. 4. -f Exod. 20. 7. Ch. 6. 8. Deut. 6. 11. Matt. 5. 33. James 5. 12. -g Ch. 13. 21. -h Eccles. 10. 6. Mark 10. 19. 1 Thim. 4. 6. -i Deut. 21. 14, 15. Mal. 3. 5. Tob. 4. 14. James 5. 4. -k Deut. 27. 18. Rom. 14. 13. -l Ver. 32. Ch. 23. 17. Gen. 42. 19. Eccles. 5. 7. 1 Pet. 2. 17. -m Exod. 23. 2. Deut. 1. 17. & 15. 19. & 37. 15. Psa. 82. 2. Prov. 24. 23. James 2. 9.

n Exod. 23. 1. Psa. 15. 3. & 50. 20. Prov. 11. 13. & 20. 19. Ezek. 22. 9. -o Exod. 23. 1, 7. 1 Kings 21. 13. Matt. 26. 61, 61. & 27. 4. -p 1 John 2. 9. 11. & 3. 15. -q Eccl. 10. 13. Matt. 18. 15. Luke 17. 3. Gal. 6. 1. Ephes. 5. 11. 1 Tim. 5. 20. 3 Tim. 4. 2. Tit. 1. 13. & 2. 15. -r Or, that thou bear not witness for him: See Rom. 1. 32. 1 Cor. 5. 2. 1 Tim. 3. 24. 2 John 1. 11. -s 2 Sam. 13. 22. Prov. 20. 22. Rom. 12. 17, 18. Gal. 5. 20. Eph. 4. 31. 1 Pet. 2. 1. James 5. 9. -t Matt. 5. 43. & 23. 30. Rom. 13. 9. Gal. 5. 14. James 2. 3. -u Deut. 22. 9, 10.

is never likely to receive a false creed, nor perform a superstitious act of worship.

1. How true is that word, *The law of the Lord is perfect*; in a small compass, and yet in a most minute detail, it comprises every thing that is calculated to instruct, direct, convince, correct, and fortify the mind of man. Whatever has a tendency to corrupt, or injure man, that, it forbids; whatever is calculated to comfort him, promote and secure his best interests, that, it commands. It takes him in all possible states, views him in all connexions, and provides for his present and eternal happiness.

2. As the human soul is polluted, and tends to pollution, the great doctrine of the law is holiness to the Lord: this it keeps invariably in view, in all its commands, precepts, ordinances, rites, and ceremonies. And how forcibly in all these does it say, *thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself.* This is the prominent doctrine of the preceding chapter; and this shall be fulfilled in all them who believe: for *Christ is the end of the law for righteousness, to them that believe.* Reader, magnify God for his law, for by it is the knowledge of sin: and magnify him for his Gospel, for by this is the cure of sin. Let the law be thy school-master to bring thee to Christ, that thou mayest be justified by faith; and that the righteousness of the law may be fulfilled in thee, and that thou mayest walk, not after the flesh, but after the Spirit.

NOTES ON CHAPTER XIX.

Verse 3. *Ye shall fear every man his mother, &c.*] Ye shall have the profoundest reverence and respect for them. See the notes on Gen. xlviii. 12. and on Exod. xx. 8. and 12.

Verse 4. *Turn ye not unto idols* אֱלִילִים *elilim*, literally *nothings*; and to this St. Paul seems to allude, 1 Cor. vii. 4. where he says, *ye know that an idol is nothing in the world.*

Verse 5. *Peace-offerings*] See the notes at the conclusion of ch. vii.

Verse 7. *If it be eaten on the third day*] See the note, chap. vii. 15.

Verse 9. *When ye reap the harvest*] Liberty for the poor to glean both the corn-fields and vineyards, was a divine institution among the Jews; for the whole of the Mosaic dispensation breathed, like the Christian, love to God, and benevolence to man. The poor in Judea were to live by

gleanings from the corn-fields and vineyards. To the honour of the public and charitable spirit of the English, this merciful law is, in general, as much attended to, as if it had been incorporated with the Gospel.

Verse 11. *Ye shall not steal, &c.*] See the notes on Exod. xx.

Verse 13. *The wages shall not abide with thee all night*] For this plain reason, it is the support of the man's life and family; and they need to expend it as fast as it is earned.

Verse 14. *Thou shalt not curse the deaf*] Or *speak evil* of him, because he cannot hear, and so cannot vindicate his own character.

Nor put a stumbling-block before the blind] He who is capable of doing this, must have a heart case with cruelty. The spirit and design of these precepts are, that no man shall, in any case, take advantage of the ignorance, simplicity, or inexperience of his neighbour; but in all things, do to his neighbour, as he would, on a change of circumstances, that his neighbour should do to him.

Verse 16. *Thou shalt not go up and down as a tale-bearer* רַעֲיָל *raeil*, signifies a *trader*, a *pedlar*, and is here applied to the person who travels about dealing in scandal and calumny, getting the secrets of every person and family, and retailing them wherever he goes. A more despicable character exists not: such a person is a pest to society, and should be exiled from the habitations of men.

Neither shalt thou stand against the blood, &c.] Thou shalt not be a false witness; because by such testimony the blood, the life of an innocent man may be endangered.

Verse 17. *Thou shalt not hate thy brother*] Thou shalt not only not do him any kind of evil, but thou shalt harbour no hatred in thy heart towards him. On the contrary, *thou shalt love him as thyself*, ver. 18. Many persons suppose, from misunderstanding our Lord's words, John xiii. 34. *a new commandment give I unto you, that ye love one another, &c.* that loving our neighbour as ourselves, was first instituted under the Gospel. This verse shows the opinion to be unfounded, but to love another as Christ has loved us, i. e. *to lay down our lives* for each other, is certainly a new commandment: we have it simply on the authority of Jesus Christ alone.

And not suffer sin upon him] If thou see him sin, or know him to be addicted to any thing by which the safety of his soul is endangered, thou shalt mildly and affection-

neither shall a garment mingled of linen and woollen, come upon thee.

20 And whosoever lieth carnally with a woman, that is a bondmaid, ^v betrothed to a husband, ^z and not at all redeemed, nor freedom given her; ^y she shall be scourged; ^x they shall not be put to death, because she was not free.

21 And ^a he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even a ram for a trespass-offering.*

22 And the priest shall make an atonement for him, with the ram of the trespass-offering, before the LORD, for his sin which he hath done; and the sin which he hath done shall be forgiven him.

^v Deut. 22. 11.—^w Or, abused by any.—^x Heb. reproached by, or, for man. ^y Or, they.—^z Heb. there shall be a scourging.—^a Ch. 5. 15. & 6. 6.—^b Heb. holiness of praises to the LORD.

ately reprove him, and by no means permit him to go on without counsel and advice, in a way that is leading him to perdition. In a multitude of cases, timely reproof has been the means of saving the soul. Speak to him *privately* if possible; if not, write to him in such a way, that himself *alone* shall see it.

Verse 19. *Gender with a diverse kind*] These precepts, taken literally, seem to imply that they should not permit the horse and the she-ass, nor the he-ass and the cow, (as they do in the east) to couple together: nor sow different kinds of seeds in the same field or garden: nor have garments of silk and woollen; cotton and silk; linen and wool, &c. And if all these were forbidden, there must have been some moral reason for the prohibitions, because, domestic economy required several of these mixtures; especially those which relate to seeds and clothing. With respect to heterogeneous mixture among cattle, there is something very unnatural in it: and it was probably forbidden, to prevent excitements to such unnatural lusts, as those condemned in the preceding chapter, ver. 22, 23. As to seeds, in many cases it would be very improper to sow different kinds in the same plot of ground. It would be improper to sow oats and wheat together; the latter would be injured, the former ruined. The turnip and carrot would not succeed conjointly, where either of them separately would prosper, and yield a good crop; so we may say of many other kinds of seeds; and if this be all that is intended, the counsels are prudential, agricultural maxims. As to different kinds of garments, such as the *linsey woolsey*, the prohibition here might be intended as much against pride and vanity, as any thing else: for it is certain that both these articles may be so manufactured in conjunction, as to minister to pride, though in general, the *linsey woolsey*, or *drugget*, is the clothing of the poor. But we really do not know what the original word *linsey shâatnez*, which we translate *linen and woollen*, means; it is true that in Deut. xxii. 11. where it is again used, it seems to be explained by the words immediately following, *Thou shalt not wear a garment of divers sorts, as of linen and woollen together*; but this may as well refer to a garment made up of a sort of patch-work, differently coloured and arranged, for pride and for show. A folly of this kind prevailed anciently in this very land; and I shall give a proof of it, taken from a sermon against luxury in dress, composed in the fourteenth century.

“As to the first sinne in superfluitie of clothing, soche that maketh it so dere, to the harine of the peple, not only the coat of enbraudering, the disguised endenting, or barring, ounding, paling, winding or bending and semblable wast of clothe in vanitie. But there is also the costlewe furring in ther gounes, so moche pouning of chesel, to make holes; so moche dagging with sheres soorth; with the superfluitie in length of the forsaid gounes,—to grete dammage of pore folke.—And more ouer—they shewe through disguising, in departing of ther hosen in white and red, semeth that halfe ther members were slain. They departe ther hosen into other colours, as is white and blew, or white and blacke, or blacke and red, and so forth; than semeth it as by variaunce of colour, that the halfe part of ther members ben corrupt by the fire of saint Anthony, or by canker, or other suche mischaunce.” The *Parson's Tale* in Chaucer, p. 198. *Urry's* edition. The reader will pardon the antiquated spelling.

“What could exhibit,” says Dr. Henry, “a more fantastical appearance than an English beau of the 14th century? He wore long pointed shoes, fastened to his knees by gold or silver chains; hose of one colour on the one leg, and of another colour on the other: short breeches, which did reach to the middle of his thighs—a coat, the one half

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of:

24 But in the fourth year, all the fruit thereof shall be ^b holy, ^c to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

26 ^d Ye shall not eat any thing with the blood: ^e neither shall ye use enchantment, nor observe times.

27 ^f Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

^c Deut. 12. 17, 18. Prov. 3. 9.—^d Ch. 17. 10, &c. Deut. 12. 23.—^e Deut. 18. 10, 11, 14. 1 Sam. 15. 23. 2 Kings 17. 17, & 21. 6. 2 Chron. 33. 6. Mal. 3. 5.—^f Ch. 21. 5. Jer. 9. 25. & 48. 37. Isa. 16. 2.

white, the other half black, or blue; a long beard, a silk hood, buttoned under his chin, embroidered with grotesque figures of animals, dancing men, &c. and sometimes ornamented with gold and precious stones.” This dress was the height of the mode in the reign of King Edward III.

Something of the same kind seems to have existed in the patriarchal times, witness the coat of many colours, made by Jacob for his son Joseph. See the note on Gen. xxxvii. 3. Concerning these different mixtures, much may be seen in the *Mishna*, Tract. *Kilaim*, and in *Ainsworth* and *Calmet* on this place.

Verse 20. *A woman that is a bondmaid*] Had she been free, the law required that she should be put to death, see Deut. xxii. 24. but as she was a slave, she is supposed to have less self-command, and therefore less guilt—but as it is taken for granted, she did not make resistance, or did consent, she is to be scourged, and the man is to bring a ram for a trespass-offering.

Verse 23. *Three years shall it be as uncircumcised*] I see no great reason to seek for mystical meanings in this prohibition. The fruit of a young tree cannot be good; for not having arrived at a state of maturity, the juices cannot be sufficiently elaborated, to produce fruit excellent in its kind. The Israelites are commanded not to eat of the fruit of a tree till the fifth year after its planting—in the three first years, the fruit is unwholesome; in the fourth year the fruit is holy, it belongs to God, and should be consecrated to him, ver. 24. And in the fifth, and afterward, the fruit may be employed for common use, ver. 25.

Verse 26. *Neither shall ye use enchantment*] *לֹא תִנְחֶשֶׁתּוּ* lo tenacheshu. Conjecture itself can do little towards a proper explanation of the terms used in this verse. *נחש* Nachash, in Gen. iii. 1. we translate serpent, and with very little propriety—but though the word may not signify a serpent in that place, it has that signification in others. Possibly, therefore, the superstition here prohibited, may be what the Greeks called *Ophiomanteia*, or divination by serpents.

Nor observe times] *רְלוּ תִבְנֶנּוּ* r'lo tebnenu, ye shall not divine by clouds, which was also a superstition much in practice among the heathens; as well as divination by the flight of birds. What these prohibitions may particularly refer to, we know not. See the notes on Gen. xii. 8.

Verse 27. *Ye shall not round the corners of your heads*] This, and the following verse, evidently refer to customs which must have existed among the Egyptians, when the Israelites sojourned in Egypt; and what they were, it is now difficult, even with any probability, to conjecture. *Herodotus* observes, that the Arabs shave, or cut their hair round, in honour of Bacchus, who, they say, had his hair cut in this way, lib. iii. chap. 8. He says also, that the *Marians*, a people of Lybia, cut their hair round, so as to leave a tuft on the top of the head, lib. iv. chap. 175. In this manner the Chinese cut their hair to the present day. This might have been in honour of some idol, and, therefore, forbidden to the Israelites.

The hair was much used in divination among the ancients; and for purposes of religious superstitions, among the Greeks; and particularly about the time of the giving of this law, as this is supposed to have been the era of the Trojan war. We learn from *Homer*, that it was customary for parents to dedicate the hair of their children to some god; which, when they came to manhood, they cut off and consecrated to the deity. *Achilles*, at the funeral of *Patrocles*, cut off his golden locks, which his father had dedicated to the river-god *Spercheus*, and threw them into the flood.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.

29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 Ye shall keep my sabbaths, and reverence my sanctuary; I am the Lord.

31 Regard not them that have familiar spirits, neither seek after wizards to be defiled by them: I am the Lord your God.

32 Thou shalt rise up before the hoary head,

Ch. 21. 5. Deut. 14. 1. Jer. 16. 6. & 48. 37.—h Deut. 23. 7.—i Heb. profane. k Ver. 3. Ch. 26. 2.—l Eccles. 5. 1.—m Exod. 22. 18. Ch. 26. 6, 27. Deut. 18. 10. l Sam. 28. 7. l Chron. 10. 13. Isai. 8. 19. Act. 15. 18.

Σπῆς ἀπὸν τοῦς πυρῆς ἐξῴον ἀπεκρίματο χαιτήρ, Τὸν ἄν Σπέρχην ποταμὸν τριπλὴν ἰσοῦσαν. Οὐδὲν δ' ἄρα ἐπιπνίον ἴσαν ἰσὶ ἀνθρώποις πύργου, Σπέρχην, ἄλλως σοὶ γὰρ πατήρ ἠρῶσατο Πηλεὺς. Η. Τ. Α. Iliad. l. xxiii. v. 142, &c.

But great Achilles stands apart in prayer, And from his head, thick as the yellow hair, And sacred zephyr to Sperchius' honoured food. Then sighing, to the deep he looks he cast, And roll'd his eyes around the watery waste, Sperchius' whose waves in many errors lost, Delightful roll along my native coast! To whom we vainly rose'd, at our return, These locks to fall, and betwixt to burn— No wind my father, but he wou'd in vain, No more Achilles wou'd his native plain; In that vain hope, these hairs no longer grow, Patroclus leaves them to the shades below. Pope.

From Virgil we learn, that the topmost lock of hair was dedicated to the infernal gods: see his account of the death of Dido.

Nondum illi flavum Proserpina vertice cinem Abstrahit, Stygæque caput damnaverit ora. How can Dido Sacrum jussa fero; loque isto corpore solvo. Sic ait, et dextra cinemecat. Æneid. l. iv. v. 608. The maters had not cut the topmost hair, Which Proserpine and they can only know, Nor made her sacred to the shades below, This offering to the infernal gods I bear, Thus while she spoke, she cut the fatal hair. Dryden.

If the hair was rounded, and dedicated for purposes of this kind, it will at once account for the prohibition in this verse.

The corners of thy beard] Probably meaning the hair of the cheek that connects the hair of the head with the beard. This was no doubt cut in some peculiar manner for the superstitious purposes mentioned above; several of our own countrymen wear this said hair, in a curious form; for what purposes they know best. We cannot say precisely, that it is the ancient Egyptian custom revived. From the images and paintings which remain of the ancient Egyptians, we find that they were accustomed to shave the whole hair off their face, except merely that upon the chin; which last they cut off only in times of mourning.

Verse 28. Any cuttings in your flesh for the dead] That the ancients were very violent in their grief, tearing the hair and face, beating the breast, &c. is well known: Virgil represents the sister of Dido, "tearing her face with her nails, and beating her breasts with her fists."

Unguis ornator sedana, et pectora pugnis. Æn. l. iv. v. 672.

Nor print any marks upon you] It was a very ancient, and a very general custom, to carry marks on the body in honour of the object of their worship. All the castes of the Hindoos, bear on their foreheads, or elsewhere, what are called the sectarian marks, which not only distinguish them in a civil, but also in a religious point of view, from each other.

Most of the barbarous nations lately discovered, have their faces, arms, breasts, &c. curiously carved, or tattooed, probably for superstitious purposes. Ancient writers abound with accounts of marks made on the face, arms, &c. in honour of different idols—and to this the inspired penman alludes, Rev. xiii. 16, 17. xiv. 9, 11. xv. 2. xvi. 2. xix. 20. xx. 4. where false worshippers are represented as receiving in their hands, and in their forehead, the marks of the beast. These were called στίγματα, stigmata, among the Greeks, and to these St. Paul refers, when he says, I bear about in my body the marks (stigmata) of the Lord Jesus, Gal. vi. 17. I have seen several cases where persons have got the figure of the cross, the Virgin Mary, &c. made on their arms, breasts, &c. the skin being first punctured, and then a blue colouring matter rubbed in, which is never afterward effaced. All these were done for superstitious purposes; and to such things probably, the prohibition in this verse refers. Calmet on this verse gives several examples.

Verse 29. Do not prostitute thy daughter] This was a very frequent custom, and with examples of it, writers of antiquity abound. The Cyprian women, according to

and honour the face of the old man, and fear thy God: I am the Lord.

33 And if a stranger sojourn with thee in your land, ye shall not vex him.

34 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.

35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 Just Balances, just Weights, a just

Prov. 20. 29. 1 Tim. 5. 1.—o Ver. 14.—p Exod. 22. 31. & 24. 9.—q Or, oppress. r Exod. 12. 48, 49.—s Deut. 10. 19.—t Ver. 15.—u Deut. 25. 13, 15. Prov. 11. 1. & 16. 11. & 20. 10.—v Heb. stones.

Justin, gained that portion which their husbands received with them at marriage, by previous public prostitution. And the Phœnicians, according to Augustin, made a gift to Venus of the gain acquired by the public prostitution of their daughters, previously to their marriage. Veneri donum dabant, et prostitutiones filiarum antequam jungerent eas viris. De Civit. Dei, lib. xviii. c. 5. And see Calmet.

Verse 31. Regard not them that have familiar spirits] The Hebrew word מוֹחֵם oboth, probably signifies a kind of engastromythy, or centriquists; or such as the Pythones mentioned Acts xvi. 16, 18. persons who, while under the influence of their demon, became greatly inflated, as the Hebrew word implies, and gave answers in a sort of phrenzy. See a case of this kind in Virgil, Æneid. l. vi. v. 46, &c.

Deus ecce, Deus! cœli talia fancti Ante fores, subito non cultus, non color unius, Non compta manere comæ; sed pectus anhelans Et rube feræ conatuum; mox in volute, Nec mortale sonans; afflata est nutuque quando Jam propere Dei.

I feel the God, the ruling God, she cries, While yet she spoke, enlarg'd her features grow, Her colour chang'd, her locks dishevell'd flew, The keenly turn'd regions in every part, Pointe on her breast, and swell'd her swelling heart; Still swelling to the sight, the protuberant glow, And heard'st impatience of the incumbent God. Pict.

Neither seek after wizards] יַדְעֹנִים yideonim, the wise, or knowing ones, from יָדָה yaddâ, to know or understand; called wizard, in Scotland, wise or cunning man in England; and hence also the wise woman, the white witch. Not only all real dealers with familiar spirits, or necromantic or magical superstitious, are here forbidden; but also all pretenders to the knowledge of futurity, fortune-tellers, astrologers, &c. &c. To attempt to know what God has not thought proper to reveal, is a sin against his wisdom, providence, and goodness. In mercy, great mercy, God has hidden the knowledge of futurity from man, and given him hope, the expectation of future good, in its place. See the note on Exod. xxii. 18.

Verse 32. Before the hoary head] See the note on Gen. xlviii. 12.

Verse 33. If a stranger sojourn] This law to protect and comfort the stranger, was at once humane and politic. None is so desolate as the stranger, and none needs the offices of benevolence and charity more; and we may add, that he who is not affected by the desolate state of the stranger, has neither benevolence nor charity. It was politic to encourage strangers, as, in consequence, many came not only to sojourn, but to settle among the Jews; and thus their political strength became increased; and many of these settlers became at least proselytes of the gate, if not proselytes of the covenant, and thus got their souls saved. Hence humanity, sound policy, and religion, said, vex not the stranger; thou shalt love him as thyself. The apostle makes use of a strong argument to induce men to hospitality toward strangers. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares, Heb. xiii. 2. Moses also uses a powerful motive; ye were strangers in the land of Egypt. The spirit of the precept here laid down, may be well expressed in our Lord's words: Do unto all men as ye would they should do unto you.

Verse 35. Ye shall do no unrighteousness] Ye shall not act contrary to the strictest justice in any case; and especially in the four following, which, properly understood, comprise all that can occur between a man and his fellow. 1. JUDGMENT in all cases that come before the civil magistrate—he is to judge and decide according to the law. 2. METE-YARD, כַּמֶּדָה bamiddah, in measures of length and surface, such as the reed, cubit, foot, span, hand's-breadth, among the Jews; or ell, yard, foot, and inch, among us. 3. WEIGHT, לְכֶסֶף ba-mishekal, in any thing that is weighed; the weights being all according to the standards kept for the purpose of trying the rest, in the

Ephah, and a just Hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt.

37 * Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.

CHAPTER XX.

Of giving seed to Molech, and the punishment of this crime, 1-5. Of consulting wizards, &c. 6-8. Of disrespect to parents, 9. Of adultery, 10. Of various lewd mixtures, 11, 12. Bestiality, 13-16. Different cases of incest and uncleanness, 17-21. Exhortations and prohibitions, 22-24. The difference between clean and unclean animals to be carefully observed, 25. The Levitical law separated from other nations, that they may be holy, 26. A repetition of the law against wizards, and them that have familiar spirits, 27.

An Exod. Jer 2 Ash or Nisan. 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, (and all that * go a whoring after him, to commit whoredom with Molech,) from among their people.

¶ Ch. 13. 4, 5. Deut. 4. 5, 6. & 5. 1. & 6. 25. — x Ch. 18. 21. — y Ch. 18. 21. Deut. 12. 31. & 13. 10. 2 Kings 17. 17. & 23. 10. 2 Chron. 33. 6. Jer. 7. 31. & 32. 35. Ezek. 20. 28. 31. — x Ch. 17. 10. — a Exod. 5. 11. & 23. 39. 39. — b Ch. 18. 21. — c Deut. 17. 2. 3. 5. — d Ch. 17. 10. — e Exod. 20. 5. — f Ch. 17. 7. — g Ch. 19. 31. — h Ch. 11. 44. & 15. 2. 1 Pet. 1. 16.

sanctuary, as appears from Exod. xxx. 13. 1 Chron. xxiii. 29. these weights were the talent, shekel, barley-corn, &c. 4. MEASURE, כִּסְוֵיהֶם בַּאֲמֵרוֹתָם — mesurah, from which we derive our term. This refers to all measures of capacity, such as the homer, ephah, seah, hin, omer, kab, and log. See all these explained, Exod. xvi. 16.

Verse 36. [Just balances] Scales, steelyard, &c. Weights, אֲבֵנִים abenim, stones, as the weights appear to have been originally formed out of stones.—Ephah, hin, &c. see before.

Verse 37. Ye shall observe all my statutes] חֻקֵי chukai, from חָק chak, to describe, mark, or trace out—the righteousness which I have described, and the path of duty which I have traced out. Judgments, מִשְׁפָּטַי mishpatay from שָׁפַט shaphat, to discern, determine, direct, &c. that which Divine wisdom has discerned to be best for man, that he has determined shall promote his best interests; and that he has directed him conscientiously to use. See the note on chap. xxvi. 15.

1. MANY difficulties occur in this very important chapter; but they are such only to us; for there can be no doubt of their having been perfectly well known to the Israelites, to whom the precepts contained in this chapter were given. Considerable pains however have been taken to make them plain, and no serious mind can read them without profit.

2. The precepts against injustice, fraud, slander, enmity, &c. &c. are well worth the notice of every Christian; and those against superstitious usages, are not less so; and by these last we learn, that having recourse to astrologers, fortune-tellers, &c. to get intelligence of lost or stolen goods; or to know the future events of our own lives, or those of others, is highly criminal in the sight of God. Those who have recourse to such persons, renounce their baptism, and in effect renounce the providence, as well as the word of God.

3. The precepts of humanity and mercy, relative to the poor, the hireling, and the stranger, are worthy of our most serious regard. Nor are those which concern weights and measures, traffic, and the whole system of commutative justice, less necessary to be observed for the comfort and benefit of the individual, and the safety and prosperity of the state.

NOTES ON CHAPTER XX.

Verse 2. [That giveth any of his seed unto Molech] To what has been said in the note on chap. xviii. 21. we may add, that the rabbins describe this idol (who was probably a representative or emblematical personification of the

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.

12 * 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 ¶ * If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

14 ¶ * 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.

1 Ch. 19. 37. — k Exod. 31. 13. Ch. 21. 8. Ezek. 37. 28. — l Exod. 21. 17. Deut. 27. 16. Prov. 20. 20. Matt. 15. 4. — m Ver. 11, 12, 13, 16, 27. 2 Sam. 1. 16. — n Ch. 18. 20. Deut. 22. 22. John 8. 4. 5. — o Ch. 18. 8. Deut. 27. 23. — p Ch. 19. 15. q Ch. 18. 23. — r Ch. 18. 22. Deut. 23. 17. See Gen. 19. 5. Judges 19. 22. — s Ch. 18. 17. Deut. 27. 23.

solar influence) as made of brass, in the form of a man, with the head of an ox; that a fire was kindled in the inside, and the child to be sacrificed to him, was put in his arms and roasted to death. Others say, that the idol, which was hollow, was divided into seven compartments within; in one of which they put flour, in the second turtle-doves, in the third an eze, in the fourth a ram, in the fifth a calf, in the sixth an ox, and in the seventh a child, which (by heating the statue on the outside) were all burnt alive together. I question the whole truth of these statements, whether from Jewish or Christian rabbins. There is no evidence of all this in the Sacred Writings. And there is but presumptive proof, and that not very strong, that human sacrifices were at all offered to Molech by the Jews. The passing through the fire, so frequently spoken of, might mean no more than a simple rite of consecration to the service of this idol. Probably a kind of ordeal was meant, the persons passing suddenly through the flame of a large fire, by which, though they might be burnt or scorched, yet they were neither killed or consumed.—Or they might have passed between two large fires, as a sort of purification. See the note on ver. 14. and on chap. xviii. 21.

Verse 6. [Familiar spirits] See the note on chap. xix. 31. and Exod. xxii. 18.

Verse 9. [Curseth his father or his mother] See the notes on Gen. xlviii. 12. Exod. xx. 12. He who conscientiously keeps the fifth commandment, can be in no danger of this judgment. The term יָקַלץ yekalץ, signifies not only to curse but to speak of a person contemptuously and disrespectfully; to make light of: so that all speeches which have a tendency to lessen our parents in the eyes of others, or to render their judgment, piety, &c. suspected and contemptible, may be here included: though the act of cursing, or of treating the parent with injurious and opprobrious language, is that which is particularly intended.

Verse 10. [Committeth adultery] To what has been said in the note on Exod. xx. 14. we may add, that the word adultery comes from the Latin adulterium, which is compounded of ad, to or with, and alter, another, or according to Minshieu, of ad alterius thorum, he that approaches to another man's bed.

Verse 12. [They have wrought confusion] See ch. xviii. and especially the note on ver. 6.

Verse 14. [They shall be burnt with fire] As there are worse crimes mentioned here, see verses 11. and 17. where the delinquent is ordered simply to be put to death; or to

15 ¶ 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 ¶ 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 ¶ 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 ¶ 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 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 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 And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inhe-

rit 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 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 creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine.

27 ¶ A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

CHAPTER XXI.

The priests shall not mourn for the dead, except for near relatives, such as mother, father, son, daughter, and sister, if a virgin, &c. They shall not shave their heads nor beards, nor make any cuttings in the flesh, because they are holy unto God, &c. A priest shall not marry a woman who is a whore, profane, or divorced from her husband, &c. Of the priest's daughter who profanes herself, &c. The high priest shall not uncover his head, or rend his clothes, nor go in unto a dead body, &c. No person shall be made a priest that has any blemish, nor shall any person with any of the blemishes mentioned here, be permitted to officiate in the worship of God, &c.

AND THE LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But he shall not defile himself, being a chief man among his people, to profane himself.

1 Ch. 18. 25. Deut. 27. 21.—Ch. 18. 9. Deut. 27. 22. See Gen. 20. 12.—Ch. 18. 19. See Ch. 13. 34.—Heb. male naked.—Ch. 18. 12, 13.—Ch. 18. 6.—Ch. 18. 14.—Ch. 18. 16.—Heb. a separation.—Ch. 18. 26. & 19. 37.—Ch. 18. 25, 26.—Ch. 18. 3, 24, 30.—Ch. 18. 27. Deut. 9. 5.—Exod. 3. 7. & 6. 8.—Ver. 28.—Exod. 19. 5. & 23. 16. Deut. 7. 6. & 14. 2. 1 Kings 11. 33.

1 Ch. 11. 47. Deut. 14. 4.—Ch. 11. 43.—Or, month.—Ver. 7. Ch. 19. 2. 1 Pet. 1. 16.—Ver. 21. Tit. 2. 14.—Ch. 19. 31. Exod. 22. 18. Deut. 18. 10, 11. 1 Sam. 28. 7.—Ver. 9.—Ch. 10. 6, 7. Exod. 4. 25. 1 Thos. 1. 13, 14, 15.—Or, being an husband among his people, he shall not defile himself for his wife, &c. See Exod. 24. 10, 17.

be cut off, it is very likely that the crime mentioned in this verse, was not punished by burning alive; but by some kind of branding, by which they were ever after rendered infamous. I need not add, that the original שָׂחַח בַּעַשׁ יִשְׁרֵפְהוּ, may, without violence to its grammatical meaning, be understood as above, though in other places, it is certainly used to signify a consuming by fire. But the case in question requires some explanation; it is this, a man marries a wife, and afterward takes his mother-in-law, or wife's mother, to wife also: now for this offence, the text says, all three shall be burnt with fire; and this is understood as signifying, that they shall be burnt alive. Now the first wife, we may safely presume, was completely innocent, and was legally married: for a man may take to wife the daughter, if single; or the mother, if a widow: and in neither of these cases, can any blame attach to the man or the party he marries; the crime therefore lies in taking both. Either, therefore, they were all branded as infamous persons, and this certainly was severe enough, in the case of the first wife; or the man and the woman taken last, were burnt; but the text says, both he and they, therefore we should seek for another interpretation of they shall be burnt with fire, than that which is commonly given.—Branding with a hot iron, would certainly accomplish every desirable end, both for punishment and prevention of the crime; and because the Mosaic laws are so generally distinguished by humanity, it seems to be necessary to limit the meaning of the words as above.

Verse 16. If a woman approach unto any beast] We have the authority of one of the most eminent historians in the world, Herodotus, to say, that this was a crime not unknown in Egypt; yea, that a case of this nature actually took place while he was there. ΕΥΡΩΠΟΙ ΔΕ ΣΕ ΤΩ ΝΥΜΦΟ ΤΟΥΤΟ ΕΠ' ΕΜΟΥ ΤΟΥΤΟ ΤΕΡΑΣ, ΓΥΝΑΙΚΗ ΤΕΡΑΣ ΕΜΠΡΟΣΤΟ ΑΝΦΑΝΘΟΝ, ΤΟΥΤΟ ΕΣ ΠΙΣΤΕΙΣΙΝ ΑΝΘΡΩΠΩΝ ΑΠΙΣΤΟΝ. Herod. in Euterp. p. 103. Edit. Gale. Lond. 1679. "In this district, within my own recollection, this portentous business took place; a goat coupled so publicly with a woman that every person knew it, &c." After this, need we wonder that God should have made laws of this nature, when it appears, these abominations were not only practised among the Egyptians, but were parts of a superstitious religious system. This one observation will account for many of

those strange prohibitions which we find in the Mosaic law: others, the reasons of which are not so plain, we should see the propriety of, equally, had we ampler historic records of the customs that existed in that country.

Verse 22. The land whither I bring you to dwell therein, spue you not out] See this energetic prosopopeia explained in the note on chap. xviii. 25. From this we learn, that the cup of the iniquities of the Cananitish nations was full; and that consistently with the divine justice, they could be no longer spared.

Verse 24. A land that floweth with milk and honey] See this explained, Exod. iii. 8.

Verse 25. Between clean beasts and unclean] See the notes on chap. xi.

Verse 27. A familiar spirit] A spirit or demon which by magical rites, is supposed to be bound to appear at the call of his employer. See the notes on Gen. xli. 8. Exod. vii. 11, 22, and 25. and on chap. xix. 31.

From the accounts we have of the abominations both of Egypt and Canaan, we may blush for human nature; for wherever it is without cultivation, and without the revelation of God, it is every thing that is vile in principle and detestable in practice. Nor would any part of the habitable globe materially differ from Egypt and Canaan, had they not that rule of righteousness, the revealed Law of God; and life and immortality been brought to light by the Gospel among them. From these accounts, for which we could easily find parallels in ancient Greece and Italy, we may see the absolute need of a divine revelation, without which, man, even in his best estate, differs little from the brute.

NOTES ON CHAPTER XXI.

Verse 1. There shall none be defiled for the dead] No priest shall assist in laying out a dead body; or preparing it for interment. Any contact with the dead was supposed to be of a defiling nature, probably because putrefaction had then taken place; and animal putrefaction was ever held in detestation by all men.

Verse 4. A chief man among his people] The word שָׂחַח signifies a master, chief, husband, &c. and is as variously translated here. 1. He being a chief among the people, it would be improper to see him in such a state of humiliation as mourning for the dead necessarily implies. 2. Though a husband, he shall not defile himself even for

5 *They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 ¶ They shall be holy unto their God and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer; therefore they shall be holy.

7 ¶ *They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.

9 ¶ *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 ¶ *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, nor profane 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 a 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 broken-footed, or broken-handed;

20 Or crooked-backed, or a dwarf, or that hath a blemish in his eye, or he scurvy, or scabbed, or hath his stones broken:

21 No man that hath a blemish, of the seed

a Ch. 12, 27, 28. Deut. 14. 1. Ezek. 44. 20.—Ch. 18. 31. & 19. 12.—a Ch. 3. 11. v. Ezek. 44. 22.—See Deut. 21. 1, 2.—Ch. 20. 7, 8.—Gen. 28. 21.—e Exod. 28. 29, 30. Ch. 2. 12 & 16. 32. Numb. 35. 25.—e Exod. 28. 2. Ch. 16. 32.—b Ch. 10. 6.

c Numb. 19. 14. See Ver. 1, 2.—d Ch. 10. 7.—e Exod. 28. 36. Ch. 8. 5, 12, 30. f Ver. 7. Ezek. 44. 22.—Ver. 8.—Ch. 10. 3. Numb. 16. 5. Psa. 64. 4.—1 Or, food. Ch. 3. 11.—k Ch. 32. 21.—l Or, too slender.—m Deut. 23. 1.

the death of a wife, because the anointing of his God is upon him. But the first sense appears to be the best.

Verse 5. *They shall not make baldness*] See the note on chap. xix. 27. It is supposed that these things were particularly prohibited; because used superstitiously by the Egyptian priests, who, according to *Herodotus*, shaved the whole body every third day, that there might be no uncleanness about them when they ministered in their temples. This appears to have been a general custom among the heathen. In the book of Baruch, chap. vi. ver. 31. the priests of Babylon are represented *sitting in their temples, with their clothes rent, and their heads and beards shaven, and having nothing upon their heads*. Every person knows the *tonsure* of the Catholic priests. Should not this be avoided as an approach to a heathenish custom?

Verse 7. *That is a whore*] A prostitute;—though even reclaimed.

Profane] A heathen, or one who is not a cordial believer in the true God.

Put away from her husband] Because this very circumstance might lead to suspicion that the priest and the divorced woman might have been improperly connected before.

Verse 9. *She shall be burnt with fire*] Probably not burnt alive; but strangled first, and then burnt afterward. Though it is barely possible that some kind of *branding* may be intended.

Verse 10. *He that is the high priest*] This is the first place where this title is introduced: the title is very emphatic, כהן הגדול *ha-cohen ha-gadol*, that *priest the great one*. For the meaning of כהן *cohen*, see the note on Gen. xiv. 18. As the chief or high priest was a representative of our blessed Lord, therefore he was required to be especially holy; and he is represented as God's *king among the people*.

Verse 12. *The crown of the anointing oil—is upon him.*] By his office the priest represented Christ in his *sacrificial character*. By his *anointing*, the *prophetic influence*; and by the *crown*, the *regal dignity* of our Lord.

Verse 13. *He shall take a wife in her virginity.* בתולה *bethuliyah*. This is a full proof that בתולה *bethulah*, is the proper Hebrew term for a *virgin*; from the emphatic root בָּתַל *bathal*, to *separate*; because such a person was in her *separate state*, and had never been in any way united to man.

Verse 17. *Whosoever—hath any blemish, let him not approach to offer the bread of his God.*] Never was a wiser, a more rational, and a more expedient law enacted relative to sacred matters. The man who ministers in holy things, who professes to be the interpreter of the will of God, should have nothing in his *person*, nor in his *manner*, which cannot contribute to render him respectable in the eyes of those to whom he ministers. If, on the contrary, he has any *personal defect*, any thing that may render him contemptible or despicable, his usefulness will be greatly injured, if not entirely prevented. If, however, a man have received any damage in the work of God, by

persecution, or otherwise, his scars are honourable, and will add to his respectability. But if he be received into the ministry with any of the blemishes specified here, he never will, and never can, have that respect which is essentially necessary to secure his usefulness. Let no man say this is a part of the *Mosaic law*, and we are not bound by it. It is an eternal law, founded on *reason, propriety, common sense, and absolute necessity*. The priest, the prophet, the Christian minister, is the representative of *Jesus Christ*—let nothing in his *person, carriage, or doctrine*, be unworthy of the personage he represents. A *deformed person*, though consummate in diplomatic wisdom, would never be employed as an ambassador, by any enlightened court, if any fit person, unblemished, could possibly be procured.

Verse 18. *A blind man*] i. e. in one eye; for he that was utterly blind could not possibly be employed in such a service. *A flat nose*, like that of an *ape*; so the best versions;—*any thing superfluous*; such as six fingers, six toes, &c.

Verse 19. *Broken-footed, or broken-handed*] Club-footed, bandy-legged, &c. or having the ankle, wrist, or fingers, dislocated.

Verse 20. *Crooked-backed*] Hunch-backed or gibbous; a *dwarf*, *pygmy*, a person too short or too thin, so as to be either particularly observable, or ridiculous in his appearance.

A blemish in his eye] A protuberance on the eye, observable spots or affections.

Scurvy or scabbed] A bad habit of body, evidenced by scorbutic or scrofulous affections.

Stones broken] Is ruptured?—an infirmity which would render him incapable of fulfilling the duties of his office, which might be often very fatiguing.

In the above list of blemishes, we meet with some that might render the priest *contemptible* in the eyes of men, and be the means of leading them not only to despise the man, but to despise the *ministry* itself: and we meet with others that would be a very great *impediment* in the discharge of his ministerial duties, and therefore any person thus blemished, is by this law precluded from the ministry.

The blemishes here enumerated, have been considered by some in an allegorical point of view, as if only referring to the necessity of moral purity; but although *hotness of heart, and righteousness of life*, be essentially necessary in a minister of God, yet an absence of the defects mentioned above, is, I fully believe, what God intends here; and for the reasons too, which have been already advanced. It must however be granted, that there have been some eminent divines who have been deformed; and some with certain blemishes have been employed in the Christian ministry, and have been useful. The Mosaic rule, however, will admit of but few exceptions, when even examined according to the more extended interpretation of the Christian system.

"The Hebrews say there are in all 140 blemishes which disable the priest—eight in the *head*; two in the *neck*;

of Aaron the priest, shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God:

22 He shall eat the bread of his God, both of the ^o most holy, and the ^p holy.

23 Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that ^q he profane not my sanctuaries; for I the LORD do sanctify them.

24 ^r And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

Of the uncleanness of the priests, by which they were prevented from ministering in holy things, 1-5. How they should be cleansed, 6, 7. The priest must not eat of any animal that had died of itself, or was torn by wild beasts, but must keep God's ordinances, 8, 9. No stranger, sojourner, nor hired servant shall eat of the holy things, 10. A servant bought with money, may eat of them, 11. Who of the priest's family may not eat of them, 12, 13. Of improper persons who partake of the holy things uncleanly, 14-16. Free-will offerings, and sacrifices in general must be without blemish, 17-25. The age at which different animals were to be offered to God, 26, 27. No animal and its young shall be offered on the same day, 28. How the sacrifice of thanksgiving was to be offered, 29, 30. All God's testimonies to be observed, and the reason, 31, 33.

An. Exod. 12. 2. **AND THE LORD spake unto Moses,** saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they shall do unto me: I am the LORD.

3 Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.

4 What man soever of the seed of Aaron is a leper, or hath ^v a running issue; he shall not eat of the holy things, ^w until he be clean. And

whoso toucheth any thing that is unclean by the dead, or ^x a man whose seed goeth from him;

5 Or ^y whosoever toucheth any creeping thing, whereby he may be made unclean, or ^z a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because ^a it is his food.

8 ^b 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 ^c There shall no stranger eat of the holy thing: a sojourner of the priest, or a hired servant, shall not eat of the holy thing.

11 But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's 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.

14 ^d 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.

n Ver. 6.—Ch. 2, 3, 10. & 6, 17, 28. & 7, 1. & 21, 9. Numb. 18, 9.—p Ch. 22, 10, 11, 12. Numb. 18, 19.—q Ver. 12 & Ch. 15, 21. Ezek. 41, 9-11.—r Mat. 2, 1-7. Col. 4, 17. 2 Tim. 2, 2.—s Numb. 6, 3.—t Ch. 15, 21.—u Exod. 28, 38. Numb. 18, 32. Deut. 15, 19.—v Ch. 7, 20.—w Ch. 15, 2.—x Heb. running of the reins.—y Ch. 14, 2 & 15, 13.—z Numb. 19, 11, 22.

a Ch. 15, 16.—b Ch. 11, 24, 43, 44.—c Ch. 15, 7, 12.—d Ch. 15, 5. Heb. 10, 22. e Ch. 21, 22. Numb. 18, 11, 13.—f Exod. 22, 31. Ch. 17, 15. Ezek. 44, 31.—g Exod. 28, 43. Numb. 18, 22.—h See 1 Sam. 21, 6.—i Heb. with the purchase of his money.—k Numb. 18, 11, 13.—l Heb. a man a stranger.—m Gen. 28, 11. n Ch. 10, 14. Numb. 13, 11, 19.—o Ch. 5, 15, 16.

nine in the ears; five in the breasts; seven in the eyelids; nineteen in the eyes; nine in the nose; nine in the mouth; three in the belly; three in the back; seven in the hands; sixteen in the secrets; eight in any part of the body; eight in the skin; and seven in the strength and in the breath."

Ainsworth. In ancient times, even among heathens, persons of the most respectable appearance were appointed to the priesthood; and the emperor, both among the ancient Greeks and Romans, was both king and priest. It is reported of Metellus, that having lost an eye in endeavouring to save the Palladium from the flames, when the temple of Vesta was on fire, that he was denied the priesthood, though he had rendered such an excellent piece of service to the public; yet the public opinion was, that a priest who was defective in any member, was to be avoided as ominous.—See Dodd. At Elis, in Greece, the judges chose the finest looking man to carry the sacred vessels of the deity; he that was next him in beauty and elegance, led the ox; and the third in personal beauty, &c. carried the garlands, ribands, wine, and the other matters used for the sacrifice. Athen. Dedinosoph. l. xiii. c. 2.

Verse 23. He shall not go in unto the veil] The priest with a blemish was not permitted to enter into the Holy of Holies—nor to burn incense—nor to offer the showbread—nor to light the golden candlestick, &c. In short, he was not permitted to perform any essential function of the priesthood.

1. The great perfection required in the Jewish high priest was intended principally to point out the perfection of that priesthood of which the Jewish was only the type. And yet that law made nothing perfect, but pointed out that most perfect priesthood and sacrifice, by which we draw near to God.

2. As none who had a blemish could enter into the Holy of Holies, and this Holy of Holies, was a type of the kingdom of God, so nothing that is defiled can enter into heaven: for he gave himself for his church, that he might purify it to himself, and present it at last before the presence of the divine glory, having neither spot, nor wrinkle, nor any such thing, Eph. v. 27. a passage which evidently refers to the directions in the preceding verse. Reader, art thou become a king and priest unto God and the Lamb? and hast thou obtained, or art thou earnestly seeking that

holiness, without which thou canst not see the kingdom of heaven?

NOTES ON CHAPTER XXII.

Verse 2. Speak unto Aaron and his sons, that they separate themselves] The same subject is continued in this chapter, as in the preceding; with the addition, that besides the perfection of the priests, it was indispensably necessary, that the sacrifices also should be perfect. In the service of God, according to the law, neither an imperfect offering, nor an imperfect offerer could be admitted. What need then of a mediator between a holy God and sinful men! And can we expect that any of our services, howsoever sincere and well-intentioned, can be accepted, unless offered on that living Altar that sanctifies the gift?

Verse 4. Is a leper, or hath a running issue] See the case of the leper treated at large in the notes on chapters xiii. and xiv. and for other uncleannesses, see the notes on chap. xv.

Verse 10. There shall no stranger eat of the holy thing] For the meaning of the word stranger, see the note on Exod. xii. 43. The Jews suppose, that stranger here, means one who has had his ear pierced, see the note on Exod. xxi. 6. and that sojourner means a servant who is to go free on the sabbatical year. Neither of these was permitted to eat of the holy things, because they were not properly members of the priest's family; and might go out and defile themselves even with the abominations of the heathen; but the servant, or slave that was bought with money, ver. 10. might eat of these things, because he was the property of the master for ever.

We see that it was lawful, under the Mosaic economy, to have slaves under certain restrictions; but these were taken from among the heathen, and instructed in the true religion: hence we find, as in the above case, that they were reckoned as a part of the priest's own family, and treated as such. They certainly had privileges which did not extend either to sojourners or to hired servants; therefore, their situation was incomparably better than the situation of the slaves under different European governments, of whose souls their pitiless possessors, in general, take no care, while they themselves venture to profess the Christian religion, and quote the Mosaic law in vindication of their system of slavery. How preposterous is such conduct! and how intolerable!

15 And ^p they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or ^q suffer them ^r to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, ^s Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering;

19 ^t Ye shall offer, at your own will, a male without blemish, of the beeves, of the sheep, or of the goats.

20 ^u But whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And ^v whosoever offereth a sacrifice of peace-offerings unto the LORD ^w to accomplish his vow, or a free-will-offering in beeves or ^x sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 ^y Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make ^z an offering by fire of them upon the altar, unto the LORD.

23 Either a bullock, or a ^{aa} lamb that hath any thing ^{ab} superfluous or lacking in his parts, that mayest thou offer for a free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

25 Neither ^c from a stranger's hand shall ye offer ^d the bread of your God, of any of these; because their ^e corruption *is* in them, and blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying, 27 ^f When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth, it shall be accepted for an offering made by fire unto the LORD.

28 And ^g whether *it be* cow or ^h ewe, ye shall not kill it ⁱ and her young both in one day.

29 ¶ And when ye will ^j offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave ^k none of it until the morrow: I *am* the LORD.

31 ^l Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 ^m Neither shall ye profane my holy name; but ⁿ I will be hallowed among the children of Israel: I *am* the LORD which ^o hallow you,

33 ^p That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAPTER XXIII.

The feasts of the Lord, 1, 2. The sabbath, 3. The passover and unleavened bread, 4-8. The feast of firstfruits, 9-14. The feast of Pentecost, 15-21. Offerings to be left for the poor, 22. The feast of trumpets, 23-25. The great day of atonement, 26-32. The feast of tabernacles, 33-44.

AND the LORD spake unto Moses, Am. Exod. 10: 3. Abib or Nisan. saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* ^q the feasts of the LORD, which ye shall ^r proclaim ^s to be holy convocations, *even these are* my feasts.

p Numb. 18. 32-q Or. *Inde themselves with the iniquity of trespass in their eating.*-r Ver. 9.-s Ch. 1. 2, 3, 10. Numb. 15. 14.-t Ch. 1. 3.-u Deut. 15. 21 & 17. 1. Mal. 1. 9, 14. Eph. 5. 27. Heb. 9. 11. 1 Pet. 1. 19.-v Ch. 3. 1, 6.-w Ch. 7. 16. Numb. 15. 3, 8. Deut. 23. 21, 23. Ps. 61. 8 & 63. 1. Eccles. 5. 4, 5.-x Ch. 7. 30. Mal. 1. 8.-y Ch. 1. 9, 13 & 3. 3, 5.-z Or. *did*-aa Ch. 21. 18.

c Numb. 15. 15, 16.-d Ch. 21. 6, 17.-e Mal. 1. 14.-f Exod. 32. 30.-g Or. *she-goat*-h Deut. 22. 6.-i Ch. 7. 12. 1 Ps. 107. 22 & 116. 17. Amos 4. 5.-k Ch. 7. 15. l Ch. 19. 37. Numb. 15. 40. Deut. 16. 19. Ch. 18. 21.-m Ch. 18. 21.-n Ch. 10. 3. Mal. 6. 9. Luke 11. 2.-o Ch. 20. 8.-p Exod. 6. 7. Ch. 11. 45. & 19. 36. & 26. 38. Numb. 15. 41. q Ver. 4, 37, 44.-r Exod. 22. 5. 2 Kings 10. 30. Ps. 51. 3.

Verse 14. *Then he shall put the fifth part thereof unto it*] The holy thing of which he has unknowingly eaten, shall be fairly valued, and to this value he shall add one fifth more, and give the whole to the priest.

Verse 20. *Whatsoever hath a blemish*] The same perfection is required in the sacrifice, that was required in the priest, see on ver. 2. and the notes on the preceding chapter.

Verse 23. *That hath any thing superfluous or lacking*] The term פרוט *surut*, signifies any thing *extended* beyond the usual size: and the term חסר *kasur*, signifies any thing *unusually contracted*: and both mean any monstrosity, whether in *redundance* or *defect*. Such things, it seems, might be offered for a *free-will-offering*, because that was not prescribed by the law; God left it to a man's piety and gratitude to offer such additional gifts as he *could*-what the law required was in dispensably necessary, because it pointed out the Gospel economy;-but he that made a *vow*, to offer such a sacrifice as the law had not required, could of course bring an *imperfect* offering. Some contend that the last clause of this verse should be thus read: *If thou offer it either for a free-will-offering, or for a vow, it shall not be accepted.* It was the opinion of the Jews, and it appears to be correct, that none of these imperfect animals was ever offered on the altar: but the person who made the free-will-offering of such things as he had, sold the animal, and gave its price for the support of the sanctuary.

Verse 24. *Bruised, or crushed, or broken, or cut*] That is, no bullock or lamb that is injured in any of the above ways, shall be offered unto the Lord.

Verse 25. *Their corruption is in them*] viz. they are *bruised, crushed, broken, &c.*

Verse 27. *When a bullock-is brought forth*] This is a most unfortunate, as well as absurd, translation. The creature called an *ox*, is a bull *castrated*; surely then a *bullock* was never yet brought forth! the original word שור *shor*, signifies a bull, or bullock, or indeed any thing of the *neal* kind:-here, even common sense required that it should be translated *bull*. And did I not hold myself sacredly bound to print the text of the *common version* with scrupulous exactness, I should translate the former clause of this verse thus, and so enter it in the text. *When a calf, or a lamb, or a kid is brought forth*-instead of *when a bullock, a sheep, or a goat is brought forth*-the absurdity of which is glaring.

Seven days under the dam] In vindication of the pro-

priety of this precept, it may be justly asserted, that the flesh of *very young* animals is comparatively unnutritive-and that animal food is not sufficiently nourishing and wholesome, till the animal has arrived at a certain growth; or acquired the perfection of its nature. There is something *british* in eating the young of *beast*, or *fowl*, before the *hair* and *hoofs* are perfect in the one; and the *feathers* and *claws* in the other. Before this period, their flesh is not good for food.-See the note on chap. ix. 1.

Verse 28. *Ye shall not kill it and her young-in one day*] This precept was certainly intended to inculcate *mercy* and *tenderness* of heart; and so the Jews understood it. When it is necessary to take away the lives of innocent animals for the support of our own, we should do it in such a way as not to blunt our moral feelings; and deplore the necessity, while we feel and express gratitude to God for the permission to do it.

Verse 30. *Leave none of it until the morrow*] See the note on chap. vii. 18.

Verse 32. *Neither shall ye profane my holy name*] God's name is profaned or rendered common, when we treat his commands, as we often do those of our fellows, when they do not appear to have *self-interest* to recommend them. He therefore profanes God's holy name, who does not both *implicitly believe*, and *conscientiously obey* all his *words*, and all his *precepts*.

I will be hallowed among the children of Israel] The words *children of Israel*, בְּנֵי יִשְׂרָאֵל *beney Yisraael*, which so frequently occur, should be translated either the *descendants* or *posterity of Israel*, or the *people of Israel*. The word *children* has a tendency to beget a false notion, especially in the minds of young people, and lead them to think, that *children*, in the proper sense of the word, i. e. *little ones*, are meant.

Verse 33. *Brought you out of the land of Egypt*] By such a series of miraculous interferences-to be your God-to save you from all *idolatry*, *false* and *superstitious worship*, teach you the right way, lead and support you in it, and preserve you to my eternal kingdom and glory. God, infinite in his own perfections, has no need of his creatures; but they need him; and as a source of endless felicity, he opens himself to all his intelligent offspring.

NOTES ON CHAPTER XXIII.

Verse 2. *These are my feasts*] The original word פסח *modd*, is properly applied to any solemn anniversary, by 363

3 ¶ Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.

4 ¶ These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even is the Lord's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

7 In the first day ye shall have a holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is a 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, 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 first-fruits 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, a 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 a 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 shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord.

17 Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the Lord, with their meat-

offering, and their drink-offerings, even an offering made by fire, of sweet savour unto the Lord. 19 Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year, for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits for a wave-offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.

21 And ye shall proclaim on the self-same day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

22 ¶ And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation.

25 Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord.

26 ¶ And the Lord spake unto Moses, saying,

27 Also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you, before the Lord your God.

29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations, in all your dwellings.

32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

33 ¶ And the Lord spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month, shall be the feast of tabernacles, for seven days unto the Lord.

Exod. 20. 9. & 23. 12. & 31. 15. & 34. 21. Ch. 19. 3. Deut. 5. 13. Luke 13. 14. 1. Ver. 2. 27. Exod. 33. 14. Exod. 12. 6. 16. 18. & 13. 3. 10. & 22. 15. & 34. 18. Numb. 2. 2. 3. & 28. 16. 17. Deut. 16. 1. 8. Josh. 5. 10. Exod. 12. 16. Numb. 28. 18. 25. — w Exod. 23. 16. 19. & 34. 22. 26. Numb. 15. 2. 18. & 29. 26. Deut. 16. 9. Josh. 3. 15. — x Or, handful — y Heb. omer — z Rom. 11. 16. 1. Cor. 15. 20. James 1. 18. Rev. 14. 4. — Exod. 29. 24. — b Ch. 2. 14, 15, 16. — c Ch. 25. 8. Exod. 34. 22.

Deut. 16. 9. — d Acts 2. 1. — e Numb. 28. 26. — f Exod. 23. 16. 19. & 22. 28. & 34. 26. Numb. 15. 17. & 29. 26. Deut. 16. 1. — g Ch. 4. 23. 28. Numb. 29. 30. — h Ch. 3. 1. Numb. 18. 12. Deut. 18. 4. — i Ch. 18. 9. — l Deut. 34. 12. — m Numb. 29. 1. — n Ch. 26. 9. — o Ch. 16. 30. Numb. 29. 7. — p Gen. 17. 14. — q Ch. 20. 3. 5. 6. — r Heb. rest. — s Exod. 23. 16. Numb. 29. 12. Deut. 16. 13. Ezra. 3. 4. Neh. 8. 14. Zech. 14. 16. 1. Est. 5. 51. John 7. 2.

which great and important ecclesiastical, political, or providential facts were recorded; see on Gen. i. 14. Anniversaries of this kind were observed in all nations: and some of them, in consequence of scrupulously regular observation, became *chronological epochs* of the greatest importance in history. The *Olympiads*, for example.

Verse 3. *The seventh day is the sabbath*] This, because the first and greatest solemnity, is first mentioned. He who kept not this, in the most religious manner, was not capable of keeping any of the others. The religious observation of the sabbath, stands at the very threshold of all religion. See the note on Gen. ii. 3.

Verse 5. *The Lord's passover*] See this largely explained in the notes on Exod. xii. 21—27.

Verse 11. *He shall wave the sheaf*] He shall move it to and fro before the people, and thereby call their attention to the work of divine providence, and excite their gratitude to God, for preserving to them the kindly fruits of the earth. See the notes on Exod. xxix. 27. and Levit. vii. at the end.

Verse 14. *Ye shall eat neither bread, nor parched corn, nor green ears*] It is right that God, the dispenser of every blessing, should be acknowledged as such: and the first-fruits of the field, &c. dedicated to him. Concerning the dedication of the first-fruits, see the note on Exod.

xxii. 29. *Parched ears of corn and green ears, fried*, still constitute a part, and not a disagreeable one, of the food of the Arabs, now resident in the Holy Land. See *Hasselquist*.

Verse 15. *Ye shall count unto you—seven sabbaths*] That is, from the sixteenth of the first month to the sixth of the third month. These seven weeks, called here *sabbaths*, were to be complete, i. e. the forty-nine days must be finished; and the next day, the fiftieth, is what, from the Septuagint, we call *Pentecost*. See the note on Luke vi. 1.

Verse 22. *Neither shalt thou gather any gleanings*] See the note on chap. xix. 9.

Verse 24. *A memorial of blowing of trumpets*] This is generally called the *feast of trumpets*: and as it took place on the first day of the seventh month, *Tisri*; which answers to *September*, which month was the commencement of what is called the *civil year*; the feast, probably, had no other design than to celebrate the commencement of that year, if, indeed, such a distinction obtained among the ancient Jews. See the notes on Exod. xii. 2. Some think *creation* began at this time.

Verse 25. *A day of atonement*] See the note on chap. xvi. 3, &c. where this subject is largely explained.

Verse 34. *The feast of tabernacles*] In this solemnity,

35 On the first day shall be a holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto the LORD; it is a solemn assembly; and ye shall do no servile work therein.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 Besides the sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God, seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born, shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

CHAPTER XXIV.

Pure olive oil must be provided for the lamps, 1, 2. Aaron is to take care that the lamps be lighted from evening to morning, continually, 3, 4. How the show-bread is to be made and offered, 5-8. Aaron and his sons shall eat this bread in the holy place, 9. Of the son of Shelumith, an Israelitish woman, who blasphemed the name, 10, 11. He is imprisoned till the mind of the Lord should be known, 12. He is counted to be stoned to death, 13, 14. The ordinance concerning cursing and blaspheming the Lord, 15, 16. The law against murder, 17. The lex talionis, or law of like for like, repeated, 18-21. This law to be equally binding both on themselves and on strangers, 22. The blasphemer is stoned, 23.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure olive-oil beaten, for the light, to cause the lamps to burn continually.

3 Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning, before the LORD continually: it shall be a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick, before the LORD continually.

5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, 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 son's; and they shall eat it in the holy place: for it is most holy unto him, of the offerings of the LORD made by fire by a perpetual statute.

10 And the son of an Israelitish woman, whose father was an Egyptian, went out among

1 Numb. 28. 35. Nub. 8. 18. John 7. 37.— Heb. day of restraint.—v. Deut. 16. 8. 2 Chron. 7. 9. Neh. 8. 18. Joel 1. 14. & 2. 15.—w. Ver. 2. 1.—x. Numb. 28. 39. 7. Exod. 23. 16. Deut. 16. 13.—y. Neh. 8. 15.—z. Heb. fruit.—b. Deut. 16. 14. 15. c. Numb. 28. 12. Nub. 8. 18.—d. Neh. 8. 14. 15. 16.—e. Deut. 31. 13. Psa. 78. 5, 6.

f. Ver. 2.—g. Exod. 27. 20, 21.—h. Heb. to cause to ascend.—i. Exod. 31. 8. & 39. 57. k. Exod. 25. 30.—l. Kings 7. 48. 2 Chron. 4. 19. & 13. 11. Heb. 9. 2.—m. Numb. 4. 7. n. Chron. 2. 32. 2 Chron. 2. 4.—o. 1 Sam. 21. 6. Matt. 12. 4. Mark 2. 28. Luke 6. 4. o. Exod. 28. 33. Ch. 8. 3. & 21. 32.

the people left their houses, and dwelt in booths or tents, made of the branches of goodly trees, and thick trees, (of what kind the text does not specify) together with palm-trees, and willows of the brook, ver. 40. And in these they dwelt seven days, in commemoration of their forty years sojourning and dwelling in tents in the wilderness, while destitute of any fixed habitation. In imitation of this feast among the people of God, the Gentiles had their feasts of tents. Plutarch speaks particularly of feasts of this kind, in honour of Bacchus; and thinks, from the custom of the Jews, in celebrating the feast of tabernacles, that they worship the god Bacchus, "because he had a feast exactly of the same kind, called the feast of tabernacles, Σκηνάς; which they celebrated in the time of vintage, bringing tables into the open air, furnished with all kinds of fruit, and sitting under tents made of vine-branches and ivy." PLUT. Symp. lib. iv. Q. 6. According to Ovid, the feast of Anna Perenna was celebrated much in the same way. Some remained in the open air, others formed to themselves tents and booths made of branches of trees, over which they spread garments, and kept the festival with great rejoicings.

Sub Jove pars durat; pavit tentoria pomis; Nati, quibus ramis fronden facta casei est. Pars ubi pro rigidis calvas staturae columnas Desuper artenas impoerare togas.

Ovid. Fast. lib. iii.

Concerning this feast of tabernacles, see the note on John vii. 37, 38. And for the various feasts among the Jews, see the note on Exod. xxiii. 14.

Verse 40. Boughs of goodly trees] The Jews and many critics imagine the citron-tree to be intended, and by boughs of thick trees—the myrtle.

Verse 43. That your generations may know, &c.] By the institution of this feast, God had two great objects in view: 1. To perpetuate the wonderful display of his providence and grace in bringing them out of Egypt, and in preserving them in the wilderness. 2. To excite and maintain in them a spirit of gratitude and obedience, by leading them to consider deeply, the greatness of the favours which they had received from his most merciful hands.

Special displays of the mercy, kindness, and providential care of God should be particularly remembered. When we recollect, that we deserve nothing at his hands, and that

the debt of gratitude is all the debt we can pay, in it we should be cheerful, fervent, and frequent. An ungrateful heart is an unfeeling, unloving, unbelieving, and diabolical heart. Reader, pray to God that he may deliver thee from its influence and its curse.

NOTES ON CHAPTER XXIV.

Verse 2. Pure olive-oil] See every thing relative to this ordinance explained in the notes on Exod. xxvii. 20, 21.

Verse 5. Bake twelve cakes] See the whole account of the show-bread, in the notes on Exod. xxv. 30. and relative to the table on which they stood, the golden candlestick and silver trumpets carried in triumph to Rome; See the note on Exod. xxv. 31.

Verse 10. The son of an Israelitish woman, whose father was an Egyptian, &c.] This is a very obscure account, and is encumbered with many difficulties. 1. It seems strange that a person proceeding from such an illegal mixture, should have been incorporated with the Israelites. 2. What the cause of the strife between this mongrel person and the Israelitish man was, is not even hinted at.—The rabbins, it is true, supply, in their way, this deficiency: they say he was the son of the Egyptian whom Moses slew, and that attempting to pitch his tent among those of the tribe of Dan, to which he belonged by his mother's side, ver. 11. he was prevented by a person of that tribe, as having no right to a station among them who were true Israelites, both by father and mother. In consequence of this, they say, he blasphemed the name of the Lord. But, 3. The sacred text does not say what name he blasphemed: it is simply said וַיִּכְרַם אֶת הַשֵּׁם vayikkob et ha-shem: he pierced through, distinguished, explained, or expressed the name. (See below, article 10.) As the Jews hold it impious to pronounce the name יהוה Jehovah, they always put either אדוני Adonay, Lord, or השם ha-shem, THE NAME, in the place of it: but in this sense, ha-shem was never used, prior to the days of rabbinical superstition; and therefore it cannot be put here for the word Jehovah. 4. Blaspheming the name of the Lord is mentioned in ver. 16. and there the proper Hebrew term is used שם יהוה Shem Jehovah, and not the rabbinical השם ha-shem, as in ver. 11. 5. Of all the MSS. collated both by Kennicott and De Rossi not one,

the children of Israel: and this son of the Israelitish woman, and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the name of the LORD, and was 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, that the mind of the Lord might be showed 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, shall bear his sin.

16 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land,

when he blasphemeth the name of the LORD, shall be put to death.

17 ¶ And he that killeth any man shall surely be put to death.

18 ¶ And he that killeth a beast shall make it good; beast for beast.

19 And if a man cause a blemish in his neighbour: as 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 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.

p Ver. 16.—q 1. 5, 11, 22 & 2. 5, 9, 10. Isai. 7. 21.—Exod. 18. 22, 28 & Numb. 15. 34.—r Heb. to expound unto them according to the mouth of the LORD.—s Exod. 18. 15, 18. Numb. 27. 5 & 36. 5, 6.—t Deut. 13. 9 & 17. 7. w Ch. 5. 1. & 20. 17. Numb. 9. 13.—x 1 Kings 21. 10, 13. Psa. 74. 10, 18. Matt. 12.

31. Mark 3. 28. James 2. 7.—y Exod. 21. 12. Numb. 35. 31. Deut. 19. 11, 12. z Heb. smiteh the life of a man.—v Ver. 21.—b Heb. life for life.—c Exod. 21. 24. Deut. 19. 21. Matt. 5. 38 & 7. 2.—d Exod. 21. 33. Ver. 15.—e Ver. 17.—f Exod. 12. 49. Ch. 19. 34. Numb. 15. 16.—g Ver. 14.

either of the Hebrew or Samaritan, has the word Jehovah in this place. 6. Not one of the ancient versions, Targum of Onkelos, Hebræo-Samaritan, Samaritan Version, Syriac, Arabic, Septuagint, or Vulgate Latin, has even attempted to supply the sacred name. 7. Houbigant supposes that the Egyptian-Israelitish man did not use the name of the true God at all, but had been swearing by one of his country gods; and if this was the case, the mention of the name of a strange god in the camp of Israel, would constitute a very high crime, and certainly expose to the punishment mentioned in ver. 14. 8. Probably the word השם ha-shem was the proper name of some Egyptian deity. 9. The fifteenth verse seems to countenance the supposition, that the god whose name was produced on this occasion was not the true God, for it is there said, whosoever curseth his God, אלוהיו elohaiu, shall bear his sin—shall have the punishment due to him as an idolater—but he that blasphemeth the name of the Lord, יהוה יהוה Jehovah, shall surely be put to death—when he blasphemeth the name (שם shem) he shall die. ver. 16. 10. The verb נקב nakab, which we translate blaspheme, signifies to pierce, bore, make hollow; also to EXPRESS or DISTINGUISH BY NAME; see Isai. lxii. 2. Numb. i. 17. 1 Chron. xii. 31. xvi. 41. xxviii. 15. or as the Persian translator has it, کورد بر آن نام sherah kerd, mir an nam, he expounded or interpreted the name. Hence all that we term blasphemy here, may only signify the particularizing some false god, i. e. naming him by his name; or imploring his aid as a helper; and when spoken of the true God, it may signify using that sacred name as the idolaters did the names of their idols. On blaspheming God, and the nature of blasphemy, see the notes on Matt. ix. 3.

In whatever point of view we consider the relation which has been the subject of this long note, one thing is sufficiently plain, that he who speaks irreverently of God, of his works, his perfections, his providence, &c. is destitute of every moral feeling, and every religious principle; and consequently, is so dangerous to society, that it would be criminal to suffer him to be at large, though the long-suffering of God may lead him to repentance, and therefore it may be consistent with mercy to preserve his life.

Verse 14. Lay their hands upon his head] It was by this ceremony, that the people who heard him curse, bore their public testimony, in order to his being fully convicted; for without this, his punishment would not have been lawful. By this ceremony also, they in effect said to the man, thy blood be upon thy own head.

Verse 15. Whosoever curseth his God] יקלל אלוהיו yekalel Elohaiu, he who makes light of him—who does not treat him and sacred things with due reverence—shall bear his sin, shall have the guilt of this transgression imputed to him, and may expect the punishment.

Verse 16. Blasphemeth the name of the Lord] יקב שם יהוה venokel shem Jehovah—he who pierces, transfixes, or as some translate it, expounds the name of Jehovah; see the note on the tenth verse. This being the name by which especially the Divine Essence was pointed out, it should be held peculiarly sacred. We have already seen that the Jews never pronounce this name; and so long has it been disused among them, that the true pronunciation is now totally lost: see on the word ИЖОВАН, Exod. vi. 3.

Verse 17. He that killeth any man] Blasphemy against God, i. e. speaking injuriously of his name, his attributes, his government, and his revelation, together with murder, are to be punished with death: he that blasphemeth God is a curse in society: and he who takes away wilfully, and by malicious intent, the life of any man, should certainly be put to death. In this respect God has absolutely required that life shall go for life.

Verse 20. Breach for breach] This is a repetition of the lex talionis, which see explained Exod. xxi. 24.

Verse 22. Ye shall have one manner of law, as well for the stranger, as for one of your own country] Equal laws, where each individual receives the same protection, and the same privileges, are the boast only of a sound political constitution. He who respects and obeys the laws, has a right to protection and support: and his person and property are as sacred in the sight of justice, as the person and property of the prince. He who does not obey the laws of his country, forfeits all right and title to protection and privilege; his own actions condemn him; and justice takes him up on the evidence of his own transgressions. He who does what is right, need not fear the power of the civil magistrate, for he holds the sword only to punish transgressors. Universal obedience to the laws, is the duty of every citizen: none can do more; none should do less; therefore each individual in a well-regulated state, must have equal rights and privileges in every thing that relates to the safety of his person, and the security of his property. Reader, such was the Mosaic code.—Such is the British Constitution.

Verse 23. And stone him with stones] We are not to suppose that the culprit was exposed to the unbridled fury of the thousands of Israel: this would be brutality, not justice; for the very worst of tempers and passions might be produced and fostered by such a procedure. The Jews themselves tell us, that their manner of stoning was this: they brought the condemned person without the camp, because his crime had rendered him unclean, and whatever was unclean must be put without the camp. When they came within four cubits of the place of execution, they stripped the criminal, if a man, leaving him nothing but a cloth about the waist. The place on which he was to be executed was elevated, and the witnesses went up with him to it, and laid their hands upon him, for the purposes mentioned ver. 14. Then one of the witnesses struck him with a stone upon the loins: if he was not killed with that blow, then the witnesses took up a great stone, as much as two men could lift, and threw it upon his breast. This was the coup de grace, and finished the tragedy. When a man was stoned by the mob, then brutal rage armed every man; justice was set aside, and the will and fury of the people were law, judge, jury, and executioner. Such disgraceful stonings as these were, no doubt, frequent among the Jews.—See Calmet's Dict. article STONING; and Ainsworth on this place.

WHAT the crime of Shelomith's son was, we cannot distinctly say; doubtless it was some species of blasphemy; however, we find it was a new and unprecedented case; and as there was no law by which the quantum of guilt could be ascertained, nor consequently the degree of punishment, it was necessary to consult the great Lawgiver on the occasion. The man was therefore secured, till the mind

CHAPTER XXV.

The law concerning the sabbatical or seventh year, repeated, 1-7. The law relative to the jubilee, or fiftieth year, and the following of the fiftieth, 8-12. In the year of the jubilee, every one to return unto his possessions, 13. None to oppress another in buying and selling, 14. Purchases to be rated from jubilee to jubilee, according to the number of years, 15-17. Provisions to observe, 18. 19. Provisions relative to the sabbatical year, 20-22. No inheritance must be finally alienated, 23, 24. No advantage to be taken of a man's poverty in buying his land, 25-28. Obligations relative to the selling of a house in a walled city, 29, 30; in a village, 31. Houses of the Levites may be redeemed at any time, 32, 33. The fields of the Levites, in the suburbs, must not be sold, 34. No treaty to be taken from a poor brother, 35-38. If an Israelite be sold to an Israelite, he must not be obliged to serve as a slave, 39; but he as a hired servant, or as a sojourner, till the year of jubilee, 40; when he and his family shall have liberty to depart, 41. Because God claims all Levities as his servants, having redeemed them from bondage in Egypt, 42, 43. The Israelites are permitted to have bondmen and bond-women of the heathens, who being bought with their money, shall be considered as their property, 44-46. If an Israelite, grown poor, be sold to a sojourner who has waxed rich, he may be redeemed by one of his relatives, an uncle or uncle's son, 47-49. In the interim between the jubilee, he may be redeemed; but if not redeemed, he shall go free in the jubilee, 50-51. Obedience enforced by God's right over them as his servants, 55.

An. Exod. 12. 2. 4th or Nisan.

AND THE LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land 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 growth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

h Heb. rest.—Exod. 23. 10. See Ch. 26. 34, 35. 2 Chron. 36. 21.—1 Kings 19. 22.—Heb. of thy separation.—m Heb. loud of sound.—n Ch. 23. 24, 27.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years, shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement, shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee 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 growth of itself in it, nor gather the grapes in it, of thy vine undressed.

12 For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

o Isai. 61. 2. & 63. 4. Jer. 34. 8, 15, 17. Luke 1. 19.—p Ver. 13. Numb. 36. 4. q Ver. 5.—r Ver. 6, 7.—s Ver. 10. Ch. 27. 21. Numb. 36. 4.

of the Lord should be known. Moses, no doubt, had recourse to the tabernacle, and received the directions afterward mentioned, from him who dwelt between the cherubim. In what way the answer of the Lord was communicated we know not; (probably by *Urim and Thummim*) but it came in such a manner, as to preclude all doubt upon the subject. The man was declared to be guilty, and was sentenced to be stoned to death. And on this occasion, a law is made relative to blasphemy in general. However sinful the Jews might have been at this time, we have reason to believe that they did not take the name of the Lord in vain; and blasphemy was not known among them. But what shall we say of Christians, so called, whose mouths are full of cursing and bitterness? Were every blasphemer among us to be stoned to death, how many of the people would fall in every corner of the land! God is long-suffering: may this lead them to repentance! We have excellent laws against all profaneness; but alas for our country! they are not enforced; and he who attempts to put the laws in force against profane swearers, sabbath-breakers, &c. is considered a litigious man, and a disturber of the peace of society! Will not God visit for these things? This is not only contempt of God's holy word and commandments, but rebellion against the laws.

NOTES ON CHAPTER XXV.

Verse 2. The land shall keep a sabbath. See this ordinance explained in the note on Exod. xxiii. 11. It may be asked here, if it required all the annual produce of the field to support the inhabitants, how could the people be nourished the seventh year, when no produce was received from the fields? To this it may be answered, that God sent his blessing in an especial manner on the sixth year, see verses 21, 22, and it brought forth fruit for three years. How astonishing and convincing was this miracle! Could there possibly be any deception here? NO! The miracle speaks for itself, proves the divine authenticity of the law, and takes every prop and stay from the system that wishes to convict the Mosaic ordinances of imposture. See Exod. xxiii. 11. It is evident from this, that the Mosaic law must have had a divine origin, as no man in his senses, without God's authority, could have made such an ordinance as this; for the sixth year, from its promulgation, would have amply refuted his pretensions to a divine mission.

Verse 6. Thou shalt number seven sabbaths of years. This seems to state that the jubilee was to be celebrated on the forty-ninth year; but in ver. 10. and 11. it is said, Ye shall hallow the fiftieth year; and a jubilee shall this fiftieth year be. Probably in this verse, Moses either includes the preceding jubilee, and thus with the forty-ninth, makes up the number fifty; or he speaks of proclaiming the jubilee on the 49th, and celebrating it on the 50th year, current. Some think it was celebrated on the forty-ninth

year, as is stated in ver. 8. and this prevented the sabbatical year, or seventh year of rest, from being confounded with the jubilee, which it must otherwise have been, had the celebration of this great solemnity taken place on the fiftieth year; but it is most likely that the fiftieth was the real jubilee.

Verse 11. A jubilee shall that fiftieth year be. The literal meaning of the word jubilee, יובל, *yobel*, in Hebrew, and יוביל *yobil* in the Samaritan, has not been well ascertained. Josephus and the rabbins have caused many to err: the former says the word signifies liberty; Ελευθεριαν δε σημαίνει τοιοῦτος. Antiq. l. 3. cap. 12. Edit. Haverc. vol. i. p. 184; but the word liberty signifies rather the intention of the institution, than the meaning of the Hebrew term. The rabbins say, it signifies a ram's horn, because the trumpets which were used in proclaiming this solemnity, were made out of rams' horns. This meaning is adopted in a few places in our translation, but none of the ancient versions acknowledge this sense of the term, the Chaldee excepted. Some derive it from יובל, *yabal*, to bring, carry away, because the Israelites, at this time, carried away, the right of repossessing their inheritances which had been forfeited or alienated. The most natural derivation is from יוביל *yobil*, to cause to bring back or recall, because estates, &c. which had been alienated, were then brought back to their primitive owners. This was a wise and excellent institution, but appears to have been little regarded by the Jews after the Babylonish captivity. Indeed it is not mentioned under the second temple, and the observance must have ceased among the Jews, when they were brought under a foreign yoke.

The jubilee seems to have been typical, 1st. of the great time of release, the Gospel dispensation, when all who believe in Christ Jesus, are redeemed from the bondage of sin—repossess the favour and image of God, the only inheritance of the human soul, having all debts cancelled, and the right of inheritance restored. To this the prophet seems to allude, see Isai. xxvii. 13. and particularly chap. lxi.

2dly. To the general resurrection—"It is," says Mr. Parkhurst, "a lively prefiguration of the grand consummation of time, which will be introduced, in like manner, by the trump of God, 1 Cor. xv. 52. when the children and heirs of God shall be delivered from all their forfeitures and restored to the eternal inheritance allotted to them by their Father: and thenceforth rest from their labours, and be supported in life and happiness by what the field of God shall supply."

It is worthy of remark, that the jubilee was not proclaimed till the 10th day of the seventh month, on the very day when the great annual atonement was made for the sins of the people: and does not this prove that the great liberty, or redemption from thraldom, published under the

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:

15 * According to the number of years after the jubilee, thou shalt buy of thy neighbour; and according unto the number of years of the fruits, he shall sell unto thee:

16 According to the multitude of years, thou shalt increase the price thereof; and according to the fewness of years, thou shalt diminish the price of it: for according to the number of the years of the fruits, doth he sell unto thee.

17 * Ye shall not therefore oppress one another; *but thou shalt fear thy God: for I am the LORD your God.

18 ¶ * 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.

20 And if ye shall say, * What shall we eat the seventh year? behold, * we shall not sow, nor gather in our increase:

21 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 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, and * himself be able to redeem it;

27 Then * let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession.

28 But if he be not able to restore it to him, then that which is sold, shall remain in the hand of him that hath bought it, until the year of jubilee: * and in the jubilee it shall go out, and he shall return unto his possession.

29 ¶ And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year, may he redeem it.

30 And if it be not redeemed *within* the space of a full year, then the house that is in the walled city, shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages, which have no wall round about them, shall be counted as the fields of the country, * they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding * the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

33 And if * a man purchase of the Levites, then the house that was sold, and the city of his possession * shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.

¶ Ver. 17. Ch. 19. 13. 1 Sam. 12. 3, 4. Mic. 2. 2. 1 Cor. 6. 8.—Ch. 27. 15, 20. ¶ Ver. 14.—Ver. 43. Ch. 19. 14, 22.—Ch. 19. 27.—Ch. 28. 5. Deut. 15. 10. Ps. 4. 8. Prov. 1. 33. Jer. 23. 6.—Ch. 26. 5. Ezek. 34. 25, 27, 28.—Mat. 6. 25, 31. ¶ Ver. 4, 5.—Deut. 23. 8. See Exod. 16. 29.—1 Kings 19. 33.—Josh. 5. 11, 12. ¶ Or, to be quiet out off.—g Heb. for cutting off.—h Deut. 32. 43. 1 Chron. 7. 21.

¶ Ver. 29. 1. Josh. 2. 18. & 2. 2.—1 Chron. 29. 15. Psa. 20. 12. & 119. 12. 1 Pet. 2. 11. k Ruth 2. 20. & 4. 4, 6.—See Ruth 2. 9, 13. Jer. 32. 7, 8.—m Heb. his hand hath attained and found sufficiency. Ch. 5. 7.—n Ver. 50, 51, 52.—o Ver. 13.—p Heb. redemption belonged unto it.—q See Num. 35. 2. Josh. 21. 2, &c.—r Or, one of the Levites redeem them.—s Ver. 22.

Gospel, could not take place till the great atonement, the sacrifice of the Lord Jesus, had been offered up!—See verse 9.

Verse 14. *Ye shall not oppress one another*] Ye shall take no advantage of each other's ignorance either in buying or selling; for he that buys an article at less than it is worth, or sells one for more than it is worth, taking advantage, in both cases, of the ignorance of the vendor or buyer, is no better than a thief, as he actually robs his neighbour of as much property as he has bought the article at below, or sold it above its current value.

Verse 15. *According to the number of years*] The purchases that were to be made of lands were to be regulated by the number of years unelapsed of the current jubilee. This was something like buying the unexpired term of a lease among us; the purchase is always regulated by the number of years between the time of purchase and the expiration of the term.

Verse 20. *What shall we eat the seventh year?*] A very natural question, which could only be laid at rest by the sovereign promise in the next verse. I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.—See ver. 2.

Verse 23. *The land shall not be sold for ever—the land is mine*] As God, in a miraculous manner, gave them possession of this land, they were therefore to consider themselves merely as tenants to him; and on this ground, he, as the great landholder, or lord of the soil, prescribes to them all the conditions on which they shall hold it. This one circumstance was peculiarly favourable to their advancement in religion, in righteousness, and true holiness: for feeling that they had nothing which they could call their own upon earth, they must frequently, by this, be put in mind of the necessity of having a permanent dwelling in the heavenly inheritance: and of that preparation, without which it could not be possessed.

Verse 25. *Any of his kin come to redeem it*] The land that was sold, might be redeemed in the interim between jubilee and jubilee, by the former owner, or by one of his kinsmen or relatives. This kinsman is called in the text *his goel*, or redeemer: and was not this a lively emblem of the redemption of man by Christ Jesus? That he might have a right to redeem man he took upon him human nature, and thus became a kinsman of the great family of the human race, and thereby possessed the right of redeeming that fallen nature, of which he took part, and of buying back to man that inheritance which had been forfeited by transgression.

Verse 29. *Sell a dwelling-house in a walled city*] A very proper difference is put between houses in a city, and houses in the country. If a man sold his house in the city, he might redeem it any time in the course of a year; but if it were not redeemed within that time, it could no more be redeemed; nor did it go out even in the jubilee. It was not so with a house in the country; such a house might be redeemed during any part of the interim; and if not redeemed, must go out at the jubilee. The reason in both cases is sufficiently evident: the house in the city might be builded for purposes of trade or traffic merely—the house in the country was builded on, or attached to, the inheritance which God had divided to the respective families. It was, therefore, absolutely necessary that the same law should apply to the house, as to the inheritance: but the same necessity did not hold good with respect to the house in the city. And as we may presume the house in the city was merely for the purpose of trade; when a man bought such a house, and got his business established there, it would have been very inconvenient for him to have removed; but as it was possible that the former owner might have sold the house rashly, or through the pressure of some very urgent necessity, a year was allowed him, that during that time, he might have leisure to reconsider his rash act—or so to get through his present necessity, as to be able to get back his dwelling. This time was sufficiently long in either of the above cases; and as such occurrences might have been the cause of his selling his house, it was necessary that he might have the opportunity of redeeming his pledge. Again, as the purchaser, having bought the house merely for the purpose of trade, manufacture, &c. must have been at great pains and expense to fit the place for his work, and establish his business, in which himself and his children, and his children's children, were to labour and get their bread; hence it was necessary, that he should have some certainty of permanent possession: without which, we may naturally conjecture, no such purchases ever would be made. This seems to be the simple reason of the law in both cases.

Verse 32. *The cities of the Levites*] The law in this and the following verses, was also a very wise one. A Levite could not ultimately sell his house—if sold, he could redeem it at any time in the interim between the two jubilees: but if not redeemed, it must go out at the following jubilee. And why? "because Moses framed his laws so much in favour of the priesthood, that they had peculiar privileges," &c.—just the reverse—they were so far from being peculiarly favoured, that they had no inheritance in

34 But the fields of the suburbs of their cities may not be sold; for it is their perpetual possession.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

36 * Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I am the LORD your God, which brought you forth out of the land of Egypt, to give to you the land of Canaan, and to be your God.

39 ¶ And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

40 But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee:

41 And 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 shall he return.

42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 * Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance

for your children after you, to inherit them for a possession; they shall be your bondmen for ever; but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again: one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him, or of his family, may redeem him: or if he be able he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of a hired servant shall it be with him.

51 If there be yet many years behind, according unto them, he shall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years, shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him.

55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt; I am the LORD your God.

1. Rev. Acts 1. 37. — Heb. his hand faileth. — Heb. strengthen. — w Deut. 15. 7, 8. — Ps. 37. 25. & 41. 1. & 112. 5. — Prov. 11. 21. — Luke 6. 33. — Acts 11. 29. — Rom. 12. 18. — John 3. 17. — Exod. 22. 25. — Deut. 23. 19. — Neh. 5. 7. — Psa. 15. 5. — Prov. 24. 8. — Ezek. 18. 5, 13, 17. & 22. 12. — y Ver. 17. — Neh. 5. 9. — z Ch. 22. 32, 33. — a Exod. 21. 2. — Deut. 15. 12. — 1 Kings 9. 22. — 2 Kings 4. 1. — Neh. 5. 5. — Jer. 34. 14. — b Heb. serve thyself with him with the service, &c. — Ver. 46. — Exod. 1. 14. — Jer. 35. 14. & 37. 7. & 38. 5.

c Exod. 21. 3. — d Ver. 26. — e Ver. 53. — Rom. 6. 22. — 1 Cor. 7. 23. — f Heb. with the sale of a bondman. — g Ephes. 6. 9. — Col. 4. 1. — h Ver. 46. — Exod. 11. 13. — i Ver. 17. — Exod. 1. 7, 21. — Deut. 23. 18. — Mal. 3. 5. — k Isai. 56. 3, 6. — l Isai. 14. 2. — m Heb. ye shall serve yourselves with them. — Ver. 39. — n Ver. 43. — o Heb. his hand obtain, &c. — Ver. 26. — p Ver. 25, 33. — q Neh. 5. 5. — r Ver. 39. — s Job 7. 1. — Isai. 16. 14. — t 16. — u Or, by these means. — v Ver. 41. — Exod. 21. 2, 3. — v Ver. 42.

Israel, only their cities to dwell in; and because their houses in these cities were the whole that they could call their own, therefore these houses could not be ultimately alienated. All that they had to live on besides, was from that most precarious source of support, the free-will-offerings of the people, which depended on the prevalence of pure religion in the land.

Verse 36. *Take thou no usury of him*] Usury, at present, signifies unlawful interest for money. Properly, it means the reward or compensation given for the use of a thing, but is principally spoken of money. See the definition of the original term in the note on Exod. xxii. 25.

Verse 42. *For they are my servants*] As God redeemed every Israelite out of Egyptian bondage, they were therefore to consider themselves as his property; and that consequently, they should not alienate themselves from him. It was in being his servants, and devoted to his work, that both their religious and political service consisted. And although their political liberty might be lost, they knew that their spiritual liberty never could be forfeited, except by an utter alienation from God. God therefore claims the same right to their persons, which he does to their lands. See the note on ver. 23.

Verse 43. *Thou shalt not rule over him with rigour*] What is rigorous service? "Service which is not determined, and service whereof there is no need." This is the definition given by the Jews: but much more is implied in this command than is expressed here. Labour beyond the person's strength—or labour too long continued—or in unhealthy or uncomfortable places and circumstances, or without sufficient food, &c. is labour exacted with rigour—and consequently inhuman: and this law is made, not for the Mosaic dispensation, and the Jewish people; but for every dispensation, and for every people under heaven.

Verse 50. *The price of his sale shall be, &c.*] This was a very equitable law, both for the sojourner to whom the man was sold, and to the Israelite who had been thus sold. The Israelite might redeem himself, or one of his kindred might redeem him—but this must not be done to the prejudice of his master, the sojourner. They were

therefore to reckon the years he must have served, from that time, till the jubilee; and then taking the current wages of a servant, per year, at that time, multiply the remaining years by that sum, and the aggregate was the sum to be given to his master for his redemption. The Jews hold, that the kindred of such a person were bound, if in their power, to redeem him, lest he should be swallowed up among the heathen: and we find from Neh. v. 8. that this was done by the Jews on their return from the Babylonish captivity—*We, after our ability, have redeemed our brethren the Jews, who were sold unto the heathen.*

Verse 55. *For unto me the children of Israel are servants*] The reason of this law we have already seen, see on ver. 42. But we must look farther to see the great end of it. The Israelites were a typical people, they represented those under the Gospel dispensation, who are children of God, by faith in Christ Jesus. But these last have a peculiarity of blessing—they are not merely servants, but they are sons; though they also serve God, yet it is in the newness of the Spirit, and not in the oldness of the letter. And to this difference of state the apostle seems evidently to allude, Galat. iv. 1, &c. *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ:* genuine believers in Christ, not being heirs of an earthly inheritance, nor merely of a heavenly one, for they are heirs of God. God himself, therefore, is their portion, without whom, even heaven itself would not be a state of consummate blessedness to an immortal spirit.

The jubilee was a wonderful institution, and was of very great service to the religion, freedom, and independence of the Jewish people. "The motive of this law," says Calmet, "was to prevent the rich from oppressing the poor, and reducing them to perpetual slavery; and that they should not get possession of all the lands by way of purchase, mortgage, or lastly, usurpation. That debts should not be multiplied too much, lest thereby the poor should be entirely ruined; and that slaves should not continue always,

CHAPTER XXVI

Idolatry forbidden, 1. The sabbath to be sanctified, 2, 3. Promises to obedience, of fruitful fields and vintage, 4, 5. Of peace and security, 6. Discontentment of their enemies, 7-9. Of abundance, 10. Of the Divine presence, 11-13. Threatening against the disobedient, 14, 15. Of terror and dismay, 16. Their enemies shall prevail against them, 17, 18. Of barrenness, 19, 20. Of desolation by wild beasts, 21, 22. And if not humbled and reformed, worse evils shall be inflicted upon them, 23, 24. Their enemies shall prevail, and they shall be wasted by the pestilence, 25, 26. If they shall still continue refractory, they shall be yet more sorely punished, 27, 28. The famine shall so increase, that they shall be obliged to eat their own children, 29. Their carcasses shall be cast upon the carcasses of their flocks, 30. Their cities shall be wasted, and the sanctuary desolated, 31; the land destroyed, 32; themselves scattered among their enemies, and pursued with utter confusion and distress, 33-35. If under these judgments they continue their sin, and return to God, he will remember them in mercy, 40-43; visit them even in the land of their enemies, 44; and remember his covenant with their fathers, 45. The conclusion, stating those to be the judgments and laws which the Lord made between himself and the children of Israel in mount Sinai, 46.

An. Exod. 1er. 2. Abib or Nisan.

YE shall make you ^{no} idols nor graven images, neither rear you up a ^{standing} image, neither shall ye set up ^{any} image ^{of} stone in your land, to bow down unto it: for I am the Lord.

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;

4 ^{Then} will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And ^{your} threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time: and ye shall eat your bread to the full, and dwell in your land safely.

w Exod. 20. 4, 5. Deut. 6. 8. & 16. 22. & 27. 15. Ps. 97. 7.—Or, pillar.—Or, figured stone.—Heb. a stone of picture.—a Ch. 19. 30.—Deut. 11. 13, 14, 15. & 28. 1-14.—Isai. 30. 23. Ezek. 34. 26. Jer. 2. 21.—Ch. 67. 6. & 83. 12. Ezek. 34. 27. & 35. 30. Zech. 8. 12.—Amos 9. 13.—Ch. 25. 19. Deut. 11. 15. Joel 2. 19. 28.—Ch. 25. 19. Job 11. 18. Ezek. 34. 25, 27, 28.—11 Chron. 22. 9. Ps. 23. 11. & 147. 14. Isai. 45. 7. Hag. 2. 9.—1 Job 11. 19. Ps. 3. 5. & 4. 8. Isai. 35. 9. Jer. 80. 10. Ezek. 34. 25. Ho. 2. 18. Zeph. 3. 13.

they, their wives and children, in *servitude*. Besides, Moses intended to preserve, as much as possible, personal liberty, an equality of property, and the regular order of families among the Hebrews. Lastly, he designed that the people should be strongly attached to their country, lands, and inheritances: that they should have an affection for them, and consider them as estates which descended to them from their ancestors, which they were to leave to their posterity without any fear of their going ultimately out of their families."

But this institution especially pointed out the redemption of man by Christ Jesus: 1. Through him, he who was in debt to God's justice, had his debts discharged, and his sin forgiven. 2. He who sold himself for nought, who was a bondslave of sin and Satan, regains his liberty, and becomes a son of God, through faith in his blood. 3. He who by transgression had forfeited all right and title to the kingdom of God, becomes an heir of God, and a joint heir with Christ. Heaven, his forfeited inheritance, is restored, for the kingdom of heaven is *opened to all believers*: and thus redeemed from his debt, restored to his liberty, united to the heavenly family, and re-entitled to his inheritance, he goes on his way rejoicing, till he enters the Paradise of his Maker, and is for ever with the Lord. Reader, hast thou applied for this redemption? Does not the trumpet of the jubilee, the glad tidings of salvation, by Christ Jesus, sound in the land? Surely it does. Why then continue a *bond-slave of sin*, a child of wrath, and an heir of hell, when such a salvation is offered unto thee without money and without price? O, suffer not this provision to be made ultimately in vain for thee! For what art thou advantaged if thou gain the whole world, and lose thy soul!

NOTES ON CHAPTER XXVI.

Verse 1. *Ye shall make you no idols* See the note on Exod. xx. 4. and see the note on Gen. xviii. 18. and 19. concerning consecrated stones. Not only idolatry in general is forbidden here, but also the superstitious use of innocent and lawful things. Probably the stones or pillars which were first set up, and anointed by holy men, in commemoration of signal interpositions of God in their behalf, were afterward abused to idolatrous and superstitious purposes, and therefore prohibited. This we know was the case with the brazen serpent, 2 Kings xviii. 4.

Verse 3. *If ye walk in my statutes* For the meaning of this and similar words used in the law, see the note on ver. 15.

Verse 4. *Rain in due season* What in Scripture is called the early and the latter rain. The first fell at the commencement of spring in Palestine, and the latter in autumn.—*Calmel*.

Verse 5. *Your threshing shall reach unto the vintage* According to Pliny, *Hist. Nat. l. xviii. c. 13.* the Egypt-

6 And ^{ye} shall lie down, and none shall make you afraid: and I will ^{rid} 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.

8 ^{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 ^{have} respect unto you, and ^{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 ^{abhor} you.

12 ^I will walk among you, and ^{will} be your God, and ye shall be my people.

13 ^I am the Lord your God, 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.

14 ^{But} if ye will not hearken unto me, and will not do all these commandments;

15 ^{And} if ye shall ^{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:

k Heb. cause to cease.—1 Kings 17. 25. Ezek. 5. 17. & 14. 15.—m Ezek. 14. 17.—n Deut. 32. 30. Josh. 23. 10.—o Exod. 2. 25. 2 Kings 13. 23.—p Gen. 17. 6. 7. Neh. 8. 23. Ps. 107. 38.—q Ch. 36. 8. & 29. 45. Job. 32. 19. Ps. 76. 2. Ezek. 37. 26, 27. 28. Rev. 21. 3.—r Ch. 20. 23. Deut. 12. 18.—s 2 Cor. 6. 16.—t Exod. 6. 7. Jer. 7. 28. & 11. 4. & 30. 22. Ezek. 11. 30. & 35. 38.—Ch. 25. 38, 42, 55.—w Jer. 2. 20. Ezek. 24. 27.—x Deut. 28. 15. Lam. 2. 17. Mai. 2. 2.—y Ver. 2. 2 Kings 17. 18.

tians reaped their barley six months, and their oats seven months, after seed-time; for they sowed all their grain about the end of summer, when the overflowings of the Nile had ceased. It was nearly the same in Judea; they sowed their corn and barley towards the end of autumn, and about the month of October; and they began their barley-harvest after the *Passover*, about the middle of March: and in one month or six weeks after, about *Pentecost*, they began that of their wheat. After their wheat-harvest, their vintage commenced. Moses here leads the Hebrews to hope, if they continued faithful to God, that between their harvest and vintage, and between their vintage and seed-time, there should be no interval, so great should the abundance be; and these promises would appear to them the more impressive, as they had just now come out of a country where the inhabitants were obliged to remain, for nearly three months, shut up within their cities, because the Nile had then inundated the whole country. See *Calmel*.

"This is a nervous and beautiful promise of such entire plenty of corn and wine, that before they could have reaped and threshed out their corn, the vintage should be ready; and before they could have pressed out their wine, it would be time to sow again. The prophet Amos, chap. ix. 13. expresses the same blessing in the same manner: *The ploughman shall overtake the reaper, and the treader of grapes him who soweth seed.*"—Dodd.

Verse 11. *I will set my tabernacle among you* This and the following verse contain the grand promise of the *Gospel dispensation*, viz. the *presence, manifestation, and indwelling of God*, in human nature: and his constant indwelling in the souls of his followers. So John i. 14. the WORD was made flesh, and MADE HIS TABERNACLE among us. And to this promise of the law, St. Paul evidently refers, 2 Cor. vi. 16—18. and vii. 1.

Verse 15. *If ye despise my statutes—abhor my judgments* As these words, and others of a similar import, which point out different properties of the revelation of God, are frequently occurring, I judge it best to take a general view of them once for all in this place, and show how they differ among themselves, and what property of the divine law each points out.

1. STATUTES, מִצְוָה *chukoth*, from מִצַּח *chak*, to mark out, define, &c. This term seems to signify the things which God has defined, marked, and traced out, that men might have a perfect copy of pure conduct always before their eyes, to teach them how they might walk so as to please him in all things, which they could not do, without such instruction as God gives in his word; and the help which he affords by his Spirit.

2. JUDGMENTS, שְׂפָתַי *shephatim*, from שָׂפָה *shaphal*, to distinguish, regulate, and determine; meaning those things which God has determined that men shall pursue;

16 I also will do this unto you; I will even appoint ^a over you ^a terror, ^b consumption, and the burning ague, that shall ^c consume the eyes, and cause sorrow of heart: and ^d ye shall sow your seed in vain, for your enemies shall eat it.

17 And ^e I will set my face against you, and ^f ye shall be slain before your enemies: ^g they that hate you shall reign over you; and ^h ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you ⁱ seven times more for your sins.

19 And I will ^j break the pride of your power; and I ^k will make your heaven as iron, and your earth as brass:

20 And your ^l strength shall be spent in vain: for ^m your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk ⁿ contrary unto me, and

will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 ^p 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 ^q your *high ways* shall be desolate.

23 And if ye ^r will not be reformed by me by these things, but will walk contrary unto me:

24 ^s Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And ^t I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, ^u I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 ^v And when I have broken the staff of your bread, ten women shall bake your bread in one

^a Heb. upon you.—a Deut. 28. 65, 67. & 32. 25. Jer. 15. 8.—b Deut. 28. 22. c 1 Sam. 2. 33.—d Deut. 28. 33, 51. Job. 31. 8. Jer. 5. 17 & 12. 13. Mic. 6. 15.—e Ch. 17. 10.—f Deut. 28. 25. Judges 2. 11. Jer. 19. 7.—g Ps. 105. 41.—h Ver. 26. Ps. 63. 5. Prov. 23. 1.—i Num. 2. 5. Ps. 119. 161. Prov. 21. 16.—k Isa. 25. 11. & 26. 5. Ezek. 7. 21 & 20. 6.—l Deut. 28. 23.—m Ps. 127. 1. Isa. 49. 4.—n Deut. 11. 17. & 28. 19. Hag. 1. 10.

^o Or, at all adventures with me, and so ver. 24.—p Deut. 32. 24. 2 Kings 17. 25. Ezek. 5. 17. & 14. 15.—q Judges 5. 6. 2 Chron. 15. 5. Isa. 33. 8. Lam. 1. 4. Zech. 7. 14.—r Jer. 2. 30. & 5. 3. Amos 4. 6-12.—s 2 Sam. 22. 27. Ps. 18. 25. t Ezek. 5. 17. & 8. 3. & 14. 17. & 29. 8. & 33. 2.—u Num. 14. 12. Deut. 28. 21. Jer. 14. 12. & 21. 10. & 29. 17, 18. Amos 4. 10.—v Ps. 105. 16. Isa. 3. 1. Ezek. 4. 16. & 5. 16. & 14. 13.

by which their whole conduct shall be regulated, making the proper distinction between virtue and vice, good and evil, right and wrong, justice and injustice—in a word, between what is proper to be done, and what is proper to be left undone.

3. COMMANDMENTS. מצוות מִצְוֹת, from מצוה *tearah*, to command, ordain, and appoint, as a legislator. This term is properly applied to those parts of the Law which contain the obligation the people are under, to act according to the statutes, judgments, &c. already established; and which prohibit them by penal sanctions, from acting contrary to the laws.

4. COVENANT. ברית בְּרִית, from בר *bar*, to clear, cleanse, or purify; because the covenant, the whole system of revelation given to the Jews, was intended to separate them from all the people of the earth, and to make them holy. *Berith* also signifies the covenant-sacrifice which prefigured the atonement made by Christ for the sin of the world; by which he purifies believers unto himself, and makes them a peculiar people, zealous of good works. Besides those four, we add the following from other places of Scripture.

5. TESTIMONIES. עדות עֵדוּת, from עד *ad*, beyond, further, besides; because the whole ritual law referred to something further on, or beyond the Jewish dispensation: even to that sacrifice, which in the fulness of time was to be offered for the sins of men. Thus all the sacrifices, &c. of the Mosaic law referred to Christ, and bore testimony to him who was to come.

6. ORDINANCES. משמרות מִשְׁמְרוֹת, from שמר *shamar*, to guard, keep safe, watch over: Those parts of divine revelation, which exhorted men to watch their ways, keep their hearts, and promised them, in consequence, the continual protection and blessing of God their Maker.

7. PRECEPTS. פקודים פְּקֻדִים, from פקד *pakad*, to overlook, take care, or notice of, to visit—a very expressive character of the divine testimonies, the overseers of a man's conduct, those who stand by and look on, to see whether he acts according to the commands of his master; also, the visitors, because God's precepts are suited to all the circumstances of human life; some are applicable in adversity, others in prosperity; some in times of temptation and sadness, others to seasons of spiritual joy and exultation, &c. &c. Thus they may be said to overlook and visit man in all times, places, and circumstances.

8. TRUTH. אמת אֱמֶת, from אמ *am*, to support, sustain, confirm: because God is immutable who has promised, threatened, commanded; and therefore all his promises, threatenings, commandments, &c. are unalterable and eternal. Error and falsity promise to direct and sustain, but they fail. God's word is supported by his own faithfulness, and it supports and confirms them who conscientiously believe it.

9. RIGHTEOUSNESS. צדק צְדָקָה, from צדק *tsadak*, which, though not used as a verb in the Hebrew Bible, seems to convey from its use as a noun, the idea of giving just weight, or good measure, see chap. xix. 36. This is one of the characters which is attributed to the revelation God makes of himself in Psal. cxix. And by this the impartiality of the divine testimonies is pointed out. God gives to all their due, and his word distributes to every

man according to his state, circumstances, talents, graces, &c. to none too much; to none too little; to all enough.

10. WORD OF JEHOVAH. דבר דְבַר דָּבָר, YEHOVAH, from דבר *dabar*, to drive, lead, bring forward; hence, to bring forward, or utter one's sentiments: so the word of God, is what God has brought forth to man, from his own mind and counsel; it is a perfect similitude of his own righteousness, holiness, goodness, and truth. This divine law is sometimes expressed by

11. אמת אֱמֶת, SPEECH OR WORD, variously modified, from אמר *amar*, to branch out, because of the interesting details into which the word of God enters, in order to instruct man, and make him wise unto salvation; or, as the apostle expresses it, "God, who at sundry times, and in divers manners, spake unto the fathers by the prophets," *ῥηματα και ῥηματα*, in many distinct parcels, and by various tropes or figures; a curious and elegant description of divine revelation. Heb. i. 1.

12. All these collectively, are termed the LAW, תורה תּוֹרָה, or תורה תּוֹרַת, TORATH YEHOVAH, the law of the Lord, from ירה *yah*, to direct, set straight and true, as stones in a building, to teach and instruct—because this whole system of divine revelation is calculated to direct men to the attainment of present and eternal felicity. To set them right in their notions concerning the supreme God. To order and adjust them in the several departments of civil and religious society; and thus to teach and instruct them in the knowledge of themselves, and in the true knowledge of God. Thus those who receive the truth, become the city of the living God—the temple of the Most High, builded together, for a habitation of God through the Spirit. To complete this description of the word law, see the note on Exod. xii. 49. where other properties of the law of God are specified.

Verse 16. *I will even appoint over you terror, &c.*] How dreadful is this curse! A whole train of evils are here personified, and appointed to be the governors of a disobedient people. Terror is to be one of their keepers: how awful a state! to be continually under the influence of dismay; feeling indescribable evils, and fearing worse. Consumption, *שחפת שחפת*, generally allowed to be some kind of atrophy or marasmus, by which the flesh was consumed, and the whole body dried up by raging fever, through lack of sustenance. See the note on chap. xi. 16. How circumstantially were all these threatenings fulfilled in this disobedient and rebellious people! Let a Deist read over this chapter, and compare it with the state of the Jews since the days of Vespasian, and then let him doubt the authenticity of this word if he can.

Verse 22. *I will send wild beasts among you*] God fulfilled these threatenings at different times. He sent fiery serpents among them, Numb. xxi. 6. LIONS, 2 Kings xvii. 25. BEARS, 2 Kings ii. 24. and threatened them with total desolation, so that their land should be overrun with wild beasts, &c. see Ezek. v. 17. Spiritually, says Mr. Ainsworth, these are wicked rulers and tyrants, that kill and spoil, Prov. xxviii. 15. Dan. vii. 3-6. Psal. lxxx. 13. And false prophets that devour souls, Matt. vii. 15. Rev. xiii. 1, &c. So the prophet, speaking of their punishment by tyrants, says, A LION out of the forest shall slay them; a wolf of the evening shall spoil them; a LEOPARD shall watch over their cities;

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 carcases upon the carcases 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 into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were upon 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 enemies 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 trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity;

42 Then will I remember my covenant with Jacob, and my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 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 thy God.

45 But I will for their sakes, remember the covenant of their ancestors, 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 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.

v Iml. 9. 20. Mic. 6. 14. Hag. 1. 6.—x Ver. 21. 24.—y Iml. 59. 15. & 61. 3. & 66. 15. Jer. 21. 5. Ezek. 5. 13, 15. & 8. 18.—z Deut. 29. 51. 2 Kings 6. 29. Ezek. 5. 10. Lam. 4. 10. Bar. 2. 3.—a 2 Chron. 34. 3. & 7. Iml. 27. 29. Ezek. 6. 3, 4, 5, 6, 13, 15. 2 Kings 23. 29. 2 Chron. 34. 5.—b Jer. 20. 23. Psa. 78. 29. & 39. 31. Jer. 14. 19. d Neh. 2. 3. Jer. 4. 7. Ezek. 6. 6.—f Lam. 1. 10. Ezek. 9. 6. & 21. 7. Jer. 8. 11. & 25. 11. 18.—g Deut. 28. 37. 1 Kings 9. 8. Jer. 18. 16. & 19. 8. Ezek. 15. 15.—h Deut. 4. 27. & 28. 64. Psa. 44. 11. Jer. 9. 16. Ezek. 12. 15. & 20. 23. & 22. 15. Zech. 7. 14.—i 2 Chron. 36. 21.—k Ch. 25. 2.—l Ezek. 21. 7, 12, 15.—m Ver. 17. Job 15. 21. Prov. 23. 1.—n Heb. driven.—o Iml. 10. 4. See Judges 7. 12. 1 Sam. 14. 15.

16.—p Josh. 7. 12, 13. Judges 2. 14.—q Deut. 4. 27. & 28. 65. Neh. 1. 2. Jer. 3. 25. & 29. 12, 13. Ezek. 4. 17. & 6. 9. & 20. 43. & 24. 22. & 33. 10. & 36. 31. Hos. 3. 15. Zech. 10. 9.—r Num. 5. 7. 1 Kings 8. 33, 35, 47. Neh. 9. 2. Dan. 3. 4. Prov. 28. 13. Luke 15. 18. 1 John 1. 8.—s See Jer. 6. 10. & 9. 25, 26. Ezek. 41. 7. Act. 7. 51. Rom. 2. 29. Col. 2. 11.—t 1 Kings 21. 29. 2 Chron. 12. 6, 7, 12. & 32. 32. & 33. 12, 13. u Exod. 2. 24. & 6. 5. Iml. 106. 45. Ezek. 16. 60.—v Psa. 136. 23.—w Ver. 34, 35. x Ver. 15.—y Deut. 4. 31. 2 Kings 13. 23. Rom. 11. 2.—z Rom. 11. 28.—a Ch. 22. 33. & 25. 38.—b Psa. 98. 2. Ezek. 29. 9, 14, 28.—c Ch. 27. 34. Ezek. 6. 1. & 12. 1. & 33. 4. John 1. 17.—d Ch. 25. 1.

every one that goeth out thence shall be torn to pieces, because their transgressions be many. And of their prophets, he says, O Israel, thy prophets are like foxes in the deserts, Ezek. xiii. 4. Jer. viii. 17. xv. 3."

Verse 26. Ten women shall bake your bread in one oven] Though, in general, every family in the East bakes its own bread, yet there are some public bake-houses where the bread of several families is baked at a certain price. Moses here foretells that the desolation should be so great, and the want so pressing, that there should be many idle hands to be employed, many mouths to be fed, and very little for each. Ten women shall bake your bread in one oven, &c.

Verse 29. Ye shall eat the flesh of your sons, &c.] This was literally fulfilled at the siege of Jerusalem. Josephus' Wars of the Jews, Book vii. chap. 2. gives us a particular instance in dreadful detail, of a woman named Mary, who in the extremity of the famine, during the siege, killed her sucking child, roasted, and had eaten part of it, when discovered by the soldiers! See this threatened, Jer. xix. 9.

Verse 34. Then shall the land enjoy her Sabbaths] This, Houbigant observes to be a historical truth. "From Saul to the Babylonish captivity are numbered about four hundred and ninety years, during which period, there were seventy sabbaths of years; for 7, multiplied by 70, make 490. Now the Babylonish captivity lasted seventy years, and during that time, the land of Israel rested. Therefore the land rested just as many years, in the Babylonish captivity, as it should have rested sabbaths, if the Jews had observed the law relative to the sabbaths of the land." This is a most remarkable fact, and deserves to be particularly noticed, as a most literal fulfilment of the prophetic declaration in this verse—Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land.

Verse 38. The land of your enemies shall eat you up] Does this refer to the total loss of the ten tribes? These are so completely swallowed up in some enemies' land, that nothing concerning their existence, or place of residence remains, but mere conjecture.

Verse 44. Neither will I abhor them, to destroy them utterly] Though God has literally fulfilled all his threatenings upon this people, in dispossessing them of their land, destroying their polity, overturning their city, demolishing their temple, and scattering themselves over the face of the whole earth; yet he has in his providence strangely preserved them as a distinct people, and in very considerable numbers also! He still remembers the covenant of their ancestors, and in his providence and grace, he has some very important design in their favour. All Israel shall yet be saved: and with the Gentiles, they shall all be restored to his favour, and under Christ Jesus, the great Shepherd, become with them, one grand everlasting fold.

Verse 46. These are the statutes and judgments, &c.] See on ver. 15. This verse appears to be the proper concluding verse of the whole book: and I rather think that the 27th chapter originally followed the 25th. As the law was anciently written on skins of parchment, sheep or goat skins, pasted or stitched together, and all rolled up in one roll, the matter being written in columns: one of these columns might have been very easily displaced, and thus whole chapters might have been readily interchanged. It is likely that this might have been the case in the present instance. Others endeavour to solve this difficulty, by supposing that the 27th chapter was added after the book had been finished; and therefore, there is apparently a double conclusion, one at the end of the 26th, and the other at the end of the 27th chapter. However the above may have been, all the ancient versions agree in concluding both the chapters in nearly the same way; yet the 26th chapter must be allowed to be, by far, the most natural conclusion of the book.

The most important points in this chapter have already been particularly noticed in the notes: and to those on the 15th, 34th, and the 44th verses the reader is especially referred. How unwilling is God to cast off his people! and yet how sure is their rejection, if they refuse to obey and live to him. No nation has ever been so signally elected as the Jews; and yet no nation has ever been so signally

CHAPTER XXVII.

Laws concerning vows, 1, 2. Of males and females from twenty to sixty years of age, and their valuation, 3, 4. Of the same from five to twenty years, 5. Of the same from a month to five years of age, 6. Of males and females from sixty years old and upwards, and their valuation, 7. The priest shall value the poor according to his ability, 8. Concerning beasts that are vowed, and their valuation, 9-13. Concerning the sanctification of a house, 14, 15. Concerning the field that is sanctified or consecrated to the Lord, to the year of jubilee, 16-24. Every estimation shall be made in shekels, according to the shekel of the sanctuary, 25. The findings of clean beasts being already the Lord's, cannot be vowed, 26. That of an unclean beast may be redeemed, 27. Every thing devoted to God shall be unalienable, and unredeemable, and continue the Lord's property till death, 28, 29. All the tithes of the land is the Lord's, 30, but it may be redeemed by selling a fifth part, 31. The tithes of the herd and the flock is also his, 32. The tenth that passes under the reel, shall not be changed, 33. The conclusion of the book, 34.

An. Exod. lxx. 2. **AND** the LORD spake unto Moses, *Abib or Nisan.* 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 be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, * after the shekel of the sanctuary.

4 And if it be a female, then thy estimation shall be thirty shekels.

5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female, thy estimation shall be three shekels of silver.

7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and

the priest shall value him; according to his ability that vowed, shall the priest value him.

9 ¶ And if it be a beast, whereof men bring an offering unto the LORD, all that any man giveth of such unto the LORD, shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it whether it be good or bad: as thou valuest it, who art the priest, so shall it be.

13 * But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 * 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.

16 ¶ And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: a homer of barley seed shall be valued at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

o Numb. 6. 2. See Judges 11. 30. 31. 32. 1 Sam. 1. 11. 23. Gen. 28. 20-22. Dent. 23. 21-23.—f Numb. 18. 16.—g Exod. 30. 13.—h James 1. 8.

i Heb. According to thy estimation, O priest, &c.—k Ver. 15. 19.—l Ver. 13. m Or, the land of a homer, &c.—n Ch. 25. 15, 18.

and so awfully reprobated! O Britain! be not high-minded, but fear! Behold here the goodness and severity of God!

NOTES ON CHAPTER XXVII.

Verse 2. *When a man shall make a singular vow*] The verse is short and obscure, and may be translated thus—*A man who shall have separated a vow, according to thy estimation, of souls unto the Lord*—which may be paraphrased thus. He who shall have vowed, or consecrated a soul, i. e. a living creature, whether man or beast, if he wish to redeem what he has thus vowed, or consecrated, he shall ransom or redeem it, according to the priest's estimation: for the priest shall judge of the properties, qualifications, and age of the person or beast, and the circumstances of the person who has vowed it, and shall regulate the value accordingly; and the money shall be put into his hands, for the service of the sanctuary. A vow, says Mr. Ainsworth, is a religious promise made unto the Lord, and for the most part with prayer, and paid with thanksgiving, Numb. xxi. 2, 3. Psal. lxxvi. 13, 14. Vows were either of abstinence, such as are spoken of Numb. xxx. and the vow of the Nazarite, Numb. vi. or they were to give something to the Lord, as sacrifices, Lev. vii. 16. or the value of persons, beasts, houses, or lands, concerning which the law is here given. A man might vow or devote himself, his children, (ver. 5. 6.) his domestics, his cattle, his goods, &c. And in this chapter rules are laid down for the redemption of all these things. But if after consecrating these things, he refused to redeem them, then they became the Lord's property for ever. The persons continued all their lives devoted to the service of the sanctuary; the goods were sold for the profit of the temple or the priests; the animals, if clean, were offered in sacrifice; if not proper for sacrifice, were sold, and the price devoted to sacred uses. This is a general view of the different laws relative to vows, mentioned in this chapter.

Verse 3. *From twenty years old, even unto sixty—fifty shekels*] A man from twenty to sixty years of age, if consecrated to the Lord by a vow, might be redeemed for fifty shekels, which at 3s. each, amounted to 7l. 10s. sterling.

Verse 4. *And if it be a female*] The woman, at the same age, vowed unto the Lord, might be redeemed for thirty shekels, 4l. 10s. sterling, a little more than one half of the value of the man; for this obvious reason, that a woman, if employed, could not be of so much use in the service of the sanctuary as the man; and therefore of much less value.

Verse 5. *From five years old*] The boy that was vowed,

might be redeemed for twenty shekels, 3l. sterling; the girl, for ten shekels, just one half, 1l. 10s.

Verse 6. *A month old*] The male child, five shekels, 15s. the female, three shekels, 9s. Being both in comparative infancy, they were nearly of an equal value. None were vowed under a month old: the first-born being always considered as the Lord's property, could not be vowed, see ver. 26.

Verse 7. *Sixty years old*] The old man and the old woman being nearly past labour, were nearly of an equal value: hence the one was estimated at fifteen shekels, 2l. 5s. the other at ten shekels, 1l. 10s. This was about the same ratio of the children, ver. 5. and for the same reason.

Verse 10. *He shall not alter it, or change it, a good for a bad, &c.*] Whatever was consecrated to God by a vow, or purpose of heart, was considered from that moment as the Lord's property; to change which, was impiety, to withhold it, sacrilege. Reader, hast thou ever dedicated thyself, or any part of thy property, to the service of thy Maker? If so, hast thou paid thy vows? Or hast thou altered thy purpose, or changed thy offering? Has he received from thy hands a bad for a good? Wert thou not vowed and consecrated to God in thy baptism? Are his vows still upon thee? Hast thou "renounced the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh?" Dost thou feel thyself bound "to keep God's holy will and commandments, and walk in the same all the days of thy life?" Was not this thy baptismal covenant? And hast thou renounced it? Take heed! God is not mocked: that which thou sowest thou shalt also reap. If thou rob God of thy heart, he will deprive thee of his heaven.

Verse 11. *Any unclean beast*] See on ver. 2.

Verse 13. *Shall add a fifth part*] This was probably intended to prevent rash vows, and covetous redemptions. The priest alone was to value the thing; and to whatever his valuation was, a fifth part must be added by him who wished to redeem the consecrated thing. Thus, if the priest valued it at forty shekels, if the former owner redeemed it, he was obliged to give fifty.

Verse 14. *Shall sanctify his house*] The yearly rent of which, when thus consecrated, went towards the repairs of the tabernacle; which was the house of the Lord.

Verse 16. *Some part of a field*] Though the preceding words are not in the text, yet it is generally allowed they should be supplied here, as it was not lawful for a man to vow his whole estate, and thus make his family beggars, in order to enrich the Lord's sanctuary; this, God would not

19 ° And if he that sanctified the field, will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured unto him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, ¶ when it goeth out in the jubilee, shall be holy unto the LORD, as a field ¶ devoted; ¶ the possession thereof shall be the priest's.

22 And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of ¶ his possession;

23 ¶ Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the LORD.

24 ¶ In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

25 And all thy estimations shall be according to the shekel of the sanctuary: ¶ twenty gerahs shall be the shekel.

26 ¶ Only the ¶ firstling of the ¶ beasts, which should be the LORD's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the LORD's.

27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, ¶ and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding no devoted thing, that a man shall devote unto the LORD, of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

29 ¶ None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

30 ¶ And ¶ all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD.

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.

o Ver. 13—p Ch. 25, 10, 21, 31.—q Ver. 21—r Numb. 18, 14. Ezek. 44, 29
s Ch. 25, 10, 25.—t Ver. 21—u Ch. 25, 28.—v Exod. 30, 13. Numb. 3, 47, & 18, 16.
Ezek. 45, 12.—w Heb. first-born, &c.—x Exod. 13, 4, 12, & 22, 30. Numb. 18, 17.

Deut. 15, 19.—y Ver. 11, 12, 13.—z Ver. 21. Josh. 6, 17, 18, 19.—a Numb. 21, 2, 3
b Gen. 28, 22. Numb. 18, 21, 24. 2 Chron. 31, 5, 6, 12. Neh. 10, 13. Mal. 3, 10.
c Ver. 13.—d See Jer. 33, 15. Ezek. 30, 37. Mic. 7, 14.—e Ver. 10.—f Ch. 25, 28.

permit. The rabbins teach, that the land or field, whether good or bad, was valued at fifty shekels, for all the years of the jubilee, provided the field was large enough to sow a homer of barley. The חומר chomer was different from the סמר smar—the latter held about three quarts; the former, seventy-five gallons three pints; see the note on Exod. xvi. 16. Some suppose that the land was rated not at fifty shekels, for the whole of the years of the jubilee, for this would be but about 3s. per annum; but, that it was rated according to its produce, fifty shekels for every homer of barley it produced.

Verse 21. As a field devoted] It is חרם cherem, a thing so devoted to God, as never more to be capable of being redeemed.—See on ver. 29.

Verse 25. Shekel of the sanctuary] A standard shekel; the standard being kept in the sanctuary to try and regulate all the weights in the land by.—See Gen. xx. 16. xxxiii. 15.

Verse 28. No devoted thing—shall be sold or redeemed] This is the חרם cherem, which always meant an absolute unredeemable grant to God.

Verse 29. Which shall be devoted of men] Every man who is devoted, shall surely be put to death; or, as some understand it, be the Lord's property, or be employed in his service till death. The law mentioned in these two verses, has been appealed to by the enemies of divine revelation, as a proof, that under the Mosaic dispensation, human sacrifices were offered to God, but this can never be conceded. Had there been such a law, it certainly would have been more explicitly revealed, and not left in the compass of a few words only, where the meaning is very difficult to be ascertained; and the words themselves differently translated by most interpreters. That there were persons devoted to destruction, under the Mosaic dispensation, is sufficiently evident: for the whole Canaanitish nations were thus devoted by the Supreme Being himself; because the cup of their iniquity was full—but that they were not sacrificed to God, the whole history sufficiently declares. Houbigant understands the passage as speaking of these alone; and says, Non alios licebat anathemate coveri, quam Chanaanicos, quos jussurat Deus ad internecionem deleri. "It was not lawful to devote any persons to death but the Canaanites, whom God had commanded to be entirely extirpated." This is perfectly correct; but he might have added, that it was because they were the most impure idolaters, and because the cup of their iniquity was full. These God commanded to be put to death; and who can doubt his right to do so, who is the maker of man, and the fountain of justice? But what has this to do with human sacrifices? Just nothing. No more than the execution of an ordinary criminal, or a traitor, in the common course of justice, has to do with a sacrifice to God. In the destruction of such idolaters, no religious formality whatever was observed; nor any thing that could give the transaction even the most distant sim-

blance of a sacrifice. In this way, Jericho was commanded to be destroyed, Josh. vi. 17. and the Amalekites, Deut. xxv. 19. 1 Sam. xv. 3. But in all these cases the people commanded to be destroyed, were such sinners as God's justice did not think proper to spare longer. And has not every system of law the same power? And do we not concede such power to the civil magistrate, for the welfare of the state? God, who is the sovereign Arbiter of life and death, acts here in his juridical and legislative capacity; but these are victims to justice—not religious sacrifices.

It may be necessary just farther to note, that two kinds of vows are mentioned in this chapter: 1st. The נדר neder, (see on ch. vii.) which comprehends all those things which, when once devoted, might be redeemed at a certain price, according to the valuation of the priest. 2dly. The חרם cherem, those things vowed to God, of which there remained no power of redemption; they were most holy; i. e. so absolutely devoted to God, that they could neither be changed, alienated, nor redeemed: probably because no mental reservation had been made, as in the above case, may be supposed. On this ground, the word was afterward applied to the most solemn and awful kind of excommunication—meaning a person so entirely devoted to the stroke of vindictive justice, as never to be capable of receiving pardon; and hence the word may be well applied in this sense to the Canaanites, the cup of whose iniquity was full, and who were consigned, without reprieve, to final extermination.

Verse 30. All the tithe of the land] This God claims as his own; and it is spoken of here as being a point perfectly settled, and concerning which there was neither doubt nor difficulty.—See my view of this subject, Gen. xxviii. after verse 22. to which I do not see the necessity of adding any thing.

Verse 32. Whatsoever passeth under the rod] The signification of this verse is well given by the rabbins: "When a man was to give the tithe of his sheep or calves to God, he was to shut up the whole flock in one fold, in which there was one narrow door capable of letting out one at a time. The owner, about to give the tenth to the Lord, stood by the door with a rod in his hand, the end of which was dipped in vermilion, or red ochre. The mothers of those lambs or calves stood without: the door being opened, the young ones ran out to join themselves to their dams; and as they passed out, the owner stood with his rod over them, and counted, 1, 2, 3, 4, 5, &c. and when the tenth came, he touched it with the coloured rod, by which it was distinguished to be the tithe-calf, sheep, &c. and whether poor or lean, perfect or blemished, that was received as the legitimate tithe." It seems to be in reference to this custom, that the prophet Ezekiel, speaking to Israel, says, I will cause you to pass under the rod, and will bring you into the bond of the covenant:—you shall be once more claimed as the Lord's property, and be

in all things devoted to his service, being marked or ascertained by special providences and manifestations of his kindness, to be his peculiar people.

Verse 34. These are the commandments] This conclusion is very similar to that at the end of the preceding chapter. I have already supposed that this chapter should have followed the 25th, and that the 26th originally terminated the book.

Mr. Aineworth, the whole of whose writings are animated with the spirit of piety, concludes this book with the following excellent remarks.

"The tithes in Israel being thus sanctified by the commandment of God, to his honour, the maintenance of his ministers, and the relief of the poor, it taught them, and it teaches us, to honour the Lord with our substance, Prov. iii. 9. acknowledging him to be the Author of all our increase and store, Deut. viii. 13-18. Hos. ii. 8. To honour his ministers, and to communicate unto them in all good things, 1 Tim. v. 17, 18. Galat. vi. 6. that they who sow unto us spiritual things, should reap our carnal things, 1 Cor. ix. 11. And to give alms of such things as we have, that all things may be clean unto us, Luke xi. 41. Yea, even to sell that we have, and give alms; to provide ourselves bags that wax not old, a treasure in the heavens that fadeth not, Luke xii. 33."—They who forget their Maker, his ministers, and the poor, are never likely to hear that blessed word in the great day; "Come, ye blessed of my Father, inherit the kingdom prepared for you—for I was hungry, and ye gave me meat, thirsty, and ye gave me drink, naked, and ye clothed me, sick, and in prison, and ye came unto me."

READER, thou hast now gone through the whole of this most interesting book; a book, whose subject is too little regarded by Christians in general. Here thou mayest discover the rigid requisitions of divine justice; the sinfulness of sin; the exceeding breadth of the commandment; and the end of all human perfection. And now what thinkest thou of that word? " whatsoever the law saith, it saith to them who are under the law," Rom. ii. 13. But who are under the law, the condemning power of the pure, rigid, moral law of God? Not the Jews only, but every soul of man: all to whom it is sent, and who acknowledge it as a divine revelation, and have not been redeemed from the guilt of sin by the grace of our Lord Jesus Christ: for "cursed is every one that continueth not in all things that are written in the book of the law to do them." By this law then is the knowledge, but not the cure of sin. Hear then what God saith unto thee; "If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron. For the priesthood being changed, there is made of necessity a change also of the law, Heb. vii. 11, 12. Now of the things which we have spoken, this is the sum: We have such a High Priest, who is set on the right hand of the throne of the majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. For it is not possible that the blood of bulls and of goats should take away sins, Ibib. x. 4. But Christ being come a High Priest of good things to come,—neither by the blood of goats and calves, but by his own blood, he entered in once

into the holy place, having obtained eternal redemption for us. And for this cause, he is the Mediator of the new testament, that by means of death,—they which are called might receive the promise of eternal inheritance. And without shedding of blood is no remission. So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 11, 12—15—22—28. We see then, that Christ was the END of the law for righteousness, (for justification) to every one that believeth. Unto him, therefore, who hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Rev. i. 5, 6.

SECTIONS in the Book of Leviticus, carried on from Exodus, which ends with the TWENTY-THIRD.

The TWENTY-FOURTH, called *payikra*, begins chap. i. 6. and ends chap. vi. 7.

The TWENTY-FIFTH, called *teav*, begins chap. vi. 8. and ends chap. viii. 36.

The TWENTY-SIXTH, called *shemini*, begins chap. ix. 1. and ends chap. xi. 47.

The TWENTY-SEVENTH, called *tazriâ*, begins chap. xii. 1. and ends chap. xiii. 59.

The TWENTY-EIGHTH, called *mitsorâ*, begins chap. xiv. 1. and ends chap. xv. 33.

The TWENTY-NINTH, called *acharey mot*, begins chap. xvi. 1. and ends chap. xviii. 30.

The THIRTIETH, called *kedoshim*, begins chap. xix. 1. and ends chap. xx. 27.

The THIRTY-FIRST, called *emor*, begins chap. xxi. 1. and ends chap. xxiv. 23.

The THIRTY-SECOND, called *behar Sinai*, begins chap. xxv. 1. and ends chap. xxvi. 2.

The THIRTY-THIRD, called *bechukotai*, begins chap. xxvi. 3. and ends chap. xxvii. 34.

These sections, as was observed on Exodus, have their technical names from some remarkable word, either in the first or second verse of their commencement.

MASORETIC NOTES ON LEVITICUS.

The number of verses in *Vayikra*, i. e. Leviticus, is 859. The symbol of which is *ף'נ*. *Pe* *ף* final stands for 800, *nun* *נ* for 50, and *teth* *ט* for 9.

The middle verse is the 11th of chap. xv. And he that toucheth the flesh, &c.

Its *parashoth*, or larger sections are 10, the memorial symbol of which is taken from Gen. xxx. 11. *ba gad*, a troop cometh; in which *beth* *ב* stands for 2, *aleph* *א* for 1, *gimel* *ג* for 3, and *daleth* *ד* for 4.

Its *sedarim*, or Masoretic sections, are 23. The symbol of which is taken from Psal. i. 2. *yehegeh*. In thy law shall he meditate day and night.

Its *perakim*, or modern chapters, are 27. The memorial sign of which is *ve-ehyeh*, Gen. xxvi. 3. AND I WILL BE WITH THEE, and will bless thee.

The number of its open divisions is 52: of its close divisions, 46: total 98. The memorial sign of which is *tesh*, Cant. v. 10. My beloved is white and ruddy. In this word, *tsaddi* *צ* stands for 90, and *cheth* *ח* for 8.

VERSES, 859. WORDS, 11,802. LETTERS, computed to be 44,989.

See the concluding note on GENESIS. 375

END OF THE NOTES ON LEVITICUS.

PREFACE

TO THE

BOOK OF NUMBERS.

THIS, which is the fourth book in order, of the Pentateuch, has been called **NUMBERS**, from its containing an account of the *numbering* and *marshalling* the Israelites in their journey through the wilderness to the promised land. Its **ENGLISH** name is derived from the title it bears in the **VULGATE LATIN**, *Numeri*, which is a literal translation of the Greek word *Ἀριθμοί*, its title in the **SEPTUAGINT**; and from both, our **SAXON** ancestors called it *Irecel*, *numeration*: "because in this the children of Israel were numbered," פון פאן פֿע ליינאפֿעל בעאן נומערן און קאנען זעהאלדע. This title, however, does not properly apply to more than the *three* first chapters, and the **xxvii**. The book, like the preceding, takes its name among the **HEBREW**s, from a distinguishing word in the commencement. It is frequently called ידבר **VA-YEDABBER**, and he spoke, from its initial word: but in most Hebrew Bibles its running title is נדבֿר בְּמִדְבָּר **BEMIDBAR**, in the wilderness, which is the *fifth* word in the *first* verse.

The contents of the book of Numbers are briefly the following. On the *first day of the first month of the second year* after the departure from Egypt, the tabernacle being erected, and it and the priests consecrated, **MOSES** is commanded to make a *census* or enumeration of the people, the Levites excepted, who were appointed to watch over, guard, pitch, and carry the tabernacle and its holy furniture—Chap. i.

To form the vast mass of people into a regular camp, each tribe by itself, under its own captain, or chief, known by his proper standard, and occupying an assigned place in reference to the tabernacle.—Chap. ii.

MOSES is commanded to separate the Levites to the service of the tabernacle, whom God chooses to take, instead of the first-born of every family, which he claimed as his own. When these were selected in their families, &c. the sum amounted to 22,273.—Chap. iii.

All this tribe is appointed to serve the tabernacle in a variety of offices, each person from the age of thirty till fifty, after which he was excused from farther service.—Chap. iv.

When these points were settled, God commands them to purify the camp by the expulsion of every unclean person, and establishes the trial of the suspected adulteress by the *waters of jealousy*.—Chap. v.

He next institutes the laws relative to *Nazarites*; and lays down the *form* according to which the people shall be blessed.—Chap. vi.

Then follows a particular account of the offerings made to the tabernacle, by the princes or chiefs of the twelve tribes, and the amount of these offerings.—Chap. vii.

When this work was finished the Levites were consecrated to their respective services, and the duration of the service of each ascertained.—Chap. viii.

The passover is commanded to be kept, and the first one is celebrated in the wilderness on the 14th of the first month, of the second year after their departure from Egypt.—Chap. ix.

MOSES is commanded to make two silver trumpets: he is informed of their use—in what order the different tribes shall march; with the ceremonies at fixing and removing the tabernacle, and the departure of the people from the wilderness of Sinai on the 20th day of the second month of the second year of their Exodus from Egypt.—Chap. x.

The people murmuring, the fire of the Lord consumes many of them; it ceases on the intercession of **MOSES**; they murmur again—*quails* are sent, and they are smitten with a great plague.—Chap. xi.

Miriam and her brother **Aaron** rise up seditiously against **MOSES**, having conceived some dislike against his *Cushite* wife; and supposing that he had assumed too great an authority over the people; at this sedition the Lord is displeased, and smites **Miriam** with the leprosy.—Chap. xii.

Twelve spies are sent to examine the promised land;—they pass through the whole, return at the end of *forty days*, and, by bringing an evil report, dishearten the people.—Chap. xiii.

In consequence of this, the whole congregation meditate a return to Egypt.—God is displeased, and pronounces that all of them, from twenty years old and upward, shall die in the wilderness.—They repent—attack the Amalekites contrary to the commandment of God, and are discomfited.—Chap. xiv.

A number of ordinances and directions are given, relative to the manner of conducting the worship of God in the promised land—different laws are repeated, and a sabbath-breaker stoned to death.—Chap. xv.

Korah, **Dathan**, **Abiram**, and their associates form an insurrection against **MOSES**—they are swallowed up by an earthquake—the congregation murmur, and 14,700 of them are cut off.—Chap. xvi.

As a proof that God had called **Aaron** and his family to the priesthood: his *rod*, or *staff*, *buds*, and miraculously brings forth *blossoms* and *fruit*, and is commanded to be laid up before the testimony.—Chap. xvii.

The charges of the priests and Levites, and the portions they were to have of the Lord's offerings for their support in the work.—Chap. xviii.

The ordinances of the *red heifer*;—the *water of purification*, and its uses.—Chap. xix.

The death of **Miriam**—the waters of Meribah—the Lord tells **MOSES**, that because he did not sanctify him in the eyes of the congregation, he shall not bring the people into the promised land. The king of *Edom* refuses the Israelites a passage through his territories—**Aaron** is stripped of his sacerdotal vestments on Mount Hor, and they are put on **Eleazar**, his son, who is to be high priest in his stead. **Aaron** dies, and the people mourn for him thirty days.—Chap. xx.

Arad, one of the Canaanitish kings, attacks Israel, and he and his people are utterly destroyed—the people murmur for lack of bread and water—*fiery serpents* are sent among them, they repent—are healed by looking at a *brazen serpent*—they journey and come to *Beer*, where they find water—**Sihon**, king of the Amorites, attacks them, and is defeated—so is likewise **Og**, king of Bashan, and the people possess the lands of both.—Chap. xxi.

Balak, king of Moab, sends for **Balaam** to curse Israel; he departs, is opposed by an angel, and reproved by his ass, whom God, for the purpose, miraculously endued with the gift of speech. He comes to **Balak**, king of Moab, and shows him that Jehovah had limited his power.—Chap. xxii.

Balaam offers sacrifices, and **Balaam**, under the influence of God, prophesies good concerning Israel.—Chap. xxiii.

Continuing to foretell the prosperity of Israel, and the destruction of their enemies, the king of Moab dismisses **Balaam** in great wrath.—Chap. xxiv.

The Israelites, seduced by the women of *Moab* and *Midian*, commit fornication and idolatry—the chiefs are hanged—bold act of **Phinehas**.—Chap. xxv.

A second *census*, or enumeration of the people, takes place, and the amount is 601,730, among whom not one of those of the first *census* was now found, except **Joshua** and **Caleb**.—Chap. xxvi.

From the case of the daughters of *Zelophehad*, a law is made to enable *daughters* to inherit. *Moses* ascends mount *Abarim*, sees the promised land, and constitutes *Joshua* his successor.—Chap. xxvii.

A repetition of the laws relative to *burnt-offerings*, the *sabbath*, the *passover*, *first-fruits*, &c.—Chap. xxviii.

The three solemnities of the seventh month are commanded to be held on the *first*, *tenth*, and *fourteenth* days of the month.—Chap. xxix.

Several laws and ordinances concerning *vows* of different kinds, made by various persons: when they should be confirmed, and in what cases annulled.—Chap. xxx.

Twelve thousand Israelites go against the people of *Midian*, and slay them, their five kings, and *Balaam* their prophet; and the Israelites take immense booty in *persons*, *cattle*, *gold*, *silver*, and *precious stones*, of which they make a great offering to the Lord, because in this contest they lost not one man.—Chap. xxxi.

The children of *Reuben* and *Gad*, and the *half tribe of Manasseh*, request to receive for their inheritance, the territories of *Sihon* and *Og* on the east side of *Jordan*; their desire is granted on the condition of their going over armed with their brethren, to assist them in conquering the land.—Chap. xxxii.

A circumstantial account of the forty-two journeys of the Israelites from their departure from *Rameses*, till their arrival at *Jordan*. They are commanded to expel all the ancient inhabitants.—Chap. xxxiii.

The borders of the land are described, and the persons appointed by God, who should assist *Joshua* in dividing the land among the nine tribes and half.—Chap. xxxiv.

Forty-eight cities are to be assigned to the *Levites* out of the twelve tribes, for their goods and for their cattle; and out of these, they were to appoint six cities of refuge, for the person who had unawares slain his neighbour: to one of which cities the manslayer was to escape, and tarry there till the death of the high priest.—Chap. xxxv.

A law established that the daughters to whom the paternal inheritance descends, shall not marry out of their own tribes, lest their inheritance should become alienated and lost, by being blended with those of other tribes, chap. xxxvi.—See the case of *Zelophehad's* daughters.—Chap. xxvii.

In this book, which comprehends the history of between thirty-eight and thirty-nine years, we have, in one word, a distinct account of the several stages of the Israelites' journey in the wilderness, the various occurrences on the way; their trials, rebellions, punishments, deliverances, conquests, &c. with several laws and ordinances, not mentioned in the preceding books; together with a repetition and explanation of some others which had been previously delivered. The whole forming a most interesting history of the justice, mercy, and providence of God.

THE
FOURTH BOOK OF MOSES,

CALLED

N U M B E R S .

Year before the common Year of Christ, 1490.—Julian Period, 3291.—Cycle of the Sun, 27.—Dominical Letter, D.—Cycle of the Moon, 8.—Indiction, 6.—Creation from Turi or September, 2514.

CHAPTER I.

On the first day of the second month of the second year after Israel came out of Egypt, God commanded Moses to number all the males of the people from twenty years and upwards, who were effective men, and able to go to war, &c. A chief of each tribe is associated with Moses and Aaron in this business, 4. The names of whom are given, 5-16. Moses assembles the people, who declare their pedigrees according to their families, 17-19. The descendants of Reuben are numbered, and amount to 46,300, ver. 20, 21. Those of Simeon, 22, 23. Those of Gad, 24, 25. Those of Judah, 26, 27. Those of Issachar, 28, 29. Those of Zebulun, 30, 31. Those of Ephraim, 32, 33. Those of Manasseh, 34, 35. Those of Benjamin, 36, 37. Those of Dan, 38, 39. Those of Asher, 40, 41. Those of Naphtali, 42, 43. The amount of all the effective men in Israel, from twenty years old, and upwards, was 603,550, ver. 44-47. The Levites are not numbered with the tribes, because they were dedicated to the service of God. Their particular work is specified, 47-54.

A. M. 2514.
B. C. 1490.
An. Exod. 1er. 2. **AND** the LORD spake unto Moses ^a in the wilderness of Sinai, ^b in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

3 From twenty years old and upward, all that are able to go forth to war in Israel; thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.
9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud; of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.
12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.
14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; 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.

^a Exod. 19. 1. Ch. 10. 11, 12.—^b Exod. 25. 22.—^c Exod. 30. 12 & 38. 26. Ch. 26. 2, 63, 64. 2 Sam. 24. 2. 1 Chron. 21. 2.—^d Exod. 30. 14. Deut. 3. 18.—^e Exod. 12. 17.

^f Ch. 7. 48. & 10. 22. Ch. 2. 14, he is called Reuel.—^g Ch. 7. 2. 1 Chron. 27. 18. ^h Exod. 18. 21, 25.—ⁱ Ch. 2. 10, 11. & 26. 7.

NOTES ON CHAPTER I.

Verse 1. *The Lord spake unto Moses—on the first day of the second month.* As the tabernacle was erected upon the first day of the first month in the second year, after their coming out of Egypt, Exod. xl. 17. and this muster of the people was made on the first day of the second month, in the same year; it is evident that the transactions related in the preceding book, must all have taken place in the space of one month, and during the time the Israelites were encamped at mount Sinai, before they had begun their journey to the promised land.

Verse 2. *Take ye the sum, &c.* God having established the commonwealth of Israel by just and equitable laws, ordained every thing relative to the due performance of his own worship; erected his tabernacle, which was his throne, and the place of his residence, among the people; and consecrated his priests, who were to minister before him: he now orders his subjects to be mustered, 1. That they might see he had not forgotten his promise to Abraham, but was multiplying his posterity. 2. That they might observe due order in their march toward the promised land. 3. That the tribes and families might be properly distinguished; that all litigations concerning property, inheritance, &c. might, in all future times, be prevented. 4. That the promise concerning the Messiah might be known to have its due accomplishment, when, in the fulness of time, God should send him from the seed of Abraham, through the house of David. And, 5. That they might know their strength for war. For although they should ever consider God as their protector and defence; yet it was necessary they should be assured of their

own fitness, naturally speaking, to cope with any ordinary enemy, or to surmount any common difficulties.

Verse 3. *From twenty years old and upward.* In this census no women were reckoned, nor children, nor strangers, nor the Levites, nor old men; which collectively, must have formed an immense multitude; the Levites alone amounted to 22,300. True-born Israelites only are reckoned; such as were able to carry arms, and were expert for war.

Verse 14. *Eliasaph the son of Deuel.* This person is called Reuel, chap. ii. 14. As the *resh*, *r*, is very like the *resh*, *r*, it was easy to mistake the one for the other. The *Septuagint* and the *Syriac* have Reuel in this chapter; and in chap. ii. 14. the *Vulgate*, the *Samaritan*, and the *Arabic* have Deuel, instead of Reuel, with which reading a vast number of MSS. concur; and this reading is supported by chap. x. ver. 20. we may safely conclude, therefore, דָּאוּאֵל *Dāual*, not דָּאוּאֵל *Rāual*, was the original reading. See *Kennicott*.

An ancient Jewish rabbin pretends to solve every difficulty, by saying that "Eliasaph was a proselyte; that before he embraced the true faith, he was called the son of Reuel, but that after his conversion, he was called the son of Deuel." As *Rāuel* may be translated the *breach of God*, and *Dāuel* the *knowledge of God*, I suppose the rabbin grounded his supposition on the different meanings of the two words.

Verse 15. *These were the renowned.* Literally *the called of the congregation*—those who were summoned by name to attend. The order of the tribes in the above enumeration may be viewed thus:

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 them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of † Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of ° Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of ° Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of ° Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of † Joseph, *namely*, of the children of † Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of * Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of † Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of ° Dan, by their generations, after their families, by the 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 that 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.

1 Gen. 29. 23. Ch. 31. 25-30.—1 Gen. 30. 10, 11.—an Gen. 29. 35.—n Gen. 30. 18. o Gen. 30. 20.—p Gen. 30. 34.—r Gen. 48. 5, 6.

* Gen. 48. 12-20.—1 Gen. 35. 16-19.—u Gen. 30. 5, 8.—v Ch. 26. 64.—w Exod. 38. 26. See Exod. 12. 37. Ch. 2. 22. & 28. 81.

- 1. Reuben } Sons of Leah.
- 2. Simeon }
- 3. Judah }
- 4. Issachar }
- 5. Zebulun }
- 6. Ephraim } Sons of Rachel.
- 7. Manasseh }
- 8. Benjamin }
- 9. Dan . . . 1st son of Bilhah, Rachel's maid.
- 10. Asher . . . 2d son of Zilpah, Leah's maid.
- 11. Gad . . . 1st son of Zilpah.
- 12. Naphtali . . . 2d son of Bilhah.

Verse 25. *Forty and five thousand six hundred and fifty*. Mr. Ainsworth has remarked, that Gad, the handmaid's son, is the only one of all the tribes whose number ends with *fifty*; all the others are by *thousands*, and end with *hundreds*: which shows God's admirable providence and blessing in multiplying them so, that no *odd or broken* number was among all the tribes. But see on ver. 46.

Verse 33. *The tribe of Ephraim were 40,500*] Ephraim, as he was blessed beyond his eldest brother Manasseh, Gen. xlviii. 20. so here he is increased by thousands more than Manasseh, and more than the whole tribe of Benjamin, and his blessing continued above his brother, Deut. xxxiii. 17. And thus the prophecy, Gen. xlviii. 19. was fulfilled—*his youngest brother (Ephraim) shall be greater than he (Manasseh)*. No word of God can possibly fall to the ground; he alone sees the end from the beginning; his infinite wisdom embraces all occurrences; and it is his province alone to determine what is right, and to predict what himself has purposed to accomplish.

Verse 46. *All that were numbered were 603,550*] What an astonishing increase from *seventy* souls that went down into Egypt, Gen. xlv. 27. about 215 years before, where latterly, they had endured the greatest hardships! But

God's promise cannot fail—they shall be as the stars of heaven for multitude—and who can resist his will, and bring to nought his counsel? That a comparative view may be easily taken of the state of the tribes, I shall produce them here from the first census mentioned in the first chapter of this book, in their *decreasing* proportion, beginning with the *greatest*, and proceeding to the *least*: and in the second census mentioned chap. xxvii. where the *increase* of some, and the *decrease* of others, may be seen in one point of view. It may be just remarked, that except in the case of *Gad* in this chapter, and *Reuben* in chap. xxvi. all the numbers are what may be called *whole or round numbers*, beginning with *thousands*, and ending with *hundreds*, *Gad* and *Reuben* alone ending with *tens*; but the Scripture generally uses *round numbers, units and fractions* being almost constantly disregarded.

1st Census. Numb. Ch. i.	2d Census. Numb. Ch. xxvi.	
1. Judah	74,600	76,500
2. Dan	62,700	64,400
3. Simeon	59,300	33,300
4. Zebulun	57,400	60,500
5. Issachar	54,400	64,300
6. Naphtali	53,400	45,400
7. Reuben	46,500	43,700
8. Gad	45,500	40,500
9. Asher	41,500	53,400
10. Ephraim	40,500	39,500
11. Benjamin	35,400	45,600
12. Manasseh	32,300	53,700
Total 603,550		Total 601,730

Thus we find *Judah* the *most populous* tribe, and *Manasseh* the *least* so; the difference between them being so 379

47 † But = the Levites after the tribe of their fathers were not numbered among them.

48 For the Lord had spoken unto Moses, saying,

w Ch. 2. 33. See Ch. 3. & 4. & 26. 57. 1 Chron. 6. & 21. 6.—x Ch. 2. 33. & 26. 52.

great as 42,400, for which no very satisfactory reason can be assigned.

In the second census, mentioned chap. xxvi. 34. *Judah* still has the pre-eminency, and *Simeon*, the third in number before, is become the least. Now we see also, that the little tribe of *Manasseh* occupies the seventh place for number. *Seven* of the tribes had an increase; *five* a decrease. *Manasseh* had an increase of 20,500; *Judah*, 1,900; *Issachar*, 9,900; *Zabulon*, 3,100; *Benjamin*, 10,200; *Dan*, 1,700; *Asher*, 11,900.

On the contrary, there was a decrease in *Reuben* of 2,770; in *Simeon*, 37,100; *Gad*, 5,150; *Ephraim*, 8,000; *Naphtali*, 8,000. Decrease in the whole, 61,020, effective men. See on chap. xxvi. but balanced with the increase, the decrease was, upon the whole, only 1,820.

On the subject of these enumerations, and the manner in which this vast multitude sprung in about four generations, from seventy-five persons, Schleucher has some valuable calculations, which I shall take the liberty to insert, as they tend to throw considerable light upon the subject.

"We find in the writings of Moses three enumerations of the Jewish people, that follow each other pretty closely. The first, which was made at their departure from Egypt,

(Exod. xii. 37.) amounted to	600,000
One year after, to	603,555
On entering the land of Canaan, to	601,730
If we add to the number	603,550
that of the Levites given us in Num. iii. 39.	
and which amounted to	92,000

We shall have for the sum total 695,550

"We find the same number, on adding that of each tribe, given us in detail, which is the best proof of the exactness of the calculation.

"I think I shall afford the reader some degree of pleasure by presenting him, in this place, the number of each tribe, separately, beginning at their earliest ancestors. We shall see, by this means, how faithfully God fulfilled the promise he had made to Abraham, as well as the great utility of the mathematics for the right understanding of the Holy Scriptures. I shall begin with a genealogical table of that family, which God so wonderfully blessed; and to it, I shall afterward add each separate tribe, following the calculation of *Reyher* (Math. Mos. p. 222.) And we shall see, that the fourth generation taken with the third, produce the very number mentioned in the TEXT.

<i>Children of Jacob by Leah.</i> Gen. xlii. 13.		
<i>Reuben</i>	{ Hanoch Phallu Hezron Carmi Jemuel Jamin Ohad Jachin Zohar Shaul }	46,500. Numb. i. 21.
<i>Simeon</i>	{ Jemuel Jamin Ohad Jachin Zohar Shaul }	59,300. Numb. i. 23.
	{ Gershon Libni Shimei Amram Izhar Hebron Uzziel Mabli Mushi }	7,500. Numb. iii. 22.
<i>Levi</i>	{ Kohath Merari }	8,600. Numb. iii. 26. 6,900. Numb. iii. 34.
<i>Judah</i>	{ Shelah Pharez Zerah Tola Juvah Jon Shimron Sered Elon Jahleel }	74,600. Numb. i. 27. 54,400. Numb. i. 29.
<i>Issachar</i>	{ Tola Juvah Jon Shimron Sered Elon Jahleel }	54,400. Numb. i. 29.
<i>Zabulon</i>	{ Elon Jahleel }	57,400. Numb. i. 31.
<i>Dinah</i>		

<i>Children of Jacob by Zilpah.</i> Gen. 46. 18.		
<i>Gad</i>	{ Ziphion Haggi Shuni Ezbon Eri Arodi Areli Jinnah Jabush Isai Beriah }	45,650. Numb. i. 25.
<i>Asher</i>	{ Beriah Heber Malchiel }	41,500. Numb. i. 41.

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

y Exod. 38. 21. Ch. 3. 7, 8. & 4. 15, 26, 27, 33.

<i>Children of Jacob by Rachel.</i> Gen. 46. 22.		
<i>Joseph</i>	{ Manasseh Ephraim Belah Becher Ashbel Gerah Naaman Ehi Rosh Muppim Huppim Ard }	32,200. 40,500.
<i>Benjamin</i>	{ Rosh Muppim Huppim Ard }	35,400. Numb. i. 37.
<i>Dan</i>	<i>Children of Jacob by Bilhah.</i> Gen. i. vj. 25.	62,700. Numb. i. 39.
<i>Naphtali</i>	{ Hushim Jahmeel Guni Jezzer Shillem }	53,400. Numb. i. 43.

I. REUBEN 46,500.

Let us now descend to the particular enumeration of each tribe. *REUBEN* had four sons: now if we suppose, that one of these four sons had seven, and that each of the other three had eight: we shall find the number 31, for the first Egyptian generation. If we afterward suppose, that each of these 31 sons had five sons, the second generation will amount to 155; which, multiplied by 15, will produce 2,325 for the third generation; and these multiplied by 19, will make 44,175 for the fourth; so that the third, together with the fourth, will make 46,500. We shall have the same product, if the given sum, 46,500, be divided by the most probable number of children; for example, by the number 19; we shall then have 2,447 for the third generation; which sum being deducted from the sum total, there will remain 44,053 for the fourth generation, which is exactly the number that is produced in multiplying 2,440 of the third generation, by 18, and the other 7 by 19. If we wish to make the same calculation, with respect to the preceding generations, i. e. divide them by the most probable number of children, we shall have the following sums.

Sons of Reuben	4
I. Generation	31
II. Ditto	155
III. Ditto	2,325
IV. Ditto	43,917

Amount of generations III. and IV. 46,500

II. SIMEON 59,300.

SIMEON had six sons. Let us suppose that each of the three first had six children, and each of the three others seven; we shall have thirty-nine for the first generation. If we multiply 31 of this number by 9, and 8 by 10, we shall have for the second generation 359; of which number, if we multiply 355 by 11, and 4 by 12, the third generation will give us 3,953. Let us then multiply 3,948 of these by 14, and 5 of them by 15, and we shall have for the fourth, 55,347. The third and fourth, added together, will make 59,300.

III. LEVI 22,300.

Gershon, Levi's eldest son, had two children: let us give to one of these 16 children, and to the other 17; and we shall have 33 for the second generation; 23 of which multiplied by 15, and 5 by 16, will produce 500 for the third. Multiply each by 14, and these will produce 7000; and the third and fourth together, 7,500.

Kohath, Levi's second son, had four sons, which form the first line. Give to one of them 10 sons, and 11 to each of the other three; for the second generation there will be 43. Multiply them by 10, there will be 430 for the third; these multiplied by 19 for the fourth, will produce the number of 8,170. The third and fourth added together, make 8,600.

Merari, the third son of Levi, had two sons. Give 10 children to each of them, there will then be 20 for the second generation. Now if we say that 10 of these 20 had each 15 sons, and each of the others 16, we shall have 310; which multiplied by 19, will give us 5,890 for the fourth, and the two last together, 6,200. This may be seen by the following example:

	<i>Gershonites.</i>	<i>Kohathites.</i>	<i>Merarites.</i>
I. Generation	2	4	2
II. Ditto	33	43	20
III. Ditto	500	430	310
IV. Ditto	7000	8170	5890
Amt. of gen. III. & IV.	7500	8600	6300
Total number of Levites	22,300.		

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: ^b and the stranger that cometh nigh shall be put to death.

^a Ch. 3, 22, 29, 35, 38.—^b Ch. 10, 17, 21.—^c Ch. 3, 10, 38. & 13, 22.—^d Ch. 2, 2, 34. d Ver. 30.

IV. JUDAH 74,600.

The sons of Judah were Shelah, Pharez, and Zerah. His grandsons by Shelah were Hezron and Hemul. Hezron had two sons. Suppose each of them had six children, which will make 12 for the first generation: to eight of whom allow eight children, and nine to each of the others; and there will be 100 for the second generation. To 92 of these then give 18 children, and 19 to the eight others; this will produce for the third generation, 1,808. If we then suppose that 1,800 of these had each 18 children, and that each of the other eight had 19, the fourth generation will be 32,562, which added to the product of the third, will make the descendants of Hezron amount to 34,360.

Hamul had two sons, who, multiplied by 10, produce the number of 20 for the second generation: these multiplied by 20 will make 400 for the third, and these again by 25, will produce 10,000 for the fourth. And thus the two last generations will amount together to the number 10,400.

If we allow six sons to Pharez, and six to Zerah, we shall have 11 for the first generation. To three of whom allow 10 children, and 11 to the other eight, this will give us 118 for the second. To 113 of these give 14, and 15 to the other six, and 1,657 will be produced for the third. Give 17 to 1,643, and 18 to the 14 remaining, and for the fourth there will be 28,183. The third and fourth added together will produce the number of 29,840.

According to this calculation, all these generations will amount to the following numbers:

Hezronites	34,360
Hamulites	10,400
Pharazites and Zerathites	29,840
	74,600

V. ISSACHAR 54,400.

ISSACHAR had five sons. Suppose that three of them had each five children, and the other two, six; we shall have 27 for the first generation. If we then imagine that of these, 19 had each nine sons, and each of the other eight, ten, the second generation will be 251. Now 241 of these, multiplied by 12, will produce 2,892; and the 10 others, multiplied by 13, will make 130; consequently the third generation will amount to 3,022. If 3,018 of these had each 17 sons, and each of the other four had 18, the fourth generation will be 51,378; the third and fourth generations, then, will produce the number of 54,400.

VI. ZEBULON 57,400.

Zebulon had three sons. If we suppose that two of them had, in all, 14 children, and the third, six, here will be 20 for the first generation. The second will produce 143, on multiplying 17 by 7, and 3 by 8. If we multiply 135 by 16, and 8 by 17, the third will amount to 2,296. By multiplying the third by 24, the fourth will give us 55,104. The two last will produce, together, 57,400.

VII. GAD 45,650.

Gad had seven sons.

I. Generation: multiply 3 by 9, and 4 by 10, there will be	67
II. Ditto multiply 61 by 7, and 6 by 8	475
III. Ditto multiply 471 by 8, and 4 by 9	3,804
IV. Ditto multiply 3,802 by 11, and 3 by 13	41,846

Amount of generations the III. and IV. 45,650

VIII. ASHER 41,500.

The sons of Asher, Jimnah, Ishua, and Isui, multiplied by 8, produce for the

I. Generation	24
II. Ditto multiply 24 by 8	192
III. Ditto multiply 182 by 11, and 10 by 13	2,122
IV. Ditto multiply 2,118 by 12, and 4 by 13	25,468

Amount of generations the III. and IV. 27,590

Heber and Machiel were sons of Beriah. Now these two sons multiplied by 5, give us for the

I. Generation	10
II. Ditto multiply 10 by 11	110
III. Ditto multiply by 9	990
IV. Ditto multiply by 12	11,880

Amount of generations the III. and IV. 12,870

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 ^d But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel; and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the Lord commanded Moses, so did they.

^e Lev. 10. 6. Ch. 8. 19. & 16. 46. & 18. 5. 1 Sam. 6. 19.—^f Ch. 3. 7. 8. & 24. 26. & 18. 3-5. & 31. 30, 47. 1 Chron. 23. 32. 2 Chron. 13. 10.

Another son of Beriah had in the

I. Generation	1
II. Ditto multiply by 8	8
III. Ditto multiply by 10	80
IV. Ditto multiply by 12	960

Amount of generations the III. and IV. 1,040
All these generations added together, amount to 41,500

IX. JOSEPH.

MANASSEH 32,200.

I. Generation	10
II. Ditto multiply 6 by 13, and 4 by 14	134
III. Ditto multiply 132 by 12, and 2 by 13	1,610
IV. Ditto multiply by 19	30,590

Amount of generations the III. and IV. 32,200

EPHRAIM 40,500.

I. Generation	16
II. Ditto multiply by 10	160
III. Ditto multiply 152 by 13, and 8 by 13	1,928
IV. Ditto multiply 1,916 by 20, and 12 by 21	38,572

Amount of generations the III. and IV. 40,500

X. BENJAMIN 35,400.

He had ten sons; two of whom multiplied by 9, and the other 8, by 10, will give for the

I. Generation	98
II. Ditto multiply 95 by 9, and 3 by 10	885
III. Ditto multiply by 5	4,425
IV. Ditto multiply by 7	30,975

Amount of generations the III. and IV. 35,400

XI. DAN 62,700.

I. Generation	11
II. Ditto multiply by 12	132
III. Ditto multiply by 19	2,508
IV. Ditto multiply by 24	60,192

Amount of generations the III. and IV. 62,700

XII. NAPHTALI 53,400.

He had 4 sons, the half of whom, multiplied by 7, and the other half by 6, gives us for the

I. Generation	96
II. Ditto multiply 16 by 11, and 10 by 12	296
III. Ditto multiply 288 by 12, and 8 by 13	3,560
IV. Ditto multiply by 14	49,840

Amount of generations the III. and IV. 53,400

Total number of all the Tribes.

I. Reuben	46,500
II. Simeon	59,300
III. Levi	22,300
IV. Judah	74,600
V. Issachar	54,400
VI. Zebulon	57,400
VII. Gad	45,650
VIII. Asher	41,500
IX. Manasseh	32,200
Ephraim	40,500
X. Benjamin	35,400
XI. Dan	62,700
XII. Naphtali	53,400

Total 625,850

And indeed, without counting the Levites, the number of The Israelites (Num. i. 46.) amounts to 603,550
The Levites (Num. iii. 39.) amounts to 22,300

The whole number together, as above 625,850

In the above calculation, Scheuchzer and Reyher, take for granted, 1. That from the going down to Egypt to the Exodus, there were four generations. 2. That the first two generations had died in Egypt. 3. That the promise of God in multiplying them as the stars of heaven, had taken place particularly in the two last generations. 4. That these two last generations alone, form the aggregate sums given in the Sacred Text. 5. That their method of accounting for this aggregate through the four generations, is not only perfectly natural, and mathematical; but strictly accordant with the promises made by God to them, as the sum of each tribe sufficiently proves. 6. That the whole account shows the truth of the divine promise, the great accuracy of the Jewish writers, and a proof of the inspiration of the Sacred Writings.

CHAPTER II.

Moses is commanded to teach the Israelites how they are to pitch their tents, and erect the ensigns of their fathers' houses, 1, 2. *Judah, Issachar, and Zebulun*, on the east, amounting to 186,400 men, 2-9. *Reuben, Simeon, and Gad*, on the south, with 151,450 men, 10-16. *The Levites* to be in the midst of the camp, 17. *Ephraim, Manasseh, and Benjamin*, on the west, with 103,100 men, 18-21. *Dan, Asher, and Naphtali*, on the north, with 157,600 men, 22-31. The sum total of the whole, 603,550 men, 32. But the *Levites* are not included, 33. "The people do as the Lord commands them, 34.

An. Exod. lxx. 2. **AND** the Lord spake unto Moses *Bar or Zif.* and unto Aaron, saying,

2 ¶ Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: ^b far off about ^c the tabernacle of the congregation shall they pitch.

3 ¶ And on the east side toward the rising of the sun, shall they of the standard of the camp of Judah pitch throughout their armies; and ^d Nahshon, the son of Amminadab, shall be captain of the children of Judah.

4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel, the son of Zuar, shall be captain of the children of Issachar.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab, the son of Helon, shall be captain of the children of Zebulun.

g Ch. 1. 62.—h Heb. over against.—i Josh. 3. 4.—k Ch. 10. 14. Ruth 4. 20. 1 Chron. 2.

NOTES ON CHAPTER II.

Verse 2. *Every man—shall pitch by his own standard*] Commentators, critics, philosophers, and professional men, have taken a great deal of pains to illustrate this chapter, by showing the best method of encampment for such a vast number of men, and the manner in which they conceive the Israelites formed their camp in the wilderness. As God gave them the plan, it was doubtless, in every respect perfect; and fully answered the double purpose of convenience and security. *Scheuchzer* has entered into this subject with his usual ability, and in very considerable detail. Following the plan of *Reyher*, as in the preceding chapter, he endeavours to ascertain the precise order in which the several tribes were disposed; and as his work is both scarce and dear, the reader will not be displeased to meet here with a translation of all that refers to the subject. SCHEUCHZER'S DESCRIPTION AND PLAN OF THE ENCAMPMENTS OF THE ISRAELITES IN THE WILDERNESS.

"If we form a proper idea of God, of his essence and his attributes, we shall easily perceive that this infinite and supreme Being, wills and executes what his divine wisdom appoints; in a word, we shall see that he is the God of order. This order displays itself in the perfection, arrangement, and assemblage of all created beings; in the construction of the earth which we inhabit, where every thing is formed in order, number, weight, and measure; and in all bodies, great and small. It is certain that *Noah's ark* is a perfect model of *naval architecture*. The *temple of Solomon*, and that of *Ezekiel*, were likewise masterpieces in their kind. But at present, we are to consider the divine arrangement of the Israelitish camp, and the manner in which it was formed.

"The Israelitish army was divided into three principal divisions. The *first*, which was the least in extent, but the strongest and the most powerful, occupied the centre of the army; this was the *Throne of God*, i. e. the *TABERNACLE*. The *second*, which was composed of the *Priests and Levites*, surrounded the first. The *third*, and the farthest from the centre, took in all the other tribes of Israel, who were at least about a mile from the Tabernacle. For it appears from *Josephus*, iii. 4. that the nearest approach they dared make to the ark, except during the time of worship, was a distance of 2,000 cubits. The reverence due to the Divine Majesty, the numerous army of the Israelites, composed of 600,000 soldiers, with their families, which made about 3,000,000 souls, naturally demanded a considerable extent of ground. We are not to imagine, that all these families pitched their tents pell mell, without order, like beasts, or as the troops of Tartary, and the eastern armies: on the contrary, their camp was divided according to the most exact rules. And we cannot even doubt, that their camp was laid out, and the place of every division and tribe exactly assigned by some engineers or geometers, before the army stopped to encamp, in order that every person might, at once, find his own quarter, and the road he ought to take to reach the other tents.

"Four divisions, which faced the four quarters of the heavens, each with its own ensign, formed the centre of the army. *JUDAH* was placed on the east; and under him

8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah, were a hundred thousand, and fourscore thousand, and six thousand, and four hundred, throughout their armies. ¹ These shall first set forth.

10 On the south side shall be the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben shall be Elizur, the son of Shedeur.

11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

12 And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel, the son of Zurishaddai.

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph, the son of Reuel.

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben were a hundred thousand, and fifty and one thousand, and four hundred and fifty,

10. Matt. 1. 4. Luke 3. 32.—Ch. 10. 14.—m Deut. Ch. 1. 14 & 7. 62, 67 & 10. 20.

he had *Issachar and Zebulun*: on the south was *REUBEN*, and under him *Simeon and Gad*; on the west was *EPHRAIM*, and under him *Manasseh and Benjamin*: finally, *DAN* was on the north, and he had under him *Asher and Naphtali*. It has been pretended by some, that these four principal divisions, were not alone distinguished by their ensigns, but that each particular tribe had likewise its standard or ensign. On this subject we might refer to the Talmudists, who have gone so far as to define the colours, and the figures or arms of the very ensigns. They pretend that on that of *JUDAH*, a lion was painted with this inscription: '*Rise, Lord, let thine enemies be dispersed, and let those that hate thee flee before thee*'; and they found this description of Judah's ensign in Gen. xlix. 9. They give to *ISSACHAR* an ass, Gen. xlix. 14. to *ZEBULON*, a ship, Gen. xlix. 13. to *REUBEN*, a riter, Gen. xlix. 4. (others give Reuben the figure of a man) to *SIMEON*, a sword, Gen. 1. 5. to *GAD*, a lion, Deut. xxxiii. 22. to *EPHRAIM*, an unicorn, Deut. xxxiii. 17. an ox to *MANASSEH*, Deut. xxxiii. 17. a wolf to *BENJAMIN*, Gen. xlix. 27. and a serpent to *DAN*, Gen. xlix. 17. though others give him an eagle. In short, they pretend that the ensign of *ASHER* was a handful of corn, Gen. xlix. 20. and that of *NAPHTALI* a stag, Gen. xlix. 21.

"To prove that the sums here are correctly added, we have but to join together the detached numbers, and see if they agree with the total. The text will furnish us with an example of this: there was in the quarter of

Judah	186,400	ver. 9.
Reuben	151,450	ver. 16.
Ephraim	108,100	ver. 24.
Dan	157,600	ver. 31.

"Among other things, we must remark that rule of military tactics, which requires that the *advanced and rear-guards* should be stronger than the centre.

"In a well-regulated camp, cleanliness is considered indispensably necessary; this is particularly remarkable in the Israelitish army, where the most exact order was maintained. Hence every person who had any kind of disease, and those who were reputed *unclean*, were forbidden to enter it, Numb. v. 2, 3. Deut. xxiii. 10.

"Those who have the health of men, and of a whole army confided to them, are not ignorant, that diseases may be easily produced by putrid exhalations from excrementitious matter: and that such matter will produce in camps, pestilential fevers, and dysenteries. For this reason, care should be always taken, that officers, at a distance from the camp, be provided for the soldiers, and also that those who are sick should be separated from the others, and sent to hospitals, to be properly treated.

"In military tactics, we find two distinct wings spoken of: the right and the left. The Israelitish army, not only had them on one side, as is customary; but on all their four sides. On the eastern side, the tribe of *Issachar* formed the *right*, that of *Zebulun* the *left*, and that of *Judah* the *centre*. On the south, *Simeon* formed the *right wing*, *Gad* the *left*, and *Reuben* the *centre*. Towards the west, *Manasseh* composed the *right*, *Benjamin* the *left*, and *Ephraim* the *centre*. And on the north, *Asher* was

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 a hundred thousand, and eight thousand, and a hundred, throughout their armies. ° And they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer, the son of Ammishaddai.

n Ch. 10. 18.—o Ch. 10. 17, 21.—p Ch. 10. 22.—q Ch. 10. 25.

on the right wing, Naphtali on the left wing, and Dan in the centre. Notwithstanding this, however, the army was not in danger of being easily broken; for every tribe being numerous, they were supported by several ranks, in such a manner that the first being broken, the second was capable of making resistance; and if the second gave way, or shared the same fate as the first, it found itself supported by the third, and so on with the rest. The square form in which the Jewish army was ordinarily placed, was the very best for security and defence. The use and importance of the hollow square, in military tactics, is well known.

° For so large a multitude of people, and for so numerous an army, it was needful that all the necessary articles of life should be prepared beforehand, or be found ready to purchase. In these respects nothing was wanting to the Israelites. Their bread came down to them from heaven: and they had besides an abundance of every thing that could contribute to magnificence. If we may credit Josephus, they had amongst them public markets, and a variety of shops. Ant. l. iii. c. 12. sect. 5. The tabernacle being erected, it was placed in the midst of the camp, each of the three tribes stretching themselves on the wings, and leaving between them a sufficient space to pass.

° It was, says Josephus, like a well-appointed market, where every thing was ready for sale in due order, and all sorts of artificers kept their shops; so that this camp might be considered a moveable city.

° In Exod. xxxii. 27. we likewise find that mention is made of the gates of the camp, 'Put every man his sword by his side, and go in and out from gate to gate, throughout the camp.' From whence we may certainly conclude, that if the camp had gates, the Israelites had also sentinels to guard them. If this be true, we may also believe that they were surrounded with intrenchments, or that at least, their gates were defended by some fortifications. Sagittarius (de Jan. Vet. c. 18. § 10.) pretends that the tabernacle was not only guarded by the Levites, but that there were likewise sentinels at the gates, and at the entrance of the Israelitish camps. See the note on Exod. xxxii. 27.

° If we examine and compare the camp of Israel, with that of our most numerous armies, which in these days are composed of 100,000, or of 150,000 men, we cannot but consider it of vast extent. The Jews say, it was 12 miles in circumference; this is not at all improbable, and consequently, the front of each wing must be 3 miles in extent. But taking in the tents, the soldiers, and their numerous families, the beasts of burden, the cattle, and the goods, it certainly must have formed a very considerable enclosure, much more than 12 miles. See the notes on Exod. xii. 37. and xiii. 18. Reyher, (Math. Mos. p. 563.) assigns to the

Tribe of Judah,
A space of 298½ cubits in breadth
and 250' in length

Which makes 74,600 square cubits.

26 And his host, and those that were numbered of them, were threescore and two thousand and seven hundred.

27 And those that encamp by him shall be the tribe of Asher: and the captain of the children of Asher shall be Pagiel, the son of Ocran.

28 And his host, and those that were numbered of them, were forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira, the son of Enan.

30 And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan were an hundred thousand, and fifty and seven thousand, and six hundred. ° They shall go hindmost with their standards.

32 ¶ These are those which were numbered of the children of Israel by the house of their fathers: ° 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 standards, and so they set forward, every one after their families, according to the house of their fathers.

r Exod. 38. 26. Ch. 1. 16. & 7. 21.—s Ch. 1. 47.—t Ch. 24. 2, 5, 6.

° We must observe, that we are here merely speaking of the ground which the soldiers of this tribe occupied, whilst remaining close to each other, in their ranks, and that in this computation, there is but one square cubit allowed for each man; whereas if we take in the arrangement of the soldiers, the tents, the necessary spaces, the families, the beasts of burden, and the moveables, a much larger extent of ground is requisite. All these circumstances do not come into Reyher's calculation. He continues thus.

For the tribe of Issachar, 217½ cubits in breadth 250' in length	For the tribe of Simeon, 182½ cubits in breadth 325' in length
54,400 Total.	59,300 Total.
For the tribe of Gad, 140½ cubits in breadth 325' in length	For the tribe of Benjamin, 177 cubits in breadth 200 in length
45,650 Total.	35,400 Total.
For the tribe of Zebulon, 229½ cubits in breadth 250 in length	For the tribe of Dan, 156½ cubits in breadth 400 in length
57,400 Total.	62,700 Total.
For the tribe of Ephraim, 201½ cubits in breadth 200 in length	For the tribe of Asher, 103½ cubits in breadth 400 in length
40,500 Total.	41,500 Total.
For the tribe of Reuben, 143½ cubits in breadth 325' in length	For the tribe of Naphtali, 133½ cubits in breadth 400 in length
46,500 Total.	53,400 Total.
For the tribe of Manasseh, 161 cubits in breadth 200 in length	
32,200 Total.	

° If we make the ichnography, or even the scenography of the camp on this plan, in following it we must first, in the centre, form a parallelogram of 100 cubits long, and 50 broad, for the court of the Tabernacle; with an empty space all round, of 50 cubits broad. We must then place the camp of the Levites towards the west, viz.

The Gerashonites, Num. iii. 22, 23.	Breadth	30 cubits
	Length	250 cubits
	Total	7500
To the south, the Kohathites, Num. iii. 23, 29.	Breadth	86 cubits
	Length	100 cubits
	Total	8600
		393

To the north, the *Merarites*, Num. iii. 34, 35.

Breadth 62 cubits
Length 100 cubits

Total 6200

"On the *west*, we must place tents for Moses, Aaron, and his sons, Numb. iii. 33.

"At the place where the camp of the Levites ends, a space must be left of 2,000 square cubits, after which we must take the dimensions of the camp of the twelve tribes.

"This plan is in the main well imagined, but it does not afford an ichnography of sufficient extent. To come more accurately to a proper understanding of this subject, I shall examine the rules that are now in use for encampments, and compare them afterward with what is laid down in the Holy Scriptures, in order that we may hereby form to ourselves an idea of the camp of God; the grandeur and perfection of which, surpassed everything of the kind ever seen. I shall now mention what I am about to propose, as the foundation upon which I shall proceed.

"In Exodus xviii. 21. Deut. ii. 15. we find the advice given by Jethro to Moses respecting political government, and military discipline. "Thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." (See the note on Exod. xviii. 21.) We may very well compare these *tribunes*, or rather, these *chiliarchs*, to our *colonels*; the *centurions*, or *hecatonarchs*, to *commanders*, or *captains*; the *quinquagenaries*, or *pentecontarchs*, to *lieutenants*; and the *decurions*, or *decarchs*, to our *sergeants*. These chiefs, whether they were named *magistrates* or *officers*, were each drawn from his own particular tribe, so that it was not permitted to place over one tribe, an officer taken from another. Whatever matter the *decarchs* could not decide upon, or terminate, went to the *pentecontarchs*, and from thence, by degrees, to the *hecatonarchs*, to the *chiliarchs*, to *Moses*, and at length to God himself, the sovereign head of the army. If we divide the whole army, (such as it was at its departure from Egypt) by the numbers already laid down, we shall find 600 chiliarchs, 6,000 hecatonarchs, 12,000 pentecontarchs, 60,000 decarchs, which in all make 78,600 officers. Josephus regulates the number of them still more exactly, by saying that there were chiefs set over 10,000, 1,000, 500, 50, 30, 20, and 10. We find this regulation in *Ant. Jud. lib. iii. c. 4.* "Take a review of the army, and appoint chosen rulers over tens of thousands; and then over thousands; then divide them into five hundreds; and again into hundreds; and into fifties; and set rulers over each of them, who may distinguish them into thirties; and keep them in order; and at last number them by twenties and by tens: and let there be one commander over each number, to be denominated from the number of those over whom they are rulers."

"We ought not to pass over in silence this division by tens: for twice 10 make 20; three times 10, 30; five times 10, 50; ten times 10, 100; ten times 50, 500; ten times 1,000, 10,000. It was in this manner, as is pretended, that *Cangru*, the first of the great Khams, (as he is called) and after him *Tamerlane*, drew out an army, i. e. by 10, 100, 1,000, 10,000, mentioned in *Ahazeni*, c. v. Probably these Tartars borrowed, from the very Hebrews themselves, this manner of laying out a camp. At all events, it is certain that nothing more ancient of the kind can be found, than that mentioned in the books of *Moses*. To distinguish it from that of the Greeks and Romans, we may with justice call it the Hebrew castrametation, or, if we judge it more proper, the Divine castrametation, and consequently, the most perfect of all. For although *Moses* places the *pentecontarchs* in the middle, between the *hecatonarchs* and the *decarchs*, i. e. 50 between 100 and 10; and although Josephus afterward places 1,000 between 500 and 10,000, and 30 and 20, between 10 and 50, this does not at all derange the progression by tens, which is the foundation of arithmetic. These subaltern officers were equally useful and necessary, as we now see that their number, far from creating confusion, helps to maintain order, and that the more there are of them, the better is order preserved. According to the modern method of carrying on war, the next in rank to the generals of the army (who have the supreme command) are *field marshals* and *brigadiers*, who command 5000 men.

"There are then, between the *chiliarchs*, or *colonels*, and the *hecatonarchs*, or *captains*, *lieutenant-colonels*; and between the *hecatonarchs*, and the *decarchs*, *lieutenant-captains*, and these again have under them *lieutenants* and *ensigns*.

"It is certain that this method of distributing an army by tens, and of encamping, which is very concise, has far greater advantages even with respect to expense, than the very best plans of the *Greeks*, *Romans*, or any other ancient nation. On this subject, we have the testimony of *Simon Stevin*, *Castrametat. c. 1. art. 1. and c. 4. art. 3.*

Oper. Math. p. 574. and 596. and fol. According to this arrangement, each soldier, or, if more proper, each *father of a family*, being thus placed by *ten* and *ten* in a straight line one after the other, might very easily name themselves *first, second, &c.* Each troop, in like manner, might be distinguished by its *ensigns*; that of 100 might have them small; that of 1,000 larger; that of 10,000 still larger. Every officer, from the lowest subaltern, to the general officers of the camp, and even to the generalissimos themselves, had only an easy inspection of ten men each; the *decarch* had the inspection of 10 soldiers: the *hecatonarch* of 10 *decarchs*; and the *chiliarch* of 10 *hecatonarchs*. After the *chiliarchs*, which in no troop can amount to ten, there is the chief or head of each tribe. Each then, exactly fulfilling the duty assigned him, we may suppose every thing to be in good order, even were the camp larger and more numerous. The same may be said respecting the contentions that might arise among the soldiers, as well as every thing relative to the general duty of the officers, as to the labours they were to undertake, whether for striking their tents, for works of fortification, or for making entrenchments. This arrangement might be easily retained in the memory, or a general list be kept of the names of both officers and soldiers, to distribute to them their pay, and to keep exact accounts.

"It was possible in one moment to know the number of those who were either wanting, or were out of their ranks, and to avoid this disorder in future, by obliging each man to attend to his duty, and to keep in his rank. If, by chance, it happened that any one man wished to desert, or had escaped, it was easy to notice him, and inflict on him the punishment he merited. The *ensigns* being distinguished by their *marks*, and the *company* being known, it was easy to find any soldier whatever.

"The armies themselves might have certain marks to distinguish them, and by that means they might at once ascertain the person in question, for example, 8. 2. 7. 3. might signify the *eighth* soldier, or *father of a family*, of the *second rank*, of the *seventh company*, in the *third chiliad*: 7. 3. 5. the *halberdier of the decurion*, or *sergeant of the seventh line*, in the *third company*, of the *fifth chiliad*, or thousand: 5. 8. the *hecatonarch*, or *captain of the fifth company*, in the *eighth chiliad*; 7. the *chiliarch*, or *colonel of the seventh rank*; 0. finally the general of the whole army. Farther, by the same means, the loss, or misplacing of their arms might be prevented. Again, the soldiers might, in a very short time, be instructed and formed to the exercise of arms, each *decad* having its *sergeant* for its master: and the *chariots* or other *carriages* might easily be divided amongst several; 10 under the *decurion*, 100 under the *hecatonarch*; and by thus following the above method, every thing might be kept in good order."

A PLAN OF THE WHOLE ISRAELITISH CAMP.

"We shall, finally, in one plate, represent the whole camp of the Israelites, in that order which appears the most proper. For this purpose, we must extract the square roots of the preceding spaces, in order that we may be able to assign to each tribe square areas, or rectangular parallelograms. I therefore find for

Reuben	3096 square cubits
Simeon	2443
The Geraonites	1224
The Kohathites	1311
The Merarites	1113
Judah	3872
Issachar	2428
Zebulun	3286
Gad	3019
Asher	2820
Manasseh	2577
Ephraim	2446
Benjamin	2650
Dan	2541
Naphtali	2968

"The tabernacle, which was 100 cubits long and 50 broad, I place in the centre of the camp, at the distance of 840 feet from the camp of the Levites, which is placed exactly in the same manner as described in the Sacred Writings. I find therefore that the whole space of the camp is 259,600,000 feet. Now, according to the manner we have just divided the camp for each tribe, the sum total being 125,210,000, it follows, that the space between the tents contained 134,390,000. If, with *Eisen Schmid*, we estimate the Roman mile at 766 French fathoms and two feet (consequently 21,141,604 square feet to a Roman square mile) the Israelitish camp will contain a little more than 12 such square miles."

It is not to be expected that either disquisitions of this kind, or the accompanying diagram can give any thing more than a *general idea* how the thing probably was: for to pretend to minute exactness, in such cases, would be absurd. The Sacred Text informs us, that such and such tribes occupied the *east*, such the *west*, &c. &c. but how they were arranged individually, we cannot pretend absolutely to say. *Scheuchzer's* plan is such as we may

suppose judgment and skill would lay down; but still it is very probable that the plan of the Israelites' castramentation was more perfect than any thing we can well imagine; for as it was the plan which God himself probably laid down, it must be in every respect what it ought to be, for the comfort and safety of this numerous multitude.

As there are some differences between the mode of distributing the command of a large army among the British, and that used on the Continent, which is followed by Scheuchzer, I shall lay down the descending scale of British commanders, which some may think applies better to the preceding arrangement of the Israelitish army than the other.

The command of a large army in the British service is thus divided.

1. The Commander in chief.
2. Lieut. generals, who command divisions of the army; (these divisions consist of 2 or 3 brigades each, and may, on an average, amount to 5000 men.)
3. Major-generals, who command brigades; (these brigades consist of from 2 to 3000 [2500 is perhaps the average] according to the strength of the respective regiments of which the brigade is composed.)
4. Colonels in the army, or lieutenant-colonels, who command single regiments; they are assisted in the command of these regiments by the majors of the regiments. [I mention the major, that there may be no break in the descending scale of gradation of ranks, as in the event of the absence of the above two officers, he is the next in command.]

5. Captains, who command companies: these companies, (on the war establishment) consist of 100 men each, and there are 10 companies in every regiment, consequently a colonel, or lieutenant-colonel commands 1000 men.

6. Lieutenants, of which there are 2 to every company. } Subaltern officers having no command, but assisting the captain.

7. Ensign; 1 to each company. }
 1. Commander in chief. } These are called general officers.
 2. Lieutenant-generals commanding divisions }
 5000 each. }

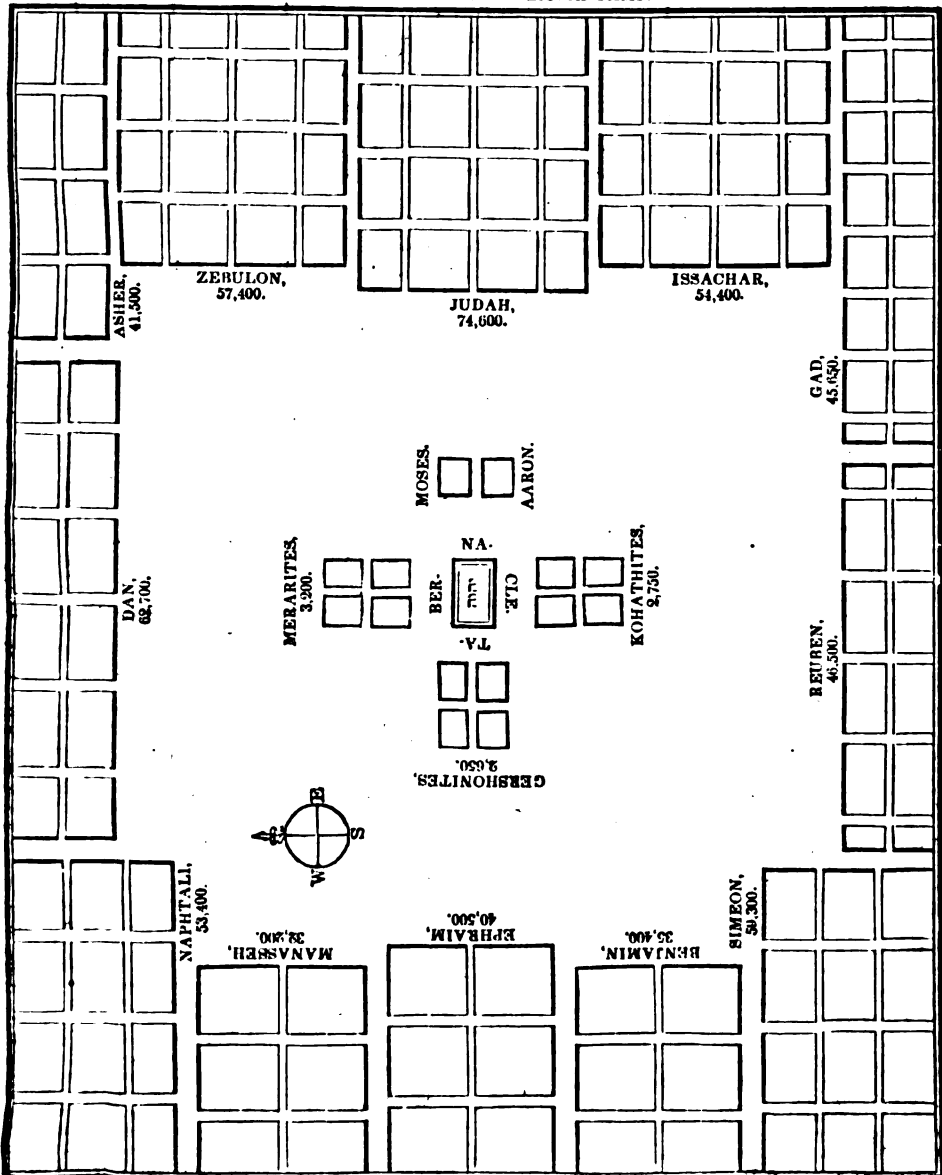
3. Major-generals, brigades 2500.
 4. Colonels, lieutenant-colonels, and majors, three officers belonging to each regiment in the service, and are solely employed in the disciplining and commanding the men: these are mounted on horseback, and termed field-officers.

5. 1 Captain,
 6. 2 Lieutenants, } to each company.
 7. 1 Ensign, }

The following ranks form an ascending scale through which every officer must pass.

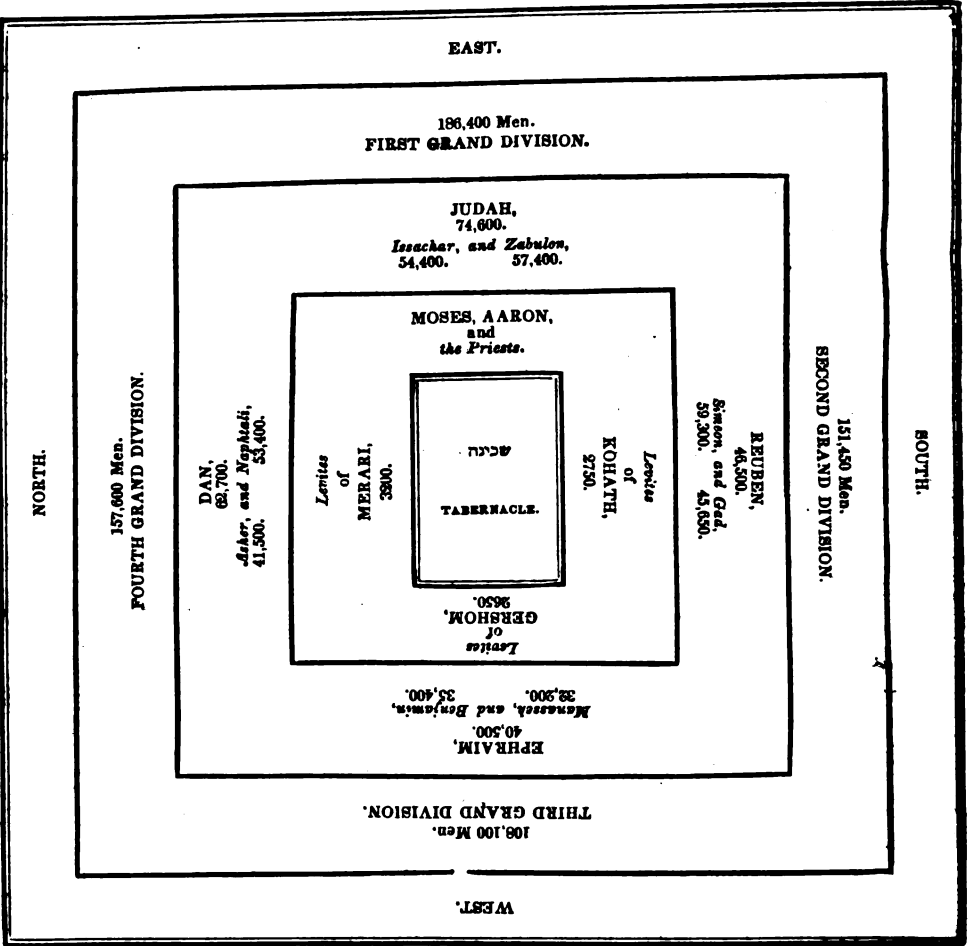
Ensign,
 Lieutenant,
 Captain,
 Major,
 Lieutenant-colonel,
 Colonel,
 Major-general, brigade commander,
 Lieutenant-general, division commander,
 General in chief, who commands the whole army.

DIAGRAM OF THE ISRAELITISH CAMP.



Though I particularly refer the reader to the diagram on the preceding page, taken from Scheuchzer's plate, which I have thought necessary to be subjoined to his description, yet I think it also proper to introduce the following, as it gives a general and tolerably correct idea of this immense camp, in the description of which the inspired writer has been so very particular.

The whole may be said to consist of three camps, viz. 1. The camp of the Lord. 2. The camp of the Levites. 3. And the camp of the People. These, in the grand camp in the wilderness, corresponded with the Holy of Holies, the Holy Place, and the Outward Court of the Temple at Jerusalem.—See Ainsworth.



CHAPTER III.

The generations of Aaron and Moses, 1-4. The tribe of Levi to minister to the Lord, under Aaron and his sons, 5-10. They are taken in the place of the first-born, 11-13. Moses is commanded to number them, 14-16. Gershon, Kohath, and Merari, the names of the three heads of families of the Levites, 17. Of Gershon and his family, 18-21. Their number 7500, v. 22. Their place behind the tabernacle eastward, 23. Their chief, Elizaphan, 24. Their charge, 25, 26. Of Kohath and his family 27. Their number 8500, v. 28. Their place, beside the tabernacle, southward, 29. Their chief, Elizaphan, 30. Their charge, 31. The chief of the Levites, Eleazar son of Aaron, 32. Of Merari and his family, 33. Their number 6200, v. 34. Their chief, Zurishai, shall pitch beside the tabernacle, northward, 35. Their charge, 35-37. Moses and Aaron to encamp before the tabernacle, eastward, 38. The amount of all the males among the Levites from a month old and upward, 22,000, v. 39. Moses is commanded to number the first-born, 40; and to take the Levites and their cattle, instead of the first-born of man and beast among the Israelites, 41. Moses numbers the first-born, who amount to 22,273, v. 43. As the first-born were 273 more than the Levites, Moses is commanded to take from the people five shekels a piece for them, 44-47, which is to be given to Aaron and his sons, 48. Moses does accordingly, and finds the amount of the money to be 1365 shekels, 49, 50, which is given to Aaron and his sons, 51.

THESE also are the generations of Aaron and Moses in the day that the Lord spake with Moses in mount Sinai.

a Exod. 6. 23.—b Exod. 28. 41. Lev. 2.—c Heb. whose hand he filled.

NOTES ON CHAPTER III.

Verse 1. The generations of Aaron and Moses] Though Aaron and Moses are both mentioned here, yet the family of Aaron alone appears in the list: hence, some have thought that the word Moses was not originally in the text. Others think that the words אהרן ומוֹשֶׁה v'ellev toledoth, these are the generations, should be rendered these are the acts, or transactions, or the history of the

2 And these are the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 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

d Lev. 10. 1. Ch. 28. 61. 1 Chron. 24. 2.—e Ch. 3. 6. & 12. 2

lives as the same phrase may be understood in Gen. ii. 4. vi. 9. However this may be, it is evident, that in this genealogy, the family of Aaron are alone mentioned, probably because these belonged to the priesthood. Moses passes by his own family, or immediate descendants; he gave no rank or privilege to them during his life, and left nothing to them at his death. They became incorporated with the Levites: from or among whom they are never

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 first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine:

13 Because I all the first-born are mine; for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born 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.

18 And these are the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Isehar, Hebron, and Uzziel.

20 And the sons of Merari by their families;

Mahli, and Mushi. These are the families of the Levites, according to the house of their fathers.

21 ¶ Of Gershon was the family of the Libnites, and the family of the Shimites; these are the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

25 And 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.

26 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 Iseharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites, shall be Elizaphan the son of Uzziel.

31 And their charge shall be the ark, and

[See Ch. 1. 50. & 11, 15, 34, 21.—g Ch. 8. 19. & 18. 6.—h Ch. 18. 7.—i Ver. 89. Ch. 1. 51. & 16. 40.—k Ver. 41. Ch. 8. 16. & 18. 6.—l Exod. 13. 2. Lev. 27. 26. Ch. 8. 16. Luke 2. 23.—m Exod. 13. 12, 13. Ch. 8. 17.—n Ver. 39. Ch. 25. 92.—o Heb. mouth.—p Gen. 46. 11. Exod. 6. 16. Ch. 26. 57. 1 Chron. 6. 1, 16. & 23. 6.

r Exod. 6. 17.—s Exod. 6. 18.—t Exod. 6. 19.—u Ch. 1. 53.—v Ch. 4. 24, 25, 26.—w Exod. 25. 9.—x Exod. 26. 1.—y Exod. 26. 7, 11.—z Exod. 26. 26.—a Exod. 27. 9.—b Exod. 27. 16.—c Exod. 35. 18.—d 1 Chron. 26. 23.—e Ch. 1. 53.—f Ch. 4. 15.—g Exod. 26. 10.

distinguished. What a strong proof is this of the celestial origin of his religion! Had it been of man, it must have had the gratification of some impure passion for its object; lust, ambition, or avarice; but none of these ever appear during the whole of his administration among the Israelites, though he had it constantly in his power to have gratified each. What an essential difference between the religion of the Pentateuch, and that of the Koran! The former is God's workmanship: the latter is a motley mixture of all bad crafts, with here and there a portion of the heavenly fire, stolen from the divine altar in the Old and New Testaments, to give some vitality to the otherwise inert mass.

Verse 4. Nadab and Abihu died] See the notes on Levit. chap. x.

Verse 6. Bring the tribe of Levi near] The original word *hakered*, is properly a sacrificial word, and signifies the presenting of a sacrifice or offering to the Lord. As an offering, the tribe of Levi was given up entirely to the service of the sanctuary, to be no longer their own, but the Lord's property.

Verse 7. The charge of the whole congregation] They shall work for the whole congregation; and, instead of the first-born.

Verse 8. All the instruments] The tabernacle itself and all its contents: see all described ver. 25, 26, 31, 36, 37. The Levites were to perform the most common and laborious offices. It was their business to take down, put up, and carry the tabernacle and its utensils, for it was the object of their peculiar care. In a word, they were the servants of the priests.

Verse 10. Aaron and his sons shall wait on their priest's office] It was the business of the priests to offer the different sacrifices to God: to consecrate the show-bread; pour out the libations; burn the incense; sprinkle the blood of the victims, and bless the people. In a word, they were the servants of God alone.

Verse 12. I have taken the Levites—instead of all the first-born] The Levites are taken for the service of the sanctuary in place of the first-born. The first-born were dedicated to God in commemoration of his slaying the first-born of the Egyptians, and preserving those of the Israelites. Even the cattle of the Levites were taken

in place of the first-born of the cattle of the rest of the tribes.—See verse 45.

Several reasons have been assigned, why God should give this honour to the tribe of Levi in preference to all the others, but they do not seem to me to be conclusive. Their zeal in destroying those who had corrupted the worship of God, in the business of the golden calf, Exod. xxxii. 29, has been thought a sufficient reason. A better reason is, that this was the smallest tribe, and they were quite enough for the service. To have had a more numerous tribe, at this time, would have been very inconvenient.

Aaron, says Mr. Ainsworth, being in his priesthood a type of Christ, all these rites are fulfilled in him. For unto Christ God gave children, Heb. ii. 13. And they are a congregation of first-born, whose names are written in heaven, Heb. xii. 23, being of God's own will begotten by the word of truth, that they should be a kind of first-fruits of his creatures, James i. 18, to whom he also gives the first-fruits of his Spirit, Rom. viii. 23. These wait on and follow the Lamb, being first-fruits unto God and to the Lamb, Rev. xiv. 4. And Christ hath made us kings and priests unto God and his Father,—that we may serve him day and night in his temple, Rev. i. 6.—vii. 15.

Verse 15. A month old and upward] The males of all the other tribes were numbered from twenty years and upward; had the Levites been numbered in this way, they would not have been nearly equal in number to the first-born of the twelve tribes. Add to this, that as there must have been first-born of all ages in the other tribes, it was necessary that the Levites, who were to be their substitutes, should be also of all ages: and it appears to have been on this ground, at least partly, that the Levites were numbered from four weeks old and upward.

Verse 16. Moses numbered them] Though Moses and Aaron conjointly numbered the twelve tribes, yet Moses alone numbered the Levites: "for as the money with which the first-born of Israel, who exceeded the number of Levites, were redeemed, was to be paid to Aaron and his sons, ver. 48, it was decent that he whose advantage it was that the number of the first-born of Israel should exceed, should not be authorized to take that number himself."—Dodd, from bishop Kidder.

the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari was the family of the Mahlites, and the family of the Múshites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.

36 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.

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron, and his sons, 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.

39 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.

40 ¶ And the Lord said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me, (I am the Lord) instead of all the first-born 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 com-

manded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the Lord spake unto Moses, saying, Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites:

47 Thou shalt even take five shekels a piece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary:

51 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.

CHAPTER IV.

Moses is commanded to take the sum of the sons of Kohath from thirty years old and upward, 1-3. The service which they had to perform, 5-15. The office of Eleazar, 16. The family of Kohath to be continued among the Levites, 17-19. They are not to go into the Holy of Holies, 20. The sum of the sons of Gershon, 21-23. The service they had to perform, 24-27. They are to be under Ithamar, 28. The sum of the sons of Merari, 29, 30. The service they had to perform, 31-33. The sum of all the families of Kohath, 35-37. The sum of the families of Gershon, 39, 40, ver. 38-41. The sum of the families of Merari, 42-43. The sum total of the families of Gershon, Kohath, and Merari, 45-48.

AND the Lord spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even

h Exod. 25, 23-1; Exod. 25, 31-1; Exod. 27, 1; 2, 30, 1-1; Exod. 26, 32-1; Ch. 1, 53, 1; Heb. the office of the charge. - Ch. 4, 31, 32 - p. Ch. 1, 53 - r. Ch. 13, 5 - a. Ver. 7, 8 - t. Ver. 10 - u. See Ch. 26, 62 - v. Ver. 15 - w. Ver. 12, 43 - x. Ver. 12, 41.

Verse 39. Which Moses and Aaron numbered] The word *veahron*, "and Aaron," has a point over each of its letters, probably designed as a mark of spuriousness. The word is wanting in the Samaritan, Syriac, and Coptic; it is wanting also in eight of Dr. Kennicott's MSS. and in four of De Rossi's. Moses alone, as Houbigant observes, is commanded to take the number of the Levites, see ver. 5, 11, 40, 44, and 51.

All the males were 22,000] This total does not agree with the particulars; for the Gershonites were 7500, the Kohathites 8600, the Merarites 6200, total 22,300. Several methods of solving this difficulty have been proposed by learned men; Dr. Kennicott's is the most simple. Formerly the numbers in the Hebrew Bible were expressed by letters, and not by words at full length; and if two nearly similar letters were mistaken for each other, many errors in the numbers must be the consequence. Now, it is probable that an error has crept into the number of the Gershonites, ver. 22, where instead of 7500, we should read 7200, as *cap*, 500, might have been easily mistaken for *resh*, 200, especially if the down stroke of the *cap* had been a little shorter than ordinary, which is often the case in MSS. The extra 300 being taken off, the total is just 22,000, as mentioned in the 39th verse.

Verse 43. All the first-born males were 22,273. Thus we find there were 273 first-born beyond the number of the Levites. These are ordered, ver. 46, to be redeemed; and the redemption price is to be five shekels each, ver. 47, about 15s. And this money, amounting to 1365 shekels, equal to £204 15 English, he took of the first-born of Israel, ver. 50. But how was this collected among 22,273 persons? Rabbi Solomon Jarchi says, to prevent contention, Moses took 22,000 slips of parchment, and wrote on each, a son of Levi; and 273 others, on which he

wrote five shekels; then he mixed them in a basket, and each man took out one—those who drew the slips on which five shekels were written, paid the money; the others went free. This is a most stupid and silly tale, for such a mode of settlement never could have been resorted to by an intelligent people. It would have been much more simple to have paid it out of a general fund: and it is very likely that in this way the expense was defrayed.

This species of redeeming of men is referred to by St. Peter, 1 Epist. i. 18, 19. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but, with the precious (valuable) blood of Christ, as of a lamb without blemish and without spot," &c. And, it is not the first-born only which are thus redeemed: for he, by the grace of God, tasted death for EVERY man, Heb. ii. 9. Reader, give glory to God, that such a ransom has been paid for thy soul; and see, that redeemed from thy vain conversation; thy empty, fruitless, and graceless observances, on which thou hast builded thy hopes of salvation; thou walk in newness of life, giving thy whole soul with thankfulness unto the Father who hath translated thee from darkness, and placed thee in the kingdom of his beloved Son: to Him be glory and dominion for ever and ever. Amen.

NOTES ON CHAPTER IV.

Verse 3. From thirty years old] In chap. viii. 24, the Levites are ordered to enter on the service of the tabernacle at the age of twenty-five years: and in 1 Chron. xxiii. 24, they were ordered to commence that work at twenty years of age. How can these different times be reconciled? 1. At the time of which Moses speaks here, the Levitical service was exceedingly severe and consequently

until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 ¶ This shall be the service of the sons of Kohath in the tabernacle of the congregation about the most holy things:

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering veil, and cover the ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of show-bread 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:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.

11 And upon 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:

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar:

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the flesh-hooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that 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.

17 ¶ And the Lord spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the Lord spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families.

23 From thirty years old and upward, until fifty years old, shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This is the service of the families of the Gershonites, to serve, and for burdens:

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This is the service of the families of the sons of Gershon in 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 From thirty years old and upward, even until 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; the boards of the taber-

1 Ver. 15—g Ver. 19—h Exod. 25. 31—i Exod. 25. 10, 16—k Exod. 25. 13—l Exod. 25. 29, 30. 1. Ver. 21, 6, 8—m Or, pour out withal.—n Exod. 25. 31.—o Exod. 25. 37, 24—p Exod. 30. 1, 3.—q Or, bowls.—r Ch. 7. 9 & 10. 21. Dent. 31. 9. 2 Sam. 6. 13. 1 Chron. 15. 2, 15.—s 2 Sam. 6. 7. 1 Chron. 13. 9, 10.—t Ch. 3. 31.—u Exod. 25. 6.

1. Ver. 24. 2.—v Exod. 30. 34.—w Exod. 25. 40.—x Exod. 30. 23.—y Ver. 4.—z See Exod. 19. 21. 1 Sam. 6. 19.—a Ver. 3.—b Heb. to war the warfare.—c Or, carriage.—d Ch. 3. 25, 28.—e Heb. mouth.—f Ver. 3.—g Heb. warfare.—h Ch. 3. 35, 37.—i Exod. 25. 15.

required men full grown, strong and stout, to perform it; the age, therefore, of thirty years, was appointed as the period for commencing this service, the weightier part of which is, probably, here intended. 2. In chap. viii. 24. Moses seems to speak of the service in a general way; the severe, which was to be performed by the full-grown Levites, and the less laborious work which younger men might assist in: hence, the age of twenty-five is fixed. 3. In David's time and afterward, in the fixed tabernacle and temple, the laboriousness of the service no longer existed, and hence, twenty years was the age fixed on for all Levites to enter into the work of the sanctuary. The rabbins say that the Levites began to learn to do the service at twenty-five, and that having been instructed five years, they began the public service at thirty, and thus they reconcile the two periods referred to above. We may well suppose that the sons of the prophets continued a considerable time under instructions before they were called fully to exercise themselves in the prophetic office.

Until fifty years old] This was allowing twenty years for public severe service. A very considerate and merciful ordinance. A preacher who devotes his whole time and strength to the service of the church of God from twenty till fifty or sixty years of age, should be then excused from

his severer labour, and maintained at the charge of the sanctuary. This would not only be a great comfort to a worn-out servant of God, but also of great use to the work of the ministry, which, to be faithfully and effectually performed, requires all the powers of the body and mind of man. Old faithful ministers are to be highly respected for their work's sake, and to be supplied with all the necessaries and comforts of life; but how little can they do in the public ministry of the word, however willing to work, when their eye waxes dim and their bodily strength fails?—See on Chap. viii. 25. Both for their own sakes, and for the good of the church, they should be excused from a labour to which they must be almost every way inadequate. But notwithstanding this comparative inactivity, their counsels, advice, and experience, will always be considered as a treasure to the church of Christ.

Verse 20. When the holy things are covered] Literally נכבד bebad, when they are swallowed down; which shows the promptitude with which every thing, belonging to the Holy of Holies, was put out of sight, for these mysteries must ever be treated with the deepest reverence; and indeed without this, they could not have been to them the representatives of heavenly realities.

Verse 36. Those that were numbered] In ch. iii. 27,

nacle and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall 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 two hundred.

45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the Lord 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, as the Lord commanded Moses.

CHAPTER V.

The Israelites are commanded to purify the camp by excluding all lepers, and all diseased and unclean persons, 1-3. They do so, 4. Law concerning him who has defrauded another—he shall conform his sin, restore the principal, and add besides one fifth of its value, 5-7. If he have no kinsman to whom that recompense can be made, it shall be given unto the Lord, 8. All the holy things offered to the Lord, shall be the priest's portion, 9, 10. The law concerning jealousy, 11-14. The suspected woman's offering, 15. She is to be brought before the Lord, 16. The priest shall take holy water, and put in it dust from the floor of the tabernacle, 17. Shall put the offering in her hands, and adjure her, 18-20. The form of the oath, 21, 22; which is to be written on a book, noticed out in the bitter waters, and those the suspected person shall be obliged to drink, 23, 24. The jealousy-offering shall be waved before the Lord, 25, 26. The effect which shall be produced if the suspected person be guilty, 27. The effect if not guilty, 28. Recapitulation, with the purpose and design of the law, 29, 30.

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.

Exod. 28, 21.—1 Ver. 2.—2 Ver. 22.—3 Ver. 26.—4 Ver. 3, 23, 30.—5 Ver. 15, 24, 31.—6 Ver. 1, 21.

1 Lev. 13, 3, 46. Ch. 12, 14.—2 Lev. 15, 2.—3 Lev. 21, 1. Ch. 9, 6, 10, & 19, 11, 13, & 31, 19.

&c. we have an account of the whole number of the Levites; and here of those only who were able to serve the Lord in the sanctuary. By comparing the two places we find the numbers to stand thus;

Kohathites	{ Able men 2750	{ Total 6800
	{ Unable 4050	
Gershonites	{ Able men 2630	{ Total 7500
	{ Unable 4870	
Merarites	{ Able men 3200	{ Total 6900
	{ Unable 3000	

Thus we find that the whole number of the Levites amounted to 22,300, of whom 8,590 were fit for service, and 13,720 unfit, being either too old or too young. What an astonishing number of men, all properly ecclesiastics! all performing some service by which God was glorified, and the congregation at large benefited! See Ainsworth.

From this and the preceding chapter, we see the very severe labour which the Levites were obliged to perform, while the journeyings of the Israelites lasted. When we consider that there was not less than 14 tons, 266 lbs. of metal employed in the tabernacle, see the notes on Exod. xxxviii. besides the immense weight of the skins, hangings, cords, boards, and posts, we shall find it was no easy matter to transport this moveable temple from place to place.

The Gershonites, who were 7,500 men in the service, had to carry the tent, coverings, veil, hanging of the court, cords, &c. &c., chap. iii. ver. 25, 26.

The Kohathites, who were 8,600 men, had to carry the ark, table, candlestick, altars, and instruments of the sanctuary. Ibid. 31.

The Merarites, who were 6,200 men, had to carry the boards, bars, pillars, sockets, and all matters connected with these belonging to the tabernacle; with the pillars of the court, their sockets, pins, and cords. Ibid. 36, 37.

The tabernacle was an epitome of the temple; the temple and tabernacle were representatives of the church of the living God, and of the humanity of our blessed Lord. As God dwelt in the tabernacle and temple, so his fulness dwelt in the Man Christ Jesus. These again were types

of the Christian church, which is termed the body of Christ, Ephes. i. 23, where he dwells in the plenitude of the graces of his Spirit.

Mr. Ainsworth has a very useful note on the 20th verse of this chapter, the most edifying part of which I shall here lay before the reader. He considers the tabernacle and temple not only as pointing out the old dispensation; the annulling of which was typified by their destruction, but he considers also the former as emblematical of the body of man.

"The apostle," says he, "treating of the death of the saints, uses this similitude; *If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life, 2 Cor. v. 1-4.* So Peter calls his death, the putting off of his tabernacle, 2 Pet. i. 14. And this similitude is very fit; for, as here, in the tabernacle of Moses, the most holy things were first covered, and taken away; see ver. 20, so the soul and its powers are first withdrawn from the body by death. 2. As the curtains and coverings were taken off and folded up; so the skin and flesh of our bodies are pulled off and consumed. 3. As the boards of the tabernacle were disjointed and pulled asunder, so shall our bones and sinews;—compare Job's description of the formation of man, chap. x. 8-12. And Solomon's account of his dissolution, Eccles. xii. 3, 4. 4. As the disjointed and dissolved tabernacle was afterward set up again, Num. x. 21, so shall our bodies in the day of the resurrection; see 1 Cor. xv. 51-54."

NOTES ON CHAPTER V.

Verse 2. Put out of the camp every leper] According to the preceding plan, it is sufficiently evident, that each camp had a space behind it, and on one side, whither the infected might be removed, and where, probably, convenient places were erected for the accommodation of the infected; for we cannot suppose that they were driven out

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, * 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, * 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 part 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; besides * the ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every * offering * of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be * his.

11 ¶ And the Lord spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man * lie with her carnally, and it be hid from the eyes of her husband, and he kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

14 And the spirit of jealousy come upon him,

and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife, unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon: for it is an offering of jealousy, an offering of memorial, * bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the Lord:

17 And the priest shall take holy water in an earthen vessel: and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:

18 And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness * with another * instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall * charge the woman with an oath of cursing, and the priest shall say unto the woman, * The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to * rot, and thy belly to swell;

^a Lev. 23. 11, 12. ² Cor. 6. 18.—³ Lev. 6. 2, 3.—⁴ Lev. 5. 5. & 25. 40. Josh. 7. 18.—⁵ Lev. 6. 5.—⁶ Lev. 6. 5, 7. & 7. 7.—⁷ Or, *hallowing-offering*.—⁸ Exod. 29. 23. Lev. 6. 17, 18, 25. & 7. 6, 7, 9, 10, 14. Ch. 13. 8, 9, 12. Deut. 18. 3, 4. Ezek. 64. 29, 30.

^b Lev. 19. 13.—^c Lev. 18. 28.—^d 1 Kings 17. 18. Ezek. 23. 18.—^e Or, *being in the power of thy husband*. Rom. 7. 2.—^f Heb. *under thy husband*. ^g Josh. 6. 25. ¹ Sam. 14. 24. Neh. 10. 29.—^h Jer. 23. 22.—ⁱ Heb. *fall*.

into the naked wilderness. But the expulsion mentioned here, was founded, 1st. On a purely physical reason, viz. the diseases were contagious, and therefore there was a necessity of putting those afflicted by them apart, that the infection might not be communicated. 2. There was also a spiritual reason; the camp was the habitation of God, and nothing impure should be permitted to remain where he dwelt. 3. The camp was an emblem of the church, where nothing that is defiled should enter; and in which nothing that is unholly should be tolerated. All lepers, all persevering impenitent sinners, should be driven from the sacred pale; nor should any such ever be permitted to enter.

Verse 4. *And the children of Israel—put them out*] This is the earliest account we have of such separations; and probably this ordinance gave the first idea of a hospital, where all those who are afflicted with contagious disorders are put into particular wards, under medical treatment. Though no mention be made of the situation, circumstances, &c. of those expelled persons, we may certainly infer that they were treated with that humanity which their distressed state required. Though sinners must be separated from the church of God, yet they should be treated with affectionate regard, because they may be reclaimed. It is too often the case, when a man backsides from the way of truth, he is abandoned by all: finding his case desperate, he plunges yet deeper into the mire of sin; and the man becomes incurably hardened, who with tender treatment might have been reclaimed. One class says, he cannot finally fall, and shall in due time be restored: another class says, he may finally fall and utterly perish. If the unfortunate person be restored, his recovery is taken as a proof of the first doctrine: if he be not, his wretched end is considered a proof of the second. In the first case the person himself may presume on his restoration as a point infallibly determined in the divine counsel—or in the second, he may consider his case hopeless, and so abandon himself to profligacy and desperation. Thus both parties leave him—and both opinions (misunderstood certainly) render him secure or desperate: and in either case, totally inactive in behalf of his own soul. Who is he that properly estimates the worth of one immortal spirit? He who does, will at once feel, that in a state of probation, any man may fall through sin—and any sinner may be renewed again unto repentance, through the infinitely

meritorious sacrifice, and all-powerfully efficacious grace of Christ. This truth, properly felt, equally precludes both presumption and despair, and will induce the followers of God to be active in preserving those who have escaped from the corruption that is in the world; and make them diligent to recover those who have turned back to earth and sin.

Verse 7. *Shall confess their sin*] Without confession or acknowledgment of sin, there was no hope of mercy held out.

He shall recompense] For without restitution, in every possible case, God will not forgive the iniquity of a man's sin. How can any person in a case of defraud, with his neighbour's property in his possession, expect to receive mercy from the hand of a just and holy God? See this subject considered in the notes on Gen. xlii. at the close.

Verse 8. *If he have no kinsman*] The Jews think that this law respects the stranger and the sojourner only, because every Israelite is in a state of affinity to all the rest; but there might be a stranger in the camp who has no relative in any of the tribes of Israel.

Verse 14. *The spirit of jealousy*] רעב רעב רעב *kinah*, either a supernatural diabolical influence, exciting him to jealousy: or the passion or affection of jealousy; for so the words may be understood.

Verse 17. *Holy water*] Water out of the laver, called holy, because consecrated to sacred uses. This is the most ancient case of the trial by ordeal. See at the end of the chapter.

In an earthen vessel] Supposed by the Jews to be such as had never been previously used.

Dust that is on the floor] Probably intended to point out the baseness of the crime of which she was accused.

Verse 18. *Uncover the woman's head*] To take off a woman's veil, and expose her to the sight of men, would be considered a very great degradation in the east. To this St. Paul appears to allude, 1 Cor. xi. 5, 6, and 10.

Verse 21. *The Lord make thee a curse and an oath*] Let thy name and punishment be remembered and mentioned as an example and terror to all others. Like that mentioned, Jer. xxix. 22, 23. "The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire, because they have committed villany in Israel, and have committed adultery with their neighbours' wives."—*Ainsworth*.

22 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.

23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

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:

26 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman 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 guiltless from iniquity, and this woman shall bear her iniquity.

k Psa. 106. 12.—l Deut. 27. 15.—m Lev. 5. 27.—n Lev. 2. 2, 9.—o Deut. 32. 27. Psa. 83. 9, 11. Jer. 24. 9. & 29. 13, 22. & 42. 18. Zech. 8. 13.

p Ver. 13.—q Lev. 30. 17, 19, 30.

Verse 22. Thy belly to swell, and thy thigh to rot] What is meant by these expressions cannot be easily ascertained. As the thigh, feet, &c. were used among the Hebrews delicately to express the parts which nature conceals; see Gen. xlii. 26. the expression here is probably to be understood in this sense; and the falling down of the thigh here, must mean something similar to the prolapsus uteri, or falling down of the womb, which might be a natural effect of the preternatural distention of the abdomen. In 1 Cor. xi. 29. St. Paul seems to allude to the case of the guilty woman, drinking the bitter cursed waters, that caused her destruction. He who eateth and drinketh unworthily, eateth and drinketh damnation (καρμῶν, condemnation or judgment) to himself: and there is probably a reference to the same thing in Psalm cix. 18. and in Dan. ix. 11.

And the woman shall say, Amen, Amen.] This is the first place where this word occurs in the common form of a concluding wish in prayer. The root, אמן aman, signifies to be steady, true, permanent. And in prayer it signifies let it be so—make it steady—let it be ratified. Some have supposed that it is composed of the initial letters of אדוני מלך נאמן adonai melec neeman; my Lord the faithful King: but this derivation is both far-fetched and unnecessary.

Verse 23. The priest shall write these curses—and he shall blot them out] It appears that the curses which were written down with a kind of ink, prepared for the purpose, as some of the rabbins think, without any calx of iron, or other material that could make a permanent die, were washed off the parchment into the water, which the woman was obliged to drink; so that she drank the very words of the execration. The ink used in the east is almost all of this kind—a wet sponge will completely efface the finest of their writings. The rabbins say, that the trial by the waters of jealousy was omitted after the Babylonish captivity, because adulteries were so frequent among them, that they were afraid of having the name of the Lord profaned, by being so frequently appealed to! This is a most humiliating confession. "Though," says pious bishop Wilson, "this judgment is not executed now on adulteresses, yet they have reason from this to conclude that a more terrible vengeance will await them hereafter, without a bitter repentance; these being only a shadow of heavenly things, i. e. of what the Gospel requires of its professors, viz. a strict purity, or a severe repentance." The pious bishop would not preclude the necessity of pardon through the blood of the cross: for without this, the secret repentance would be of no avail.

Verse 24. The bitter water that causeth the curse] Though the rabbins think that the priest put some bitter substance in the water, yet, as nothing of the kind is intimated by Moses, we may consider the word as used here metaphorically for affliction, death, &c. These waters were afflictive and deadly to her who drank them, being guilty. In this sense afflictions are said to be bitter, Isa. xxxviii. 17. so also is death, 1 Sam. xv. 32. Eccles. vii. 28.

Verse 29. This is the law of jealousies] And this is the most singular law in the whole Pentateuch: a law that seems to have been copied by almost all the nations of the earth, whether civilized or barbarian, as we find that similar modes of trial for suspected offences were used, when complete evidence was wanting to convict; and where it was expected that the object of their worship would interfere for the sake of justice, in order that the guilty should

be brought to punishment, and the innocent be cleared. For general information on this head, see at the end of this chapter.

Verse 31. The woman shall bear her iniquity.] i. e. Her belly shall swell, and her thigh shall rot; see on verse 22. But if not guilty, after such a trial, she had great honour; and, according to the rabbins, became strong, healthy, and fruitful; for if she was before barren, she now began to bear children; if she before had only daughters, she now began to have sons; if before she had hard travail, she now had easy; in a word, she was blessed in her body, her soul, and her substance: so shall it be done unto the holy and faithful woman; for such the Lord delighteth to honour; see 1 Tim. i. 15.

On the principal subject of this chapter, I shall here introduce a short account of the trial by ordeal, as practised in different parts of the world, and which is supposed to have taken its origin from the waters of jealousy.

The trial by what was afterwards called ORDEAL, is certainly of very remote antiquity, and was evidently of divine appointment. In this place we have an institution relative to a mode of trial precisely of that kind, which among our ancestors was called ordeal: and from this all similar trials in Asia, Africa, and Europe, have very probably derived their origin.

Ordeal, ordæl, Latin ordalium, is, according to Verstegan, from the Saxon ordæl ordal and ordel, and is derived by some from ord, great, and dæl, judgment, signifying the greatest, most solemn, and decisive mode of judgment. Hicks. Others derive it from the Francic or Teutonic Urdela, which signifies simply to judge. But Lye, in his Anglo-Saxon Dictionary, derives the term from ord, which is often in Anglo-Saxon a privative particle, and dæl, dæl, distinction, or difference: and hence applied to that kind of judgment in which there was no respect of persons; but every one had absolute justice done him; as the decision of the business was supposed to belong to God alone. It always signified an appeal to the immediate interposition of God, and was therefore called Judicium Dei, God's judgment; and we may naturally suppose was never resorted to but in very important cases, where persons accused of great crimes protested their innocence, and there was no sufficient evidence by which they could be cleared from the accusation, or proved to be guilty of the crime laid to their charge. Such were the cases of jealousy referred to in this chapter.

The rabbins, who have commented on this text, give us the following information: When any man, prompted by the spirit of jealousy, suspected his wife to have committed adultery, he brought her first before the judges, and accused her of the crime; but as she asserted her innocence, and refused to acknowledge herself guilty, and as he had no witness to produce, he required that she should be sentenced to drink the waters of bitterness, which the law had appointed; that God, by this means, might discover what she wished to conceal. After the judges had heard the accusation and the denial, the man and his wife were both sent to Jerusalem, to appear before the sanhedrim, who were the sole judges in such matters. The rabbins say, that the judges of the sanhedrim, at first, endeavoured with threatenings to confound the woman, and cause her to confess her crime—when she still persisted in her innocence, she was led to the eastern gate of the court of Israel, where she was stripped of the clothes she wore, and dressed in black, before a number of persons of her own sex. The priest then told her, that if she knew her-

self to be innocent, she had no evil to apprehend; but if she were guilty, she might expect to suffer all the law threatened; to which she answered, *Amen, amen.*

The priest then wrote the words of the law upon a piece of vellum, with ink that had no vitriol in it, that it might be the more easily blotted out. The words written on the vellum were, according to the rabbins, the following:

"If a strange man have not come near thee, and thou art not polluted by forsaking the bed of thy husband, these bitter waters which I have cursed will not hurt thee: but if thou have gone astray from thy husband, and have polluted thyself by coming near to another man, may thou be accursed of the Lord, and become an example for all his people; may thy thigh rot, and thy belly swell till it burst! may these cursed waters enter into thy belly, and being swelled therewith, may thy thigh putrefy!"

After this the priest took a new pitcher, filled it with water out of the brazen basin that was near the altar of burnt-offerings, cast some dust into it taken from the pavement of the temple, mingled something bitter, as worm-wood, with it, and having read the curses above-mentioned to the woman, and received her answer of *Amen*, he scraped off the curses from the vellum into the pitcher of water. During this time, another priest tore her clothes as low as her bosom, made her head bare, untied the tresses of her hair, fastened her torn clothes with a girdle below her breasts, and presented her with the tenth part of an ephah, or about three pints of *barley meal*, which was in a frying-pan, without oil or incense.

The other priest, who had prepared the waters of jealousy, then gave them to be drank by the accursed person, and as soon as she had swallowed them, he put the pan with the meal in it, into her hand. This was waved before the Lord, and a part of it thrown into the fire of the altar. If the woman were innocent, she returned with her husband; and the waters, instead of incommoding her, made her more healthy and fruitful than ever; if on the contrary she were guilty, she was seen immediately to grow pale, her eyes started out of her head, and lest the temple should be defiled with her death, she was carried out, and died instantly with all the ignominious circumstances related in the curses, which the rabbins say had the same effect on him with whom she had been criminal, though he were absent and at a distance. They add, however, that if the husband himself had been guilty with another woman, then the waters had no bad effect even on his criminal wife; as in that case the transgression on the one part was, in a certain sense, balanced by the transgression on the other.

There is no instance in the Scriptures of this kind of ordeal having ever been resorted to; and probably it never was during the purer times of the Hebrew republic.—God had rendered himself so terrible by his judgments, that no person would dare to appeal to this mode of trial, who was conscious of her guilt: and in cases of simple adultery, where the matter was either detected or confessed, the parties were ordered by the law to be put to death.

But other ancient nations have also had their trials by ordeal.

We are told by *Ferdoosee*, a Persian poet, whose authority we have no reason to suspect, that the *fire ordeal* was in use at a very early period among the ancient Persians. In the famous epic poem called the *Shah Nameh*, of this author, who is not improperly styled the *Homer of Persia*, under the title *Dastan Seaveesh ve Soodabeh*, he gives a very remarkable and circumstantial account of a trial of this kind.

It is very probable that the *fire ordeal* originated among the ancient Persians, for by them *fire* was not only held sacred, but considered as a *god*, or rather as the *visible emblem* of the supreme Deity; and indeed this kind of trial continues in extensive use among the Hindoos to the present day. In the code of Gentoo laws, it is several times referred to under the title of *Parah Reh*, but in the *Shah Nameh*, the word *سوگند* *Soogend* is used, which signifies literally an *oath*, as the persons were obliged to declare their innocence by an *oath*, and then put their veracity to test by passing through the *کوه آتش* *kohi atesh*, or *fire pile*; see the *Shah Nameh*, in the title *Dastan Seaveesh ve Soodabeh*, and Halhed's code of Gentoo laws; Preliminary Discourse, p. lviii. and chap. v. sect. 3. p. 117, &c.

A circumstantial account of the different kinds of ordeal practised among the Hindoos, communicated by Warren Hastings, Esq. who received it from Ali Ibrahim Khan, chief magistrate at Benares, may be found in the *Asiatic Researches*, vol. i. p. 389.

This trial was conducted among this people nine different ways: first, by the *balances*; secondly by *fire*; thirdly, by *water*; fourthly, by *poison*; fifthly, by the *côsha*, or

water in which an idol had been washed; sixthly, by *rice*; seventhly, by *boiling oil*; eighthly, by *red hot iron*; ninthly, by *images*.

There is, perhaps, no mode of judiciary decision that has been in more common use in ancient times, than that of ordeal, in some form or other. We find that it was also used by the ancient *Greeks* 500 years before the Christian era, for in the *Antigone* of Sophocles, a person suspected by Creon of a misdemeanour, declares himself ready "to handle hot iron, and to walk over fire"; in proof of his innocence, which the scholiast tells us was then a very usual purgation.

Ημῶν δ' ἄτομοι καὶ πυθρονος περὶν χεῖρας,
καὶ πυρὸς ἀεγρεῖν, καὶ βένους ἀεκομῆσαι.

Ver. 270.

Virgil informs us, that the priests of Apollo at *Soracte*, were accustomed to walk over burning coals unhurt.

— et melium, fœti pietatis, per ignem
Cultores aulica præminis vestigia pruna.

Æn. x. v. 781.

Grotius gives many instances of water ordeal in Bithynia, Sardinia, and other places. Different species of fire and water ordeal, is said to have prevailed among the *Indians* on the coast of Malabar: the *negroes* of Loango, Mosambique, &c. &c. and the *Calicut Tartars*.

The first formal mention I find of this trial in Europe, is in the laws of king *Ina*, composed about A. D. 700. See L. 77. entitled *Dom be hæzen Iyene and pæpen*, *Decision by hot iron and water*; I find it also mentioned in the council of *Mentz*, A. D. 847; but *Agobard*, archbishop of Lyons, wrote against it 60 years before this time. It is afterward mentioned in the council of *Trevers*, A. D. 895. It did not exist in Normandy till after the *Conquest*, and was probably first introduced into England in the time of *Ina*, in whose laws, and those of *Athelstan* and *Ethelred*, it was afterward inserted. The ordeal by *fire* was for noblemen and women, and such as were *free born*: the water ordeal was for *husbandmen*, and the *meaner classes* of the people, and was of two sorts: by *cold water* and by *hot*. See the proceedings in these trials declared particularly, in the law of king *Ina*; *WILKINS, Leges Anglo-Saxonicae*, p. 27.

Several popes published edicts against this species of trial. Henry III. abolished trials by ordeal in the third year of his reign, 1219. See the act in *Rymer*, vol. i. p. 228. and see *Dugdale's* Originibus Juridicæ, fol. 87.—*Spelman's* Glossary, *Wilkins, Hicks, Lambard, Somner, and Du Cange*, art. *Ferrum*.

The ordeal, or trial by *battle* or *combat*, is supposed to have come to us from the *Lombards*, who leaving Scandinavia, overran Europe: it is thought that this mode of trial was instituted by Frotha III. king of Denmark, about the time of the birth of Christ; for he ordained that every controversy should be determined by the *sword*. It continued in *Holualstia* till the time of Christian III. king of Denmark, who began his reign 1535.—From these northern nations, the practice of duels was introduced into Great Britain.

I need scarcely add, that this detestable form of trial was the foundation of the no less detestable crime of duelling, which so much disgraces our age and nation, a practice that is defended only by ignorance, false honour, and injustice: it is a relic of barbarous superstition, and was absolutely unknown to those brave and generous nations, the *Greeks* and *Romans*, whom it is so much the fashion to admire; and who, in this particular, so well merit our admiration.

The general practice of duelling is supposed to have taken its rise in 1527, at the breaking up of a treaty between the emperor Charles V. and Francis I. The former having sent a herald with an insulting message to Francis, the king of France sent back the herald with a cartel of defiance, in which he gave the emperor the lie, and challenged him to single combat; Charles accepted it; but after several messages concerning the arrangement of all the circumstances relative to the combat, the thoughts of it were entirely laid aside. The example of two personages so illustrious, drew such general attention, and carried with it so much authority, that it had considerable influence in introducing an important change in manners all over Europe.

It was so much the custom in the middle ages of Christianity to respect the *cross*, even to superstition, that it would have been indeed wonderful if the same ignorant bigotry had not converted it into an *ordeal*; accordingly we find it used for this purpose in so many different ways, as almost to preclude description.

Another trial of this kind was the *Corsned*, or the consecrated bread and cheese; this was the ordeal to which the clergy commonly appealed when they were accused of

CHAPTER VI.

The vow of the Nazarite, 1, 2. In what it consisteth, 3-8. When accidentally defiled, how he is to be purified, 9-12. The sacrifices he is to bring, and the rites he is to perform when the vow of his separation is fulfilled, 13-21. The manner in which the priests are to bless the people, 22-25. The name of the Lord is to be put on the children of Israel, whom He promises to bless, 27.

An. Exod. lxx. 2. **AND THE LORD spake unto Moses,** saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:

3 He shall separate himself from wine and strong drink; and he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation shall he eat

Or, make themselves Nazarites.— Lev. 27. 2. Judg. 13. 5. Acta 21. 23. Rom. 1. 1. 1 Amos 2. 12. Luke 1. 15.— Or, Nazarethship.— Heb. vine of the vine.

any crime. A few concluding observations from Dr. Henry, may not be unacceptable to the reader.

"If we suppose that few or none escaped conviction, who exposed themselves to those fiery trials, we shall be very much mistaken. For the histories of those times contain innumerable examples of persons plunging their naked arms into boiling water, handling red hot balls of iron, and walking upon burning ploughshares without receiving the least injury. Many learned men have been much puzzled to account for this, and disposed to think that providence graciously interposed in a miraculous manner for the preservation of injured innocence.

"But if we examine every circumstance of these fiery ordeals with due attention, we shall see sufficient reason to suspect that the whole was a gross imposition on the credulity of mankind. The accused person was committed wholly to the priest, who was to perform the ceremony three days before the trial, in which he had time enough to bargain with him for his deliverance, and give him instructions how to act his part. On the day of trial, no person was permitted to enter the church but the priest and the accused till after the iron was heated, when twelve friends of the accuser, and twelve of the accused, and no more, were admitted and ranged along the wall on each side of the church, at a respectful distance. After the iron was taken out of the fire, several prayers were said: the accused drank a cup of holy water, and sprinkled his hand with it, which might take a considerable time if the priest were indulgent. The space of nine feet was measured by the accused himself, with his own feet, and he would probably give but scanty measure. He was obliged only to touch one of the marks with the toe of his right foot, and allowed to stretch the other foot as far towards the other mark as he could, so that the conveyance was almost instantaneous. His hand was not immediately examined, but wrapped in a cloth prepared for that purpose three days. May we not then, from all these precautions, suspect that these priests were in possession of some secret that secured the hand from the impression of such a momentary touch of hot iron, or removed all appearances of these impressions in three days; and that they made use of this secret when they saw reason? Such readers as are curious in matters of this kind, may find two different directions for making ointments that will have this effect, in the work here quoted. What greatly strengthens these suspicions is, that we meet with no example of any champion of the church who suffered the least injury from the touch of hot iron in this ordeal; but where any one was so foolhardy as to appeal to it or to that of hot water, with a view to deprive the church of any of her possessions, he never failed to burn his fingers, and lose his cause." I have made the scanty extract above, from a very extensive history of the trial by ordeal, which was written several years ago, but never published.

NOTES ON CHAPTER VI.

Verse 2. When either man or woman shall separate, &c.] The word נזיר nazir, from נזר nazar, to separate, signifies merely a separated person; i. e. one peculiarly devoted to the service of God, by being separated from all servile employments. From the Nazarites sprang the Rechabites, from the Rechabites the Essenes, from the Essenes the Anchorites, or Hermits; and, in imitation of those, the different monastic orders. Some contend strongly, that the Nazarite was a type of our Lord: but neither analogy nor proof can be produced. Our blessed Lord both drank wine and touched the dead, which no Nazarite would do: as to his either shaving his hair, or letting it grow, we know nothing. His being called a Nazarene, Matt. ii. 23. is nothing to the purpose; as it can

nothing that is made of the vine tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no 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.

6 All the days that he separateth himself unto the LORD, he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God is upon his head.

8 All the days of his separation he is holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecra-

w Judg. 13. 5. & 16. 17. 1 Sam. 1. 11.— Lev. 21. 11. Ch. 19. 11, 16.— Lev. 21. 1, 2, 11. Ch. 9. 6.— 2 Heb. separation.

mean no more than that which he was an inhabitant of Nazareth, which was a place of no credit, and therefore used as a term of reproach; or that he was, in a general sense, consecrated to the service of God—so was Samson, Samuel, Jeremiah, and John Baptist: or rather that he was the נזיר neter, or BRANCH, Isai. xi. 1. and נזר תשמך Zech. iii. 8. Zech. vi. 12. which is quite a different word: but this title is expressly applied to our blessed Lord by the above prophets; but in no place do they, or any other prophets, call him a Nazarite, in the sense in which נזיר neter, is used. Indeed it could not in truth be applied to him, as the distinguishing marks of a Nazarite never belonged to him. He was it is true, the נזיר neter, or branch, out of the root of Jesse, the genuine heir to the throne of David, whose dominion should extend over the universe, who should be King of kings, and Lord of lords; but the word נזיר neter, Matt. ii. 23. signifies merely a Nazorean, or inhabitant of Nazareth.

Verse 3. No vinegar of wine, &c.] ידח chomet, signifies fermented wine, and is probably used here to signify wine of a strong body, or any highly intoxicating liquor. Dr. Lightfoot supposes that the LEFER being the most defiled and loathsome of creatures, was an emblem of the wretched miserable state of man by the fall; and that the NAZARITE was the emblem of man in his state of innocence. Wine and grapes are here particularly forbidden to the Nazarite, because, as the Doctor thinks, being an emblem of man in his paradisaical state, he was forbidden that tree and its fruits, by eating of which Adam fell: for the Doctor, as well as the Jewish rabbins, believed the tree of knowledge to have been none other than the vine.

Vinegar of strong drink] See the note on Lev. x. 9.

Verse 5. There shall no razor come upon his head] The vow of the Nazarite consisted in the following particulars: 1. He consecrated himself in a very especial and extraordinary manner to God. 2. This was to continue for a certain season, probably never less than a whole year, that he might have a full growth of hair to burn in the fire which is under the sacrifice of the peace-offering, ver. 13. 3. During the time of his separation, or Nazarite, he drank no wine nor strong drink; nor used any vinegar formed from any inebriating liquor, nor ate fresh or dried grapes, nor tasted even the kernels or husks of any thing that had grown upon the vine. 4. He never shaved his head, but let his hair grow, as the proof of his being in this separated state, and under vows of peculiar austerity. 5. He never touched any dead body, nor did any of the last offices, even to his nearest kin; but was considered as the priests, who were wholly taken up with the service of God, and regarded nothing else. 6. All the days of his separation he was holy, ver. 8. During the whole time he was to be incessantly employed in religious acts. It is very likely that St. Paul had taken the vow of a Nazarite on him, from the circumstance mentioned, Acta xviii. Having shorn his head in Cenchrea, for he had a vow.

Verse 7. The consecration of his God is upon his head.] Literally, the separation of his God is upon his head; meaning his hair, which was the proof and emblem of his separation. Now, as the hair of the Nazarite was a token of his subjection to God through all the peculiarities of his Nazarite, a woman who is married, is considered as a Nazarite for life; i. e. separated from all others, and joined to one husband, who is her lord; hence St. Paul, probably alluding to this circumstance, says, 1 Cor. xi. 10. The woman ought to have power upon her head: i. e. wear her hair and veil; for this hair is a proof of her Nazarite, and of her being in subjection to her husband, as the Nazarite was under subjection to the LORD, by the rule of his order.

tion; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 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:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

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: but the days that were before shall be lost, because his separation was defiled.

13 ¶ And this is the law of the Nazarite, when the days of his separation are fulfilled: 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 meat-offering, 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 the head 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 sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them 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: this is holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine.

21 This is the law of the Nazarite who hath vowed, and of his offering unto the Lord for his separation, besides that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the Lord spake unto Moses, saying,

23 Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The Lord bless thee, and keep thee:

25 The Lord make his face shine upon thee, and be gracious unto thee:

a Act 14. 13. & 21. 21.—b Lev. 5. 7. & 14. 22. & 15. 11. 21.—c Lev. 5. 6.—d Lev. 7. 32.—e Act 21. 26.—f Lev. 4. 9, 27, 32.—g Lev. 2. 6.—h Lev. 2. 4.—i Exod. 29. 2. & Ch. 15. 5, 7, 10.

1 Act 21. 24.—m 1 Sam 2. 15.—n Exod. 29. 23, 24.—o Exod. 29. 47, 28.—p Lev. 9. 22.—q 1 Chron. 23. 13.—q Psa. 121. 7.—r John 17. 11.—s Psa. 31. 16. & 57. 1. & 90. 3, 7, 19. & 119. 135.—Dan. 9. 17.—t Gen. 43. 29.

Verse 10. *Two turtles or two young pigeons*] The same kind of offering made by him who had an issue, Lev. xv. 14, &c.

Verse 18. *Shall take the hair—and put it in the fire*] The hair was permitted to grow for this purpose; and as the Nazarite was a kind of sacrifice, offered to God through the whole term of his *Nazarate* or *separation*, and no human flesh or blood could be offered on the altar of the Lord, he offered his hair at the conclusion of his separation, as a sacrifice—that hair which was the token of his complete subjection to the Lord, and which was now considered as the Lord's property.

That the hair of the head was superstitiously used among different nations we have already had occasion to remark, see the notes on Lev. xix. 27. And that the Gentiles might have learnt this from the Jews, is possible, though some learned men think that this consecration of the hair to a deity, was in use among the heathens before the time of Moses, and in nations who had no intercourse or connexion with the Jews.

Verse 21. *This is the law of the Nazarite*] We learn from Maimonides, in his Treatise of the Nazarite, that a man might become a Nazarite in behalf of another; that is, might assist him in bearing the expenses of the sacrifices, &c. "A son may fulfil the vow his deceased father had made, but did not live to accomplish:—He that saith, Upon me be the shaving of a Nazarite, he is bound to bring the offering of shaving for cleanness, and he may offer them by the hand of what Nazarite he will. If he say, Upon me be half the oblations of a Nazarite,—then he bringeth half the offerings by what Nazarite he will, and that Nazarite payeth his offerings out of that which is his."

"By this," says Mr. Ainsworth, "we may see the reason of that which James said to Paul, though he had no Nazarite's vow upon him—We have four men who have a vow on them; them take, and sanctify thyself with them, and be at charges with them, that they may shave their heads, &c. Then Paul took the men, and the next day, sanctifying himself with them, entered into the temple to signify the accomplishment of the days of sanctification, (or Nazariteship) until that an offering should be offered for every one of them, see Acts xxi. 23—26. For though Paul had not vowed, or fulfilled a Nazariteship himself, yet might he contribute with them, and partake of their charges, about the sacrifices."

Verse 23. *On this wise ye shall bless the children of Israel*] The prayer which God makes for his followers, and puts into their mouth, we are sure must be right; and to it, when sincerely, faithfully, and fervently offered, we may confidently expect an answer. If he condescend to

give us a form of blessing, or a form of prayer, we may rest assured that he will accept what he himself has made. This consideration may produce great confidence in them who come with either prayer or praise to the Throne of Grace, both of which should be, as far as circumstances will admit, in the very words of scripture: for we can readily attach a consequence to the words of God, which we shall find difficult to attach to the best ordered words of men. Take with you words, and turn unto the Lord. What words? Why, those which God immediately puts into their mouths. Take away all iniquity and receive us graciously; so will we render the calves of our lips—we shall then give the sacrifices, of which our lips have spoken, when we made our vows unto thee.—See Hos. xiv. 2.

Verse 24. *The Lord bless thee*] There are three forms of blessing here, any or all of which the priests might use on any occasion. The following is a verbal translation:

1. May Jehovah bless thee, and preserve thee!
2. May Jehovah cause his faces to shine upon thee, and be gracious unto thee!
3. May Jehovah lift up his faces upon thee, and may he put prosperity unto thee!

This is a very comprehensive and excellent prayer, and may be paraphrased thus:

1. May God speak good unto thee, by giving thee his excellent promises! See the note on Gen. ii. 3. May he preserve thee in the possession of all the good thou hast, and from all the evil with which thou art threatened.

2. May the Holy Trinity illuminate thy heart, giving thee the true knowledge of thyself and of thy Maker; and may he show thee his graciousness in pardoning thy sins, and supporting thy soul!

3. May God give thee communion with the Father, Son, and Spirit, with a constant sense of his approbation! and grant thee prosperity in thy soul, and in all thy secular affairs!

This I suppose to be the spirit and design of this form of benediction. Others will doubtless interpret it after their manner. Several wise and learned men believe that the mystery of the Holy Trinity is not obscurely hinted at in it. God the FATHER blesses and keeps his followers. God the SON is gracious unto sinners in remitting their offences, which he died to blot out. God the HOLY SPIRIT, takes of the things which are Christ's and shows them unto genuine Christians, and diffuses the peace of God in their hearts. In a word, Christ, the gift of the Father by the energy of the Holy Spirit, came to bless every one of us by turning us away from our iniquities.

1. Every genuine Christian is a true Nazarite. He is

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.

CHAPTER VII.

When the tabernacle was fully set up, it appeared that the princes of the twelve tribes had prepared six covered wagons, drawn by two oxen each, one wagon for two tribes, for the service of the tabernacle, 1-3. Moses is commanded to receive this offering, and distribute the whole to the Levites according to their service, 4, 5. And four wagons and eight oxen to the sons of Gershon, 6, 7. and four wagons and eight oxen to the sons of Merari, 8. The sons of Kohath have none, because they were to bear the ark, &c. on their shoulders, 9. Each tribe is to take a day for presenting his offering, 10, 11. On the first day, Nahshon, of the tribe of Judah, offers a silver charger, a silver bowl, a golden spoon, a young bullock, a ram, a lamb, and a kid, for a sin-offering—two oxen, five rams, five he-goats, and five lambs, for a peace-offering, 12-13. On the second day, Nathanael, of the tribe of Issachar, offers the like, 14-15. On the third day, Eliab, of the tribe of Zebulun, offers the like, 16-17. On the fourth day, Elizur, of the tribe of Reuben, offers the like, 18-19. On the fifth day, Shelumiel, of the tribe of Simeon, offers the like, 20-21. On the sixth day, Elisaph, of the tribe of Gad, makes his offering, 22-23. On the seventh day, Gamaliel, of the tribe of Ephraim, makes his offering, 24-25. On the eighth day, Gamaliel, of the tribe of Manasseh, makes his offering, 26-27. On the ninth day, Abidan, of the tribe of Benjamin, makes his offering, 28-29. On the tenth day, Abiezer, of the tribe of Dan, makes his offering, 30-31. On the eleventh day, Bagiel, of the tribe of Asher, makes his offering, 32-33. On the twelfth day, Ahira, of the tribe of Naphtali, makes the same kind of offering, 34-35. The sum total of all vessels and cattle which were offered, was twelve silver chargers, and twelve silver bowls; twelve golden spoons; twelve bullocks, seven rams, and twelve kids; twenty-four bullocks, fifty rams, sixty he-goats, and sixty lambs, 36-38. The offerings being ended, Moses goes into the tabernacle, and hears the voice of the Lord from the mercy-seat, 39.

Exod. 17. 2. Jar or Zif.

AND it came to pass on the day that Moses had fully set up the 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;

That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered:

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.

And the Lord spake unto Moses, saying, Take it of them, that they may be to do the service of the tabernacle of the congrega-

1. Dan. 4. 6.—John 14. 27. 2. Thess. 3. 16.—Deut. 24. 10. 2 Chron. 7. 14. Isai. 63. 7. Dan. 1. 19, 15.—Exod. 115. 12.—Exod. 40. 19. Lev. 8. 10, 11.—Ch. 1. 4. &c. s. Heb. who stood.—Exod. 25. 2. & 35. 5.—Ch. 4. 25.—Ch. 4. 31.—Ch. 4. 29, 30.

separated from the world, and dedicated solely to the service of God. 2. His life is a life of self-denial: he mortifies and keeps the flesh in obedience to the Spirit. 3. All this enters into the spirit of his baptismal vow: for in that he promises to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh—to keep God's holy word and commandments, and to walk in the same all the days of his life. 4. The person who is faithful, has the blessing of God entailed upon him. Thus shall ye bless the children of Israel, &c. &c.—See the notes on ver. 5. and 7.

NOTES ON CHAPTER VII.

Verse 1. On the day that Moses had fully set up the tabernacle] The transactions mentioned in this chapter, took place on the second day of the second month, of the second year after the departure from Egypt; and the proper place of this account is immediately after the tenth chapter of Leviticus.

Verse 3. Six covered wagons] שש עגלות שש sheah egeloth teah, six tilted wagons. The Septuagint translate ελαφια; λαμπηρικαις, with which the Coptic agrees: but what lampenic chariots were, no person pretends to know. Covered or tilted, is probably the meaning of the original. The wagons were given for the more convenient exporting the heavier parts of the tabernacle, which could not be carried on men's shoulders.

Verse 5. According to his service] That is, distribute them among the Levites as they may need them—giving most to those who have the heaviest burdens to bear.

Verse 7. Two wagons—unto the sons of Gershon] The Gershonites carried only the curtains, coverings, and hangings, chap. iv. 25. And although this was a cumbersome carriage, and they needed the wagons, yet it was not a heavy one.

Verse 8. Four wagons—unto the sons of Merari] Because they had the boards, bars, pillars, and sockets of the tabernacle to carry, ch. iv. 31, 32. therefore they had as many more wagons as the Gershonites.

Verse 9. Unto the sons of Kohath he gave none] Because they had the charge of the ark, table, candlestick, altars, &c. chap. iv. 5—15. which were to be carried upon their shoulders: for those sacred things must not be drawn by beasts.

Verse 10. And the princes offered] Every prince, or

tion; 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.

9 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.

10 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.

12 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 a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat-offering:

14 One spoon of ten shekels of gold, full of incense:

15 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, Nathanael the son of Zuar, prince of Issachar, did offer:

e Ch. 4. 15.—Ch. 4. 6, 8, 10, 12, 14. 2 Sam. 6. 13.—Sec Deut. 20. 5. 1 King 8. 63. 2 Chron. 7. 5, 9. Ezra 6. 16. Neh. 12. 27. Psa. 30. title.—Ch. 2. 3. Exod. 30. 13.—Lev. 2. 1.—Exod. 30. 34.—Lev. 1. 2.—Lev. 4. 23.—Lev. 3. 1.

chief, offered in the behalf, and doubtless, at the expense, of his whole tribe.

Verse 13. A silver charger] כסף קארח קארח, a dish, or deep bowl, in which they kneaded the paste.—See Exod. xxv. 29.

One silver bowl] מים מירק, a basin, to receive the blood of the sacrifice in.—See on Exod. xxvii. 3.

Verse 14. One spoon] כף, a censor, on which they put the incense.—See Exod. xxv. 29.

It is worthy of remark, that the different tribes are represented here as bringing their offerings precisely in the same order in which they encamped about the tabernacle. See chap. ii. and chap. 10.

Table with 4 columns: Tribe, Title, Name, Verse. 1. Judah, the chief, Nahshon, ver. 12. 2. Issachar, Nathanael, 14. 3. Zebulun, Eliab, 16. 4. Reuben, Elizur, 18. 5. Simeon, Shelumiel, 20. 6. Gad, Elisaph, 22. 7. Ephraim, Gamaliel, 24. 8. Manasseh, Gamaliel, 26. 9. Benjamin, Abidan, 28. 10. Dan, Abiezer, 30. 11. Asher, Bagiel, 32. 12. Naphtali, Ahira, 34.

It is worthy of remark also, that every tribe offers the same kind of offering, and in the same quantity, to show that as every tribe was equally indebted to God for its support, so each should testify an equal sense of obligation. Besides, the vessels were all sacrificial vessels, and the animals were all clean animals, such as were proper for sacrifices; and therefore every thing was intended to point out that the people were to be a holy people, fully dedicated to God, and that God was to dwell among them: hence, there were fine flour and oil, for a meat-offering, ver. 13. A bullock, a ram, and a lamb, for a burnt-offering, ver. 15, 16. Five oxen, five rams, five he-goats, and five lambs, for a peace-offering, ver. 17. Thus, as the priests, altar, &c. were anointed, and the tabernacle dedicated, so the people, by this offering, became consecrated to God. Therefore every act here was a religious act.

"Thus," says Mr. Ainsworth, "by sacrifice of all sorts, figuring the death of Christ, and the benefits that were to be received thereby, they reconciled and made themselves and theirs acceptable to God, and were made partakers of his grace, to remission of sins, and sanctification through faith, and in the work of the Holy Ghost, in the communion and feeling whereof they rejoiced before God."

19 He offered for his offering one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering: 20 One spoon of gold of ten shekels, full of incense:

21 One young bullock, one ram, one lamb of the first year for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer:

25 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

26 One golden spoon of ten shekels, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer:

31 His offering was one silver charger of the weight of a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

32 One golden spoon of ten shekels, full of incense:

33 One young bullock, one ram, one lamb of the first year for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer:

37 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

38 One golden spoon of ten shekels, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, offered:

43 His offering was one silver charger, of the weight of a hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

44 One golden spoon of ten shekels, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, offered:

49 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

50 One golden spoon of ten shekels, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Elishama, the son of Ammihud.

54 ¶ On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh.

55 His offering was one silver charger, of the weight of a 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 a 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 a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

68 One golden spoon of ten shekels, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered:

p Lev. 7. 11-18. 1 Kings 8. 63-q Ch. 2. 7.-r Ch. 1. 5. Ch. 2. 10.-s Ch. 1. 16. Ch. 2. 12

t Ch. 1. 14. & 2. 14.-u Ch. 1. 10. & 2. 18.-v Ch. 1. 10. & 2. 20.-w Ch. 1. 11. & 2. 22.-x Ch. 1. 12. & 2. 25.-y Ch. 1. 18. & 2. 27.

Verse 43. On the seventh day] Both Jewish and Christian writers have been surprised, that this work of offering went forward on the seventh day, (which they suppose to have been a sabbath) as well as on the other days. But 1st. there is no absolute proof that this seventh day of offering was a sabbath. 2. Were it even so, could the people be better employed than in thus consecrating themselves and

their services to the Lord! We have already seen that every act was a religious act; and we may rest assured, that no day was too holy for the performance of such acts as are recorded here.

Verse 72. On the eleventh day] The Hebrew form of expression here and in the 78th verse, has something curious in it. ביום קטעי קטעי ביום beyom dshley dear yom.—In

73 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering :

74 One golden spoon of ten *shekels*, full of incense :

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

76 One kid of the goats for a sin-offering :

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day * Ahira the son of Enan, prince of the children of Naphtali, offered :

79 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering :

80 One golden spoon of ten *shekels*, full of incense :

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

82 One kid of the goats for a sin-offering :

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel : twelve chargers of silver, twelve silver bowls, twelve spoons of gold :

85 Each charger of silver *weighing* a hundred and thirty *shekels*, each bowl seventy : all the

silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary :

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* a piece, after the shekel of the sanctuary : all the gold of the spoons *was* a hundred and twenty *shekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering : and the kids of the goats for sin-offering twelve.

88 And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was * anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation ^b to speak with ^c him, then he heard ^d the voice of one speaking unto him from off the mercy-seat, that *was* upon the ark of testimony, from ^e between the two cherubims : and he spake unto him.

CHAPTER VIII.

Directions how the lamps are to be lighted, 1-3. How the candlestick was formed, 4. The Levites to be consecrated to their service by being cleansed, sprinkled, shaved, purified, and their clothes washed, 6, 7. To offer a meat-offering, and a sin-offering, 8. The people to put their hands upon them, 9, 10. Aaron to offer them before the Lord, 11. The Levites to lay their hands on the heads of the bullocks, &c. 12. The Levites are taken to assist Aaron and his sons in the place of all the first-born of Israel, 13-15. Moses and Aaron do as they were commanded, the Levites are prosoued, purified, and commence their service, 16-22. They are to begin their service at twenty-five years of age, and leave off at fifty, 23-25. After this they shall have the general inspection of the service, 26.

AND THE LORD spake unto Moses, ^a An. Exod. lxx. 2. ^b *Jhr* or *Zif*.

2 Speak unto Aaron, and say unto him, When thou ^c lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so : he lighted the lamps

* Ch. 1. 15. & 2. 29.—a Ver. 1, 10-24.—b Ch. 12. 8. Exod. 33. 9, 11.—c That is, God.

d Exod. 25. 22.—e Exod. 25. 18-21. 1 Sam. 4. 4.—f Exod. 25. 37. & 40. 25.

the day, the first and tenth day. כִּי שֵׁם עֲשֵׂי יוֹם *beyom sheneim asar yom*—In the day, two and tenth day. But this is the idiom of the language; and to an original Hebrew, our almost anomalous words *eleventh* and *twelfth*, by which we translate the original, would appear as strange as his, literally translated, would appear to us. In reckoning after *twelve*, it is easy to find out the composition of the words *thirteen*, as *three* and *ten*; *fourteen*, *four* and *ten*, and so on; but *eleven* and *twelve* scarcely bear any analogy to *ten* and *one*, and *ten* and *two*, which nevertheless they intend. But this is a subject of philology, rather than Biblical criticism.

Verse 84. *This was the dedication of the altar in the day, &c.*] Meaning here, the time in which it was dedicated; for, as each tribe had a whole day for its representative or prince to present the offerings it had provided, consequently the dedication, in which each had his day, must have lasted *twelve* days: the words, therefore, in this text, refer to the last day, or *twelfth*, in which this dedication was completed.

Verse 85. *After that it was anointed*] By the anointing, the altar was consecrated to God: by this dedication it was solemnly appointed to that service for which it had been erected.

Verse 89. *To speak with him*] To confer with God, and to receive farther discoveries of his will.

He heard the voice of one speaking unto him] Though Moses saw no similitude, but only heard a voice, yet he had the fullest proof of the presence, as well as the being of the Almighty. In this way God chose to manifest himself during that dispensation; till the fulness of the time came, in which the word *was made flesh*, and DWELT AMONG US. No man hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, he hath declared him.

The mercy-seat] See the note on Exod. xxv. 17. As God gave oracular answers from this place, and spoke to Moses, as it were *face to face*, hence the place was called the ORACLE, דְּבַר דְּבַר *debar, or speaking place*, from דָּבַר *dabar*, he spoke, 1 Kings vi. 23. And as this *mercy-seat* represented our blessed Redeemer, so the apostle says, that God, who had at sundry times, and in divers manners spoken in time past to the fathers, by the prophets, hath in these last days, spoken unto us by his Son, Heb. i. 1, 2. Hence the incarnated Christ is the true דְּבַר דְּבַר *debar, or oracle*, in and by whom God speaks unto man.

On this occasion we find there were offered		
12 Silver chargers, each weighing	-	130 shekels.
12 Silver bowls, each	-	70 shekels.
Total amount of silver vessels	-	2,400 shekels.
12 Golden spoons, each weighing	-	10 shekels.
Total amount of golden vessel	-	120 shekels.
A silver charger, at 130 shekels, reduced to Troy weight, makes	-	75 9 16 ² / ₃
A silver bowl, at 70 shekels, amounts to	-	40 12 21 ¹ / ₂
Total weight of the 12 chargers	-	905 16 3 ² / ₃
Total weight of the 12 bowls	-	487 14 20 ¹ / ₂
	Total	1393 10 23 ¹ / ₂

Which, at 5s. per oz. is equal to 333*l.* 1*s.* 5¹/₂*d.*

The 12 golden spoons, allowing each to be amount to	-	6 16 3 ² / ₃
	-	69 13 13 ¹ / ₂

Which, at 4*l.* per ounce, is equal to 320*l.* 14*s.* 10¹/₂*d.*
And added to the amount of the silver make a total of - 703*l.* 16*s.* 5¹/₂*d.*

Besides the above, there were

Bullocks	12
Rams	12
Lambs	12
Goats	24
Rams	60
He-goats	60
Lambs	60

Total 240 clean beasts for sacrifice.

By which we may at once see, that though the place in which they now sojourned, was a wilderness as to cities, villages, and regular inhabitants; yet there was plenty of pasturage; else the Israelites could not have furnished these cattle, with all the sacrifices necessary for different occasions, and especially for the passover which was celebrated during their sojourning in the desert, and which itself must have required an immense number of lambs; see chap. ix. when each family of 600,000 males was obliged to provide one for itself.

NOTES ON CHAPTER VIII.

Verse 2. *The seven lamps shall give light*] The whole seven shall be lighted at one time, that seven may be ever burning.

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 ^h beaten work: ⁱ according unto the pattern which the Lord had showed Moses, so he made the candlestick.

5 ¶ And the Lord spake unto Moses, saying,
6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them; Sprinkle ^k water of purifying upon them, and ^l let ^m 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 ⁿ his meat-offering, even 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: ^p 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 ^q shall put their hands upon the Levites:

11 And Aaron shall ^r offer the Levites before the Lord for an offering of the children of Israel, that ^s 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 Aaron, and before his sons, and offer them for an offering unto the Lord.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be ^t mine.

15 And after that shall the Levites go in to do

^a Exod. 25. 31.—^b Exod. 25. 18.—^c Exod. 25. 40.—^d Ch. 19. 9, 17, 18.—^e Heb. let them cause a razor to pass over, &c.—^f Lev. 14. 8. 9.—^g Lev. 2. 1.—^h See Exod. 20. 1. & 40. 12.—ⁱ Lev. 3. 3.—^j Lev. 1. 4.—^k Heb. wash.—^l Heb. wash-offering.—^m Heb. they may be shaved, &c.—ⁿ Exod. 29. 10.—^o Ch. 3. 45 & 16. 9.

Verse 4. *The work of the candlestick, &c.* See many curious particulars relative to this candlestick in the notes on Exod. xxv. 31, and 39. The candlestick itself was an emblem of the church of Christ; the oil, of the graces and gifts of the Spirit of God; and the light, of those gifts and graces in action among men. See Rev. i. 12—20. God builds his church and sends forth his Spirit to dwell in it, to sanctify and cleanse it, that it may be shown unto the world as his own workmanship. The seven lights in the candlesticks, point out the seven spirits of God, the Holy Ghost being thus termed, Rev. iii. 1. from the variety and abundance of his gifts and influences: seven being used among the Hebrews to denote any thing full, complete, and perfect. A candlestick, or lamp without oil, is of no use; oil not burning is of no use. So a church or society of religious people, without the influence of the Holy Ghost, are dead, while they have a name to live: and if they have a measure of this light, and do not let it shine by purity of living and holy zeal before men, their religion is neither useful to themselves nor to others. Reader, it is possible to be in the church of God, and not be of that church—it is possible to have a measure of the Spirit, and neither profit nor be profited. Feel this dreadful possibility, and pray to God that thou be not a proof of it.

Verse 7. *Sprinkle water of purifying* פָּרִיסַת מַיִם חַטָּאתַי, water of sin, or water of the sin-offering. As this purifying water was made by the ashes of the red heifer, cedar wood, hyssop, and scarlet; and the heifer herself was sacrificed, and her blood sprinkled seven times before the tabernacle, Numb. xix. 3—6. she may be considered as a proper sacrifice for sin, and consequently the water thus prepared be termed the water of the sin-offering. As the ashes were kept ready at hand for purifying from all legal pollutions, the preparation might be considered as a concentration of the essential properties of the sin-offering; and might be resorted to at all times with comparatively little expense or trouble, and no loss of time. As there were so many things by which legal pollution might be contracted, it was necessary to have always at hand, in all their dwellings, a mode of purifying at once convenient and unexpensive. As the water by which the Levites

the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

16 For they are wholly given unto me from among the children of Israel; * instead of such as open every womb, even instead of the first-born of all the children of Israel, have I taken them unto me.

17 * For all the first-born of the children of Israel are mine, both man and beast; on the day that I smote every first-born in the land of Egypt, I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And * I have given the Levites as a gift to Aaron and 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: ^b that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them.

21 * And the Levites were purified, and they washed their clothes: ^d and Aaron offered them as an offering before the Lord; and Aaron made an atonement for them to cleanse them.

22 * And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron and before his sons: ^e as the Lord had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the Lord spake unto Moses, saying,

24 This is it that belongeth unto the Levites: ^f from twenty and five years old and upwards, they shall go in ^h to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years shall

^w Ver. 11. 13.—^x Ch. 12. 45.—^y Exod. 13. 2, 12, 13, 15. Ch. 3. 13. Luke 2. 23. z Ch. 3. 9.—^a Heb. given.—^b Ch. 1. 35. & 16. 46. & 18. 5. 2 Chron. 26. 16.—^c Ver. 1.—^d Ver. 11. 12.—^e Ver. 13.—^f Ver. 5. &c.—^g See Ch. 4. 2. 1 Chron. 23. 2, 24, 27. ^h Heb. to wear the warfare of, &c. 1 Tim. 1. 18.

were here purified must have been the water prepared from the ashes of the red heifer, this ordinance was undoubtedly instituted before this time, though not described till the sixth chap. 1—10. of this book; but that chapter might be in connexion with any of the preceding ordinances, as well as where it is now found. We see from Heb. ix. 13. and 14. that these ashes mingled with water, and sprinkled on the unclean, and which sanctified to the purification of the flesh, were intended to typify the blood of Christ, which purges the conscience from dead works, to serve the living God, ver. 15. for, as without this sprinkling with the water of the sin-offering, the Levites were not fit to serve God in the wilderness; so without this sprinkling of the blood of Christ, no conscience can be purged from dead works, to serve the living God. See the notes on chap. xix. 1—10.

Verse 10. *Shall put their hands upon the Levites* It has been argued from this, that the congregation had a part in the appointment of their own ministers; and that this was done by the imposition of hands. However that may be, it appears, that what was done on this occasion, meant no more than that the people gave up this whole tribe to God, in place of their firstborn; and that by this act they bound themselves to provide for them, who, because of their sacred service, could follow no secular work. And surely it was right, that they who served the altar should live by the altar. The ministers of God perform offices for the people, which the people cannot perform for themselves; and nothing can be more reasonable than that the people should give them the necessaries and comforts of life, while they are thus employed in their behalf.

Verse 17. *For all the first-born are mine* See the manner of redeeming the first-born, chap. xviii. 6.

Verse 21. *And Aaron made an atonement for them* Though the Levites had been most solemnly consecrated to the Lord's service, and though all the legal washings and purifications were duly performed on the occasion; yet they could not approach God till an atonement had been made for them. How strange is it, after all these significations of the will and purpose of God relative to man, that any priest, or any people, will attempt to draw nigh to God without an atonement! As sure as God hath

cease waiting upon the service thereof, and shall serve no more:

26 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.

CHAPTER IX.

The Israelites are reminded of the law that required them to keep the passover at its proper time, with all its rites, 1-3. They kept the passover on the fourteenth day of the first month, 4, 5. The case of the men who, being unclean, through touching a dead body, could not keep the passover, 6, 7. Moses inquires of the Lord concerning them, 8. And the Lord appoints the fourteenth day of the second month for all those who through any accidental uncleanness, or by being absent on a journey, could not keep it at the usual time, 9-12. Those who neglect to keep this solemn feast, to be cut off from among his people, 13. The stranger, who wishes to keep the passover, is at liberty to do so, 14. The cloud covers the tabernacle both by day and night, from the time of its dedication, 15, 16. This cloud regulates all the encampments and marchings of the Israelites, through the wilderness, 17-22. Their journeyings and routings were all directed by the commandment of the Lord, 23.

AN EXOD. 12. 2
ABIB OR NISAN. AND the LORD spake unto Moses in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And 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.

1 Heb. return from the warfare of the service—k Ch. 1. 53.—l Exod. 12. 1, &c. Lev. 23. 5. Ch. 28. 16. Deut. 16. 1, 2.—m Heb. between the two evenings. Exod. 12. 6. n Josh. 5. 10.—o Ch. 5. 2. & 19. 11, 16. See John 18. 28.

spoken it, there is no entrance into the holiest, but through the blood of Jesus, Heb. x. 19, 20.

Verse 24. *From twenty-five years old*] See the note on chap. iv. 47. where the two terms of twenty-five and thirty years are reconciled.

Verse 26. *To keep the charge, and shall do no service*] They shall no longer be obliged to perform any laborious service, but act as general directors and counsellors; therefore they were to be near the camp, sing psalms to God, and see that no stranger or unclean person was permitted to enter. So the Jews, and many other persons, have generally understood this place.

1. If it required so much legal purity to fit the Levites for their work in the tabernacle; can we suppose that it requires less spiritual purity to fit ministers of the Gospel to proclaim the righteousness of the Most High, and administer the sacred ordinances of Christianity to the flock of Christ! If these must be without spot, as the priests before without blemish, and these were only typical men; we may rest assured that a Christian minister requires no ordinary measures of holiness to prepare him for an acceptable and profitable discharge of his office.

2. If the Christian ministry be established to prepare men for the kingdom of God, of the holiness of which the purity of the camp was but a faint emblem; how can any man expect to enter that place of blessedness, who has not his heart sprinkled from an evil conscience, and his body washed with pure water—his life and conversation agreeable to the sacred precepts laid down in the Gospel of Christ? If the law of Moses were more read in reference to the Gospel; if the Gospel itself, and its requisitions, would be much better understood. Reader, however it may be with thee, *Antinomianism* is more general among religious people than is usually imagined. What multitudes of all denominations are expecting to enter into the kingdom of God, without any proper preparation for the place! Without holiness none shall see the Lord: and from this decision of the divine justice, there shall never be any appeal.

NOTES ON CHAPTER IX.

Verse 1. *The Lord spake unto Moses*] The fourteen first verses of this chapter, certainly refer to the transactions that took place at the time of those mentioned in the commencement of this book, before the numbering of the people; and several learned men are of opinion that these fourteen verses should be referred back to that place. We have already met with instances where *transpositions* have, very probably, taken place: and it is not difficult to account for them. As in very early times writing was generally on leaves of the Egyptian flag *papyrus*, or on thin laminae of different substances, facts and transactions

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover 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 see 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 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;

p Exod. 18. 15, 19, 26. Ch. 27. 2.—q Ch. 27. 5.—r 2 Chron. 30. 2. 15.—s Exod. 12. 8.—t Exod. 12. 15.—u Exod. 12. 16. John 19. 36.—v Exod. 12. 43.—w Gen. 17. 12. Exod. 12. 15.—x Ver. 7.—y Ch. 5. 31.

thus entered were very liable to be deranged: so that when afterward a series was made up into a book, many transactions might be inserted in wrong places: and thus the exact *chronology* of the facts be greatly disturbed. MSS. written on the leaves of trees, having a hole in each through which a cord is passed to keep them all in their places, are frequently to be met with in the cabinets of the curious, and some such are now before me—should the cord break, or be accidentally unloosed, it would be exceedingly difficult to string them all in their proper places; accidents of this kind I have often met with, to my very great perplexity; and in some cases found it almost impossible to restore each individual leaf to its own place; for it should be observed, that these separate pieces of oriental writing, are not *paged* like the leaves of our printed books; nor are there frequently any catchwords or signatures at the bottom to connect the series. This one consideration will account for several *transpositions*, especially in the Pentateuch, where they occur more frequently than in any other part of the Sacred Writings. *Houbigant*, who grants the existence of such transpositions, thinks that this is no sufficient reason why the present order of narration should be changed: "It is enough," says he, *non ignorare libros eos Mosi esse ad ea rerum suo tempore gestarum, non historiam filo perpetuo elaboratam*, "to know that these books contain an account of things transacted in the days of Moses; though not in their regular or chronological order."

Verse 3. *According to all the rites of it*] See all those rites and ceremonies largely explained in the notes on Exod. xii.

Verse 7. *We are defiled by the dead body of a man*] It is probable that the defilement mentioned here, was occasioned by the assisting at the burial of some person—a work both of necessity and mercy. This circumstance, however, gave rise to the ordinance delivered in the 10th, 11th, 12th, 13th, and 14th verses, so that on particular occasions the passover might be *twice* celebrated: 1st. At its regular time, the 14th of the first month. 2d. An extra time, the 14th of the second month. But the man who had no legal hindrance, and did not celebrate it on one or other of those times, was to be cut off from the people of God; and the reason given for this cutting off, is, that he brought not the offering of God in his appointed season—therefore that man shall bear his sin, ver. 13. We have already seen, from the authority of St. Paul, that Christ, our passover, is sacrificed for us; and that it was his sacrifice that was pointed out by the paschal lamb: on this, therefore, we may observe, that those who do not sooner or later eat the true Passover; and get the salvation procured by the sprinkling of his blood, shall be cut off

according to the ordinance of the passover, and according to the manner thereof, so shall he do: 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 always: 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 evening 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 their 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.

CHAPTER X.

Moses is commanded to make two silver trumpets for calling the assembly, 1, 2. On what occasions these trumpets should be sounded. First, for calling the assembly to the door of the tabernacle, 3. Secondly, to summon the princes and captains to the tent of the tabernacle, 4. Thirdly, to make the eastern camps strike their tents, 5. Fourthly, to make those on the south do the like, 6. No alarm to be sounded when the congregation is to be assembled, 7. The sons of Aaron also shall sound these trumpets, as well for a perpetual ordinance, 8. Fifthly, the trumpets are to be sounded in the time of war, 9. Sixthly, on festival occasions, 10. On the twentieth day of the second month, in the second year, the Israelites began their journey from the wilderness of Sinai, and came to the wilderness of Paran, 11, 12. By the commandment of God to Moses, the first division, at the head of which was the standard of JUDAH, marched first, 13, 14. Under him followed the tribe of Issachar, 15; and after them the tribe of Zebulun, 16. Then the Gadites and Manassites followed with the tabernacle, 17. At the head of the second division was the standard and camp of REUBEN, 18; and under him were that of Simeon, 19; and that of Gad, 20. Next followed the Kohathites, bearing the sanctuary, 21. Then followed the third division, at the head of which was the standard of the camp of EPHRAIM, 22; and under him Manasse, 23; and Benjamin, 24. At the head of the fourth division was the standard of the camp of DAN, 25; and under him Aser, 26; and Naphtali, 27. This was their ordinary method of marching in the wilderness, 28. Moses entrusts Hobab the Midianite to accompany them through the wilderness, 29. He refuses, 30. Moses continues, and strengthens his entreaties with reasons and promises, 31, 32. They depart from Sinai three days' journey, 33. The cloud accompanies them by day and night, 34. The words used by Moses when he ark set forward, 35; and when it rested, 36.

AND the Lord spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the 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 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.

a Exod. 12. 19.—a Exod. 40. 31. Neh. 9. 12, 19. Ps. 74. 11.—b Exod. 13. 21. 4. 40. 33.—c Exod. 40. 35. Ch. 10. 11, 33, 34. Psa. 90. 1.—d 1 Cor. 10. 1.—e Heb. prepared.

f Ch. 1. 53. & 3. 8.—g Heb. see.—h Exod. 40. 36, 37.—i Ver. 19.—k Isai. 1. 13. 1 Jer. 4. 5. Joel 2. 15.—m Exod. 15. 21. Ch. 1. 16. & 7. 2.—n Ch. 2. 2.—o Ch. 2. 10.

from among those that shall enter into the rest prepared for the people of God; and for the same reason too—They bring not the offering of God in its appointed season, and therefore they shall bear their sin.

Verse 15. The cloud covered the tabernacle] See the whole account of this supernatural cloud largely explained, Exod. xiii. 21. and xl. 34—38.

Calmet observes, that the 15th verse, beginning a new subject, should begin a new chapter, as it has no connexion with what goes before; and he thinks this chapter, begun with the 15th verse, should end with the 18th verse of the following.

Verse 21. Whether by day or by night] As the heat of the day is very severe in that same desert, the night season is sometimes chosen for the performance of a journey; though it is very likely that, in the case of the Israelites, this was seldom resorted to.

Verse 22. Two days—a month—a year] It was by the divine counsel alone that they were directed in all their peregrinations: and from the above words we see that their times of tarrying at different stations were very unequal.

Verse 23. Kept the charge of the Lord] When we consider the strong disposition which this people ever testified to follow their own will in all things; we may be well surprised to find them in these journeyings so implicitly following the direction of God. There could be no trick or imposture here. Moses, had he been the most cunning of men, never could have imitated the appearances referred to in this chapter. The cloud, and every thing in its motion, was so evidently supernatural, that the people had no doubt of its being the symbol of the Divine presence.

God chose to keep this people so dependent upon himself, and so submissive to the decisions of his own will, that he would not even give them regular times of marching or resting: they were to do both when and where God saw best. Thus they were ever kept ready for their march, though perfectly ignorant of the time when they should commence it. But this was all well: they had the presence of God with them: the cloud by day and the fire by night, demonstrated that God was among them. Reader, thou art here a tenant at will to God Almighty: how soon, in what place, or in what circumstances, he may call thee to march into the eternal world, thou knowest not! But

this uncertainty cannot perplex thee if thou be properly subject to the will of God, ever willing to lose thy own in it. But thou cannot be thus subject, unless thou have the testimony of the presence and approbation of God. How awful to be obliged to walk into the valley of the shadow of death without this! Reader, prepare to meet thy God.

NOTES ON CHAPTER X.

Verse 2. Make thee two trumpets of silver] The necessity of such instruments will at once appear, when the amazing extent of this numerous army is considered, and how, even the sound of two trumpets could reach them all, is difficult to conceive; but we may suppose, that when they were sounded, the motion of those that were within reach of that sound, taught the others in succession what they should do.

As the trumpets were to be blown by the priests only, the sons of Aaron, there were only two, because there were only two such persons to use them, at this time, Eliezar and Ithamar. In the time of Joshua, there were seven trumpets used by the priests; but these were made according to our text, of rams' horns, Josh. vi. 4. In the time of Solomon, when the priests had greatly increased, there were 120 priests sounding with trumpets, 2 Chron. v. 12.

Josephus intimates, that one of these trumpets was always used to call the nobles together: the other to assemble the people; see ver. 4. It is possible that these trumpets were made of different lengths and wideness, and consequently they would emit different tones. Thus the sound itself would at once show which was the summons for the congregation, and which for the princes only. These trumpets were allowed to be emblematical of the sound of the Gospel; and in this reference, they appear to be frequently used. Of the fate of the trumpets of the sanctuary, see note on Exod. xxv. 31.

Verse 5. When ye blow an alarm] מַצְבֵּי טְרוּמֹת, probably meaning short, broken, sharp tones, terminating with long ones, blown with both the trumpets at once. From the similarity in the words, some suppose that the Hebrew טְרוּמֹת, was similar to the Roman tarantara, or sound of their clarion.

Verse 6. When ye blow a second alarm] A single alarm, as above stated, was a signal for the eastward division to march; two such alarms, the signal for the south

7 But when the congregation is to be gathered together, ye shall blow, but 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 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 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 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 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 their came.

22 And the standard of the camp of the children of Ephraim set forward, according to their armies: and over his host was Elishama, the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh, was Gamaliel, the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin, was Abidan, the son of Gideon.

25 And the standard of the camp of the children of Dan set forward, which was the rearward of all the camps throughout their hosts: and over his host was Ahiezer, the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher, was Pagiel, the son of Ocran.

27 And over the host of the tribe of the children of Naphtali, was Ahira, the son of Enan.

28 Thus were the journeyings of the children of Israel, according to their armies, when they set forward.

29 And Moses said unto Hobab, the son of Raguel, the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with

p. Ver. 3.—q. Joel 2. 1.—r. Ch. 31. 6. Josh. 6. 4. 1 Chron. 15. 24. 2 Chron. 13. 12. 1 Mac. 16. 8.—s. Ch. 31. 6. Josh. 6. 5. 2 Chron. 13. 14.—t. July 2. 18. & 4. 3. & 6. 9. & 10. 9. 12. 1 Sam. 10. 18. Psa. 106. 42.—u. Gen. 8. 1. Psa. 106. 4.—v. Ch. 29. 1. Lev. 21. 31. 1 Chron. 15. 24. 2 Sam. 6. 12. & 7. 6. & 29. 36. Ezra 3. 10. Neh. 12. 35. Psa. 81. 3.—w. Ver. 9.—x. Ch. 9. 17.—y. Exod. 40. 36. Ch. 2. 9, 16, 21, 31.—z. Exod.

19. 1. Ch. 1. 1. & 9. 5.—a. Gen. 21. 21. Ch. 12. 16. & 13. 3, 26. Deut. 1. 1.—b. Ver. 5. 6. Ch. 2. 34.—c. Ch. 2. 3, 9.—d. Ch. 1. 7.—e. Ch. 1. 51.—f. Ch. 4. 24, 31. & 7. 6, 7, 8. g. Ch. 2. 10, 16.—h. Ch. 4. 4, 15. & 7. 9.—i. That is, the Gershonites and the Merarites: see Ver. 17. Ch. 1. 51.—k. Ch. 2. 18, 21.—l. Ch. 2. 25, 31. Josh. 6. 9.—m. Heb. Thee.—n. Ch. 2. 34.—o. Exod. 2. 15.—p. Gen. 12. 7.

division; and probably three for the west division, and four for the north. It is more likely that this was the case, than that a single alarm served for each, with a small interval between them.

The camps, or grand divisions of this great army, always lay, as we have already seen, to the east, south, west, and north: and here, the east and south camps alone are mentioned; the first, containing Judah, Issachar, and Zebulun; the second, Reuben, Simeon, and Gad. The west and north divisions are not named, and yet we are sure they marched in consequence of express orders or signals, as well as the other two. There appears, therefore, a deficiency here in the Hebrew text, which is thus supplied by the Septuagint, και εξαχθιστα σημασιον τριτων, και ισραηλιν οι περιβοητοι και περιμυθολογοι παρα βλαστηων και σκαλιτι σημασιων τεταρτην, και ισραηλιν οι περιβοητοι και περιμυθολογοι προς βορραν. "And when ye blow a third alarm or signal, the camps on the west shall march: and when ye blow a fourth alarm or signal, the camps on the north shall march." This addition, however, is not acknowledged by the Samaritan, nor by any of the other versions, but the Coptic. Nor are there any various readings in the collections of Kennicott and De Rossi, which countenance the addition in the above versions. Houbigant thinks this addition so evidently necessary that he has inserted the Latin in his text, and in a note supplied the Hebrew words: and thinks that these words were originally in the Hebrew text, but happened to be omitted in consequence of so many similar words occurring so often in the same verse, which might dazzle and deceive the eye of a transcriber.

Verse 9. If ye go to war] These trumpets shall be sounded for the purpose of collecting the people together: to deliberate about the war, and to implore the protection of God against their enemies.

Verse 10. In the day of your gladness] On every festival the people shall be collected by the same means.

Ye shall be remembered before the Lord] When ye decamp, encamp, make war, and hold religious festivals, according to his appointment, which appointment shall be signified to you by the priests (who, at the command of God, for such purposes, shall blow the trumpets) then ye may expect both the presence and blessing of Jehovah, in all that ye undertake.

Verse 11. The twentieth day of the second month] The Israelites had lain encamped in the wilderness of Sinai about eleven months, and twenty days, compare Exod. xix. 1. with this verse. They now received the order of God to decamp, and proceed towards the promised land; and therefore the Samaritan introduces, at this place, the words which we find Deut. i. 6—8. The Lord our God spake unto us in Horeb, saying: Ye have dwelt long enough in this mount, turn and take your journey, &c.

Verse 12. The cloud rested in the wilderness of Paran] This was three days' journey from the wilderness of Sinai, see ver. 33. and the people had three stations—the first at Kibroth Hattaarah, the second at Hazeroth, chap. xi. 35. and the third in the wilderness of Paran, see chap. xii. 16. But it is extremely difficult to determine these journeyings with any degree of exactness; and we are often at a loss to know, whether the place in question was in a direct or retrograde position from the place previously mentioned.

Verse 14. The standard of Judah] See this order of marching explained at large on chap. ii. The following is the order in which this vast company proceeded in their march:

- Judah
- Issachar
- Zebulun
- (Gershonites, and)
- Merarites carrying the tabernacle.
- Reuben
- Simeon
- Gad
- The Kohathites with the sanctuary.
- Ephraim
- Manasseh
- Benjamin.
- Dan
- Asher
- Naphtali.

Verse 29. Moses said to Hobab] For a circumstantial account of this person, see the notes on Exod. ii. 15. 16. and 18. iii. 1. iv. 20, 23. and for the transaction recorded here, and which is probably out of its place, see Exod. xviii. 5. where the subject is discussed at large.

We are journeying] God has brought us out of thralldom, and we are thus far on our way through the wilderness, travelling towards the place of rest which he has appointed us, trusting in his promise, guided by his presence, and supported by his power. Come thou with us, and we will do thee good. Those who wish to enjoy the heavenly

us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart unto mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 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.

33 ¶ 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.

34 And the cloud of the LORD was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

q Judg. 1. 16 & 4. 11.—r Gen. 32. 12. Exod. 3. 8 & 6. 7, 8.—s Job 29. 15.—t Judg. 1. 16.—u See Exod. 3. 1.—v Deut. 1. 32. Josh. 3. 3, 4, 6. Ps. 122. 8. Jer. 31. 2. Ezek. 20. 6.—w Exod. 13. 21. Neh. 9. 12, 19.—x Ps. 68. 1, 2 & 122. 8.—y Heb. ten thousand thousands.

inheritance, must walk in the way towards it, and associate with the people who are going in that way.—True religion is ever benevolent.—They who know most of the goodness of God, are the most forward to invite others to partake of that goodness. That religion, which excludes all others from salvation, unless they believe a particular creed, and worship in a particular way, is not of God. Even Hobab, the Arah, according to the opinion of Moses, might receive the same blessings which God had promised to Israel, provided he accompanied them in the same way.

The LORD hath spoken good concerning Israel.] The name Israel, is taken in a general sense, to signify the followers of God: and to them, all the promises in the Bible are made. God has spoken good of them; and he has spoken good to them; and not one word that he hath spoken shall fail. Reader, hast thou left thy unhalloved connexions in life? Hast thou got into the camp of the Most High? Then continue to follow God with Israel, and thou shalt be incorporated in the heavenly family, and share in Israel's benedictions.

Verse 30. I will not go; but I will depart to mine own land, and to my kindred.] From the strong expostulations in the 31st and 32d verses, and from Judges i. 16. iv. 11. and 1 Sam. xv. 6. it is likely that Hobab changed his mind; or that if he did go back to Midian, he returned again to Israel, as the above scriptures show that his posterity dwelt among the Israelites in Canaan. Reader, after having been almost persuaded to become a Christian, to take Christ, his cross, his reproach, and his crown, for thy portion, art thou again purposing to go back to thy own land, and to thy kindred? Knowest thou not that this land is the place of destruction—that the children of this world, who are not taking God for their portion, are going to perdition? Up, get thee hence, for the Lord will destroy this place by fire: and all who are not of the kindred and family of Christ, shall perish at the brightness of his appearing!

Verse 31. Thou mayest be to us instead of eyes, &c.] But what need had they of Hobab, when they had the pillar and fire continually to point out their way? Answer. The cloud directed their general journeys, but not their particular excursions. Parties took several journeys while the grand army lay still. See chap. xiii. xx. xxxi. xxxii. &c. They therefore needed such a person as Hobab, who was well acquainted with the desert, to direct these particular excursions; to point them out watering-places, and places where they might meet with fuel, &c. &c. What man cannot, under the direction of God's providence, do for himself, God will do in the way of especial mercy. He could have directed them to the fountains, and to the places of fuel; but Hobab can do this, therefore let Hobab be employed; and let Hobab know, for his encouragement, that while he is serving others in the way of God's providence, he is securing his own best interests. On these grounds Hobab should be invited; and for this reason Hobab should go. Man cannot do God's work; and God will not do the work which he has qualified and commanded man to perform. Thus then the Lord is ever seen, even while he is helping man by man. See some valuable observations on this subject in Harmer, vol. ii. p.

CHAPTER XI.

The people complain, the Lord is displeas'd, and many of them are consumed by fire, 1. Moses intercede for them, and the fire is quenched, 2. The place is called Taberah, 3. The mixed multitude long for flesh, and murmur, 4-6. The manna described, 7-9. The people weep in their tents, and the Lord is displeas'd, 10. Moses deplores his lot in being oblig'd to bear and bear with all their murmurings, 11-15. He is commanded to bring seventy of the elders to God, that he may endure them with the same spirit, and cause them to do by the lot with him, 16, 17. He is also commanded to inform the people that they shall have flesh for a whole month, 18-20. Moses expresses his doubts of the possibility of this, 21, 22. The Lord confirms his promise, 23. The seventy men are brought to the tabernacle, 24. And the spirit of prophecy rest upon them, 25. Eldad and Medad stay in the camp and prophesy, 26, 27. Joshua beseeches Moses to forbid them, 28. Moses refuses, 29, 30. A wind from the Lord brings quails to the camp, 31, 32. While feeding on the flesh, a plague from the Lord falls upon them, and many of them die, 33. The place is called Kibroth-hattaavah, or the graves of lust, 34. They journey to Zibroth, 35.

AND when the people complained, it displeas'd the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.

4 ¶ And the mixed multitude that was among

a Deut. 9. 22.—b Or, were as it were complainers.—c Heb. it was evil in the sight of, &c.—d Ps. 78. 21.—e Lev. 10. 1. Ch. 16. 35. 1 Kings 1. 12. Ps. 106. 18. f James 5. 16.—g Heb. sunk.—h That is, a burning. Deut. 9. 22.—i An Exod. 12. 38.

286. Instead of, And thou mayest be to us instead of eyes, the Septuagint translate the passage thus, και οτι οτι ημιν προσεβουλε, And thou shalt be an elder among us. But Moses probably refers to Hobab's accurate knowledge of the wilderness, and to the assistance he could give them as a guide.

Verse 33. The ark went before them] We find from ver. 21. that the ark was carried by the Kohathites in the centre of the army; but as the army never moved till the cloud was taken up, it is said to go before them, i. e. to be the first to move, as without this motion, the Israelites continued in their encampments.

Verse 35. Rise up, Lord, and let thine enemies be scattered!] If God did not arise in this way and scatter his enemies, there could be no hope that Israel could get safely through the wilderness. God must go first, if Israel would wish to follow in safety.

Verse 36. Return, O Lord, unto the many thousands of Israel.] These were the words spoken by Moses at the moment the divisions halted in order to pitch their tents. In reference to this subject, and the history with which it is connected, the 68th Psalm seems to have been composed. Many thousands; literally, the ten thousand thousands. Unless the ark went with them, and the cloud of the divine glory with it, they could have neither direction nor safety; unless the ark rested with them, and the cloud of glory with it, they could have neither rest nor comfort. How necessary are the word of God, and the Spirit of God, for the direction, comfort, and defence, of every genuine follower of Christ! Reader, pray to God that thou mayest have both with thee through all the wilderness;—through all the changes and chances of this mortal life:—if thou be guided by his counsel, thou shalt be at last received into his glory.

NOTES ON CHAPTER XI.

Verse 1. And when the people complained] What the cause of this complaining was, we know not. The conjecture of St. Jerom is probable; they complained because of the length of the way. But surely no people had ever less cause for murmuring—they had God among them; and miracles of goodness were continually wrought in their behalf.

It displeas'd the Lord] For his extraordinary kindness was lost on such an ungrateful and rebellious people. And his anger was kindled—Divine Justice was necessarily incensed against such inexcusable conduct.

And the fire of the Lord burnt among them] Either a supernatural fire was sent for this occasion, or the lightning was commissioned against them, or God smote them with one of those hot, suffocating winds, which are very common in those countries.

And consumed—in the uttermost parts of the camp] It pervaded the whole camp, from the centre to the circumference, carrying death with it to all the murmurers; for we are not to suppose, that it was confined to the uttermost parts of the camp, unless we could imagine that there were none culpable any where else. If this were the same with the case mentioned ver. 4. then, as it is possible that the mixed multitude occupied the outermost parts of the

them ^afell a lusting; and the children of Israel also ^bwept again, and said, ^cWho shall give us flesh to eat?

5 ^aWe 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 ^aour soul is dried away; ^bthere is nothing at all, besides this manna, ^cbefore our eyes.

7 And ^athe manna was as coriander seed, and the ^bcolour thereof as the colour of ^c'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 ^athe taste of it was as the taste of fresh oil.

9 And ^awhen 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 ^athe anger of the LORD was kindled greatly; Moses also was displeased.

11 ^aAnd 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 shouldst say unto me, ^aCarry them in thy bosom, as a ^bnursing father beareth the sucking child, unto the land which thou ^cswarest unto their fathers?

13 ^aWhence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 ^bI am not able to bear all this people alone, because it is too heavy for me.

15 And if thou deal thus with me, ^akill me. I pray thee, out of hand, if I have found favour in thy sight; and let me not ^dsee my wretchedness.

16 ¶ And the LORD said unto Moses, Gather

unto me ^aseventy men of the elders of Israel, whom thou knowest to be the elders of the people, and ^bofficers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will ^acome down and talk with thee there: and ^bI will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

18 And say thou unto the people, ^aSanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept ^bin the ears of the LORD, saying, Who shall give us flesh to eat? ^cFor it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 ^aBut even a ^bwhole 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, ^cWhy came we forth out of Egypt?

21 ¶ And Moses said, ^aThe people among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month!

22 ^aShall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, ^aIs the LORD's hand waxed short? thou shalt see now whether ^bmy word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and ^agathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD ^acame down in a cloud, and

k Heb. lusted a lust.—1 Heb. returned and wept.—m Deut. 78. 18. & 106. 14. 1 Cor. 10. 6.—n Exod. 16. 3.—o Ch. 21. 5.—p Exod. 16. 14, 31.—r Heb. eye of man the eye of.—s Gen. 2. 12.—t Exod. 16. 31.—u Exod. 16. 13, 11.—v Deut. 78. 22. w Deut. 1. 12.—x Jer. 40. 11.—y Jer. 49. 23. 1 Thess. 2. 7.—z Gen. 26. 3. & 50. 21. Exod. 13. 5.—a Matt. 15. 33. Mark 8. 4.—b Exod. 18. 18.—c See 1 Kings 19. 4. Jonah 4. 3.—d Zeph. 3. 15.—e See Exod. 24. 1, 9.—f Deut. 16. 18.—g Ver. 23. Gen.

11. 5. & 18. 21. Exod. 19. 20.—h 1 Sam. 10. 6. 2 Kings 2. 15. Neh. 9. 20. Isa. 44. 3. Joel 2. 28.—i Exod. 19. 10.—k Exod. 16. 7.—l Ver. 5. Acts 7. 39.—m Psa. 77. 23. 108. 15.—n Heb. month of days.—o Ch. 21. 5.—p Gen. 12. 8. Exod. 12. 37. & 28. 29. Ch. 1. 46.—q See 2 Kings 7. 2. Matt. 13. 33. Mark 4. 4. John 9. 7, 9.—r Jer. 5. 2. & 28. 1.—s Ch. 23. 19. Ezek. 12. 25. & 34. 14.—t Ver. 16.—v Ver. 17. Ch. 12. 5.

camp, consequently the burning might have been confined to them.

Verse 2. *The fire was quenched*] Was sunk, or swallowed up, as in the margin. The plague, of whatever sort, ceased to act, and the people had respite.

Verse 4. *The mixt multitude*] שִׁבְרֵי הָאֶרֶץ hasaphsuf, the collected or gathered people. Such as came out of Egypt with the Israelites; and are mentioned Exod. xii. 38.

This mongrel people, who had comparatively little of the knowledge of God, feeling the difficulties and fatigues of the journey, were the first to complain—and then we find the children of Israel joined them in their complainings, and made a common cause with these demi-infidels.

Verse 5. *We remember, &c.*] The choice aliments which those murmurers complained of having lost by their leaving Egypt, were the following: fish, cucumbers, melons, leeks, onions, and garlic. An European may smile at such delicacies; but delicacies they were in that country. Their fish is excellent, their cucumbers and water-melons highly salubrious and refreshing: and their onions, garlic, &c. exquisitely flavoured, differing as much from vegetables of the same species in these northern climes, as a bad turnip does from a good apple. In short, this enumeration takes in almost all the commonly attainable delicacies in those countries.

Verse 7. *The manna was as coriander seed*] Probably this short description is added to show the iniquity of the people in murmuring, while they had so adequate a provision. But the baseness of their minds appears in every part of their conduct.

About the *bdellium* of the ancients, the learned are not agreed: and I shall not trouble the reader with conjectures. See the note on Gen. ii. 12. Concerning the manna, see the notes on Exod. xvi.

Verse 11—15. The complaint and remonstrance of Moses in those verses, serve at once to show the deeply distressed state of his mind, and the degradation of the minds of the people. We have already seen, that the slavery they had so long endured, had served to debase their minds, and to render them incapable of every high and dignified sentiment, and of every generous act.

Verse 17. *I will take of the spirit which is upon thee*]

From this place Origen and Theodoret take occasion to compare Moses to a lamp, at which seventy others were lighted, without losing any of its brightness. To convince Moses that God had sufficiently qualified him for the work which he had given him to do, he tells him that of the gifts and graces which he has given him, he will qualify seventy persons to bear the charge with him. This was probably intended as a gracious reproof. Query. Did not Moses lose a measure of his gifts in this business? And is it not right that he whom God has called to and qualified for some particular office, should lose those gifts which he either undervalues or refuses to employ for God in the way appointed? Is there not much reason to believe, that many cases have occurred where the spiritual endowments of particular persons have been taken away, and given to others who made a better use of them? Hence the propriety of that exhortation, Rev. iii. 11. *Hold that fast which thou hast, that no man take thy crown.*

The gracious God never called a man to perform a work without furnishing him with adequate strength: to refuse to do it, on the pretence of inability, is little short of rebellion against God.

This institution of the seventy persons to help Moses, the rabbins consider as the origin of their grand council, called the *sanhedrim*. But we find that a council of seventy men, elders of Israel, had existed among the people a year before this time. See Exod. xxiv. 9. see the advices given by Jethro to Moses, Exod. xviii. 17, &c. and the notes there.

Verse 22. *Shall the flocks and the herds be slain*] There is certainly a considerable measure of *weakness and unbelief* manifested in the complaints and questions of Moses on this occasion: but his conduct appears at the same time so very simple, honest, and affectionate, that we cannot but admire it, while we wonder that he had not stronger confidence in that God, whose miracles he had so often witnessed in Egypt.

Verse 23. *Is the Lord's hand waxed short?*] Hast thou forgotten the miracles which I have already performed? Or thinkest thou that my power is decreased? The power that is unlimited, can never be diminished.

Verse 25. *When the spirit rested upon them, they pro-*

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.

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them: and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.

30 And Moses gat him into the camp, he and the elders of Israel.

See 2 Kings 2:15-17; 1 Sam. 10:5, 6, 10; 19:20, 21, 23; Joel 2:29; Acts 2:17, 18; 1 Cor. 14:1, &c.; 1 Ser. 1 Sam. 20:26; Jer. 36:5-7; Mark 9:38; Luke 9:40; John 3:25-1 Cor. 14:5-b; Exod. 16:13; Ps. 78:26, 27, 28; 105:40.

phesied] By prophesying here we are to understand their performing those civil and sacred functions for which they were qualified; exhorting the people to quiet and peaceable submission, to trust and confidence in the goodness and providence of God, would make no small part of the duties of their new office. The ideal meaning of the word נָבִיא nabi, is to pray, entreat, &c. The prophet is called נָבִיא nabi, because he prays, supplicates, in reference to God—exhorts, entreats, in reference to man. See on Gen. xx. 7.

Verse 27. Eldad and Medad do prophesy] These, it seems, made two of the seventy elders—they were written, though they went not out to the tabernacle—they were enrolled as of the elders, but went not to meet God at the tabernacle, probably at that time prevented by some legal hindrance—but they continued in the camp using their new function in exhorting the people.

Verse 28. My lord Moses, forbid them] Joshua was afraid that the authority and influence of his master Moses might be lessened by the part Eldad and Medad were taking in the government of the people; which might ultimately excite sedition or insurrection among them.

Verse 29. Enviest thou for my sake] Art thou jealous of their influence only on my account? I am not alarmed; on the contrary, I would to God that all his people were endued with the same influence, and actuated by the same motives.

Persons may be under the especial direction of grace and providence, while apparently performing a work out of regular order. And if the act be good, and the effects good, we have no right to question the motive, nor to forbid the work. What are order and regularity in the sight of man, may be disorder and confusion in the sight of God, and vice versa. John wished to prevent a man from casting out demons in the name of Jesus, because he did not follow Christ in company with the disciples. Our Lord's conduct in that case should regulate ours in all similar ones; see Luke ix. 49, 50.

Verse 31. A wind from the Lord] An extraordinary one, not the effect of a natural cause. And brought quails, a bird which in great companies visits Egypt about the time of the year, March or April, at which the circumstance marked here took place. Mr. Hasselquist, the friend and pupil of the famous Linnæus, saw many of them about this time of the year, when he was in Egypt. See his Travels, p. 209.

Two cubits high upon the face of the earth.] We may consider the quails as flying within two cubits of the ground; so that the Israelites could easily take as many of them as they wished, while flying within the reach of their hands or their clubs. The common notion is, that the quails were brought round about the camp, and fell there in such multitudes as to lie two feet thick upon the ground: but the Hebrew will not bear this version. The Vulgate has expressed the sense, volabantque in aère duobus cubitis altitudine super terram. And they flew in the air, two cubits high above the ground.

Verse 32. The people stood up, &c.] While these immense flocks were flying at this short distance from the ground, fatigued with the strong wind, and the distance they had come, they were easily taken by the people; and as various flocks continued to succeed each other for two

31 ¶ And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp; and as it were two cubits high upon the face of the earth.

32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp.

33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

c Heb. as it were the way of a day—Exod. 16:36. Ezek. 45:11.—Ps. 78:30, 31.—That is, The graves of lust. Deut. 9:22—G. Ch. 33:17—d Heb. they were in, &c.

days and a night, enow for a month's provision might be collected in that time. If the quails had fallen about the tents, there was no need to have stood up two days and a night in gathering them; but if they were on the wing, as the text seems to suppose, it was necessary for them to use despatch, and avail themselves of the passing of these birds whilst it continued.—See Harmer, and see the note on Exod. xvi. 13.

And they spread them all abroad] Maillet observes, that birds of all kinds come to Egypt for refuge from the cold of a northern winter: and that the people catch them, pluck, and bury them in the burning sand for a few minutes, and thus prepare them for use. This is probably what is meant by spreading them all abroad round the camp.

Some authors think that the word שְׂכָרִים shelarim, rendered quails in our translation, should be rendered locusts. There is no need of this conjecture; all difficulties are easily resolved without it. The reader is particularly referred to the note on Exod. xvi. 13.

Verse 33. The wrath of the Lord was kindled] In what way, and with what effects, we cannot precisely determine. Some heavy judgment fell upon these murderers and complainers, but of what kind the sacred writer says nothing.

Verse 34. Kibroth-hattaavah] The graves of lust; and thus their scandalous crime was perpetuated by the name of the place.

1. St. Jude speaks of persons who were murmurers and complainers, walking after their own lusts, ver. 16. and seems to have this people particularly in view, whom the sacred text calls συμπλαγοί, complainers of their lot. They could never be satisfied; even God himself could not please them, because they were ever preferring their own wisdom to his. God will save us in his own way, or not at all; because that way being the plan of infinite wisdom, it is impossible that we can be saved in any other. How often have we professed to pray, "Thy will be done!" And how seldom, very seldom, have our hearts and lips corresponded! How careful should we be in all our prayers to ask nothing but what is perfectly consistent with the will of God. Many times our prayers and desires are such, that, were they answered, our ruin would be inevitable. Thy will be done! is the greatest of all prayers; and he who would pray safely and successfully, must at least have the spirit of these words in all his petitions. The Israelites asked flesh when they should not have asked for it: God yields to their murmuring; and the death of multitudes of these murmurers was the consequence! We hear of such punishments, and yet walk in the same way, presuming on God's mercy, while we continue to provoke his justice. Let us settle it as an indisputable truth, that God is better acquainted with our wants than we are ourselves; that he knows infinitely better what we need; and that he is ever more ready to hear than we are to pray: and is wont to give more than we can desire or deserve.

2. In no case has God at any time withheld from his meaneest followers any of the spiritual or temporal mercies they needed. Were he to call us to travel through a wilderness, he would send us bread from heaven, or cause the wilderness to smile and blossom as the rose.

CHAPTER XII.

Miriam and Aaron raise a sedition against Moses because of the Ethiopian woman he had married, &c. and through jealousy of his increasing power and authority, &c. The character of Moses, 3. Miriam, Aaron, and Miriam are suddenly called to the tabernacle, 4. The Lord appears in the pillar of the cloud, and converses with them, 5. Declares his purpose to communicate his will to Moses only, 6-8. His anger is kindled against Miriam, and she is smitten with the leprosy, 9, 10. Aaron deplores his transgression, and intercedes for Miriam, 11, 12. Moses intercedes for her, 13. The Lord requires that she be shut out of the camp for seven days, 14. The people rest all she is restored, 15, and afterward leave Hazereth, and pitch in the wilderness of Paran, 16.

AN. Exod. 16. **AND** Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it.

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam. Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there

be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, 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

1 Or, Cushite.—Exod. 2. 21.—Heb. taken.—m Exod. 15. 20. Mic. 6. 4. n Gen. 29. 33. Ch. 11. 2. Kings 19. 4. 1sa. 37. 4. Ezek. 35. 12. 13.—Eccles. 45. 4. p Ps. 76. 9.—q Ch. 11. 25. & 16. 19.—Gen. 10. 11. & 46. 2. Job. 33. 15. Ezek. 1. 1. Dan. 8. 2. & 10. 8, 16, 17. Luke 1. 11, 22. Acta 10. 11, 17. & 22. 17, 18.—Gen. 31. 10.

11. 1 Kings 3. 5. Matt. 1. 30.—1. Ps. 105. 26.—1. Heb. 3. 2. 5.—1. Tim. 3. 15. w Exod. 33. 11. Dent. 34. 10.—x 1 Cor. 13. 12.—y Exod. 33. 19.—z 2 Pe. 2. 10. Jude 8.—a Dent. 24. 9.—b 2 Kings 5. 27. & 15. 5. 2 Chron. 26. 19, 20.—c 2 Sam. 10. 19. & 24. 10. Prov. 30. 32.—d 1. Ps. 58. 4.—e See Hstr. 12. 9.

How strange is it that we will neither believe that God has worked, or will work, unless we see him working!

NOTES ON CHAPTER XII.

Verse 1. *Miriam and Aaron spake against Moses*] It appears that jealousy of the power and influence of Moses was the real cause of their complaint, though his having married an Ethiopian woman; *האשה הכנחית ha ishah ha kanchith*; THAT WOMAN, the Cushite, probably meaning Zipporah, who was an Arab born in the land of Midian, was the ostensible cause.

Verse 2. *Hath the Lord indeed spoken only by Moses*] It is certain that both Aaron and Miriam had received a portion of the prophetic spirit, see Exod. iv. 15. and xv. 20. and therefore they thought they might have a share in the government; for though there was no kind of gain attached to this government; and no honour but such as came from God, yet the love of power is natural to the human mind; and in many instances men will sacrifice even honour, pleasure, and profit to the lust of power.

Verse 3. *Now the man Moses was very meek*] How could Moses, who certainly was as humble and modest as he was meek, write this encomium upon himself? I think the word is not rightly understood; *נָי anar*, which we translate meek, comes from *נָא anah*, to act upon, to humble, depress, afflict, and is translated so in many places in the Old Testament: and in this sense it should be understood here. "Now this man Moses, was depressed or afflicted more than any man, *האדם האדמה ha-adamah*, of that land." And why was he so? Because of the great burden he had to bear in the care and government of this people; and because of their ingratitude and rebellion both against God and himself: of this depression and affliction, see the fullest proof in the preceding chapter. The very power they envied was oppressive to its possessor, and was more than either of their shoulders could sustain.

Verse 4. *And the Lord spake suddenly*] The sudden interference of God in this business, shows at once the importance of the case, and his displeasure.

Verse 6. *If there be a prophet*] We see here the different ways in which God usually made himself known to the prophets, viz. by visions, emblematic appearances, and by dreams, in which the future was announced by dark speeches, *בדברים בע-חידוה*, by enigmas or figurative representations, ver. 8. But to Moses God had communicated himself in a different way—he spoke to him face to face, apparently, showing him his glory; not in dark or enigmatical speeches; this could not be admitted in the case in which Moses was engaged, for he was to receive laws by divine inspiration, the precepts and expressions of which must all be *ad captum vulgi*, within the reach of the meanest capacity. As Moses, therefore, was chosen of God to be the *laugiver*, so was he chosen to see these laws duly enforced for the benefit of the people among whom he presided.

Verse 7. *Moses—is faithful*] נִמְנָן *nemnan*, a prefect or superintendent. So Samuel is termed, 1 Sam. ii. 35.

iii. 20. David is so called, 1 Sam. xviii. 27. *Neeman*, and son-in-law of the king. Job xii. speaks of the *Neemim* as a name of dignity. It seems also to have been a title of respect given to ambassadors, Prov. xiii. 17. xxv. 13. Calmet well observes that the word *fideli* is often used for an employ, office, or dignity, and refers to 1 Chron. ix. 22, 26, 31. 2 Chron. xxxi. 12, 15. xxxiv. 12, &c. Moses was a faithful well-tried servant in the house of God; and therefore he uses him as a familiar, and puts confidence in him.

Verse 10. *Miriam became leprous*] It is likely Miriam was chief in this mutiny; and it is probable that it was on this ground she is mentioned first, see ver. 1. and punished here, while Aaron is spared. Had he been smitten with the leprosy, his sacred character must have greatly suffered, and perhaps the priesthood itself have fallen into contempt. How many priests and preachers who deserved to be exposed to reproach and infamy, have been spared for the sake of the holy character they bore, that the ministry might not be blamed! but the just God will visit their transgressions in some other way. Nothing tends to discredit the work of God so much as the transgressions and miscarriages of those who minister in holy things.

Verse 14. *If her father had but spit in her face*] This appears to have been done only in cases of great provocation on the part of the child; and strong irritation on the side of the parent. *Spitting in the face* was a sign of the deepest contempt.—See Job xxx. 10. Isai. i. 6. Mark xiv. 65. In a case where a parent was obliged, by the disobedient conduct of his child, to treat him in this way, it appears he was banished from the father's presence for seven days. If then this was an allowed and judged case in matters of high provocation on the part of a child; should not the punishment be equally severe, where the creature has rebelled against the Creator?—therefore Miriam was shut out of the camp for seven days, and thus debarred from coming into the presence of God her father, who is represented as dwelling among the people. To a soul who knows the value and inexpressible blessedness of communion with God, how intolerable must seven days of spiritual darkness be! But how indescribably wretched must their case be, who are cast out into outer darkness, where the light of God no more shines; and where his approbation can no more be felt for ever! Reader, God save thee from so great a curse!

Several of the fathers suppose there is a great mystery hidden in the quarrel of Miriam and Aaron with Moses and Zipporah. Origen, and after him several others, speak of it in the following manner: "1. Zipporah, a Cushite, espoused by Moses, evidently points out the choice which Jesus Christ has made of the Gentiles for his spouse and church. 2. The jealousy of Aaron and Miriam against Moses and Zipporah, signifies the hatred and envy of the Jews against Christ and the apostles, when they saw that the mysteries of the kingdom of heaven had been opened to the Gentiles; of which they had rendered themselves

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 ^h Hazereth, and pitched in the wilderness of Paran.

CHAPTER XIII.

Twelve men, one out of every tribe, are sent to examine the nature and state of the land of Canaan, 1-3. Their names, 4-16. Moses gives them particular directions, 17-21. They proceed on their journey, 21, 22. Come to Eshcol, and cut down a branch with a cluster of grapes, which they bear between two of them upon a staff, 23, 24. After forty days they return to Paran, from searching the land, and show to Moses all the people the fruit they had brought with them, 25, 26. They report: they acknowledge that the land is good; but that the inhabitants are such as the Israelites cannot hope to conquer, 27-29. Caleb endeavours to do away the bad impression, made by the report of his fellows, upon the minds of the people, 30. But the others persist in their former statement, 31; and greatly amplify the difficulties of conquest, 32, 33.

AN. EXOD. I. 2. AND THE LORD spake unto Moses, saying,

2 ¹ 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 ^a 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 Hori.

6 ¹ Of the tribe of Judah, ^a Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

f Lev. 13. 46. Ch. 5. 2. 3.-g Deut. 21. 9. 2 Chron. 26. 20, 21.-h Ch. 11. 35. & 33. 18.-i Ch. 32. 8. Deut. 1. 22.-k Ch. 12. 16. & 32. 8. Deut. 1. 19. & 9. 23.-l Ch. 31. 18. 1 Chron. 4. 15.

unworthy. 3. The leprosy with which Miriam was smitten, shows the gross ignorance of the Jews; and the ruinous, disordered state of their religion, in which there is neither a head, a temple, nor a sacrifice. 4. Of none but Jesus Christ can it be said, that he was the most meek and patient of men—that he saw God face to face; that he had every thing clearly revealed without enigmatical representations; and that he was faithful in all the house of God." This, and much more, Origen states in the sixth and seventh homilies on the book of Numbers; and yet all this he considers as little in comparison of the vast mysteries that lie hidden in these accounts; for the shortness of the time, and the magnitude of the mysteries, only permit him "to pluck a few flowers from those vast fields—not as many as the exuberance of those fields affords; but only such as by their odour he was led to select from the rest." Licetbat tamen ex ingentibus campis paucos flosculos legere, et non quantum ager exuberet, sed quantum odoratus sufficit carpere.

Verse 16. The wilderness of Paran.] This could not be the same Paran with that mentioned, Deut. i. 1. for that was on the borders of the promised land, see the note on Deut. i. 1, 2. they were long near the borders of Canaan, and might have speedily entered into it, had it not been for their provocations and iniquities. They spent thirty-eight years in a journey which might have been accomplished in a few weeks! How many through their unfaithfulness have been many years in gaining that for which, in the ordinary procedure of divine grace, a few days had been sufficient. How much ground may a man lose in the divine life, by one act of unfaithfulness or transgression! Israel wandered in the wilderness because Israel despised the pleasant land, and did not give credence to the word of the Lord. They would have a golden calf, and they had nothing but tribulation and wo in return.

NOTES ON CHAPTER XIII.

Verse 2. Send men that they may search.] It appears from Deut. i. 19-24. that this was done in consequence of the request of the people, after the following address of Moses: And when we departed from Horeb, we went through all that great and terrible wilderness—and we came unto Kadesh-barnea; and I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. 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, fear not, neither be discouraged. And ye came near unto me every one of you, and said: WE WILL SEND MEN BEFORE US

8 Of the tribe of Ephraim, ^a Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Ashur, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These are the names of the men which Moses sent to spy out the land. And Moses called ^a Oshea the son of Nun, Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way ^b southward, and go up into ^c the mountain:

18 And see the land what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

20 And what the land is, whether it be ^d fat or lean, whether there be wood therein, or not. And ^e be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

21 ¶ So they went up, and searched the land from the wilderness of Zin unto ^a Rehob, as men come to Hamath.

m Ver. 20. Ch. 14. 6, 30. Josh. 14. 6, 7, 13, 14. Judg. 1. 12.—n Ver. 16.—o Ver. 8. Exod. 17. 9. Ch. 14. 6, 30.—p Ver. 21.—q Gen. 14. 10. Judg. 1. 9, 19.—r Neh. 9. 26, 35. Ezek. 34. 14.—s Deut. 31. 6, 7, 23.—t Ch. 34. 3. Josh. 15. 1.—u Josh. 18. 28.

AND THEY SHALL SEARCH US OUT THE LAND, and bring us word again, by what way we must go up, and into what cities we shall come. And the saying pleased me well, and I took twelve men of you, one of a tribe, &c. &c. Nearly the whole of these verses is added here by the Samaritan.

Every man a ruler.] Not any of the princes of the people; see chap. i. for these names are different from those: but these now sent, were men of consideration and importance in their respective tribes.

Verse 13. Sethur the son of Michael.] It would have been strange had the numerous searchers after the explanation of the mystical number 666, Rev. xiii. 18. xvii. 5. met with nothing to their purpose, in the name of this son of Michael. Sethur, סתר, from סתר, sathar, to hide or conceal, signifies hidden or mysterious, and includes in it the numerical letters of the No. 666. ס 60. ת 400. ו 6. ר 200 = 666. But of what utility can such expositions be to any subject of history or theology?

Verse 16. And Moses called Oshea—Jehoshua.] OSHEA, Heb. הושע should be written Hoshêâ. The word signifies saved, or a saviour, or salvation—but הושע he shall save: or the salvation of God; a letter, says Calmet, of the incommunicable name of God, being added to his former name. This was not the first time in which he had the name Joshua; see Exod. xvii. 9. and the note there. Some suppose he had this change of name in consequence of his victory over Amalek; see Exod. xvii. 13, 14.

Verse 18. See the land, what it is.] What sort of a country it is; how situated; its natural advantages or disadvantages.

And the people—whether they be strong or weak.] Healthy, robust, hardy men; or little, weak, and pusillanimous.

Verse 20. The land, whether it be fat or lean.] Whether the soil be rich or poor; which might be known by its being well wooded, and by the fruits it produced; and therefore they were desired to examine it as to the trees, &c. and to bring some of the fruits with them.

Verse 21. From the wilderness of Zin.] The place called זין Tsin, here, is different from that called סין Sin, or Seen, Exod. xvi. 1. the latter was nigh to Egypt, but the former was near Kadesh-barnea, not far from the borders of the promised land.

"The spies, having left Kadesh-barnea, which was in the desert of Paran, see Ver. 26. they proceeded to the desert of Tsin, all along the land of Canaan, nearly following the course of the river Jordan, till they came to Rehob, a city situated near mount Libanus, at the northern

22 And they ascended by the south, and came unto Hebron; where ^v Ahiman, Sheshai, and Talmai, ^w the children of Anak, were. (Now ^x Hebron was built seven years before ^y Zoan in Egypt.)

23 ^z And they came unto the ^a brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the ^b brook ^c Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ^d And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, ^e unto the wilderness of Paran, to ^f Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with ^g milk and honey; ^h and this *is* the fruit of it.

v Josh. 11. 21. 22. & 15. 13. 14. Judg. 1. 10.—w Ver. 23.—x Josh. 21. 11.—y Ps. 78. 12. Jer. 19. 11. & 30. 4.—z Deut. 1. 21, 25.—a Or, valley. Ch. 32. 9. Judg. 16. 4. b Or, valley.—c That is, a cluster of grapes.—d Ver. 3.—e Ch. 20. 1. 16. & 32. 8. & 33. 36. Deut. 1. 19. Josh. 14. 6.—f Exod. 3. 8. & 33. 3.—g Deut. 1. 26.—h Deut.

extremity of the holy land, towards the road that leads to *Hamah*. Thence they returned through the midst of the same land, by the borders of the Sidonians and Philistines, and passing by mount Hebron, rendered famous by the residence of Abraham formerly, and by the gigantic descendants of *Anak*, at that time, they passed through the valley of the brook of *Eshcol*, where they cut down the bunch of grapes, mentioned ver. 23, and returned to the Israelitish camp, after an absence of forty days," ver. 25.—See *Calmet* on this place.

Verse 22. *Hebron was built seven years before Zoan in Egypt*. The *Zoan* of the Scriptures is allowed to be the *Tanis* of the heathen historians, which was the capital of lower Egypt. Some think it was to humble the pride of the Egyptians, who boasted the highest antiquity, that this note, concerning the higher antiquity of Hebron, was introduced by Moses. Some have supposed that it is more likely to have been originally a *marginal note*, which, in process of time crept into the text: but all the Versions acknowledge it, and all the MSS. that have as yet been collated.

Verse 23. *They bare it between two upon a staff*] It would be very easy to produce a great number of witnesses to prove that grapes in the promised land, and indeed, in various other hot countries, grow to a prodigious size. By *Calmet*, *Schaechzer*, and *Harmer*, this subject has been exhausted, and to these I may refer the reader. Pliny mentions bunches of grapes in Africa, each of which was larger than an *infant*. *Rudzvil* saw at Rhodes, bunches of grapes three quarters of an ell in length, each grape as large as a plum. *Dandini* saw grapes of this size at mount Libanus; and *Paul Lucas* mentions some bunches which he saw at Damascus, that weighed above forty-five pounds. From the most authentic accounts, the Egyptian grape is very *small*, and this being the only one with which the Israelites were acquainted, the great size of the grapes of *Hebron* would appear still more extraordinary. I have myself once cut down a bunch of grapes nearly twenty pounds in weight. Those who live in cold climates can scarcely have any conception to what perfection both grapes and other fruits grow in climates that are warm, and where the soil is suitable to them.

From what is mentioned, ver. 20. *now the time was the time of the first ripe grapes*, it is very probable, that the spies received their orders about the beginning of August, and returned about the middle of September, as in those countries grapes, pomegranates, and figs, are ripe about this time; see *Hartner*, vol. i. p. 103—110. At *Sheeraz*, in Persia, I find from a MS. journal, that the small *white grape*, *askerie*, came into season August 6; and *pomegranates* September 6; and the large *red grape*, *sahibi*, September 10.

The spies carrying the bunch of grapes on a staff between two men, was probably not rendered necessary by the size of the bunch or cluster: but to preserve it from being bruised, that the Israelites might have a fair specimen of the fruit. As *Joshua* and *Caleb* were the only persons who gave a favourable account of the land, it is most likely that they were the persons who had gathered these

28 Nevertheless ⁱ the people *be* strong that dwell in the land, and the cities *are* walled, and very great: and moreover we saw ^j the children of *Anak* there.

29 ^k The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of *Jordan*.

30 And ^l Caleb stilled the people before *Moses*, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 ^m But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they ⁿ 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: ^o and all the people that we saw in it, *are* ^p men of a great stature.

33 And there we saw the giants, ^q the sons of *Anak*, *which come* of the giants: and we were in our own sight as ^r grasshoppers, and so we were ^s in their sight.

1. 28. & 9. 1. 2.—i Ver. 23.—j Exod. 17. 8. Ch. 14. 43. Judg. 6. 3. 1 Sam. 14. 6. & 15. 3. &c.—k See Ch. 14. 6. 24. Josh. 14. 7.—l Ch. 32. 9. Deut. 1. 28. Josh. 14. 8. n Ch. 14. 36. 37.—m Amos 2. 9.—p 11th man of stature.—q Deut. 1. 28. & 2. 10. & 9. 2.—r Isai. 40. 22.—s 1 Sam. 17. 42.

fruits, and who brought them to the Israelitish camp. And it is likely they were gathered as short a time as possible before their return, that they might not be injured by the length of the time they had been separated from their respective trees.

Verse 27. *We came unto the land, &c.*] It is astonishing, that men so dastardly as those, should have had courage enough to risk their persons in searching the land. But probably, though destitute of valour, they had a sufficiency of cunning: and this carried them through. The report they brought, was exceedingly discouraging, and naturally tended to produce the effect mentioned in the next chapter. The conduct of *Joshua* and *Caleb* was alone magnanimous, and worthy of the cause in which they were embarked.

Verse 32. *Men of a great stature*] אנשי סומו *Anshey middoth*, men of measure—two men's height; i. e. exceeding tall men.

Verse 33. *There we saw the giants*] נפילים *Nephilim*. It is evident that they had seen a robust, sturdy, warlike race of men, and of great stature: for the asserted fact is not denied by *Joshua* or *Caleb*.

Tales of *gigantic men* are frequent in all countries: but they are generally of such as have lived in times very remote from those in which such tales are told. That there have been *giants* at different times, in various parts of the earth, there can be no doubt:—but that there ever was a nation of men twelve and fourteen feet high, we cannot, should not believe. *Goliath* appears to have been at least nine feet high: this was very extraordinary. I knew three young men in my own neighbourhood—two of them brothers, each of whom was upwards of seven feet, the third was eight feet six inches: and these men were very well proportioned. Others I have seen of extraordinary stature, but they were generally disproportioned, especially in their limbs. These instances serve to prove the possibility of cases of this nature. The *Enakim* might appear to the Israelites as a very tall, robust nation: and, in comparison of the latter, it is very probable that they were so: as it is very likely, that the growth of the Israelites had been greatly cramped with their long and severe servitude in Egypt. And this may, in some measure, account for their alarm. On this subject the reader is desired to turn back to the note on Gen. vi. 4.

Canaan was a type of the kingdom of God: the wilderness through which the Israelites passed, of the difficulties and trials to be met with in the present world—the promise of the kingdom of God is given to every believer; but how many are discouraged by the difficulties in the way! A slothful heart sees dangers, lions, and giants, every where; and therefore refuses to proceed in the heavenly path. Many of the *spies* contribute to this by the bad reports they bring of the heavenly country. Certain preachers allow, "that the land is good, that it flows with milk and honey," and go so far as to show some of its fruits; but they discourage the people by stating the impossibility of overcoming their enemies. "Sin," say they, "cannot be destroyed in this life—it will always dwell in you—the *Anakim* cannot be conquered—we are but as grasshoppers

CHAPTER XIV.

The whole congregation weep at the account of the spies, 1. They murmur, 2, 3. And propose to make themselves a captain, and go back to Egypt, 4. Moses and Aaron are greatly affected, 5. Joshua and Caleb endeavour to appease and encourage the people, 6-9. The congregation are about to stone them, 10. The glory of the Lord appears, and he is about to smite the rebel with the pestilence, 11, 12. Moses makes a long and pathetic intercession in their behalf, 13-19. The Lord hears and forbears to punish, 20; but proposes that not one of that generation should enter into the promised land save Joshua and Caleb, 21. Moses is compelled to turn and go into the wilderness by way of the Red sea, 23. The Lord repeats his purpose that none of that generation shall enter into the promised land; that their carcasses shall fall in the wilderness, and that their children alone, with Joshua and Caleb, shall possess the land of the Canaanites, &c. 25-32. As many days as they have wandered the land, shall they wander years in the desert, until they shall have utterly consumed, 33-35. All the spies, save Joshua and Caleb, die by a plague, 36-38. Moses declares God's purpose to the people, at which they are greatly alienated, 39. They acknowledge their sin, and propose to go up at once and possess the land, 40. Moses cautions them against rising the purpose of God, 41-43. They, however, in anger, presume to go, but Moses and the ark abide in the camp, 44. The Amalekites and the Canaanites come down from the mountains, and defeat them, 45.

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 in this wilderness!

3 And wherefore hath the Lord brought us unto this land to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, 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

* 1 Ch. 11. 4.—a Exod. 16. 2 & 17. 3. Ch. 16. 41. Psa. 106. 25.—See Ver. 23, 23. Neh. 9. 17.—b Deut. 17. 16. Acta 7. 33.—c Ch. 16. 42.—d Ver. 24, 30, 38. Ch. 16. 6, 8.—e Ch. 13. 27. Deut. 1. 25.—f Deut. 10. 15, 26, 36, & 32, 30. 1 Kings 10. 9. Psa. 22. 8 & 117. 10, 11. Isai. 62. 4.—g Ch. 13. 27.—h Deut. 9. 7, 23, 21.—i Deut. 7. 19 & 20. 3.—j Ch. 21. 8. g High shadows. Psa. 121. 5. Isai. 30. 2, 3. Jer. 43. 45.—k Exod. 49. 21. Exod. 33. 16. Deut. 33. 1, 3, 4, & 31. 6, 8. Josh. 1. 5. Judg. 1. 22. 2 Chron. 13. 12 & 15. 2 & 20. 17 & 32. 8. Psa. 46. 7, 11. Isai. 41. 10.

against the Anakim, &c. &c. Here and there, a Joshua and a Caleb, trusting alone in the power of God, armed with faith in the infinite efficacy of that blood which cleanses from all unrighteousness, boldly stand forth and say, "Their defence is departed from them, and the Lord is with us: let us go up at once, and possess the land; for we are well able to overcome." We can do all things through Christ strengthening us: he will purify us unto himself, and give us that rest from sin here, which his death has procured, and his word has promised. Reader, canst thou not take God at his word? He has never yet failed thee. Surely then, thou hast no reason to doubt. Thou hast never yet tried him to the uttermost. Thou knowest not how far, and how fully he can save. Do not be despirited: the sons of Anak shall fall before thee, if thou meet them in the name of the Lord of hosts.

NOTES ON CHAPTER XIV.

Verse 1. *Cried, and—weep that night!* In almost every case, this people gave deplorable evidences of the degraded state of their minds. With scarcely any mental firmness, and with almost no religion, they could bear no reverses, and were ever at their wit's end. They were headstrong, presumptuous, pusillanimous, indecisive, and fickle. And because they were such, therefore the power and wisdom of God appeared the more conspicuously in the whole of their history.

Verse 4. *Let us make a captain!* Here was a formal renunciation of the authority of Moses; and flat rebellion against God. And it seems from Neh. ix. 17. that they had actually appointed another leader, under whose direction they were about to return to Egypt. How astonishing is this! Their lives were made bitter, because of the rigour with which they were made to serve in the land of Egypt: and yet they are willing, yea, eager to get back into the same circumstances again! Great evils, when once some time past, affect the mind less than present ills, though much inferior. They had partly forgot their Egyptian bondage, and now smart under a little discouragement, having totally lost sight of their high calling, and of the power and goodness of God.

Verse 6. *And Joshua, &c.* See on the preceding chapter, ver. 33.

Verse 9. *Their defence* כַּסְיָם *tillām, their shadow, a*

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 defence 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 showed 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.

13 ¶ And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;)

14 And they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

Amos 6. 14. Zech. 8. 38.—1 Exod. 17. 4.—k Exod. 16. 10. & 24. 16, 17. & 40. 34. Lev. 9. 23. Ch. 16. 15, 42 & 20. 15.—l Ver. 23. Deut. 9. 7, 8, 22. Psa. 55. 8. Heb. 3. 8, 16.—m Deut. 1. 32 & 9. 23. Psa. 78. 129, 32, 42 & 106. 34. John 12. 37. Heb. 3. 18. n Exod. 32. 10.—o Exod. 32. 12. Psa. 106. 23. Deut. 9. 26, 27, 28. & 32. 27. Exod. 9. 11.—p Exod. 15. 11. Josh. 2. 9, 10. & 5. 1.—q Exod. 13. 21. & 40. 38. Ch. 10. 34. Neh. 9. 12. Psa. 78. 14. & 105. 39.—r Deut. 9. 23. Josh. 7. 9.

metaphor highly expressive of the protection and support in the sultry eastern countries. The protection of God is so called, see Psa. xci. i. cxxi. 5. see also Isa. li. 16. xlix. 2. xxx. 2.

The Arabs and Persians have the same word to express the same thing *نماید ظل دولت ممدود باد* *nemayed zulli doulet mamedood bād.* "May the shadow of thy prosperity be extended." *فایز ظل دولت بر مفازل کبر خواهد* *fayez zil doulet ber mufazeli khayr khaweh memadood bād.* "May the shadow of thy prosperity be spread over the heads of thy well-wishers." They have also the following elegant distich:

سایات کم مباد از سر ما
بسایه الله ظلکم ابدا

*Sayiat ken mubad az seri ma
Basai Allah zulliken abada.*
"May thy protection never be removed from my head,
"May God extend thy shadow eternally."

Here the Arabic *ظل* *zull*, answers exactly to the Hebrew *צל* *tsal*, both signifying to *overspread*, or *overshadow*. See the note on verse 14.

Verse 10. *The glory of the Lord appeared!* This timely appearance of the divine glory prevented these faithful servants of God from being stoned to death by this base and treacherous multitude. "Every man is immortal till his work is done," while in simplicity of heart he is following his God.

Verse 14. *That thy cloud standeth over them!* This cloud, the symbol of the divine glory, and proof of the divine presence, appears to have assumed three different forms, for three important purposes.

1. It appeared by day in the form of a pillar of a sufficient height to be seen by all the camp, and thus went before them to point out their way in the desert. Exod. xl. 38.

2. It appeared by night as a pillar of fire to give them light while travelling by night, which they probably sometimes did, see chap. ix. 21. or to illuminate their tents in their encampments. Exod. xiii. 21, 22.

3. It stood at certain times above the whole congregation, overshadowing them from the scorching rays of the sun and probably at other times condensed the vapours

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, 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 according unto the greatness of thy mercy, and 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, 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, have tempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not see the land which I swear 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 whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you 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? I have

heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcasses shall fall in this wilderness; and all that were numbered of you according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But as for you, your carcasses, they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.

34 After the number of the days in which ye searched the land, even 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 it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 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

Exod. 31. 6, 7. Psa. 103. 8. & 145. 8. Josh. 4. 2.—Exod. 20. 5. & 34. 7. Exod. 34. 9.—Psa. 106. 45.—Psa. 78. 38.—x Or, *hitherto*.—y Psa. 106. 23. James 5. 16. 1 John 5. 14, 15, 16.—z Psa. 72. 19.—a Deut. 1. 33. Psa. 95. 11. & 106. 28. Hebr. 3. 17, 18.—b Gen. 31. 7.—c Ch. 32. 11. Ezek. 33. 15.—d Hebr. *If they see the land*.—e Deut. 1. 28. Josh. 14. 6, 8, 9, 14.—f Ch. 32. 12.—g Deut. 1. 40.—h Ver. 11. Exod. 16. 28. Matt. 17. 7.—i Exod. 16. 12.—k Ver. 23. Ch. 26. 65. & 32. 11.

Deut. 1. 25. Hebr. 3. 17.—l See Ver. 2.—m Ch. 1. 45. & 25. 61.—n Hebr. *if they see the land*.—o Gen. 14. 22.—p Ver. 38. Ch. 26. 65. & 32. 12. Deut. 1. 36. 38.—q Deut. 1. 36. 106. 24.—r 1 Cor. 10. 5. Hebr. 3. 17.—s Or, *freed*.—t Ch. 32. 13. Psa. 107. 34. u See Deut. 2. 14.—v Ezek. 23. 35.—w Ch. 13. 25.—x Psa. 38. 10. Ezek. 4. 6.—y See 1 Kings 8. 57. Psa. 77. 8. & 105. 42. Heb. 4. 1.—z Or, *allowing of my people*.—a Ch. 25. 19.—b Ver. 27, 29. Ch. 26. 65. 1 Cor. 10. 5.—c Ch. 13. 31, 32.

and precipitated rain or dew for the refreshment of the people. *He spread a cloud for their covering; and fire to give light in the night.* Psal. cv. 39. It was probably from this circumstance that the shadow of the Lord was used to signify the divine protection, not only by the Jews, but also by other Asiatic nations. See the note on ver. 9. and see particularly the note on Exod. xiii. 21.

Verse 18. *The Lord is long-suffering*] See the note on Exod. xxxiv. 6.

Verse 19. *Pardon, I beseech thee, the iniquity of this people*] From ver. 13. to 19. inclusive, we have the words of Moses' intercession; they need no explanation; they are full of simplicity and energy: his arguments with God, for he did reason and argue with his Maker, are pointed, cogent, and respectful; and while they show a heart full of humanity, they evidence the deepest concern for the glory of God. The *argumentum ad hominem*, is here used in the most unexceptionable manner, and with the fullest effect.

Verse 20. *I have pardoned*] That is, they shall not be cut off as they deserve, because thou hast interceded for their lives.

Verse 21. *All the earth shall be filled*] כֹּל הָאָרֶץ *Kol ha-aretz*, all THIS land; i. e. the land of Canaan, which was only fulfilled to the letter, when the preaching of Christ and his apostles was heard through all the cities and villages of Judea. It does not appear, that the whole of the terraqueous globe is meant by this expression in any of the places where it occurs, connected with this promise of the diffusion of the divine light. See Psal. lxxii. 19. Isai. xl. 5. Hab. ii. 14.

Verse 24. *But my servant Caleb, &c.*] Caleb had another spirit, not only a bold, generous, courageous, noble, and heroic spirit; but the Spirit and influence of the God of heaven thus raised him above human inquietudes and earthly fears, therefore he followed God fully; רַעְיָמָלֵךְ אַחֲרָי, literally, he filled after me: God showed him the way he was to take, and the line of conduct he was to pursue, and he filled up this line, and in all things followed the will of his Maker. He therefore shall see the promised land, and his seed shall possess it. A *dastardly* spirit in the things of God, is a heavy curse. How many are retarded in their course, and fall short of the blessings of the Gospel, through magnifying the number and strength of their adversaries, their own weakness, and the difficulties of the way, with which we may con-

nect their distrust of the power, faithfulness, and goodness of God. And how many are prevented from receiving the higher degrees of salvation, by foolishly attributing insurmountable power, either to their inward corruptions, or outward enemies! Only such men as Joshua and Caleb, who take God at his word, and who know that against his wisdom no cunning can stand, and against his might no strength can prevail, are likely to follow God fully, and receive the heights, lengths, breadths and depths of the salvation of God.

Verse 34. *After the number of the days*] The spies were forty days in searching the land, and the people who rebelled on their evil report, are condemned to wander forty years in the wilderness! Now let them make them a captain, and go back to Egypt, if they can. God had so hedged them about with his power and providence, that they could neither go back to Egypt, nor get forward to the promised land! God has provided innumerable spiritual blessings for mankind: but in the pursuit of earthly good, they lose them, and often lose the others also! *If ye be willing and obedient, ye shall eat the fruit of the land; but not otherwise; unless for your farther punishment, God give you your portion in this life, and ye get none in the life to come.* From so great a curse may God save thee, thou money-loving, honour-hunting, pleasure-taking, thoughtless, godless man!

And ye shall know my breach of promise] This is certainly a most harsh expression; and most learned men agree that the words כִּשְׁרוֹתַי אֶת תְּנֻאֲתֵי, should be translated *my vengeance*, which is the rendering of the Septuagint, Vulgate, Coptic, and Anglo-Saxon; and which is followed by almost all our ancient English translations. The meaning, however, appears to be this: As God had promised to bring them into the good land, provided they kept his statutes, ordinances, &c. and they had now broken their engagements, he was no longer held by his covenant; and, therefore, by excluding them from the promised land, he showed them at once his annulling of the covenant, which they had broken, and his vengeance, because they had broken it.

Verse 37. *Those men that did bring up the evil report*—*did*] Thus, ten of the twelve that searched out the land, were struck dead, by the justice of God, on the spot! Caleb, of the tribe of Judah, and Joshua of the tribe of Ephraim, alone escaped—because they had followed God fully. Let preachers of God's word take heed how they

report upon the land, ^d died by the plague before the LORD.

33 * But Joshua the son of Nun, and Caleb the son of Jephunnah, *which were of the men that went to search the land, lived still.*

39 And Moses told these sayings unto all the children of Israel: ^e and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, ^f we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress ^g the commandment of the LORD? but it shall not prosper.

42 † Go not up, for the LORD is not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; ^h because ye are turned away from the LORD, therefore the LORD will not be with you.

44 † But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses departed not out of the camp.

45 ⁱ Then the Amalekites came down, and the Canaanites which dwell in that hill, and smote them, and discomfited them, *even unto ^j Hormah.*

CHAPTER XV.

Directions concerning the different offerings they should bring unto the Lord, when they should come to the land of Canaan. 1-3. Direction relative to the meat-offering, 4; to the drink-offering, 5. Of the burnt-offering, 6; the offering, peace-offering, drink-offering, &c. 7-12. All born in the country must perform these rites, 13; and the strangers also, 14-16. They shall offer unto the Lord, a heave-offering of the first-fruits of the land, 17-21. Concerning omens through law-curses, and the sacrifices to be offered on such occasions, 22-25. He who sins presumptuously, shall be cut off, 30, 31. History of the person who gathered sticks on the sabbath, 32. He is brought to Moses and Aaron, 33. They put him in confinement till the counsel of the Lord should be known on the case, 34. The Lord commands him to be executed, 35. He is stoned to death, 36. The Israelites are commanded to make fences to the borders of their encampments, 37, 38. The end for which these things were to be made, that they might remember the commandments of the Lord, that they might be holy, 39-41.

And the LORD spake unto Moses, saying,

2 * Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And ^k will make an offering by fire unto the LORD, a burnt-offering, or a sacrifice ^l in ^m performing a vow, or in a free-will-offering, or ⁿ in your solemn feasts, to make a ^o sweet savour unto the LORD, of the herd or of the flock:

1. 1 Cor. 10. 10. Hist. 3. 17. Job. 5. 7. Ch. 28. 63. Job. 14. 6. 10. Exod. 33. 4. Deut. 1. 41. Ver. 27. 2 Chron. 21. 31. 1. 41. 1. 42. 2 Chron. 15. 2. 1. Deut. 1. 43. Gen. 43. Deut. 1. 44. Ch. 21. 3. Job. 1. 17. Ver. 18. Lev. 23. 10. Deut. 7. 1. Lev. 1. 2. 3. 1. Lev. 7. 16. 5. 22. 18. 21. Heb. separating. Lev. 27. 2. Lev. 23. 8, 12, 35. Ch. 24. 19, 27. & 29. 2, 4, 13. Deut. 16. 10.

straiten the way of salvation; or render, by unjust description, that way perplexed and difficult, which God has made plain and easy.

Verse 40. *We will go up unto the place, &c.*] They found themselves on the very borders of the land—and they heard God say, they should not enter it; but should be consumed by a forty years wandering in the wilderness;—notwithstanding, they are determined to render vain this purpose of God; probably supposing that the temporary sorrow they felt for their late rebellion, would be accepted as a sufficient atonement for their crimes! They accordingly went up, and were cut down by their enemies: and why? God went not with them. How vain is the counsel of man against the wisdom of God! Nature, poor fallen human nature, is ever running into extremes. This miserable people, a short time ago, thought, that though they had Omnipotence with them, they could not conquer and possess the land! Now they imagine that though God himself go not with them, yet they shall be sufficient to drive out the inhabitants, and take possession of their country! Man is ever supposing he can either do *all things*, or do *nothing*: he is therefore sometimes *presumptuous*, and at other times in *despair*. Who but an apostle, or one under the influence of the same spirit, can say, *I can do all things through Christ who strengtheneth me?*

NOTES ON CHAPTER XV.

Verse 2. *When ye be come into the land*] Some learned men are of opinion, that several offerings prescribed by the law, were not intended to be made in the wilderness, but in the promised land: the former not affording those conveniences which were necessary to the complete observance of the divine worship, in this and several other respects.

4 Then * shall he that offereth his offering unto the LORD bring ^a a meat-offering of a tenth deal of flour mingled ^b with a fourth *part* of a hin of oil.

5 * And the fourth *part* of a 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 *for* a meat-offering, two tenth deals of flour mingled with the third *part* of a hin of oil.

7 And for a drink-offering, thou shalt offer the third *part* of a 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 ^c peace-offerings unto the LORD:

9 Then shall he bring ^d with a bullock, a meat-offering of three tenth deals of flour mingled with half a hin of oil.

10 And thou shalt bring for a drink-offering half a hin of wine, *for* an offering made by fire ^e of a sweet savour unto the LORD.

11 † 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 whatsoever 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 shall he do.

15 † One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

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 † Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of ^f the bread of the land, ye shall offer up a heave-offering unto the LORD.

1. Gen. 8. 21. Exod. 29. 18.—1. Lev. 2. 1. & 6. 11.—v. Exod. 29. 40. Lev. 23. 13. v. Lev. 14. 10. Ch. 28. 5.—v. Ch. 28. 7. 11.—v. Ch. 29. 12. 11.—v. Lev. 7. 11.—v. Ch. 24. 12. 11.—v. Eccles. 5. 15.—v. Ch. 28.—v. Lev. 29. Exod. 12. 49. Ch. 9. 14.—v. Ver. 2. Deut. 26. 1.—v. Josh. 5. 11, 12.

Verse 3. *And will make an offering*] For the different kinds of offering, sacrifices, &c. see Levit. i. 2. and vii.

Verse 5. *The fourth part of a hin*] The quantity of meal and flour was augmented, in proportion to the *size* of the sacrifice with which it was offered. With a LAMB, or a KID, were offered, *one tenth deal* of flour, (the tenth part of an ephah, see on Exod. xxix. 40.) the *fourth part* of a hin of oil; and the *fourth part* of a hin of wine. With a RAM, *two tenth deals* of flour, a *third part* of a hin of oil, and a *third part* of a hin of wine. With a BULLOCK, *three tenth deals* of flour, *half a hin of oil*, and *half a hin of wine*. See verses 4.—11.

Verse 14. *If a stranger sojourn*] See the notes on Levit. xix. 33. xxii. 9. When the case of the Jewish people is fairly considered, and their situation with respect to the surrounding idolatrous nations, we shall see the absolute necessity of having but one *form of worship* in the land. That alone was genuine, which was prescribed by the Almighty, and no others could be tolerated, because they were idolatrous. All *strangers*, all that came to *sojourn* in the land, were required to conform to it; and it was right that those who did conform to it should have equal rights and privileges with the Hebrews themselves; which we find was the case. But under the Christian dispensation, as no particular *form of worship* is prescribed, the types and ceremonies of the Mosaic institution being all fulfilled, unlimited toleration should be allowed: and while the Sacred Writings are made the basis of the worship offered to God, every man should be allowed to worship according to his own conscience; for in this respect, every one is

† I and of himself, accountable to none But to his conscience and his God alone.

20 * Ye shall offer up a cake of the first of your dough for a heave-offering: as ye do ^b the heave-offering of the threshing-floor, so shall ye have it.

21 Of the first of your dough ye shall give unto the LORD a heave-offering in your generations.

22 ¶ And ^c 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 ^d if *ought* be committed by ignorance, ^e 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, ^f with his meat-offering, and his drink-offering, according to the ^g manner, and ^h one kid of the goats for a sin-offering.

25 ^p 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 ^q if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 * And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 * Ye shall have one law for him that ^r sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ * But the soul that doeth *ought* ^v 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 ^w despised the word of the LORD, and hath broken his commandment,

that soul shall utterly be cut off; ^x his iniquity shall be upon him.

32 ¶ And while the children of Israel were in the wilderness, ^y 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 ^z in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, * The man shall be surely put to death: all the congregation shall ^{aa} 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.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid ^{ab} them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon 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 them; and that ye ^{ac} seek not after your own heart and your own eyes, after which ye ^{ad} go to a whoring:

40 That ye may remember, and do all my commandments, and be ^{ae} 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.

CHAPTER XVI.

The rebellion of Korah and his company against Moses, 1-3. He directs them how to try in the course of the next day, whom God had called to the priesthood, 4-11. Dathan and Abiram use the most malicious speeches, 12-14. Miraculous events, 15, and orders Korah and his company to be ready on the morrow with their censers and incense, 16-18. Korah gathers his company together, 19. The glory of the LORD appears, and he threatens to consume them, 20, 21. Moses and Aaron intercede for them, 22. The people are commanded to leave the tents of the rebels, 25-26. They obey, and Korah and his company come out and stand before the door of their tents, 27. Moses in a solemn address puts the contention to issue, 28-30. As soon as he had done speaking, the earth clave and swallowed them, and all that appertained to them, 31-34. And the 250 men who offered incense, are consumed by fire, 35. The LORD commands Eleazar to preserve the censers, because they were hallowed, 36-38. Eleazar makes of them a covering for the altar, 39, 40. The next day the people murmur anew, the glory of the LORD appears, and Moses and Aaron go to the tabernacle, 41-43. They are commanded to separate themselves from the congregation, 44, 45. Moses perceiving that God had sent a plague among them, directs Aaron to hasten and make an atonement, 46. Aaron does so, and the plague is stayed, 47, 48. The number of those who died by the plague, 49, 50.

NOW * Korah the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of

A. M. cir 2533. B. C. cir 1471. An. Exod. loc. cir 28.

g Dent. 26. 2, 10. Prov. 3. 9, 10.—h Lev. 2. 14, & 23. 10, 16.—i Lev. 4. 2.—k Lev. 4. 13.—l Heb. from the eyes.—m Ver. 8. 9, 10.—n Or, ordinance.—o See Lev. 4. 23. Ch. 28. 15. Ezra 6. 17. & 8. 35.—p Lev. 1. 20.—q Lev. 4. 27, 28.—r Lev. 4. 35. s Ver. 15.—t Heb. doth.—u Dent. 17. 12. Psa. 19. 13. Hebr. 10. 26. 1 Pet. 2. 10. v Heb. with a high hand.—w 2 Sam. 12. 9. Prov. 13. 13.—x Lev. 5. 1. Ezek. 18. 30.

y Exod. 31. 14, 15. & 35. 9, 3.—z Lev. 24. 12.—aa Exod. 31. 14, 15.—b Lev. 26. 14. 1 Kings 2. 13. Acts 7. 58.—c Dent. 32. 12. Matt. 23. 5.—d See Dent. 29. 19. Joa. 31. 7. Jer. 9. 1. Ezek. 6. 9.—e Psa. 73. 27. & 106. 39. James 4. 1.—f Lev. 4. 44, 45. Rom. 12. 1. Col. 1. 2. 1 Pet. 1. 15, 16.—g Gen. 2. 21. Ch. 28. 9. & 27. 3. Eccles. 45. 13. Jude 11.

Verse 20. *Ye shall offer—the first of your dough*] Concerning the offerings of *first-fruits*, see the notes on Exod. xxii. 29.

Verse 24. *If ought be committed by ignorance*] See the notes on Levit. chap. iv. 2. and chap. v. 27. the case here probably refers to the whole congregation: the case above, to the sin of an individual.

Verse 25. *The priest shall make an atonement*] Even sins committed through ignorance, required an atonement; and God, in his mercy, has provided one for them.

Verse 30. *But the soul that doeth ought presumptuously*] Bold daring acts of transgression against the fullest evidence, and in *despite* of the divine authority, admitted of no atonement—the person was to be cut off, to be excluded from God's people, and from all their privileges and blessings.

Probably the presumption mentioned here, implied an utter contempt of the word and authority of God, springing from an *idolatrous* or *atheistical* mind. In such a case, all repentance was precluded, because of the denial of the *word* and *being* of God. It is probably a case similar to that mentioned Hebrews vi. 4—9. x. 26—31. on which passages see the notes.

Verse 32. *They found a man gathering sticks on the sabbath*] This was, in all likelihood, a case of that kind supposed above—the man despised the word of the Lord, and therefore broke his commandment; see ver. 31. On this ground, he was punished with the utmost rigour of the law.

Verse 36. *Stoned him*] See the note on Levit. xxiv. 23.

Verse 39. *Bid them make them fringes*] We learn from

ver. 39. that these *fringes* were emblematical of the various *commands* of God. That there was any analogy between a *fringe* and a *precept*, it would be bold to assert: but when a thing is appointed to represent another, no matter how different, that first object becomes the regular representative or sign of the other. There is no analogy between the term *bread*, and the *farinaceous* nutritive substance thereby signified; but because this term is used to express and represent that thing, every person thus understands it; and when the word *bread* is seen or heard, a perfect knowledge, not of the *letters* which compose that word, but of the *thing* signified by it, is conveyed to the mind. So the *fringes*, being appointed by God to represent and bring to mind the *commandments* of God, ver. 39. the mention or sight of them conveyed the intelligence intended. All the Jews wore these, and so probably did our Lord, see Matt. ix. 20. where the word *σφαυρα* is rather to be understood of the *fringe*, than of the *hem* of his garment.

NOTES ON CHAPTER XVI.

Verse 1. *Now Korah, &c. took men*] Had not these been the most brutish of men, could they have possibly so soon forgotten the signal displeasure of God, manifested against them so lately, for their rebellion. The word *men* is not in the original, and the verb *נָטוּ* *va-yikkach*, and *he took*, is not in the plural, but the singular; hence cannot be applied to the act of all these chiefs. In every part of the Scripture where this rebellion is referred to, it is attributed to Korah, see chap. xxvi. 3. and Jude ver. 11. therefore the verb here belongs to him; and the whole verse should be translated thus: *Now Korah, son of*

Eliab, and On, the son of Peleth, sons of Reuben, took men:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord 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:

5 And he spake unto Korah, and unto all his company, saying, Even to-morrow the Lord will show who 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;

7 And put fire therein, and put incense in them before the Lord to-morrow: and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab, which said, We will not come up:

13 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?

14 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.

15 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.

16 ¶ And Moses said unto Korah, Be thou and all thy company before the Lord, thou and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers: thou, also, and Aaron, each of you his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation, with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation.

20 And the Lord spake unto Moses and unto Aaron, saying,

21 Separate yourselves from 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 sin, and wilt thou be wroth with all the congregation?

23 ¶ And the Lord spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

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.

1 Gen. 6. 4. Ch. 36. 9.—Ps. 106. 16.—1 Heb. It is much for you.—Exod. 19. 6.—Exod. 20. 45. Ch. 14. 14. & 35. 31.—Ch. 14. 5. & 30. 6.—Ver. 3. Lev. 21. 6, 7, 8, 12, 13.—Exod. 28. 1. Ch. 17. 5. 1 Sam. 2. 28. Ps. 105. 26.—Ch. 3. 10. Lev. 10. 3. & 21. 17, 18. Ezek. 40. 46. & 44. 15, 16.—1 Sam. 18. 23. 1 Sam. 7. 13. Ch. 3. 41, 45. & 14. Deut. 10. 8.—Exod. 16. 8. 1 Cor. 3. 5.—Ver. 9.—Exod. 2. 14. Acts 7. 27, 35.—Exod. 3. 8. Lev. 20. 24.

2 Heb. bare out.—Gen. 4. 4, 5.—1 Sam. 12. 3. Acts 20. 33. 2 Cor. 7. 2.—Ver. 6, 7.—1 Sam. 12. 3, 7.—c Ver. 42. Exod. 16. 7, 10. Lev. 9. 6, 24. Ch. 14. 10.—d Ver. 45. See Gen. 19. 17, 22. Lev. 51. 6. Acts 2. 40. Rev. 18. 4.—Ver. 45. Exod. 32. 10. & 33. 5.—Ver. 45. Ch. 14. 6.—g Ch. 27. 16. Job 12. 10. Eccles. 12. 7. 1 Jml. 57. 16. Zech. 12. 1. Hebr. 12. 9.—h Gen. 19. 14, 14. 1 Sam. 11. 2. Cor. 6. 17. Rev. 18. 4.

Yitsar, son of Kohath, son of Levi, HE TOOK, even Dathan and Abiram, the sons of Eliab, and On, son of Peleth, son of Reuben, and they rose up, &c. This makes a very regular and consistent sense, and spares all the learned labour of father Houbigant, who translates קמ yikkach, by rebellionem fecerunt, they rebelled; which scarcely any rule of criticism can ever justify. Instead of בני ראובן beney Reuben, sons of Reuben, some MSS. have בן ראובן, son, in the singular; this reading, supported by the Septuagint and the Samaritan text, I have followed in the above translation. But as Eliab and Peleth were both Reubenites, the common reading, sons, may be safely followed.

Verse 3. Ye take too much upon you] The original is simply לכם רב לכם rab lacem, too much for you. The spirit of this saying appears to me to be the following: "Holy offices are not equally distributed: you arrogate to yourselves the most important ones, as if your superior holiness entitled you alone to them; whereas all the congregation are holy, and have an equal right with you to be employed in the most holy services." Moses retorts this saying, ver. 7. Ye take too much upon you, לכם רב לכם rab lacem; Ye have too much already, ye sons of Levi: i. e. by your present spirit and disposition, you prove yourselves to be wholly unworthy of any spiritual employment.

Verse 5. The Lord will show who are his] It is supposed that St. Paul refers to this place, 2 Tim. ii. 19. The foundation of God, the whole sacrificial system, referring to Christ Jesus, the foundation of the salvation of men: standeth sure—notwithstanding the rebellions, intrusions, and false doctrines of men. Having this seal—the stamp of its divine authenticity, The Lord knoweth

them that are his, קמ קמיעת תועות עונותי, a literal translation of לו אשמ את מינו את ידו yechowah et asher lo. And both signifying, the Lord approveth of his own, or, will own that which is of his own appointment. And let every one that nameth the name of Christ depart from iniquity—alluding to the exhortation of Moses, ver. 26. Depart, I pray you, from the tents of these wicked men.

Verse 15. Respect not thou their offering] There was no danger of this—they wished to set up a priesthood and a sacrificial system of their own. And God never has blessed, and never can bless, any scheme of salvation which is not of his own appointment. Man is ever supposing that he can mend his Maker's work; or that he can make one of his own, that will do in its place.

Verse 22. O God, the God of the spirits of all flesh] : אל אלהי הרוח לכל בשר El Elohoy haruchoth lecol basar. This address sufficiently proves, that these holy men believed that man is a being compounded of flesh and spirit; and that these principles are perfectly distinct. Either the materiality of the human soul is a human fable, or, if it be a true doctrine, these men did not pray under the influence of the Divine Spirit. In chap. xxvii. 16. there is a similar form of expression, Let the Lord, the God of the spirits of all flesh. And in Job xii. 10. In whose hand is the soul (נפש nephesh) of all living; and the spirit (רוח ruach) of all flesh of man. Are not these decisive proofs that the Old Testament teaches that there is an immortal spirit in man? But does not רוח ruach, signify wind or breath? Sometimes it does, but certainly not here; for how absurd would it be to say, O God, the God of the breaths of all flesh.

Verse 30. If the Lord make a new thing] כוונתו על

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, ⁱ Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* ^k of mine own mind.

29 If these men die ^l the common death of all men, or if they be ^m visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD ⁿ make ^o a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they ^p go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ ^q 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 ^r 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 ^s came out a fire from the LORD, and consumed ^t the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder: for ^u they are hallowed.

38 The censers of these ^v 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: ^w and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad *plates* for a covering of the altar:

40 *To be* a memorial unto the children of Israel ^x that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow ^y 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 towards the tabernacle of the congregation: and, behold, ^z the cloud covered it, and ^a the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 ^b Get you up from among this congregation, that I may consume them as in a moment. And ^c 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: ^d 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.

1 Exod. 3. 12. Deut. 18. 22. Zech. 2. 9, 10. & 4. 9. John 5. 36.—k Ch. 29. 13. Jer. 22. 16. Ezek. 13. 17. John 5. 36. & 6. 38.—l Heb. as every man doth.—m Exod. 29. 5. & 32. 34. Job 35. 15. Isa. 10. 31. Jer. 5. 9.—n Heb. create a creature. Isa. 45. 7. 6. Job 31. 3. Isa. 24. 21.—p Ver. 33. Psa. 55. 15.—q Ch. 26. 10. & 27. 3. Deut. 11. 6. Psa. 105. 17.—r See Ver. 17. & Ch. 26. 11. 1 Chron. 6. 22, 27.—s Lev. 10. 2. Ch. 11. 1.

Psa. 105. 18.—t Ver. 17.—u See Lev. 27. 28.—v Prov. 20. 2. Hab. 2. 10.—w Ch. 17. 10. & 26. 10. Ezek. 14. 8.—x Ch. 3. 10. 2 Chron. 26. 18.—y Ch. 11. 2. Psa. 105. 25. z Exod. 40. 34.—a Ver. 19. Ch. 20. 6.—b Ver. 21, 21.—c Ver. 22. Ch. 20. 6.—d Lev. 10. 6. Ch. 1. 53. & 8. 19. & 11. 33. & 13. 5. 1 Chron. 27. 24. Psa. 105. 25.

וַיִּבְרָא יְהוָה וַיְבָרֵךְ יִבְרָא יְהוָה. And if Jehovah should create a creation, i. e. do such a thing as was never done before.

And they go down quick into the pit] שְׂוֵאל sheol, a prof among many others, that שְׂוֵאל sheol signifies a chasm, or pit of the earth, and not the place called hell: for it would be absurd to suppose that their houses had gone to hell; and it would be wicked to imagine that their little innocent children had gone thither; though God was pleased to destroy their lives with those of their iniquitous fathers.

Verse 33. They, and all that appertained to them] Korah, Dathan, and Abiram, and all that appertained to their respective families, went down into the pit caused by this supernatural earthquake; while the fire from the LORD consumed the 250 men that bare censers. Thus there were two distinct punishments, the pit and the fire, for the two divisions of these rebels.

Verse 37. The censers—are hallowed.] קַדְשֵׁי kadeshu, are consecrated, i. e. to the service of God, though, in this instance, improperly employed.

Verse 41. On the morrow all the congregation murmured] It is very likely that the people persuaded themselves that Moses and Aaron had used some cunning in this business; and that the earthquake and fire were artificial; else, had they discerned the hand of God in this punishment, could they have dared the anger of the Lord in the very face of justice?

Verse 46. The plague is begun] God now punished them by a secret blast, so as to put the matter beyond all dispute—his hand, and his alone, was seen not only in the plague, but in the manner in which the mortality was arrested. It was necessary that this should be done in this way, that the whole congregation might see that those men who had perished, were not the people of the Lord; and that GOD, not Moses and Aaron, had destroyed them.

Verse 48. He stood between the dead and the living, and the plague, &c.] What the plague was we know

not—but it seems to have begun at one part of the camp, and to have proceeded regularly onward; and Aaron went to the quarter where it was then prevailing, and stood with his atonement, where it was now making its ravages; and the plague was stayed; but not before 14,700 had fallen victims to it, ver. 49.

If Aaron the high priest, with his censor and incense, could disarm the wrath of an insulted angry Deity, so that a guilty people who deserved nothing but destruction should be spared; how much more effectual may we expect the great atonement to be, which was made by the Lord Jesus Christ, of whom Aaron was only the type? The sacrifices of living animals pointed out the death of Christ on the cross; the incense his intercession. Through his death, salvation is purchased for the world: by his intercession the offending children of men are spared. Hence St. Paul, Rom. v. 10. says, *If while we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved THROUGH HIS LIFE*; i. e. by the prevalence of his continual intercession, 2 Cor. v. 18, 19. ¹⁴ And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.¹⁵

By the awful transactions recorded in this chapter we may see how jealous God is of the sole right of appointing the way and means of salvation. Had any priesthood, and any kind of service, no matter how solemn and sincere, been equally available in the sight of divine justice and mercy; God would not have resented, in so awful a manner, the attempts of Korah and his company in their new service. The way of God's own appointment, the agony and death of Christ, is the only way in which souls can be saved. His is the priesthood, and his is the only available sacrifice. All other modes and schemes of salvation are the inventions of men or devils, and will in the

CHAPTER XVII.

The twelve chiefs of the tribes are commanded to take their rods, and to write the name of each tribe upon the rod that belongs to its representative; but the name of Aaron is written on the rod of the tribe of Levi, &c.

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.

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 each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

e Exod. 25: 22 & 29, 42, 43, & 30: 36.—Ch. 16: 5—g Ch. 16: 11—h Heb. a rod for one prince, a rod for one prince.—i Exod. 38: 21. Numb. 18: 2. Acta 7: 44.

end prove ruinous to all those who trust in them. Reader, forget not the Lord who bought thee!

NOTES ON CHAPTER XVII.

Verse 2. And take every one of them a rod staff, which the prince, or chief of each tribe bore, and which was the sign of office or royalty among almost all the people of the earth.

Verse 5. The man's rod whom I shall choose shall blossom. It was necessary that something farther should be done to quiet the minds of the people, and for ever to settle the dispute, in what tribe the priesthood should be fixed. God therefore took the method described in the text, and it had the desired effect: the Aaronical priesthood was never after disputed.

Verse 8. The rod of Aaron—was budded, &c.] That is, on the same rod or staff were found buds, blossoms, and ripe fruit. This fact was so unquestionably miraculous, as to decide the business for ever; and probably this was intended to show, that in the priesthood, represented by that of Aaron, the beginning, middle, and end of every good work must be found. The buds of good desires, the blossoms of holy resolution and promising professions, and the ripe fruit of faith, love, and obedience, all spring from the priesthood of the Lord Jesus. It has been thought by some that Aaron's staff, and perhaps the staves of all the tribes, were made out of the amygdalus communis, or common almond tree. In a favourable soil and climate it grows to twenty feet in height, and is one of the most noble flourishing trees in nature: its flowers are of a delicate red, and it puts them forth early in March, having begun to bud in January. It has its name yew shaked from shakad, to awake, because it buds and flowers sooner than most other trees. And it is very likely that the staves of office, borne by the chiefs of all the tribes, were made of this tree, merely to signify, that watchfulness and assiduous care which the chiefs should take of the persons committed, in the course of the divine providence, to their keeping.

Every thing in this miracle is so far beyond the power of nature, that no doubt could remain on the minds of the people, or the envious chiefs, of the divine appointment of Aaron, and of the especial interference of God in this case. To see a piece of wood, long cut off from the parent stock, without bark or moisture remaining, laid up in a dry place, for a single night, with others in the same circumstances, to see such a piece of wood resume and evince the perfection of vegetative life, budding, blossoming, and bringing forth ripe fruit, at the same time, must be such a demonstration of the peculiar interference of God, as to silence every doubt, and satisfy every scruple. It is worthy of remark, that a sceptre, or staff of office, resuming its vegetative life, was considered an absolute impossibility among the ancients; and as they were accustomed to swear by their sceptres, this circumstance was added

9 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 murmurings 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 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAPTER XVIII.

The priests are to bear the iniquity of the sanctuary, i. The Levites to minister to the priests, and have charge of the tabernacle, &c. The priests alone to have charge of the sanctuary, &c. no stranger to come nigh on pain of death, &c. The portion allowed for their maintenance, &c. They shall have every meat-offering; and they shall eat in the holy place, &c. The wave-offering, &c. The first-fruit of the oil, wine, and wheat, and whatever is first ripe, and every devoted thing, &c. also, all the first-born of men and beasts, &c. and heavy-offerings, &c. The priests shall have no inheritance, &c. The Levites shall have no inheritance, but shall have the tenth of the produce in Israel, &c. of which they are to give a tenth to the priests, taken from the best parts, &c.

AND THE LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity

k Hebr. 9: 4.—l Ch. 16: 38.—m Heb. children of rebellion.—n Ver. 5.—o Ch. 1: 81, 53 & 18: 4, 7.—p Ch. 17: 13.—q Exod. 28: 38.

to establish and confirm the oath. A remarkable instance of this we have in HOMER, Iliad i. l. 233, &c. where Achilles, in his rage against Agamemnon, thus speaks:

Αλλ' ἔκ τοι ὄρνυμι, καὶ ἐπὶ μύρων ὄρκον ὀμοῦμαι,
Ναὶ μὲν τοὺς σκῆπτρῶν, τὸ μὲν οὐκ ὄτε φῦλλον καὶ ὄχθος
Φύσῃ, ἐπειδὴ πρῶτα τὸ γένος ἐν ὄρεσσιν ἔλαβεν,
Οὐδ' ἀναβλήσει· περὶ γὰρ ἐμὲ χάλκος ἀλάφῃ
Φύλλον τὸ καὶ φύλλου·
... ὅς τοι μύρωι τέτυκται ὄρκος.

But hearken: I shall swear a solemn oath:
By this same sceptre which shall never bud,
Nor bough bring forth, as a tree, which having left
Its parent on the mountain-top, what time
The woodman's axe lopp'd off its foliage green?
And stripp'd its bark, shall never grow again.

Virgil represents king Latinus swearing in the same way, to confirm his covenant with Æneas.

Ut sceptrum hoc (æneæ sceptrum nam forte gerat)
Nuptiam fronte lævi funderet virgultu neque umbra,
Cum venis in silva tuam de stirpe recisum;
Mare cæci, postquam comas et brachia ferro;
Olim arces, miæ arctibus manusque decoro
Innotui, patrioque locis gestare Latinus
Tulibus inter se firmabat fœdera lectus.

Æn. lib. xii. v. 206-12.

Even as this rod sceptre (for he bore
A sceptre in his hand) shall never more
Shoot out in branches, or renew the birth;
An orphan now, cut from the mother earth
By the keen axe, disburied of its bark,
And cut in pieces, for Latin kings to bear,
And thus in public view the pæge was used
With solemn vows, and sworn on either side.

When the circumstance of the rod or sceptre being used anciently in this way, and the absolute impossibility of its reviviscence so strongly appealed to, are considered, it appears to have been a very proper instrument for the present occasion; for the change that passed on it, must be acknowledged as an immediate and incontestable miracle.

Verse 12. Behold we die, we perish, we all perish.] γινῆσθαι γαυαῆρνον, signifies not so much, to die simply, as to feel an extreme difficulty of breathing, which producing suffocation, ends at last in death. See the folly and extravagance of this sinful people. At first, every person might come near to God, for all, they thought, were sufficiently holy, and every way qualified to minister in holy things.

Now, no one, in their apprehension, can come near to the tabernacle, without being consumed, ver 13. In both cases they were wrong: some there were who might approach—others there were who might not—God had put the difference. His decision should have been final with them; but sinners are ever running into extremes.

NOTES ON CHAPTER XVIII.

Verse 1. Thou and thy sons shall bear the iniquity of the sanctuary, &c.] That is, they must be answerable for its legal pollutions, and must make the necessary atonements and expiations. By this they must feel, that though

of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be 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: and a stranger shall not come nigh unto you.

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: 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 with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the Lord spake unto Aaron, Behold, 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 their gift, with all 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 clean in thy house shall eat of it.

12 All the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the Lord, them have I given thee.

13 And whatsoever is first ripe in the land, which they shall bring unto the Lord, 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 the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstlings 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, which is twenty gerahs.

17 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: 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 wave-breast, and as the right shoulder are thine.

19 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; it is a covenant of salt for ever before the Lord, unto thee and to thy seed with thee.

20 And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither

they had got a high and important office confirmed to them by a miraculous interference, yet it was a place of the highest responsibility, and that they must not be high-minded, but fear.

Verse 2. *Thy brethren of the tribe of Levi—may be joined unto thee*] There is a fine paranomasia or play upon words in the original. *Levi*, *לוי* comes from the root *לויח* *lalah*, to join to, couple, associate: hence, Moses says, the Levites, *לוי יילאוו*, shall be joined or associated with the priests; they shall conjointly perform the whole of the sacred office, but the priests shall be principal, the Levites only their associates or assistants. For an explanation of many parts of this chapter, see the notes on several of the passages referred to in the margin.

Verse 15. *The first-born of man—and the firstling of unclean beasts*] Thus vain man is ranked with the beasts that perish; and with the worst kinds of them too, those deemed unclean!

Verse 16. *Thou shalt redeem—for the money of five shekels*] Redemption of the first-born is one of the rites which is still practised among the Jews. According to Leo of Modena, it is performed in the following manner: When the child is thirty days old, the father sends for one of the descendants of Aaron; several persons being assembled on the occasion, the father brings a cup containing several pieces of gold and silver coin. The priest then takes the child into his arms, and addressing himself to the mother, says:—PRIEST. *Is this thy son?*—MOTHER. Yes.—PRIEST. *Hast thou never had another child, male or female, a miscarriage or untimely birth?*—MOTHER. No.—PRIEST. *This being the case, this child, as first-born, belongs to me.* Then turning to the father he says:—PRIEST. *If it be thy desire to have this child, thou must redeem it.*—FATHER. I present thee with this gold and silver for this purpose.—PRIEST. *Thou dost wish therefore to redeem the child!*—FATHER. I do wish so to do. The priest then turning himself to the assembly, says:—

PRIEST. *Very well: this child, as first-born, is mine, as it is written in Bemidbar, (Numb. xviii. 16.) Thou shalt redeem the first-born of a month old, for five shekels, but I shall content myself with this in exchange.* He then takes two gold crowns, or thereabouts, and returns the child to his parents.

Verse 19. *It is a covenant of salt*] i. e. an incorruptible everlasting covenant. As salt was added to different kinds of viands, not only to give them a relish, but to preserve them from putrefaction and decay, it became the emblem of incorruptibility and permanency. Hence, a covenant of salt signifies an everlasting covenant. We have already seen that, among the Asiatics, eating together was deemed a bond of perpetual friendship; and as salt was a common article in all their repasts, it may be in reference to this circumstance, that a perpetual covenant is termed a covenant of salt; because the parties ate together of the sacrifice offered on the occasion, and the whole transaction was considered as a league of endless friendship.—See the note on Lev. ii. 13.

Verse 20. *I am thy part and thine inheritance*] The principal part of what was offered to God, was the portion of the priests; therefore they had no inheritance of land in Israel: independently of that, they had a very ample provision for their support. The rabbins say, twenty-four gifts were given to the priests; and they are all expressed in the law. Eight of those gifts the priest ate nowhere but in the sanctuary; these eight are the following:

1. The flesh of the SIN-OFFERING whether of beast or fowls, Lev. vi. 25, 26.
2. The flesh of the TRESPASS-OFFERING, Lev. vii. 1, 6.
3. The PEACE-OFFERINGS of the congregation, Lev. xxiii. 19, 20.
4. The remainder of the OMER OF SHEAF, Lev. xxiii. 10, &c.
5. The remnants of the MEAT-OFFERINGS of the Israelites, Lev. vi. 16.
6. The two LOAVES, Lev. xxiii. 17.

shalt thou have any part among them: ⁴ I am thy part and thine inheritance among the children of Israel.

21 ¶ And, behold, ⁵ I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* ⁶ the service of the tabernacle of the congregation.

22 ⁷ Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, ⁸ lest they bear sin, ⁹ and die.

23 ¹⁰ 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 throughout your generations, that among the children of Israel they have no inheritance.

24 ¹¹ But the tithes of the children of Israel, which they offer *as a heave-offering* unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, ¹² Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying, 26 ¹³ 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 a heave-offering of it for the LORD, *even* ¹⁴ a tenth part of the tithe.

27 ¹⁵ And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the winepress.

28 Thus ye also shall offer a heave-offering unto the LORD of all your tithes, which ye re-

ceive 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 ¹⁶ 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, ¹⁷ then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your households: for it is ¹⁸ your reward for your service in the tabernacle of the congregation.

32 And ye shall ¹⁹ bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye ²⁰ pollute the holy things of the children of Israel, lest ye die.

CHAPTER XIX.

The ordinance of the red heifer, 1, 2. She shall be slain by Eleazar without the camp, and her blood sprinkled before the tabernacle, 3, 4. Her whole body and hyssop shall be reduced to ashes, and while burning, cedar wood, scarlet, and hyssop, shall be thrown into the fire, 5, 6. The priest, and he that burn her, to bathe for a water of purification, 7, 8. Her ashes to be laid up for the water of purification, 9. How, and in what cases it is to be applied, 10-13. The law concerning him who dies in a tent, or who is killed in the open field, 14-16. How the persons, tent, and vessels are to be purified by the application of these ashes, 17-19. The unclean person who does not apply them, to be cut off from the congregation, 20. This is to be a perpetual statute, 21, 22.

AND the LORD spake unto Moses, ²¹ and unto Aaron, saying,

2 ²² This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, ²³ and upon which never came yoke:

d Deut. 10. 9. & 12. 12. & 14. 27. 29. & 18. 1. 2. Josh. 13. 14. 33. & 14. 3. & 18. 7. Num. 16. 5. Ezek. 44. 28. — Ver. 21. 25. Lev. 27. 30. 32. Neh. 10. 37. & 12. 44. Hier. 7. 6, 8, 9. — Ch. 3. 7, 8. — Ch. 1. 51. — Lev. 22. 9. — Heb. to do. — Ch. 3.

7-1 Ver. 21. — m Ver. 30. Deut. 10. 9. & 14. 27. 29. & 18. 1. — Neh. 10. 38. — Ver. 30. — p Heb. Jar. Lev. 12. 9. — Ver. 27. — Matt. 10. 10. Luke 10. 7. 1 Cor. 9. 13. 1 Tim. 5. 15. — Lev. 19. 8. & 22. 16. — 1 Lev. 2. 4, 15. — Deut. 21. 3. 1 Sam. 6. 7.

- 7. The SHOW-BREAD, Lev. xxiv. 9.
- 8. The LOG of OIL offered by the *leper*, Lev. xiv. 10, &c. Five of those gifts they ate only in Jerusalem.

1. The breast and shoulder of the PEACE-OFFERINGS, Lev. vii. 31, 34.

2. The HEAVE-OFFERING of the sacrifice of confession, Lev. vii. 12-14.

3. The HEAVE-OFFERING of the Nazarite's ram, Lev. vi. 17-20.

4. The FIRSTLING of the *clean beast*, Numb. xviii. 15. Deut. xv. 19, 20.

5. The FIRST-FRUITS, Numb. xviii. 13. FIVE gifts were not due unto them by the law, but in the land of Israel only, viz.

- 1. The *heave-offering* or FIRST-FRUITS, Numb. xviii. 12.
- 2. The *heave-offering* of the TITHE, Numb. xviii. 23.
- 3. The CAKE, Numb. xv. 20. These three were holy.
- 4. The *first-fruits* of the FLEECE, Deut. xviii. 4.
- 5. The FIELD of POSSESSION, Numb. xxiv. These two were common.

FIVE gifts were due unto them both *within* and *without* the land, viz.

- 1. The gifts of the BEASTS SLAIN, Deut. xviii. 3.
- 2. The redemption of the FIRST-BORN SON, Numb. xviii. 15.

3. The LAMB for the *fralling* of an *ass*, Exod. iv. 20. Numb. xviii.

4. The restitution of that taken by violence from a stranger, Numb. v. 8.

5. All DEVOTED things, Numb. xviii. 14. ONE gift was due unto them from the sanctuary, viz.

- 1. The skins of the burnt-offering, and all the skins of the other most holy things, Lev. vii. 8. In all twenty-four. — See Ainsworth.

The gifts which the females of the priests' families had a part in, were these:

- 1. The *heave-offering* or *first-fruits*.
- 2. The heave-offering of the *tithe*.
- 3. The *cake*.
- 4. The gifts of the *beast*, Deut. xviii. 3.
- 5. The first of the *sheep*. — See Mishna, Tract. *Bicurin*, and Ainsworth on the Pentateuch.

Besides all this, the priests had the tribute-money, mentioned Numb. xxxi. 23, 29.

Verse 21. *Behold, I have given the Levites all the tenth*]

1. The Levites had the tenth of all the productions of the land.

2. They had forty-eight cities, each forming a square of 4,000 cubits.

3. They had 2,000 cubits of ground round each city. Total of the land they possessed, 53,000 acres.

4. They had the first-fruits and certain parts of all the animals killed in the land.

Canaan contained about 11,264,000 acres, therefore the portion possessed by the Levites was rather less than as one to two hundred and twelve; for 11,264,000, divided by 53,000, quotes only 212 ²/₃. — See *Lowman, Dodd, &c.* But though this was a very small proportion for a *whole tribe* that had consented to annihilate its *political existence*, that it might wait upon the service of God, and labour for the people's souls; yet, let it be considered, that what they possessed was the *best of the land*: and while it was a slender remuneration for their services, yet their portion was such as rendered them independent, and kept them comfortable; so that they could wait on the Lord's work without distraction. This is a proper pattern for the maintenance of the ministers of God: let them have a *sufficiency for themselves and families*, that there may be no *distracting cares*: and let them not be encumbered with *riches or worldly possessions*, that they may not be prevented from taking care of souls.

Verse 28. *Thus ye also shall offer a heave-offering*] As the Levites had the title of the whole land, they themselves were obliged to give the *tithe* of this *tithe* to the priests, so that this considerably lessened their revenue. And this *tithe* or tenth, they were obliged to select from the *best part* of the substance they had received, ver. 29, &c. A portion of all must be given to God, as an evidence of his goodness, and their dependence on him. — See the end of chap. xx.

NOTES ON CHAPTER XIX.

Verse 2. *Speak unto the children of Israel, that they bring thee, &c.*] The ordinance of the red heifer, was a sacrifice of general application. All the people were to have an interest in it, and therefore the people at large are to provide the sacrifice. This Jewish rite certainly had a reference to things done under the Gospel, as the author of the Epistle to the Hebrews has remarked: "For if" says he, "the blood of bulls and of goats," alluding, probably, to the sin-offerings and the scape-goat, "and the ashes of a 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. 13, 14. As the principal stress of the allusion here, is to the ordinance of the red heifer we may certainly conclude that it was designed to typify the sacrifice of our blessed Lord.

We may remark several curious particulars in this ordinance.

- 1. A heifer was appointed for a sacrifice, probably in opposition to the Egyptian superstition which held these sacred; and actually worshipped their great goddess Isis,

3 And ye shall give her 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 shall sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And one shall burn the heifer in his sight: 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, defileth 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 is 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 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 hyssop, and

7 Lev. 1. 12, 21, & 16, 27. Hebr. 13. 11.— Lev. 4. 6, & 16. 11, 19. Hebr. 9. 13. x Exod. 29. 11. Lev. 4. 11, 12.— Lev. 11. 1, 6, 9.— Lev. 11. 21, & 15. 5.— Hebr. 9. 13.— Ver. 13, 20, 21. Ch. 31. 23.—c Ver. 16. Lev. 21. 1. Ch. 5. 2, & 9, 6, 10, & 31. 19. Lam. 4. 11. Hag. 2. 13.

d Heb. soul of man.— Ch. 31. 19.— Lev. 15. 31.—e Ver. 9. Ch. 5. 7.— Lev. 7. 30 & 32.— Lev. 11. 31.— Ch. 31. 20.— Ch. 11. Hebr. dust.— Ver. 2. e Heb. living waters shall be given. Gen. 26. 19.— Psal. 51. 7.

under this form; and this appears the more likely, because males in general were preferred for sacrifice; yet here the female is chosen.

2. It was to be a red heifer, because red bulls were sacrificed to appease the evil demon, Typhon, worshipped among the Egyptians.—See Spencer.

3. The heifer was to be without spot, having no mixture of any other colour. Plutarch remarks, *De Iside, et de Osiride*, that if there was a single hair in the animal, either white or black, it marred the sacrifice.—See Calmet, and see the note on chap. viii. 7.

4. Without blemish.—Having no kind of imperfection in her body, the other, probably, applying to the hair or colour.

5. On which never came yoke.—Because any animal which had been used for any common purpose, was deemed improper to be offered in sacrifice to God. The heathens, who appear to have borrowed much from the Hebrews, were very scrupulous in this particular. Neither the Greeks nor Romans, nor indeed the Egyptians, would offer an animal in sacrifice that had been employed for agricultural purposes. Of this we have the most positive evidences from Homer, Porphyry, Virgil, and Macrobius.

Just such a sacrifice, as that prescribed here, does Diomedes vow to offer to Pallas. *Iliad* x. v. 291.

Ος νυν μοι δεικνυσα πιστιστα, και με φυλασσει
Σο δ' ουκ εστιν ερις ουκ εστιν ευρηματιων,
Αδελφην, ην ευνοσ υπο ζυγων ηρχην ανηρ:
Την τοι εγω ερις, χερσιν κειρασιν περιχρησας
So now be present, O celestial mind;
So still continue to the race these aid;
A yearling heifer falls beneath the stroke
Unto'd, unconscious of the galling yoke,
With ample forehead and with spreading horns,
Whose tapering tops resplendent gold adorn.
Altered from Pope.

In the very same words Nestor, *Odysseus* iii. ver. 382, promises a similar sacrifice to Pallas.

The Romans had the same religion with the Greeks, and consequently the same kind of sacrifices: so Virgil, *Georgic* iv. ver. 550.

Quatuor ovinae praesentant corpore lauro,
Ducit, et intacta tulidum cervicis iuventa.

—From his herd he calls
For slaughter, four the fairest of his bulls;
Four heifers from his female stock he took,
All fair, and all unyoking of the yoke.—Dryden.

It is very likely that the Gentiles learnt their first sacrificial rites from the patriarchs: and on this account we need not wonder to find so many coincidences in the sacrificial system of the patriarchs and Jews, and all the neighbouring nations.

Verse 9. For a water of separation] i. e. The ashes were to be kept in order to be mixed with water, ver. 17, and sprinkled on those who had contracted any legal defilement.

Verse 11. He that toucheth the dead body of any man shall be unclean seven days.] How low does this lay man! he who touched a dead beast was only unclean for one day, Lev. xi. 24, 27, 39. but he who touches a dead man, is unclean for seven days. This was certainly designed to mark the peculiar impurity of man, and to show his sinfulness—seven times worse than the vilest animal! O thou son of the morning, how art thou fallen!

Verse 12. He shall purify himself with it] יצא מוֹצֵא יִצְחָא בּוֹ, literally, he shall sin himself with it. This Hebrew form of speech is common enough among us in other matters. Thus to fleece, and to skin, do not signify to add a fleece, or a skin, but to take one away. Therefore, to sin himself, in the Hebrew idiom, is not to add sin, but to take it away—to purify. The verb מוֹצֵא חַטָּא, signifies to miss the mark—to sin,—to purify from sin.—and to make a sin-offering.—See the note on Gen. xiii. 13.

The Hebrews generally sacrificed males, no matter of what colour; but here a heifer, and a heifer of a red colour, is ordered. The reason of these circumstances is not very well known.

“The rabbins, with all their boldness,” says Calmet, “who stick at nothing when it is necessary to explain what they do not understand, declare, that the cause of this law is entirely unknown: and that Solomon, with all his wisdom, could not find it out.”

Several fathers, as well modern as ancient, profess to understand the whole clearly. “1. The red heifer, with them, signifies the flesh of our Lord, formed out of an earthly substance. 2. Being without spot, &c. the infinite holiness of Christ. 3. The sex of the animal, the infirmity of our flesh with which he clothed himself. 4. The red colour his passion. 5. Being unyoked—his being righteous in all his conduct; and never under the yoke of sin. 6. Eleazar, sacrificing the heifer instead of Aaron, ver. 3. signifies the change of the priesthood from the family of Aaron, in order that a new and more perfect priesthood might take place. 7. The red heifer being taken without the camp, ver. 3. to be slain, points out the crucifixion of our Lord without the city. 8. The complete consuming of the heifer by fire—the complete offering of the whole body and soul of Christ as a sacrifice to God for the sin of man; for as the heifer was without blemish, the whole might be offered to God; and as Christ was immaculate, his whole body and soul was made a sacrifice for sin. 9. As the fire of this sacrifice ascended up to God; so it points out the resurrection and ascension of our blessed Lord. 10. And as the ashes of this victim communicated a legal purity to those who were defiled; so true repentance, signified by those ashes, is necessary for the expiation of the offences committed after baptism.” A great part of this is true in itself—but how little evidence is there that all these things were intended in the ordinance of the red heifer!—See on chap. viii. 7.

10 dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that toucheth 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: and on the seventh day he shall purify himself and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

CHAPTER XX.

The Israelites come to Zin, and Miriam dies, 1. They murmur for want of water, 2-5. Moses and Aaron make supplication at the tabernacle, and the glory of the Lord appears, 6. He commands Moses to take his rod, gather the congregation together, and bring water out of the rock, 7-8. Moses takes the rod, gathers the Israelites together, chides with them, and smites the rock twice, and the waters flow out plentifully, 9-11. The Lord is offended with Moses and Aaron because they did not sanctify him in the sight of the children of Israel, 12. The place is called Meribah, 13. Moses sends a friendly message to the king of Edom, begging liberty to pass through his territories, 14-17. The Edomites refuse, 18. The Israelites expostulate, 19. The Edomites still refuse, and prepare to attack them, 20-21. The Israelites go to mount Hor, 22. Aaron commends his property to his brethren, 23-24. Aaron is stripped on mount Hor, and his vestments put on Eleazar his son—Aaron dies, 25-28. The people mourn for him thirty days, 29.

THEN came the children of Israel, even the whole congregation, into the desert of Zin, in the first month; and the people abode in Kadesh; and 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 our brethren died before the Lord!

4 And why have ye brought up the congrega-

tion of the Lord into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

7 ¶ And the Lord spake unto Moses, saying,

8 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: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the Lord, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 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.

13 This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers:

16 And when we cried unto the Lord, he

1 Lev. 14 9-11. 2 Lev. 13-17. 3 Lev. 15 5-11. 4 Ch. 31 36-40. Exod. 15 20. Ch. 26 59-60. Exod. 17 1-7. Ch. 16 19, 42-43. Exod. 17 2. Ch. 14 2. 5 Ch. 11 33 & 14 37 & 16 32, 39. 6 Exod. 17 3-4. Ch. 11 5 & 16 4, 22. 7 Exod. 17 10-11. 8 Exod. 17 5-6. 9 Psal. 78 15, 16 & 105 11 & 114 8. 10 Exod. 17 10-11. 11 Psal. 108 33-34. Exod. 17 8. Deut. 8 15.

Cor. 10 4-11. Ch. 27 14. Deut. 1 37 & 3 36 & 32 51-52. Lev. 10 3. Exod. 30 41, & 36 23 & 39 16. 1 Pet. 3 15-16. Deut. 31 8. Psal. 95 8 & 106 32, 40-41. That is, strife. See Exod. 17 7. 11 Judg. 11 16, 17. Deut. 2 4, 6 & 21 7. Ubad. 10 12. A Heb. found vs. Exod. 15 2-3. Gen. 36 6. Act. 7 15-16. Exod. 12 40. Exod. 1 11 & Deut. 26 8. Act. 7 18-19. Exod. 2 23 & 3 7.

NOTES ON CHAPTER XX.

Verse 1. *Then came the children of Israel, &c.* This was the first month of the fortieth year after their departure from Egypt. See chap. xxxiii. 38, compared with ver. 28 of this chapter, and Deut. i. 3. The transactions of thirty-seven years Moses passes by, because he writes not as a historian, but as a legislator; and gives us particularly an account of the laws, ordinances, and other occurrences of the first and last years of their peregrinations. The year now spoken of was the last of their journeyings; for, from the going out of the spies, chap. xiii. unto this time, was about thirty-eight years. Deut. i. 22, 23. ii. 14.

Desert of Zin] Calmet contends that this is not the same desert mentioned Exod. xvi. 1. where Israel had their eighth encampment. That in Exodus, being called in the original *ps sin*, this here *ps tsin*; but this is no positive proof, as letters of the same organ are frequently interchanged in all languages, and particularly in Hebrew.

And Miriam died there] Miriam was certainly older than Moses. When he was an infant, exposed on the river Nile, she was entrusted by her parents to watch the conduct of Pharaoh's daughter, and to manage a most delicate business, that required much address and prudence. See Exod. ii. It is supposed, that she was at the time of her death one hundred and thirty years of age, having been at least ten years old at her brother's birth. The Catholic writers represent her as a type of the Virgin Mary, as having preserved a perpetual virginity, as being legislatrix over the Israelitish women, as Moses was over the men; and as having a large portion of the spirit of prophecy. Eusebius says that her tomb was to be seen at Kadesh, near the city of Petra, in his time. She appears to have died about four months before her brother Aaron, chap. xxxiii. 38, and eleven before her brother Moses; so that these three, the most eminent of human beings, died in the space of one year!

Verse 2. *And there was no water for the congregation*] The same occurrence took place to the children of Israel at Kadesh, as did formerly to their fathers at Rheidim, see Exod. xvii. 1. and as the fathers murmured, so also did the children!

Verse 24. *Because ye believed me not*] What was the offence for which Moses was excluded from the promised land? It appears to have consisted in some or all of the following particulars: 1. God had commanded him, ver. 8. *to take the rod in his hand, and go and speak to the rock, and it should give forth water.* It seems Moses did not think speaking would be sufficient, therefore he smote the rock, without any command so to do. 2. He did this twice, which, certainly in this case, indicated a great perturbation of spirit, and want of attention to the presence of God. 3. He permitted his spirit to be carried away by a sense of the people's disobedience, and thus being provoked, he was led to speak unadvisedly with his lips, Psal. cvi. 33. *Hear now, ye REBELS*, ver. 10. 4. He did not acknowledge God in the miracle which was about to be wrought, but took the honour to himself and Aaron. *Must we fetch you water out of this rock?* Thus it plainly appears, that they did not properly believe in God, and did not honour him in the sight of the people; for in their presence, they seemed to express a doubt, whether the thing could be possibly done. As Aaron appears to have been consenting in the above particulars, therefore he is also excluded from the promised land.

Verse 14. *Sent messengers—to the king of Edom*] Archbishop Ussher supposes that the king now reigning in Edom, was Hadar, mentioned Gen. xxxvi. 39.

Thus saith thy brother Israel] The Edomites were the descendants of Edom or Esau, the brother of Jacob or Israel, from whom the Israelites were descended.

Verse 17. *We will go by the king's high way*] This is the first time this phrase occurs; it appears to have been

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 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, then will I pay for it: I will only, without doing any thing else, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out 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, and came unto mount Hor.

23 And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 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 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

CHAPTER XXI.

Arad, a king of the Canaanites, attacks Israel, and makes some prisoners. 1. They devote him and his people to destruction, 2, which they afterwards accomplish. 3. They journey from Hor, and are greatly disheartened. 4. They murmur against God and Moses, and loathe the manna. 5. The Lord sends fiery serpents among them. 6. They repent, and beg Moses to intercede for them. 7. The Lord directs him to make a brazen serpent, and set it on a pole, that the people might look on it and be healed. 8. Moses does so, and the people who beheld the brazen serpent lived. 9. They journey to Oboth, Jitabrim, Zairad, and Arnon, 10-13. A quotation from the book of the wars of the Lord, 14, 15. From Arnon they come to Beze. 16. Their song of triumph, 17-20. Moses sends messengers to the Amavites for permission to pass through their land, 21, 22. Sion their king refuses, attacks Israel, is defeated, and all his cities destroyed, 23-25. The poetic prayer made on the occasion, 27-30. Israel possesses the land of the Amavites, 31, 32. They are attacked by Og, king of Bashan, 33. They defeat him, destroy his troops and bandy, and possess his land, 34, 35.

AND when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against 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 Hormah.

1 Exod. 3. 2. & 11. 19. & 23. 20. & 33. 2.— See Ch. 21. 22. Deut. 2. 27.— Deut. 2. 6. 28.— 17. 17.— See Deut. 2. 27, 29.— Deut. 2. 4, 5, 8. Judg. 11. 18. Ch. 33. 37.— Ch. 21. 4.— Gen. 23. 9. Ch. 27. 12. & 31. 2. Deut. 32. 50.— Ver.

12.— 1 Heb. month.— Ch. 33. 38. Deut. 32. 50.— Exod. 29. 19, 30.— Ch. 33. 38. Deut. 10. 6. & 32. 50.— 18 Deut. 34. 8.— Ch. 33. 40. See Judg. 1. 18.— Ch. 13. 21.— Gen. 28. 30. Judg. 11. 30.— Lev. 27. 25.— That is, utter destruction.

a public road was by the king's authority, at the expense of the state.

Verse 21. Thus Edom refused to give Israel passage through his border] Though every king has a right to refuse passage through his territories to any strangers; yet in a case like this, and in a time also, in which emigrations were frequent, and universally allowed, it was both cruelty and oppression in Edom to refuse a passage to a comparatively unarmed, and inoffensive multitude; who were all their own near kinsmen. It appears, however, that it was only the Edomites of Kadesh, that were thus unfriendly and cruel; for, from Deut. ii. 29. we learn, that the Edomites who dwell in mount Seir, treated them in a hospitable manner. This cruelty in the Edomites of Kadesh is strongly reprehended, and threatened by the prophet Obadiah, ver. 10, &c.

Verse 26. Strip Aaron of his garments] This was, in effect, depriving him of his office: and putting the clothes on his son Eleazar, implied a transfer of that office to him. A transfer of office, from this circumstance of pulling the clothes of the late possessor on the person intended to succeed him, was called investing, or investment, (clothing); as removing a person from an office was termed divesting, or unclothing. Among the Catholics and in the Church of England, this same method is used in degrading ecclesiastics. Hence, such a degradation is termed by the common people, stripping a man of his gown.

Verse 29. And Aaron died there] Hence, as Dr. Lightfoot has justly observed, we have an "indisputable proof that the earthly Canaan was not the utmost felicity at which God's promises to the Israelites aimed; since the best men among them were excluded from it."

The remark of some of the Fathers here, is worthy of attention. "Neither Moses the representative of the Law, nor Miriam, the representative of the prophets, nor Aaron the representative of the priesthood and its sacrificial rites, could bring the Israelites into the possession of the promised land. This was reserved for Joshua, who was in name and conduct the lively type of our Lord and Saviour Jesus Christ." He alone can bring those who believe in his name, into that rest which remains for the people of God.

There are some observations made by Dr. Lightfoot on this, and some of the preceding chapters, which should be more generally known.

"The place where the people murmured upon the return of the spies was Kadesh-barnea, Numb. xiii. 26. xxxii. 8.

Deut. i. 19. This place was called Rithmah before; Numb. xxxiii. 13. compared with Numb. xii. 16. and xiii. 26. and was so called, probably from the juniper trees that grew there; but now named Kadesh, because the Lord was there sanctified upon the people, as chap. xx. 13. and Barnea or the wandering son, because here was the decree made of their long wandering in the wilderness. They continued a good space at Kadesh before they removed; for so said Moses, Ye abode in Kadesh many days; or as the Hebrew, According to the days that ye had made abode, namely, at Sinai, ver. 6. And so they spent one whole year there, for so they had done at Sinai. And whereas God commands them, at their murmuring, to turn back to the Red sea, Deut. i. 40. his meaning was, that at their next march, whensoever it was, they should not go forward unto Canaan, but back again toward the Red sea whence they came, (but see on Deut. i. 1.) And they did so, for they wandered by many stations and marches from Kadesh-barnea, till they came to Kadesh-barnea again, seven or eight and thirty years after they had first left it. These marches, mentioned in Numb. xxxiii. were these. From Kadesh, or Rithmah, to Rimmon Parez, to Libnah, to Rissah, to Kelathah, to mount Shapher, to Haradath, to Makheloth, to Tahath, to Tarah, to Michah, to Hashmonah, to Maseroth, to Horhagidgad, to Jobbathah, to Ebronah, to Ezion-gaber, to Kadesh again in the fortieth year. And though it was only eleven days' journey from Horeb by the way of mount Seir, to Kadesh-barnea, Deut. i. 2. they made it above thrice eleven years' journey!" Had they trusted in God, and obeyed him, their enemies long ere this would have been discomfited, and themselves quietly established in possession of the promised inheritance. But they grieved the Spirit of God and did not believe his promise; and it would have been inconsistent with the whole economy of grace, to have introduced unbelievers into that rest which was a type of the kingdom of God.

NOTES ON CHAPTER XXI.

Verse 1. The way of the spies] ארצות נחשיות. Some think that this signifies the way that the spies took, when they went to search the land. But this is impossible, as Dr. Kennicott justly remarks, because Israel had now marched from Meribah-Kadesh to mount Hor, beyond Ezion-gaber; and were turning round Edom to the south-east; and therefore the word is to be understood here as the name of a place.

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, 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: 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 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-abarim, in the wilderness which is before Moab, toward the sunrise.

o Ch. 20. 22 & 23. 41. - p. July 11. 14. - q. Or, preserved. - r. Heb. shortened. Exod. 6. 9. - s. Psa. 73. 18. - t. Exod. 16. 3. & 17. 3. - u. Ch. 11. 6. - v. Wind. 16. 1, 5. 1 Cor. 10. 2.

Verse 3. The Lord hearkened to the voice of Israel The whole of this verse appears to me to have been added after the days of Joshua. It is certain the Canaanites were not utterly destroyed at the time here spoken of, for this did not take place till after the death of Moses. If instead of utterly destroyed them, ויהיו vairyacharem, we translate they devoted them to utter destruction, it will make a good sense, and not repugnant to the Hebrew; though some think it more probable that the verse was added afterward by Joshua or Ezra, in testimony of the fulfilment of God's promise; for Arad, who is mentioned as being destroyed here, is mentioned among those destroyed by Joshua long after; see Josh. xii. 14.; but this is quite consistent with their being devoted to destruction, as this might be fulfilled any time after. See the note, Lev. xxvii.

Verse 5. This light bread. וקיקלי ha-kalkal, a word of excessive scorn; as if they had said, This innutritive, unsubstantial, cheat-stomach stuff.

Verse 6. Fiery serpents] הנחשים השרפים ha-nechashim ha-seraphim. I have observed before on Gen. iii. that it is difficult to assign a name to the creature termed in Hebrew nachash; it has different significations; but its meaning here, and in Gen. iii. is most difficult to be ascertained. Seraphim is one of the orders of angelic beings, Isa. vi. 2, 6. but as it comes from the root שרף saraph, which signifies to burn, it has been translated fiery in the text. It is likely that St. Paul alludes to the Seraphim, Heb. i. 7. Who maketh his angels spirits; and his ministers a flame of fire. The animals mentioned here by Moses, may have been called fiery, because of the heat, violent inflammation, and thirst occasioned by their bite; and consequently, if serpents, they were of the praester or dipsas species, whose bite, especially that of the former, occasioned a violent inflammation through the whole body, and a fiery appearance of the countenance. The poet Lucan has well expressed this terrible effect of the bite of the praester, and also of the dipsas, in the ninth book of his Pharsalia, which, for the sake of those who may not have the work at hand, I shall here insert.

Of the mortal effects of the bite of the dipsas in the deserts of Lybia, he gives the following description.

Signiferum juvenem Tyrrheni sanguinis Aulom
Toria caput retro dipsas calcata momordit.
Pis dolor, qui sensus dentis fuit: sponque laeti
Frons corae livida: nec quidquam placis minatur
Ecce subit virus tacitum, carpitque molullas
Ignae vis, calcitrare incendit viscera laebe.
Ebolit humorem circum rutila furorem
Pulsis, et in neco linguam torrens polato
Corpi: defoscos irret qui sudor in artus
Non fuit, atque oculus lacrimarum vena refugit.

Aulus, a noble youth of Tyrrhen blood,
Who laves the mantles, on a dipsas tread;
Backward the writhing serpent bent her head,
And fell with rage, the undeluded a rage bespied.
Scarce did some little mark of hurt remain,
And scarce he found some little sense of pain.
Nor could he yet the danger doubt, nor fear
That death with all its terrors threaten'd there.
When lo! uneven, the erect venom spreads,
And every nobler part at once invades;
Sey flames consume the marrow and the brain,
And the scorch'd entrails rage with burning pain:
Upon his heart the thirsty poison prey,
And drain the sacred juice of life away.
No kindly floe of moisture useth his tongue,
But cleaving to the parched rod it hangs,
No trickling drops dunt, no dewy sweat,
To ease his weary limbs, and cool the raging heat.

Ross.

The effects of the bite of the praester are not less terrible.

Nubilum Marsi cultorum torribus agri
Pervasit praester: vis rubor ignea ora
Succensit, lentitque cutem, percutit fura,
Mixa cuncta tumor toto jam corpore major:
Humanturque egressa, modum super omnia membra
Effluat amies, late tollente veneno.

A tale of different kind Nasione found,
A burning praester gave the deadly wound:
And straight, a sudden flame began to spread,
And paint his visage with a glowing red.

With swift expansion swells the bloated skin,
Nought but an unadorned, ill mass is seen;
While the fair human form lies lost within.
The petty poison spreads, and heaves around,
Till all the man is in the monster drown'd.

Ross.

Bochart supposes that the hydrus or chercydrus is meant: a serpent that lives in marshy places, the bite of which produces the most terrible inflammations, burning heat, fetid vomitings, and a putrid solution of the whole body. See his works, vol. iii. col. 421. It is more likely to have been a serpent of the praester or dipsas kind; as the wilderness through which the Israelites passed did neither afford rivers nor marshes, though Bochart endeavours to prove that there might have been marshes in that part; but his arguments have very little weight. Nor is there need of a scater serpent as long as the praester and dipsas, which abound in the deserts of Lybia, might have abounded in the deserts of Arabia also. But very probably the serpents themselves were immediately sent by God, for the chastisement of this rebellious people. The cure was certainly preternatural; this no person doubts; and why might not the agent be so, that inflicted the disease?

Verse 8. Make thee a fiery serpent] Literally make thee a seraph.

And set it upon a pole] ע: by al nes, upon a standard or ensign.

Verse 9. And Moses made a serpent of brass] brass נחשת nechoshet. Hence we find that the word brass or copper comes from the same root with nachash, which here signifies a serpent, probably on account of the colour, as most serpents, especially those of the bright spotted kind, have a very glistening appearance, and those who have brown or yellow spots, appear something like burnished brass; but the true meaning of the root cannot be easily ascertained.

On the subject of the cure of the serpent-bitten Israelites, by looking at the brazen serpent, there is a good comment in the book of Wisdom, chap. xvi. ver. 4-12. in which are these remarkable words: "They were admonished, having a sign of salvation (i. e. the brazen serpent) to put them in remembrance of the commandments of thy law. For he that turned himself towards it, was not saved by the thing that he saw, but by thee, that art the Saviour of all," ver. 6, 7. To the circumstance of looking at the brazen serpent, in order to be healed, our Lord refers, John iii. 14, 15. As Moses lifted up the brazen serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. The brazen serpent was certainly no type of Jesus Christ—but from our Lord's words, we may learn, 1. That as the serpent was lifted up on the pole or ensign; so Jesus Christ was lifted up on the cross. 2. That as the Israelites were to look at the brazen serpent; so sinners must look to Christ for salvation. 3. That as God provided no other remedy than this looking, for the wounded Israelites, so he has provided no other way of salvation than faith in the blood of his Son. 4. That as he who looked at the brazen serpent was cured and did live; so he that believeth on the Lord Jesus Christ shall not perish, but have eternal life. 5. That as neither the serpent, nor looking at it, but the invisible power of God, healed the people; so neither the cross of Christ, nor his merely being crucified; but the pardon he has bought by his blood, communicated by the powerful energy of his Spirit, saves the souls of men. May not all these things be plainly seen in the circumstances of this transaction, without making the serpent a type of Jesus Christ, (the most exceptionable that could possibly be chosen) and running the parallel, as some have done, through ten or a dozen particulars!

Verse 12. They pitched in the valley of Zared.] נחש nachel zared. This should be translated the brook

12 *From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence they went to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.

17 Then Israel sang this song, Spring up, O well; sing ye unto it.

18 The princes digged the well, the nobles of the people digged it by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth, in the valley, that is in the country of Moab, to the top of Pisgah, which looked 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 the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders.

23 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 Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is 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 Wo to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that

e Deut. 2. 13.-f Ch. 22. 36. July 11. 19.-g Or. Vahab in Suphah.-h Deut. 2. 18. 29.-i Heb. Be'erah.-k July 9. 21.-l Exod. 15. 1. Ps. 103. 2. & 106. 12. m Heb. Aredan. Or. Aredan.-n Job. 33. 22.-p Heb. Ahd.-q Or. the hill. r Ch. 23. 28.-s Or. the wilderness.

t Deut. 22. 26. 27. July 11. 19.-u Ch. 30. 17.-v Deut. 29. 7.-w Deut. 2. 22. July 11. 20.-x Deut. 2. 21. & 29. 7. Job. 12. 1. 2. & 21. 8. Neh. 9. 22. 1sa. 1. 5. 10. 11. & 136. 19. Amos. 2. 9.-y Heb. daughters.-z Jer. 4. 45. 46.-a Deut. 2. 9. 12. 1sa. 15. 1.-b July 11. 21. 1 Kings. 23. 13. Jer. 48. 7. 13.

Zared, as it is Deut. ii. 13, 14. This stream has its origin in the mountains eastward of Moab, and runs from east to west, and discharges itself into the Dead sea.

Verse 13. Arnon] Another river which takes its rise in the mountains of Moab; and after having separated the ancient territories of the Moabites and Ammonites, it falls into the Dead sea, near the mouth of Jordan.

Verse 14. The book of the wars of the Lord] There are endless conjectures about this book, both among ancients and moderns. Dr. Lightfoot's opinion is the most simple, and to me, bears the greatest appearance of being the true one. "This book seems to have been some book of remembrances and directions, written by Moses for Joshua's private instruction, for the management of the wars after him.—See Exod. xvii. 14—16. It may be that this was the same book which is called the book of Jasher, i. e. the book of the upright, or a directory for Joshua from Moses, what to do, and what to expect in his wars: and in this book it seems as if Moses directed the setting up of archery, see 2 Sam. i. 18. and warrants Joshua to command the sun, and expect its obedience." Josh. xiii. 10.

What he did in the Red sea, and in the brooks of Arnon] This clause is impenetrably obscure. All the versions, all the translators, and all the commentators, have been puzzled with it. Scarcely any two agree. The original is מה עשה לו רב בנסתה אמר רב כסהב et vahab besuphah, which our translators render, what he did in the Red sea, following here the Chaldee Targum; but not satisfied with this version, they have put the most difficult words in English letters, in the margin, vahab in suphah. Calmel's conjecture here is ingenious, and is adopted by Houbigant: instead of רב vahab, he reads זר zared. Now a ז zain, may be easily mistaken for a ר rau, and vice versa, and a ה he for a ר resh, if the left limb happened to be a little obliterated, which frequently occurs not only in MSS. but in printed books: the ב beth also might be mistaken for a ד daleth if the ruled line, on which it stood, happened in that place to be a little thicker or blacker than usual. Thus then רב vahab, might be easily formed out of זר zared, mentioned ver. 12. the whole might then be read, They encamped at the brook Zared, and they came to Suphah, and thence to the brook Arnon. Take the passage as we may, it is evidently defective. As I judge the whole clause to have been a common proverb in those days, and Vahab to be a proper name, I therefore propose the following translation, which I believe to be the best: From Vahab unto Suph and unto the streams of Arnon. If we allow it to have been a proverbial expression, used to point out extensive distance, then it was similar to that well-known phrase, From Dan even unto Be'rsheba.

Verse 17. Spring up, O well, &c.] This is one of the most ancient war-songs in the world—but is not easily understood, which is commonly the case with all very ancient

compositions, especially the poetic.—See the remarks Exod. xv. 1, &c.

Verse 18. The princes digged the well—with their staves] This is not easily understood. Who can suppose that the princes dug this well with their staves? and is there any other idea conveyed by our translation? The word חפרו chapharu, which is translated they digged, should be rendered, they searched out, which is a frequent meaning of the root: and חפצתיהם be mishánotam, which we render, with their staves, should be translated, on their borders, or confines, from the root שאל shaal, to lie along. With these corrections the whole song may be read thus:

"Spring up, O well! Answer ye to it. i. e. Repeat the other part of the song.

The well, the princes searched it out. This is the answer.

The nobles of the people have dug it out. This was the chorus.

By a decree, upon their own borders." This was the chorus.

This is the whole of the quotation from what is called the book of the wars of the Lord.—But see Dr. Kennicott's remarks at the end of the chapter.

Verse 26. For Heshbon was the city of Sihon, &c.] It appears, therefore, that the territory now taken from Sihon by the Israelites, was taken from a former king of Moab; in commemoration of which an epicision or war-song was made, several verses of which, in their ancient poetic form, are here quoted by Moses.

Verse 27. They that speak in proverbs] חכמי המשלים hameshelim, from משל, mashal, to rule, to exercise authority; hence, a weighty proverbial saying, because admitted as an axiom, for the government of life. The meshelim of the ancient Asiatics were the same, in all probability, as the Poetae, among the Greeks and Latins; and המשלים shaara, among the Arabs, who were esteemed as divine persons, and who had their name from שאר shaara, he knew, understood, whose poems celebrated past transactions, and especially those which concerned the military history of their nation. These poets were also termed ראשי הדבאר ראשי הדבאר rashi debar, companions or lords of the council of state, because their weighty sayings and universal knowledge were held in the highest repute. Similar to these were the bards among the ancient Druids, and the Sennachies among the ancient Celtic inhabitants of these nations.

The ode from the 27th to the 30th verse is composed of three parts. The first takes in verses 27 and 28. The second, verse 29. and the third, ver. 30.

The first records, with bitter irony, the late insults of Sihon and his subjects over the conquered Moabites.

The second expresses the compassion of the Israelites over the desolations of Moab, with a bitter sarcasm against their god Chemosh, who had abandoned his votaries in their distress, or was not able to rescue them out of the hands of their enemies.

The third sets forth the revenge taken by Israel upon

escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them: Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jazer, and they took the villages thereof, and drove out the Amorites that were there.

33 ¶ 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.

31 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.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

e Jer. 43. 18, 22.—d Isai. 15. 2.—e Ch. 32. 1. Jer. 43. 32.—f Deut. 3. 1. & 28. 7.

g Josh. 13. 12.—h Deut. 3. 2.—i Ver. 24. Psa. 135. 10, 11. & 136. 20.—k Deut. 3. 3, 4, &c.

the whole country of Sihon, from Heshbon to Dibon, and from Nophah even to Medeba.—See Isai. xv. 1, 2.

The whole poem, divided into its proper hemistichs, as it stands in Kennicott's Hebrew Bible, is as follows:

- I. Part.
- Verse 27. Come ye to Heshbon, let it be rebuilt: The city of Sihon, let it be established: For from Heshbon the fire went out, And a flame from the city of Sihon; I hath consumed the city of Moab, With the lords of the heights of Arnon.
- II. Part.
- Verse 28. Alas for thee, O Moab! Thou hast perished, O people of Chamosai! He hath given up his fugitive sons And his daughters into captivity, To the king of the Amorites, Sihon.
- III. Part.
- Verse 30. But on them have WE lifted destruction, From Heshbon even to Dibon: We have destroyed even to Nophah, The fire did reach to Medebah.

See Kennicott's Remarks.

Verse 35. So they smote him (Og) and all his sons There is a curious note of Dr. Lightfoot here, of which I should think it wrong to deprive the reader.

Sihon and Og conquered, A. M. 2553. Of the life of Moses 120, from the Exodus 40. It is now six and twenty generations from the creation; or from Adam to Moses; and accordingly doth Psalm cxxxvii. rehearse the durability of God's mercy six and twenty times over, beginning the story with the creation: and ending it in the conquest of Sihon and Og. The numerals of the name יהוה Jehovah, amount to the sum of six and twenty."

On some difficulties in this chapter, Dr. Kennicott makes the following observations:

"This one chapter has several very considerable difficulties, and some verses as now translated, are remarkably unintelligible. A true state of this chapter is not, however, to be despair'd of; and it has in it some circumstances which merit more than common attention. It contains the history of the last part of the travels of the Israelites in their way to the promised land: beginning with them at mount Hor, the thirty-fourth encampment, and concluding with them, as in their forty-second and last encampment, near Jordan, in the country which they had acquired by conquest over Sihon, king of the Amorites.

It begins with saying—that king Arad the Canaanite, who dwelt in the South, (in the land of Canaan, Numb. xxxiii. 40.) attacked Israel, and was defeated, and that Israel destroyed their cities, and that, after destroying these Canaanite cities, and consequently after being in a part of Canaan, a part of the very country they were going to, on the west of the Dead sea, they returned toward the Red sea, and near the eastern tongue or gulf of the Red sea, on the south of Edom, marched round Edom to the east of the Dead sea, in order to enter Canaan from the east side of Jordan!

"This surprising representation of so vast and dangerous a march, quite unnecessarily performed, is owing to two circumstances. The first is, (xxi. 1.) the Canaanites heard that Israel was coming by the way of the spies—meaning, by the way the spies went from Kadesh-barnea into Canaan. But this being impossible, because Israel had now marched from Meribah-Kadesh to mount Hor, beyond Ezion-geber, and were turning round Edom to the southeast; it is happy that the word rendered spies, in our version, is in the Greek a proper name (Atharim) which removes that difficulty. And the other difficulty, (verses 2, 3.) is removed by the Greek version likewise; according to which the vow made, with the fact subsequent, does not signify destroying the Canaanite cities, but devoting them to destruction at some future time.—See Wall's Crit. Notes.

"It proceeds with saying—that after defeating the Canaanites at mount Hor, they journeyed from mount Hor by the way of the Red sea (in the road from Ammon, Midian, &c. to the eastern gulf of the Red sea) to compass the land of Edom—that on their murmuring for want both of bread and of water, they were punished by

fery serpents—after which they marched to Oboth, and thence to Ije-abarim, in the wilderness east of Moab. The encampments of the Israelites amounting to forty-two, are recorded all together, in historical succession, in chap. xxxiii. where Ije-abarim is the 38th—Dibongad, 39—Almon-Diblathaim, 40—mountains of Abarim, 41—and the plains of Moab by Jordan, 42. This regular detail in chap. xxxiii. has occasioned great perplexity, as to chap. xxi. where, after the stations at Oboth and Ije-abarim, in verses 10 and 11, we have, in verses 19 and 20, the words Mattanah, Nahaliel, and Bamoth; which are usually considered as the proper names of three places, but widely different from the three proper names after Ije-abarim, in the catalogue at chap. xxxiii.

"But there is, in reality, no inconsistency here. In the plain and historical catalogue (chap. xxxiii.) the words are strictly the proper names of the three places; but here the words Mattanah, Nahaliel, and Bamoth, follow some lines of poetry, and seem to form a continuation of the song. They evidently express figurative and poetical ideas. The verbs journeyed from, and pitched in, are not found here, though necessary to prose narration; see verses 10 and 11 here, and chap. xxxiii. Lastly, verse the 20th, (in this 21st chapter) usually supposed to express the last encampment, does not. Pisgah signifies a hill; and the Israelites could not encamp on the top of any single hill, such as this is described. Balak took Bal to the top of Peor, which looketh toward Jeshimon, (xxiii. 28.) which Peor undoubtedly was in Moab. He took him to another hill in Moab; when he took him (xxiii. 14.) to the top of Pisgah, in the field of Zophim. And if the Pisgah, or hill, in xxi. 20, was in the country of Balak, it could not point out the last encampment, which was not in Balak's country, but north of Arnon.

"The word Mattanah probably alludes to a place distinguished by some gift or blessing from God. Pagnius says—Nomen loci, ab eventu aquarum quas Dominus ibi dedit, sic appellati, מטהם nam significat donum—'The name of the place was so called, from the circumstance of the waters which the Lord gave there: for Mattanah, signifies a gift.' נהליאל Nahaliel, is torrentes Dei: i. e. great streams, particularly seasonable or salutary. And במטה Bamoth, (ver. 28.) may point out any high places, of signal benefit, in the country of Moab: or it may answer to the last station but one, which was the mountains of Abarim. If, therefore, these words were meant to express poetically some eminent blessing, what blessing was so likely to be then celebrated as copious streams of water? And after they had wandered near forty years through many a barren desert, and after (compare Deut. viii. 15.) having passed through that great and terrible wilderness, wherein were fiery serpents and drought, where there was no water: it is no wonder they should shout for joy at finding water in plenty, and finding it almost on the banks of Arnon, the last river they were to pass in the way to their last station east of Jordan. No wonder they should sing, in poetic rapture—that after the wilderness was (Mattanah) the gift of God; meaning the great well in Moab, dug by public authority—and no wonder, that, after such a gift, there were (Nahaliel) blessed streams, by which they passed, till they came to (Bamoth) the high places, from which, perhaps, these streams descended. And the thanksgiving ends, where the blessing was no longer wanted, on their coming down into the valley, along the banks of Arnon, which was then the north boundary of Moab.

"The Israelites had spent no less than thirty-eight years in coming from Kadesh-barnea to their encampment north of Zared. Here, at this fortieth station, they were commanded to pass through Moab, by Ar, the chief city; but were not to stop till they came to the valley on the south of Arnon. At this last station but one, they probably continued no longer than was necessary for sending messengers to Sihon, king of the Amorites, at Heshbon, and receiving his answer. They then crossed the Arnon: and

CHAPTER XXII.

The Israelites pitch in the plains of Moab, 1. Balak, king of Moab, is greatly terrified, 2-4. And sends to Balaam, a diviner, to come and curse them, 5, 6. The elders of Moab take a reward, and carry it to Balaam, 7. He inquires of the Lord, and is positively ordered not to go with them, 8-12. He communicates this to the elders of Moab, 13. They return to Balak with this information, 14. He would raise his princes to Balaam with promises of great honour, 15-17. He consults God, and is permitted to go on certain conditions, 18-20. Balaam sets off—supported by an angel of the Lord, and the Lord miraculously opens the mouth of his ass to reprove him, 21-23. Balaam sees the angel, and is reprov'd by him, 23-25. He humbles himself, and offers to go back, 24. He is ordered to proceed on the same conditions as before, 25. The king of Moab goes out to meet him, 26. He addresses to him, 27. Balaam's firm answer, 28. Balak sacrifices, and takes Balaam to the high places of Baal, that he may see the whole of the Israelitish camp, 29-41.

AND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan, by Jericho.

2 ¶ And Balak, the son of Zippor, saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they were many; and Moab was distressed because of the children of Israel.

1 Ch. 33. 45.—in Judg. 11. 25.—in Exod. 15. 15.—in Ch. 31. 8. Josh. 13. 21.—p. Deut. 33. 4. Josh. 13. 22. & 21. 9. Neh. 13. 1. 2. Mic. 6. 5. 2 Pet. 2. 15. Jude 11. Rev. 2. 14.

having vanquished Sihon and Og, took possession of the forty-second, and last encampment.

"This one chapter has three pieces of poetry, either fragments or complete: and poetry, seldom found in an historical narrative, may be here accounted for—from the exuberance of joy which must have affected these wearied travellers, when arriving thus happily near their journey's end. What occurs first, is in verse 14; and has often been called the fragment of an old Amorite song. But it may have been Amorite or Moabite, or either or neither, for the subject matter of it, as it is generally understood, if indeed it can be said to be understood at all. The words אֲמֹרִיתִים אֲרָמִיתִים אֲמֹרִיתִים אֲרָמִיתִים אֲמֹרִיתִים אֲרָמִיתִים, usually supposed to contain this fragment, do not signify, as in our English version—What he did in the Red sea, and in the brooks of Arnon. Without enumerating the many interpretations given by others, I shall offer a new one, which seems to make good sense, and a sense very pertinent.

"Observe first, that there must have been a place called Suph, near the conflux of the Arnon and Jordan: because Moses whilst in that last station, begins Deuteronomy with saying—he was on this side, (i. e. east) of Jordan, over against Suph. By this word is not here meant the Red sea; partly, because that has every where else the word for sea before it, and partly, because of the great distance of the Red sea now from Moses. The single word, therefore, signifies here some place, in itself obscure, because nowhere mentioned but in these two passages. And yet we cannot wonder that Moses should mention it twice, as the word Suph, introduced in speaking of the two last encampments, recalled to mind the Sea of Suph, so glorious to Israel, near the beginning of their march towards Canaan.

"Moses had now led Israel from the Red sea to the river Arnon, through many dreadful dangers, partly from hostile nations, partly from themselves; such dangers as no other people ever experienced, and such as no people could have surmoted, without the signal favour of the Almighty. And here, just before the battles with Sihon and Og, he reminds them of Pharaoh, &c. and he asserts, that in the history of the wars it shall be recorded, that JEHOVAH, who had triumphantly brought Israel through the sea of Suph, near Egypt at first, had now conducted him to Suph, near Arnon; that

Jehovah went with him to Suph, And he came to the streams of Arnon.

"This version removes the difficulties urged by Hobbes, page 266. fol. 1750; by Spinoza, page 109. 4to. 1670; and retailed in a deistical pamphlet called The Doubts of the Infidels, page 4. Svo. 1781.

"The general meaning of the next piece of poetry seems to be this: that at some distance from the city of Ar, by which the Israelites were to pass (Deut. ii. 18.) they came to a WELL, of uncommon size and magnificence, which seems to have been sought out, built up, and adorned, for the public, by the rulers of Moab. And it is no wonder, that on their arrival, at such a well, they should look upon it as a blessing from heaven, and speak of it as a new miracle in their favour."

- 17. Then Israel sang this song, Spring up, O well! Sing ye thereof!
- 18. The well's princes watched it all day; The nobles of the people have digged it; By their decree, by their act of government, So, after the wilderness, was Mizboah!
- 19. And after Mizboah, was Nahaloth! And after Nahaloth, were Bamoth!
- 20. And after Bamoth, was the valley! Where, in the country of Moab, Appereth the top of Phogah, Which is over against Jahimoth."

4 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 Zippor, was king of the Moabites at that time.

5 ¶ He sent messengers therefore unto 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.

q See Ch. 22. 7. Deut. 23. 4.—f Hebr. eye.—Ch. 23. 7.

See Dr. KENNICOTT'S Remarks upon Select Passages in the Old Testament.

NOTES ON CHAPTER XXII.

Verse 1. They pitched in the plains of Moab] They had taken no part of the country that at present appertained to the Moabites—they had taken only that part which had formerly belonged to this people, but had been taken from them by Sihon, king of the Amorites.

On this side Jordan] On the east side. By Jericho—That is, over against it.

Verse 5. To Pethor, which is by the river of the land of the children of his people] Dr. Kennicott justly remarks, that "the description now given of Balaam's residence, instead of being particular, agrees with any place, in any country, where there is a river—for he lived by Pethor, which is by the river of the land of the children of his people. But was Pethor then, near the Nile in Egypt? Or in Canaan, near Jordan? Or in Mesopotamia, near the Euphrates, and belonging to the Ammonites? This last was in fact the case: and therefore it is well that twelve Hebrew MSS. (with two of De Rossi's) confirm the Samaritan text here, in reading, instead of *ay mo*, his people, *pooy Ammon*, with the Syriac and Vulgate Versions." Houbigant properly contends for this reading; and necessity urges the propriety of adopting it. It should therefore stand thus: by the river of the land of the children of Ammon; and thus it agrees with Deut. xxiii. 4.

Verse 6. Come now, therefore, I pray thee, curse me this people] Balaam, once a prophet of the true God, appears to have been one of the *Meschemim*, see chap. xxi. 27. who had added to his poetic gift, that of *soecry* or *divination*. It was supposed that prophets and sorcerers had a power to curse persons and places, so as to confound all their designs, frustrate their counsels, enervate their strength, and fill them with fear, terror, and dismay. See Gen. ix. 25. Psal. cix. 6. 20. Josh. vi. 26. Jer. xvii. 5, 6.

Macrobius has a whole chapter, *De carmine, quo carceri solebant dii tutelares, et aut urbes, aut exercitus devoveri*. "Of the incantations which were used to induce the tutelary gods to forsake the cities, &c. over which they presided, and to devote cities and whole armies to destruction." See *Saturnal*. lib. iii. cap. ix. He gives us two of the ancient forms, used in reference to the destruction of Carthage; the first to call over the protecting deities, was pronounced by the dictator or general, and none other, when they began the siege. It is as follows, *literatim et punctatim*:

Si. Deus. si. Dea. est. cui. populus. civitas. que. Carthaginiensis. est. in. tutela. te. que. maxime. ille. qui. urbis. hujus. populi. que. tutelam. receperis. precor. venenror. que. veniam. que. a. vobis. peto. ut. vos. populum. civitatem. que. Carthaginiensem. deseratis. loca. templa. sacra. urbem. que. eorum. relinquatis. Abocue. his. abeat. ei. que. populo. civitati. que. metum. formidinem. oblivionem. injiciatis. proditis. que. Romano. ad. me. meos. que. veniam. nostra. que. vobis. loca. templa. sacra. urbs. acceptior. probator. que. sit. mihi. que. populo. que. Romano. militibus. que. meis. prapropositi. sitis. ut. sciamus. intelligamus. que. Si. ata. feceritis. vobis. vobis. templa. ludos. que. facturum.

"Whether it be god or goddess, under whose protection the people and city of Carthage are placed: and thee, especially, who hast undertaken to defend this city and people, I pray, beseech, and earnestly entreat that you would forsake the people and city of Carthage, and leave their places, temples, sacred things, and city, and depart

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, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abide with Balaam.

9 And God came unto Balaam, and said, What men are these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,

11 Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for 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.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 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.

19 Now therefore, I pray you tarry ye also

1 Sam. 9. 7, 8.—a Ver. 19.—v Gen. 30. 3. Ver. 20.—w Heb. I shall prevail in fighting against him.

x Ch. 23. 20. Rom. 11. 20.—y Heb. Be not thou like I from, &c.—z Ver. 6.—a Ch. 21. 13.—b 1 Kings 22. 14. 2 Corin. 14. 13.—c Ver. 8.

from them; and that you would inspire this people and city with fear, terror, and forgetfulness: and that coming out from them, you would pass over to Rome, to me, and to mine; and that our places, temples, sacred things, and city, may be more agreeable and more acceptable to you: and that you would preside over me, the Roman people, and my soldiers; that we may know and perceive it. If ye will do this, I promise to consecrate to your honour both temple and games."

The second, to devote the city to destruction, which it was supposed the tutelary gods had abandoned, is the following:

Dis. Pater. Vejovis. Manes. sive. ros. quo. alio. nomine. fas. est. nominare. ut. omnes. illam. urbem. Carthagineam. exerolum. que. quem. ego. me. sentio. dicere. fugâ. formidine. terrere. que. complectis. qui. que. adversum. legiones. exercitum. que. nostrum. arma. tela. que. ferent. Uli. vos. eum. exercitum. eos. hostes. eos. que. homines. urbes. agros. que. eorum. et. qui. in. his. locis. regionibus. que. agris. urbibus. re. habitant. abducatis. lumine. supero. privetis. exercitum. que. hostium. urbes. agros. que. eorum. quos. me. sentio. dicere. uli. vos. eas. urbes. agros. que. capita. atates. que. eorum. devotas. consecratas. que. habeatis. illis. legibus. quibus. quando. que. sunt. maximè. hostes. devoti. eos. que. ego. vicarios. pro. me. fide. magistratu. que. meo. pro. populo. Romano. exercitibus. legionibus. que. nostris. do. devoco. ut. me. meam. que. fidem. imperium. que. legiones. exercitum. que. nostrum. qui. in. his. rebus. gerundis. sunt. bene. salvos. siritis. esse. Si. hæc. illa. faxit. ut. ego. sciam. sentiam. intelligam. que. tunc. que. esto. quis. hoc. rotum. faxit. ubi. ubi. faxit. rectè. factum. quis. oribus. atris. tribus. Tellus. mater. te. que. Jupiter. obtestor.

"Dis, Pater, Vejovis, Manes, or by whatsoever name you wish to be invoked, I pray you to fill this city of Carthage with fear and terror, and to put that army to flight which I mention, and which bears arms or darts against our legions and armies. And that ye may take away this army, those enemies, those men, their cities, and their country, and all who dwell in those places, regions, countries, or cities, and deprive them of the light above. And let all their armies, cities, country, chiefs, and people, be held by you consecrated and devoted, according to those laws by which, and at what time, enemies can be most effectually devoted. I also give, and devote them as vicarious sacrifices for myself and my magistracy; for the Roman people, and for all our armies and legions: and for the whole empire, and that all the armies and legions which are employed in these countries, may be preserved in safety. If, therefore, ye will do these things, as I know, conceive, and intend, then he who makes this vow, wheresoever and whensoever he shall make it, I engage shall sacrifice three black sheep to thee, O mother earth, and to thee, O Jupiter."—"When the execrator mentions the earth, he stoops down and places both his hands on it: and when he names Jupiter, he lifts up both his hands to heaven: and when he mentions his vow, he places his hands upon his breast." Among the ancient records, Macrobius says, he found many cities and people devoted in this way. The Romans held, that no city could be taken till its tutelary god had forsaken it, or if it could be taken, it would be unlawful, as it would be sacrilegious to have the gods in captivity. They, therefore,

endeavoured to persuade the gods of their enemies to come over to their party. Virgil intimates, that Troy was destroyed only because the tutelary gods had forsaken it.

*Evocatoe omnes Atylos, a quo relictis
Dii, quibus imperium hoc extentum.*

Æn. l. ii. v. 361.

"All the gods, by whose assistance the empire had hitherto been preserved, forsook their altars and their temples." And it was on this account that the Greeks employed all their artifice to steal away the Palladium, on which they believed the safety of Troy depended.

Tacitus observes, that when Suetonius Paulinus had prepared his army to cross over into Mona (Anglesea) where the Britons and Druids made their last stand: the priestesses, with dishevelled hair, white vestments, and torches in their hands, ran about like furies, decrying their enemies to destruction; and he further adds, that the sight, the attitude, and horrible imprecations of these priestesses, had such effect on the Roman soldiers, that for a while they stood still, and suffered themselves to be pierced with the darts of the Britons, without making any resistance. Tacit. Ann. l. xiv. c. 29.

The Jews also had a most horrible form of execration, as may be seen in Buxtorf's Talmudical Lexicon, under the word ררר. These observations and authorities, drawn out in so much detail, are necessary to cast light on the strange and curious history related in this and the two following chapters.

Verse 7. The rewards of divination] Who ever went to consult a prophet, took with him a present—as it was on such gratuitous offerings the prophets lived—but here, more than a mere present is intended; perhaps every thing necessary to provide materials for the incantation. The drugs, &c. used on such occasions, were often very expensive. It appears that Balaam was very covetous, and that he loved this wages of unrighteousness, and probably lived by it; see 2 Pet. ii. 15.

Verse 8. I will bring you word again, as the Lord shall speak] So it appears, he knew the true God, and had been in the habit of consulting him, and receiving oracles from his mouth.

Verse 12. Thou shalt not go with them; thou shalt not curse the people] i. e. Thou shalt not go with them to curse the people.—With them he might go, as we find he afterward did, by God's own command; but not to curse the people; this was wholly forbidden. Probably the command, Thou shalt not go, refers here to that time, viz. the first invitation; and in this sense it was most punctually obeyed by Balaam; see ver. 13.

Verse 14. Balaam refuseth to come with us.] "Observe," says Mr. Ainsworth, "Satan's practice against God's word, seeking to lessen the same, and that from hand to hand, till he bring it to nought. Balaam told the princes less than God told him, and they relate to Balak less than Balaam told them: so that when the answer came to the king of Moab, it was not the word of God, but the word of man: it was simply, Balaam refuseth to come, without ever intimating that God had forbidden him." But in this Balaam is not to blame, he told the messengers in the most positive manner, Jehorah refuseth to give me leave to go with you, ver. 13. and more explicit he could not be.

Verse 18. I cannot go beyond the word of the Lord my God] Balaam knew God too well to suppose he could

here this night, that I may know what the Lord will say unto me more.

20 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.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

23 And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side.

25 And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever

since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the Lord 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.

32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

35 And the angel of the Lord said unto Balaam, Go with the men: 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, he went out to meet him unto a city of Moab, 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 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? 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.

d Ver 9—e Ver 35. Ch. 21. 12. 26 & 21. 14—f Exod. 4. 21—g See 2 Kings 6. 17. Dan. 10. 7. Acts 22. 9. 2 Pet. 2. 16. Jude 11—h 2 Pet. 2. 16—i Prov. 12. 10—k 2 Pet. 2. 16—l Heb. who hast ridden upon me—in Or, ever since thou wast, &c.—n See Gen. 21. 15. 2 Kings 6. 17. Luke 24. 16. 31—o Exod. 31. 8—p Or, bowed himself.

q Heb. to be an adversary unto thee—r 2 Pet. 2. 14. 15—s 1 Sam. 15. 24. 30 & 25. 21. 2 Sam. 12. 13. Job. 34. 31. 32—t Heb. he cast in thine eye—u Ver. 30—v Gen. 14. 17—w Ch. 21. 13—x Ver. 17. Ch. 24. 11—y Ch. 23. 26 & 24. 13. 1 Kings 22. 14. 3 Chron. 18. 12—z Or, a city of streets—A Ch. 23. 2. 14. 30. Deut. 12. 2

reverse any of his purposes; and he respected him too much to attempt to do any thing without his permission. Though he was covetous, yet he dared not, even when strongly tempted both by riches and honours, to go contrary to the command of his God. Many make all the professions of Balaam, without justifying them by their conduct. "They pretend," says one, "they would not do any thing against the word of God for a house full of gold, and yet will do it for a handful!"

Verse 19. *What the Lord will say unto me more.*] He did not know but God might make a farther discovery of his will to him, and therefore he might very innocently seek farther information.

Verse 20. *If the men come—go with them.*] This is a confirmation of what was observed on the twelfth verse. Though we find that his going was marked with the divine displeasure, because he wished, for the sake of the honours and rewards, as far as possible, the will of the king of Moab. How many are restrained from sinning, merely through the fear of God!—they would gladly do the evil—but it is forbidden, on awful penalties,—they wish the thing were not prohibited, for they have a strong desire to do it.

Verse 23. *And the ass saw the angel.*] When God granted visions, those alone, who were particularly interested, saw them; while others in the same company saw nothing. Dan. x. 7. Acts ix. 7.

Verse 26. *And the angel—stood in a narrow place.*] In this carriage of the angel, says Mr. Ainsworth, the Lord shows us the proceedings of his judgments against sinners: First, He mildly shakes his rod at them, but lets them go untouched. Secondly, He comes nearer, and touches them with an easy correction, as it were wringing their feet against the wall. Thirdly, When all this is ineffectual, he brings them into such straits, that they can neither turn to the right hand, nor to the left, but must fall before his judgments, if they do not fully turn to him.

Verse 28. *The Lord opened the mouth of the ass.*] And

where is the wonder of all this? If the ass had opened her own mouth, and reproved the rash prophet, we might well be astonished! but when God opens the mouth, an ass can speak as well as a man. It is worthy of remark here, that Balaam testifies no surprise at this miracle, because he saw it was the Lord's doings. Of animate and inanimate things receiving, for a short time, the gift of speech, the heathen mythology furnishes many fictitious examples, with which I do not deem it proper to occupy the reader's time.

Verse 33. *Surely now also I had slain thee.*] How often are the meanest animals, and the most trivial occurrences, instruments of the preservation of our lives, and of the salvation of our souls! The messenger of justice would have killed Balaam, had not the mercy of God prevented the ass from proceeding.

Verse 34. *If it displease thee, I will get me back again.*] Here is a proof, that though he loved the wages of unrighteousness, yet he still feared God; and he is now willing to drop the enterprise, if God be displeased with his proceeding. The piety of many called Christians, does not extend thus far—they see that the thing displeases God, and yet they proceed.—Reader, is this thy case?

Verse 38. *The word that God putteth in my mouth, that shall I speak.*] Here was a noble resolution—and he was certainly faithful to it: though he wished to please the king, and get wealth and honour, yet he would not displease God to realize even these bright prospects. Many who slander this poor semi-antinomian prophet, have not half his piety.

Verse 40. *And Balak offered oxen, &c.*] This was to gain the favour of his gods, and perhaps to propitiate Jehovah, that the end for which he had sent for Balaam might be accomplished.

Verse 41. *That he might see the utmost part of the people.*] As he thought Balaam must have them all in his eye, when he pronounced his curse, lest it might not extend to those who were not in sight. On this account, he took him up into the high places of Baal. See on chap. xxiii. 41.

CHAPTER XXIII.

Being arrived at the high places of Baal, (Ch. xxii. 41.) Balaam orders Balak to build seven altars, and prepare oxen and rams for sacrifice, 1, 2. Balaam answers of the Lord, receives an answer, with which he returns to Balak, 3-10. Balak finding that this was a prediction of the prosperity of the Israelites, is greatly troubled, 11. Balaam excuses himself, 12. He brings him to another place, where he might see only a part of Israel, and repeats his sacrifice, 13, 14. Balaam again consults the Lord, 15-17. Returns with his answer, and again predicts the glory of Israel, 18-21. Balak is angry, 22, and Balaam again excuses himself. Balak proposes another trial, takes him to another place, and repeats the same sacrifices, 23-25.

An. Exod. lxx. 40. **A**ND Balaam said unto Balak, ^bBuild 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 offered on every altar a bullock and a ram.

3 And Balaam said unto Balak, ⁴Stand by thy burnt-offering, and I will go, peradventure the Lord will come to meet me: and whatsoever he showeth me I will tell thee. And he went to a high place.

4 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 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, Balak, the king of Moab, hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. 8 How shall I curse, whom God hath not cursed? or how shall I defy whom the Lord hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, 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 thence.

14 And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet the Lord yonder.

16 And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

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 his God is with him, and the shout of a king is among them.

b. Ver. 29.—c. Ver. 14, 30.—l. Ver. 15.—e. Ch. 24. 1.—f. Or, he went solitary. Ver. 16.—g. Ver. 18. Ch. 22. 35. Deut. 18. 18. Jer. 1. 9.—i. Ver. 18. Ch. 21. 3, 15, 22. Job 27. 1. & 29. 1. Ps. 75. 2. Ezek. 17. 2. Mic. 2. 4. Hab. 2. 6.—k. Ch. 22. 6, 11, 17.—l. Sam. 17. 10.—m. Ima. 47. 12, 13.—n. Deut. 33. 28.—o. Exod. 33. 16. Ezra 9. 2. Eph. 2. 14.—p. Gen. 12. 16. & 22. 17.—q. Heb. my soul, or, my life.

r. Ps. 116. 15.—s. Ch. 22. 11, 17. & 24. 10.—t. Ch. 22. 34.—u. Or, the hill.—v. Ver. 1, 2.—w. Ver. 5. Ch. 22. 35.—x. Judg. 3. 20.—y. 1 Sam. 15. 25. Mal. 3. 6. Rom. 11. 25. James 1. 17. Tit. 1. 2.—z. Gen. 12. 2. & 22. 17. Num. 22. 12.—a. Rom. 4. 7, 8. b. Exod. 13. 21. & 29. 45. & 33. 14.—c. Ps. 50. 13.

NOTES ON CHAPTER XXIII.

Verse 1. Build me here seven altars, &c.] The oxen and the rams were such as the Mosaic law had ordered to be offered to God in sacrifice—the building of seven altars was not commanded. Some think that these seven altars were built to the seven planets—this is most gratuitously said—of it there is no proof whatever—it is mere trifling, even with conjecture. As seven was a number of perfection, Balaam chose it on this occasion, because he intended to offer a grand sacrifice, and to offer a bullock and a ram upon each of the altars; the whole to be made a burnt-offering at the same time. And as he intended to offer seven bullocks and seven rams at the same time, it could not be conveniently done on one altar, therefore he ordered seven to be built; and we need go no farther to find out his reasons.

Verse 3. Stand by thy burnt-offering.] We have already seen that blessing and cursing in this way were considered as religious rites, and therefore must be always preceded by sacrifice. See this exemplified in the case of Isaac before he blessed Jacob and Esau, Gen. xxvii. and the notes there. The venison that was brought to Isaac, of which he did eat, was properly the preparatory sacrifice.

Verse 7. And he took up his parable] מֵשָׁלָה Meshaloh, see on chap. xxi. 27. All these oracular speeches of Balaam are in hemistich metre in the original. They are highly dignified, and may be considered as immediate poetic productions of the Spirit of God; for it is expressly said, ver. 5. that God put the word in Balaam's mouth, and that the Spirit of God came upon him, xxiv. 2.

Verse 8. How shall I curse whom God hath not cursed?] It was granted on all hands, that no incantations, nor imprecations could avail, unless God concurred and ratified them. From God's communication to Balaam, he saw, that God was determined to bless and defend Israel; and therefore all endeavours to injure them must be in vain.

Verse 9. From the top of the rocks I see him.] That is, from the high places of Baal, where he went, chap. xxii. 41. that he might the more advantageously see the whole camp of Israel.

The people shall dwell alone.] They shall ever be preserved as a distinct nation. This prophecy has been lit-

erally fulfilled, through a period of 3,300 years, to the present day! This is truly astonishing!

Verse 10. Let me die the death of the righteous.] Probably Balaam had some presentiment that he should be taken off by a premature death; and therefore he lodges this petition against it. The death of the righteous in those times, implied being gathered to one's fathers in a good old age—having seen his children and children's children: and to this, probably, the latter part of this petition applies, And let my last end be like his, כְּמֹתַי מֹתֵי אֲחֵרֵי עַמּוֹהוּ uthei acharitai emohu, And let my posterity be like his. It has been generally supposed, that Balaam is here praying for a happy death, such as true Christians die, who die in the Lord; and in this way his words are generally applied: but I am satisfied this is not their meaning. The prayer, however, understood in the common way, is a good one, and may be offered to God profitably. A righteous man, is one who is saved from his sins—who is justified and sanctified through the blood of the covenant; and who lives, not only an innocent, but also a holy and useful life. He who would die well should live well: for a bad death must be the issue of a bad life.

Verse 13. Thou shalt see but the utmost part of them.] Balak thought that the sight of such an immense camp had intimidated Balaam; and this he might gather from what he said in the 10th verse, Who can count the dust of Jacob, &c. he thought therefore that he might get Balaam to curse them in detached parties: till the whole camp should be devoted to destruction by successive execrations.

Verse 17. What hath the Lord spoken?] Balak himself now understood, that Balaam was wholly under the influence of Jehovah; and would say nothing but what God commanded him; but not knowing Jehovah as Balaam did, he hoped that he might be induced to change his mind, and curse a people whom he had hitherto determined to bless.

Verse 19. God is not a man, that he should lie.] This seems to be spoken to correct the foregoing supposition of Balak, that God could change his mind.

Verse 21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.] This is a difficult passage; for if we take the words as spoken of the people Israel, as their iniquity and their perverseness were almost

22 ^d God brought them out of Egypt; he hath as it were ^e the strength of a unicorn.

23 Surely *there is* no enchantment ^f against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, ^g What hath God wrought!

24 Behold, the people shall rise up ^h as a great lion, and lift up himself as a young lion: ⁱ he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, ^k All that the Lord speaketh, that I must do?

27 And Balak said unto Balaam, ^l 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 ^m toward Jeshimon.

29 And Balaam said unto Balak, ⁿ Build me here seven altars, and prepare me here seven bullocks and seven rams.

^d Ch. 24. 8.—^e Deut. 33. 17. Job 28. 10, 11.—^f Or, ^g *is*.—^h Ps. 31. 19. & 14. 1. ⁱ Gen. 49. 9.—^j Gen. 49. 27.—^k Ver. 12. Ch. 22. 35. ^l 1 Kings 22. 14.—^m Ver. 13. ⁿ Ch. 21. 30.—^o Ver. 1.—^p Ch. 23. 15.—^q Heb. *to the issuing of enchantments.*

unparalleled, such words cannot be spoken of them, with strict truth. If we consider them as spoken of the patriarch Jacob and Israel, or of Jacob after he became Israel, they are most strictly true, as, after that time, a more unblemished and noble character, Abraham excepted, is not to be found in the page of history, whether sacred or profane; and for his sake, and for the sake of his father Isaac, and his grandfather Abraham, God is ever represented as favouring, blessing, and sparing a rebellious and undeserving people; see the concluding note, Gen. xlix. In this way, I think, this difficult text may be safely understood.

There is another way in which the words may be interpreted, which will give a good sense. *אֵרֶן* *Aren*, not only signifies iniquity, but most frequently trouble, labour, distress, and affliction, and these indeed are its ideal meanings—and iniquity is only an accommodated or metaphorical one, because of the pain, distress, &c. produced by sin.

עָרִים *arim*, translated here *perverse*, occurs often in the Scripture: but is never translated *perverse* except in this place. It signifies simply, labour, especially that which is of an afflictive or oppressive kind. The words, therefore, may be considered as implying, that God will not suffer the people either to be exterminated by the sword, or to be brought under the yoke of slavery. Either of these methods of interpretation gives a good sense; but our common version gives none. Dr. Kennicott contends for the reading of the Samaritan; instead of *לֹא רָאָה לִּי אֵרֶן* *lo rabbai, he hath not seen*; the Samaritan has *לֹא רָאָה לִּי אֵרֶן* *lo rabbai, I do not see*—I do not discover any thing among them on which I could ground my curse. But the sense above given is to be preferred.

Verse 22. *The strength of a unicorn*] *רֵאֵם* *reem* and *רִימ* *rayim*. It is generally allowed, that there is no such beast in nature as the unicorn; i. e. a creature of the horse kind, with one long rich curled horn in the forehead. The creature, painted from fancy, is represented as one of the supporters of the royal arms of Great Britain. It is difficult to say what kind of beast is intended by the original word. The Septuagint translate the word *ασκωρος*; the unicorn, or one-horned animal; the Vulgate, sometimes *unicornus*; and in the text, *rhinocerotus*, by which the rhinoceros, a creature which has its name from the horn on its nose, is supposed to be meant. That no single-horned animal can be intended by the *reem* of Moses, is sufficiently evident from this, that Moses, speaking of Joseph, says, "he has the horns of a unicorn," or *reem*; where the horns are spoken of in the plural, the animal in the singular. The creature referred to is either the rhinoceros, some varieties of which have two horns on the nose, or the wild bull, urus, or buffalo; though some think the beast intended is a species of goat; but the rhinoceros seems the most likely.

Verse 23. *There is no enchantment, &c.*] Because God has determined to save them, therefore no enchantment can prevail against them.

According to this time, &c.] I think this clause should be read thus: "As at this time, it shall be told to Jacob and to Israel, what God worketh;" i. e. this people shall always have prophetic information of what God is about to work. And, indeed, they are the only people under heaven who ever had this privilege. When God himself designed to

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

CHAPTER XXIV.

Balaam finding that God was determined to bless Israel, seeks no longer for enchantments. 1. The Spirit of God coming upon him, he delivers a most important prophetic parable, 2-5. Balak's anger is kindled against him, and he determines to depart to his own country, 10, 11. Balaam vindicates his conduct, 12, 13, and delivers a prophecy relative to the future destruction of Moab by the Israelites, 14-17, also of Edom, 18, 19, of the Amalekites, 20, and of the Kenites, 21, 22. Predicts also the destruction of Adur and Elter, by the naval power of Chittim, which should afterward be itself destroyed, 23, 24. Balaam and Balak separate, 25.

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, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

^g Ch. 2. 2 & c.—^h Ch. 11. 25. 1 Sam. 10. 10. & 19. 20, 28. 2 Chron. 15. 1.—ⁱ Ch. 24. 7, 15.—^j Heb. who had his eyes shut, but now opened.—^k See 1 Sam. 19. 24. ^l Esai. 1. 28. ^m Dan. 3. 18. & 10. 15. ⁿ 2 Cor. 12. 2, 3, 4. ^o Hebr. 1. 10, 17.

punish them because of their sins, he always forewarned them by the prophets; and also took care to apprise them of all the plots of their enemies against them.

Verse 24. *Behold, the people shall rise up as a great lion*] *בָּרָא לַבַּיִת* *labia, the great, mighty, or old lion, the king of the forest, who is feared and respected by all the other beasts of the field.* So shall Israel be the sduer and possessor of the whole land of Canaan; and as a young lion, *אֵרֶן אַרִי* *ari, from אָרַח* *arah, to tear off, the predatory lion, or the lion in the act of seizing and tearing his prey.* The nations against whom the Israelites are now going, shall be no more able to defend themselves against their attacks, than the feeblest beasts of the forest are against the attacks of the strong lion.

Verse 25. *Unto the top of Peor*] Probably the place where the famous Baal-peor had his chief temple. He appears to have been the Priapus of the Moabites, and to have been worshipped with the same obscene and abominable rites.

NOTES ON CHAPTER XXIV.

Verse 1. *He went not, as at other times, to seek for enchantments*] We have already had occasion to observe that the proper meaning of the word *נַחֲשִׁים* *nachash*, is not easily ascertained; see chap. xxi. 9. and see on Gen. iii. 1. Here the plural *נַחֲשִׁים* *nachashim*, is rendered *enchantments*; but it probably means no more than the *knowledge of future events.* When Balaam saw that it pleased God to bless Israel, he therefore thought it unnecessary to apply for any farther prophetic declarations of God's will, as he had done before; for he could safely infer every good to this people, from the evident disposition of God toward them.

Verse 2. *The Spirit of God came upon him*] This divine afflatus he had not expected on the present occasion: but God had not yet declared the whole of his will.

Verse 3. *He took up his parable*] His prophetic declaration couched in highly poetic terms, and in regular metre, as the preceding were.

The man whose eyes are open] I believe the original *שֶׁטוּם* *shetum*, should be translated *shut, not open*; for in the next verse, where the opening of his eyes is mentioned, a widely different word is used, *גָּלַח* *galah*, which signifies to open, or reveal. At first, the eyes of Balaam were shut, and so closely too, that he could not see the angel who withstood him, till God opened his eyes; nor could he see the gracious intentions of God towards Israel, till the eyes of his understanding were opened by the power of the Divine Spirit. This, therefore, he mentions, we may suppose, with humility and gratitude: and to the credit of the prophecy which he is now about to deliver, that the Moabites may receive it as the word of God, which must be fulfilled in due season. His words, in their meaning, are similar to those of the blind man in the Gospel—"Once I was blind, but now I see."

Verse 4. *Falling into a trance*] There is no indication in the Hebrew, that he fell into a trance; these words are added by our translators: but they are not in the original. *נֹפֵף* *noppel*, is the only word used, and simply signifies falling, or falling down, perhaps, in this instance, by way of religious prostration.

Verse 6. *Lien aloes, which the Lord hath planted*] Or, as the tents which the Lord hath pitched; for it is the same

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat 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? 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, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?

14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

15 And he took up his parable, and said, Balaam the son of Peor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of

v. Psa. 1. 3. Jer. 17. 8.—w. Psa. 104. 16.—x. Jer. 51. 13. Rev. 17. 1, 15.—y. 1 Sam. 15. 9.—z. Sam. 5. 12. 1 Chron. 14. 2.—a. Ch. 21. 22.—b. Ch. 11. 9. & 23. 24.—c. Psa. 2. 9. Lam. 3. 13. Jer. 50. 17.—d. Psa. 45. 5. Jer. 50. 9.—e. Gen. 49. 9.—f. Gen. 12. 3. &

27. 22.—g. Ezek. 21. 14, 17. & 22. 13.—h. Ch. 23. 11. Dent. 23. 4, 5. Josh. 24. 9, 10. Neh. 13. 2.—i. Ch. 22. 17, 37.—k. Ch. 22. 18.—l. Mic. 6. 5. Rev. 2. 14.—m. Gen. 49. 1. Dan. 2. 28. & 10. 14.—n. Ver. 3, 4.

word, אהלים *ahalim*, which is used in the 5th verse. But from other parts of Scripture, we find that the word also signifies a species of tree, called by some the *sandal* tree, and by others the *lignum*, or wood *aloes*. The tree is described as being eight or ten feet high, with very large leaves growing at the top; and it is supposed that a forest of those, at some distance, must bear some resemblance to a numerous encampment. As the word comes from the root אהל *ahal*, which signifies to spread or branch out, and therefore is applied to tents, because of their being extended or spread out on the ground; so, when it is applied to trees, it must necessarily mean such as were remarkable for their widely extended branches: but what the particular species is, cannot be satisfactorily ascertained. By the Lord's planting, is probably meant, such trees as grow independently of the cultivation of man.—*Nullis hominum cogentibus*; or, as *Virgil* expresses it, *Sponte sua quas se tollunt in luminis oris.*

Virg. Geor. li. 47. "Such as spring up spontaneously into the regions of light."

As cedar-trees] *Gabriel Sionita*, a very learned Syrian Maronite, who assisted in editing the Paris Polyglott, a man worthy of all credit, thus describes the cedars of Mount Lebanon, which he had examined on the spot:

"The cedar grows on the most elevated part of the mountain, is taller than the pine, and so thick that five men together could scarcely fathom one. It shoots out its branches at ten or twelve feet from the ground: they are large, and distant from each other, and are perpetually green. The cedar distils a kind of gum, to which different effects are attributed. The wood of it is of a brown colour, very solid, and incorruptible if preserved from wet. It bears a small apple, like to that of the pine."

De la Roque relates some curious particulars concerning this tree, which he learned from the Maronites of Mount Libanus. "The branches grow in parallel rows round the tree, but lessen gradually from the bottom to the top, shooting out parallel to the horizon, so that the tree is, in appearance, similar to a cone. As the snows, which fall in vast quantities on this mountain, must necessarily, by their weight on such a vast surface, break down these branches, nature, or rather the God of nature, has so ordered it, that at the approach of winter, and during the snowy season, the branches erect themselves, and cling close to the body of the tree, and thus prevent any quantity of snow from lodging on them."

Mr. Maundrel, who visited Mount Libanus in 1697, gives the following description of the cedars still growing there:

"These noble trees grow among the snow, near the highest part of Lebanon, and are remarkable as well for their own age and largeness, as for those frequent allusions to them in the word of God. Some of them are very old, and of a prodigious bulk: others younger, and of a smaller size. Of the former, I could reckon only sixteen; but the latter are very numerous. I measured one of the largest, and found it twelve yards and six inches in girth, and yet sound; and thirty-seven yards in the spread of its branches. At about five or six yards from the ground, it was divided into five limbs, each of which was equal to a great tree."—*Journey from Aleppo to Jerusalem*, p. 142.

Verse 7. He shall pour the water out of his buckets, &c.] Here is a very plain allusion to their method of raising water in different parts of the East. By the well, a tall pole is erected, which serves as a fulcrum to a very long lever, to the smaller end of which a bucket is appended. On the opposite end, which is much larger, are many notches cut in the wood, which serve as steps for a man, whose business it is to climb up to the fulcrum, in order to lower the bucket into the well, which, when filled, he raises by walking back on the opposite arm till his weight brings the bucket above the well's mouth: a person standing by the well, empties the bucket into a trench, which communicates with the ground intended to be watered.

His seed shall be in many waters] Another simple allusion to the sowing of rice. The ground must not only be well watered, but flooded, in order to serve for the proper growth of this grain. The rice that was sown in many waters, must be the most fruitful. By an elegant and chaste metaphor, all this is applied to the procreation of a numerous posterity.

His king shall be higher than Agag] This name is supposed to have been as common to all the Amalekitish kings, as Pharaoh was to those of Egypt. But several critics, with the Septuagint, suppose that a small change has taken place here in the original word; and that instead of אגג *me Agag*, than Agag, we should read אגג *Migog*, than Gog. As Gog in Scripture, seems to mean the enemies of God's people, then the promise here may imply that the true worshippers of the Most High shall ultimately have dominion over all their enemies.

Verse 8. God brought him out of Egypt] They were neither expelled thence; nor came voluntarily away. God alone, with a high hand and uplifted arm brought them forth. Concerning the unicorn, see on chap. xxiii. 22.

Verse 9. He couched, he lay down as a lion, &c.] See the original terms explained chap. xxiii. 24.

These oracles delivered by Balaam, are evident prophecies of the victories which the Israelites should gain over their enemies, and of their firm possession of the Promised Land. They may also refer to the great victories to be obtained by the Lord Jesus Christ, that Lion of the tribe of Judah, over sin, death, and Satan, the great enemies of the human race: and to that most numerous posterity of spiritual children, which should be begotten by the preaching of the Gospel.

Verse 11. Lo, the Lord hath kept thee back from honour.] A bitter and impious sarcasm. "Hast thou cursed this people, I would have promoted thee to great honour: but thou hast chosen rather to follow the directions of Jehovah than mine, and what will he do for thee?"

Verse 15. The man whose eyes are open] See on ver. 3. It seems strange that our version should have fallen into such a mistake as to render אבן *shelum*, open, which it does not signify, when the very sound of the word expresses the sense. The Vulgate has very properly preserved the true meaning by rendering the clause *cujus obturatus est oculus*; he whose eyes are shut. The Targum first paraphrased the passage falsely; and most of the versions followed it.

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 smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir

o Rev. 1. 7.—p Matt. 2. 2. Rev. 22. 16.—q Gen. 49. 10. Psa. 110. 2.—r Or, emit through the princes of Moab. 2 Sam. 8. 2. Jer. 48. 45.—s 2 Sam. 8. 14. Psa. 60. 8.

Verse 17. I shall see him, but not now: Or, I shall see him, but he is not now: I shall behold him, but not nigh: I shall have a full view of him, but the time is yet distant. That is, the person of whom I am now prophesying, does not at present exist among these Israelites, nor shall he appear in this generation. There shall come a Star out of Jacob, and a Sceptre shall arise out of Israel—a person eminent for wisdom, and formidable for strength and power, shall arise as king among this people—he shall smite the corners of Moab; he shall bring the Moabites perfectly under subjection, see 2 Sam. viii. 2. And destroy all the children of Sheth. The original word קרקר karkar, from קרה karah, to med, associate, join, blend, and the like, is variously translated, *vastabit, he shall waste, VULGATE.*—יִשְׁלַח יָשֻׁל, shall prey on, SEPT.—יִשְׁלַח יָשֻׁל, shall rule over, TARGUM.—Shall shake, ARABIC.—יִשְׁלַח יָשֻׁל, barbend, shall put a yoke on, PER.—Shall unroll, AINSWORTH, &c. &c.

The Targum of Onkelos, translates the whole passage thus:

"I shall see him, but not now: I shall behold him, but he is not near. When a king shall arise from the house of Jacob, and the Messiah be anointed from the house of Israel: he shall slay the princes of Moab, and rule over all the children of men."

The Jerusalem Targum is a little different: "A king shall arise from the house of Jacob, a redeemer and governor from the house of Israel, who shall slay the chiefs of the Moabites, and empty out and destroy all the children of the East."

Rabbi Moses ben Maimon has, in my opinion, perfectly hit the meaning of the prophecy in the following paraphrase of the text: I shall see him, but not now: This is DAVID. I shall behold him, but not nigh. This is the king MESSIAH. A Star shall come out of Jacob. This is DAVID. And a Sceptre shall rise out of Israel. This is the king MESSIAH. And shall smite the corners of Moab. This is DAVID, as it is written (2 Sam. viii. 2.) And he smote Moab—casting them down to the ground. And shall destroy all the children of Sheth. This is the king MESSIAH, of whom it is written, Ps. lxxii. 8. He shall have dominion from sea to sea.

Verse 18. And Edom shall be a possession] i. e. To DAVID, as it is said, and all they of Edom became David's servants. (2 Sam. viii. 14.)

And Seir shall be a possession] That is, unto the king MESSIAH, as it is said: "And saviours shall come up on Mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's." Obad. ver. 21.—See Ainsworth.

Verse 19. Out of Jacob shall come, &c.] This is supposed to refer to Christ, because of what is said, Gen. xlix. 10.

It is exceedingly difficult to fix the true sense of this prophecy in all its particulars. Probably the star, ver. 17. is only an emblem of kingly power. Among the Egyptians a star is said to have been the symbol of the Divine Being. The sceptre refers to the kingly power in exercise. The corners, or outskirts, may mean the petty Moabitish governments, as the Chaldee has understood the term. If karkar, which we translate, utterly destroy, be not the name of a place here, (which is not very likely) as it is in Judges viii. 10. it may be taken in one of those senses assigned to it, (see on ver. 17.) and signify the blending together; the children of Sheth, that is, all the inhabitants of the earth, for so the children of Seth must necessarily be understood, unless we consider it here as meaning some king of the Moabites, according to Grotius, or a city on the borders of Moab, according to Rabbi Nathan. As neither Israel nor the Messiah ever destroyed all the children of men, we must (in order to leave the children of Sheth what they are generally understood to be, all the inhabitants of the world) understand the whole as a prophecy of the final universal sway of the sceptre of Christ, when the middle wall of partition shall be broken down, and the Jews and Gentiles become one

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 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

21 And he looked on the Kenites, and took up

9. 12.—t Gen. 49. 10.—u Or, the first of the nations that warred against Israel. Exod. 17. 8.—v Or, shall be even to destruction. Exod. 17. 14. 1 Sam. 15. 3, &c.

united, blended fold, under one Shepherd and Bishop of their souls.

I cannot think that the meteoric star, which guided the wise men of the East to Bethlehem, can be intended here: nor do I think that Peter refers to this prophecy when he calls Christ the day-star, 2 Epist. i. 19. nor that in Rev. ii. 28. where he is called the morning-star, nor that in Rev. xxii. 16. where Christ is called the bright and morning star, refer at all to this prophecy of Balaam. Nor do I think that the false Christ who rose in the time of Adrian, and who called himself Barcochab, which literally signifies the son of a star, did refer to this prophecy. Had he, he must have defeated his own intention, because the Son of the star, is not THE STAR that should arise, but, at the utmost, a descendant; and then to vindicate his right to the Jewish throne, he must show that the person who was called the Star, and of whom he pretended to be the son or descendant, had actually reigned before him. As the sun, moon, stars, planets, light, splendor, effulgence, day, &c. were always considered, among the Asiatics, as emblems of royalty, government, &c. therefore many, both men and women, had these names given to them as titles, surnames, &c. So the queen of Alexander the Great, called Roxana, by the Greeks, was a Persian princess; and in her native tongue her name was (روشن) Roushen, splendor. Hadassah, who became queen to Ahasuerus, in place of the repudiated Vashiti, and is called Esther, by Europeans in general, was called, in the language of Persia سیتارخ Sitarch; from whence, by corruption, came both Esther, the Persian queen, and our word star. And to wave all father examples, a Mohammedan prince, at first named Eesouf, or Joseph, was called روشن اختر Roushen Akhter, when he was raised to the throne, which signifies a splendid or luminous star. This prince, by a joyful reverse of fortune, was brought from a gloomy prison, and exalted to the throne of Hindoostan: on which account, the following couplet was made, in which there is a paranomasia, or play on the name Roushen Akhter; and the last line alludes to the history of the patriarch Joseph, who was brought out of prison, and exalted to the highest honours in Egypt.

روشن اختر بود اکنون ماک هند
بوسف از زندان بر آمد شاه شد

Roushen Akhter bood, aknoor. mak shud:

Yousef as Zendan ler amd shah shud.

He was a bright star, but is now become a moon.

Joseph is brought out of prison, and is become a glorious king.

Verse 20. Amalek was the first of the nations] The most ancient, and most powerful of all the nations or states then within the view of Balaam; but his latter end shall be that he perish for ever, or his posterity, اچاریتو acharito, shall be destroyed, or shall utterly fail. This oracle began to be fulfilled by Saul, 1 Sam. xv. 7. 8. who overthrew the Amalekites, and took their king Agag prisoner. Afterward, they were nearly destroyed by David, 1 Sam. xxvii. 8. and they were finally exterminated by the sons of Simeon in the days of Hezekiah, 1 Chron. iv. 41—43. since that time, they have ceased to exist as a people, and now no vestige of them remains on the face of the earth; so completely is their posterity cut off, according to this prophecy. The marginal reading does not appear to give the proper sense.

Verse 21. He looked on the Kenites] Commentators are not well agreed who the Kenites were, Dr. Dodd's opinion is, I think, nearest to the truth. Jithro, the father-in-law of Moses, is called a priest or prince of Midian, Exod. iii. 1. and in Judges i. 16. he is called a Kenite; we may infer, therefore, says he, that the Kenites and the Midianites were the same; or at least that the Kenites and the Midianites were confederate tribes. Some of these, we learn from Judges i. followed the Israelites, others abode still among the Midianites and Amalekites. When Saul

CHAPTER XXV.

his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless * the Kenites shall be wasted * until Asshur shall carry thee way captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict * Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and * returned to his place: and Balak also went his way.

w Heb. Kain. Gen. 16. 18.—x Or, how long shall it be ere Asshur carry thee away captive?

destroyed the latter, we find he had no commission against the Kenites, 1 Sam. xv. 6. but it appears that they were then a small and inconsiderable people: they had, doubtless, been *wasted*, as the text says, though by what means does not appear from history. On the other hand, it may be observed, that the Midianites, mentioned here, lived close to the Dead sea, at a great distance from the Madian, where Jethro lived, which was near Horeb. Perhaps they were a colony or tribe that had migrated from the vicinity of mount Sinai. It seems that at this time, the *Kenites* occupied a very strong position; *strong is thy dwelling-place, and thou puttest thy nest in a rock*: where there is a play on the original word *pp kin*, which signifies both a *Kenite* and a *nest*. High rocks in these countries were generally used as their strong places.

Verse 22. *Until Asshur shall carry thee away captive*] The Assyrians and Babylonians who carried captive the ten tribes, 2 Kings xvii. 6. and the Jews into Babylon, 2 Kings xxv. probably carried away the Kenites also. Indeed this seems pretty evident, as we find some Kenites mentioned among the Jews, after their return from the Babylonish captivity, 1 Chron. ii. 55.

Verse 23. *Who shall live when God doeth this!*] There are two senses in which these words may be taken; 1. That the event is so distant, that none then alive could possibly live to see it. 2. That the times would be so distressing and desolating, that scarcely any should be able to escape. The words are very similar to those of our Lord, and probably are to be taken in the same sense: "Wo to them that are with child, and to them that give suck in those days."

Verse 24. *Ships shall come from the coast of Chittim*] Some think by Chittim the Romans, others the Macedonians under Alexander the Great, are meant. It is certain that the Romans did conquer the Assyrians, including all the people of Syria, Mesopotamia, &c. but Calmet strongly contends that by Chittim, Macedonia is meant; and that the prophecy refers to the conquests of Alexander. Chittim was one of the sons of Javan, the son of Japhet, the son of Noah, Gen. x. 4. and his posterity, according to Josephus, Antiq. l. iii. c. 22. settled in Cilicia, Macedonia, Cyprus, and Italy also; and therefore, says Mr. Ainsworth, the prophecy may imply both the troubles that befell the Assyrians and Jews by the Greeks and Seleucide, in the troublous days of Antiochus.

And shall afflict Eber] Probably not the Hebrews, as some think, but the people on the other side the Euphrates, from *עבר* *abar*, to pass over, go beyond—all which people were discomfited, and their empire destroyed by Alexander the Great.

Verse 25. *And Balaam—returned to his place*] Intended to have gone to Mesopotamia, his native country; see Deut. xxiii. 4. but seems to have settled among the Midianites, where he was slain by the Israelites, see chap. xxxi. 8.

THOUGH the notes in the preceding chapters have been extended to a considerable length, yet a few additional remarks may be necessary: the reader's attention is earnestly requested to the following propositions.

1. It appears sufficiently evident from the preceding account, that Balaam knew and worshipped the true God.

2. That he had been a true prophet, and appears to have been in the habit of receiving oracles from God.

3. That he practised some illicit branches of knowledge, or was reputed by the Moabites as a sorcerer—probably because of the high reputation he had for wisdom—and we know that even in our own country, in the fifteenth and sixteenth centuries, persons who excelled their contemporaries in wisdom, were reputed as magicians.

4. That though he was a believer in the true God, yet he was covetous—he *loved the wages of unrighteousness*.

5. That it does not appear that in the case before us, he

While Israel abode in Shittim, the people commit whoredom with the daughters of Moab, 1. They become idolaters. 2. The anger of the Lord is kindled against them, and he commands the righteous to be hanged, 3, 4. Moses causes the holies to slay the transgressors, 5. Zimri, one of the Israelitish princes of the tribe of Simeon, brings a Midianitish princess, named Cozbi, into his tent, while the people are deploing their iniquity before the tabernacle, 6. Phinehas, the son of Eleazar, incensed by this insult to the law and worship of God, runs after them and pierces them both with a javelin, 7, 8. Twenty-four thousand die of the plague, sent as a punishment for their iniquity, 9. The Lord grants Phinehas a covenant of peace and an everlasting priesthood, 10–13. The name and quality of the Israelitish man and Midianitish woman, 14, 15. God commands the Israelites to vex and smite the Midianites, who had seduced them to the worship of Baal-peor, 16–18.

AND Israel abode in ^b Shittim, and ^c the people began to commit whoredom with the daughters of the Moab.

y Gen. 10. 4. Dan. 11. 30.—z Gen. 10. 21, 25.—a See Ch. 31. 8.—b Ch. 31. 49. Josh. 2. 1. Mic. 6. 5.—c Ch. 31. 16. 1 Cor. 10. 8.

wished to curse Israel, when he found they were servants of the true God.

6. That it is possible he did not know this at first. Balak told him that there was a numerous people come out of Egypt; and as marauders, wandering herds, freebooters, &c. were frequent in those days, he might take them at first for such spoilers; and the more readily so at Balak's request to consult God concerning them.

7. That so conscientiously did he act in the whole business, that as soon as he found that it displeased God, he cheerfully offered to return; and did not advance, till he had not only the permission, but the authority of God to proceed.

8. That when he came in view of the Israelitish camp, he did not attempt to make use of any means of sorcery, evocation of spirits, necromantic spells, &c. to accomplish the wish of Balak.

9. That he did seek to find out the will of the true God, by using those means which God himself had prescribed, viz. supplication and prayer, and the sacrifice of clean beasts.

10. That though he knew it would greatly displeas Balak, yet he most faithfully and firmly told him all that God said on every occasion.

11. That notwithstanding his allowed covetous disposition, yet he refused all promised honours, and proffered rewards, even of the most extensive kind, to induce him to act in any respect contrary to the declared will of God.

12. That God, on this occasion, communicated to him some of the most extraordinary prophetic influences ever conferred on man.

13. That his prophecies are, upon the whole, clear and pointed, and have been fulfilled in the most remarkable manner; and furnish a very strong argument in proof of Divine revelation.

14. That notwithstanding the wicked counsel given to the Midianites, the effects of which are mentioned in the following chapter, on which account he probably lost his life, chap. xxxi. 8. the badness of this man's character has been very far overrated; and that it does not appear that he was either a hypocrite, false prophet, or a sorcerer, in the common acceptation of the term, and that he risked even life itself in following and fulfilling the will of the Lord.

15. That though it is expressly asserted, chap. xxxi. 16. and Rev. ii. 14. that Israel's committing whoredom with the daughters of Moab, was brought about by the evil counsel given by Balaam to cast this stumbling-block in their way; yet it does not appear from the text that he had those most criminal intentions which are generally attributed to him: for as we have already seen so much good in this man's character, and that this, and his love of money, (and who thinks this a *sin*?) are almost the only blots in it; it must certainly be consistent with candour and charity to suggest a method of removing at least some part of this blame.

16. I would therefore simply say, that the counsel given by Balaam to Balak might have been, "to form alliances with this people, especially through the medium of matrimonial connexions; and seeing they could not conquer them to endeavour to make them their friends." Now, though this might not be designed by Balaam to bring them into a snare; yet it was a bad doctrine, as it led to the corruption of the holy seed, and to an unequal yoking with unbelievers; which, though even in a matrimonial way, is as contrary to sound policy, as to the word of God.—See the notes on chap. xxv. 3. and 6.

17. That it was the Moabitish women, not Balaam, that called the people to the sacrifices of their gods; and it argued great degeneracy and iniquity in the hearts of the people, on so slight an invitation, to join so suddenly in so impure a worship, and so speedily to cast off the whole form of godliness, with every portion of the fear of the Almighty: therefore the high blame rests ultimately with themselves.

2 And * they called the people unto ^b the sacrifices of their gods; and the people did eat, and ^c bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and ^d the anger of the Lord was kindled against Israel.

4 And the Lord said unto Moses, * Take all the heads of the people, and hang them up before the Lord against the sun, ^e that the fierce anger of the Lord may be turned away from Israel.

5 And Moses said unto ^f the judges of Israel, ^h Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, ⁱ who were weeping before the door of the tabernacle of the congregation.

7 And * when Phinehas, ^j the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So ^k the plague was stayed from the children of Israel.

9 And * those that died in the plague were twenty and four thousand.

10 ¶ And the Lord spake unto Moses, saying,

11 * Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous ^l for my sake among them, that I consumed not the children of Israel in ^m my jealousy.

12 Wherefore say, * Behold, I give unto him my covenant of peace:

13 And he shall have it, and * his seed after him, ⁿ even the covenant of ^o an everlasting priesthood; because he was * zealous for his God, and * made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, ^p even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a ^q chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of * Zur; he was head over a people, and of a chief house in Midian.

16 ¶ And the Lord spake unto Moses, saying,

17 * Vex the Midianites, and smite them:

18 For they vex you with their ^r wives, where-

^a Josh. 22. 17. Psal. 106. 28. Hos. 9. 10.—^b Exod. 31. 15. 16. 1 Cor. 10. 30.—^c Exod. 20. 5.—^d Psal. 109. 29.—^e Deut. 4. 3. Josh. 22. 17.—^f Ver. 11. Deut. 13. 17.—^g Exod. 18. 21. 25.—^h Exod. 32. 27. Deut. 13. 6, 9, 13, 15.—ⁱ Joel 2. 17.—^k Psal. 106. 30. Eccl. 45. 23. 1 Mac. 2. 54.—^l Exod. 6. 25.—^m Psal. 106. 30.—ⁿ Deut. 4. 3. 1 Cor. 10. 8.—^o Psal. 106. 30. Eccl. 45. 23.—^p Heb. with my zeal: See 2 Cor. 11. 2.

^q Exod. 20. 5. Deut. 32. 16. 21. 1 Kings 14. 22. Psal. 78. 58. Ezek. 16. 34. Zeph. 1. 13. & 3. 8.—^r Mal. 2. 4, 5 & 3. 1. Eccl. 45. 24. 1 Mac. 2. 51.—^s See 1 Chron. 6. 4. &c.—^t Exod. 40. 15. Eccl. 45. 24.—^u Acts 2. 3. Rom. 10. 2.—^v Heb. 2. 17. ^w Heb. house of a father.—^x Ch. 31. 8. Josh. 13. 21.—^y Ch. 31. 2.—^z Ch. 31. 18. Rev. 2. 14.

NOTES ON CHAPTER XXV.

Verse 3. *Israel joined himself unto Baal-peor*] The same as the Priapus of the Romans, and worshipped with the same obscene rites, as we have frequently had occasion to remark.

The joining to Baal-peor, mentioned here, was probably what St. Paul had in view when he said, 2 Cor. vi.

14. *Be ye not unequally yoked together with unbelievers.* And this joining, though done even in a matrimonial way, was nevertheless fornication, see Rev. ii. 14. as no marriage between an Israelite and a Midianite could be legitimate, according to the law of God. See the propositions at the close of the preceding chapter.

Verse 4. *Take all the heads of the people, &c.*] Meaning the chiefs of those who had transgressed: as if he had said, "Assemble the chiefs and judges, institute an inquiry concerning the transgressors, and hang them who shall be found guilty before the Lord, as a matter required by his justice." *Against the sun*—in the most public manner, and in day-light.

Dr. Kennicott has remarked, that the Samaritan and Hebrew texts must be both taken together to make the sense here complete. And the Lord said unto Moses, *SPEAK unto all the heads of the people; AND LET THEM SLAY THE MEN THAT WERE JOINED TO BAAL-PEOR; and hang them up before the Lord against the sun, &c.*

Verse 5. *Slay ye every one his men*] In the different departments where you reside over thousands, hundreds, fifties, and tens, slay all the culprits that shall be found.

Verse 6. *One of the children of Israel*] Zimri, the son of Salu, a prince of a chief family in the tribe of Simeon, ver. 14. brought a Midianitish woman—Cozbi, daughter of Zur, head over a people of one of the chief families in Midian, ver. 15. The condition of these two persons plainly proves it to have been a matrimonial alliance—the one was a prince the other a princess—therefore I must conclude, that fornication or whoredom, in the common sense of the word, was not practised on this occasion. The matter was bad enough, as the marriage was in flat opposition to the law of God: and we need not make it worse by representing the woman as a common prostitute, as the Vulgate and several others have done. In such a case this is absolutely inadmissible. Josephus positively says that Zimri had married Cozbi, Antiq. l. iv. chap. 6. and if he had not said so, still the thing is nearly self-evident.—See the conclusion of chap. xxiv.

The children of Israel were weeping] This aggravated the crime, because the people were then in a state of great humiliation because of the late impure and illegal transactions.

Verse 8 *Thrust both of them through*] Inspired, undoubtedly, by the Spirit of the God of justice to do this act, which can never be a precedent in any common occasion. An act something similar occurs in our own history. In 1381, in the minority of Richard II. a most formidable insurrection took place in Kent and Essex; about 100,000 men, chiefly under the direction of Wat Tyler, seized on London, massacred multitudes of innocent people, and were proceeding to the greatest enormities: when the king

requiring a conference in Smithfield with the rebel leader, Sir William Walworth, then mayor of London, provoked at the insolence with which Tyler behaved to his sovereign, knocked him off his horse with his mace, after which he was instantly despatched. While his partizans were bending their bows to revenge the death of their leader, Richard, then only sixteen years of age, rode up to them, and with great courage and presence of mind thus addressed them,

"What, my people, will you kill your king? be not concerned for the death of your leader—follow me, and I will be your general."—They were suddenly appeased, and the rebellion terminated. The action of Sir William Walworth was that of a zealot, of essential benefit at the time; and justified only by the pressing exigencies of the case.

Verse 9. *Those that died—were twenty-four thousand.*] St. Paul, 1 Cor. x. 8. reckons only twenty-three thousand; although some MSS. and Versions, particularly the latter Syriac, and the Armenian have twenty-four thousand, with the Hebrew text. Allowing the 24,000 to be the genuine reading, and none of the Hebrew MSS. exhibit any various reading here, the two places may be reconciled thus: 1000 men were slain in consequence of the examination instituted ver. 4. and 23,000 in consequence of the orders given, ver. 5. making 24,000 in the whole. St. Paul probably refers only to the latter number.

Verse 12, 13. *My covenant of peace—of an everlasting priesthood*] As the word peace implied all kinds of blessings, both spiritual and temporal; it may mean no more here than the promise of God, to grant him and his family the utmost prosperity in reference to both worlds. The everlasting priesthood refers properly to the priesthood of Christ, which was shadowed out by the priesthood under the law; no matter in what family it was continued. Therefore the ^{עלם} עולם *ehunnath oleam*, or eternal priesthood, does not merely refer to any sacerdotal ministrations which should be continued in the family of Phinehas, during the Mosaic dispensation: but to that priesthood of Christ, typified by that of Aaron and his successors. The priesthood alone is everlasting; and a covenant or grant of that was made to Phinehas and his descendants. The Jews reckon 12 high priests of the race of Phinehas, from this time to the days of Solomon—9 more from that time to the captivity, see 1 Chron. vi. 4. 15. and 15 from their return to the time of Antiochus Eupator, the last of whom was Onias, slain by Lysias. Ezra, the great priest and scribe, was of this line, Ezra vii. 1. 5. The family of Ithamar, uncle of Phinehas, had the priesthood for about 150 years; but it was restored to the family of Phinehas in the person of Zadok the priest, 1 Chron. vi. 50. in which it continued, in the whole, about 950 years. Probably the Maccabees were of the same family: but though this is not certain, there is no evidence against it. See Calmet: God therefore sufficiently fulfilled his promise: he gave to him and his descendants, almost the utmost temporal length that could be given of that priesthood, which is, in its own nature, eternal. Here then, the word ^{עלם} עולם means, not a limited time, but what is eternal in its duration. See the note on Gen. xxi. 33.

with they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAPTER XXVI.

Moses and Eleazar are commanded to take the sum of the Israelites in the plains of Moab, 1-1. Reuben and his posterity, 13, 740, 5-11. Simeon and his posterity, 22, 491, 12-14. Gad and his posterity, 30, 340, 15-18. Judah and his posterity, 37, 500, 19-22. Issachar and his posterity, 61, 300, 23-25. Zebulun and his posterity, 30, 300, 26, 27. Manasseh and his posterity, 32, 700, 28-31. Ephraim and his posterity, 32, 300, 35-37. Benjamin and his posterity, 45, 600, 38-41. Dan and his posterity, 61, 100, 42, 43. Asher and his posterity, 53, 400, 44-47. Nephthali and his posterity, 15, 100, 48-50. Total amount of the twelve tribes 601, 730, 51. The land is to be divided by lot, and how, 52-56. The Levites and their families, 67, 88. Their genealogy, 59-61. Their number, 32,000, 62. In this census of enumeration, not one man was found, save Joshua and Caleb, of all who had been reckoned 39 years before, the rest having died in the wilderness, 62-65.

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, from twenty years old and upward, throughout their father's house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan, near Jericho, saying,

4 Take the sum of the people, from twenty years old and upward; as the Lord 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 Carmites.

7 These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites. twenty and two thousand and two hundred.

15 The children of Gad after their families;

of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelietes.

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 The sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul the family of the Hamulites.

22 These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 Of the sons of Issachar after their families; of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 The sons of Joseph after their families were Manasseh and Ephraim.

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites.

30 These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites;

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hephher, the family of the Hephherites.

33 And Zelophehad the son of Hephher 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

Exod. 30. 12 & 36. 25, 36. Ch. 1. 2-9. Ver. 63. Ch. 22. 1 & 31. 12 & 35. 9 & 35. 1-4. Ch. 1. 1-9. Exod. 46. 9. Exod. 6. 14. 1 Chron. 5. 1-11. Ch. 16. 1, 2-6. Ch. 16. 32, 35-40. Ch. 16. 38. 1 Cor. 10. 8. 2 Pet. 2. 6-11. Exod. 6. 24. 1 Chron. 6. 22-24. Gen. 46. 10. Exod. 6. 15. Jerod. 1. 1 Chron. 4. 24. Josiah. 3. Gen.

46. 10. Zohar. - Gen. 46. 16. Ziphion. - Or. Exon. Gen. 46. 16. - p. Gen. 46. 16. Arod. - Gen. 38. 2, 8. & 46. 12. - 1 Chron. 2. 3. - Gen. 46. 13. 1 Chron. 7. 1. Or. Pharez. - Or. Job. - Gen. 46. 11. - Gen. 46. 20. - Josh. 17. 1. 1 Chron. 7. 14, 15. - Called Abseser. Josh. 17. 2. Judg. 6. 11, 24, 34. - Ch. 27. 1. & 36. 11.

Verse 17. *Vex the Midianites, &c.*] See this order fulfilled, chap. xxxi. 1-20. 12,000 Israelites attacked the Midianites, destroyed all their cities, slew their five kings, every male, and every grown-up woman, and took all their spoils.

NOTES ON CHAPTER XXVI.

Verse 2. *Take the sum of all the congregation*] After 38 years God commands a second census of the Israelites to be made, to preserve the distinction in families, and to regulate the tribes, previously to their entry into the promised land; and to ascertain the proportion of land which should be allowed to each tribe. For though the whole was divided by lot, yet the portions were so disposed, that a numerous tribe did not draw, where the lots assigned small inheritances. See verses 53, 54, 55, 56. and also the note on chap. i. 1.

Verse 10. *Together with Korah*] The Samaritan text does not intimate that Korah was swallowed up, but that he was burnt, as appears in fact to have been the case. *And the earth swallowed them up, what time that com-*

pany died; and the fire devoured Korah with the 250 men, who became a sign.

Verse 11. *The children of Korah died not.*] It is difficult to reconcile this place with chap. xvi. 27, 31-33, where it seems to be intimated, that not only the men, but the wives, and the sons, and the little ones, of Korah, Dathan, and Abiram, were swallowed up by the earthquake; see especially ver. 27. collated with ver. 33. of chap. xvi. But the text here expressly says, *The children of Korah died not*;—and on a close inspection of ver. 27. of the above-mentioned chapter, we shall find, that the sons and the little ones of Dathan and Abiram alone are mentioned. *So they gat up from the tabernacle of Korah, Dathan, and Abiram on every side; and Dathan and Abiram came out—and their wives, and their sons, and their little ones.* Here is no mention of the children of Korah, they therefore escaped, while, it appears, those of Dathan and Abiram perished with their fathers.—See the note on chap. xvi. 30.

Shuthalites: of ^b Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of ^d Ahiram, the family of the Ahiramites:

39 Of ^e Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were ^f 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 ^b 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 ⁱ 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 number of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

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 less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be divided

b1 Chron. 7. 30. Bered.—Gen. 46. 21. 1 Chron. 7. 6.—d Gen. 46. 21. Etk. 1 Chron. 8. 1. Ashrah.—Gen. 46. 21. Muphim and Huphim.—f 1 Chron. 8. 3. Addar. g Gen. 46. 23.—b Or, Huskin.—1 Gen. 46. 17. 1 Chron. 7. 30.—k Gen. 46. 24. 1

Chron. 7. 13.—1 Chron. 7. 13. Shallum.—m See Ch. 1. 46.—n Josh. 11. 23. & 14. 1. O Ch. 24. 54.—p Heb. multiply his inheritance.—r Heb. diminished his inheritance. s Ch. 33. 54. & 24. 13. Josh. 11. 23. & 14. 2.

Verse 51. These were the numbered of the children of Israel, 601,730.] The following comparative statement will show how much some of the tribes had increased, and others had diminished since the enumeration in chapter 1.

	Now	Before	
Reuben	43,730	46,500	2,770 decrease.
Simeon	32,200	59,300	27,100 decrease.
Gad	40,500	43,650	3,150 decrease.
Judah	76,500	71,800	4,700 increase.
Issachar	64,300	54,400	9,900 increase.
Zebulun	60,500	57,400	3,100 increase.
Manasseh	52,700	32,200	20,500 increase.
Ephraim	32,300	40,500	8,200 decrease.
Benjamin	45,600	36,400	9,200 increase.
Dan	61,400	62,700	1,300 decrease.
Asher	53,400	41,500	11,900 increase.
Naphtali	45,400	63,400	18,000 decrease.
Total	601,730	603,550	1,820 decrease on the whole in 38 years.

Decrease in all 61,020. Increase in all 59,200.

Let it be observed, 1. That among these there was not a man of the former census, save Joshua and Caleb, see ver. 64, 65. 2. That though there was an increase in seven tribes of not less than 74,900 men, yet so great was the decrease in the other five tribes that the balance against the present census, is 1,820, as appears above; thus we find, that there was an increase of 601,723 from 603,550 in the space of 38 years.

Notwithstanding the amazing increase in some, and decrease in other tribes: the same sort of proportion is preserved in the east, west, north and south divisions, as before; so as to keep the division of Judah, which was always in the front or van, the largest; and the division of Dan, which was always in the rear, the next in number. But it is worthy of remark, that as they are now, properly speaking, to commence their grand military operations, so their front, or advanced division, is increased from 186,400, to 201,300. And their rear, from 167,600, to 163,200. The first division is strengthened 14,900 men, and the last division 5,600 men. The reasons for this are sufficiently obvious.

Mr. Ainsworth has a curious remark on the number of families in the twelve tribes. "Here are families,

1. Of Manasseh	8	7. Of Reuben	4
2. Of Benjamin	7	8. Of Issachar	4
3. Of Gad	7	9. Of Ephraim	4
4. Of Simeon	5	10. Of Naphtali	4
5. Of Judah	5	11. Of Zebulun	3
6. Of Asher	5	12. Of Dan	1

"In all 57: to whom, if we add the 12 patriarchs, and Jacob their father, the whole number is 70: the exact number of the souls in Jacob's house, that went down to Egypt, Gen. xlii. 27." In a variety of things in this ancient economy, there is a most surprising proportion kept up, which never could have been a fortuitous effect of general

causes. But proportion, harmony, and order, distinguish all the works of God, both in the natural and moral world.

Verse 55. The land shall be divided by lot] The word *goral*, translated *lot*, is supposed by some to signify the stone or pebble formerly used for the purpose of what we term casting lots. The word *hlot*, *hlot*, is Anglo-Saxon, from *hleoan*, to divide or portion out, i. e. fortuitously: it answers to the Greek *κλῆρος*, which, some think, comes from *κλῆσις*, to break; because the lot being a sort of appeal to God, ("The lot is cast into the lap, but the whole disposing thereof is of the Lord," Prov. xvi. 33.) broke off all contentions and litigations, relative to the matter in dispute. From this original division of the promised land by lot, to the children of Israel, all portions, appointments, offices, shares, or divisions, in spiritual and ecclesiastical matters, were termed *lots*. So, in the New Testament, the word *κλῆρος*, *lot*, is used to signify a portion of spiritual blessedness, and *κληρονομία*, a division by lot, an inheritance: and *κληρονομήτης*, the lot or appointed persons to different works, shares, &c. hence our word *clergy*, *κληρονομήτης*, persons appointed by lot, to a lot, portion, or inheritance; see the case of Matthias, Acts i. 26. Persons thus appointed were by accommodation termed *inheritors*, because originally, when there could be no claims of exclusive right, all lands, where a wandering tribe chose to take up its residence, were divided by lot, as the promised land in the case before us. So Judah says to Simeon his brother, Judg. i. 3. "Come up with me into my lot." And as God was ever supposed to be the whole disposer in such matters, whatever fell out in the course of God's providence, was called a *lot*. "This is the lot of them that rob us," Isai. xvii. 14. "Thou hast neither lot nor part in this matter." Acts viii. 21. A lot in the promised land, was evidently typical of a place in eternal glory. "That they may receive forgiveness of sins, and an inheritance (*κληρονομία*, a lot) among them that are sanctified." Acts xxvi. 18. "Who hath made us meet to be partakers of the inheritance (*κληρονομία*, of the lot) of the saints in light." "Which is the earnest of our inheritance, (*ἀρρογόμηνος*, of our allotted portion.)" Eph. i. 14. "What is the riches of the glory of his inheritance," *κληρονομίας*, allotted portion.) Eph. i. 18. As therefore the promised land was divided by lot to the believing Israelites, God determining the lot as he saw good, none of the people having any claim on, or right to it; so the kingdom of heaven is a lot given by the mere good will of God to them that believe and obey him; for as unbelief and disobedience threw 600,000 people out of the inheritance of the promised land; so none who disbelieve God's word, and rebel against his authority, shall ever enter into the kingdom of heaven.

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 are they that were numbered of the Levites after their families; of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.

58 These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife was Jothabed, the daughter of Levi, whom her mother bare unto 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 are 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.

CHAPTER XXVII.

The daughters of Zelophehad claim their inheritance, 1-4. Moses brings their cause before the Lord, 5. He allows their claim, 6, 7, and a law is made to regulate the inheritance of daughters, 8-11. Moses is commanded to go up to Mount Abarim, and view the promised land, 12 is apprised of his death, 13 and because he did not sanctify God at the waters of Meribah, he shall not enter into it, 14. Moses requests the Lord to appoint a person to supply his place as leader of the Israelites, 15-17. God appoints Joshua, commands Moses to lay his hands upon him, to set him before Eleazar the priest, and give him a charge in the sight of the people, 18-20. Eleazar shall ask counsel for him by Urim, and at his command shall the Israelites go out and come in, 21. Moses does as the Lord commanded him, and consecrates Joshua, 22, 23.

THEN came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph: and these are the 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 in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.

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 of an inheritance among their father's brethren: and thou shalt cause the inheritance of their father to pass unto them.

1 Gen. 48. 11. Exod. 6. 16, 17, 18, 19. 1 Chron. 6. 1, 16.—a Exo. 2. 1, 2 & 6. 20. b Ch. 3. 2.—c Lev. 10. 1, 2. Ch. 3. 4. 1 Chron. 2. 21.—d See Ch. 3. 39.—e Ch. 1. 49. f Ch. 13. 20, 21, 24. Deut. 10. 9. Josh. 13. 14, 33 & 14. 3.—a Ver. 3.—b Ch. 1. Deut.

2. 14, 15.—c Ch. 14. 28, 29. 1 Cor. 10. 5, 6.—d Ch. 14. 30.—e Ch. 26. 33 & 36. 1. 11. Josh. 17. 3.—f Ch. 14. 33 & 26. 54, 63.—g Ch. 16. 1, 2.—h Heb. diminished.—i Josh. 17. 4.—k Exod. 18. 15, 19.—l Ch. 36. 2. Jer. 49. 11. Gal. 3. 28.

See Ainsworth. These things happened unto them for examples—see then, reader, that thou fall not after the same example of unbelief.

NOTES ON CHAPTER XXVII.

Verse 1. The daughters of Zelophehad] The singular case of these women, caused an additional law to be made to the civil code of Israel, which satisfactorily ascertained, and amply secured the right of succession in cases of inheritance. The law, which is as reasonable as it is just, stands thus. 1. On the demise of the father, the estate goes to the sons. 2. If there be no son, the daughters succeed. 3. If there be no daughter, the brothers of the deceased inherit. 4. If there be no brethren or paternal uncles, the estate goes to the brothers of his father. 5. If there be no grand uncles, or brothers of the father of the deceased, then the nearest akin succeeds to the inheritance. Beyond this fifth degree, the law does not proceed, because, as the families of the Israelites were kept distinct in their respective tribes, there must always be some who could be called kinsmen, and were really such, having descended without interruption from the patriarch of the tribe.

Verse 7. Thou shalt give them—an inheritance among their father's brethren] There is a curious anomaly here in the Hebrew text, which cannot be seen in our translation. In Hebrew, they, them, and their, you, ye, and your, are both of the masculine and feminine genders, according as the nouns are to which they are affixed; but these words are of no gender in English. In this verse, speaking of the brethren of the father of those women, the masculine termination הֵם hem, THEIR, is used instead of the feminine הֵן hen, governed by בָּנִים benoth, daughters. So לָהֶם lahem, to them, and אֲבוֹתָם abihem, THEIR fathers, masculine, are found in the present text, instead of לָהֶן lahen and אֲבוֹתָן abihen, feminine. Interpreters have sought for a hidden meaning here, and they have found several, whether hidden here or not. One says, "the masculine gender is used, because these daughters are treated as if they were heirs male." Another, "that it is because of their faith, and conscientious regard to the ancient customs, and to keep the memory of their father in being, which might well befit men." Another, "that it signifies the free gift of God in Christ, where there is neither male nor female, bond or free; for all are one in Christ." And so on; for where there is no rule, there is no end to con-

jecture. Now the plain truth is, that the masculine is, in the present printed text, a mistake for the feminine. The Samaritan, which many think by far the most authentic copy of the Pentateuch, has the feminine gender in both places; so also have upwards of fourscore of the MSS. collated by Kennicott and De Rossi. Therefore all the curious reasons for this anomaly, offered by interpreters, are only serious testimony on the blunder of some heedless copyists.

While on the subject of mysterious reasons and meanings, some might think it unpardonable, if I passed by the mystery of the Fall, recovery, and full salvation of man, signified, as some will have it, by the names of Zelophehad and his daughters. "1. Zelophehad's daughters, claiming a portion in the promised land, may represent believers in Christ, claiming an inheritance among the saints in light. 2. These five virgins may be considered as the five wise virgins, Matt. xxv. 1-10, who took oil in their vessels with their lamps; and consequently are types of those who make a wise provision for their eternal state. 3. They are examples of encouragement to weak and destitute believers, who, though they are orphans in this world, shall not be deprived of their heavenly inheritance. 4. Their names are mysterious; for Zelophehad, זֶלּוֹפְהָדֹד TSELOPHEHAD, signifies the shadow of fear or dread. His first daughter, מַחֲלָה MACHLAH, infirmity; the second, נֹחַח NOAH, wandering; the third, חֻגְלָה CHOGLAH, turning about, or dancing for joy; the fourth, מִלְכָּה MILCAH, a queen; the fifth, תִּירְצָה TIRZAH, well-pleasing or acceptable. By these names we may observe our reviving by grace in Christ: for we are all born of the shadow of fear, (Zelophehad) being brought forth in sin, and through fear of death being all our lifetime subject to bondage, Heb. ii. 15. This begets (Machlah) infirmity, or sickness, grief of heart for our estate. After which, (Noah) wandering about for help and comfort, we find it in Christ, by whom our sorrow is turned into joy, (Choglah.) He communicates of his royalty, (Milcah) to us, making us kings and priests unto God and his Father, Rev. i. 6. So we shall at last be presented unto him, glorious and without blemish, being (Tirzah) well-pleasing and acceptable in his sight." This is a specimen of pious ingenuity, which has been endeavouring to do the work of an evangelist in the church of God, from the time of Origen to the present day.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel as 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 the children of Israel.

13 And when thou hast seen it, thou also shalt 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,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 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 said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and

before all the congregation, and give him a charge in their sight.

20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

CHAPTER XXVIII.

All the offerings of God to be offered in their due season, 1, 2. The continual burnt-offering for the morning, 3-6, and its drink-offering, 7. The continual burnt-offering for the evening, 8. The offerings for the sabbath, 9, 10. The offerings for the beginning of each month, 11-15. Repetition of the ordinances concerning the passover, 16-23. Ordinances concerning the day of first-fruits, or pentecost, 24-31.

AND the LORD spake unto Moses, saying,

2 Command the children 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 burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

A. M. cir. 2553.
B. C. cir. 1451.
An. P. x. i. hr.
Cir. 48.

m Ch. 35. 29.—n Ch. 33. 47. Deut. 3. 27. & 32. 49. & 34. 1.—o Ch. 20. 24, 28. & 31. 2. Deut. 10. 6.—p Ch. 20. 12, 24. 1. Deut. 1. 31. & 32. 51. Psa. 106. 32.—q Exod. 17. 7. Ch. 16. 22. Heb. 12. 9.—r Deut. 31. 2. 1 Sam. 9. 25. & 18. 13. 2 Chron. 1. 10. 11 Kings 22. 17. Zech. 10. 2. Matt. 9. 36. Mark 6. 34.—s Gen. 41. 38. Judg. 3. 10. & 11. 28. 1 Sam. 16. 13, 18.—t Deut. 34. 9.—w Deut. 31. 7.—x See Ch. 11. 17, 28.

1 Sam. 10. 6, 9, 2 Kings 2. 15.—y Josh. 1. 16, 17.—z See Josh. 9. 14. Judg. 1. 1. & 2. 18, 23, 25. 1 Sam. 21. 9. & 30. 7.—a Exod. 28. 30.—b Josh. 9. 14. 1 Sam. 22. 10, 13, 15. c Deut. 3. 25. & 31. 7.—d Lev. 3. 11. & 21. 6, 8. Mat. 1. 7, 12.—e Heb. a sacrifice of my rest.—f Exod. 28. 30.—g Heb. in a day.—h Heb. between the two evenings. Exod. 12. 6.

Verse 12. *Get thee up into this mount Abarim*] The mountain which Moses was commanded to ascend was certainly mount *Nebo*, see Deut. xxxii. 49, &c. which was the same as *Pisgah*, see Deut. xxxiv. 1. The mountains of *Abarim*, according to Dr. Shaw, are a long ridge of frightful, rocky, precipitous hills, which are continued all along the eastern coast of the Dead sea, as far as the eye can reach. As in Hebrew, אָבָר, *abar*, signifies to pass over, *Abarim* here, probably signifies *passages*; and the ridge in this place had its name, in all likelihood, from the passage of the Israelites, as it was opposite to these that they passed the Jordan into the Promised Land.

Verse 14. *Ye rebelled against my commandment*] See the notes on chap. xx. 8.

Verse 16. *Jehovah, the God of the spirits of all flesh*] See the notes on chap. xvi. 22.

Verse 17. *That the congregation of the Lord be not as sheep which have no shepherd.*] This is a beautiful expression, and shows us in what light Moses viewed himself among this people. He was their shepherd—he sought no higher place; he fed and guided the flock of God under the direction of the Divine Spirit; and was faithful in all his Master's house. To this saying of Moses our Lord alludes, Matt. ix. 36.

Verse 18. *In whom is the Spirit*] This must certainly mean the Spirit of God; and because he was endued with this Spirit, therefore he was capable of leading the people. How miserably qualified is that man for the work of God, who is not guided and influenced by the Holy Ghost. God never chooses a man to accomplish his designs, but that one whom he himself has qualified for the work.

Verse 20. *And thou shalt put, &c.*] מִיְהוָה *mihodca*, of thine honour or authority upon him. Thou shalt show to the whole congregation, that thou hast associated him with thyself in the government of the people.

Verse 21. *Eleazar the priest—shall ask counsel for him*] Here was a remarkable difference between him and Moses. God talked with Moses face to face; but to Joshua, only through the medium of the high priest.

Verse 23. *He laid his hands upon him*] As a proof of his being appointed to, and qualified for, the work. So, at the word of Joshua, they were to go out; and at his word, to come in, ver. 21. And thus he was a type of our blessed

Lord, as to his mediatorial office and divine appointment as man, to the work of our salvation; and to this circumstance of the appointment of Joshua to this work, and to his receiving of Moses' honour and glory, St. Peter seems to refer in these words, 2d Epist. i. 16, 17. "We were eye-witnesses of his majesty; for he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory: This is my beloved Son, in whom I am well pleased; HEAR HIM."—See Matt. xvii. 5. But one infinitely greater than either Moses or Joshua, is here.

NOTES ON CHAPTER XXVIII.

Verse 2. *Command the children of Israel, &c.*] It is not easy to account for the reason of the introduction of these precepts here, which had been so circumstantially delivered before in different parts of the books of Exodus and Leviticus. It is possible that the daily, weekly, monthly, and yearly services, had been considerably interrupted for several years, owing to the unsettled state of the people in the wilderness; and that it was necessary to repeat these laws for two reasons: 1. Because they were now about to enter into the Promised Land, where these services must be established and constant: And 2. Because the former generation being all dead, multitudes of the present might be ignorant of these ordinances.

In their due season] Moses divides these offerings into 1. DAILY. The morning and evening sacrifices; a lamb each time, ver. 3, 4.

2. WEEKLY. The sabbath offerings, two lambs of a year old, ver. 9, &c.

3. MONTHLY. At the beginning of each month, two young bullocks, one ram, and seven lambs of a year old; and a kid for a sin-offering, ver. 11, &c.

4. ANNUAL. 1. The passover to last seven days: the offerings, two young bullocks, one ram, seven lambs of a year old, and a he-goat, for a sin-offering, ver. 16, &c. 2. The day of FIRST-FRUITS. The sacrifices, the same as on the beginning of the month, ver. 26, &c. With these sacrifices were offered libations, or drink-offerings of strong wine, ver. 7. and 14. and minchahs, or meal-offerings, composed of fine flour, mingled with oil, ver. 8, 12, &c. For an ample account of all these offerings, see the notes on Lev. vii. and Exod. xii.

5 And ^a a tenth part of an ephah of flour for a ^b meat-offering, mingled with the fourth part of a hin of beaten oil.

6 *It is* ^a a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth part of a hin for the one lamb: ^a 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* ^a the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

11 ¶ And ^a 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 ^a three tenth deals of flour for a meat-offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat-offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil for a meat-offering unto one lamb; for a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half a hin of wine unto a bullock, and the third part of a hin unto a ram, and a fourth part of a hin unto a lamb; *this is* the burnt-offering of every month throughout the months of the year.

15 And ^a one kid of the goats 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.

18 In the ^a first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*:

19 But ye shall offer a sacrifice made by fire for a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: ^a they shall be unto you without blemish:

20 And their meat-offering *shall be* of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And ^a one goat for a sin-offering, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And ^a on the seventh day ye shall have a holy convocation; ye shall do no servile work.

26 ¶ Also ^a in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye shall have a holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; ^a two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram:

29 A several tenth deal unto one lamb, throughout the seven lambs:

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt-offering, and his meat-offering, (^a they shall be unto you without blemish) and their drink-offerings.

CHAPTER XXIX.

The feast of trumpets on the first day of the seventh month, and its sacrifices, 1-6. The feast of expiation, or annual atonement, on the tenth day of the same month, with its sacrifices, 7-11. The feast of tabernacles held on the fifteenth day of the same month, with its eight days offerings, 12. The offerings of the first day, thirteen bullocks, two rams, fourteen lambs, and one kid, 13-16. The offerings of the second day, twelve bullocks, two rams, fourteen lambs, and one kid, 17-19. The offerings of the third day, eleven bullocks, the rest as before, 20-22. The offerings of the fourth day, ten bullocks, the rest as before, 23-25. The offerings of the fifth day, nine bullocks, &c. 26-28. The offerings of the sixth day, eight bullocks, &c. 29-31. The offerings of the seventh day, seven lambs, and one goat, 32-34. The offerings of the eighth day, one bullock, one ram, seven lambs, and one goat, 35-38. These sacrifices to be offered and leavened to be kept, leavened, &c. free-will offerings, &c. &c. 39. Moses announces all these things to the people, 40.

AND in the seventh month, on the ^a first day of the month, ye shall have a holy convocation; ye shall do no servile work: ^b it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their meat-offering *shall be* of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats for a sin-offering, to make an atonement for you:

6 Beside ^a the burnt-offering of the month, and his meat-offering, and ^d the daily burnt-offering, and his meat-offering, and their drink-offerings, ^a according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 And ^a ye shall have on the tenth day of this seventh month a holy convocation; and ye shall ^a afflict your souls: ye shall not do any work *therein*:

8 But ye shall offer a burnt-offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; ^b they shall be unto you without blemish:

9 And their meat-offering *shall be* of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats for a sin-offering; beside ^a the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

1 Exod. 16. 36. Ch. 15. 1-4. Lev. 2. 1-1. Exod. 29. 40-41. Exod. 29. 42. See Amos 5. 25-26. Exod. 29. 42-43. Ezek. 46. 1-4. Ch. 10. 10. 1 Sam. 20. 5. 1 Chron. 23. 31. 2 Chron. 2. 4. Ezra 3. 5. Neh. 10. 33. Mai. 1. 13, 14. Ezek. 45. 17. & 46. 6. Hos. 2. 11. Col. 2. 16. & 1 Th. 15. 4-12. & Ver. 22. Ch. 15. 9-11. Exod. 12. 6. 17. Lev. 23. & Ch. 9. 3. Deut. 16. 1. Ezek. 45. 21. & Lev. 23. 6-11. Exod. 12. 16. Lev.

23. 7. & Ver. 31. Lev. 23. 20. Ch. 29. 8. Deut. 15. 21. & Ver. 15. & Exod. 12. 16. & 13. 6. Lev. 23. 8. & Exod. 23. 16. & 34. 22. Lev. 23. 10, 15. Deut. 16. 10. Acta 2. 1. & Lev. 23. 14, 19. & Ver. 19. & Lev. 23. 21, 25. Ezra 3. 6. Ch. 10. 10. 1 Chron. 17. 24. & Mai. 1. 3. & 89. 15-16. Ch. 29. 11. & Ch. 24. 3. & Ch. 15. 11, 12. & Lev. 16. 29. & 23. 27. & Psa. 33. 13. Mai. 2. 5. & Ch. 24. 19. & Lev. 16. 3, 5.

Verse 7. *Strong wine*] *Sikera*: see the note on chap. x. 9. where this is largely explained.

Verse 26. *Day of the first-fruits*] Called also the feast of weeks, and the feast of Pentecost; see it explained, Exod. xxiii. 14, and Lev. xxiii. 15.

Verse 31. *Without blemish*] This is to be understood as applying not only to the animals, but also to the flour, wine, and oil; every thing must be perfect in its kind.

NOTES ON CHAPTER XXIX.

Verse 1. *And in the seventh month, &c.*] This was the beginning of their civil year, and was a time of great festivity, and was ushered in by the blowing of trumpets. It

answers to a part of our September: In imitation of the Jews, different nations began their new year with sacrifices and festivity. The ancient Egyptians did so: and the Persians still celebrate their *روز نو* *nav i rooz*, or *new year's day*, which they hold on the vernal equinox. The first day of the year is generally a time of festivity in all civilized nations.

On this day the Israelites offered *one young bullock, one ram, seven lambs, and a kid*, for a sin-offering, besides *minchuha*, or *meat-offerings*.

Verse 7. *On the tenth day*] See the notes on Lev. xvi. 29. xxiii. 24.

12 ¶ And ¹ on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days.

13 And ¹ ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats for a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, ² after the manner:

19 And one kid of the goats for a sin-offering; beside the continual burnt-offering; and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day, eleven bullocks, two rams, fourteen lambs of the first year without blemish:

21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, ² after the manner:

22 And one goat for a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish:

24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

25 And one kid of the goats for a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot:

27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

28 And one goat for a sin-offering: beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish:

30 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

31 And one goat for a sin-offering: beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish:

33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

34 And one goat for a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a ³ 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 ⁴ do unto the Lord in your ⁵ set feasts, besides your ⁶ vows, and your free-will-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.

CHAPTER XXX.

The law concerning vows of men, 1, 2. Of women under age, and in what cases the father may annul them, 3-5. The vows of a wife, and in what cases the husband may annul them, 6-7. The vows of a widow, or divorced woman, in what cases they may be considered either as confirmed or annulled, 9-15. Recapitulation of these ordinances, 16.

AND Moses spake unto ¹ 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;

¹ Lev. 23. 33. Deut. 16. 13. Ezek. 45. 25.—² Ezra 3. 4.—³ Ver. 3. 4, 9, 10. Ch. 15. 12. & 23. 7, 14.—⁴ Ver. 18.—⁵ Lev. 23. 36.—⁶ Or, offerings.—⁷ Lev. 23. 2. I Chron. 23. 31. 2 Chron. 31. 3. Ezra 3. 5. Neh. 10. 33. Isa. 1. 14.

¹ Lev. 7. 11, 16. & 22. 21. 23.—² Ch. 1. 4, 16. & 7. 2.—³ Lev. 27. 2. Deut. 23. 23. Judg. 11. 30, 35. Eccles. 5. 1.—⁴ Lev. 5. 4. Mat. 14. 9. Act. 23. 14.—⁵ Heb. profane. Ps. 56. 30.—⁶ Job 22. 27. Psa. 22. 25. & 50. 14. & 66. 13, 14. & 116. 14, 15. Nah. 1. 15.

Verse 12. On the fifteenth day of the seventh month] On this day there was to be a solemn assembly; and for seven days sacrifices were to be offered; on the first day, thirteen young bullocks, two rams, and fourteen lambs. On each succeeding day one bullock less, till on the seventh day there were only seven, making in all seventy. What an expensive service! How should we magnify God for being delivered from it! At the public charge, there were annually offered to God, independently of trespass-offerings and voluntary vows, fifteen goats, twenty-one kids, seventy-two rams, one hundred and thirty-two bullocks, eleven hundred and one lambs! But how little is all this, when compared with the lambs slain every year at the passover, which amounted in one year to the immense number of 255,600, slain at the temple itself, which was the answer that Cestius, the Roman general, received, when he asked the priests how many persons had come to Jerusalem at their annual festivals; the priests, numbering the people by the lambs that had been slain, said, "twenty-five myriads, five thousand and six hundred."—For an account of the feast of tabernacles, see in Lev. xxiii. 34.

Verse 35. On the eighth day ye shall have a solemn assembly] This, among the Jews, was esteemed the chief or high day of the feast, though fewer sacrifices were offered

on it than on the others: the people seem to have finished the solemnity with a greater measure of spiritual devotion—and it was on this day of the feast that our blessed Lord called the Jews from the letter to the spirit of the law; proposing himself as the sole fountain whence they could derive the streams of salvation, John vii. 37. On the subject of this chapter, see the notes on Lev. xii. xvi. and xxiii.

NOTES ON CHAPTER XXX.

Verse 2. If a man vow a vow] A vow is a religious promise made to God. Vows were of several kinds: 1. Of abstinence or humiliation; see ver. 13. 2. Of the Nazarite; see chap. vi. 3. Of giving certain things, or sacrifices, to the Lord, Lev. vii. 16. 4. Of alms given to the poor; see Deut. xxiii. 21. The law in this chapter must have been very useful, at it both prevented and annulled rash vows, and provided a proper sanction for the support and performance of those that were rationally and piously made. Besides, this law must have acted as a great preventive of lying and hypocrisy. If a vow was properly made, a man or woman was bound under penalty of the displeasure of God to fulfil it.

Verse 3. In her youth] That is, say the rabbins, under twelve years of age. And under thirteen, in case of a

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her.

6 ¶ And if she had at all a 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 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 establish-

eth 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 wise make them void after that he hath heard them; then he shall bear her iniquity.

16 These are the statutes, which the Lord commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

CHAPTER XXXI.

The command of the Lord to strike war on the Midianites, 1-2. One thousand men are chosen out of each of the twelve tribes, and sent with Phinehas against the Midianites, 3-6. They slay all the males, 7; their five kings and Haham, 8. They take all the women captives, with the flocks and all goods, 9; burn their cities, and bring away the spoil, 10, 11. They bring the captives, &c. to Moses, who is wrath with the officers for sparing the women, who had formerly been the cause of their transgression and punishment, 12-16. He commands all the male children, and all the grown up (males), to be slain, 17, 18. How the soldiers were to purify themselves, 19, 20; and the different articles taken in the war, 21-24. They are commanded to take the sum of the prey, to divide it into two parts; one for the 12,000 warriors, and the other for the rest of the congregation, 25-27. One of 500, both of persons and cattle, of the share of the warriors, to be given to the Lord, 28; and one part of fifty, of the people's share, to be given to the Levites, 30. The sum of the prey remaining after the above division; sheep 675,000, besides 70,000 asses 61,000 young women, 32,000, ver. 31-35. How the soldiers' part was divided, 36-40. How the part belonging to the congregation was divided, 41-47. The officers report that they had not lost a man in this war, 48, 49. They bring a voluntary oblation to God, of gold and ornaments, 50, 51. The amount of which was 16,750 shekels, 52, 53. Moses and Eleazar bring the gold into the tabernacle for a memorial, 54.

AND the Lord spake unto Moses, An Exod. 18. 40.

1 saying, 2 Avenge the children of Israel of the Midianites; afterward shalt thou be gathered unto thy people.

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.

x Heb. her vows were upon her. Psa. 58. 12.—y Gen. 3. 16.—z Ch. 35. 17.

a Ch. 27. 13.—b Heb. A thousand of a tribe, a thousand of a tribe.—c Ch. 30. 9.

young man. Young persons of this age were considered to be under the authority of their parents, and had consequently no power to vow away the property of another. A married woman was in the same circumstances, because she was under the authority of her husband. If, however, the parents or the husband heard of the vow, and objected to it in the same day in which they heard of it, ver. 5. then the vow was annulled—or, if having heard of it, they held their peace, this was considered a ratification of the vow.

A rash vow was never to be kept—"For," says Philo, and common sense and justice say the same, "he who commits an unjust action because of his vow, adds one crime to another: 1. By making an unlawful vow. 2. By doing an unlawful action."

Verse 12. Concerning the bond of her soul] Her life is at stake, if she fulfil not the obligation under which she has laid herself.

Verse 16. These are the statutes] It is very probable that this law, like that concerning the succession of daughters, chap. xxvii. rose from the exigency of some particular case that had just then occurred.

Making vows, in almost any case, is a dangerous business; they seldom do any good, and often much evil. He who does not feel himself bound to do what is fit, right, and just, from the standing testimony of God's word, is not likely to do it from any obligation he may lay upon his own conscience. If God's word lack weight with him, his own will prove lighter than vanity. Every man who professes the Christian religion, is under the most solemn obligation to devote body, soul, and spirit to God, not only to the utmost extent of his powers, but also as long as he exists. Being baptized, and receiving the sacrament of the Lord's supper, are additional ratifications of the great, general, Christian vow; but every true follower of Christ should always remember, and frequently renew, his covenant with God.

NOTES ON CHAPTER XXXI.

Verse 2. Gathered unto thy people.] When? Not in the grave surely.—Moses was gathered with none of them; his burial place no man ever knew—"But being gathered

unto one's people means dying." It does imply dying, but it does not mean this only. The truth is, God considers all those who are dead to men, in a state of conscious existence in another world. Therefore he calls himself the God of Abraham, and of Isaac, and of Jacob; now God is not the God of the dead, but of the living; because all LIVE TO HIM, whether dead to men or not. Moses, therefore, was to be gathered to his people, to enter into that republic of Israel, which having died in the faith, fear, and love of God, were now living in a state of conscious blessedness, beyond the confines of the grave.—See the note on Gen. xxv. 8. and on xlix. 33.

Verse 3. Avenge the Lord of Midian.] It was God's quarrel, not their own, that they were now to take up. These people were idolaters; idolatry is an offence against GOD; the civil power has no authority to meddle with what belongs to Him, without especial directions, certified in the most unequivocal way. Private revenge, extension of territory, love of plunder, were to have no place in this business; the Lord is to be avenged; and through HIM, the children of Israel, ver. 2. because their souls, as well as their bodies, had been well nigh ruined by their idolatry.

Verse 6. A thousand of every tribe] Twelve thousand men in the whole—and Phinehas, the son of Eleazar; some think he was made general in this expedition; but this is not likely. The ark and its contents must proceed to this battle, because the battle was the Lord's, and he dwelt between the cherubim over the ark; and Phinehas, who had before got a grant in the eternal priesthood, was chosen to accompany the ark in place of his father Eleazar, who was, probably, now too far advanced in years to undergo the fatigue. Who then was general? Joshua, without doubt, though not here mentioned; because the battle being the Lord's, he alone is to have the supreme direction, and all the glory. Besides, it was an extraordinary war, and not conducted on the common principle: for we do not find that peace was offered to the Midianites, and that they refused it; see Deut. xx. 10, &c. In such a case only, hostilities could lawfully commence; but they were sinners against GOD; the cup of their iniquity was

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, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian; Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And 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, these 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 kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women children, that hath not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.

20 And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.

21 And Eleazar the priest said unto the men of war, which went to the battle, This is the ordinance of the law which the LORD commanded Moses:

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 And the LORD spake unto Moses, saying,

26 Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep;

29 Take it of their half, and give it unto Eleazar the priest, for a heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, being the rest of the prey which the men of war had caught, 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 half, which was the portion of the LORD, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

38 And the LORD said unto Moses, This is the portion of the LORD, which he hath commanded thee to give unto the Levites, for their inheritance, as he hath said.

39 And the LORD said unto Moses, Give unto the Levites the portion of the LORD, which he hath commanded thee to give unto them, as he hath said. And the LORD said unto Moses, Give unto the Levites the portion of the LORD, which he hath commanded thee to give unto them, as he hath said.

40 And the LORD said unto Moses, Give unto the Levites the portion of the LORD, which he hath commanded thee to give unto them, as he hath said. And the LORD said unto Moses, Give unto the Levites the portion of the LORD, which he hath commanded thee to give unto them, as he hath said.

41 And the LORD said unto Moses, Give unto the Levites the portion of the LORD, which he hath commanded thee to give unto them, as he hath said. And the LORD said unto Moses, Give unto the Levites the portion of the LORD, which he hath commanded thee to give unto them, as he hath said.

42 And the LORD said unto Moses, Give unto the Levites the portion of the LORD, which he hath commanded thee to give unto them, as he hath said. And the LORD said unto Moses, Give unto the Levites the portion of the LORD, which he hath commanded thee to give unto them, as he hath said.

43 And the LORD said unto Moses, Give unto the Levites the portion of the LORD, which he hath commanded thee to give unto them, as he hath said. And the LORD said unto Moses, Give unto the Levites the portion of the LORD, which he hath commanded thee to give unto them, as he hath said.

44 And the LORD said unto Moses, Give unto the Levites the portion of the LORD, which he hath commanded thee to give unto them, as he hath said.

d Deut. 20 13. Judg. 21 11. 1 Sam. 27 9. 1 Kings 11 15, 16.—e See Judg. 6 1, 2, 33.—f Josh. 13 21.—g Josh. 13 22.—h Deut. 20 14.—i Heb. host of war.—k See Deut. 20 13. 1 Sam. 15 3.—l Ch. 25 2.—m Ch. 24 14. 2 Pet. 2 15. Rev. 2 14. n Ch. 25 9.

o Judg. 21 11.—p Heb. a male.—q Ch. 5 2.—r Ch. 19 11, &c.—s Heb. instrument or vessel of skin.—t Ch. 19 9, 17.—u Lev. 11 25.—v Heb. of the captivity. w Josh. 22 8. 1 Sam. 30 4.—x See Ver. 30, 37, & Ch. 18 25.—y See Ver. 32-37. z Ur, goats.—a Ch. 3 7, 9, 23, 34, 36 & 13 3, 4.

full; and God thought proper to destroy them. Though a leader there certainly was, and Joshua was probably that leader, yet, because God, for the above reason, was considered as *Commander in chief*, therefore no one else is mentioned; for it is evident that the sole business of Phinehas was to take care of the *holy instruments*, and to *blow with the trumpet*.

Verse 8. *Balaam—they slew with the sword*] This man had, probably, committed what St. John calls the *sin unto death*; a sin which God punishes with temporal death, while at the same time he extends mercy to the soul.—See the remarks at the end of chap. xxiv.

Verse 17. *Kill every male among the little ones*] For this action I account, simply on the principle that God, who is the Author and Supporter of life, has a right to dispose of it *when and how* he thinks proper; and the Judge of all the earth can do nothing but what is *right*. Of the women killed on this occasion, it may be safely said, their lives were forfeited by their *personal transgressions*; and yet, even in this case, there can be little doubt that God showed mercy to their souls. The little ones were safely lodged—they were taken to heaven, and saved from the evil to come.

Verse 23. *The water of separation*] The water in which the *ashes of the red heifer* were mingled, see on chap. xviii. 7. xix. 2. &c. Garments, whether of cloth or skins, were to be *washed*. Gold, silver, brass, iron, tin, and lead, to pass through the fire, probably to be melted down.

Verse 28. *And levy a tribute unto the Lord—one soul of five hundred, &c.*] The persons to be employed in the Lord's service, under the Levites—the *cattle*, either for sacrifice, or for the use of the Levites, ver. 30. Some monsters have supposed that *one* out of every *five hundred* of the captives was offered in sacrifice to the Lord! but this

is abominable. When God chose to have the life of man, he took it in the way of *justice*, as in the case of the Midianites above; but never in the way of *sacrifice*.

Verse 32. *The booty*] It appears from the enumeration here, that the Israelites, in this war against the Midianites, took 32,000 female prisoners, 61,000 asses, 72,000 beeves, 675,000 sheep, and small cattle; besides the immense number of *males* who fell in battle, and the *women and children* who were slain by the divine command, ver. 17. And it does not appear, that in this expedition, a single man of Israel fell! This was naturally to be expected, because the battle was the Lord's, ver. 49.

As the booty was divided into two equal parts, ver. 22. one for the *soldiers*, employed in the expedition, and the other for those, who being equally willing to be employed, were ordered to stay in the camp: so each of the parties in this booty was to give a certain proportion to the Lord. The *soldiers*, to give to the Lord one out of every five hundred persons, beeves, asses, and sheep, ver. 28. The *people*, who by staying at home, risked nothing, and had no fatigue, were to give one out of fifty of the above, ver. 30. The booty—its division among the soldiers and people—the proportion given by each to the Lord, and to the Levites, will be seen in one view by the following table, which I copy from *Houbigant*.

Table showing the division of booty (sheep, beeves, asses, and persons) between soldiers, Levites, and the Lord.

In which table the booty is equally divided between the people and the soldiers; a five hundredth part being given to the Lord, and a fiftieth part to the Levites.

37 And the Lord's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves were thirty and six thousand; of which the Lord's tribute was threescore and twelve.

39 And the asses were thirty thousand and five hundred; of which the Lord's tribute was threescore and one.

40 And the persons were sixteen thousand; of which the Lord's tribute was thirty and two persons.

41 And Moses gave the tribute which was the Lord's heave-offering, unto Eleazar the priest, as the Lord commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moses.

48 ¶ And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses;

49 And they said unto Moses, Thy servants have taken the sum of the men of war which are under our 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 gold, chains, and bracelets, rings, earrings, and tablets, 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.

CHAPTER XXXII.

The Reubenites and Gadites request Moses to give them their inheritance on this side of Jordan, 1-5. Moses expostulates with, and reproves them, 6-15. They explain themselves, and propose conditions, with which Moses is satisfied—they are to be a bulwark for their wives and families for their cattle, and go over Jordan arm'd with the other tribes, and fight against their enemies till the land is subdued; after which they are to return, 16-27. Moses proposes the business to Eleazar, Joshua, and the elders, 28-32. The Gadites and Reubenites promise a faithful observance of the conditions, 31, 32. On which Moses assigns to them and the half tribe of Manasseh, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan, 33. The cities built by the Gadites, 34-36. The cities built by the Reubenites, 37, 38. The children of Manasseh, the son of Manasseh, expel the Amorites from Gilead, 39, which Moses grants to them, 40. Jair the son of Manasseh, takes the small towns of Gilead, 41. And Nabal takes Kezath and its villages, 42.

An. Exod. lxx.

40.

NOW the children of Reuben and the children of Gad had a very

1 See Ch. 19, 19.—Ver. 30.—d. Heb. hand.—e. Heb. found.—f. Exod. 30, 12, 16.—g. Heb. heave-offering.—h. Deut. 30, 14.—i. Exod. 30, 16.—k. Ch. 32, 32.—Josh. 13, 23, 2. Sam. 31, 5.—l. Ver. 36.—m. Heb. strength.—n. Ver. 39.—o. Heb. break.—p. Ch. 13, 5, 28.—q. Deut. 1, 32.—r. Ch. 13, 24, 34.—Deut. 1, 21, 28.

Verse 50. *We have—brought an oblation for the Lord*] So it appears there was a great deal of booty taken, which did not come into the general account; and of this, the soldiers, of their own will, made a very extensive offering to God, because he had preserved them from falling in battle. That not one man should have been slain, is a most extraordinary circumstance, and powerfully marks the peculiar superintendance of God's especial providence. The Midianites must certainly have made some resistance: but that was ineffectual; because it was against the Lord. When any nation undertakes a *crusade* against those whom they are pleased to call *the Lord's enemies*, let them bring from the contest this proof of their divine mission, viz. that not one man of them is either *lost* or *missing*; and then, and *not till then*, shall we believe that God hath sent them.

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great multitude of cattle: and when they saw the land of ^a Jazer, and the land 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 Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and 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.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel, from going over into the land which the Lord hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For 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 the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, 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:

12 Save Caleb, the son of Jephunneh the Kenazite, and Joshua the son of Nun: 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 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 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 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.

1 Ch. 14, 11, 21.—Deut. 1, 34.—a Ch. 14, 28, 29.—Deut. 1, 35.—y Ch. 14, 24, 30. y Heb. fulfilled after me.—z Ch. 14, 21.—Deut. 1, 38.—Josh. 14, 9, 9.—Ch. 14, 33, 31, 35.—4 Ch. 26, 61, 65.—Deut. 1, 31.—5 Deut. 31, 17.—Josh. 22, 16, 18, 2 Chron. 7, 18.—6 13.—2 Josh. 4, 12.—13 Josh. 22, 4.—Ver. 33.—Josh. 12, 1, & 13, 8.

To make an atonement for our souls] That is, to make an acknowledgment to God for the preservation of their lives. The gold offered on this occasion amounted to 16,750 shekels, equal to £37,869 16s. 5d. sterling. See the note on Exod. xxv. 39. where the true value of the shekel is given, and a rule laid down to reduce it to English money.

NOTES ON CHAPTER XXXII.

Verse 3. *Ataroth, and Dibon, &c.*] The places mentioned here, belonged to Sihon, king of the Amorites, and Og, king of Bashan; which, being conquered by the Israelites, constituted ever after a part of their territories; ver. 33.

Verse 5. *Let this land be given unto thy servants*] Because it was good for *pasturage*, and they had many flocks, ver. 1.

20 ¶ And '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 be subdued before the Lord: then afterward ^b ye shall return, and be guiltless before the Lord, and before Israel; and ^c 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 ^a your sin will find you out.

24 ^b 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 ^m Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 ^a But thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith.

28 So ^c 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:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the Lord hath said unto thy servants, so will we do.

32 We will pass over armed before the Lord the land of Canaan, that the possession of inheritance on this side Jordan may be ours.

33 And ^p 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, ^q 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 ^r Dibon, and Ataroth, and ^s Aroer,

35 And Atroth, Shophan, and ^t Jaazer, and Jogbehah,

36 And ^u Beth-nimrah, and Beth-haran, ^v fenced cities: and folds for sheep.

37 And the children of Reuben ^w built Heshbon, and Elealeh, and Kirjathaim,

38 And ^x Nebo, and ^y Baal-meon, (^z their names being changed,) and Shibmah: and ^a gave other names unto the cities which they builded.

39 And the children of ^b Machir, the son of Manasseh, went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses ^c gave Gilead unto Machir, the son of Manasseh; and he dwelt therein.

41 And ^d Jair, the son of Manasseh, went and took the small towns thereof, and called them ^e Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAPTER XXXIII.

The journeyings of the Israelites written out by Moses, according to the commandment of the Lord, 1, 2. They depart from Buzanes on the fifth day of the 5th month, on the day after the passover, the first-born of the Egyptians having been slain, 3, 4. Their forty-two stations enumerated, 5-49. They are authorized to expel all the former inhabitants, and destroy all remnants of idolatry, 50-53. The land is to be divided by lot, 54. Should they not drive out the former inhabitants, they shall be to them as prick in their eyes, and thorns in their sides, 55. And if not obedient, God will deal with them as he has purposed to do with the Canaanites, 56.

THESE are the 'journeys of the children of Israel, which went forth out of the land of Egypt with their armies, under the ^e hand of Moses and Aaron.

2 And Moses wrote their ^h goings out according to their journeys, by the commandment of the Lord: and these are their journeys according to their goings out.

v Ver. 21 -w Ch. 21, 27 -x Job. 16, 17 -y Job. 22, 41 -z See Ver. 3. Exod. 23, 13. Job. 25, 7 -a Heb. They called by names the names of the cities - Gen. 50, 23 -c Deut. 3, 12, 13, 15. Josh. 13, 21, and 17, 1 -d Deut. 3, 14. Josh. 13, 20, 1 Chron. 2, 21, 22, 23 -e Job. 10, 4, 1 Kings 4, 13 -f Exod. 12, 26, 54, and 13, 13, g Job. 24, 5 -h Ch. 9, 17-23 & 10, 6, 13. Deut. 1, 2, 10, 11.

12. Caleb the son of Jephunnah the Kenazite] It was Jephunnah that was the Kenazite, and not Caleb. Kenaz was probably the father of Jephunnah.

Verse 16. We will build cities for our little ones] It was impossible for these, numerous as they might be, to build cities, and fortify them for the defence of their families, in their absence. Calmet supposes they meant no more than repairing the cities of the Amorites, which they had lately taken; which work might have been very easily accomplished in the time which they spent on this side of Jordan, before they went over with their brethren, to put them in possession of the land.

Verse 17. Because of the inhabitants of the land] These were the Ammonites, Moabites, Idumeans, and the remains of the Midianites and Amorites. But could the women and children even keep the defended cities, when placed in them? This certainly cannot be supposed possible. Many of the men of war must of course stay behind. In the last census, chap. xxvi. the tribe of Reuben consisted of 43,730 men: the tribe of Gad, 40,500; the tribe of Manasseh, 52,700: the half of which is 26,350. Add this to the sum of the other two tribes, and the amount is 110,550. Now, from Joshua iv. 13. we learn, that of the tribes of Reuben and Gad, and the half of the tribe of Manasseh, only 40,000 armed men passed over Jordan to assist their brethren in the reduction of the land: consequently the number of 70,550 men were left behind for the defence of the women, the children, and the flocks. This was more than sufficient to defend them against a people already panic-struck by their late discomfitures and reverses.

Verse 34. The children of Gad built - Aroer] This was situated on the river Arnon, Deut. ii. 36. 2 Kings x. 33. It was formerly inhabited by the Emim, a warlike, and perhaps gigantic people. They were expelled by the Moabites; the Moabites by the Amorites; and the Amorites by the Israelites. The Gadites then possessed it till the captivity of their tribe, with that of Reuben and the half of

the tribe of Manasseh, by the Assyrians, 2 Kings xv. 29. after which the Moabites appear to have repossessed it, as they seem to have occupied it in the days of Jeremiah, chap. xlviii. 15-20.

Verse 38. And Nebo - their names being changed] That is, those who conquered the cities called them after their own names. Thus the city Kenath, being conquered by Nobah, was called after his name, ver. 42.

Verse 41. Havoth-jair] That is, the villages or habitations of Jair. And thus they should have been translated. As these two tribes and a half were the first, says Ainsworth, who had their inheritance assigned to them in the promised land; so they were the first of all Israel that were carried captive out of their own land, because of their sins. "For they transgressed against the God of their fathers, and went a whoring after other gods. And God delivered them into the hands of Pul and Tiglath Pileser, kings of Assyria, and they brought them to Halah, Habor, Hara, and Gozan, unto this day." See 1 Chron. v. 25, 26.

NOTES ON CHAPTER XXXIII.

Verse 2. And Moses wrote their goings out according to their journeys] We may consider the whole book of Numbers as a diary, and indeed the first book of travels ever published. Dr. Shaw, Dr. Pocock, and several others, have endeavoured to mark out the route of the Israelites through this great, dreary, and trackless desert; and have ascertained many of the stages here described. Indeed, there are sufficient evidences of this important journey still remaining; for the descriptions of many are so particular, that the places are readily ascertained by them; but this is not the case with all. Israel was the church of God in the wilderness, and its unsettled, wandering state, under Moses, may point out the unsettled state of religion under the law. Their being brought, after the death of Moses, into the promised rest, by Joshua, may point out the establishment, fixedness, and certainty of that salvation provided by Jesus Christ, of whom Joshua, in name and conduct,

An. Exod. ltr. 1. Abib or Nisan. 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 a high hand, in the sight of all the Egyptians.

4 For the Egyptians buried all their first-born, 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 Baalzephon: and they pitched before Migdol.

8 And they departed 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 in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

1 Exod. 12. 37.—k Exod. 12. 2 & 13. 4.—l Exod. 11. 8.—m Exod. 12. 29.—n Exod. 12. 12 & 13. 11. ltr. 19. 1. Rev. 12. 8.—o Exod. 12. 37.—p Exod. 13. 20.—q Exod. 14. 2, 9.

r Exod. 14. 22 & 15. 22, 25.—s Exod. 15. 27.—t Exod. 16. 1.—u Exod. 17. 1. & 19. 2.—v Exod. 16. 1. & 19. 1, 2.—w Ch. 11. 31.—x That is, the grass of lust. y Ch. 11. 33.—z Ch. 12. 16. 1 Mac. 5. 9. *Didierus*.

was a remarkable type. Mr. Ainsworth imagines that the forty-two stations, here enumerated, through which the Israelites were brought to the verge of the promised land, and afterward taken over Jordan into the rest which God had promised; point out the forty-two generations from Abraham unto Christ, through whom the Saviour of the world came; by whose blood we have an entrance into the Holiest, and enjoy the inheritance among the saints in light. And Mr. Bromley, in his *Way to the Sabbath of Rest*, considers each name and place as descriptive of the spiritual state through which a soul passes in its way to the kingdom of God. But in cases of this kind, fancy has much more to do than judgment.

Verse 3. From Rameses] This appears to have been the metropolis of the land of Goshen, and the place of rendezvous, whence the whole Israelitish nation set out on their journey to the promised land. See the notes on Exod. xii. 37.

HERE FOLLOW THE FORTY-TWO STATIONS.

STATION i. Verse 5. And pitched in Succoth] This name signifies booths or tents, and probably refers to no town or village, but simply designates the place where they pitched their tents for the first time, after their departure from Rameses.

STAT. ii. Verse 6. ETHAM, which is in the edge of the wilderness.] This place is not well known; Dr. Shaw supposes it to have been one mile from Cairo. Calmet thinks it is the city of *Buthum*, mentioned by Herodotus, which he places in Arabia, on the frontiers of Egypt.

STAT. iii. Verse 7. PI-HAHIROTH] See on Exod. xiv. 1. *Baal-zephon*. Calmet supposes to be the *Clyma* of the Greeks, and the *Kolzum* of the Arabians.

STAT. iv. Verse 8. And went three days' journey in the wilderness of Etham] Called the wilderness of *Shur*, Exod. xv. 22.

And pitched in MARAH.] Dr. Shaw supposes this place to be at *Sedur*, over against the valley of *Baideah*, on the opposite side of the Red sea.

STAT. v. Verse 9. And came unto ELIM] A place on the skirts of the desert of Sin, two leagues from *Tor*, and near thirty from *Corondel*, a large bay on the east side of the Red sea. Dr. Shaw, when he visited this place, found but nine of the twelve wells mentioned in the text; and, instead of 70 palm trees, he found upwards of 2000. See on Exod. xv. 27. and the map in Exod. xv.

STAT. vi. Verse 10. Encamped by the RED SEA.] It is difficult to assign the place of this encampment; as the Israelites were now on their way to mount Sinai, which lay considerably to the east of *Elim*, and consequently farther from the sea than the former station. It might be called by the Red sea, as the Israelites had it, as the principal object, still in view. This station, however, is mentioned nowhere else. By the Red sea, we are not to understand a sea, the waters of which are red, or the sand

red; or any thing else about or in it red: for nothing of this kind appears. It is called, in Hebrew, *yam suph*, which signifies the *weedy sea*. The Septuagint rendered the original by *θαλασσα ῥοβρα*, and the Vulgate after it, by *mare rubrum*, and the European versions followed these; and in opposition to etymology and reason, translated it *The Red sea*. See the note on Exod. x. 19.

STAT. vii. Verse 11. The wilderness of Sin.] This lies between *Elim* and mount *Sinai*. Dr. Shaw and his companions traversed these plains in nine hours.

STAT. viii. Verse 12. DOPHKAH.] This place is not mentioned in Exodus, and its situation is not known.

STAT. ix. Verse 13. ALUSH.] Neither is this mentioned in Exodus, and its situation is equally unknown.

STAT. x. Verse 14. REPHIDIM] Remarkable for the rebellion of the Israelites against Moses, because of the want of water, Exod. xvii.

STAT. xi. Verse 15. The wilderness of SINAI.] Somewhere northward of mount *Sinai*, on the straight road to the promised land, to which they now directed their course.

STAT. xii. Verse 16. KIBROTH-HATTAVAH.] No city, village, &c. but a place in the open desert, which had its name from the plague that fell upon the Israelites, through their murmuring against God, and their inordinate desire of flesh. See on chap. xi. But it appears that the Israelites had travelled three days' journey in order to reach this place, chap. x. 33. and commentators suppose there must have been other stations, which are not laid down here; probably because the places were not remarkable.

STAT. xiii. Verse 17. HAZEROTH.] This place Dr. Shaw computes to have been about thirty miles distant from mount *Sinai*.

STAT. xiv. Verse 18. RITHMAH.] This place lay somewhere in the wilderness of *Paran*, through which the Israelites were now passing. See chap. xiii. 1. The name signifies the juniper-tree; and the place probably had its name from the great number of those trees growing in that district.

STAT. xv. Verse 19. RIMMON-PAREZ.] Unknown.

STAT. xvi. Verse 20. LIBNAH.] The situation of this place is uncertain. A city of this name is mentioned, Josh. x. 29. as situated between *Kadesh-barnea* and *Gaza*.

STAT. xvii. Verse 21. RISSAH.] A place mentioned nowhere else in the sacred writings. Its situation utterly uncertain.

STAT. xviii. Verse 22. KEHELATHAH.] Utterly unknown; though some conjecture that it might have been the place called *Keilah*, 1 Sam. xxiii. 1, &c.; but this is unlikely.

STAT. xix. Verse 23. SHAPHER.] Where this mountain lay, cannot be determined.

STAT. xx. Verse 24. HARADAH.] Unknown. Calmet supposes that it may be the place called *Bered*, Gen. xvi. 14. which was in the vicinity of *Kadesh*.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and 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 Jobbathah.

34 And they removed from Jobbathah, 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 a hundred and twenty and three years old when he died in mount Hor.

40 And king Arad, the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.

49 And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim, in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

52 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:

53 And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.

54 And 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

* Deut. 10. 6.—1 Macc. 5. 4. *Dean*: See Gen. 36. 37. Deut. 10. 6. 1 Chron. 1. 42.—Deut. 10. 7.—1 Deut. 2. 8. 1 Kings 9. 26 & 22. 48.—Ch. 20. 1. & 27. 14. Ch. 30. 23. & 21. 4.—g Ch. 30. 25, 28. Deut. 10. 6. & 32. 50.—h Ch. 21. 1, & c. 1 Ch. 21. 4.—k Ch. 21. 10.—l Ch. 21. 11.—m Or, *hope of Abarim*.—n Ch. 21. 11.

o Ch. 32. 31.—p Jer. 45. 22. Ezek. 6. 14.—q Ch. 21. 20. Deut. 32. 49.—r Ch. 22. 1. s Or, *the plains of Sittim*.—Ch. 25. 1. Josh. 2. 1.—t Deut. 7. 1, 2 & 9. 1. Josh. 3. 17. v Exal. 23. 24, 31. & 31. 13. Deut. 7. 2, 5. & 12. 3. Josh. 11. 12. Judg. 2. 2.—w Ch. 25. 33, 34, 55.—x Heb. *multiply his inheritance*.—y Heb. *diminish his inheritance*.

STAT. XXI. Verse 25. MAKHELOTH.] A name found nowhere else in Scripture.

STAT. XXII. Verse 26. TAHATH.] Unknown.

STAT. XXIII. Verse 27. TARAII.] Also unknown.

STAT. XXIV. Verse 28. MITHCAH.] Calmet conjectures that this may be *Mocha*, a city in Arabia Petrea.

STAT. XXV. Verse 29. HASHMONAH.] Supposed by some to be the same as *Azmon*, chap. xxiv. 4.

STAT. XXVI. Verse 30. MOSEROTH.] Situation unknown. In Deut. x. 6. it is said that the Israelites took their journey from Beroth, the wells of the children of *Jaakan*, to Mosera, and there Aaron died. If so, Mosera, Moseroth, and Hor, must be different names of the same place. Or Moseroth, or Mosera, must have been some town or village near mount Hor; for there Aaron died. See ver. 38.

STAT. XXVII. Verse 31. BENE-JAAKAN.] Unknown. The sons of *Jaakan*.—See the preceding verse.

STAT. XXVIII. Verse 32. HOR-HAGIDGAD.] The hole, or pit of *Gidgad*. Unknown. It was a place perhaps remarkable for some vast pit or cavern, from which it took its name.

STAT. XXIX. Verse 33. JOBBATHAH.] Situation unknown. It is said in Deuteronomy x. 7. to be a land of rivers of waters.

STAT. XXX. Verse 34. EBONAH.] Nowhere else mentioned.

STAT. XXXI. Verse 35. EZION-GABER.] Dr. Shaw places this port on the western coast of the *Elanitic gulf* of the Red sea. It is now called *Meenah el Dsahab*, or the *golden port*, by the Arabs; because it was from this place that Solomon sent his ships for gold to Ophir, 1 Kings ix. 26. He supposes it to be about 60 miles distant from mount Sinai. *Travels*, p. 322. 4to. edition.

STAT. XXXII. Verse 36. ZIN, which is KADESH.] A place remarkable on account of the death of Miriam, the prophetess; and bringing water out of the rock. As this place was upon the borders of *Edom*, the Israelites being denied permission to pass through their land, which lay on the direct road to the promised land, they were obliged to turn to the right, to mount Hor, now called *Accaba* by the Arabs.

STAT. XXXIII. Verse 37. HOR.] Famous for the death of Aaron. See on chap. xx. Perhaps Moseroth, or Mosera, ver. 30. was a village near this mountain. See the note on verse 30.

STAT. XXXIV. Verse 41. ZALMONAH.] Probably in the neighbourhood of the land of Edom. As *בזבז* *telem* signifies an *image*, this place probably had its name from the brazen serpent set up by Moses. See chap. xxi. 5, &c. From the same root, the word *telem*, corruptly called *talisman*, which signifies a consecrated *image*, is derived.

STAT. XXXV. Verse 42. PUNON.] A place in *Idumea*. Nowhere else mentioned.

STAT. XXXVI. Verse 43. OBOOTH.] Mentioned before, chap. xxi. 10.

STAT. XXXVII. Verse 44. IJE-ABARIM.] *The heaps of Abarim*. See chap. xxi. 11. Situation uncertain. It is called *Iim* in the following verse. As the word signifies heaps or protuberances, it probably means tumuli or small hills near some of the *fords* of Jordan.

STAT. XXXVIII. Verse 45. DIBON-GAD.] Supposed to be the same as *Dibon*, chap. xxxii. 34. and to be situated on the brook *Arnon*.

STAT. XXXIX. Verse 46. ALMON-DIBLATHAIM.] Situation not known. It belonged to the Moabites in the time of the prophet Jeremiah. Jer. xlviii. 22.

STAT. XL. Verse 47. MOUNTAINS OF ABARIM, before NEBO.] The mountain on which Moses died. They came to this place after the overthrow of the *Amorites*. See chap. xxi.

STAT. XLI. Verse 48. THE PLAINS OF MOAB.] This was the scene of the transactions between *Balaam* and *Balak*. See ch. xxiii. xxiv. xxv.

STAT. XLII. Verse 49. FROM BETH-JESIMOTH EVEN UNTO ABEL-SHITTIM.] The former of these places fell to the Reubenites, Josh. xiii. 15—20. The Israelites were now come to the edge of Jordan, over against Jericho, where they afterward passed.

For farther information on the subject of these different encampments, the reader is requested to refer to the map, and to the extract from Doctor Shaw, at the end of Exodus.

Verse 52. *Ye shall—destroy all their pictures*] *מַסֵּכֹת* *masicyotam*, from *מָסַח* *sach*, to be like, or resemble, either pictures, carved work, or embroidery, as far as these things were employed to exhibit the abominations of idolatry.—*Molten images*, *מַסֵּכֹת* *massecotam*, metallic *talismanical figures*, made under certain constellations, and supposed, in consequence, to be possessed of some extraordinary influences and virtues.

where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if you 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 ^apricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

^a Job. 23. 13. Julg. 2. 3. Psa. 106. 34, 36. See Exod. 23. 33. Ezek. 28. 24.

Verse 55. Shall be *pricks in your eyes*] Under these metaphors, the continual mischief that should be done to them, both in soul and body, by these idolaters, is set forth in a very expressive manner. What can be more vexatious than a continual goading of each side, so that the attempt to avoid the one, throws the body more forcibly on the other. And what can be more distressing than a continual pricking-in the eye, harassing the mind, tormenting the body, and *extinguishing the sight*.

1. It has been usual among pious men, to consider these Canaanites remaining in the land, as emblems of *indwelling sin*; and it must be granted, that what those remaining Canaanites were to the people of Israel, who were disobedient to God, such is *indwelling sin* to all those who will not have the blood of the Covenant to cleanse them from all unrighteousness. For a time, while conscience is tender, such persons feel themselves straitened in all their goings, hindered in all their religious services, and distressed beyond measure because of the *law, the authority and power of sin*, which they find warring in their members: by and by the *eye* of their mind becomes obscured by the constant piercings of sin, till at last, fatally persuaded that *sin must dwell in them as long as they live*, they accommodate their minds to their situation, their consciences cease to be tender, and they content themselves with expecting redemption where and when it has never been promised, viz. *beyond the grave!* On the subject of the journeyings of the Israelites, the following observations from old Mr. Ainsworth cannot fail to interest the reader.

2. "THE TRAVELS of Israel through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water, Deut. viii. 15. which was a land of deserts, and of pits, a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt, Jer. ii. 6. signified the many troubles and afflictions through which we must enter into the kingdom of God, Acts xiv. 22. The *helps, comforts, and deliverances*, which God gave unto his people in their distresses, are examples of his love and mercy toward his followers: for he comforts them in all their tribulation, that as the sufferings of Christ abound in them, so their consolation also abounds in Christ, 2 Cor. i. 45. The *punishments* which God inflicted upon the disobedient, who perished in the wilderness for their sins, happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come, 1 Cor. x. 1, 11. Heb. iii. 17, 18, 19. and iv. 1, 2. By the names of their encamping places, and histories adjoined, it appears how Israel came sometimes unto *straits and troublesome ways*, as at *Pihahiroth*, Exod. xiv. 2, 3, 10, &c. and at *Zalmonah*, Numb. ii. 1, 4, &c. sometimes into *large and ample room*, as at the *plains of Moab*: sometimes to places of *hunger and thirst*, as at *Rephidim* and *Kadesh*, Exod. xvi. and xvii. Numb. xx. sometimes to places of *refreshing*, as at *Elim* and *Beer*, Exod. xv. 27. Numb. xxi. 16. sometimes where they had *wars*, as at *Rephidim, Kadesh, Edrei*, Exod. xvii. 6. Numb. xxi. 1, 33. sometimes where they had *rest*, as at *mount Sinai*: sometimes they went *right forward*, as from *Sinai* to *Kadesh-barnea*: sometimes they turned *backward*, as from *Kadesh-barnea* to the *Red sea*: sometimes they came to *mountains*, as *Sinai, Shapher, Hor-Gidgad*: sometimes to *valleys*, as *Tahath*, &c.: sometimes to places of *bitterness*, as *Marah*: sometimes of *sweetness*, as *Mithkah*.

3. "The sins which they committed in the wilderness were many and great; as open *idolatry* by the calf, at *Horeb*, Exod. xxxii. and with *Baal-peor*, Numb. xxv. *Unbelief* at *Kadesh*, Numb. xiv. and afterward *presumptuous boldness* in the same place; *MURMURING* against God sundry times, with tempting of Christ (as the apostle speaks, 1 Cor. x.) *CONTENTION and REBELLION* against their governors often: *lusting for flesh* to fill their appetite, and loathing *manna*, the heavenly food: *WHOREDOM* with the daughters of *Moab*; and many other provocations that this complaint is after made of them,—

CHAPTER XXXIV.

The land of Canaan described, 1, 2. The south quarter, 3-5. The western border, 6. The north border, 7-9. The eastern border, 10-12. The land to be divided by lot among the nine tribes and half, 13. Two tribes and half, Reuben and Gad, and the half of Manasseh, having already got their inheritance on the east side of Jordan, 14, 15. Eleazar the priest, and Joshua, to assist in dividing the land, 16, 17. and with them a chief out of every tribe, 18. The names of the twelve chiefs, 19-20.

AND THE LORD spake unto Moses, saying, 40.
2 Command the children of Israel, and say unto them, When ye come into the land of

a Gen. 17. 8. Deut. 1. 7. Psa. 78. 55. & 105. 11. Ezek. 47. 14.

How oft did they provoke him in the wilderness, and grieve him in the desert! Psalm lxxviii. 40. All sorts of persons sinned against God; the multitude of people very often: the mixed multitude of strangers among them, Numb. xi. The *princes*, as the ten spies, *Dathan, Abiram, &c.* The *Levites*, as *Korah* and his company; *Miriam* the prophetess, Numb. xii. *Aaron* the priest with her, besides his sin at *Horeb*, Exod. xxxii. and at the water of *Meribah*, Numb. xx. *Moses* also himself, at the same place, for which he was excluded from the land of Canaan.

4. "THE PUNISHMENTS laid on them by the Lord for their disobedience were many. They died by the sword of the enemy, as of the *Amalekites*, Exod. xvii. and of the *Canaanites*, Numb. xiv. 45. and some by the sword of their brethren, Exod. xxxii. Some were burned with fire, Numb. xi. and xvi. some died with surfeit, Numb. xi. some were swallowed up alive in the earth, Numb. xvi. some were killed with serpents, Numb. xxi. many died of the pestilence, Numb. xvi. 46. and chap. v. 25. and generally all that generation which were first mustered after their coming out of Egypt, perished, Numb. xxvi. 64, 65. God consumed their days in vanity, and their years in terror, Psal. lxxviii. 33. nevertheless, for his name's sake, he magnified his mercies unto them and their posterity.

5. "He had divided the sea, and led them through on dry land, drowning their enemies, Exod. xiv. He led them with a cloud by day, and a pillar of fire by night, continually. He gave them manna from heaven daily. He clave the rocks, and gave them water for their thirst. He fed them with quails, when they longed for flesh. He sweetened the bitter waters. He saved them from the sword of their enemies. He delivered them from the fiery serpents and scorpions. Their raiment waxed not old upon them, neither did their foot swell for forty years, Deut. viii. 4. He delivered them from the intended curse of Balaam, and turned it into a blessing, because he loved them, Numb. xxii. Deut. xxiii. 5. He came down from mount Sinai, and spake with them from heaven, and gave them right judgments and true laws, good statutes and commandments, and gave also his good Spirit to instruct them, Nehem. ix. 13, 20. In the times of his wrath he remembered mercy; his eye spared them from destroying them, neither did he make an end of them in the wilderness, Ezek. xx. 17, 23. He gave them kingdoms and nations, and they possessed the lands of their enemies; and he multiplied their children as the stars of heaven, and brought them into the land promised unto their forefathers, Nehem. ix. 22, 23. Now whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope, Rom. xv. 4." Let him that readeth understand!

NOTES ON CHAPTER XXXIV.

Verse 2. The land of Canaan with the coasts thereof] All description here is useless. The situation and boundaries of the land can only be known by actual survey or a good map. As my readers cannot conveniently visit the country, I refer to the accompanying map of the Promised Land.

Verse 3. The salt sea] The Dead sea, or lake Asphaltitis; see the note on Gen. xix. 25.

Verse 5. The river of Egypt] The eastern branch of the river Nile; or, according to others, a river which is south of the land of the Philistines; and falls into the gulf or bay near *Calich*. See the map in Exodus.

Verse 6. Ye shall even have the great sea for a border] The *Mediterranean sea*: called here the *Great sea*, to distinguish it from the *Dead sea*, the *sea of Tiberias*, &c. which were only a sort of lakes. In Hebrew there is properly but one term יָם *yam*, which is applied to all collections of water, apparently stagnant; and which is generally translated *sea*. The Greek of the New Testament follows the Hebrew, and employs, in general, the word θάλασσα, *SEA*, whether it speak of the *Mediterranean*, or of the *sea or lake of Galilee*.

Canaan; (this is the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then ^b your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of ^c the salt sea eastward:

4 And your border shall turn from the south ^d to the ascent of Akrabbin, and pass on to Zin: and the going forth thereof shall be from the south ^e to Kadesh-barnea, and shall go on to ^f Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon ^g unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you ^h mount Hor:

8 From mount Hor ye shall point out *your border* ⁱ unto the entrance of Hamath; and the goings forth of the border shall be to ^j Zedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at ^k Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham ^l to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the ^m side of the sea ⁿ of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at ^o the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, ^p This is the land which ye shall in-

herit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 ^q 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;

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: ^r Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one ^s prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: of the tribe of Judah, ^t Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chielon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Haniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphthan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded

^b Josh. 15. 1. ^c See Ezek. 47. 13. &c.—Gen. 14. 3. Josh. 15. 2.—Josh. 15. 3. ^d Ch. 13. 26. & 32. 8.—See Josh. 15. 3. 4.—Gen. 15. 18. Josh. 15. 4-7. 1 Kings 8. 63. Isa. 27. 12.—Ch. 33. 37.—Ch. 13. 21. 2 Kings 14. 25.—Ezek. 47. 15. & Ezek. 47. 17.

Verse 11. *The sea of Chinnereth*] The same as the sea of Galilee, sea of Tiberias, and sea of Genesareth.

Verse 12. *The border shall go down to Jordan*] This river is famous both in the Old and New Testaments. It takes its rise at the foot of mount Libanus, passes through the sea of Chinnereth or Tiberias, and empties itself in the lake Asphaltitis or Dead sea, from which it has no outlet. In and by it God wrought many miracles. God cut off the waters of this river as he did those of the Red sea, so that they stood on a heap on each side, and the people passed over on dry ground. Both *Elijah* and *Elisha* separated its waters in a miraculous way, 2 Kings ii. 8—14. *Naaman*, the Syrian general, by washing in it, at the command of the prophet, was miraculously cured of his leprosy, 2 Kings v. 10—14. In this river *John* baptized great multitudes of Jews; and in it was *CHRIST* himself baptized, and the Spirit of God descended upon him, and the voice from heaven proclaimed him the great and only teacher and Saviour of men. Matt. iii. 16, 17. Mark i. 5—11.

Verse 13. *This is the land which ye shall inherit by lot*] Much of what is said concerning this land is peculiarly emphatic. It was a land that contained a multitude of advantages in its climate, its soil, situation, &c. It was bounded on the south by a *ridge of mountains*, which separate it from Arabia, and screen it from the burning, and often pestiferous winds, which blow over the deserts from that quarter. On the west it is bounded by the *Mediterranean sea*, on the north by mount *Libanus*, which defended it from the cold northern blasts; and on the east, by the river *Jordan*, and its fertile and well watered plains. It is described by God himself as a "good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills: a land of wheat and barley, and vines, and fig-trees, and pomegranates; a land of olive-oil and honey; a land wherein there was no scarcity of bread—and where both iron and copper mines abounded."—Deut. viii. 7—9. A land finely diversified with hills and valleys, and well watered by the rain of heaven, in this respect widely different from Egypt. A land which God cared for, on which his eyes were continually placed from the beginning to the end of the year; watched over by a most merciful providence; a land which, in a word, flowed with milk and honey, and was the most pleasant of all lands.—Deut. xi. 11, 12. Ezek. xx. 6. Such was the

^u 2 Kings 23. 33. Jer. 39. 5. 6.—Heb. *Abnuder*.—Deut. 3. 17. Josh. 11. 2. & 19. 35. Matt. 14. 31. Luke 5. 1.—p. Ver. 3.—Ver. 1. Josh. 14. 1, 2.—Ch. 32. 33. Josh. 14. 2, 3.—Josh. 14. 1. & 19. 51.—Ch. 1. 4, 16.—Ch. 13. 30. & 14. 6, 21, 30, 35. & 26, 65.

land, and such were the advantages that this most favoured people were called to possess—they were called to possess it by lot, that each might be satisfied with his possession, as considering it to be appointed to him by the special providence of God.—And its boundaries were ascertained on Divine authority, to prevent all covetousness after the territories of others.

Verse 19, &c. *And the names of the men are these*] It is worthy of remark that Moses does not follow any order hitherto used, of placing the tribes, neither that in Numb. i. nor that in chap. vii. nor that in chap. xxvii. nor any other; but places them here exactly in that order in which they possessed the land. 1. Judah. 2. Simeon. 3. Benjamin. 4. Dan. 5. Manasseh. 6. Ephraim. 7. Zebulun. 8. Issachar. 9. Asher. 10. Naphtali. *Judah* is first, having the first lot: and he dwelt in the south part of the land.—Josh. xv. 1, &c. and next to him *Simeon*, because his inheritance was *within the inheritance of the children of Judah*, Josh. xix. 1. *Benjamin* was third, he had his inheritance by Judah, *between the children of Judah and the children of Joseph*, Josh. xviii. 11. *Dan* was the fourth: his lot fell westward of that of Benjamin, in the country of the Philistines, as may be seen in Josh. xix. 40, 41, &c. *Fifthly*, *Manasseh*, and *sixthly*, by him his brother *Ephraim*, whose inheritances were behind that of Benjamin, Josh. xvi. 17. Next to these dwelt, *seventhly*, *Zebulun*; and *eighthly*, *Issachar*, concerning whose lots, see Josh. xix. 10—17. *Ninthly*, *Asher*, and *tenthly* *Naphtali*. See Josh. xix. 24, 32, &c. And as in encamping about the tabernacle, they were arranged according to their fraternal relationship, see chap. ii. so they were in the division, and inheriting of the promised land. *Judah* and *Simeon*, both sons of *Leah* dwelt abreast of each other. *Benjamin*, son of *Rachel*, and *Dan*, son of *Rachel's* maid, dwelt next abreast. *Manasseh* and *Ephraim*, both sons of *Joseph* by his mother *Rachel*, had the next place abreast. *Zebulun* and *Issachar*, who dwelt next together, were both sons of *Leah*; and the last pair were *Asher* of *Leah's* maid, and *Naphtali* of *Rachel's* maid. Thus God, in nominating the princes that should divide the land, signified beforehand the manner of their possession, and that they should be so situated, as to dwell together, as brethren in unity, for the mutual help and comfort of each other.—See *Ainsworth*. In this arrangement there is much skill, judgment, and kindness, every where displayed.

to divide the inheritance unto the children of Israel in the land of Canaan.

CHAPTER XXXV.

The Israelites are commanded to give the Levites, out of their inheritances, cities and their suburbs for themselves and for their cattle, goods, &c. 1-5. The suburbs to be 3,000 cubits round about from the wall of the city, &c. 6-7. Each tribe shall give of these cities in proportion to its possession, &c. These cities to be situated for the person who might slay his neighbour unawares, &c. Of these we give there shall be three on each side of Jordan, &c. The cities to be places of refuge for all who kill a person unawares, whether they be Israelites, strangers, or sojourners, &c. Cases of manslaughter to which the benefits of the cities of refuge shall extend, &c. How the congregation shall act between the manslayer and the avenger of blood, &c. The manslayer shall abide in the city of refuge to the death of the high priest, for if he come without the border of the city of his refuge, the avenger of blood, if he find him, may put him to death, &c. After the death of the high priest, he shall return to the land of his possession, &c. Two witnesses must attest a murderer, before the murderer can be put to death, &c. Every murderer to be put to death, &c. The manslayer is not to be permitted to come to the land of his inheritance till the death of the high priest, &c. The land must not be polluted with blood, for the Lord dwells in it, &c.

AND the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying

2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Levites suburbs, for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits; and 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 a manslayer, 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: of them that have many, ye shall give many; but from them that have few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person unawares.

12 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.

14 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 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 a hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 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;

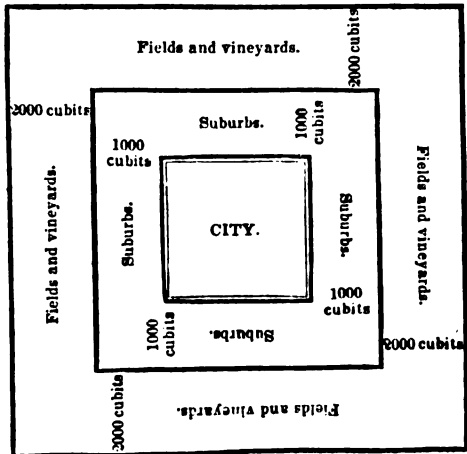
1 Josh. 13, 32 & 11, 1. & 19, 51 - Josh. 14, 3, 4 & 21, 2. See Ezek. 45, 1, &c. & 48, 8, &c. - 11, 1. Josh. 20, 7, 8 & 21, 3, 13, 21, 27, 32, 36, 37. 2 Heb. above them ye shall give. - Josh. 21, 11 - Josh. 21, 3 - Ch. 26, 54. 3 Heb. they inherit. - Deut. 19, 2. Josh. 20, 2 - Exod. 21, 13 - g Heb. by error.

h Deut. 19, 6. Josh. 20, 3, 5, 6 - 1 Ver. 6 - k Deut. 4, 41. Josh. 20, 8 - l Ch. 15, 18. m Exod. 21, 12, 14. Lev. 24, 17. Deut. 19, 11, 12 - n Heb. with a stone of the hand. o Yer. 21, 21, 27. Deut. 19, 6, 12. Josh. 20, 3, 5 - p Gen. 4, 8, 2 Sam. 3, 27, & 20, 10. 1 Kings 2, 31, 32 - q Exod. 21, 14. Deut. 19, 11. - r Exod. 21, 13 - s Ver. 12. Josh. 20, 8.

NOTES ON CHAPTER XXXV.

Verse 4. And the suburbs of the cities—shall reach from the wall of the city outward, a thousand cubits round about.

Verse 5. And ye shall measure from without the city two thousand cubits, &c. Commentators have been much puzzled with the accounts in these two verses. In ver. 4. the measure is said to be 1,000 cubits from the wall; in ver. 5. the measure is said to be 2,000 from without the city. It is likely these two measures mean the same thing; at least so it was understood by the Septuagint and Coptic, who have διαστασεις τετρας, 2,000 cubits, in the fourth, as well as in the fifth verse: but this reading of the Septuagint and Coptic is not acknowledged by any other of the ancient versions, nor by any of the MSS. collated by Kennicott and De Rossi. We must seek, therefore, for some other method of reconciling this apparently contradictory account. Sundry modes have been proposed by commentators, which appear to me, in general, to require full as much explanation as the text itself. Maimonides is the only one intelligible on the subject. "The suburbs," says he, "of the cities are expressed in the law to be 3,000 cubits on every side from the wall of the city and outwards. The first thousand cubits are the suburbs; and the 2,000, which they measured without the suburbs, were for fields, and vineyards." The whole, therefore, of the city, suburbs, fields, and vineyards, may be represented by the following diagram.



Verse 11. Ye shall appoint—cities of refuge] The cities of refuge among the Israelites were widely different from the asylas among the Greeks and Romans; as also

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, 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; he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the 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.

1. Josh. 20. 5.—a. Exod. 29. 7. Lev. 4. 3. & 21. 10.—Heb. no blood shall be to him. Exod. 22. 2.—w. Ch. 27. 11.—x. Deut. 17. 6. & 19. 15. Matt. 18. 16. 9. Cor. 13. 1. Heb. 10. 28.—y. Heb. faulty to die.—z. Psal. 106. 35. Mic. 4. 11.

from the *privileged altars*, among the Roman Catholics. Those among the Hebrews were for the protection of such only as had slain a person involuntarily. The temples and altars among the latter, often served for the protection of the most profligate characters. Cities of refuge among the Hebrews were necessary, because the old patriarchal law still remained in force: viz. that the *nearest akin* had a right to avenge the death of his relation, by slaying the murderer; for the original law enacted, that *whosoever shed man's blood, by man shall his blood be shed*, Gen. ix. 6. and none was judged so proper to execute this law as the man who was nearest akin to the deceased. As many rash executions of this law might take place, from the very nature of the thing, it was deemed necessary to qualify its claims, and prevent injustice; and the cities of refuge were judged proper for this purpose. Nor do we ever read that they were ever found inefficient; or, that they were ever abused.

Verse 12. *Until he stand before the congregation in judgment.*] So, one of these cities was not a perpetual asylum; it was only a *pro tempore* refuge, till the case could be fairly examined by the magistrates, in the presence of the people, or the elders their representatives: and this was done in the city or place where he had done the murder, Josh. xx. 4, 6. If he was found worthy of death, they delivered him to the avenger, that he might be slain; if not, they sent him back to the city of refuge, where he remained till the death of the high priest, Deut. xix. 12. Before the cities of refuge were appointed, the *altar* appears to have been a sanctuary for those who had killed a person unwittingly: see the notes on Exod. xxi. 13, 14.

Verse 19. *The revenger of blood*] *גוֹל הַדָּם* *goel had-dam*, the *redeemer of blood*, the next in blood to him who was slain. See on the preceding verse.

Verse 20. *But one witness shall not testify against any*] This was a just and necessary provision. One man may be mistaken, or so violently prejudiced, as to impose even on his own judgment; or so wicked as to endeavour, through malice, to compass the life of his neighbour: but it is not likely that *two or more* should be of this kind: and even were they, their separate examination would lead to a discovery of the truth, and to their conviction.

Verse 31. *Ye shall take no satisfaction for the life of a murderer*] No atonement could be made for him, nor any commutation so as to save him from death. All the laws of the civilized world have either adjudged the murderer to death, or to a punishment equivalent to it; such as perpetual imprisonment—in a dungeon—under ground—on a stone floor—without light, and to be fed on a small portion of bread and water. In such circumstances, a man could live but a short time: and though it is not called the punishment of death, yet from its inevitable consequences, it only differed from it by being a little longer respite than

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.

CHAPTER XXXVI.

The inconveniences which might be produced by daughters, inheriting, marrying out of their own tribe, remedied, and the recommendation of certain chiefs of the tribe of Joseph, who stated the case of the daughters of Zelophehad, 1-4. The daughters of Zelophehad are commanded to marry in their own tribe, 5, 6, which is to be an ordinance in all similar circumstances, 7-9. The daughters of Zelophehad marry their father's brothers' sons, and thus their inheritance is preserved in their own tribe, 10-12. The conclusion of the commandments given by the Lord to the Levites in the plains of Moab, 13.

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

a. Heb. there can be no aptation for the land.—b. Gen. 9. 6.—c. Lev. 18. 25. Deut. 21. 23.—d. Exod. 29. 45, 46.—e. Ch. 26. 29.—f. Ch. 26. 55. & 33, 34. Josh. 17. 2.—g. Ch. 27. 1, 7. Josh. 17. 3, 4.—Heb. unto whom they shall be.

was usual, where the punishment of death was awarded. See the note on Gen. ix. 6.

Verse 32. *Until the death of the priest.*] Probably intended to typify, that no sinner can be delivered from his banishment from God, or recover his forfeited inheritance, till Jesus Christ, the great High Priest, had died for his offences, and risen again for his justification.

Verse 33. *For blood it defileth the land*] The very land was considered as guilty, till the blood of the murderer was shed in it. No wonder God is so particularly strict in his laws against murderers. 1. Because he is the Author of life, and none has any right to dispose of it but himself. 2. Because life is the time to prepare for the eternal world, and on it the salvation of the soul accordingly depends; therefore it is of infinite consequence to the man that his life be lengthened out to the utmost limits assigned by the divine Providence. He who takes a man's life away before his time, may be the murderer of his soul as well as of his body. Therefore the severest laws should be enacted against this, both to punish and prevent the crime.

The Mosaic cities of refuge have, in general, been considered not merely as civil institutions; but as types or representations of infinitely better things; and in this light St. Paul seems to have considered them and the altar of God, which was a place of general refuge, as it is pretty evident that he had them in view when writing the following words; "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, (his oath and promise,) in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." Heb. vi. 17, 18. Independently of this, it was a very wise political institute; and while the patriarchal law on this point continued in force, this law had a direct tendency to cool and moderate the spirit of revenge, to secure the proper accomplishment of the ends of justice, and to make way for every claim of mercy and equity. But this is not peculiar to the ordinance of the cities of refuge: every institution of God is distinguished in the same way; having his own glory, in the present and eternal welfare of man, immediately in view.

NOTES ON CHAPTER XXXVI.

Verse 2. *To give the inheritance of Zelophehad—unto his daughters*] See this case spoken of at large on chap. xxvii.

Either the first eleven verses of chap. xxvii. should come in before this chapter or this chapter should come in immediately after those eleven verses; they certainly both make parts of the same subject.

Here Moses determines that heiresses should marry in their own tribe, that no part of the ancient inheritance might be alienated from the original family.

received; so shall it be taken from the lot of our inheritance.

4 And when the jubilee 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 fathers 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 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.

i Lev. 95. 10.—k Ch. 27. 7.—l Heb. be wives.—m Ver. 12. Tob. 1. 9.—n Heb. close to the, &c.—o 1 Kings 21. 3.

p 1 Chron. 23. 22.—q Ch. 27. 1.—r Heb. to wives that were of the families.— Ch. 85. 29.—s Ch. 26. 3 & 33. 50.

Verse 6. Let them marry to whom they think best] Here was latitude sufficient, and yet a salutary and reasonable restraint; which prevented a vexatious mixture of property and possession.

Verse 8. Every daughter that possesseth an inheritance] This law affected none but heiresses; all others were at liberty to marry into any of the other tribes. The priests and Levites, who could have no inheritance, were exempt from the operation of this law. Jehoiada had the king of Judah's daughter to wife, 2 Chron. xxii. 11. And another priest had for wife one of the daughters of Barzillai: the Gileadite, Ezra ii. 61. "By reason of such marriages," says Mr. Ainsworth, "there might be kindred between Elizabeth, the mother of John the Baptist, who was of the daughters of Aaron, and Mary the Virgin, the mother of our Lord, who was of the lineage of David, and tribe of Judah." Luke i. 5, 36. iii. 23—31.

Verse 11. Mahlah, Tirzah, &c.] For a curious account of these names, see the notes on chap. xxvii. 7.

Verse 12. And their inheritance remained in—the family] "By this example, and the law of inheritances in the holy land, the people of God," says Ainsworth, "are taught to hold fast their inheritance in his promises, and their right in Christ, which they hold by faith; that as the Father hath made them meet to be partakers of the inheritance among the saints in light, Colos. i. 12. so they may keep the faith and grace which they have received, to the end."

Verse 13. These are the commandments, &c.] See these different terms analyzed and explained, Lev. xxv. 5.

Thus evils the book of Numbers, containing a series of astonishing providences and events. Scarcely any piece of history in the Sacred Writings is better calculated to impress the mind of a serious reader with a sense of the goodness and severity of God. In every transaction, his holiness and justice appear, in closest union with his benevolence and mercy. From such a Being, what have the wicked not to fear!—from such a Father and Friend, what have the upright not to hope! His justice requires him to punish iniquity; but his mercy inclines him to pardon all who truly repent and believe in the Son of his love.

The journeyings of this people, from the time they left Egypt, exhibit a series of providential wonders. Every where, and in every circumstance, God appears; and yet there is no circumstance or occasion, that does not justify those signal displays of his GRACE and his JUSTICE. The genuine history of God's providence must be sought for in this book alone: and as every occurrence happened as an example; we have authority to conclude, that in every case, where his own glory and the salvation of man are interested, he will interfere and give the fullest proofs that he is the same to-day that he was yesterday; and will continue unchangeable for ever and ever. Reader, are these matters ensamples to thee? Art thou, like the Israelites, come into the plains of Moab, on the very verge of the Promised Land? Jordan alone separates thee from the promised inheritance. O watch and pray, that thou come not short of the glory of God. The last enemy that shall be destroyed is Death—see, then, that the sting of death, which is sin, be extracted from thy soul, that being justified by his blood, thou mayest be made an heir according to the hope of an eternal life. Amen. Amen.

"I will bring you into the wilderness of the people,

and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt. And I will cause you to pass under the rod, and bring you into the bond of the covenant." Ezek. xx. 35—37.

"He (Christ) is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance." Heb. ix. 15.

SECTIONS of the Book of Numbers, carried on from Leviticus, which ended with the תריצי-תריח.

The THIRTY-FOURTH, called במדבר bemidbar, begins chap. i. 1. and ends chap. iv. 20.

The THIRTY-FIFTH, called נשא nasa, begins chap. iv. 21. and ends chap. vii. 89.

The THIRTY-SIXTH, called בהאלועה behaalotea, begins chap. viii. 1. and ends chap. xii. 16.

The THIRTY-SEVENTH, called שלח shelach, begins chap. xiii. 1. and ends chap. xv. 41.

The THIRTY-EIGHTH, called קרח korach, begins chap. xvi. 1. and ends chap. xviii. 32.

The THIRTY-NINTH, called חוקה chukath, begins chap. xix. 1. and ends chap. xxii. 1.

The FORTIETH, called בלק balak, begins ch. xxii. 2. and ends chap. xxv. 9.

The FORTY-FIRST, called פינחס pinchas, begins chap. xxv. 10. and ends chap. xxx. 1.

The FORTY-SECOND, called מטות mattoth, begins chap. xxx. 2. and ends chap. xxxii. 42.

The FORTY-THIRD, called מסעי mas'ey, begins chap. xxxiii. 1. and ends chap. xxxvi. 13.

MASORETIC Notes on NUMBERS.

The number of verses in this book is 1,288, of which א is the symbol: for א aleph stands for 1000, ר resh for 200, פ phe, for 80, and ח cheth for 8.

The middle verse is the 20th of chap. xvii. And the man's rod whom I shall choose, shall blossom.—(N. B. In our English Bibles this is ver. 5. of chap. xvii.)

Its parashioth, or larger sections, are 10, expressed by the letters of the word בראדאל, alone.—The Lord alone did lead him, Deut. xxxii. 12.—r daleth stands for 4, repeated here, and b beth for 2.

Its sedarim, or Masoretic sections, are 32, expressed by the word לב, heart, Psal. li. 12. Create in me a clean heart, O God: in which word, ב beth stands for 2, and ל lamed for 30.

Its chapters are 36, expressed by the word לו, O! Deut. xxxii. 29. O that they were wise! in which word, ל lamed stands for 30, and ו vau for 6.

The number of its open sections is 92; its close or shut sections, 66; together 158; expressed in the memorial word חלפהקה, I am thy portion; in which word, פ kaph stands for 100, ל lamed for 30, כ caph for 20, and ח cheth for 8.

Though this sort of notations may appear trifling to some; yet to an upright Jew they were of much consequence. The very technical words used in such cases, put him always in mind of something in which the glory of God, and the happiness and salvation of his own soul, were concerned.—See the note at the end of Genesis, and see the concluding notes on the Book of Deuteronomy.

PREFACE

TO THE

BOOK OF DEUTERONOMY.

WE have borrowed the name of this book, as in former cases, from the Vulgate Latin, *Deuteronomium*, as the Vulgate has done from the Greek version of the Septuagint Δευτερονόμιον, which is a compound term literally signifying, the *second law*, because it seems to contain a *repetition* of the preceding laws, from which circumstance it has been termed by the rabbins משנה mishneh, the *iteration or doubling*.

It appears that both these names are borrowed from chap. xvii. 18. where the king is commanded to write him a copy of this law, the original is משנה התורה mishneh ha-torah, a *repetition, or doubling of the law*; which the Septuagint have translated το δευτερονόμιον, *this second law*; which we, properly enough, translate a *copy of the law*; but in Hebrew, like the preceding books, it takes its name from its commencement אלה הרבים ELLEH HA-DEBAREEM, *these are the words*; and in the best rabbinical Bibles, its running title is ספר דברים SEFHER DEBAREEM, *the book of debareem, or the book of the words*. Our Saxon ancestors termed it אספתא דאחריה, *the after law*.

The book of Deuteronomy contains an account of what passed in the wilderness from the *first day of the eleventh month of the fortieth year* after the departure of the Israelites from Egypt, to the *seventh day of the twelfth month of the same*; making, in the whole, a history of the transactions of exactly *five weeks*, the months of the Jews being *lunar*. The history is continued about seven days after the death of Moses; for he began to deliver his first discourse to the people in the plains of Moab, the *first day of the eleventh month of the fortieth year*, chap. i. 3. and died on the *first day of the twelfth month of the same year*, aged 120 years.

As the Israelites were now about to enter into the promised land, and many of them had not witnessed the different transactions in the wilderness, the former generation having been all destroyed, except Joshua and Caleb; to impress their hearts with a deep sense of their obligation to God, and to prepare them for the inheritance which God had prepared for them, Moses here *repeats* the principal occurrences of the forty years, now almost elapsed—shows them the absolute necessity of fearing, loving, and obeying God—repeats the *ten commandments*, and particularly explains each, and the ordinances belonging to them, adding others which he had not delivered before—confirms the whole law in a most solemn manner, with exceeding great and precious promises to them that keep it; and a denunciation of the most awful judgments against those who should break it—renews the covenant between God and the people—prophecies of things which should come to pass in the latter days—blesses each of the tribes, prophetically, with the choicest spiritual and temporal blessings; and then, having viewed the whole extent of the land, from the top of mount Nebo, or Pisgah, he yielded up the ghost, and was privately buried by God, leaving Joshua the son of Nun, for his successor.

The book of Deuteronomy and the Epistle to the Hebrews contain the best comment on the nature, design, and use of the law: the former may be considered as an evangelical commentary on the four preceding books, in which the spiritual reference and signification of the different parts of the law are given, and given in such a manner, as none could give, who had not a clear discovery of the glory which was to be revealed. It may be safely asserted, that very few parts of the Old Testament Scriptures can be read with greater profit by the genuine Christian than the book of *Deuteronomy*.

The contents of the different chapters may be thus briefly summed up.

On the first day of the eleventh month of the fortieth year, after the departure from Egypt, the Israelites being then on the east side of Jordan, in the land of the Moabites, Moses gives them a brief recapitulation of what took place in the wilderness, from their leaving mount *Horeb*, till they came to *Kadesh*.—Chap. i.

Their travels from *Kadesh* till they came to the country of the Amorites, with the defeat of Sihon their king.—Chap. ii.

The war with Og king of Bashan, with the dividing his land and that of Sihon, among the tribes of Reuben and Gad, and the half-tribe of Manasseh.—Chap. iii.

Moses exhorts them to observe the divine precepts—threatens those who should violate them—and appoints Bezer, Ramoth, and Golan, to be the cities of refuge on the east side of Jordan.—Chap. iv.

Repeats the *decatalogue*, and tells the people what effect the publication of it had on their fathers, when God spoke to them from the mount.—Chap. v.

Exhorts them to love God with all their heart, and promises them an abundance of good things.—Chap. vi.

Repeats the command to exterminate the Canaanites, and all vestiges of their idolatry.—Chap. vii.

Recites the many interpositions of God's kindness, which they had received during their forty years travel in the wilderness, and strongly exhorts them to remember those mercies, and not to forfeit a continuance of his favour, by ingratitude and disobedience.—Chap. viii.

Shows them that they were to pass Jordan in a short time; and that God was about to bring them in, not on account of their goodness, but of his mercy.—Chap. ix.

Gives an account of the second tables of the law, which he made at the command of God—mentions their journey from Beeroth to Jotbath, the choosing of the Levites, and the necessity of having the heart circumcised.—Chap. x.

Continues an account of God's mighty acts in their behalf, and shows the blessings which should come on them who kept his law, and the curse on those who were disobedient.—The blessings to be pronounced on mount *Gerizzim*, and the curses on mount *Ebal*.—Chap. xi.

Commands them to destroy all monuments of idolatry in the land—to offer the different offerings and sacrifices, and to avoid eating of blood.—Chap. xii.

Ordinances against false prophets, idolatrous cities, &c.—Chap. xiii.

Forbids their cutting themselves at funerals; recapitulates the law concerning clean and unclean animals, and exhorts them to remember the Levites.—Chap. xiv.

Every seventh year shall be a year of release for the poor—of usury—first-born, &c.—Chap. xv.

Concerning the annual feasts, pass-over, pentecost, and tabernacles,—the establishment of judges and officers—no groves to be planted near the altar of God.—Chap. xvi.

Idolaters are to be put to death—difficult cases in equity to be referred to the superior judges—of a king and his duties.—Chap. xvii.

All divination is prohibited.—The grand promise of an EXTRAORDINARY PROPHET.—How false prophets are to be distinguished.—Chap. xviii.

The laws relative to the cities of refuge; and how the intentional murderer is to be treated.—Chap. xix.

Laws relative to the carrying on of war—who should be sent back from the army—how they are to treat the Canaanites; and how they are to commence sieges.—Chap. xx.

PREFACE TO DEUTERONOMY.

How to make expiation for an uncertain murder—marriages with captives—rights of the first-born, &c.—Chap. xxi.

Things lost or strayed are to be restored to their right owners—men and women must not interchange apparel—improper mixtures to be avoided—of the tokens of virginity—adulterers and adulteresses to be put to death.—Chap. xxii.

Eunuchs, bastards, Moabites and Ammonites, are not to be permitted to enter into the congregation of the Lord.—Harlots not to be tolerated.—Chap. xxiii.

Laws relative to divorce—privileges of the newly married man—concerning pledges, wages, gleanings, &c.—Chap. xxiv.

More than forty stripes shall not be given—if a man die childless, his brother shall take his wife—of weights, measures, &c.—Chap. xxv.

Different ceremonies to be used in offering the first-fruits—tithes : of full self-consecration to God.—Chap. xxvi.

The words of the law to be written on stones, and to be set up on mount Ebal.—The tribes which stand on mount Gerizzim to bless the obedient; and those which should stand on mount Ebal to curse the disobedient.—Who they are that are to be cursed.—Chap. xxvii.

The blessings of those who are faithful—curses against the disobedient.—Chap. xxviii.

A recital of the covenant of God, made not only with them, but for their posterity.—Chap. xxix.

Promises of pardon to the penitent—good and evil, life and death, are set before them.—Chap. xxx.

Moses being now 120 years old, delivers a copy of the law, which he had written, into the hands of the priests, to be laid up in the ark, and to be publicly read every seventh year—a charge is given to Joshua.—Chap. xxxi.

The prophetic and historical song of Moses—he is commanded to go up to mount Nebo that he may see the Promised Land.—Chap. xxxii.

The prophetic blessing of the twelve tribes.—The indescribable happiness of Israel.—Chap. xxxiii.

Moses views the promised land from the top of mount Nebo, dies, and is privately buried by the Lord.—The Israelites mourn for him thirty days.—Joshua takes the command of the people.—The character of Moses.—Chap. xxxiv.

THE
FIFTH BOOK OF MOSES,
CALLED
DEUTERONOMY.

Year before the common Year of Christ, 1451.—Julian Period, 3263.—Cycle of the Sun, 10.—Dominical Letter, B.—Cycle of the Moon, 10.—Indiction, 15.—Omission from Tiar or September, 2553.

CHAPTER I.

Introduction to the book, 1-2. Moses addresses the people in the fortieth year after the Exodus from Egypt, 3-5; and shows how God had spoken to them in Horeb, and the directions he gave them, 7, 8. How, at the commandment of the Lord, he had appointed officers, judges, &c. to share the government with him, 9-18. Of their travels in the terrible wilderness, 19-21. The people's request to have spies sent to search out the land, 22-25. Of their murmuring and rebellion when they heard the report of the spies, 26-33. How Moses encourages them, 28-33. The displeasure of the Lord against them because of their murmuring, and his purpose to exclude them from the good land, and give it to their children only, 34-40. How they repented, and yet without the authority of God, went against the Amorites, by whom they were defeated, 41-44. Their return to *Kadesh*, where they abode many days, 45, 46.

A. M. 2553.
B. C. 1451.
An. Exod. lxx. 40.
Septuag.

THESE be the words which Moses spake unto Israel ^a on this side Jordan in the wilderness, in the plain over against ^b the Red sea, between Paran, and Tophel, and Laban, and ^cHazereth, and Dizahab.

2 (There are eleven days' journey from Horeb by the way of mount Seir ^d unto Kadesh-barnea.)

3 And it came to pass ^e in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them;

4 ^f After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the

king of Bashan, which dwelt at Astaroth ^g 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 ^h in Horeb, saying, Ye have dwelt long ⁱ enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto ^k 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 ^l set the land before you: go in and possess the land, which the Lord sware unto your fathers, ^m Abraham, Isaac, and Jacob, to give unto them and their seed after them.

9 ¶ And ⁿ 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, ^o ye are this day, as the stars of heaven for multitude.

^a Joshua 9. 1. 10. & 22. 4. 7. ^b Or, *Zoph*—^c Numb. 11. 35. & 33. 17. 18. d Numb. 13. 26. Ch. 9. 21. ^e Numb. 33. 38. ^f Numb. 21. 24. 33. ^g Numb. 21. 33. Josh. 13. 12. ^h Exod. 3. 1.

ⁱ See Exod. 19. 1. Numb. 10. 11.—^k Heb. *all his neighbours*—^l Heb. *ground* Genesis 12. 7. & 15. 19. & 17. 7. & 26. 4. & 28. 13.—^m Exodus lxx. 15. Numb. 11. 14.—ⁿ Gen. 15. 5. Ch. 10. 22. & 28. 62.

NOTES ON CHAPTER I.

Verse 1. *These be the words which Moses spake*] The five first verses of this chapter contain the introduction to the rest of the book: they do not appear to be the work of Moses, but were added probably either by Joshua or Ezra.

On this side Jordan] בקר *be-ber*, at the passage of Jordan, i. e. near or opposite to the place where the Israelites passed over after the death of Moses. Though *קר* *ber*, is used to signify both on *this side* and on the *other side*, and the connexion in which it stands can only determine the meaning; yet here it signifies neither, but simply the *place or ford* where the Israelites passed over Jordan.

In the plain] i. e. of Moab—*over against the Red sea*—not the Red sea, for they were now farther from it than they had yet been—the word *sea*, is not in the text, and the word *סופ* *Soph*, which we render *red*, does not signify the Red sea, unless joined with *ים* *Yam*, sea; here it must necessarily signify a *place*, in or adjoining to the plains of Moab. Ptolemy mentions a people named *Sophonites*, that dwelt in *Arabia Petraea*, and it is probable that they took their name from this place; but see the note from *Lightfoot*, Num. xx. at the end.

Paran] This could not have been the Paran which was contiguous to the Red sea, and not far from mount Horeb; for the place here mentioned lay on the very borders of the Promised Land, at a vast distance from the former.

Dizahab] The word should be separated, as it is in the Hebrew, *די זאב* *Di Zahab*. As *Zahab* signifies *gold*; the Septuagint have translated it *αργεον*, the *gold mines*, and the Vulgate, *ubi aurum est plurimum*, where there is much gold. It is more likely to be the name of a *place*.

Verse 2.] There are *eleven days' journey*] The Israelites were eleven days in going from Horeb to Kadesh-Barnea, where they were near the verge of the Promised Land: after which they were thirty-eight years, wandering up and down in the vicinity of this place, not being permitted, because of their rebellions, to enter into the promised rest, though they were, the whole of that time, within a few miles of the land of Canaan!

Verse 3. *The fortieth year*] This was a melancholy year to the Hebrews in different respects; in the first month of this year Miriam died, Num. xx. on the first day of

the fifth month Aaron died, Num. xxxiii. 38. and about the conclusion of it, Moses himself died.

Verse 5. *Moses began to declare this law*] Began *בארץ* *hohel*, willingly undertook—to declare *בארץ* *be-er*, to make *bare, clear, &c. fully to explain* this law; see the conclusion of the Preface.

Verse 6. *Ye have dwelt long enough, &c.*] They came to Sinai in the third month after their departure from Egypt, Exod. xix. 1, 2. and left it in the twentieth of the second month of the second year, so it appears they had continued there nearly a whole year.

Verse 7. *Go to the mount of the Amorites*] On the south of the land of Canaan towards the Dead sea.

Land of the Canaanites] That is, Phœnicia, the country of Sidon and the coasts of the Mediterranean sea, from the country of the Philistines to mount Libanus. The *Canaanites* and *Phœnicians* are often confounded.

The river Euphrates] Thus Moses fixes the bounds of the land, to which on all quarters, the territories of the Israelites might be extended, should the land of Canaan, properly so called, be found insufficient for them. Their south border might extend to the mount of the Amorites. Their west to the borders of the Mediterranean sea. Their north to Lebanon; and their east border to the river Euphrates. And to this extent Solomon reigned; see 1 Kings iv. 21. So that, in his time at least, the promise to Abraham was literally fulfilled; see below.

Verse 10. *Ye are this day as the stars of heaven for multitude*] This was the promise God made to Abraham, Gen. xv. 5, 6. and Moses considers it now as amply fulfilled. But was it really so? Many suppose the expression to be hyperbolic; and others, no friends to revelation, think it a vain empty boast, because the stars, in their apprehension, amount to innumerable millions. Let us consider this subject. How many in number are the stars which appear to the naked eye? for it is by *what appears to the naked eye*, we are to be governed in this business, for God brought Abraham forth abroad, i. e. out of doors, and bade him look towards heaven—not with a telescope, but with his naked eyes, Gen. xv. 5. Now I shall beg the objector to come forth abroad, and look up in the brightest and most favourable night, and count the stars—he need

11 (P The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you.)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken is good for us to do.

15 So I took the chief of your tribes, wise men, and known, 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 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; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

18 And I commanded you at that time, all the things which ye should do.

19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and 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; fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what country we shall come.

23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

24 They turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us.

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 hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged our heart, saying, The people are great and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the God 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 bare thee, as a man doth bear his son, in all the way that ye went, until ye came unto this place.

32 Yet in this thing, ye did not believe the Lord your God,

33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show 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, and swore, saying,

35 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 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he

p 2 Num. 21. 3.—Gen. 15. 5 & 22. 17 & 26. 4. Exod. 32. 13.—1 Kings 3. 8, 9. t See Exod. 14. 21. Num. 11. 16, 17.—u Heb. Give.—v Exod. 19. 25.—w Heb. Enc. z Ch. 16. 18. Job. 7. 21.—y Lev. 21. 22.—z Lev. 19. 15. Ch. 16. 19. 1 Sam. 36. 7. Prov. 21. 2. James 2. 1.—a Heb. acknowledge faces.—b 2 Chron. 19. 6.—c Exod. 19. 22. 26.—d Num. 10. 12. Ch. 8. 15. Jer. 2. 6.—e Num. 13. 26.—f Joshua 1. 6. g Num. 13. 3.

h Num. 13. 22, 23, 24.—i Num. 13. 27.—k Num. 14. 1, 2, 3, 4. Ps. 106. 21, 25. l Ch. 9. 28.—m Heb. meted. Josh. 2. 11.—n Num. 13. 26, 31, 32, 33. Ch. 9. 1, 2. o Num. 13. 28.—p Exod. 11. 11, 25. Num. 4. 39.—q Exod. 19. 4. Ch. 32. 11, 12. Job. 46. 3, 4 & 64. 9. Hos. 11. 3. Sec on Acta 13. 15.—r Isa. 106. 24. Job. 7.—s Exod. 14. 21. Ps. 78. 14.—t Num. 10. 33. Exod. 20. 6.—v Ch. 2. 14, 15.—w Num. 14. 22, 23. Ps. 95. 11.—x Num. 14. 24, 30. Josh. 14. 9.

not be terrified at their abundance, the more they are, the more he can count; and I shall pledge myself to find a male Israelite, in the very last census taken of this people, Num. xxvi. for every star he finds in the whole upper hemisphere of heaven. The truth is, only about 3,010 stars can be seen by the naked eye in both the northern and southern hemispheres; and the Israelites, independently of women and children, were, at the above time, more than 600,000. And suppose we even allow, that from the late discoveries of Dr. Herschel, and others, with telescopes, which have magnified between 35 and 36,000 times, there may be 75 millions of stars visible by the help of such instruments, which is the highest calculation ever made; yet still the divine word stands literally true; St. Matthew says, chap. 1. that the generations from Abraham to Christ were 42; now we find, at the second census, that the fighting men among the Hebrews amounted to 603,000; and the Israelites, who have never ceased to be a distinct people, have so multiplied as far to exceed the number of all the fixed stars taken together.

Verse 13. Take you wise men [חכמים *chacamim*, such as had gained knowledge by great labour and study. Understanding, נבנים *nebenim*, persons of discernment, judicious men. Known, ידעים *yid'im*, persons practised in the operations of nature—capable of performing curious and important works.

Verse 15. Captains over thousands, &c.] What a curious and well-regulated economy was that of the Israelites! see its order and arrangement: 1. GOD the KING and Supreme Judge. 2. Moses, God's prime minister. 3. The Priests consulting him by *Urim* and *Thummim*. 4. The Chiefs, or princes of the twelve tribes. 5. *Chiliarchs*, or captains over thousands. 6. *Centurions*, or captains over hundreds. 7. *Tribunes*, or captains over fifty men. 8. *Decurions*, or captains over ten men; and 9. *Officers*, persons who might be employed by the different chiefs in executing particular commands. All these held their

authority from God, and yet were subject and accountable to each other; see the notes on Num. ii.

Verse 17. Ye shall not respect persons] Heb. *facas*. Let not the bold daring countenance of the rich or mighty, induce you to give an unrighteous decision; and let not the abject look of the poor man induce you either to favour him in an unrighteous cause, or to give judgment against him at the demand of the oppressor. Be uncorrupt and incorruptible, for the judgment is God's—ye minister in the place of God—act like HIM.

Verse 22. We will send men before us] See on Num. xiii.

Verse 23. Cities—walled up to heaven] i. e. with very high walls, which could not be easily scaled. High walls around houses, &c. in these parts of Arabia, are still deemed a sufficient defence against the Arabs, who scarcely ever attempt anything in the way of plunder, but on horseback. The monastery on mount Sinai is surrounded with very high walls, without any gate; in the upper part of the wall there is a sort of window or opening, from which a basket is suspended by a pulley, by which both persons and goods are received into, and sent from the place. It is the same with the convent of St. Anthony, in Egypt; and this sort of walling is deemed a sufficient defence against the Arabs, who, as we have already observed, scarcely ever like to alight from their horses.

Verse 30. The Lord shall fight for you] In the *Targum* of Onkelos, it is, The word of the Lord shall fight for you. In a great number of places, the *Targumim* or Chaldee paraphrases use the term מַעֲמַרָא *meymra* *daiyya*, or *yehorah*, the word of the Lord, exactly in the same way in which St. John uses the term Λόγος, *Logos*, in the first chapter of his Gospel. Many instances of this have already occurred.

Verse 34. The Lord—was wroth] i. e. His justice was incensed—and he evidenced his displeasure against you: and he could not have been a just God if he had not done so.

hath trodden upon, and to his children, because he hath wholly followed the Lord.

37 * Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 ^b But Joshua the son of Nun, which standeth before thee, he shall go in thither; ^d 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 shall have no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 ^b 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, 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, 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, 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.

CHAPTER II.

Moses continues to relate how they compassed mount Seir. 1. And the commands they received not to meddle with the descendants of Esau, 2-8, nor to distress the Moabites, 9. Of the Emims, 10, 11. The Horims, 12. Their passage of the Brook Zered, 13. The time they spent between Kadesh-barnea, and Zered, 14, during which all the men of war that came out of Egypt were consumed, 15, 16. The command not to distress the Ammonites, 17. Of the Zamzanimites, 20. The Anakim, 21. The Horims, 22. The Arims and Capthorims, all destroyed by the Ammonites, 23. They are commanded to cross the river Arnon, and are promised the land of Sihon, king of the Amorites, 24, 25. Of the moor, west to Seir, to request a passage through his territories, 26-29. His refusal, 30. The consequent war, 31, 32. His total overthrow, 33, and extermination of his people, 34. The spoils they were taken, 35. And his land possessed first from Arnon, by the soldiers, 36, who took care, according to the command of God, not to invade any part of the territories of the Ammonites, 37.

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, 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, nor so much as a foot breadth; 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: these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwell in Seir, through

^a Numb. 14. 24.—^b Heb. full of all that ye offer.—^c Numb. 20. 12. & 27. 14. Ch. 3. 25. & 4. 21. & 34. 4. Ps. 107. 32.—^d Numb. 14. 30.—^e Exod. 24. 13. & 33. 11. See 1 Sam. 16. 22.—^f Numb. 27. 18, 19. Ch. 31. 7, 23.—^g Numb. 14. 31.—^h Numb. 14. 3. ⁱ Irai. 7. 15, 16. Rom. 9. 11.—^k Numb. 14. 25.—^l Numb. 14. 40.—^m Numb. 14. 42.

¹ Heb. ye were presumptuous and went up—on Numb. 14. 44, 45.—² Ps. 118. 12. ³ Ps. 75. 34.—⁴ Heb. 12. 17.—⁵ Numb. 13. 25 & 29. 1, 22. Judges 11. 17.—⁶ Numb. 14. 25. Ch. 1. 40.—⁷ See Ver. 7. 14.—⁸ Numb. 20. 14.—⁹ Heb. even to the touching of the sole of the foot.—¹⁰ Gen. 36. 8. Josh. 24. 4.—¹¹ Ch. 2. 3, 4.—¹² Judges 11. 15.

Verse 36. *Calab—wholly followed the Lord*] See on Numb. xiv. 24.

Verse 37. *The Lord was angry with me*] See on Numb. xx. 10, &c. where a particular account is given of the sin of Moses.

Verse 44. *The Amorites—chased you*] See the note on Numb. xiv. 40.—*as bees do*—by irresistible numbers.

Verse 46. *According unto the days that ye abode there.*] They had been a long time at this place, see Numb. xiii. 27. xx. 1, 14, 21. And some think that the words mean, "Ye abode as long at Kadesh, when you came to it the second time, as ye did at the first." Or, according to others, "While ye were in that part of the desert, ye encamped at Kadesh."

1. As one grand object of the law of God was to instruct the people in those things which were calculated to promote their peace, and ensure their prosperity; and as they were apt to lose sight of their spiritual interests, without a due attention to which, their secular interests could not be promoted; Moses, not only in this chapter, but through the whole book, calls upon them to recollect their former miserable situation, in which they held neither life nor property, but at the will of a merciless tyrant; and the great kindness and power of God manifested in their deliverance from a bondage that was as degrading as it was oppressive. These things properly remembered, would lead them to prize their blessings, and duly appreciate the mercy of their Maker.

2. But it was not only this general display of God's kindness in the grand act of their deliverance from Egypt, that he wished them to keep constantly in view; but also, that gracious providence, which was manifested in every step they took—which directed all their movements, provided for all their wants, continually showing what they should do, how they should do it, and also the most proper time and place for every act, whether religious or civil. By bringing before them in one point of view, the history of almost forty years, in which the strangest and most stupendous occurrences had taken place, that had ever been exhibited to the world; he took the readiest way to impress their minds, not only with their deep obligation to God, but also to show them that they were a people on whom their Maker had set his heart to do them good; and that if they feared him, they should lack nothing that was good. He lays out also before them a history of their

miscarriages and rebellion, and the privations and evils they had suffered in consequence, that this might act as a continual warning, and thus become, in the hands of God, a preventive of crimes.

3. If every christian were thus to call his past life into review, he would see equal proofs of God's gracious regards to his body and soul—equal proofs of eternal mercy in providing for his deliverance from the galling yoke and oppressive tyranny of sin, as the Israelites had in their deliverance from Egypt; and equal displays of a most gracious providence, that had also been his incessant companion through all the changes and chances of his mortal life, guiding him by its counsel, that he might be at last received into glory. O reader, remember what God has done for thee, during thy forty, fifty, &c. years. He has nourished, fed, clothed, protected, and saved thee: how often, and how powerfully, has his Spirit strove with thee! how often, and how impressively, thou hast heard his voice in his Gospel and in his providences! Remember the good resolutions thou hast made, the ingratitude and disobedience that have marked thy life: how his vows are still upon thee, and how his mercy still spares thee! And wilt thou live so as to perish forever? God forbid. He still waits to be gracious, and rejoices over thee to do thee good. Learn from what is before thee, how thou shouldst fear, love, believe in, and obey thy God. The Lamb of God that taketh away the sin of the world, is still before the throne: and whosoever cometh unto God through him, shall in no wise be cast out. He who believes these things with an upright heart, will soon be enabled to live a sanctified life.

NOTES ON CHAPTER II.

Verse 3. *Turn you northward.*] From mount Seir, in order to get to Canaan. This was not the way they went before, viz. by Kadesh-barnea; but they were to proceed between Edom on the one hand, and Moab and Ammon on the other; so as to enter into Canaan through the land of the Amorites.

Verse 5. *Meddle not with them*] That is, the Edomites. See on Numb. xx. 14—21.

Verse 7. *The Lord hath blessed thee, &c.*] God had given them much property, and therefore they had no need of plunder; they had gold and silver to buy the provender they needed, and therefore God would not permit them to take any thing by violence.

the way of the plain from *Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the Lord said unto me, * Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given ^b Ar unto ^c the children of Lot for a possession.

10 ^d The Emims dwelt therein in times past, a people great, and many, and tall, as * the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 ^e The Horims also dwelt in Seir beforetime; but the children of Esau ^f destroyed them from before them, and dwelt in their ^h 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 ⁱ the ^j brook Zered. And we went over the brook Zered.

14 And the space in which we came ^k from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; ^l until all the generation of the men of war were wasted out from among the host, ^m as the Lord swore unto them.

15 For indeed the ⁿ hand of the Lord was against them, to destroy them from among the host, until they were consumed.

16 ^o 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 ^p the children of Lot for a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them ^q Zamzummins;

21 ^r 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, ^s which dwelt in Seir, when he destroyed ^t the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And ^u the Avims which dwelt in Hazerim,

eren unto ^v Azzah, ^w the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ^x Rise ye up, take your journey, and ^y pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: ^z begin to possess *it*, and contend with him in battle.

25 ^{aa} This day will I begin to put the dread of thee, and the fear of thee, upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth, unto Sihon, king of Heshbon, ^{ab} with words of peace, saying,

27 ^{ac} Let me pass through thy land; I will go along by the highway, 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: ^{ad} only I will pass through on my feet:

29 (^{ae} 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 ^{af} But Sihon, king of Heshbon, would not let us pass by him: for ^{ag} the Lord thy God ^{ah} 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 ^{ai} give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 ^{aj} Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And ^{ak} the Lord our God delivered him before us: and ^{al} we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and ^{am} utterly destroyed ^{an} the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 ^{ao} From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilad, there was not one city too strong for us: ^{ap} 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 ^{aq} Jabbok, nor unto the cities in the moun-

^a 1 Kings 9: 26 - ^a Or, Use no hostility against Moab. - ^b Numb. 21: 23 - ^c Gen. 19: 36, 37 - ^d Gen. 14: 5 - ^e Numb. 13: 22, 33. Ch. 9: 2 - ^f Ver. 22. Gen. 14: 6. 5: 36. 20: 2 - ^g Heb. inhabited them - ^h Or, room - ⁱ Numb. 21: 12 - ^k Or, valley. Numb. 13: 26 - ^l Numb. 13: 26 - ^m Numb. 14: 33 & 26: 64 - ⁿ Numb. 11: 33. Ch. 1: 34, 35. Ezek. 20: 15. - ^o Ps. 78: 23 & 106: 26 - ^p Gen. 19: 36 - ^q Gen. 14: 5. Zuzims. - ^r See Ver. 10 - ^s Gen. 36: 8 - ^t Gen. 14: 6 & 35: 20-30. Ver. 12 - ^u Josh. 13: 2 - ^v Jer. 25: 23 - ^w Gen. 10: 14. Amos 9: 7.

^x Numb. 21: 13, 14. Jdg. 11: 15, 21 - ^y Heb. begin, possess. - ^z Exod. 15: 14, 15. Ch. 11: 25. Joshua 2: 9, 10 - ^{aa} Ch. 20: 10 - ^{ab} Numb. 21: 21, 22. Jdg. 11: 19 - ^{ac} Numb. 20: 19 - ^{ad} See Numb. 20: 18. Ch. 23: 3, 4. Jdg. 11: 17, 18 - ^{ae} Numb. 21: 23 - ^{af} Numb. 11: 20 - ^{ag} Exod. 4: 24 - ^{ah} Ch. 1: 8 - ^{ai} Numb. 21: 23 - ^{aj} Ch. 7: 2 & 20: 15 - ^{ak} Numb. 21: 24. Ch. 23: 7. - ^{al} Lev. 27: 28. Ch. 7: 2, 26 - ^{am} Heb. every city of men, and women, and little ones. - ^{an} Ch. 2: 12 & 4: 63. Josh. 13: 2 - ^{ao} Ps. 44: 3 - ^{aq} Gen. 22: 22. Numb. 21: 21. Ch. 3: 16.

Verse 10. *The Emims dwell therein*] Calmet supposes that these people were destroyed in the war made against them by Chedorlaomer and his allies, Gen. xiv. 5. Lot possessed their country after the destruction of Sodom and Gomorrha. They are generally esteemed as *giants*—probably they were a hardy, fierce, and terrible people, who lived like the wandering Arabs, on the plunder of others. This was sufficient to gain them the appellation of giants, or men of prodigious stature. See below.

Verse 11. *Which also were accounted giants*] This is not a fortunate version. The word is not *giants*, but רפאים *Rephaim*, the name of a *people*. It appears that the *Emim*, the *Anakim*, and the *Rephaim*, were probably the same people, called by different names in the different countries where they dwelt—for they appear, originally, to have been a kind of wandering freebooters, who lived by plunder. See on the preceding verse. It must be granted, however, that there were several men of this race of extraordinary stature. And hence all gigantic men have been called *Rephaim*. See on Gen. vi. 4. and xiv. 5. But we well know that *fear* and *public report* have often added whole cubits to men's height. It was under this influence that the spies acted when they brought the disheartening report mentioned Numbers xiii. 33.

Verse 12. *The Horims also dwell in Seir*] The whole of this verse was probably added by Joshua or Ezra.

Verse 20. *That also was accounted a land of giants*] That was accounted the land or territory of the *Rephaim*.

Zamzummin] Supposed to be the same as the *Zuzim*, Gen. xiv. 5. Of these ancient people we know very little: they were probably inconsiderable tribes or clans, "pursuing and pursued, each other's prey," till at last a *stronger* totally destroyed or subdued them, and their name became either extinct or absorbed into that of their conquerors. From the 10th to the 12th, and from the 20th to the 23d verse inclusive, we have certain historical remarks introduced, which do not seem to have been made by Moses, but rather by Joshua or Ezra. By the introduction of these verses, the thread of the narrative suffers considerable interruption. Dr. Kennicott considers both these passages to be interpolations. That they could not have made a part of the speech of Moses, originally, needs little proof.

Verse 29. *As the children of Esau which dwell in Seir*] See the note on Numbers xx. 21.

Verse 30. *The Lord hardened his spirit*] See the notes on Exod. iv. 21. and ix. 15, &c.

Verse 36. *From Aroer—by the brink of the river Arnon*] See on Numb. xxi. 13, &c.

Verse 37. *Only unto the land of the children of Ammon thou camest not*] God gave them their commission—and those only were to be cut off, the cup of whose iniquity was full. Though the Moabites and Ammonites were thus

tains, nor unto ^r whatsoever the Lord our God forbad us.

CHAPTER III.

The war with Og, King of Bashan, 1, 2. He is defeated, 3. Sixty fortified cities with many unwall'd towns, taken, 4, 5. The utter destruction of the people, 6. The spoils, 7, and extent of land taken, 8-10. Account of Og's iron bedstead, 11. The land given to the Reubenites, Gadites, and half tribe of Manasseh, 12, 13. Jair takes the country of Argob, 14. Gilead is given unto Machir, 15. And the rest of the land is possessed by the Reubenites and Gadites, 16, 17. The directions given to those tribes, 18-20. The counsel given to Joshua, 21, 22. Moses' prayer to God for permission to go into the Promised Land, 23-25, and God's refusal, 26. He is commanded to go up to mount Pisgah to see it, 27, and to encourage Joshua, 28. They continue in the valley opposite to Beth-peor, 29.

An Exod. loc. 40.—*Stabat*. THEN we turned, and went up the way to Bashan: and ^r Og the king of Bashan, came out against us, he and all his people, to battle ^r 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 ^r 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: ^r 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, ^r all the region of Argob, the kingdom of Og in Bashan.

5 All these cities were fenced with high walls, gates, and bars; besides unwall'd towns a great many.

6 And we utterly destroyed them, as we did unto Sihon, king ^r 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 Arnun unto mount Hermon;

9 (Which ^r Hermon the Sidonians call Sirion; and the Amorites call it ^r Shenir.)

10 ^r All the cities of the plain, and all Gilead, and ^r all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 ^r For only Og, king of Bashan, remained

of the remnant of ^d giants; behold, his bedstead was a bedstead of iron; is it not in ^r Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 ¶ And this land, which we possessed at that time, ^r from Arocr, which is by the river Arnun, and half mount Gilead, and ^r the cities thereof, gave I unto the Reubenites and to the Gadites.

13 ^r And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh: all the region of Argob, with all Bashan, which was called the land of giants.

14 ^r Jair the son of Manasseh took all the country of Argob ^r unto the coasts of Geshuri and Maachathi; and ^r called them after his own name, Bashan-havoth-jair, unto this day.

15 ^m And I gave Gilead unto Machir.

16 And unto the Reubenites ^r and unto the Gadites I gave from Gilead even unto the river Arnun half the valley, and the border even unto the river Jabbok, ^r which is the border of the children of Ammon:

17 The plain also, and Jordan, and the coast thereof, from ^p Chinneroth ^q even unto the sea of the plain, ^r even the salt sea, ^r under Ashdod-pisgah, eastward.

18 ¶ And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all that are ^r meet for the war.

19 But your wives, and your little ones, and your cattle, (for I know that ye have much cattle) shall abide in your cities which I have given you;

20 Until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan: and then shall ye ^r return every man unto his possession, which I have given you.

21 ¶ And ^r I commanded Joshua at that time,

^r Ver. 5, 9, 19.—a Numb. 21, 33. &c. Ch. 29. 7.—at Ch. 1, 4.—an Numb. 21, 34. ^v Numb. 21, 35.—1 Kings 4, 15.—Ch. 2, 34. Ps. 135, 10, 11, 12, & 136, 19, 20, 21. y Ch. 4, 48. Ps. 29, 6.—z 1 Chron. 5, 23.—a Ch. 4, 49.—b Josh. 12, 5 & 13, 11. c Amos 2, 9.—d Gen. 11, 3.—e 2 Sam. 12, 26. Jer. 19, 2. Ezek. 41, 20.—f Ch. 2, 36. Josh. 12, 2.

g Numb. 32, 33. Josh. 12, 6 & 13, 8. &c.—h Josh. 13, 29.—i 1 Chron. 9, 22. k Josh. 13, 15. 2 Sam. 1, 3 & 10, 6.—l Numb. 21, 41.—m Numb. 21, 35.—n 2 Sam. 94, 5.—o Numb. 21, 21. Josh. 12, 2.—p Numb. 34, 11.—q Ch. 4, 49. Numb. 34, 11. Josh. 12, 3.—r Gen. 11, 3.—s Or, under the springs of Fizeah, or, the hill.—t Numb. 32, 30. &c.—u Heb. some of piece.—v Josh. 22, 4.—w Numb. 27, 18.

spared, they required good with evil, for they fought against the Israelites, and cust them out of their possessions, Judg. xi, 4, 5. 2 Chron. xx. 1. &c. and committed the most shocking cruelties. See Amos i. 13. Hence God enacted a law, that none of these people should enter into the congregation of the Lord, even to their tenth generation. See chap. xxiii. 3-6.

NOTES ON CHAPTER III.

Verse 4. All the region of Argob כל הנה ארוב Col chebel Argob, all the cable or cord of Argob: this expression, which is used in various other parts of Scripture, see in the original, Amos vii. 17. Mic. ii. 5. Deut. xxxii. 9. Psal. xv. 6. shows that anciently land was measured by lines or cords of a certain length, in a similar way to that by the chain among us, and the schœnus, or cord, among the Egyptians. Some think that it was the region of Argob that was afterwards called the region of Trachonitis.

Verse 9. Hermon the Sidonians call—Shenir. I suppose this verse to have been originally a marginal remark, which afterward got incorporated with the text, or an addition by Joshua or Ezra.

Verse 11. Og, king of Bashan, remained. Og was the last king of the Amorites; his kingdom appears to have taken its name from the hill of Bashan—the country has been since called Batanea.

Remnant of giants. Of the Rephaim. See on chap. ii. ver. 10, 11.

His bedstead was—of iron. Iron was probably used, partly for its strength and durability, and partly to prevent noxious vermin from harbouring in it.

Is it not in Rabbath of the children of Ammon? The bedstead was probably taken in some battle between the Ammonites and Amorites, in which the former had gained the victory. The bedstead was carried a trophy, and placed in Rabbath, which appears from 2 Sam. xii. 26. to have been the royal city of the children of Ammon.

Nine cubits was the length—four cubits the breadth. Allowing the bedstead to have been one cubit longer than Og, which is certainly sufficient, and allowing the cubit to be about eighteen inches long, for this is, perhaps, the average of the cubit of a man, then Og was twelve feet high. This may be deemed extraordinary, and perhaps almost incredible; and therefore many commentators have, according to their fancy, lengthened the bedstead, and shortened the man—making the former one-third longer than the person who lay on it that they might reduce Og to six cubits: but even in this way they make him ten feet six inches high.

On this subject the rabbins have trifled most sinfully. I shall give one specimen. In the Targum of Jonathan ben Uzziel, on Numb. xxi. 35, 36, it is said, "that Og having observed that the camp of the Israelites extended six miles, he went and tore up a mountain six miles in its base, and put it on his head, and carried it towards the camp, that he might throw it on the Israelites and destroy them; but the word of the Lord prepared a worm, which bored a hole in the mountain over his head, so that it fell down upon his shoulders; at the same time, his teeth growing out in all directions, stuck into the mountain, so that he could not cast it off his head. Moses (who was himself ten cubits high,) seeing Og thus entangled, took an ax ten cubits long, and having leaped ten cubits in height, struck Og on the ankle-bone, so that he fell, and was slain."

From this account, the distance from the sole of Og's foot to his ankle was thirty cubits in length! I give this as a very slight specimen of rabbinical comment. I could quote places from the Talmud, in which Og is stated to be several miles high. This relation about Og I suppose to be also a historical note added by a subsequent hand.

Verse 14. Bashan-havoth-jair. Bashan of the cities of Jair, see Numb. xxii. 41.

Verse 17. From Chinnereth. See on Numb. xxiv. 11.

saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O LORD God, thou hast begun to show thy servant thy greatness and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

26 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 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

CHAPTER IV.

Exhortations to obedience, 1. Nothing to be added to, or taken from, the testimonies of God, 2. The people are exhorted to recollect their God had destroyed the ungodly among them, 3. and preserve those who were faithful, 4. The excellence of the law, 5, 6. No nation in the world could boast of any such statutes, judgments, &c. 7, 8. They are exhorted to obedience by the wonderful manifestations of God in their behalf, 9-13. Moses exhorts them to beware of idleness, and to make no likeness of any thing in heaven or earth as an object of adoration, 14-20. He intimates them that he must die in that land, as God had refused to let him go into the Promised Land, being angry with him on their account, 21, 22. Repeats his exhortations to obedience, 23, 24. Predicts the judgments of God against them, should they turn to idleness, 25-26. Promises of God's mercy to the penitent, 27-31. The great and unparalleled privileges of the Israelites, 32-40. Moses covers three cities on the East of Jordan for cities of refuge, 41, 42. Their names, 43. When and where Moses gave these statutes and judgments to Israel, 44-49.

An. Exod. lxx. 40.—Sebat.

NOW therefore, hearken, O Israel, unto the statutes and unto the

x Exod. 14. 11. Ch. 1. 30. & 20. 1.—y See 2 Cor. 12. 8. 9.—z Ch. 11. 2.—a Exod. 13. 11. 2 Sam. 7. 23. Ps. 71. 10. & 97. 8. & 101. 6. 8.—b Exod. 3. 8. Ch. 4. 24.—c Num. 20. 12. & 37. 14. Ch. 1. 37. & 31. 2. & 32. 51. 32. & 31. 4. Ps. 103. 24.—d Num. 27. 12. e Or. the hill.—e Num. 27. 18. 23. Ch. 1. 33. & 31. 3, 7.—g Ch. 1. 46. & 31. 6.—h Lev. 19. 37. & 30. 5. & 22. 31. Ch. 5. 1. & 9. 1. Ezek. 20. 11. Rom. 10. 5.

Verses 23, 25. The prayer of Moses recorded in these two verses, and his own reflections on it, ver. 26. are very affecting. He had suffered much both in body and mind, in bringing the people to the borders of the promised land; and it was natural enough for him to wish to see them established in it, and to enjoy a portion of that inheritance himself, which he knew was a type of the heavenly country. But notwithstanding his very earnest prayer, and God's especial favour towards him, he was not permitted to go over Jordan! He had grieved the Spirit of God, and he passed a sentence against him of exclusion from the promised land. Yet he permitted him to see it; and gave him the fullest assurances that the people, whom he had brought out of Egypt, should possess it. Thus God may choose to deprive those of earthly possessions, to whom he is nevertheless determined to give a heavenly inheritance.

Verse 26. Let it suffice thee] רַב לַע, *rab lac*, There is an abundance to thee. Thou hast had honour enough already, and may well dispense with going over Jordan. He surely has no reason to complain, who is taken from earthly felicity to heavenly glory. In this act God showed to Moses both his goodness and severity.

Verse 28. But charge Joshua, &c.] Give him authority in the sight of the people; let them see that he has the same commission which I gave to thee. Encourage him—for he will meet with many difficulties in the work to which he is called. And strengthen him—show him my unfulfilling promises, and exhort him to put his trust in me alone: for he shall go over before this people, and shall cause them to inherit the land; of this let him rest perfectly assured.

Verse 29. Beth-peor.] This was a city in the kingdom of Sihon, king of the Amorites, and as *beth* בֵּית signifies a house, the place probably had its name from a temple of the god Peor, who was worshipped there. Peor was nearly the same among the Moabites, that Priapus was among the Romans: the obscene god of an obscene people. This we have already seen.

It is very likely that what God speaks here, both con-

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, who 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, 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

1 Ch. 12. 32. Josh. 1. 7. Prov. 30. 6. Eccles. 12. 13. Rev. 22. 18, 19.—h Num. 25. 4. & c. Josh. 22. 17. Ps. 103. 23. 25.—i Job. 24. 26. Ps. 13. 7. & 111. 10. Prov. 1. 7. & 7. 4. & 11. 13. 1 Cor. 1. 30. Col. 1. 9.—m 2 Sam. 7. 23.—n Ps. 16. & 115. 18 & 148. 14. Isa. 55. 6.—o Prov. 4. 23.—p Prov. 3. 1, 3. & 1. 21.—q Gen. 15. 19. Ch. 6. 7. & 11. 19. Ps. 73. 5, 6. Ephes. 6. 1.—r Exod. 19. 9, 16. & 20. 18. Heb. 12. 18, 19.—s Exod. 19. 18. Ch. 5. 23.

cerning Moses and Joshua, was designed to be typical of the procedure of his justice and grace in the salvation of man. 1. The land of Canaan was a type of the kingdom of heaven. 2. The law, which shows the holiness of God, and the exceeding sinfulness of sin, could not bring the people to the possession of that kingdom. 3. Moses may probably be considered here as the emblem of that law by which is the knowledge of sin but not redemption from it. 4. Joshua, the same as Jesus, the name signifying a Saviour, is appointed to bring the people into the rest which God has provided for them; thus, it is by Jesus Christ alone that the soul is saved, fitted for, and brought into the possession of the heavenly inheritance, see John i. 17. Galat. ii. 16. iii. 12, 13, 24. for he is the end of the law, the great scope and design of the law, for righteousness, for justification, to them that believe, Rom. x. 4. Such a use as this, every pious reader may make of the circumstances recorded here, without the danger of pushing analogy or metaphor beyond their reasonable limits.

NOTES ON CHAPTER IV.

Verse 1. Hearken—unto the STATUTES] Every thing that concerned the rites and ceremonies of religion—JUDGMENTS, all that concerned matters of civil right and wrong.

Verse 2. Ye shall not add] Any book, chapter, verse, or word, which I have not spoken; nor give any comment, that has any tendency to corrupt, weaken, or destroy any part of this revelation.

Ye shall not diminish] Ye shall not only not take away any larger portion of this word, but ye shall not take one jot or tittle from the LAW. It is that word of God that abideth for ever.

Verse 6. Keep—and do them; for this is your wisdom] There was no mode of worship at this time on the face of the earth that was not wicked, obscene, puerile, foolish, or ridiculous, except that established by God himself among the Israelites. And every part of this taken in its connexion and reference, may be truly called a wise and reasonable service.

The nations—shall say, Surely this great nation is a wise and understanding people.] Almost all the nations

unto the midst of heaven, with darkness, clouds, and thick darkness.

12 ^a And the LORD spake unto you out of the midst of the fire: ^b ye heard the voice of the words, but saw no similitude: ^c only ^d ye heard a voice.

13 ^e And he declared unto you his covenant, which he commanded you to perform, ^f even ^g ten commandments; and ^h he wrote them upon two tables of stone.

14 And ⁱ 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 ^j ¶ Take ye therefore good heed unto yourselves: for ye saw no manner of ^k similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye ^l corrupt yourselves, and ^m make you a graven image, the similitude of any figure, ⁿ the likeness of male or female,

17 The likeness of any beast that ^o is on the earth, the likeness of any winged fowl that ^p flieth in the air,

18 The likeness of any thing that ^q creepeth on the ground, the likeness of any fish that ^r is in the waters beneath the earth:

19 And lest thou ^s lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, ^t even ^u all the host of heaven, shouldst be driven to ^v worship them, and serve them which the LORD thy God hath

^w divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and ^x brought you forth out of the iron furnace, ^y even out of Egypt, ^z to be unto him a people of inheritance, as ^{aa} ye are this day.

21 Furthermore ^{ab} the LORD was angry with me, for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee ^{ac} for an inheritance:

22 But ^{ad} I must die in this land, ^{ae} I must not go over Jordan: but ye shall go over, and possess ^{af} that good land.

23 Take heed unto yourselves. ^{ag} Lest ye forget the covenant of the LORD your God, which he made with you, ^{ah} and make you a graven image, or the likeness of any ^{ai} thing, which the LORD thy God hath forbidden thee.

24 For ^{aj} the LORD thy God ^{ak} is a consuming fire, ^{al} even ^{am} a jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and ^{an} shall corrupt yourselves, and make a graven image, or the likeness of any ^{ao} thing, and ^{ap} shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 ^{aq} I call heaven and earth to witness against you this day, that ye shall soon utterly ^{ar} perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong ^{as} your days upon it, but shall utterly be destroyed.

^a Heb. *scilicet*—Ch. 5. 4. ^b Ver. 33. 36.—w Exod. 20. 29. 1 Kings 19. 12. ^c Heb. *scilicet*—y Ch. 9. 9. 11.—z Exod. 31. 28.—aa Exod. 21. 12. & 31. 18. ^b Exod. 21. 1. Ch. 22. & Ch. 23. ^c Job. 22. 11.—d Job. 40. 18.—e Exod. 31. 7. ^f Exod. 20. 4. 5. Ver. 23. Ch. 5. 8.—g Rom. 1. 23.—h Ch. 17. 3. Job 31. 26. 27. ⁱ Gen. 2. 1. 2 Kings 17. 16. & 21. 3.

^k Rom. 1. 23.—l Or, *impacted*—m 1 Kings 8. 51. Jer. 11. 4.—n Exod. 19 & Ch. 9. 20. & 24. 9.—o Num. 30. 12. Ch. 1. 37. & 3. 26.—p See 2 Pet. 1. 13.—q Ch. 3. 27.—r Ch. 3. 27.—s Ver. 9.—t Ver. 16. Exod. 20. 4. 5.—u Exod. 21. 17. Ch. 9. 3. Isa. 33. 14. Heb. 12. 28.—v Exod. 20. 5. Ch. 6. 13. Isa. 42. 8.—w Ver. 16.—x 2 Kings 12. 17. &c.—y Ch. 30. 19. 19. Isa. 1. 2. Mic. 6. 2.

in the earth showed that they had formed this opinion of the Jews, by borrowing from them the principal part of their civil code. Take away what *Asia* and *Europe* whether *ancient* or *modern*, have borrowed from the *Mosaic laws*, and you leave little behind that can be called excellent.

Verse 9. *Only take heed to thyself*] Be circumspect and watchful.

Keep thy soul diligently] Be mindful of thy eternal interests. Whatever becomes of the *body*, take care of the *soul*.

Lest thou forget] God does his works, that they may be had in everlasting *remembrance*; and he that *forgets* them, forgets his own mercies. Besides, if a man forget the work of God on his soul, he loses that work.

Lest they depart from thy heart] It is not sufficient to lay up divine things in the *memory*, they must be laid up in the *heart*. *Thy word have I hidden in my heart*, says David, *that I might not sin against thee*. The life of God in the soul of man can alone preserve the soul to life everlasting: and this grace must be retained *all the days of our life*. When Adam fell, his condition was not ameliorated by the reflection that he had been *once in paradise*—nor does it avail Satan *now*, that he was once an angel of light. Those who let the grace of God depart from their hearts, lose that grace; and those who lose the grace fall from the grace; and as some have fallen and risen no more, so many others; therefore, *take heed to thyself*, &c. Were it impossible for men finally to fall from the grace of God, exhortations of this kind had never been given, because they would have been unnecessary; and God never does an unnecessary thing.

But teach them thy sons] If a man know the worth of his own soul, he will feel the importance of the salvation of the souls of his family. Those who neglect *family religion*, neglect *personal religion*; if more attention were paid to the former, even among those called religious people, we should soon have a better state of civil society. On *family religion* God lays much stress; and no head of a family can neglect it without endangering the final salvation of his own soul.—See the note at the conclusion of Gen. xviii. and that at the end of Gen. xix. and the note on chap. vi. 7.

Verse 15. *Ye saw no manner of similitude*] Howsoever God chose to appear, or manifest himself, he took care never to assume any describable form—He would have no *image worship*, because he is a SPIRIT, and they who worship him *must worship him in spirit and in truth*. These outward things tend to draw the mind out of itself, and diffuse it on sensible, if not sensual, objects; and thus spiritual worship is prevented, and the Holy Ghost grieved. Persons acting in this way can never know much of the religion of the heart.

Verse 16. *The likeness of male or female*] Such as *Baal-peor* and the Roman *Priapus*; *Ashtaroth* or *Asartate* and the Greek and Roman *Venus*; after whom most nations of the world literally went a *whoring*.

Verse 17. *The likeness of any beast, &c.*] Such as the Egyptian god *Apsis*, who was worshipped under the form of a white *bull*—the *ibis* and *hawk*, among the fowls, had also divine honours paid to them—*serpents* and the *crocodile* among REPTILES; besides *monkeys*, *dogs*, *cats*, the *scarabæus*, *leeks*, and *onions*! See this explained at large, Exod. xx. 4.

Verse 19. *When thou seest the sun, and the moon, and the stars*] The worship of the heavenly bodies was the oldest species of idolatry. Those who had not the knowledge of the true God, were led to consider the sun, moon, planets and stars, as not only self-existing, but the authors of all the blessings possessed by mankind. The knowledge of a rational system of astronomy, served to destroy this superstition; and very little of it remains now in the world, except among a few Christian and Mohammedan *astrologers*; those miserable sinners who endeavour, as much as possible, to revive the old idolatry, while vainly professing to believe in the true God! Nor is it to be doubted that God will proceed with them as he has done of old with the worshippers of the host of heaven. Sound philosophy is next in importance to sound divinity; and to the study of the work of grace, is that of the operations of God in nature; for these *visible* things make known his eternal power and godhead.

Verse 20. *Out of the iron furnace*] From this mention of the word *iron furnace*, there can be little doubt that the Israelites were employed in Egypt in the most laborious works of *metallurgy*. Digging, smelting, and forging of *iron*, in so hot a climate, must have been oppressive works indeed.

Verse 21. *The Lord was angry with me*] And if with me, so as to debar me from entering into the Promised Land; can you think to escape, if guilty of greater provocations?

Verse 24. *Thy God is a consuming fire*] They had seen him on the mount as an *unconsuming* fire, while appearing to Moses, and giving the law—and they had seen him as a *consuming* fire in the case of Korah, Dathan, Abiram, and their company. They had, therefore, every good to expect from his approbation; and every evil to dread from his displeasure.

Verse 26. *I call heaven and earth to witness against you*] A most solemn method of adjuration, in use among all nations in the world. So Virgil, *Æn.* xii. 176, &c.

Tum pius. Æneas stridit sic voce precator: Esto tuus. Sol testis et hæc munda terra coram—

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 swore 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 ask from the

one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

33 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 showed, 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 showed thee his great fire: and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, there-

1 Lev. 26. 33. Ch. 21. 62. 64. Neh. 1. 9. — a Ch. 28. 61. 1 Sam. 95. 16. Jer. 15. 19. 22. 18. 115. 4. 5 & 133. 15. 16. Isa. 41. 9. & 46. 7. — Lev. 25. 30. 36. Ch. 30. 15. 2 Chron. 15. 1. Neh. 1. 9. Isa. 55. 6. 7. Jer. 29. 12. 14. — Heb. have found thee. Exod. 48. 8. Ch. 31. 17. — e Gen. 49. 1. Ch. 31. 29. Jer. 23. 20. Hos. 3. 5. — f Joel 2. 12.

g 2 Chron. 30. 9. Neh. 9. 31. Ps. 116. 5. Jonah 4. 2. — h Job 8. 8. — i Matt. 24. 31. k Exod. 24. 11. & 33. 20. Ch. 5. 31. 21. — l Ch. 7. 19. & 22. 3. — m Exod. 7. 3. — n Exod. 13. 3. — o Exod. 6. 6. — p Ch. 28. 8. & 31. 12. — q Ch. 29. 29. 1 Sam. 2. 2. Isa. 45. 18. 22. Mark. 12. 29. 32. — r Exod. 19. 9. 19. & 20. 19. 22. & 21. 15. Heb. 12. 18. — s Ch. 10. 15.

Fontique fluctante roco, quæ atheris alti Religio, et quæ cocules sunt numina ponto, &c.

Then the great Trojan prince unbrathed his sword, And thus, with blood-hand, the gods ador'd: Thou land for which I wage this war, and thou, Great source of life, be witness to my vow! Almighty King of heaven and queen of air, Propitious now, and reconcil'd by prayer— Ye springs, ye fountains, ye serious powers who lie Beneath the deep, or tread the golden shærs, Hear and attend!

God and man being called upon to bear testimony to the truth of what was spoken, that if there was any flaw or insincerity, it might be detected; and if any crime, it might not go unpunished. Such appeals to God, for such purposes, show at once both the origin and use of oaths.—See the note on chap. vi. 13.

Verse 21. The Lord shall scatter you among the nations] This was amply verified in their different captivities and dispersions.

Verse 23. There ye shall serve gods—wood and stone] This was also true of the Israelites, not only in their captivities, but also in their own land. And it may now be literally the case with the ten tribes who were carried away captive by the Assyrians; and of whose residence no man at present knows any thing with certainty. That they still exist, there can be no doubt; but they are now most probably, so completely incorporated with the idolaters, among whom they dwell, as to be no longer distinguishable. Yet God can gather them.

Verse 29. But if from thence thou shalt seek the Lord] God is long-suffering and of tender mercy, and waits ever ready to receive a backsliding soul when it returns to him. Is not this promise left on record for the encouragement and salvation of lost Israel?

Verse 30. When thou art in tribulation—in the latter days] Are not these the times spoken of? And is there not still hope for Israel? Could we see them become zealous for their own law and religious observances—could we see them humble themselves before the God of Jacob—could we see them conduct their public worship with any tolerable decorum:—could we see them zealous to avoid every moral evil, inquiring the road to Zion, with their faces thitherward; then might we hope that the redemption of Israel was at hand: but, alas! there is not the most distant evidence of any thing of the kind, except in a very few solitary instances.—They are, perhaps, in the present day, more lost to every sacred principle of their own institutions, than they have ever been since their return from the Babylonish captivity. By whom shall Jacob arise? for in this sense, he is small—deeply fallen, and greatly degraded!

Verse 33. Did ever people hear the voice of God] It seems to have been a general belief, that if God appeared to men, it was for the purpose of destroying them. And indeed most of the extraordinary manifestations of God were in the way of judgment: but here it was different. God did appear in a sovereign and extraordinary manner; but it was for the deliverance and support of the people. 1. They heard his voice speaking with them in a distinct articulate manner. 2. They saw the fire, the symbol of his presence, the appearances of which demonstrated it to be supernatural. 3. Notwithstanding God appeared so terrible, yet no person was destroyed, for he came not to destroy, but to save.

Verse 34. From the midst of another nation] This was a most extraordinary thing, that a whole people consisting of upward of 600,000 effective men, besides women and children, should, without striking a blow, be brought out of the midst of a very powerful nation, to the political welfare of which their services were so essential—that they should be brought out in so open and public a manner—that the sea itself should be supernaturally divided to afford this mighty host a passage; and that in a desert utterly unfriendly to human life, they should be sustained for 40 years. These were such instances of the almighty power and goodness of God, as never could be forgotten.

In this verse Moses enumerates seven different means used by the Almighty, in effecting Israel's deliverance.

1. TEMPTATIONS, מוֹסָסִים *massoth*, from מוֹסַס *nasah*, to try or prove; the miracles which God wrought to try the faith, and prove the obedience of the children of Israel.

2. SIGNS, אֲתוֹת *othot*, from אָתָה *alah*, to come near, such signs as God gave them of his continual presence, and especial providence, particularly the pillar of cloud, and pillar of fire, keeping near to them night and day; and always directing their journeys, showing them when and where to pitch their tents, &c. &c.

3. WONDERS, מִפְתִּים *mophetim*, from מוֹפֵא *parhat*, to persuade; persuasive facts and events, says Parkhurst, whether strictly miraculous, and exceeding the powers of nature, as Exod. vii. 9. xi. 9, 10, or not, as Isai. xx. 3. Ezek. xii. 6, 11. It probably means typical representations: in this signification the word is used, Zech. iii. 8. Joshua, the high priest, and his companions were אֲנָשֵׁי מִפְתֵּי *anshey mophet*, typical men, raised up by God, as types of Christ, and proofs that God would bring his servant the BRANCH. All the dealings of God with this people, and even the people themselves were types, present signifiers of distant facts, and future occurrences.

4. WAR, מִלְחָמָה *milchamah*, hostile engagements, such as those with the Amalekites, the Amorites, and the Bashanites: in which the hand of God was seen, rather than the hand of man.

5. A MIGHTY HAND, יָד חֲזָקָה *yad hazakah*, one that is strong to deal its blows, irresistible in its operations, and grasps its enemies hard, so that they cannot escape; and protects its friends so powerfully, that they cannot be injured. Neither stratagem nor policy was used in this business, but the openly displayed power of God.

6. A STRETCHED-OUT ARM, יָדוֹ יְרוּחַ *zerod netuyah*, a series of Almighty operations, following each other in quick and astonishing succession. Let it be noted that in the Scriptures, 1. the *finger* of God denotes any manifestation of the divine power, where effects are produced beyond the power of art or nature. 2. The *hand* of God signifies the same power, but put forth in a more signal manner. 3. The *arm* of God, the divine omnipotence manifested in the most stupendous miracles. 4. The *arm* of God stretched out, this same omnipotence exerted in a continuation of stupendous miracles, both in the way of judgment and mercy. In this latter sense it appears to be taken in the text: the judgments were poured out on the Egyptians; the mercies wrought in favour of the Israelites.

7. GREAT TERRORS, מִדְּרָוֹת מוֹרָאִים *moraim gedolim*, such terror, dismay, and consternation as were produced

fore he chose their seed after them, and brought thee out in his sight, with his mighty power, out of Egypt:

38 ^a 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 ^v the Lord he is God in heaven above, and upon the earth beneath: there is none else.

40 ^v Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, ^a 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 sunrise;

42 ^a 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, ^a 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.

44 ¶ And this is the law which Moses set before the children of Israel:

45 These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, ^b 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:

47 And they possessed his land, and the land ^a of Og king of Bashan, two kings of the Amorites, which were on this side Jordan, toward the sunrise;

48 ^a From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon.

49 And all the plain on this side Jordan, eastward, even unto the sea of the plain, under the springs of Pisgah.

CHAPTER V.

God's covenant with the people in Horeb, 1-4. Moses the mediator of it, 5. A repetition of the ten commandments, 6-21, which God wrote on two tables of stone, 22. The people are filled with dread at the terrible majesty of God, 23-25; and beseech Moses to be their mediator, 27. The Lord admits of their request, 28, and deprecates their unbelief, 29. They are exhorted to obedience, that they may be preserved in the possession of the Promised Land, 30-33.

An. Exod. 17. 40.—Sabbat. **AND** Moses called all Israel, and said unto them, Hear, O Israel,

1 Exod. 13. 3, 9, 14.—Ch. 7. 1. & 9. 1, 4, 5.—Ver. 33. Josh. 2. 11.—^v Lev. 21.—x Ch. 5. 16 & 6. 3, 18 & 12. 25, 28 & 22. 7. Eph. 6. 3.—y Numb. 35. 6, 14 & Ch. 19. 4.—z Jer. 31. 8.—b Ch. 3. 2.—c Numb. 21. 21. Ch. 1. 4.—d Numb. 21. 23. Ch. 3. 3, 4.—e Ch. 2. 36 & 3. 12.—f Ch. 3. 9. Psal. 151. 3.—g Ch. 3. 17.—h Heb. Keep to do them.—i Exod. 19. 3. Ch. 4. 23.—k See Matt. 13. 17. Heb. 8. 9.—l Exod. 19. 9, 19 & 21. 22. Ch. 4. 33, 36 & 31. 10.

by the ten plagues, to which probably the inspired penman here alludes; or as the Septuagint has it, as *οργανοις πυλαιαις*, with great or portentous sights: such as that when God looked out of the cloud upon the Egyptians, and their chariot-wheels were taken off, Exod. xiv. 24, 25. More awful displays of God's judgments, power, and might, were never witnessed by man.

Verse 41. Then Moses severed three cities] See the law relative to the cities of refuge, explained Numb. xxxv. 9, &c.

Verse 43. Bezer in the wilderness] As the cities of refuge are generally understood to be types of the salvation provided by Christ for sinners; so their names have been thought to express some attribute of the Redeemer of mankind. See them explained in the notes on Joshua xx. 7, 8.

I suppose the last nine verses of this chapter to have been added by either Joshua or Ezra.

NOTES ON CHAPTER V.

Verse 1. And Moses called all Israel, and said—Hear, &c.] 1. God speaks to the people. 2. The people are called to hear what God speaks. 3. To learn what they heard, that they may be thoroughly instructed in the will of God. 4. To keep God's testimonies ever in mind, and to treasure them up in a believing and upright heart. 5.

the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

2 ^a The Lord our God made a covenant with us in Horeb.

3 The Lord ^b made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

4 ^a The Lord talked with you face to face, in the mount, out of the midst of the fire.

5 ^(m) I stood between the Lord and you at that time, to show you the word of the Lord: for ^a ye were afraid by reason of the fire, and went not up into the mount: ⁽ⁿ⁾ saying,

6 ¶ I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 ^a Thou shalt have none other gods before me.

8 ^a Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, ^a visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

10 ^a And showing mercy unto thousands of them that love me, and keep my commandments.

11 ^a Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

12 ^a Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee.

13 ^a Six days thou shalt labour, and do all thy work:

14 But the seventh day is the ^a sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15 ^a And remember that thou was a servant in the land of Egypt, and that the Lord thy God brought thee out thence ^a through a mighty hand, and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath-day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee; ^b that thy days may be prolonged, that it may go well with thee, in the land which the Lord thy God giveth thee.

m Exod. 20. 21. Gal. 3. 19.—n Exod. 19. 16 & 20. 18 & 21. 2.—o Exod. 20. 2 & Lev. 25. 1. Ch. 6. 4. Psal. 81. 10.—p Heb. sermons.—q Exod. 20. 3.—r Exod. 20. 4 & Exod. 31. 7.—t Jer. 32. 18. Dan. 9. 4.—u Exod. 20. 7. Lev. 19. 12. Matt. 5. 23 & Exod. 20. 8.—w Exod. 23. 12 & 35. 2. Exod. 20. 12.—x Gen. 2. 2. Exod. 16. 22. 30. Heb. 4. 4.—y Ch. 15. 15 & 16. 12 & 24. 18. 22.—z Ch. 4. 31, 37.—a Exod. 20. 12. Lev. 14. 3. Ch. 27. 16. Eph. 6. 2, 3. Col. 3. 20.—b Ch. 4. 40.

That they might do them, obey the whole will of God, taking his word for the invariable rule of their conduct. Should not all these points be kept in view by every Christian assembly?

Verse 3. The Lord made not this covenant with our fathers (only) but with us (also.)

Verse 6. I am the Lord thy God] See these commandments explained in the notes on Exodus xx.

Verse 15. And remember that thou wast a servant] In this, and the latter clause of the preceding verse, Moses adds another reason why one day in seven should be sanctified; viz. that the servants might rest; and this is urged upon them on the consideration of their having been servants in the land of Egypt. We see therefore that God had three grand ends in view by appointing a sabbath. 1. To commemorate the creation. 2. To give a due proportion of rest to man and beast. When in Egypt they had no rest: their cruel task-masters caused them to labour without intermission; now God had given rest, and as he had showed them mercy, he teaches them to show mercy to their servants; remember thou wast a servant. 3. To afford peculiar spiritual advantages to the soul, that it might be kept in remembrance of the rest which remains at the right-hand of God.

17 ^c Thou shalt not kill.
 18 ^d Neither shalt thou commit adultery.
 19 ^e Neither shalt thou steal.
 20 ^f Neither shalt thou bear false witness against thy neighbour.
 21 ^g Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.
 22 ^h ¶ 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 ⁱ he wrote them in two tables of stone, and delivered them unto me.
 23 ^j ¶ 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 showed us his glory, and his greatness, and ^k 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 ^l liveth.

25 Now therefore, why should we die? for this great fire will consume us: ^m if we ⁿ hear the voice of the Lord our God any more, then we shall die.

26 ^o 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?

27 Go thou near, and hear all that the Lord our God shall say: and ^p speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it.

28 And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words

^c Exod. 20. 13. Matt. 5. 21.—^d Exod. 20. 14. Luke 18. 20. James 2. 11.—^e Exod. 20. 15. Rom. 13. 9.—^f Exod. 20. 16.—^g Exod. 20. 17. Mic. 2. 2. Heb. 2. 9. Luke 12. 15. Rom. 7. 7. & 13. 9.—^h Exod. 24. 12.—ⁱ 31. 18. Ch. 4. 13.—^j Exod. 20. 18, 19. & Exod. 19. 18.—^k Ch. 4. 33. Judges 13. 22.—^l Ch. 18. 16.—^m Hebr. add. to hear. ⁿ Ch. 4. 33.—^o Exod. 20. 18. Heb. 12. 19.—^p Ch. 18. 17.

Verse 21. His field] This clause is not in the tenth commandment as it stands in Exod. xx. 17.

Verse 23, &c. And it came to pass when ye heard the voice] See the note on Exod. xx. 18, &c.

Verse 29. O that there were such a heart in them] Or, rather ^{אין מינו לבב} *mi yitten lebayah lebabem-zeh*. Who will give such a heart to them, that they may fear, &c. They refuse to receive such a heart from me; who then can supply it? If they had not been such perfectly free agents as could either use or abuse their liberty, could God have made the complaint, or expressed the earnest desire we find in this verse? He made the human will free, and in spite of all the influence of sin and Satan, he preserves its liberty. Had man no free will, he could neither be punished nor rewarded, because a mere machine; and consequently no more accountable for his actions than the fire for its consuming quality, or the stone for its gravity; the one having burned the house of the righteous, the other having crushed the innocent to death. See the note on chap. xxix. 4.

Verse 32. Ye shall observe to do] He who marks not the word of God, is never likely to fulfil the will of God. Ye shall not turn aside to the right-hand or to the left] The way of truth and righteousness is a right line; a man must walk straight forward who wishes to go to glory: no crooked or devious path ever led to God or happiness.

Verse 33. Ye shall walk in all the ways, &c.] God never gave a commandment to man, which he did not design that he should obey. He who selects from the divine testimonies such precepts as he feels but little inclination to transgress, and lives in the breach of others, sins against the grand legislative authority of God, and shall be treated as a rebel.

That ye may live] ^{אשר תחיו} *ticheiun*, that ye may enjoy life (for the paragogic ^{אשר} *nun*, at the end of the word deepens the sense,) that it may be well with you, ^{אשר יעשה לכם} *retob lacem*, and good shall be to you—God will prosper you in all things essential to the welfare of your bodies, and the salvation of your souls.

That ye may prolong your days in the land] That ye may arrive at a good old age, and grow more and more meet for the inheritance among the saints in light.

of this people, which they have spoken unto thee: ^a they have well said all that they have spoken.

29 ^b O that there were such a heart in them, that they would fear me, and ^c keep all my commandments always, 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, ^d 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 ^e as the Lord your God hath commanded you: ^f ye shall not turn aside to the right-hand or to the left.

33 Ye shall walk in ^g all the ways which the Lord your God hath commanded you, that ye may live, ^h and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

CHAPTER VI.

The great design of God, in giving his laws, is, that the people may fear and obey him, that they may continue in peace and prosperity, and be mightily increased, 1.—3. The great commandment of the law, 4, 5, which shall be laid up in their hearts, & taught to their children, 7, affixed as a sign to their heads, hearts, doors, and gates, 8, 9. How they are to act when they shall come into the Promised Land 10—19. How they shall instruct their children, and relate the history to them of God's wonderful acts, 20—25.

Now these are ^a 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 ^b go to possess it.

2 ^c 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; ^d and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do

^a Ch. 32. 28. Psa. 81. 13. Isai. 48. 18. Matt. 23. 37. Luke 19. 42.—^b Ch. 11. 1.—^c Ch. 4. 40.—^d Gal. 3. 12.—^e Ch. 17. 20. & 28. 14. Josh. 1. 7. & 23. 8. Prov. 1. 27. Psa. 119. 9.—^f Ch. 10. 12. Psa. 119. 6. Jer. 7. 23. Luke 1. 6.—^g Ch. 4. 40. Exod. 20. 12.—^h Ch. 4. 1. & 5. 31. & 12. 1. 1 Kings 11. 34. 2 Kings 17. 16.—ⁱ Hebr. *passover*.—^j Exod. 20. 20. Ch. 10. 12, 13. Psa. 111. 10. & 126. 1. Eccles. 12. 13.—^k Ch. 4. 40. Prov. 3. 1, 2.

On this very important verse we may remark, a long life is a great blessing, if a man live to God—because it is life, and in life alone, that a preparation for eternal glory may be acquired. Those who wish to die soon, have never yet learned to live, and know not the value of life or time. Many have a vain hope that they shall get either in death, or in the other world, a preparation for glory. This is a fatal error. Here alone we may acquaint ourselves with God, and receive that holiness without which none can see him. Reader, be thankful to him that thou art still in a state of probation: and pray that thou mayest live for eternity.

NOTES ON CHAPTER VI.

Verse 1. Now these are the commandments, &c.] See the difference between commandments, statutes, judgments, &c. pointed out Lev. xxvi. 15.

Do them] That is, live in the continual practice of them; for by this they were to be distinguished from all the nations of the world; and all these were to be in force till the Son of God should come.—Whither ye go ^{אשר תבטחו} *oberim*, whither ye pass over, referring to the river Jordan, across which they must pass to get into Canaan.

Verse 2. That thou mightest fear the Lord.] Respect his sovereign authority as a lawgiver, and ever feel thyself bound to obey him. No man can walk either conscientiously or safely who has not the fear of God continually before his eyes. When this is gone, more than a guardian angel is fled.

Thou, and thy son, and thy son's son] Through all thy successive generations. Whoever fears God, will endeavour to bring up his children in the way of righteousness, that they also may fear God, and that the pure and undefiled religion may be preserved in his family through all its generations, not only in word but in practice also.

Verse 3. Hear therefore, O Israel, and observe to do it] Literally, Ye shall hear, O Israel, and thou shalt keep to do them. 1. God is to be heard—no obligation without law to found it on; and no law in religion, but from God. 2. The commandment must be understood, in order to be obeyed. 3. It must be observed, attentively considered, in order to be understood. And 4. It must be performed, that the end for which it was given may be accomplished, viz.

it; that it may be well with thee, and that ye may increase mightily, * as the LORD God of thy fathers hath promised thee, in ¹ the land that floweth with milk and honey.

4 * Hear, O Israel; the LORD our God **is** one LORD.

5 And ^h thou shalt love the LORD thy God ¹ with all thine heart, and with all thy soul, and with all thy might.

6 And ^h these words, which I command thee this day, shall be in thine heart:

7 And ¹ thou shalt ^m 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 ⁿ And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 ^o And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, ^p 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: ^r when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD

1 Gen. 15, 5. & 22, 17.—Exod. 3, 9.—Lev. 19, 31. Mark 12, 29, 30. John 17, 3, 1. Col. 3, 1, 6.—1 Ch. 19, 12. Matt. 22, 37. Mark 12, 30. Luke 10, 27.—2 Kings 23, 25. 2 Ch. 11, 15 & 32, 35. Ps. 37, 31. & 40, 8 & 119, 11, 96. Prov. 3, 3. Isa. 51, 7.

1 Ch. 4, 9 & 11, 19. Ps. 75, 4, 5, 6. Eph. 6, 4.—In Hebrew of the *Septuagint*—Exod. 13, 9, 16. Ch. 11, 18. Prov. 3, 3 & 5, 21. & 7, 3.—Ch. 11, 20. Isa. 57, 3.—p Job. 24, 13. Psal. 105, 4.—Ch. 5, 10, &c.

that God may be glorified and that it may be well with the people. What is here spoken, applies powerfully to every part of the moral law—God has given it as a rule of life, therefore obedience to it is indispensably necessary; not to the purchase of salvation, for no human merit can ever extend to that—but it is the way by which both the justice and mercy of God choose to conduct men to heaven. But let it be fully understood, that no man can walk in the way of obedience, but by and under the influence of the grace of God.

Verse 4. *Hear, O Israel!* שְׂמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אחד *שמעא יישראל, יהוהא אלוהינו, יהוה אחד*. These words may be variously rendered into English; but almost all possible verbal varieties in the translation (and there can be none other) amount to the same sense. "Israel hear! Jehovah, our God, is one Jehovah."—Or, "Jehovah is our God, Jehovah is one."—Or, "Jehovah is our God, Jehovah alone."—Or, "Jehovah is our God, Jehovah who is one."—Or, "Jehovah who is our God, is the one Being."—On this verse the Jews lay great stress. It is one of the four passages which they write on their phylacteries; and they write the last letter in the first and last words very large, for the purpose of exciting attention to the weighty truth it contains. It is perhaps in reference to this custom of the Jews that our blessed Lord alludes, Matt. xxii. 38. Mark xii. 29, 30. where he says, *This is the first and great commandment*; and this is nearly the comment that *Maimonides* gives on this place, "Hear, O Israel—because in these words the property, the love, and the doctrine of God are contained."

Many think that Moses teaches in these words the doctrine of the trinity in unity. It may be so—but if so, it is not more clearly done than in the first verse of Genesis, to which the reader is referred. When this passage occurs in the sabbath readings in the synagogue, the whole congregation repeat the last word אחד, for several minutes together, with the loudest vociferations; this, I suppose, they do to vent a little of their spleen against the Christians; for they suppose the latter hold *three gods*, because of their doctrine of the *Trinity*—but all their skill and cunning can never prove that there is not a *plurality* expressed in the word אלוהינו *Elohinu*; and were the Christians, when reading this verse, to vociferate *Elohinu* for several minutes, as the Jews do אחד, it would apply more forcibly in the way of conviction to the Jews, of the *plurality* of persons in the *godhead*, than the word אחד, one, against any pretended false tenet of Christianity: as every Christian receives the doctrine of the *Unity* of God, in the most conscientious manner. It is because of their rejection of this doctrine that the wrath of God continues to rest on them. For the doctrine of the atonement cannot be received, unless the doctrine of the *godhead* of *Christ* is received too. Some Christians have joined the Jews against this doctrine, and some have even outdone them; and have put themselves to extraordinary pains to prove, that אלוהים *Elohim* is a noun of the *singular* number! This has not yet been proved. It would be as easy to prove that there is no *plural* in language.

Verse 5. *Thou shalt love the Lord, &c.* Here we see the truth of that word of the apostle, 1 Tim. v. 1. *Now the end of the commandment is love, out of a pure heart, &c.* See the whole of the doctrine contained in this verse explained at large on Matt. xxii. 36—40.

Verse 6. *Shall be in thine heart!* For where else can love be? if it be not in the heart, it exists not.—And if these words be not in the heart; if they are not esteemed, prized, and received as a high and most glorious privilege, what hope is there that this love shall ever reign there!

Verse 7. *Thou shalt teach them diligently!* שִׁנְנָנְתֶּם *Shinnantem*, from שָׁנָה *shanah*, to repeat, iterate, or do a thing again and again: hence to *rebel* or *sharpen* any instrument, which is done by *reiterated friction* or *grinding*. We see here the spirit of this divine injunction. God's testimonies must be taught to our children; and the utmost diligence must be used to make them understand them. This is a most difficult task; and it requires much patience, much prudence, much judgment, and much piety in the parents, to enable them to do this good, this most important work, in the best and most effectual manner. See at the end of this chapter.

And shalt talk of them when thou sittest in thine house! Thou shalt have religion at home, as well as in the temple and tabernacle.

And when thou walkest by the way! Thou shalt be religious abroad, as well as at home; and not be ashamed to own God wheresoever thou art.

When thou liest down and when thou risest up! Thou shalt begin and end the day with God, and thus religion will be the great business of thy life. O how good are these sayings! but how little regarded!

Verse 8. *Thou shalt bind them for a sign upon thine hand!* Is not this an allusion to an ancient and general custom observed in almost every part of the world? When a person wishes to remember a thing of importance, and is afraid to trust to the common operations of memory, he *ties a knot* on some part of his clothes, or a cord on his hand or finger, or places something out of its usual order, and in *riem*, that his memory may be whetted to recollection, and his eye affect his heart. God who knows how slow of heart we are to understand, graciously orders us to make use of every help, and through the means of things *sensible*, to rise to things *spiritual*.

And they shall be as frontlets! תּוֹפֹת *tolaphot* seems to have the same meaning as *phylactery* has in the New Testament; and for the meaning and description of these appendages to a Jew's dress, and to his religion, see the note on Exod. xiii. 9. and on Matt. xxiii. 5. where a *phylactery* is particularly described. See the note on Exod. xiii. 9.

Verse 9. *Upon the posts (the door-posts) of thy house, and on thy gates.* The Jews, forgetting the *spirit* and design of this precept, used these things as superstitious people do *amulets* and *charms*: and supposed, if they had these passages of Scripture written upon slips of pure parchment, wrapt round their foreheads, tied to their arm, or nailed to their door-posts, that they then should be delivered from every evil! And how much better are many Christians, who keep a Bible in their house, merely that it may keep the devil out! And will have it in their rooms, or under their pillows, to ward off spirits and ghosts in the night! How ingenious is the heart of man to find out every wrong way, and to miss the right!

Verse 12. *Beware lest thou forget the Lord!* In earthly prosperity, men are apt to forget heavenly things. While the animal senses have every thing they can wish, it is difficult for the soul to urge its way to heaven—the animal man is happy, and the desires of the soul are absorbed in those of the flesh. God knows this well; and therefore, in his love to man, makes comparative poverty and frequent affliction, his general lot. Should not every soul therefore magnify God for this lot in life? Before I was afflicted, says David, I went astray—and had it not been for poverty and affliction, as instruments in the hands of God's grace, multitudes of souls now happy in heaven, would have been wretched in hell. It is not too much to speak thus far: because we ever see that the rich and the affluent are generally negligent of God and the interests

which brought thee forth out of the land of Egypt, from the house of ^a bondage.

13 Thou shalt ^a fear the Lord thy God, and serve him, and ^a shalt swear by his name.

14 Ye shall not ^a go after other gods, ^a of the gods of the people which *are* round about you;

15 (For ^a 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 ^a Ye shall not tempt the Lord your God, ^a as ye tempted him in Massah.

17 Ye shall ^b diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou ^c shalt do *that which is right and good in the sight of the Lord*: that it may be well with thee, and that thou mayest go in and possess the good land, which the Lord swore unto thy fathers,

19 ^d To cast out all thine enemies from before thee as the Lord hath spoken.

^a His *bondmen, or, servants*—(Ch. 10. 12, 20, & 13. 4. Matt. 4. 10. Luke 4. 8. Ps. 63. 11. Isa. 43. 23, & 63. 16. Jer. 4. 2, & 5. 7, & 12. 16.—y Ch. 8. 19, & 11. 28. Jer. 25. 6.—z Ch. 13. 7.—x Exod. 17. 3. Ch. 4. 21.—y Ch. 7. 1, & 11. 17.—Matt. 4. 7. Luke 4. 12.—v Exod. 17. 2. Num. 20. 3, 4, & 21. 4, 5. 1 Cor. 10. 5.

of their souls. It must, however, be granted, that extreme poverty is as injurious to religion as excessive affluence. Hence the wisdom as well as piety of Agur's prayer, Prov. xxx. 7—9. "Give me neither poverty nor riches—lest I be full, and deny thee; or lest I be poor, and steal," &c.

Verse 13. *Thou shalt fear the Lord thy God*] Thou shalt respect and reverence him as thy lawgiver and judge: as thy creator, preserver, and the sole object of thy religious adoration.

And *serve him*] Our blessed Lord, in Matt. iv. 10. Luke iv. 8. quotes these words thus: *And him ONLY (αὐτὸν μόνον) shalt thou serve*. It appears, therefore, that לַבְּיָהוָה, was anciently in the Hebrew text, as it was and is in the SEPTUAGINT (αὐτὸν μόνον) from which our Lord quoted it. The COPTIC preserves the same reading; so do also the VULGATE (*illi soli*) and the ANGLO-SAXON (*Seopa him anum*). Dr. Kennicott argues, that without the word *only*, the text would not have been conclusive for the purpose for which our Lord advanced it; for as we learn from Scripture that some men worshipped false gods in conjunction with the true, the quotation here would not have been full to the point, without this *exclusive* word. It may be proper to observe, that the omitted word לַבְּיָהוָה, retained in the above versions, does not exist in the printed Hebrew text, nor in any MS. hitherto discovered.

Shall swear by his name] תִּשְׁבַּעַתְּ תִּשְׁבַּעַתְּ *tishabac̄*, from שָׁבַע *shabac̄*, he was full, satisfied, or gave that which was full or satisfactory. Hence an *oath* and *swearing*, because, appealing to God, and taking him for witness in any case of promise, &c. gave full and sufficient security for the performance: and if done in evidence, or to the truth of any particular fact, it gave full security for the truth of that evidence. An oath, therefore, is an appeal to God, who knows all things, of the truth of the matter in question: and when a religious man takes such an oath, he gives full and reasonable satisfaction that the thing is so, as stated: for it is ever to be presumed, that no man, unless in a state of the deepest degradation, would make such an appeal falsely—for this would imply an attempt to make God a party in the deception.

Verse 14. *Ye shall not go after other gods*] The object of religious worship among every people, whether that object be true or false, is ever considered as the pattern or exemplar to his worshippers. Christians are termed the *followers* of God: they take God for their pattern, and walk (act) as he does. Hence we see the meaning of the terms in this verse—*Ye shall not go after*—ye shall not take false gods for your patterns. The Canaanites, Greeks, Romans, &c. were a most impure people, because the objects of their worship were impure; and they went after them, i. e. were like their gods. This serves to show us, that such as our Redeemer is, such should we be: and indeed, this is the uniform language of God to man—*Be ye holy, for I am holy*, Lev. xxi. 8.—*Be ye perfect, as your Father who is in heaven is perfect*, Matt. v. 48.

Verse 15. *A jealous God*] Jehovah has betrothed you to himself, as a bride is to her husband. Do not be unfaithful, else that love wherewith he has now distinguished you, shall assume the form of jealousy, and so divorce and consume you.

20 ¶ And ^a when thy son asketh thee ^c in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt ^a with a mighty hand:

22 ^b And the Lord showed signs and wonders, great and ^c sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24 And the Lord commanded us to do all these statutes, ^a to fear the Lord our God, ^b for our good always, that ^c he might preserve us alive, as *it is* at this day.

25 And ^a it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

^b Ch. 11. 13, 22. Ps. 119. 4.—c Exod. 15. 26. Ch. 12. 28, & 13. 18.—d Num. 33. 52, 53.—e Exod. 13. 14.—(Heb. *to-morrow*—g Exod. 3. 19 & 13. 3.—h Exod. 7. 8 & 9 & 10 & 11, & 12. Ps. 135. 9.—i Heb. *evil*—k Ver. 2.—l Ch. 10. 13. Job. 35. 7, & 32. 28.—m Ch. 4. 1, & 5. 1. Ps. 117. 2. Luke 10. 28.—n Lev. 18. 5. Ch. 24. 13. Rom. 10. 3, & 4.

Verse 16. *Ye shall not tempt the Lord*] Ye shall not provoke him by entertaining doubts of his mercy, goodness, providence, and truth.

As ye tempted him in Massah] How did they tempt him in Massah? They said, *Is the Lord among us or not?* Exod. xvii. 1—7. After such proofs as they had of his presence and his kindness, this was exceedingly provoking. Doubting God's kindness, where there are so many evidences of it, is highly insulting to God Almighty.

Verse 17. *Ye shall diligently keep, &c.*] On this and the following verse, see the note on ver. 3.

Verse 20. *And when thy son asketh thee, &c.*] "Here," as Mr. Ainsworth justly remarks, "followeth a brief *catechism*, containing the grounds of religion."

What mean the testimonies, &c.] The Hebrew language has no word to express to mean, or signify, and therefore uses simply the substantive verb—*What is*, i. e. what mean, or signify, &c. *The seven thin ears ARE*, i. e. signify seven years of famine. This form of speech frequently occurs.

Verse 25. *It shall be our righteousness*] The evidence that we are under the influence of the fear and love of God. Moses does not say, that this righteousness could be wrought without the influence of God's mercy; nor does he say that they should purchase heaven by it; but God required them to be conformed to his will in all things, that they might be holy in heart, and righteous in every part of their moral conduct.

1. On a very important subject in this chapter it may be necessary to make some further observations.

A most injurious and destructive maxim has lately been advanced by a few individuals, which, it is to be hoped, is disowned by the class of Christians to which they belong; though the authors affect to be thought *Christians* and *rational* ones too; the sum of the maxim is this;—"Children ought not to be taught religion, for fear of having their minds biassed to some particular creed; but they should be left to themselves, till they are capable of making a choice,—and, choose to make one." This maxim is in flat opposition to the command of God; and those who teach it, show how little they are affected by the religion they profess. If they felt it to be good for any thing, they would certainly wish their children to possess it; but they do not teach religion to their children, because they feel it to be of no use to themselves. Now the Christian religion, properly applied, saves the soul—fills the heart with love to God and man; for the love of God is shed abroad in the heart of a genuine believer, by the Holy Ghost given to him. These persons have no such love, because they have not the religion that inspires it; and the spurious religion, which admits of the maxim above-mentioned, is not the religion of God, and consequently better untaught than taught. But what can be said to those parents, who, possessing a better faith, equally neglect the instruction of their children in the things of God? They are highly criminal; and if their children perish through neglect, which is very probable, what a dreadful account must they give in the great day! PARENTS! hear what the Lord saith unto you—Ye shall diligently teach your children that there is one Lord, Jehovah, Elohim; the Father, the Son, and the Holy Ghost; and that they must love him with all their heart,

CHAPTER VII.

With the seven nations that God shall cast out, 1. they shall make no covenant, 2. nor form any matrimonial alliances, 3. lest they should be enticed into idolatry, 4. All monuments of idolatry to be destroyed, 5. The Israelites are to consider themselves a holy people, 6. and that the Lord had made them such, not for their merits, but for his own mercies, 7, 8. They shall therefore love him, and keep his commandments, 9-11. The great privilege of the obedient, 12-21. All idolatry to be avoided, 23, 25.

An. Exod. lxx. 40.—Sicut.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the 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 show mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou art a holy people unto the LORD thy God: 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.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, 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.

9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and mercy which he swore unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: 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 swore unto thy fathers to give thee.

o Ch. 31. 2. Psa. 41. 2, 3.—p Gen. 15. 19, &c. Exod. 33. 2.—q Ch. 4. 38. & 9. 1. r Ver. 23. Ch. 21. 11.—s Lev. 27. 24, 25. Numb. 33. 52. Ch. 20. 16, 17. Josh. 6. 17. & 8. 21. & 9. 21. & 10. 25, 40. & 11. 11, 12.—t Exod. 23. 32. & 34. 14, 15, 16. Judg. 2. 2. Nec Ch. 20. 10, &c. Josh. 2. 11, & 9. 18. Judg. 1. 21.—u Josh. 22. 12. 1 Kings 11. 2. Ezra 9. 2.—v Ch. 6. 15.—w Exod. 23. 24. & 34. 13. Ch. 12. 2, 3.—x Heb. statures, or, pillars.

y Exod. 19. 6. Ch. 11. 2 & 26. 19. Psa. 50. 6. Jer. 2. 3.—z Exod. 19. 5. Amos 3. 2. 1 Pet. 2. 9.—a Ch. 10. 22.—b Ch. 10. 15.—c Exod. 32. 13. Psa. 105. 9, 9. 10. Luke 1. 55, 72, 73.—d Exod. 13. 3, 11.—e Lev. 19. 7. 1 Cor. 1. 9. & 10. 13. 2 Cor. 1. 18.—f Thess. 3. 24. 2 Thess. 3. 3. 4 Tim. 2. 13. Heb. 11. 11. 1 John 1. 9.—g Exod. 23. 6. Ch. 5. 10. Neh. 1. 5. Dan. 9. 4.—h Isa. 59. 18. Nah. 1. 2.—i Ch. 20. 25.—j Lev. 26. 3. Ch. 28. 1. k Heb. because.—l Psa. 105. 8, 9. Luke 1. 55, 72, 73.—m John 14. 21.—n Ch. 28. 4.

with all their soul, and with all their might. And as children are heedless, apt to forget, liable to be carried away by sensible things; repeat and re-repeat the instruction, and add line upon line, precept upon precept, here a little, and there a little; carefully studying time, place, and circumstances, that your labour be not in vain—show it in its amiableness, excite attention by exciting interest—show how good, how useful, how blessed, how ennobling, how glorious it is. *Whel* these things on their hearts, till the keenest edge is raised on the strongest desire—till they can say, "Whom have I in heaven but thee! and there is none on earth I desire besides thee." See the notes on chap. iv. 9. and on Gen. xviii. and xix. at the end.

2. Without offence to any, I hope a few words more may be said on the nature of an oath, in addition to the note on ver. 13. The matter is important, and perhaps not well understood by many.

The making an appeal to the Supreme Being, and calling him to witness and record, constitutes the spirit and essence of an oath. It is no matter in what form this appeal is made, whether by putting the hand under the thigh, as among the patriarchs; by the water of the Ganges, as among the Hindoos; on a surat, or chapter of the Koran, as among the Mohammedans; on a Hebrew Pentateuch, as among the Jews; on the form of the cross, as among the Roman Catholics; kissing the New Testament, as among Protestants in general; or making affirmation, according to a prescribed form, (see concluding remarks on 2 Cor. 1.) as among the people called Quakers—still the oath is the same, for the appeal is made to God. On this ground, and this is the true ground, the making affirmation in a court of justice, is as perfect, as substantial, and as formal an oath, as kissing the New Testament. Why, then, so many objections against taking an oath in a court of justice by any one particular form, when the same thing is done in spirit, essence, and substance, when God is called to witness and record, though the form be different? When God says, *Thou shalt fear the Lord thy God, and shalt swear by his name*—he says, in effect, *Thou shalt have no god besides me—thou shalt consider me the Fountain of Truth, the Rewarder of righteousness, and the Punisher of perjury and wickedness. Swear by my name*—bind thyself to me: take me for witness to all thy actions; and act in all things as having me continually before your eyes, and knowing that for every act and word ye shall give account to me in the day of judgment. Our Lord's command, *Swear not at all*, can never relate to an oath in a civil cause, taken according to the definition above given; profane and common swearing, with all light, irreverent

oaths and imprecations, and all such oaths as are not required by the civil magistrate, in cases where the Lord is supposed to be witness, are certainly intended in our blessed Lord's prohibition. See on chap. iv. 26.

NOTES ON CHAPTER VII.

Verse 1. *Seven nations greater and mightier than thou*] In several places of the Hebrew text, each of these seven nations is not enumerated: some one or other being left out, which the Septuagint in general supply. How these nations were distributed over the land of Canaan, previously to the entering in of the Israelites, the reader may see in the note on Josh. iii. 10.

Verse 2. *Thou shalt smite them, &c.*] These idolatrous nations were to be utterly destroyed; and all the others also which were contiguous to the boundaries of the Promised Land, provided they did not renounce their idolatry, and receive the true faith; but if they did not, their covenant was to be made with them on any secular or political consideration whatever: no mercy was to be shown to them, because the cup of their iniquity also was now full; and they must either embrace, heartily embrace, the true religion, or be cut off.

Verse 3. *Neither shalt thou make marriages, &c.*] The heart being naturally inclined to evil, there is more likelihood that the idolatrous wife should draw aside the believing husband, than that the believing husband should be able to bring over his idolatrous wife to the true faith.

Verse 6. *Thou art a holy people*] And therefore should have no connexion with the workers of iniquity.

A special people] *segullah*, Septuagint *λαον περιουσιαν*, a peculiar people—a private property. The words, as they stand in the Septuagint, are quoted by the apostle, 1 Pet. ii. 9.

Verse 8. *But because the Lord loved you*] It was no good in them that induced God to choose them at this time to be his peculiar people; he had his reasons, but these sprang from his infinite goodness. He intended to make a full discovery of his goodness to the world; and this must have a commencement in some particular place, and among some people. He chose that time, and he chose the Jewish people; but not because of their goodness or holiness.

Verse 12. *The Lord—shall keep unto thee the covenant*] So we find their continuance in the state of favour was to depend on their faithfulness to the grace of God. If they should rebel, though God had chosen them through his love, yet he would cast them off in his justice. The elect, we see, may become unfaithful, and so become reprobates. So it happened to 24,000 of them, whose carcasses fell in

14 Thou shalt be blessed above all people: * there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; * thine eye shall have no pity upon them; neither shalt thou serve their gods; for that will be * a snare unto thee.

17 If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

18 * Thou shalt not be afraid of them: but shalt well * remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 * 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 * among you, * a mighty God and terrible.

22 * 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 beast of the field increase upon thee.

23 But the LORD thy God shall deliver them * unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And * he shall deliver their kings into thine hand, and thou shalt destroy their name * from under heaven: * there shall no man be able to stand before thee, until thou have destroyed them.

25 ¶ The graven images of their gods * shall ye burn with fire: thou * shalt not desire the silver or gold that is on them, nor take it unto thee,

lest thou be * snared therein: for it is * 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: but thou shalt utterly detest it, and thou shalt utterly abhor it; * for it is a cursed thing.

CHAPTER VIII.

An exhortation to obedience from a consideration of God's past mercies. 1, 2. Man is not to live by bread only, but by every word of God, 3. How God provided for them in the wilderness. 4. The Lord chastened them that they might be obedient, 5, 6. A description of the land into which they were going. 7-9. Caution that they should not forget God in their prosperity. 10-16, and that they should attribute that prosperity to themselves, and not to God, 17, 18. The terrible judgments that shall fall upon them, should they prove unfaithful, 19, 20.

ALL the commandments which I ^{An. Exod. 10. 40.—Deut.} command thee this day * shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

2 And thou shalt remember all the way which the LORD thy God * led thee these forty years in the wilderness, to humble thee, and * to prove thee, * to know what was in thine heart, whether thou wouldst keep his commandments, or no.

3 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.

4 * Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 * Thou shalt also consider in thine heart, that as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, * 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 * of oil-olive, and honey;

o Exod. 21. 26. &c.—p Exod. 9. 14. & 15. 20. Ch. 23. 47. 70.—q Ver. 2.—Ch. 18. 2. & 18. 15. 21. & 25. 12.—Exod. 23. 33. Ch. 12. 4. 10. 1.—r 27. Psal. 105. 37. Num. 33. 33.—s Ch. 31. 6.—y Psal. 105. 5. 5.—x Ch. 1. 31. & 20. 3.—z Exod. 23. 24. Josh. 9. 12.—y Num. 11. 29. & 11. 9. 14. 42. & 16. 3. Josh. 3. 10.—Ch. 10. 7. Neh. 1. 3. & 1. 14. & 9. 32.—Exod. 23. 24.—b Heb. *proph.*—c Heb. *de ore thy* *for.*—Ver. 2.—d Josh. 10. 24. 26. 12. & 12. 1. *for.*—Exod. 12. 15. Ch. 9. 14. & 25. 19. & 25. 31.—Ch. 11. 25. Josh. 1. 5. & 10. 5. & 23. 9.

g Ver. 5. Exod. 32. 20. Ch. 12. 3. 1 Chron. 11. 32.—h Josh. 7. 1. 21. 2. Mal. 12. 40. 1. Job. 8. 27. Zeph. 1. 3.—i Ch. 17. 1.—l Exod. 32. 29. Ch. 13. 17. Josh. 6. 17. 18. & 7. 1.—m Ch. 4. 1. & 5. 32. 33. & 6. 1. 2. 3.—n Ch. 1. 3. & 2. 7. & 25. 5. Psal. 136. 16. Amos. 2. 10.—o Exod. 16. 1. Ch. 13. 3.—p 2 Chron. 32. 31. Josh. 2. 25.—Exod. 16. 2. 3.—q Exod. 16. 12. 11. 35.—r Psal. 104. 25. Matt. 4. 1. Luke 4. 4. & 5. 20. 5. Neh. 9. 31.—s 2 Sam. 7. 14. Psal. 90. 32. Prov. 3. 12. Hab. 12. 5. & Rev. 3. 10.—t Ch. 5. 33.—u Ch. 11. 10. 12.—x Heb. *olive tree of oil.*

the wilderness, because they had sinned: yet these were of the elect that came out of Egypt. Let him that standeth take heed lest he fall.

Verse 22. Put out those nations—by little and little] The Israelites were not as yet sufficiently numerous to fill the whole land occupied by the seven nations mentioned ver. 1. And as wild and ferocious animals might be expected to multiply, where either there are no inhabitants, or the place is but badly peopled; therefore God tells them, that though at present, by force of arms, they might be able to expel them, that it would be impolitic so to do, lest the beasts of the field should multiply upon them.

Verse 25. Thou shalt not desire the silver or gold that is on them] Some of the ancient idols were plated over with gold; and God saw that the value of the metal, and excellence of the workmanship, might be an inducement for the Israelites to preserve them; and this might lead, remotely at least, to idolatry. As idols were accused, all those who had them, or any thing appertaining to them, were accused also, ver. 26.

NOTES ON CHAPTER VIII.

Verse 2. Thou shalt remember all the way] The various dealings of God with you; the dangers and difficulties to which ye were exposed, and from which God delivered you, together with the various miracles which he wrought for you, and his long-suffering toward you.

Verse 3. He—suffered thee to hunger, and fed thee] God never permits any tribulation to befall his followers, which he does not design to turn to their advantage. When he permits us to hunger, it is that his mercy may be the more observable in providing us with the necessaries of life. Pritations in the way of Providence are the forerunners of mercy and goodness abundant.

Verse 4. Thy raiment waxed not old, &c.] The plain meaning of this much-quoted text appears to me to be

this: "God so amply provided for them all the necessaries of life, that they never were obliged to wear tattered garments, nor were their feet injured for lack of shoes or sandals." If they had carvers, engravers, silversmiths, and jewellers among them, as plainly appears from the account we have of the tabernacle and its utensils, is it to be wondered at, if they also had *habbit* and *sandal makers*, &c. &c. as we are certain they had *weavers*, *embroiderers*, and such like. And the traffic which we may suppose they carried on with the Moabites, or with travelling herds of Arabians, doubtless supplied them with the *materials*. Though, as they had abundance of sheep and neat cattle, they must have had much of the materials within themselves. It is generally supposed that God, by a miracle, preserved their clothes from wearing out; but if this sense be admitted, it will require not one miracle, but a chain of the most successive and astonishing miracles ever wrought, to account for the thing: for, as there were not less than 600,000 males born in the wilderness, it would imply that the clothes of the infant grew up with the increase of his body to manhood, which would require a miracle to be continually wrought on every thread, and on every particle of matter of which that thread was composed. And this is not all, it would imply that the clothes of the parent became miraculously lessened, to fit the body of the child, with whose growth they were again to stretch and grow, &c. No such miraculous interference was necessary.

Verse 8. A land of wheat, &c.] On the subject of this verse I shall introduce the following remarks, which I find in Mr. Harmer's Observations on the Fertility of the Land of Judea, vol. iii. p. 243.

"Hasselquist tells us that he ate olives at Joppa, (upon his first arrival in the Holy Land) which were said to grow on the mount of Olives, near Jerusalem; and that, independent of their oiliness, they were of the best: and he had

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

y Ch. 33. 45.

tasted in the Levant. As olives are frequently eaten in their repasts, the delicacy of this fruit in Judea ought not to be forgotten; and the oil that is gotten from these trees, much less, because still more often made use of. In the progress of his journey, he found several fine vales, abounding with olive-trees. He saw also olive-trees in Galilee; but none farther, he says, than the mountain where it is supposed our Lord preached his sermon.

"The *fig-trees* in the neighbourhood of Joppa, Hasselquist goes on to inform us, were as beautiful as any he had seen in the Levant.

"The reason why *pomegranates* are distinctly mentioned, in this description of the productions of the land of promise, may be, their great usefulness in forming cooling drinks: for they are used among the Asiatics nearly in the same way that we use lemons, see vol. ii. p. 145.

"*Honey* is used in large quantities in these countries; and Egypt was celebrated for the assiduity with which the people there managed their bees. Maillet's account of it is very amusing. "There are," says he, "abundance of bees in that country, and a singular manner of feeding them, introduced by the Egyptians of ancient times, still continues there. Toward the end of October, when the Nile, upon its decrease, gives the peasants an opportunity of sowing the lands, *sainfoin* is one of the first things sown, and one of the most profitable. As the Upper Egypt is hotter than the Lower, and the inundation there goes sooner off the lands, the sainfoin appears there first. The knowledge they have of this, causes them to send their bee-hives from all parts of Egypt, that the bees may enjoy, as soon as may be, the richness of the flowers which grow in this part of the country sooner than in any other district of the kingdom. The hives, upon their arrival at the farther end of Egypt, are placed one upon another, in the form of pyramids, in boats prepared for their reception, after having been numbered by the people, who place them in the boats. The bees feed in the fields there for some days: afterward, when it is believed they have nearly collected the honey and wax, which were to be found for two or three leagues around, they cause the boats to go down the stream, two or three leagues lower, and leave them there, in like manner such a proportion of time as they think to be necessary for the gathering up the riches of that canton. At length, about the beginning of February, after having gone the whole length of Egypt, they arrive at the sea, from whence they are conducted, each of them to their usual place of abode. For they take care to set down exactly, in a register, each district from whence the hives were carried in the beginning of the season, their number, and the names of the persons that sent them, as well as the number of the boats, where they are arranged according to the places they are brought from. What is astonishing in this affair is, that with the greatest fidelity of memory that can be imagined, each bee finds its own hive, and never makes any mistake. That which is still more amazing to me is, that the Egyptians of old should be so attentive to all the advantages deducible from the situation of their country; that after having observed that all things came to maturity sooner in Upper Egypt, and much later in Lower, which made a difference of above six weeks between the two extremities of their country, they thought of collecting the wax and the honey, so as to lose none of them, and hit upon this ingenious method of making the bees do it successively, according to the blossoming of the flowers, and the arrangement of nature."

If this solicitude were as ancient as the dwelling of Israel in Egypt, they must have been anxious to know, whether *honey*, about which they took such care in Egypt, was plentiful in the land of promise; and they must have been pleased to have been assured it was. It continues to be produced there in large quantities: Hasselquist, in the progress of his journey from Acra to Nazareth, tells us that he found "great numbers of bees bred thereabouts, to the great advantage of the inhabitants." He adds, "they make their beehives, with little trouble, of clay, four feet long, and half a foot in diameter, as in Egypt. They lay ten or twelve of them one on another, on the bare ground, and build over every ten a little roof." Mr. Maundrel observing also many bees in the Holy Land, takes notice that by their means, the most barren places of that country, in other respects become useful, perceiving in many places of the great salt-plain near Jericho, a smell of honey and wax as strong as if he had been in an apiary.

By Hasselquist's account it appears that the present

10 When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee.

11 Beware that thou forget not the Lord thy

s Ch. 6. 11, 12.

inhabitants of Palestine are not strangers to the use of hives. They are constructed of very different materials from ours, but just the same with the Egyptian hives. They seem to be an ancient contrivance; and indeed so simple an invention must be supposed to be as old as the days of Moses, when arts, as appears from his writings, of a much more elevated nature, were known in Egypt. I cannot then well persuade myself to adopt that opinion of some of the learned, that those words of Moses, in Deut. xxxii. 13. *He made him to suck honey out of the rock, and oil out of the flinty rock*, are to be understood of his causing Israel to dwell in a country where sometimes they might find honey-comb in holes of the rock. It is very possible that, in that hot country, these insects, when not taken due care of, may get into hollow places of the rocks, and form combs there, as they sometimes construct them in ours, in hollow trees, though I do not remember to have met with any traveller that has made such an observation. But would this have been mentioned with so much triumph by Moses in this place? The quantities of honey produced after this manner could be but small, compared with what would be collected in hives properly managed; when found it must often cost a great deal of pains to get the honey out of these little cavities in the hard stone: and much the greatest part must be absolutely lost to the inhabitants. The interpretation is the more strange, because when it is said in the next clause, "and oil out of the flinty rock," it is evidently meant, that they should have oil produced in abundance by olive-trees growing on flinty rocks; and consequently the sucking honey out of the rock should only mean their enjoying great quantities of honey, produced by bees that collected it from flowers growing among the rocks; the rocky mountains of this country, it is well known, produce an abundance of aromatic plants proper for the purpose.

Nor does Asaph, in the close of the eighty-first psalm, speak, I apprehend, of honey found in cavities of rocks; nor yet is he there describing it as collected from the odoriferous plants that grow in the rocky hills of those countries, if the reading of our present Hebrew copies be right: but the prophet tells Israel, that had they been obedient, God would have fed them with the fat of wheat, and with the rock of honey would he have satisfied them: that is, with the most delicious wheat and with the richest, most invigorating honey, in large quantities, both for eating, and making agreeable drink. Its reviving, strengthening quality, appears in the story of Jonathan, Saul's son, 1 Sam. xix. 27; as the using the term *rock* to signify strength, &c. appears in a multitude of places. *The rock of a sword*, Psal. lxxxix. 43. for the *edge of the sword*, in which its energy lies, is, perhaps, as strange an expression to western ears.

I shall have occasion to speak of the excellency of the grapes of Judea in a succeeding chapter; and I may be dispensed with as to the pursuing the farther examination of the productions of this country, upon giving my reader a remark of Dr. Shaw's to this purpose, "that it is impossible for pulse, wheat, or grain of any kind, to be richer or better tasted, than what is sold at Jerusalem. Only it may not be amiss to add, with respect to this country's being well watered, that the depth *רוב יחום*, spoken of in this passage, seems to mean reservoirs of water, filled by the rains of winter, and of great use to make their lands fertile, as the second word *עליותה* *tealotiah*, seems to mean wells, or some such sort of conveniences, supplied by springs, and the first word, *נהרותה* *naharotcaah*, rivers or running streams, whether carrying a larger or smaller body of water. What an important part of this pleasing description, especially in the ears of those that had wandered near forty years in a moist dry and parched wilderness! I will only add, without entering into particulars, that the present face of the country answers this description."

Verse 9. *A land whose stones are iron*] Not only meaning that there were iron mines throughout the land, but that the loose stones were strongly impregnated with iron—ores of this metal (the most useful of all the products of the mineral kingdom) being every where in great plenty.

Out of whose hills thou mayest dig brass] As there is no such thing in nature as a brass mine, the word *נחושתה* *nechossheth*, should be translated *copper*; of which, by the addition of the *lapis calaminaris*, brass is made.—See on Exod. xxv. 3.

God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day :

12 * Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein ;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied ;

14 ^b Then thine heart is lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage ;

15 Who ^d led thee through that great and terrible wilderness, ^e wherein were fiery serpents, and scorpions, and drouth, where there was no water : ^f who brought thee forth water out of the rock of flint ;

16 Who fed thee in the wilderness with ^g manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, ^h to do thee good at thy latter end ;

17 ⁱ And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God : ^j for it is he that giveth thee power to get wealth, ^k that he may establish his covenant which he swore unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, ^l I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, ^m so shall ye perish ; because ye would not be obedient unto the voice of the LORD your God.

CHAPTER IX.

The people are informed that they shall shortly pass over Jordan, and that God shall go over before them, to expel the ancient inhabitants, 1-3. They are cautioned not to suppose that it is on account of their righteousness that God is to give them that land, 4-8. They are exhorted to remember their various provocations of the divine Majesty, especially at Horeb, 7-14, and how Moses interceded for them, and destroyed the golden calf, 15-21. How they murmured at Taberah, 22, and rebelled at Kadesh-barnea, 23, and had been perverse from the beginning, 24. An account of the intercession of Moses in their behalf, 25-29.

An. Exod. 1r. 40.—Sesat.

HEAR, O Israel: Thou art to pass over Jordan this day, to go in to possess nations ^p greater and mightier than thyself ; cities great and fenced up to heaven ;

2 A people great and tall, ^q the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak ?

3 Understand therefore this day, that the LORD thy God is he which ^r goeth over before thee ; as a consuming fire ^s he shall destroy them,

and he shall bring them down before thy face : so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 * Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land : but ^t for the wickedness of these nations the LORD doth drive them out from before thee.

5 ^u 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 ^v the word which the LORD swore unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness ; for thou art ^w a stiff-necked people.

7 ^x Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness : ^y from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also ^z in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 ^{aa} 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 ^{ab} I abode in the mount forty days and forty nights, I neither did eat bread nor drink water :

10 ^{ac} 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, ^{ad} 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, ^{ae} Arise, get thee down quickly from hence ; for thy people which thou hast brought forth out of Egypt have corrupted themselves : they are ^{af} quickly turned aside out of the way which I commanded them ; they have made them a molten image.

13 Furthermore ^{ag} the LORD spake unto me, saying, I have seen this people, and behold, ^{ah} it is a stiff-necked people :

14 ^{ai} Let me alone that I may destroy them, and blot out their name from under heaven :

a Ch. 23. 47. & 22. 15. Prov. 20. 9. Hos. 13. 6.—1 Cor. 4. 7.—Psa. 106. 21. d. Isai. 63. 12-14. Jer. 2. 6.—Numb. 21. 6. Hos. 13. 5.—Numb. 20. 11. Psa. 78. 15. & 114. 8.—1 Ver. 2. Exod. 16. 15.—Jer. 31. 5, 6. Heb. 12. 11.—1 Ch. 3. 4. 1 Cor. 4. 7.—1 Ver. 2. Exod. 16. 15.—1 Ch. 7. 8, 12.—2 Ch. 3. 26. & 30. 13.—Din. 9. 11, 12.—2 Ch. 11. 31. Josh. 3. 16. & 4. 19.—p Ch. 4. 38. & 7. 1. & 11. 23.—1 Ch. 1. 2.—Numb. 13. 22. 24. 33. 35.—Ch. 31. 2. Josh. 3. 11.—4 Ch. 4. 24. Heb. 12. 29. a Ch. 7. 23.—v Exod. 24. 31. Ch. 7. 24.

w Ch. 17. Rom. 11. 6, 20. 1 Cor. 4. 4, 7.—1 Gen. 15. 16. Lev. 18. 24, 25. Ch. 18. 12.—y Tit. 3. 5.—1 Gen. 12. 7. & 13. 15. & 15. 7. & 17. 8. & 26. 4. & 28. 13.—v Ver. 13. Exod. 32. 9. & 33. 3. & 34. 9.—b Exod. 14. 11. & 16. 2. & 17. 2. Numb. 11. 4. & 20. 2. & 25. 2. Ch. 31. 27.—Exod. 32. 2. Psa. 106. 19.—d Exod. 21. 12, 15.—Exod. 24. 15. & 34. 28.—e Exod. 31. 18.—f Exod. 19. 17. & 20. 1. Ch. 4. 10. & 10. 4. & 18. 16.—g Exod. 32. 7. 1 Ch. 31. 29. Judg. 2. 17.—k Exod. 32. 9.—1 Ver. 6. Ch. 10. 16. & 31. 27. 2 Kings 17. 14. m Exod. 32. 10.—n Ch. 29. 30. Psa. 9. 5. & 109. 13.

Verse 15. Who led thee through that—terrible wilderness] See the account of their journeying in the notes on Exod. xvi. 1, &c. Numb. xxi. &c.

Every serpents] Serpents, whose bite occasioned a most violent inflammation, accompanied with an unquenchable thirst ; and which terminated in death. See on Numb. xxi. 6.

Verse 16. Who fed thee—with manna] See this miracle described, Exod. xvi. 13, &c.

Verse 18. God—giveth thee power to get wealth] Who among the rich and wealthy believes this saying ? Who gives wisdom, understanding, skill, bodily strength, and health ? Is it not God ? And without these how can wealth be acquired ? Whose is providence ? Who gives fertility to the earth ? And who brings every proper purpose to a right issue ? Is it not God ? And without these also can wealth be acquired ? No. Then the proposition in the text is self-evident ; it is God that giveth power to get wealth—and to God the wealthy man must account for the manner in which he has expended the riches which God hath given him.

NOTES ON CHAPTER IX.

Verse 1. Thou art to pass over Jordan this day] *וַיֵּימָן הַיּוֹמָהּ, this time* : they had come, thirty-eight years before this, nearly to the verge of the promised land, but were

not permitted, at that day, or time, to pass over, because of their rebellions : but *this time* they shall certainly pass over. This was spoken about the eleventh month of the fortieth year of their journeying ; and it was on the first month of the following year they passed over : and during this interim Moses died.

Verse 5. For the wickedness of these nations] So then it was not by any sovereign act of God that these people were cast out ; but for their wickedness—they had transgressed the law of their Creator—they had resisted his Spirit, and could no longer be tolerated. The Israelites were to possess their land, not because they deserved it, but first, because they were less wicked than the others : and secondly, because God thus chose to begin the great work of his salvation among men. Thus then the Canaanites were cut off, and the Israelites, were grafted in—and the Israelites, because of their wickedness, were afterward cut off, and the Gentiles grafted in—let the latter not be high-minded, but fear ; If God spared not the natural branches, take heed lest he spare not thee.

Verse 10. Tables of stone] See the notes on Exod. xxxi. 18. & xxxii. 15, 16.

Verse 12. Thy people—have corrupted themselves] Debased themselves by making and worshipping an Egyptian idol. See on Exod. xxxii.

CHAPTER X.

* and I will make of thee a nation mightier and greater than they.

15 ^p So I turned and came down from the mount, and ^q the mount burned with fire; and the two tables of the covenant were in my two hands.

16 And ^r 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, as at the first: forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 ^r For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. ^s But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And ^t I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at ^u Taberah, and at ^v Massah, and at ^w Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise ^x when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ^y ye believed him not, nor hearkened to his voice.

24 ^z Ye have been rebellious against the LORD from the day that I knew you.

25 ^{aa} Thus I fell down before the LORD, forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

26 ^{ab} I prayed therefore unto the LORD, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness; which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest ^{ac} the land whence thou broughtest us out, say, ^{ad} Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 ^{ae} Yet they are thy people, and thine inheritance which thou broughtest out by thy ^{af} mighty power and by thy stretched-out arm.

Moses is commanded to make a second set of tables. 1, 2. He made an ark, prepared the wood, and had silver on them, the two commandments, and Moses lays them up in the ark, &c. The last of his journey from Beeroth to Mosera, where Aaron died, & not from thence to Gadgodah and Jobath, &c. At that time God separated the tribe of Levi for the service of the sanctuary, &c. The long Moses stayed the second time in the mount, 10, 11. What the repairs of the Israelites, 12-15. Their heart must be circumcised, 16. God's character and goodness, 17, 18. They are commanded to love the stranger, 19. How Aaron served God, 20 because he had done such great things for them and their fathers, 21, 22.

AT that time the LORD said unto me, ^{an} Hew thee two tables of stone like unto the first, and come up unto me into the mount, and ^{ba} make thee an ark of wood.

2 And I will write on the tables, the words that were in the first tables which thou brakest, and ^{bb} thou shalt put them in the ark.

3 And I made an ark of ^{bc} shittim wood, and ^{ca} hewed two tables of stone, like unto the first, and went up into the mount, having the two tables in mine hand.

4 And ^{cb} he wrote on the two tables, according to the first writing, the ten ^{cc} commandments ^{cd} which the LORD spake unto you in the mount, out of the midst of the fire ^{ce} in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself, and ^{cd} came down from the mount, and ^{ce} put the tables in the ark which I had made; ^{cf} and there they be, as the LORD commanded me.

6 ^{cd} ¶ And the children of Israel took their journey, from Beeroth ^{ce} of the children of Jaakan, to ^{cf} Moserah: ^{cd} there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 ^{cd} From thence they journeyed unto Gudgodah; and from Gudgodah to Jobath, a land of rivers of waters.

8 ^{cd} ¶ At that time ^{ce} the LORD separated the tribe of Levi, ^{ce} to bear the ark of the covenant of the LORD, ^{ce} to stand before the LORD, to minister unto him, and ^{ce} to bless his name unto this day.

9 ^{cd} Wherefore Levi hath no part nor inheritance with his brethren, the LORD ^{ce} is his inheritance, according as the LORD thy God promised him.

10 ^{cd} ¶ And I ^{ce} stayed in the mount, according to the ^{ce} first time, forty days and forty nights; and ^{ce} the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

11 ^{cd} And the LORD said to me, Arise, ^{ce} take thy journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

12 ^{cd} ¶ And now, Israel, ^{ce} what doth the LORD thy God require of thee, but ^{ce} to fear the LORD thy God, ^{ce} to walk in his ways, and ^{ce} to love him, and to serve the LORD thy God with all thy heart and with all thy soul.

13 To keep the commandments of the LORD, and his statutes, which I command thee this day ^{ce} for thy good?

^a Exod. 31. 4.—^b Exod. 31. 28.—^c Heb. words.—^d Exod. 25. 1.—^e Exod. 15. 17. Ch. 9. 10. & 14. 16.—^f Exod. 31. 28.—^g Exod. 40. 2.—^h 1 Kings. 7.—ⁱ Num. 3. 53. 1. w. Num. 33. 30.—^j Num. 30. 28. & 33. 38.—^k y. Num. 33. 3.—^l Num. 3. 6. 4. & 8. 14. & 16. 9.—^m Num. 4. 15.—ⁿ Ch. 15. 5.—^o Lev. 9. 9. 22. Num. 6. 23. Ch. 21. 5.—^p Num. 15. 24. Ch. 15. 1. 2. Ezek. 44. 22.—^q Exod. 31. 28. Ch. 9. 1.—^r 25. 16.—^s Ch. 4. 29. 1 Kings. 8. 51. Neh. 1. 10. Psa. 95. 7.—^t Heb. 26. Ch. 4. 34. Exod. 7. 8. 9. & 13. 3.—^u Exod. 34. 1. 2.—^v Exod. 25. 10.—^w Exod. 25. 16. 21. m. Exod. 25. 5. 10. & 37. 1.

Verse 21. I took your sin, the calf which ye had made] See this fully explained, Exodus xxxii. 20.

Verse 22. At Kibroth-hattaavah] See the note on Num. xi. 18.

Verse 27. Remember thy servants, Abraham, Isaac, and Jacob] As if he had said: "These are their descendants; and the covenant was made with those patriarchs in behalf of these." God bestows many blessings on comparatively worthless persons, either for the sake of their pious ancestors, or on account of the religious people with whom they are connected: therefore union with the church of God is a blessing of no common magnitude. The reader will find the grand subject of this chapter explained at large in the notes on Exod. xxxi. and xxxii. to which he is particularly desired to refer.

NOTES ON CHAPTER X.

Verse 1. Hew thee two tables of stone] See the notes on Exod. xxxiv. 1.

Verse 3. Shittim wood] See the note on Exod. xxv. 468

5. and succeeding verses] and on the parallel places in the margin.

Verse 4. Ten commandments] See the note on Exod. xx. 1, &c.

Verse 6. And the children of Israel took their journey, &c.] On this, and the three following verses, see Kennicott's remarks at the end of this chapter.

Verse 12. Now, Israel, what doth the Lord—require of thee] An answer is immediately given. God requires,

1. That ye fear him as Jehovah your God; he who made, preserves, and governs you.

2. That ye walk in all his ways; that having received his precepts, all of which are good and excellent, ye obey the whole: walking in God's ways, not your own, nor in the ways of the people of the land.

3. That ye love him, have confidence in him as your father and friend, have recourse to him in all your necessities, and love him in return for his love.

4. That thou serve him; give him that worship which

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 stiff-necked.

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 fa-

p. 1 Kings 8. 27. Psa. 115. 6. & 148. 4.—Gen. 14. 19. Exod. 19. 5. Psa. 24. 1. Ch. 4. 37.—See Lev. 25. 41. Ch. 29. 6. Jer. 4. 4. Rom. 2. 28. 29. Col. 2. 11.—1 Ch. 22. 3. 13.—Josh. 22. 22. Psa. 136. 2. Dan. 2. 47. & 11. 36.—Rev. 17. 14. & 19. 16. W. Ch. 7. 21.—2 Chron. 13. 7. Job 34. 19. Act 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6.

therless 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 threescore and ten persons; and now the LORD thy God hath made thee as the stars of the heaven for multitude.

9. Col. 3. 25. 1 Pet. 1. 17.—1 Psa. 68. 5. & 146. 9.—Lev. 19. 33. 34.—1 Ch. 6. 13. Matt. 1. 10. Luke 4. 8.—Ch. 11. 22. & 13. 13.—Ezra. 63. 11.—Exod. 15. 2. Psa. 22. 3. Jer. 17. 14.—1 Sam. 12. 21. 2 Sam. 7. 23. Psa. 106. 21, 22.—Gen. 46. 27. Exod. 1. 5. Act 7. 14.—Gen. 15. 5. Ch. 1. 10. & 28. 62.

he requires; performing it with all thy heart, the whole of thy affections; and with all thy soul, thy will, understanding, and judgment. In a word, putting forth thy whole strength and energy of body and soul in the sacred work.

Verse 14. Behold, the heaven, and the heaven of heavens] All these words in the original, are in the plural number: הַשָּׁמַיִם וְהַשָּׁמַיִם רַבִּי הֵנֵּן הַשָּׁמַיִם *hen hashshamayim, ushemy hashshamayim*; behold, the heavens and the heavens of heavens; but what do they mean? To say that the first means the atmosphere, the second the planetary system, and the third the region of the blessed, is saying but very little in the way of explanation. The words were probably intended to point out the immensity of God's creation, in which we may readily conceive one system of heavenly bodies, and others beyond them, and others still in endless progression, through the whole vortex of space! Every star in the vast abyss of nature being a sun, with its peculiar and numerous attendant worlds. Thus there may be systems of systems, in endless gradation, up to the throne of God.

Verse 16. Circumcise—the foreskin of your heart] A plain proof from God himself, that this precept pointed out spiritual things; and that it was not the cutting away a part of the flesh, that was the object of the divine commandment, but the purification of the soul; without which all forms and ceremonies are of no avail. Loving God with all the heart, soul, mind, and strength, the heart being circumcised to enable them to do it; was, from the beginning, the end, design, and fulfilment of the whole law.

Verse 17. God of gods, and Lord of lords] That is, he is the source whence all being and power proceed: every agent is finite but himself; and he can counteract, suspend, or destroy all the actions of all creatures, whenever he pleases. If he determine to save, none can destroy; if he purpose to destroy, none can save. How absolutely necessary to have such a God for our friend!

A great God—mighty] הַאֵל הַגִּבּוֹר *ha-el ha-gibbor, the mighty God*; this is the very title that is given to our blessed Lord and Saviour, Isa. ix. 6.

Verse 21. He is thy praise] It is an eternal honour to any soul to be in the friendship of God. Why are people ashamed of being thought religious? Because they know nothing of religion. He who knows his Maker may glory in his God—for without him, what has any soul but disgrace, pain, shame, and perdition! How strange is it that those who fear God should be ashamed to own it; while sinners boldly proclaim their relationship to Satan!

Verse 22. With threescore and ten persons] And now, from so small a beginning they were multiplied to more than 600,000 souls; and this indeed in the space of 40 years; for the 603,000 which came out of Egypt, were at this time all dead, but Moses, Joshua, and Caleb. How easily can God increase and multiply, and how easily diminish and bring low! In all things, because of his unlimited power, he can do whatsoever he will. And he will do whatsoever is right.

On a very important subject in this chapter, Dr. Kennicott has the following judicious observations.

"The book of Deuteronomy contains the several speeches made to the Israelites by Moses, just before his death; recapitulating the chief circumstances of their history, from their deliverance out of Egypt, to their arrival on the banks of Jordan. What in this book he has recorded, as spoken, will be best understood by comparing it with what he has recorded, as done, in the previous history; and this, which is very useful as to the other parts of this book, is absolutely necessary, as to the part of the tenth chapter here to be considered.

"The previous circumstances of the history necessary to be here attended to, are these: In Exod. chap. xx. God speaks the ten commandments. In chap. xxiv. Moses, on

mount Sinai, receives the two tables; and is there 40 days and nights. In chaps. xxv. xxvii. xxviii. God appoints the service of the tabernacle. In xxxiii. separates Aaron and his sons, for the priest's office; by a statute for ever, to him and his seed after him. In xxxiv. Moses, incensed at the golden calf, breaks the tables; yet he prays for the people; and God orders him to lead them toward Canaan. In xxxiv. Moses carries up two other tables, and stays again 40 days and nights. In Numb. chap. iii. the tribe of Levi selected; viii. consecrated; x. and xi. the Israelites march from Sinai, on the twentieth day of the second month in the second year. In xiii. spies sent. In xiv. the men are sentenced to die in the wilderness during the 40 years. In xviii. the Levites are to have no lot nor large district, in Canaan; but to be the Lord's inheritance. In xx. Aaron dies on mount Hor. Lastly, in the complete catalogue of the whole march (chap. xxxiii.) we are told, that they went from Moseroth to Bene-jaakan; thence to Hor-hagidgad; to Jotbathah; to Ebronah; to Ezion-geber; to Zin, (which is Kadesh) and thence to mount Hor; where Aaron died, in the fortieth and last year. In Deut. ix. Moses tells the Israelites (ver. 7.) that they had been rebels, from Egypt even to Jordan; particularly at Horeb—(ver. 8—29.) whilst he was with God, and received the tables at the end of 40 days and nights—and that, after breaking the tables, he fasted and interceded for his brethren, during a second period of 40 days and nights—and this ninth chapter ends with the prayer which he then made. Chapter the tenth begins thus: At that time the Lord said unto me, Hew thee two tables of stone, like unto the first, and come up, &c. And from ver. 1. to the end of ver. 5. he describes the second copy of the ten commandments; as written also by God, and deposited by himself in the ark.

"After this we have now four verses (6, 7, 8, and 9,) which not only have no kind of connexion with the verses before and after them; but also, as they stand in the present Hebrew text, directly contradict that very text: and the two first of these verses have not, in our Hebrew Text, the least connexion with the two last of them. Our Hebrew text (ver. 6.) says, that Israel journeyed from Bene-jaakan to Moserah. Whereas that very text, in the complete catalogue (Numb. xxxiii. 31.) says, they journeyed from Moseroth to Bene-jaakan. Again: Aaron is here said to have died at Moserah; whereas he died on mount Hor, the seventh station afterward: see Numb. xxxiii. 38. And again, they are here said to go from Bene-jaakan to Moserah; thence to Gulgathah; and thence to Jotbath; whereas the complete catalogue says, Moseroth to Bene-jaakan; thence to Hor-hagidgad; and thence to Jotbathah. But, if the marches could possibly be true, as they now stand in these two verses; yet what connexion can there be between JOTBATH, and the SEPARATION OF THE TRIBE OF LEVI! It is very happy that these several difficulties in the Hebrew text, are removed by the SAMARITAN Pentateuch. For that text tells us here rightly, that the march was from Moseroth to Bene-jaakan; to Hagidgad, to Jotbathah, to Ebronah, to Ezion-geber, to Zin, (which is Kadesh) and thence to mount Hor, where Aaron died. Again: as the regular deduction of these stations ends with mount Hor, and Aaron's death; we have then, what we had not before, a regular connexion with the two next verses; and the connexion is this—That when Aaron, the son of Amram, the son of Kohath, the son of Levi died: neither the tribe of Levi, nor the priesthood, was deserted. But God still supported the latter, by maintaining the former: and this, not by allotting that tribe any one large part of Canaan, but separate cities among the other tribes; and by allowing them to live upon those offerings, which were made by the other tribes to God himself. These four verses therefore, (6, 7, 8, and 9.) in the same text, stand thus: (ver. 6.)

CHAPTER XI.

The people are exhorted to obedience from a consideration of God's goodness to their fathers in Egypt, 1-4, and what he did in the wilderness, 5, and the judgment on Dathan and Abiram, 6, and from the mercies of God in general, 7-9. A comparative description of Egypt and Canaan, 10-12. Promises to disoblige, 13-15. Dismissals from history, 16, 17. The words of God to be laid up in their hearts, made a sign of on their hands, forehead, gates, &c. 18. Thought to their children, made the subject of frequent conversation, to the end that their days may be multiplied, 19-21. If disobedient, God shall give them possession of the whole land, and no one of their enemies shall be able to withstand them, 22, 23. Life and death, a blessing and a curse, are set before them, 24-26. The blessings to be put on mount Gerizim, and the curses on mount Ebal, 27, 30. The promise that they should pass over Jordan, and observe these statutes in the promised land, 31, 32.

1 THEREFORE thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his children

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came unto this place;

6 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:

7 But your eyes have seen all the great acts of the Lord which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong your days in the land, which the Lord swore unto your fathers

h Ch. 10. 12. & 30. 16, 30.—Zech. 3. 7.—k Ch. 8. 5.—l Ch. 5. 24.—m Ch. 7. 19.—n Psa. 78. 12 & 135. 9.—o Exod. 11. 27, 28. & 13. 9. 10. Psa. 106. 11.—p Numb. 16. 1, 31 & 27.

3. Psa. 106. 17.—q Or, living substance which followed them.—r Heb. was at their feet.—s Ch. 5. 3 & 7. 19.—t Josh. 1. 6, 7.—u Ch. 4. 40 & 5. 16. Prov. 10. 27.—v Ch. 5. 5.

WHEN the children of Israel journeyed from Moseroth, and encamped in Bene-jaakan; from thence they journeyed and encamped at Hagaridgad; from thence they journeyed and encamped in Jobbathah, a land of rivers of water: (7.) from thence they journeyed and encamped in Ebronah; in Ezion-geber; in the wilderness of Zin, which is Kadesh; and then at mount Hor: And AARON DIED THERE, and there he was buried; and Eleazar his son, ministered as priest in his stead. (8.) At that time, the Lord had 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, with his brethren; the Lord is his inheritance, according as the Lord thy God promised him. But however consistent these four verses are now with themselves, it will be still demanded, what connexion have they with the fifth verse before them; and with the tenth verse after them? I confess, I cannot discover their least pertinency here: because AARON'S DEATH, and LEVI'S SEPARATION, seem totally foreign to the speech of Moses in this place. And this speech without these four verses is a regularly connected admonition from Moses, to this purpose—that his brethren were for ever to consider themselves as indebted to him, under God, for the renewal of the two tables; and also to his intercession, for rescuing them from destruction. The words are these: (x. 4.) The Lord wrote again the ten commandments, and gave them unto me. (5.) And I came down from the mount, and put the tables in the ark, which I HAD made. (10.) Thus I staid in the mount according to the first time, 40 days and 40 nights: and the Lord hearkened unto me at that time also; 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, &c.

But then, if these four verses were not, at first, a part of this chapter, but are evidently interpolated: there arises another inquiry. Whether they are an insertion entirely spurious; or a genuine part of the Sacred Text, though removed hither out of some other chapter. As they contain nothing singular or peculiar, are of no particular importance, and relate to no subject of disputation, they are not likely to have arisen from fraud or design; but perfectly coinciding in sense with other passages, they may safely be considered as another instance of a large transposition [86 words] in the present text, arising from accident and want of care. And the only remaining question therefore is, Whether we can discover, though not to demonstration, yet with any considerable degree of probability, the original place of these four verses: that so they may be at last restored to that neighbourhood and connexion, from which they have been, for so many ages, separated.

It was natural for Moses, in the course of these several speeches to his brethren, in Deuteronomy, to embrace the first opportunity of impressing on their memories, a matter of such particular importance, as the continuation of the priesthood among the Levites, after Aaron's death. And the first proper place seems to be in the second chapter, after the first verse. At chap. i. 19. he speaks of their march from Horeb to Kadesh-barnah, whence they sent the spies into Canaan. He then sets forth their murmuring, and God's sentence, that they should die in the wilderness; and he ends the first chapter with their being defeated by the Amorites, their weeping before the Lord, and abiding many days in KADESH, which is KADESH-BARNEA, near Canaan.

"Chap. 2d begins thus:—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. Now, the many days, or long time, which they spent in compassing mount Seir, that is, going round on the southwest coasts of Edom, in order to proceed northeast from Edom, through Moab to Arnon, must include several of their stations; besides that eminent one at mount Hor, where Aaron died. And as part of their road, during this long compass, lay through Ezion-geber, (which was on the eastern tongue of the Red sea, and the south boundary of Edom;) thence to Zin, (which is KADESH, that is, MERIBAH KADESH) and thence to mount Hor, as they marched to the northeast: so it is probable, that the five stations preceding that of Ezion-geber, were on the extremity of mount Seir, to the southwest. And if their first station at entering the southwest borders of Edom, and beginning to compass mount Seir, was Moseroth, this gives the reason wanted, why Moses begins this passage at Moseroth, and ends it with Aaron's death at mount Hor. And this will discover a proper connexion between the four dislocated verses, and the context here.—Deut. i. 46. So ye abode in Kadesh (Barnea) many days.

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. "For the children of Israel journeyed from Moseroth, and pitched in Bene-jaakan: from thence they journeyed and pitched in Hagaridgad: from thence they journeyed and pitched in Jobbathah, a land of rivers of water: from thence they journeyed and pitched in Ebronah: from thence they journeyed and pitched in Ezion-geber: from thence they journeyed and pitched in the wilderness of Zin, which is Kadesh: from thence they journeyed and pitched in mount Hor, and Aaron died there, and there he was buried; and Eleazar his son ministered as priest in his stead. At that time the Lord had 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. Wherefore, Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.

"And this paragraph being thus finished, at the end of the first verse, the second verse begins a new paragraph, thus: And the Lord spake unto me, saying, Ye have compassed this mountain long enough; turn you northward—through the east side of Seir (or Edom) towards Moab on the north.—See verses 4, 5, 6, 7, 8."—Kenai-cott's Remarks, p. 74.

These remarks should not be hastily rejected.

NOTES ON CHAPTER XI.

Verse 1. Thou shalt love the Lord] Because without this there could be no obedience to the divine testimonies, and no happiness in the soul: for the heart that is destitute of the love of God, is empty of all good, and consequently miserable.—See the note on chap. x. 12.

Verse 6. What he did unto Dathan, &c.] See the notes on Numb. xvi.

Verse 8. Therefore shall ye keep all the commandments] Because God can execute such terrible judgments; and because he has given such proofs of his power and justice; and because, in similar provocations, he may be expected to act in a similar way, therefore keep his charge, that he may keep you unto everlasting life.

to give unto them and to their seed, * a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, is not as the land of Egypt, whence ye came out, * where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs :

11 * But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven :

12 A land which the LORD thy God * careth for ; * the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, * to love the LORD your God, and to serve him with all your heart and with all your soul.

14 That * I will give you the rain of your land in his due season, * the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 * And I will * send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, * that your heart be not deceived, and ye turn aside, and * serve other gods, and worship them ;

17 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.

18 ¶ 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.

19 * And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way,

w Exod. 3. 8.—z Zech. 14. 18.—y Ch. 8. 7.—i Heb. *erebeth*—a 1 Kings 9. 3. b Ver. 22. Ch. 6. 17.—c Ch. 10. 12.—d Lev. 25. 4. Ch. 28. 12.—e Joel 2. 23. James 5. 7.—f Psal. 104. 14.—g Heb. *grec*—h Ch. 6. 11. Joel 2. 19.—i Ch. 29. 18. Job 31. 27. k Ch. 4. 19. & 30. 17.—l Ch. 5. 15.—m 1 Kings 8. 35. 2 Chron. 6. 26. & 7. 13.—n Ch. 4. 25. & 5. 19, 20. & 30. 18. Josh. 23. 13, 15, 16.—o Ch. 5. 5. & 22. 46.

and when thou liest down, and when thou risest up.

20 * And thou shalt write them upon the doorposts of thine house, and upon thy gates :

21 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.

22 ¶ 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 ;

23 Then will the LORD * drive out all these nations from before you, and ye shall * possess greater nations and mightier than yourselves.

24 * 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.

25 * 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.

26 ¶ Behold, I set before you this day a blessing and a curse ;

27 * A blessing, if ye obey the commandments of the LORD your God, which I command you this day ;

28 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.

29 And it shall come to pass when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put * the blessing upon mount Gerizim, and the curse upon mount Ebal.

p Ch. 6. 8.—q Ch. 4. 9, 10. & 6. 7.—r Ch. 6. 9.—s Ch. 4. 40. & 6. 2. Prov. 3. 2. & 4. 10. & 9. 11.—t Psal. 72. 5. & 89. 23.—u Ver. 13. Ch. 6. 17.—v Ch. 10. 20. & 30. 20. w Ch. 4. 38. & 9. 5.—x Ch. 9. 1.—y Josh. 1. 8. & 14. 9.—z Gen. 15. 18. Exod. 23. 31. Num. 34. 3. &c.—a Ch. 7. 21.—b Ch. 2. 25.—c Exod. 23. 27.—d Ch. 30. 1, 15, 19. e Ch. 28. 2.—f Ch. 23. 15.—g Ch. 27. 12, 13. Josh. 8. 33.

Verse 10. *Wateredst it with thy foot*] Rain scarcely ever falls in Egypt ; and God supplies the lack of it by the inundations of the Nile. In order to water the grounds where the inundations do not extend, water is collected in ponds, and directed in streamlets to different parts of the field where irrigation is necessary. It is no unusual thing in the east, to see a man, with a small mattock, making a little trench for the water to run by, and as he opens the passage, the water following, he uses his *foot* to raise up the mould against the side of this little channel, to prevent the water from being shed unnecessarily, before it reaches the place of its destination. Thus he may be said to water the ground with his foot. See several useful observations on this subject in Mr. Harmer, vol. i. p. 23—26. and vol. iii. p. 411. But after all, the expression, *water it with thy foot*, may mean no more than doing it by labour : for as in the land of Egypt there is scarcely any rain, the watering of gardens, &c. must have been all artificial. But in Judea it was different, as there they had their proper seasons of rain. The compound word ברגיל *bergil*, with, under, or by the foot, is used to signify any thing under the power, authority, &c. of a person : and this very meaning it has in the sixth verse, *all the substance that was in their possession*, i. e. literally, all the substance that was under their feet, ברגיליהם *bergilyehem*, that is, in their power, possession, or what they had acquired by their labour.

Verse 14. *The rain—in his due season, the first rain and the latter rain*] By the *first* or *former* rain, we are to understand that which fell in Judea about November, when they sowed their seed ; and this served to moisten and prepare the ground for the vegetation of the seed. The *latter* rain fell about April, when the corn was well grown up, and served to fill the ears, and render them plump and perfect. Rain rarely fell in Judea at any other season, than these. If the *former* rain were withheld, or not sent in due season, there could be no vegetation : if the *latter* rain were withheld, or not sent in its due season, there could be no full corn in the ear, and consequently no harvest. Of what consequence then was it that they should have their rain in *due season*? God, by promising this, provided they were obedient, and threatening to withhold it should they be disobedient, shows, that it is not a *general providence* that directs these things—but that the very rain

of heaven falls by *particular* direction, and the showers are regulated by an *especial* Providence.

Verse 15. *Therefore shall ye lay up these my words*] See chap. vi. 4—8. and see on Exod. xiii. 9.

Verse 24. *From the river*] Euphrates, which was on the east, to the *uttermost sea*, the Mediterranean, which lay *westward* of the promised land. This promise, notwithstanding the many provocations of the Israelites, was fulfilled in the time of Solomon, for “he reigned over all the kings from the river (Euphrates) even unto the land of the Philistines, and to the border of Egypt.” See 2 Chron. ix. 26.—See the note on Num. xxxiv. 12.

Verse 26. *Behold, I set before you a blessing and a curse*] If God had not put it in the power of this people either to *obey* or *disobey* ; if they had not had a *free* will over which they had complete authority, to use it either in the way of *willing* or *nilling*, could God, with any propriety, have given such precepts as these, sanctioned with such promises and threatenings? If they were not *free agents* they could not be *punished* for *disobedience*, nor could they, in any sense of the word, have been *rewardable* for *obedience*. A *STONE* is not *rewardable*, because in obedience to the laws of gravitation, it *always tends to the centre* ; nor is it *punishable*, because in being removed from that centre, in its tending or falling toward it again, it takes away the life of a man.

That God has given man a *free, self-determining* will, which cannot be *forced* by any power but that which is omnipotent, and which God himself *never will force*, is declared in the most formal manner through the whole of the Sacred Writings. No *argument* can affect this, while the Bible is considered as a divine revelation : no *sophistry* can explain away its evidence, as long as the *accountableness* of man for his conduct is admitted ; and as long as the eternal bounds of *moral good* and *evil* remain, and the *essential distinctions* between *vices* and *virtue* exist. If *ye will* obey (for God is ever ready to assist) ye shall live : if ye *will* disobey, and refuse that help, ye shall die. So hath *Jehovah* spoken, and man cannot reverse it.

Verse 29. *Thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.*] The etymology of these names may be supposed to cast some light on this institution. גרזים *gerizim*, from גרז *garaz*, to cut—

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the campaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments, which I set before you this day.

CHAPTER XII.

All monuments of idolatry in the promised land to be destroyed, 1-3. And God's service to be duly performed, 4-7. The difference between the performance of that service in the wilderness, and in the promised land, 8-11. The people are to be happy in all their religious observances, 12. The offerings must be brought to the place which God appoints, and no blood is to be eaten, 13-16. The tithes of corn, wine, oil, &c. to be eaten in the place that God shall choose, 17, 18. The Levite must not be broken, 19. All clean beasts may be eaten, but the blood must be poured out before the Lord, and be eaten on no pretence whatever, 20-25. Of vows, burnt-offerings, &c. 26, 27. These precepts are to be carefully obeyed, 28. Cautions against the altitudes of the heathen, 29-31. Nothing to be added to, or diminished from, the word of God, 32.

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, 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 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:

6 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 free-will-offerings, and the firstlings of your herds and of your flocks.

7 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.

8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance which the LORD your God giveth you.

10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes and the heave-offering of your hand, and all your choice vows which ye vow unto the LORD:

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates: forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, according to 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.

h Gen. 12. 8. Judges 7. 1. - Ch. 9. 1. Josh. 1. 11. - Ch. 5. 32 & 12. 32. - Ch. 6. 1. - Ch. 4. 10. 1 Kings 8. 40. - Exod. 31. 13. Ch. 7. 5. - Or, inherit. - p 2 Kings 16. 4. & 17. 10. 11. Jer. 3. 6. - Num. 33. 52. Jude 2. 2. - Heb. break down. - Ver. 31. - Ver. 11. Ch. 35. 2. Josh. 9. 27. 1 Kings 8. 29. 2 Chron. 7. 12. Ps. 78. 68. u Lev. 17. 3. - v Ver. 17. Ch. 14. 22, 23. & 15. 19, 20.

w Ch. 14. 26. - Ver. 12, 18. Lev. 23. 40. Ch. 16. 11, 14. 15. & 26. 11 & 27. 7. y Judg. 17. 6. & 21. 25. - Ch. 11. 31. - a Ver. 5, 14, 19, 21, 26. & Ch. 14. 23 & 15. 20. & 16. 2. & 17. 6 & 19. 6 & 23. 15 & 25. 2 & 31. 11. Josh. 18. 11. Judges 2. 25. Est. 7. 6. 68. - b Heb. the choice of your vows. - c Ver. 7. - Ch. 10. 3 & 14. 29. d Lev. 17. 4. - Ver. 11. - e Ver. 21. - h Ver. 22. - Ch. 11. 5. & 15. 22.

cut off—cut down—hence גרזים gerizim, the cutters down, fellers, and reapers or harvest-men—this mountain being supposed to have its name from its great fertility, or the abundance of the crops it yielded, which is a possible case. עיבול ebal, or eybal, the root is not found in Hebrew; but in Arabic عبال abala, signifies rough, rugged, curled, &c. and عبال abalo, from the same root, signifies white stones; and a mountain in which such stones are found, عبال الابالو alabalo, the mountain of white stones.—See Giggius and Golius. And as it is supposed that the mountain had this name because of its barrenness, on this metaphorical interpretation, the sense of the passage would appear to be the following:—God will so superintend the land, and have it continually under the eye of his watchful providence, that no change can happen in it, but according to his divine counsel; so that its fertility shall ever be the consequence of the faithful obedience of its inhabitants; and a proof of the blessing of God upon it. On the contrary, its barrenness shall be a proof that the people have departed from their God: and that his curse has, in consequence, fallen upon the land.—See the manner of placing these blessings and curses, chap. xxvii. 12, &c. That Gerizim is very fruitful; and that Ebal is very barren, is the united testimony of all who have travelled in those parts: see Ludolf, Reland, Rab. Benjamin, and Mr. Maundrel. Sychem lies in the valley between these two mountains.

THAT the land of Judea was naturally very fertile, can scarcely be supposed by any who considers the accounts given of it by travellers: with the exception of a few districts, the whole land is dry, stony, and barren, and particularly all the southern parts of Judea, and all the environs of Jerusalem: most of which is represented as absolutely incapable of cultivation. How then could it ever support its vast number of inhabitants? By the especial providence of God. While God kept that people under his continual protection, their land was a paradise—they lent to all nations and borrowed from none: what has it been since? a demi solitude—because that especial blessing no longer descends upon it. No land, says Calnet, was more fertile while under the benediction of God; none more barren when under his curse. Its present state is a

proof of the declaration of Moses, chap. xxviii. 23. The heaven over their head is brass; the earth under their feet, iron. The land itself, in its present state, is an ample proof of the authenticity of the Pentateuch. Should facts of this kind be lost sight of, by any one who reads the Sacred Writings?

NOTES ON CHAPTER XII.

Verse 3. Ye shall overthrow their altars] Where unholy sacrifices have been offered. Ye shall break their pillars—probably meaning statues and representations of their gods cut out of stone.—Ye shall burn their groves—such as those about the temple of Ashtaroth, the Canaanish Venus, whose impure rites were practised in different parts of the enclosures or groves round her temples.—Ye shall hew down the graven images—probably implying all images carved out of wood.—And shall destroy the names of them—which were no doubt at first graven on the stones, and carved on the trees, and then applied to the surrounding districts. In various instances, the names of whole mountains, valleys, and districts, were borrowed from the gods worshipped there.

Verse 14. The place which the Lord shall choose] To prevent idolatry, and bring about a perfect uniformity in the divine worship, which at that time was essentially necessary; because every rite and ceremony had a determinate meaning, and pointed out the good things which were to come; therefore one place must be established, where those rites and ceremonies should be carefully and punctually observed. Had it not been so, every man would have formed his worship according to his own mind, and the whole beauty and importance of the grand representative system would have been destroyed; and the Messiah and the glories of his kingdom could not have been seen through the medium of the Jewish ritual. For uniformity in every part of the divine worship, the same necessity does not now exist; because that which was typified is come, and the shadows have all fled away. Yet when it can be obtained, how desirable is it, that all sincere Christians should, with one mouth, as well as with one heart, glorify their common Lord and Saviour!

Verse 15. Thou mayest kill and eat flesh in all thy

16 * Only ye shall not eat the blood ; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithes of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-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 man-servant, and thy maid-servant, 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 shall 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 thou shalt offer thy burnt-offerings,

1 Gen. 9. 4. Lev. 7. 26 & 17. 10. Ch. 13. 23 & Ver. 28. 24.—Ver. 11. 12 & Ch. 14. 21.—Ch. 15. 27. Eccles. 7. 31.—Heb. *ad libitum*—Gen. 13. 16. & 28. 11. Exod. 31. 24. Ch. 11. 24. & 19. 8.—p. Ver. 15.—q. Ver. 16.—Heb. *be strong*—Gen. 9. 4. Lev. 17. 11. 11.—(Ch. 1. 40. Lev. 3. 10.—q. Exod. 15. 26. Ch. 13. 18. 1 Kings 11. 35.—v. Num. 5. 9. 10. & 18. 19.—w. 1 Sam. 1. 21. 22. 21.—x. Lev. 1. 5, 9, 13 & 17. 11. y. Ver. 25.—Exod. 23. 28. Ch. 19. 1. Josh. 23. 4.

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 the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land :

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

31 † Thou shalt not do so unto the Lord thy God : for every abomination to the Lord which he hateth, have they done unto their gods ; for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it.

CHAPTER XIII.

Of false prophets and their lying signs, 1-6. Of those who endeavour to entice and seduce people to idolatry, 7-8. The punishment of such, 9-11. Of cities perverted from the pure worship of God, 12-14. How that city is to be treated, 15. All the spoil of it to be destroyed, 16. Promises to them who obey these directions, 17, 18.

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

An. Exod. Lev. 40.—Sebat.

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them ;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams : for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul.

a. Heb. *inheriteth*, or, *possesseth* them.—b. Ch. 7. 16.—c. Heb. *after them*—Ver. 4. Lev. 18. 3. 25. 30. 2 Kings 17. 15.—Heb. *abomination of the Lord*—Lev. 18. 21. & 20. 2. Ch. 18. 10. Jer. 32. 35. Ezek. 23. 37.—g. Ch. 4. 2 & 13. 18. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.—h. Zech. 10. 2.—i. Matt. 21. 21. 2 Thesa. 2. 9.—k. See Ch. 18. 22. Jer. 28. 9. Matt. 7. 22.—l. Ch. 8. 2. See Matt. 21. 24. 1 Cor. 11. 19. 2 Thesa. 2. 11. Rev. 13. 14.

gates] With the proviso that the blood be poured out on the ground. 1. The blood should not be eaten. 2. It should be poured out by way of sacrifice. I think this is the meaning ; and not, that they should pour out the blood with as little ceremony and respect as they poured water upon the ground ; which is the meaning according to Calmet and others.

The roebuck—and the hart.] It is very likely that by *tsibi*, the *entelope* is meant ; and by *ayal*, the *hart* or *deer*. This is the opinion of Dr. Shaw : and from the report of travellers, we learn that both these animals are found in that desert to the present day. See Harmer, vol. iv. p. 25, &c. Of the propriety of eating clean animals, there could be no question ; but the blood must be poured out ; yet there were cases in which they might kill and eat in all their gates, (cities and dwellings,) such as the roebuck and the hart, or all clean wild beasts, for these being taken in hunting, and frequently shot by arrows, their blood could not be poured out at the altar. Therefore the command appears to take in only such tame beasts as were used for food.

Verse 19. Forsake not the Levite] These had no inheritance, and were to live by the sanctuary—if therefore the offerings were withheld by which the Levites were supported, they of course must perish. Those who have devoted themselves to the service of God in ministering to the salvation of the souls of men, should certainly be furnished at least with all the necessities of life. Those who withhold this from them, sin against their own mercies ; and that ordinance of God by which a ministry is established for the salvation of souls.

Verse 23. For the blood is the life.] And the life being offered as an atonement, consequently the blood should not be eaten : see the notes on Levit. xvii. 11. where the subject of the rituality of the blood is largely considered.

Verse 31. Their sons and their daughters they have burnt in the fire.] Almost all the nations in the world

agree in offering human victims to their gods, on extraordinary occasions ; by which it is evident that none of those nations had any right notion of the divine nature. How necessary then was the book of Revelation, to teach men what that religion is with which God can be well pleased ! The *Hindoos*, to this day, offer human victims to their goddess *Cali*, and at the temple of *Jaggernaut* ; and yet, notwithstanding this, there are found certain persons who, while they profess Christianity, are absolutely unwilling to send the *Hindoos* the Gospel of Christ, because they think it would not be *politically* wise ! But the wisdom of this world has ever been foolishness with God ; and in spite of all this infidel policy, the word of the Lord shall have free course, and be glorified.

NOTES ON CHAPTER XIII.

Verse 1. If there arise among you a prophet] Any pretending to have a divine influence, so as to be able perfectly to direct others in the way of salvation—or a dreamer of dreams, one who pretends that some deity has spoken to him in the night season—and giveth thee a sign or a wonder, what appears to be a miraculous proof of his mission, or a wonder, *מופת* *mopheth*, some type or representation of what he wishes to bring you over to—as some have pretended that they had received a consecrated image from heaven—hence the origin of the *Palladium*, *Numa's Shields*, and many of the deities among the *Hindoos*—but here the word seems to mean some portentous sign—such as an *eclipse*, which he who knew when it would take place, might predict to the people who knew nothing of the matter, and thereby accredit his pretensions.

Verse 3. The Lord your God proveth you] God permits such impostors to arise to try the faith of his followers, and to put their religious experience to the test ; for he who experimentally knows God, cannot be drawn away after idols. He who has no experimental knowledge of God may believe any thing. Experience of the truths

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And 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. 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 the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, 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 shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; and thine hand shall be first upon him to put him to death, and afterward 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 inquire, 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 a 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 show 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.

CHAPTER XIV.

The Israelites are not to adopt superstitious customs in mourning, 1, 2. The different kinds of clean and unclean animals, 3-21. Nothing to be eaten that creep of itself, 21. Concerning offerings, which, from distance, cannot be carried to the altar of God, and which may be turned into money, 22-26. The Levite is not to be forgotten, 27. The third year's tithes for the Levite, stranger, widow, &c. 28, 29.

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 a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

3 Thou shalt not eat any abominable thing.

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 cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them

m 2 Kings 23. 3. 2 Chron. 31. 31.—n Ch. 10. 20. & 30. 20.—o Ch. 18. 30. Jer. 14. 15. Zach. 13. 3.—p Heb. spoken revolted against the LORD.—q Ch. 17. 7. & 22. 21; 24. 1 Cor. 5. 13.—r Ch. 17. 2.—s See Gen. 16. 5. Ch. 28. 54. Prov. 5. 20. Mic. 7. 5.—t 1 Sam. 18. 1. 3. & 20. 17.—u Prov. 1. 10.—v Ch. 17. 5.—w Ch. 17. 7. Acta 7. 53.—x Heb. bondmen.—y Ch. 17. 13. & 19. 24.—z Josh. 22. 11. &c. Judg. 20. 1. 2. & Or, naughty men. See Judg. 19. 22. 1 Sam. 2. 12. & 5. 17, 25. 1 Kings 21. 10. 13.

2 Cor. 6. 16.—h 1 Joh. 2. 19. Jer. 19.—i 2 Kings 17. 21.—j Ver. 2. 6.—k Exod. 22. 30. Lev. 27. 26. Josh. 6. 17. 21.—l Josh. 6. 21.—m Josh. 8. 26. 1 Sam. 17. 1. & 25. 2. Jer. 23. 5. Ch. 7. 26. Josh. 6. 18.—n Rom. 8. 16. & 9. 8. —o Gen. 22. 17. & 28. 4. & 31. 14.—p Ch. 12. 25. 28. 22.—q Rom. 8. 16. & 9. 8. Gal. 3. 26.—r Lev. 19. 28. & 22. 5. Jer. 16. 6. & 41. 5. & 47. 5. 1 Thome. 4. 13.—p Lev. 20. 30. Ch. 7. 6. & 15. 18.—q Exod. 14. Acta 10. 13. 14.—r Lev. 11. 3. &c.—s Or, soon.—t Heb. ditches.

contained in the word of God can alone preserve any man from Deism, or a false religion. They who have not this, are a prey to the pretended prophet, and to the dreamer of dreams.

Verse 6. If thy brother—or thy son] The teacher of idolatry was to be put to death; and so strict was this order, that a man must neither spare nor conceal his brother, son, daughter, wife, nor friend—because this was the highest offence that could be committed against God, and the most destructive to society; hence the severest laws were enacted against it.

Verse 13. Children of Belial] בללל from לב, bal, not, and by ydal, profit, ἀνόμοι κεραιοί, lawless men, (Sept.) persons good for nothing to themselves or others, and capable of nothing but mischief.

Verse 15. Thou shalt surely smite the inhabitants] If one city were permitted to practice idolatry, the evil would spread; therefore the contagion must be destroyed in its birth.

Verse 17. And there shall cleave nought of the cursed thing] As God did not permit them to take the spoils of these idolatrous cities, they could be under no temptation to make war upon them. It could only be done through a merely religious motive, in obedience to the command of God, as they could have no profit by the subversion of such places. How few religious wars would there ever have been in the world, had they been regulated by this principle: "Thou shalt neither extend thy territory, nor take any spoils."

NOTES ON CHAPTER XIV.

Verse 1. Ye are children of the Lord] The very high-character that can be conferred on any created beings. Ye shall not cut yourselves—i. e. their hair, for it was a custom among idolatrous nations to consecrate their hair

to their deities: though they sometimes also made incisions in their flesh.

Verse 4. These are the beasts which ye shall eat] On Lev. xi. I have entered into a considerable detail relative to the clean and unclean animals here mentioned. For the general subject, the reader is referred to the notes on that chapter; but as there are particulars mentioned here, which Moses does not introduce in Leviticus, it will be necessary to consider them in this place.

The ox] שור Shor: bos, fifth order Pecora, of the genus MAMMALIA, species 41. This term includes all clean animals of the beeve kind: not only the ox, properly so called, but also the bull, the cow, heifer, and calf.

The sheep] שה Seh: ovis, fifth order Pecora, of the genus MAMMALIA, species 40. Including the ram, the wether, the ewe, and the lamb.

The goat] ין Az: CAPRA, fifth order Pecora, of the genus MAMMALIA, species 39. Including the he-goat, she-goat, and kid. The words in the text, שש כשים seh kesabim, signifies the lamb or young of sheep: and שש קיים seh azzim, the young or kid of goats; but this is a Hebrew idiom, which signifies every creature of the genus, as אדם בן Adam, son of man, signify any human being. See Psal. cxliv. 3. Job xxv. 6.

The flesh of these animals is universally allowed to be the most wholesome and nutritive. They live on the very best vegetables; and having several stomachs, their food is well concocted, and the chyle formed from it the most pure, because the beat elaborated, as it is well refined before it enters into the blood. Of ruminating, or chewing the cud, see the note on Lev. xi. 3.

Verse 5. The hart] איל Ayal, the deer, according to Dr. Shaw; see the note on ch. xii. 15.

The roebuck] תיב Tevbi, generally supposed to be the

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 carcass.

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 osprey,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat,

19 And every creeping thing that fieth is unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 ¶ Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy

people unto the Lord thy God. Thou shalt not see the a kid in his mother's milk.

22 ¶ Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 ¶ 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.

24 ¶ 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:

25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household,

27 And the Levite that is within thy gates; thou shalt not forsake him; for 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,

1 Lev. 11. 25. 27.—2 Lev. 11. 9.—3 Lev. 11. 13.—4 Lev. 11. 20.—5 See Lev. 11. 21. 6 Lev. 17. 15. & 22. 8. Ezek. 1. 14.—7 Ver. 2.—8 Exod. 23. 19. & 34. 26.—9 Lev. 27. 30. Ch. 12. 6, 17. Neh. 10. 37.—10 Ch. 12. 5, 6, 7, 17, 18.

11 Ch. 15. 19, 20.—12 Ch. 12. 21.—13 Heb. asketh of thee.—14 Ch. 12. 7, 18. & 26. 11. 15 Ch. 12. 12, 15, 19.—16 Numb. 18. 20. Ch. 18. 1, 2.—17 Ch. 26. 12. Amos 4. 4.—18 Ch. 26. 12.—19 Ver. 27. Ch. 12. 12.

antelope, belonging to the fifth order Pecora, genus MAMMALIA, and species 39. It has round, twisted, spiral horns, hairy tufts on the knees, browses on tender shoots, lives in hilly countries, is fond of climbing rocks, and is remarkable for its beautiful black eyes. The flesh is good and well flavoured.

The fallow deer יאחמור Yachmur, from חמר chamar, to be troubled, disturbed, disordered: this is supposed to mean, not the fallow deer, but the bubalus, or buffalo, which is represented by Dr. Shaw, and other travellers and naturalists, as a sullen, malcontent, and spiteful animal; capricious, ferocious, and every way brutal. According to the Linnæan classification, the buffalo belongs to the genus Mammalia, fifth order Pecora, species Bos. According to 1 Kings iv. 23. this was one of the animals which was daily served up at the table of Solomon. Though the flesh of the buffalo is not considered as very delicious, yet, in the countries where it abounds, it is eaten as frequently by all classes of persons as the ox is in England. The yachmur is not mentioned in the parallel place, Lev. xi.

The wild goat אקו Akko. It is not easy to tell what creature is intended by the akko. Dr. Shaw supposed it to be a kind of very timorous goat, known in the east by the name shahall and servee; and bears a resemblance both to the goat and the stag, whence the propriety of the name given it by the Septuagint and Vulgate, tragelaphus, the goat-stag; probably the rupicapra, or rock-goat. The word is found nowhere else in the Hebrew Bible.

The pygarg דישון Dishon. As this word is nowhere else used, we cannot tell what animal is meant by it. The word pygarg πυργαργος, literally signifies white-butlocks, and is applied to a kind of eagle, with a white tail: but here it evidently means a quadruped. It was probably some kind of goat, common and well known in Judea.

The wild or] חמר Theo. This is supposed to be the oryx of the Greeks, which is a species of large stag. It may be the same with the bekker el wash, described by Dr. Shaw as "a species of the deer kind, whose horns are exactly in the fashion of our stag, but whose size is only between the red and fallow deer." In Isai. li. 20. a creature of the name of חמר theo, is mentioned, which we translate wild bull; it may be the same creature intended above, with the interchange of the two last letters.

The chamois זמר Zamer. This was probably a species of goat or deer, but of what kind we know not—that it cannot mean the chamois is evident from this circumstance, "that the chamois inhabits only the regions of snow and ice, and cannot bear the heat." Buffon. The Sep-

tuagint and Vulgate translate it the camelopard: but this creature is only found in the torrid zone; and probably was never seen in Judea—consequently could never be prescribed as a clean animal, to be used as ordinary food. I must once more be permitted to say, that to ascertain the natural history of the Bible is a hopeless case. Of a few of its animals and vegetables we are comparatively certain; but of the great majority we know almost nothing. Guessing and conjecture are endless, and they have, on these subjects been sufficiently employed. What learning, deep, solid, extensive learning and judgment could do, has already been done by the incomparable Bochart, in his Hierozoicon. The learned reader may consult this work, and while he gains much general information, will have to regret that he can apply so little of it to the main and grand question. As I have consulted every authority within my reach, on the subject of the clean and unclean animals, mentioned in the law, and have detailed all the information I could collect, in my notes on Lev. xi. I must refer my readers to what I have there laid down.

Verse 13. The culture after his kind] The word דאח daah, is improperly translated culture, Lev. xi. 14. but means a kite or glede. The word דאח dayah, in this verse, is not only different from that in Leviticus, but means also a different animal—properly enough translated culture. See the note on Lev. xi. 14.

Verse 21. Thou shalt not see the kid in his mother's milk] Mr. Calmet thinks that this precept refers to the paschal lamb only, which was not to be offered to God till it was weaned from its mother:—but see the note on Exod. xxiii. 19.

Verse 22. Thou shalt truly tithe] Meaning the second tithe, which they themselves were to eat, ver. 23. for there was a first tithe that was given to the Levites; out of which they paid a tenth part to the priests, Numb. xviii. 24—28. Neh. x. 37, 38. Then of that which remained, the owners separated a second tithe, which they ate before the Lord, the first and second year: and in the third year, it was given to the Levites and to the poor, Deut. xiv. 28, 29. In the fourth and fifth years, it was eaten again by the owners, and in the sixth year was given to the poor. The seventh year was a sabbath to the land: and then all things were common: Exod. xxiii. 10, 11. where see the notes. And see Ainsworth on this place.

Verse 26. Or for strong drink] What the sikera or strong drink of the Hebrews was, see in the note on Levit. x. 9. This one verse sufficiently shows, that the Mosaic law made ample provision for the comfort and happiness of the people. Thou shalt rejoice, thou and thine.

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.

CHAPTER XV.

The sabbatical year of release, 1. The manner in which this release shall take place, 2-5. Of lending to the poor, and the disposition in which it should be done, 6-11. Of the Hebrew servant who has served six years, and who shall be dismissed well furnished, 12-15. The ceremony of hearing the ear, when the servant wishes to continue with his master, 16-18. Of the firstlings of the flock and herd, 19, 20. Nothing shall be offered to God but the very best, 21. The sacrifice to be eaten both by the clean and the unclean, except the blood, which is never to be eaten, but poured out upon the ground, 22, 23.

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 foreigner thou mayest exact it again; but that which is thine with thy brother, thine hand shall release:

4 Save when there shall be no poor among you: 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; 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, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 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 thou

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 puttest thine hand unto.

11 For 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, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee, six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress; of that wherewith the LORD thy God hath 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.

16 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 awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant 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.

19 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 with 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.

21 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 Thou shalt not eat the blood thereof, thou shalt pour it upon the ground as water.

o Ch 15 10 Prov. 3. 9. 10. See Mat. 3. 10—p Exod. 21. 2. & 23. 10. 11. Lev. 25. 2. 4. Ch. 31. 10. Jer. 34. 11—q Heb. master of the lending of his hand.—r See Ch. 23. 20.—s Or, to the end that there be no poor among you.—t Ch. 28. 8.—u Ch. 28. 1.—v Ch. 28. 12. 11.—w Ch. 24. 13. Prov. 22. 7.—x 1 John 3. 17.—y Lev. 25. 35. Mat. 5. 42. Luke 6. 34. 35.—z Heb. word.—a Heb. Belial.—b Ch. 28. 31, 36. Prov. 23. 6. & 23. 22. Mat. 20. 13.

e Ch. 21. 15.—f Mat. 25. 41. 42.—g 2 Cor. 9. 5. 7.—h Ch. 14. 29. & 31. 19. Psa. 41. 1. Prov. 22. 9.—i Mat. 25. 11. Mark 14. 7. John 12. 8.—j Exod. 21. 2. Lev. 25. 30. Jer. 34. 14.—k Prov. 10. 22.—l Ch. 5. 17. & 16. 12.—m Exod. 21. 5. 6.—n See Lev. 16. 11. & 21. 16.—o Exod. 13. 2. & 31. 19. Lev. 21. 28. Num. 3. 15.—p Ch. 12. 5. 6. 7. 17. & 14. 23. & 18. 11, 14.—q Lev. 22. 20. Ch. 17. 1. Eccles. 35. 12.—r Ch. 12. 15. 22.—s Ch. 12. 16, 23.

Verse 29. And the Levite, because he hath no part nor inheritance] And hence much of his support depended on the mere free-will-offerings of the people. God chose to make his ministers thus dependent on the people, that they might be induced (among other motives) to labour for their spiritual profiting; that the people thus blessed under their ministry, might feel it their duty and privilege to support and render them comfortable.

NOTES ON CHAPTER XV.

Verse 1. At the end of every seven years thou shalt make a release.] For an explanation of many things recorded in this chapter, see the notes on Exodus xxi. and xxiii. and Leviticus xxv.

Verse 4. There shall be no poor] i. e. comparatively; see ver. 11.

Verse 8. Thou shalt open thine hand wide] Thy benevolence shall be in proportion to his distress and poverty, and thy ability. Thou shalt have no other rule to regulate thy charity by.

Verse 9. Beware that there be not a thought in thy wicked heart] לעבא בעיאל leba'ca be'ial, thy belial heart, that is, thy good-for-nothing, or unprofitable heart; see on chap. xiv. 13.

And thine eye be evil] An evil eye signifies a covetous disposition. See the same form of expression, used by our Lord, in the same sense, Matt. vi. 23. If thine eye be evil—i. e. if thou be a covetous person. Evil eye is, by our Lord, opposed to single eye, i. e. a person of liberal, benevolent mind. Covetousness darkens the soul: liberality and benevolence enlighten it.

And he cry unto the Lord against thee] What a conso-

lation to the poor and the oppressed, that they have a sure friend in God, who will hear their cry and redress their grievances.

Verse 11. For the poor shall never cease out of the land] To this passage our Lord appears to allude, Mark xiv. 7. For ye have the poor with you always. God leaves these in mercy among men, to exercise the feelings of compassion, tenderness, mercy, &c. And without occasions afforded to exercise these, man would soon become a Stoic or a brute.

Verse 13. Thou shalt not let him go away empty] Because, during the time he served thee, he made no property for himself, having been always honest towards thee—and now when he leaves thee, he has nothing to begin the world with.

Verse 14. Thou shalt furnish him—out of thy flock] Thou shalt give him some cattle to breed with. Out of thy floor—some corn for seed and for bread. And out of thy winepress—an adequate provision of wine, for present necessity.

Verse 17. Thou shalt take an awl] See the note on Exod. xxi. 6.

Verse 20. Thou shalt eat it—in the place which the Lord shall choose] Thus God in his mercy made their duty and interest go hand in hand. And in every case God acts thus with his creatures: well, therefore, might Satan ask, Doth Job serve God for nought? No! nor does God design that any man should.

Verse 21. If there be any blemish] See the notes on Lev. xxii. 20. God will have both a perfect priest, and a perfect offering.

CHAPTER XVI.

The month of Abib to be observed, 1. The feast of the passover and of unleavened bread, 2-8. The feast of weeks, 9-12. The feast of tabernacles, 13-15. All the males appear before the Lord three in the year, none to come empty, each to give according to his ability, 16, 17. Judges and officers to be made in all the cities, 18. Street parties shall be observed, 19, 20. No grove to be planted near the altar of God, nor image to be set up, 21, 22.

AN EX. I. 40.—SEBET. 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 choose to place his name there.

3 * 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; * neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night unto the morning.

5 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 at ' even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt * roast and eat it ' in the place which the LORD thy God shall choose: and thou shalt turn in the morning and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and * on the seventh day shall be a ' solemn assembly to the LORD thy God: thou shalt do no 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.

10 And thou shalt keep the feast of weeks unto the LORD thy God, with ' a tribute of a free-will-offering of thy 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, and, thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stran-

ger, 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.

13 ¶ * 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 man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15 ¶ Seven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall choose; because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ * 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 * they shall not appear before the LORD empty:

17 Every man shall give * as he is able, ' according to the blessing of the LORD thy God which he hath given thee.

18 ¶ ' Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 * Thou shalt not wrest judgment; * 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 shall not plant thee a grove 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.

CHAPTER XVII.

All sacrifices to be without blemish, 1. Of persons convicted of idolatry and their punishment, 2-7. Difficult matters in judgment to be laid before the priests and judges, and to be determined by them, and all to submit to their decision, 8-13. The king that may be chosen, to be one of their brethren, no stranger, to be appointed to that office, 14, 15. He shall not multiply horses to himself, nor cause the people to return into Egypt, 16. Nor multiply wives, money, &c. 17. He shall write a copy of the law for his own use, and read and study it all his days, that his heart be not lifted up above his brethren, 18-20.

THOU * shalt not sacrifice unto the LORD thy God any bullock, or

AN EX. I. 40.—SEBET.

Exod. 12, 7. &c.—Exod. 13, 4. & 34, 18.—Exod. 12, 12, 29.—Numb. 28, 19. &c. Ch. 12, 5, 28.—Exod. 12, 15, 19, 39. & 13, 3, 6, 7, & 31, 18.—Exod. 13, 7. &c. Exod. 12, 10 & 31, 25.—Or. kill.—Exod. 12, 6.—Exod. 12, 8, 9. 2 Chron. 35, 13.—2 Kings 21, 23. 21, 11 & 11, 35.—Exod. 12, 16 & 13, 6. Lev. 24, 8. Heb. 9, 19. Lev. 23, 35.—Exod. 22, 18. & 31, 22. Lev. 23, 15. Numb. 23, 35. Acts 2, 1.—Or. suffering.—Ver. 17, 1 Cor. 15, 2.—Ch. 12, 7, 12, 15. Ver. 14, 1 Ch. 15, 15.—m Exod. 23, 16. Lev. 23, 34. Numb. 29, 12.

n Heb. And thy wine-press.—Neh. 8, 9. &c.—p Lev. 23, 39, 40.—Exod. 24, 14, 17. & 31, 23.—Exod. 24, 15 & 31, 20. Eccles. 35, 4.—m Heb. according to the gift of his hand. 2 Cor. 8, 12.—v Ver. 10 Ch. 1, 16. 1 Chron. 21, 1 & 25, 29. 2 Chron. 19, 5, 8.—Exod. 23, 6. Lev. 19, 15.—w Ch. 1, 17. Prov. 21, 29.—Exod. 23, 8. Prov. 17, 23. Eccles. 7, 7. Eccles. 20, 25.—Or. matters.—r Heb. Justice, justice.—s Ezek. 18, 5, 9.—Exod. 31, 13. Kings 14, 15 & 16, 32. 2 Kings 17, 16. & 21, 3. 2 Chron. 33, 3.—c Lev. 26, 1.—d Or. statue, or, pillar.—Ch. 15, 21. Mal. 1, 8, 13, 14.

NOTES ON CHAPTER XVI.

Verse 1. Keep the passover.] A feast so called, because the angel that destroyed the first-born of the Egyptians, seeing the blood of the appointed sacrifice sprinkled on the lintels and door-posts of the Israelites' houses, passed over them and did not destroy any of their first-born. See the notes on Exod. xii. 2, &c.

Verse 3. Bread of affliction.] Because being baked without leaven it was unsavoury, and put them in mind of their afflictive bondage in Egypt.

Verse 11. Thou shalt rejoice.] The offerings of the Israelites were to be eaten with festivity, communicated to their friends with liberality, and bestowed on the poor with great generosity, that they might partake with them in these sacred repasts, with joy before the Lord. To answer these views, it was necessary to eat the flesh while it was fresh, as in that climate putrefaction soon took place: therefore they were commanded to let nothing remain until the morning, ver. 4. This consideration is sufficient to account for the command here, without having recourse to those moral and evangelical reasons that are assigned by the learned and devout Mr. Ainsworth for the command. How beneficent, and cheerful is the design of this institution! Hammer, vol. i. p. 396.

Verse 16. Three times in a year.] See Exod. xxiii. 14. where all the Jewish feasts are explained. See also Levit. xxiii. 34.

Verse 18. Judges and officers shall thou make.] Judges, שופטים shopheteem, among the Hebrews, were probably the same as our magistrates, or justices of the peace. OFFICERS, שוטרים sholereem, seem to have been the same as our inquest, sergeants, bealdes, &c. whose office it was to go into houses, shops, &c. and examine weights, measures, and the civil conduct of the people. When they found any thing amiss, they brought the person offending before the magistrate, and he was punished by the officer on the spot. They seem also to have acted as heralds in the army, chap. xx. 5. See also Rub. Maimon in sanhedrin. In China for all minor offences, the person, when found guilty, is punished on the spot, in the presence of the magistrate or mandarin of justice.

Verse 21. Thou shalt not plant thee a grove, &c.] We have already seen that groves were planted about idol temples, for the purposes of the obscene worship performed in them. See on ch. xii. 1. On this account, God would have no groves or thickets about his altar: that there might be no room for suspicion that any thing contrary to the strictest purity was transacted there. Every part of the divine worship was publicly performed for the purpose of general edification.

NOTES ON CHAPTER XVII.

Verse 1. Wherin is blemish.] God must not have that offered to him, which thou wouldst not use thyself. This not only refers to the perfect sacrifice offered by Christ

‘ sheep, wherein is blemish, or any evil-favour-
edness; for this 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 wicked-
ness in the sight of the Lord thy God, ^b in
transgressing his covenant,

3 And hath gone and served other gods, and
worshipped them, either ⁱ the sun, or moon, or
any of the host of heaven, ^k which I have not
commanded;

4 And it be told thee, and thou hast heard of
it, and inquired diligently, and behold, *it be true,*
and the thing certain, *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 ^m 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; *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, and afterward
the hands of all the people. So ^p thou shalt put
the evil away from among you.

8 ¶ If there arise a matter too hard for thee
in judgment, ^r between blood and blood, between
plea and plea, between stroke and stroke, *being*
matters of controversy within thy gates; then
shalt thou arise, ^s and get thee up into the place
which the Lord thy God shall choose;

9 And ^t thou shalt come unto the priests the
Levites, and ^u unto the judge that shall be in
those days, and inquire; ^v and they shall show
thee the sentence of judgment:

10 And thou shalt do according to the sen-
tence, which they of that place which the Lord

shall choose, shall show thee; and thou shalt ob-
serve to do according to all that they inform thee:

11 According to the sentence of the law which
they shall teach thee, and according to the judg-
ment which they shall tell thee, thou shalt do:
thou shalt not decline from the sentence which
they shall show thee, *to* the right hand, nor *to*
the left.

12 And ^w the man that will do presumptuous-
ly, ^x and will not hearken unto the priest, ^y that
standeth to minister there, before the Lord thy
God, or unto the judge, even that man shall die;
and ^z thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear,
and do no more presumptuously.

14 ¶ When thou art come into the land which
the Lord thy God giveth thee, and shalt possess
it, and shalt dwell therein, and shalt say, ^a I will
set a king over me, like as all the nations that
are about me;

15 Thou shalt in any wise set *him* king over
thee, ^b whom the Lord thy God shall choose:
one ^d from among thy brethren shalt thou set
king over thee: thou mayest not set a stranger
over thee, which *is* not thy brother.

16 But he shall not multiply ^c horses to him-
self, nor cause the people ^e to return to Egypt,
to the end that he should multiply horses: foras-
much as ^f the Lord hath said unto you, ^h Ye
shall henceforth return no more that way.

17 Neither shall he multiply wives to himself,
that ⁱ his heart turn not away: neither shall he
greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the
throne of his kingdom, that he shall write him
a copy of this law in a book, out of ^j *that which*
is before the priests the Levites:

19 And ^m it shall be with him, and he shall
read therein all the days of his life: that he may
learn to fear the Lord his God, to keep all the
words of this law and these statutes, to do them:

[Or. *gont*.—g Ch. 13. 6.—h Josh. 7. 11. 15. & 23. 16. Judg. 2. 20. 2 Kings 18. 12.
Hos. 4. 1.—i Ch. 1. 19. Job. 31. 25.—j Jer. 7. 22, 23, 31. & 19. 5. & 32. 33.—k Ch. 13.
12, 14.—l Lev. 24. 14, 16. Ch. 13. 10. Josh. 7. 25.—m Numb. 35. 30. Ch. 19. 15.
Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28.—n Ch. 13. 9. Acta 7.
68.—p Ver. 12. Ch. 13. 5. & 19. 19.—q 2 Chron. 19. 10. Hag. 2. 11. Mal. 2. 7.—r See
Exo. 1. 21. 13. 20. 22. 28. & 22. 2. Numb. 35. 11, 16, 19. Ch. 19. 4, 10, 11.—s Ch. 12. 5.
& 19. 17. Psa. 122. 5.]

[i See Jer. 18. 18.—j Ch. 19. 17.—k Exek. 41. 24.—l Numb. 15. 30. Ezra 10. 8.
Hos. 4. 1.—m Heb. *not to hasten*.—n Ch. 18. 5, 7.—o Ch. 13. 5.—p Ch. 13. 11. & 12.
20.—q 1 Sam. 5. 8, 19, 20.—r See 1 Sam. 9. 15. & 10. 24. & 16. 12. 1 Chron. 28. 14.
d Jer. 30. 21.—e 1 Kings 4. 26. & 10. 26. 24. Psa. 20. 7.—f Job. 21. 1. Exek. 17. 15.
g Exek. 13. 17. Numb. 14. 3. 4.—h Ch. 28. 68. Hos. 11. 5. See 2 Kings 22. 8.—i Job. 1. 8.
Psa. 119. 97, 98.]

Jesus, but to that sincerity and uprightness of heart, which
God requires in all those who approach him in the way of
worship.

Verse 4. *If it be told thee*] In a private way by any
confidential person. *And thou hast heard of it*—so that it
appears to be notorious, very likely to be true, and publicly
scandalous. *And hast inquired diligently*—sought to find out
the truth of the report, by the most careful examination
of persons reporting, circumstances of the case, &c. *And behold*
it is true—the report is not founded on vague rumour,
hearsay, or malice. *And the thing is certain*—
substantiated by the fullest evidence. *Then shalt thou
bring forth the man*—ver. 5. As the charge of idolatry
was the most solemn and awful that could be brought
against an Israelite, because it affected his *life*, therefore
God required that the charge should be *substantiated* by
the most unequivocal facts, and the most competent wit-
nesses. Hence all the precautions mentioned in the fourth
verse, must be carefully used in order to arrive at so affect-
ing and so awful a truth.

Verse 6. *Two witnesses*] One might be deceived, or
prejudiced, or malicious—therefore God required two sub-
stantial witnesses for the support of the charge.

Verse 8. *If there arise a matter too hard for thee*] These
directions are given to the common magistrates, who
might not be able to judge of, or apply the law in all
cases that might be brought before them. The priests and
Levites, who were lawyers by birth and continual practice,
were reasonably considered as the best qualified to decide
on difficult points.

Verse 12. *The man that will do presumptuously*] The
man who refused to abide by this final determination for-
feited his life, as being then in a state of *rebellion* against
the highest authority; and consequently, the public could
have no pledge for his conduct.

Verse 15. *One from among thy brethren shalt thou set
king over thee*] It was on the ground of this command
that the Jews proposed that insidious question to our Lord,
Is it lawful to give tribute to Cæsar, OR NO? Matt.
xxii. 17. for they were then under the authority of a

foreign power. Had Christ said, *Yes*: then they would
have condemned him by this law. Had he said, *No*: then
they would have accused him to Cæsar. See this subject
discussed in great detail, in the notes on Matt. xxii. 16, &c.

Verse 16. *He shall not multiply horses*] As horses ap-
pear to have been generally furnished by Egypt, God pro-
hibits these, 1. Lest there should be such commerce with
Egypt as might lead to idolatry. 2. Lest the people might
depend on a well-appointed cavalry as a means of security,
and so cease from trusting in the strength and protection
of God. And 3. That they might not be tempted to ex-
tend their *dominion* by means of cavalry, and so get scat-
tered among the surrounding idolatrous nations, and thus
cease, in process of time, to be that distinct and separate
people which God intended they should be; and without
which the prophecies relative to the Messiah, could not be
known to have their due and full accomplishment.

Verse 17. *Neither shall he multiply wives*] For this
would necessarily lead to *foreign alliances*, and be the
means of introducing the *manners and customs* of other
nations; and their *idolatry* also. Solomon sinned against
this precept, and brought ruin on himself and on the land
by it. See 1 Kings xi. 4.

Verse 18. *He shall write him a copy of this law*] כתיב
התורה Mishneh ha-torah hazzoth, an iteration or du-
plicate of this law—translated by the Septuagint, *re depre-
povovos rovto*, This Deuteronomy. From this version, both
the Vulgate Latin, and all the modern versions have taken
the name of this book. And from the original word, the
Jews call it *Mishneh*. See the Preface to this book.

Out of that which is before the priests the Levites] It
is likely this means, that the copy which the king was to
write out, was to be taken from the *autograph* kept in the
tabernacle before the Lord: from which, as a standard,
every copy was taken; and with which, doubtless, every
transcript was compared: and it is probable, that the priests
and the Levites had the revising of every copy that was
taken off; in order to prevent errors from creeping into
the sacred text.

Verse 19. *And it shall be with him, &c.*] It was the

20 That his heart be not lifted up above his brethren, and that he ^o turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

CHAPTER XVIII.

The priests and Levites to have no inheritance, 1, 2. What is the priest's dues, 3-5. Of the Levites that come from any of the other tribes, 6-8. The Levites must not copy the abominations of the heathen inhabitants, 9. None to cause his son or daughter to pass through the fire, or use any kind of divination or enchantment, as the former inhabitants did, 10-14. The great Prophet which God promised to raise up, 15-19. Of false prophets, 20. And how to discern them, 21, 22.

THE priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel; they shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the Lord is their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The first-fruit 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 to minister in the name of the Lord, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose;

surest way to bring the king to an acquaintance with the divine law, to oblige him to write out a fair copy of it, with his own hand, in which he was to read daily. This was essentially necessary, as these laws of God were all permanent, and no Israelitish king could make any new law. The kings of this people being ever considered as only the viceregentis of Jehovah.

Verse 20. He, and his children, in the midst of Israel] From this verse it has been inferred that the crown in Israel was designed to be hereditary, and this is very probable; for long experience has proved, to almost all the nations of the world, that hereditary succession in the regal government is, on the whole, the safest, and best calculated to secure the public tranquillity.

NOTES ON CHAPTER XVIII.

Verse 1. The priests the Levites—shall have no part] That is, says Rab. Maimon, they shall have no part in the spoils taken from an enemy.

Verse 2. The Lord is their inheritance] He is the portion of their souls; and as to their bodies, they shall live by the offerings of the Lord made by fire, i. e. the meat-offering, the sin-offering, and the trespass-offering. And whatever was the Lord's right in these or other offerings, he gave to the priests.

Verse 3. Offer a sacrifice] זבחה זבחה Zobachey hazebach. The word זבחה zabach, is used, not only to signify an animal sacrificed to the Lord, but also one killed for common use: see Gen. xliii. 15. Prov. xvii. 1. Ezek. xxv. 6. And in this latter sense it probably should be understood here; and consequently, that the command in this verse relates to what the people were to allow the priests and Levites, from the animals slain for common use. The parts to be given to the priests were, 1. The shoulder, probably cut off from the beast, with the skin on: so Maimonides. 2. The two cheeks, which may include the whole head. 3. The maw, the whole of those intestines which are commonly used for food.

Verse 4. The first-fruit also of thy corn, of thy wine, and of thine oil, &c.] All these first-fruits and firstlings were the Lord's portion, and these he gave to the priests.

Verse 8. The sale of his patrimony.] So we find, that though the Levites might have no part of the land by lot, yet they were permitted to make purchases of houses, goods, and cattle—yea, of fields also. See the case of Abiathar, 1 Kings ii. 26. and of Jeremiah, Jer. xxxii. 7, 8.

Verse 10. To pass through the fire] Probably in the way of consecration to Moloch, or some other deity. It is not likely that their being burnt to death is here intended. See on Lev. xviii. 21.

7 Then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there before the Lord.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

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 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.

15 ¶ The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

17 And the Lord said unto me, They have well spoken that which they have spoken.

7 Lev. 18. 26, 27, 30. Ch. 12. 29, 30, 31.—Lev. 18. 21. Ch. 12. 31.—Lev. 19. 26, 31, & 20. 27. Isai. 8. 19.—c Lev. 20. 27.—1 Sam. 28. 7.—e Lev. 18. 25. Ch. 9. 4. f Or, upright, or, sincere. Gen. 17. 1.—g Or, inherit. Jer. 16. John 1. 45. Acts 3. 22 & 7. 57.—1 Ch. 9. 10.—k Exod. 20. 19. Heb. 12. 19.—l Ch. 5. 23.

Divination] קסמים Kosem kesamec, one who endeavours to find out futurity by auguries, using lots, &c. Observer of times] מנען Meonen, one who pretends to foretell future events by present occurrences; and who predicts great political or physical changes from the aspects of planets, eclipses, motion of the clouds, &c. &c. See on Gen. xli. 8.

Enchanter] כוּשָׁם Menachesh, from נחש nachash, to view attentively, one who inspected the entrails of beasts, observed the flight of birds, &c. &c. and drew auguries thence. Some think divination by serpents is meant, which was common among the heathen.

A witch] כַּשְׁפָּא Meeasheph, probably those who by means of drugs, herbs, perfumes, &c. pretended to bring certain celestial influences to their aid. See the note on Lev. xix. 26.

Verse 11. A charmer] חוֹבֵר חוֹבֵר Chober chaber, one who uses spells—a peculiar conjunction, as the term implies, of words or things, tying knots, &c. for the purposes of divination. This was a custom among the heathen, as we learn from the following verses:

Neete tribus nodis ternos, Amarylli, colores;
Neete, Amarylli, modo; et Veneris, die virgula pecte.
Virg. Ecl. viii. v. 77.
Knit with three knots, the fillets, knit them straight;
Then say, these knots to love I consecrate. Dryden.

A consulter with familiar spirits] שוֹאֵל שוֹאֵל Shoel ob, a Pythoness, one who inquires by the means of one spirit, to get oracular answers from another of a superior order. See on Lev. xix. 31.

A wizard] יָדְעוֹנִי Yideoni, a wise one, a knowing one. Wizard was formerly considered as the masculine of witch, both practising divination by similar means. See the notes on Exod. xxii. 18. Lev. xix. 31.

Or a necromancer] אֶל הַמֵּיִם Dorsh el ha-metim, one who seeks from, or inquires of, the dead. Such as the witch at Endor, who professed to evoke the dead, in order to get them to disclose the secrets of the spiritual world.

Verse 15. The Lord thy God will raise up unto thee a Prophet] Instead of diviners, observers of times, &c. God here promises to give them an infallible guide, who should tell them all things that make for their peace; so that his declarations should completely answer the end of all the knowledge that was pretended to be gained by the persons already specified.

Like unto me] Viz. a prophet, a legislator, a king, a mediator, and the head or chief of the people of God. This was the very person of whom Moses was the type, and who should accomplish all the great purposes of the Divine Being. Such a prophet as had never before ap-

19 ^m I will raise them up a Prophet from among their brethren, like unto thee, and ⁿ will put my words in his mouth; ^o and he shall speak unto them all that I shall command him.

19 ^p And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 ^q But ^r the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or ^s that shall speak in the name of other gods, even that prophet shall die.

21 ^t And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

22 ^u When a prophet speaketh in the name of the Lord, ^v if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, *but* the prophet hath spoken it ^w presumptuously: thou shalt not be afraid of him.

CHAPTER XIX.

Three cities of refuge to be appointed in the midst of the promised land; the land being divided into three parts, a city is to be placed in each, to which a proper way is to be prepared, 1-3. In what cases of manslaughter the benefit of those cities may be claimed, 4-6. Three cities more to be added, should the Lord enlarge their coasts, and the reason why, 7-10. The intentional murderer shall have no benefit from these cities, 11-13. The landmark is not to be shifted, 14. One witness shall not be deemed sufficient to convict a man, 15. How a false witness shall be dealt with—the shall be put the punishment which he designed should have been inflicted on his neighbour, 16-21. Another command to establish the *lex talionis*, 21.

An. Exod. lxx. 40.—S. Jer.

WHEN the Lord thy God ^v hath cut off the nations, whose land the Lord thy God giveth thee, and thou ^w succeedest them, and dwellest in their cities, and in their houses;

^m Ver. 15. John 1. 45. Acts 3. 22. & 7. 57.—ⁿ Ios. 51. 16. John 17. 8.—^o John 4. 25. & 8. 24. & 12. 49. 50.—^p Acts 3. 23.—^q Ch. 13. 5. Jer. 14. 11, 15. Zech. 13. 3. r Ch. 13. 1. 2. Jer. 2. 8.—^s Jer. 23. 9.—^t See Ch. 13. 2.—^u Ver. 20.—^v Ch. 12. 20. ^w Heb. inheritest, or, possesseth.

peared, and who should have no equal till the consummation of the world.

This prophet is the Lord Jesus, who was in the bosom of the Father, and who came to declare him to mankind. Every word spoken by him, is a living, infallible oracle from God himself, and must be received and obeyed as such, on pain of the eternal displeasure of the Almighty. See ver. 19. and Acts iii. 22, 23. and see the conclusion of this chapter.

Verse 22. *If the thing follow not*] It is worthy of remark, that the prophets in general predicted those things which were *shortly* to come to pass, that the people might have the fullest proof of their divine mission; and of the existence of God's providence in the administration of the affairs of men.

The promise contained in the 15th and 18th verses of this chapter has long been considered of the first importance in the controversies between the Christians and Jews. Christ, says Mr. Ainsworth, was to be a man, and of the stock of the Jews by promise, because the people could not endure to hear the voice of God, ver. 16. And as it was in respect of his prophecy, so of the priesthood; *for every high priest is taken from among men*, Heb. v. 1. and of his kingdom, as in Deut. xvii. 15. *From among thy brethren shall thou set a king over thee like unto me.*

"1. Christ alone was like unto Moses as a prophet, for it is written, *There arose not a prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do*; Deut. xxxiv. 10, 11, 12. This therefore cannot be understood of the ordinary prophets, which were raised up in Israel, but of Christ only, as the apostles expound it: Acts ii. 22-26. 2. Christ was like unto Moses in respect to his office of mediation between God and his people, Deut. v. 5. 1 Tim. ii. 5. but greater than Moses, as being the mediator of a better covenant (or testament) which was established upon better promises, Heb. viii. 6. 3. Christ was like unto Moses in excellency; for as Moses excelled all the prophets, in speaking to God *mouth to mouth*, Numb. xii. 6, 7, 8. so Christ excelled him and all men, in that, being in the bosom of the Father, he hath come down from heaven, and hath declared God unto us, John i. 18. and iii. 13. 4. Christ was like to Moses in faithfulness, but therein also excelling; for Moses was faithful in God's house as a servant, but Christ as the son over his own house, Heb. iii. 2, 5, 6. 5. Christ was like to Moses in signs and wonders, wherein he also excelled Moses, as the history of the Gospel shows. For he was a prophet mighty in deed and word before God and all

2 ^x Thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coast of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ^y And ^z this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not ^a 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 ^b head slippeth from the ^c helve, and ^d lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 ^e Lest the avenger of blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and ^f slay him; whereas he was not worthy of death, inasmuch as he hated him not ^g in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the Lord thy God ^h enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways; ⁱ then shalt thou add three cities more for thee, beside these three:

^x Exod. 21. 13. Numb. 35. 10, 14. Josh. 20. 2-y Numb. 35. 15. Ch. 4. 42.—^y Heb. from yesterday the third day.—^z Heb. iron.—^a Heb. wood.—^b Heb. felled. ^c Numb. 35. 12.—^d Heb. smite him in life.—^e Heb. from yesterday the third day. ^f Gen. 15. 18. Ch. 12. 20.—^g Josh. 20. 7, 8.

the people, Luke xxiv. 19. *A man approved of God among them, by miracles, signs, and wonders, which God did by him in the midst of them, Acts ii. 22.* For he did among them, the works which no other man did, John xv. 24. *Unto him*—that is, not unto the diviners, wizards, or any such like, but unto him, and him only—as, *Him thou shalt serve*, Deut. vi. 13. is expounded, *Him only*, Matt. iv. 10. And though this is principally meant of Christ in person, of whom God said, *Hear him*, Matt. xvii. 5. yet it implies also his ministers, as himself said, *He that heareth you, heareth me*, Luke x. 16. To these may be added, 6. As Moses was king among his people, in this respect Christ is like to him, but infinitely greater, for he is King of kings, and Lord of lords, Rev. xix. 16. 1 Tim. v. 15. And 7. He was like to Moses as a legislator. Moses gave laws to Israel by the authority and commandment of God, which the Jews have ever acknowledged as coming from the immediate inspiration of the Almighty: these are contained in the Pentateuch. Christ gave a new law, the Gospel contained in the four evangelists and Acts of the Apostles, on which the Christian church is founded, and by which all genuine Christians are governed, both in heart and life. To all which may be added, 8. That God never commissioned any human beings to give laws to mankind, but Moses and Christ; and therefore, as a lawgiver, Christ alone resembles Moses; for, to the present hour, none but themselves have given laws in the name of God, which he has ratified and confirmed by the most indubitable and infallible signs, proofs, and miracles."

Dr. Jortin, in his *Remarks on Ecclesiastical History*, has drawn a parallel between Moses and Christ, in a great number of particulars, which he concludes thus: "Let us search all the records of universal history, and see if we can find a man who was so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot find such a one, then have we found HIM, of whom Moses in the law, and the prophets did write, to be Jesus of Nazareth, the Son of God." On this subject, see Ainsworth, Calmet and Dodd, who have all marked this striking correspondence between Moses and Christ.

NOTES ON CHAPTER XIX.

Verse 2. *Thou shalt separate three cities*] See on Numb. xxxv. 10, &c.

Verse 3. *Thou shalt prepare thee a way*] The Jews inform us, that the roads to the cities of refuge were made very broad, thirty-two cubite; and even, so that there should be no impediments in the way; and constantly kept in good repair.

Verse 9. *Shalt thou add three cities more*] This was

10 That innocent blood be not shed in thy land, which the Lord thy God giveth thee for an inheritance, and so blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 ¶ Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him that which is wrong:

17 Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

19 ¶ 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.

20 ¶ And those which remain shall hear, and

fear, and shall henceforth commit no more any such evil among you.

21 ¶ And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER XX.

Directions concerning champions. 1. The priest shall encourage the people, with the assurance that God will accompany and fight for them. 2. The officers shall distance from the army all who have just built a new house, but have not dedicated it. 5. All who had planned a vineyard, but had not seen even its fruits. 6. All who had betrothed a wife, but had not brought her home. 7. And all who were blind and faint-hearted. 8. The commanders to be chosen after the usual, &c. had refused. 9. No cry to be uttered till they had proclaimed conditions of peace to the enemy. 10-15. An oath sworn to be made to the chief of the Canaanites; if it submitted, it was to become arbitrary; if not, it was to be less good, sacked, and all the males put to the sword: the women, children, and cattle, to be taken as booty. 16-17. An oath sworn to be made to the chief of the Canaanites; if they nothing shall be preserved, and the reason, 16-17. In besieging a city, no trees to be cut down but those which do not bear fruit, 19, 20.

WHEN thou goest out to battle against thine enemies, and seest

horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priests 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 faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.

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.

1 Exod. 21. 12 &c. Numb. 35. 16, 24. Ch. 27. 24. Prov. 26. 17—k Heb. in life. 1 Ch. 13. 8 & 25. 12—m Numb. 35. 23, 34. Ch. 21. 9. 1 Kings 2. 31—n Ch. 27. 17. Job. 21. 2. Prov. 21. 23. Hos. 5. 10—o Numb. 35. 30. Ch. 17. 8. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28—p Ps. 27. 12 & 35. 11—q Or, falling away—r Ch. 17. 9 & 21. 5.

1 Prov. 19. 5, 8. Dan. 6. 21. Hist. Sac. 62—Ch. 13. 5 & 17. 7 & 21. 21 & 22. 21, 24 & 24. 7—m 1 Kings 2. 31—n Exod. 21. 23. Lev. 24. 20. Matt. 5. 34—x See Ps. 20. 7. Isa. 31. 1—y Numb. 23. 21. Ch. 31. 6, 8. 2 Chron. 13. 12 & 32. 7, 8—z Heb. be tender—A Heb. make haste—b Ch. 1. 30 & 3. 32. Josh. 23. 10. c See Neh. 12. 7. Ps. 30. title.

afterward found necessary, and accordingly, six cities were appointed, three on either side Jordan. See Josh. xx. 1, &c. In imitation of these cities of refuge, the heathens had their *asyla*, and the Catholics their *privileged altars*. See Exod. xxi. 13, 14. and on Numb. xxxv. 6, &c.

Verse 11. *If any man hate his neighbour*] See on Exod. xxi. 13.

Verse 14. *Thou shalt not remove thy neighbour's landmark*] Before the extensive use of fences, landed property was marked out by *stones or posts*, set up so as to ascertain the divisions of family estates. It was easy to remove one of these landmarks, and set it in a different place; and thus the dishonest man enlarged his own estate by contracting that of his neighbour. The *termini*, or landmarks, among the Romans, were held very sacred, and were at last deified.

To these *termini*, Numa Pompilius commanded offerings of broth, cakes, and first-fruits, to be made. And Ovid informs us, that it was customary to sacrifice a *lamb* to them, and sprinkle them with its blood.

Spartibus et case communis terminus agno. Phat. l. ii. v. 655.

And from Tibullus it appears, that they sometimes adorned them with flowers and garlands.

Nun veneris, seu stipis habet decus in aris,
Aut vetas in tripio florida sera lapis.—Eleg. l. i. l. v. 11.

Where each antique stone, be lock'd with flowers,
That bounds the field, or points the doubtful way.—Grimmer.

It appears from Juvenal that annual oblations were made to them.

—*Convallem ruris aviti*
Improbis, aut campum mihi vi vicinus ademi,
Aut sacrum effluio molio de limite maum.
Quod mea cum vetulo colat pule annua libo.—Sat. xvi. v. 28.

If any rogue, vexatious suits advance
Against me for my known inheritance,
Enter by violence my fruitful grounds,
Or take the sacred landmark from my bounds,
Thou bounds, which with possession and with prayer
And offered cakes, have been my annual care.—Dryden.

In the digests there is a vague law, *de termino molo*, Digestor, lib. xlvii. Tit. 21. on which Calmet remarks, that though the Romans had no determined punishment for those who removed the ancient landmarks: yet, if slaves were found to have done it with an evil design, they were put to death; that persons of quality were sometimes exiled, when found guilty; and that others were sentenced to pecuniary fines, or corporal punishment.

Verse 15. *One witness shall not rise up, &c.*] See Numb. xxxv. 30.

Verse 19. *Then shall ye do unto him, as he had thought to have done unto his brother*] Nothing can be more equitable or proper than this, that if a man endeavour to do any injury to, or take away the life of another, on detection, he shall be caused to undergo the same evil which he intended for his innocent neighbour.

Some of our excellent English laws have been made on this very ground. In the 37th of Edw. III. ch. 18. it is ordained, that all those who make suggestion, shall incur the same pain which the other should have had, if he were attainted, in case his suggestions be found evil. A similar law was made on the 38th of the same reign, ch. 9. By a law of the 12 Tables, a false witness was thrown down the Tarpeian rock. In short false witnesses have been executed by all nations.

Verse 21. *Life—for life, eye for eye, &c.*] The operation of such a law as this must have been very salutary. If a man prized his own members, he would naturally avoid injuring those of others. It is a pity that this law were not still in force: it would certainly prevent many of those savage acts which now both disgrace and injure society.

NOTES ON CHAPTER XX.

Verse 1. *When thou goest out to battle*] This refers chiefly to the battles they were to have with the Canaanites, in order to get possession of the promised land: for it cannot be considered to apply to any wars which they might have with the surrounding nations, for political reasons; as the divine assistance could not be expected in wars, which were not undertaken by the divine command.

Verse 2. *The priests shall approach, and speak unto the people*] The priest, on these occasions, was the representative of that God whose servant he was, and whose worship he conducted. It is remarkable that almost all ancient nations took their priests with them to battle, as they did not expect success, without having the object of their adoration with them; and they supposed they secured his presence, by having that of his representative.

Verse 5. *That hath built a new house, and hath not dedicated it*] From the title of Psal. xxx.—*A psalm or song at the dedication of the house of David*—it is evident that it was a custom in Israel to dedicate a new house to God, with prayer, praise, and thanksgiving; and this was done in order to secure the divine presence and blessing;

6 And what man *is he* that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, 'What man *is there that is fearful and fainthearted?* let him go and return unto his house, lest his brethren's heart be faint, as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 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.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and 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.

15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16 ¶ 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:

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee:

18 That 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:

d Heds. made themselves. See Lev. 19. 23. 24. Ch. 28. 30.—e Ch. 24. 5.—f Judg. 7. 3. g Hts. met.—h Hts. to be in the hand of the people.—i Ch. 25. 6. 1 Sam. 7. 14. 2 Sam. 10. 18. 2 Kings 5. 17.—k Num. 31. 7.—l Josh. 8. 2.

m Hets. spoil.—n Josh. 22. 8.—o Num. 21. 2. 3. 35. & 33. 52. Ch. 7. 1. 2. Josh. 11. 14.—p Ch. 7. 4. & 12. 31. & 18. 9.—q Exod. 23. 33.—r Or, for, O man, the tree of the field is to be employed in the siege.—s Hets. to go from before thee.

for no pious or sensible man could imagine he could dwell safely in a house that was not under the immediate protection of God. Hence it has been a custom in the most barbarous nations to consecrate a part of a new house to the deity they worshipped.

The houses of the inhabitants of Bonny, in Africa, are generally divided into three apartments: one is a kind of state room, or parlour; another serves for a common room, or kitchen; and the third is dedicated to the *Juju*, the serpent god, which they worship: for even those savages believe, that in every house their god should have his temple! At the times of dedication among the Jews, besides prayer and praise, a feast was made, to which the relatives and neighbours were invited. Something of this custom is observed in some parts of our own country, in what is called *warming the house*: but, in these cases, the *feasting* only is kept up—the prayer and praise forgotten! so that the dedication appears to be rather more to Bacchus, than to Jehovah, the author of every good and perfect gift.

Verse 7. *Betrothed a wife, and hath not taken her.*] It was customary among the Jews to contract matrimony, espouse or betroth, and for some considerable time to leave the parties in the houses of their respective parents: when the bridegroom had made proper preparations, then the bride was brought home to his house, and thus the marriage was consummated. The provisions in this verse refer to a case of this kind: for it was deemed an excessive hardship for a person to be obliged to go to battle, where there was a probability of his being slain, who had left a new house unfinished: a newly-purchased heritage half tilled, or a wife with whom he had just contracted marriage. Homer represents the case of Proteus as very afflictive, who was obliged to go to the Trojan war, leaving his wife in the deepest distress, and his house unfinished.

Τὸν δὲ καὶ ἀμειβόμενος ἀλόγως φύλαξιν ἐλεείστω,
καὶ δομοῦς ἠντιέλης· τὸν δ' ἔκτανε Δαρδάνιος ἀνθρ,
Νῆος ἀποδύρωσκοντα πολὺ πρῶτιστον Ἀχαιοῦν.
ILIAD. b. v. 700.

"A wife he left,
To rood in Phylax her dwelling choice,
And an unfinish'd mansion: first he died
Of all the houses; for as he leapt to land,
Long ere the rest, a Dar'ian struck him dead."—Cowper.

Verse 8. *What man is there that is fearful and faint-hearted?*] The original *ῥῥ* *rac*, signifies tender, or soft-hearted. And a soft heart the man must have, who in such a contest, after such a permission, could turn his back upon his enemies, and on his brethren. However, such were the troops commanded by Gideon, in his war against the Midianites; for, after he gave this permission, out of 32,000 men, only 10,000 remained to fight. Judges vii. 3. There could be no deception in a business of this kind; for the departure of the 22,000 was the fullest proof of their dastardliness which they could possibly give.

Verse 10. *Proclaim peace unto it.*] Interpreters are

greatly divided concerning the objects of this law. The text, taken in connexion with the context, see verses 15—18. appears to state, that this proclamation, or offer of peace to a city, is only to be understood of those cities which were situated beyond the limits of the seven anathematized nations, because these latter are commanded to be totally destroyed. Nothing can be clearer than this from the bare letter of the text, unless some of the words, taken separately, can be showed to have a different meaning. For the common interpretation, the following reasons are given:

God, who knows all things, saw that they were incurable in their idolatry; that the cup of their iniquity was full; and as their Creator, Sovereign, and Judge, he determined to destroy them from off the face of the earth, "lest they should teach the Israelites to do after all their abominations," ver. 18. After all, many plausible arguments have been brought to prove that even these seven Canaanitish nations might be received into mercy, provided, 1st. They renounced their idolatry; 2dly, Became subject to the Jews; and 3dly, Paid annual tribute: and that it was only in case that these terms were rejected, that they were to leave alive, in such a city, nothing that breathed, ver. 16.

Verse 17. *But thou shalt utterly destroy them.*] The above reasoning will gain considerable strength, provided we could translate *כי תהריסם* *ki hacharem techarimem*, thou shalt utterly subdue them—slaying them, if they resist, and thus leaving nothing alive that breathed; or totally expel them from the land, or reduce them to a state of slavery in it, that they might no longer exist as a people. This certainly made them an *anathema* as a nation, wholly destroying their political existence. Probably this was so understood by the Gibeonites, viz. that they either must be slain, or utterly leave the land, which last was certainly in their power; and, therefore, by a stratagem, they got the princes of Israel to make a league with them. When the deceit was discovered, the Israelites, though not bound by their oath, because they were deceived by the Gibeonites, and therefore were under no obligation to fulfil their part of the covenant; yet, though they had this command before their eyes, did not believe that they were bound to put even those deceivers to death; but they destroyed their political existence, by making them *keepers of wood and drawers of water in the congregation*; i. e. slaves to the Israelites, see Josh. ix. Rahab and her household also were spared; so that it does not appear that the Israelites believed that they were bound to put every Canaanite to death. Their political existence was under the anathema, and this the Hebrews annihilated.

That many of the Canaanites continued in the land, even to the days of Solomon, we have the fullest proof: for we read, 2 Chron. viii. 7. "All the people of the land that were left of the Hittites, Amorites, Perizzites, Hivites, and Jebusites, who were left in the land, whom the children of Israel consumed not, them did Solomon make to

20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against that city that maketh war with thee, until it be subdued.

CHAPTER XXI.

If a man be found slain in a field, and the cause of his death be unknown, the murderer shall be expiated by the sacrifice of a heifer, in an uncultivated valley, &c. The rite to be used on the occasion, 5-9. The ordinance concerning marriage with a captive, 10-14. The law relative to the children of the hated and beloved wives, if the son of the hated wife should be the first-born, he shall not be disinherited by the son of the beloved wife; but shall have a double portion of all his father's goods, 15-18. The law concerning the stubborn and rebellious son, who, when convicted, is to be stoned to death, 19-21. Of the person who is to be hanged, 22. His body shall not be left on the tree all night—Every one that is hanged on a tree, is accused of God, 23.

AN EXPL. for 40-8-hat. IF one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain:

3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take a heifer, which hath not been wrought with, and which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer into a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests, the sons of Levi, shall come near; for 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:

6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheld 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, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9 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 wouldst 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;

† Heb. it come down.—a Ch. 18. 9. 1 Chron. 23. 13. Eccles. 45. 15.—v Ch. 17. 8, 9. † Heb. mouth.—x See Ps. 19. 12 & 26. 6. Matt. 27. 24.

γ Jonah 1. 14.—δ Heb. in the midst.—a Ch. 19. 12.—b Or, suffer to grow.—c Heb. make, or, dress.

pay tribute to this day." Thus Solomon destroyed their political existence, but did not consider himself bound by the law of God to put them to death.

Verse 19. (For the tree of the field is man's life) to employ them in the siege.] The original is exceedingly obscure, and has been variously translated, כִּי הָאֲדָמָה עֵץ הַשָּׂדֶה כִּי הָאֲדָמָה עֵץ הַשָּׂדֶה לֹא מִנְיָן בְּבִנְיָן ki haadum etz hassadch labo mipaneyea bamator. The following are the chief versions:—For, O man, the trees of the field are for thee to employ them in the siege—or, For it is man, and the tree of the field that must go before thee, for a bulwark—or, For it is a tree, and not men, to increase the number of those who come against thee to the siege—or, lastly, The tree of the field (is as) a man, to go before thy face for a bulwark. The sense is sufficiently clear, though the strict grammatical meaning of the words cannot be easily ascertained. It was a merciful provision to spare all fruit-bearing trees, because they yielded the fruit which supported man's life. And it was sound policy also, for even the conquerors must perish if the means of life were cut off. It is diabolic cruelty to add to the miseries of war the horrors of famine; and this is done where the trees of the field are cut down, the dykes broken to drown the land, the villages burnt, and the crops wilfully spoiled. O, execrable war! Subversive of all the charities of life!

There are several curious particulars in these verses: 1. The people had the most positive assurances from God, that their enemies should not be able to prevail against them by strength, numbers, nor stratagem, because God should go with them, to lead and direct them, and should fight for them; and against his might none could prevail. 2. All such interferences were standing proofs of the being of God, of his especial providence, and of the truth of their religion. 3. Though God promised them such protection, yet they were to expect it in the diligent use of their own prudence and industry. The priests, the officers, and the people, had their respective parts to act in this business: if they did their duty respectively, God would take care that they should be successful. Those who will not help themselves with the strength which God has already given them, shall not have any further assistance from him. In all such cases, the parable of the talents affords an accurate rule. 4. Their going to war against their enemies must not deprive them of mercy and tenderness toward their brethren. He who had built a house, and had not yet dwelt in it; who had planted a vineyard, and had not yet eaten of its fruits; who had betrothed a wife, and had not yet taken her to his house, he was not obliged to go to battle, lest he fell in the war, and the fruits of his industry and affection should be enjoyed by others. He who was faint-hearted was also permitted to return, lest he should give way in the heat of battle, and his example have a fatal influence on others.

NOTES ON CHAPTER XXI.

Verse 4. Shall bring down the heifer unto a rough valley נַחַל חָדָד nachel chan, might be translated a rapid

stream, probably passing through a piece of uncultivated ground, where the elders of the city were to strike off the head of the heifer, and to wash their hands over her in token of their innocence. The spot of ground, on which the sacrifice was made, must be uncultivated, because it was considered to be a sacrifice to make atonement for the murder, and consequently would pollute the land. This regulation was calculated to keep murder in abhorrence, and to make the magistrates alert in their office, that delinquents might be discovered and punished, and thus public expense saved.

Verse 6. Shall wash their hands over the heifer] Washing the hands, in reference to such a subject as this, was a rite anciently used, to signify that the persons thus washing were innocent of the crime in question. It was, probably, from the Jews that Pilate learnt this symbolical method of expressing his innocence.

Verse 11. And seest—a beautiful woman] No forcible possession was allowed even in this case; when the woman was taken in war, and was, by the general consent of ancient nations, adjudged as a part of the spoils. If the person to whose lot or share such a woman fell, as is here described, chose, he might have her for a wife, on certain conditions; but he was not permitted to use her under any inferior character.

Verse 12. She shall shave her head] This was in token of her renouncing her religion, and becoming a proselyte to that of the Jews. This is still a custom in the east: when a Christian turns Mohammedan his head is shaven, and he is carried through the city, crying, لا اله الا الله لا اله الا الله la atahila Allah see Mohammedan resool & Allah. "There is no god but God, and Mohammed is the prophet of God."

Pare her nails] רָעַשְׂתָּ אֶת צַפְרֵיהָ rashaetah et tsipare-niah:—She shall make her nails. Now, whether this signifies paring or letting them grow, is greatly doubted among learned men. Possibly it means neither, but colouring the nails, staining them red with the hennah, which is much practised in India to the present day; and which was undoubtedly practised among the ancient Egyptians, as is evident from the nails of mummies which are found thus stained. The hennah, according to Hasselquist, grows in India, and in Upper and Lower Egypt; it flowers from May to August. The manner of using it is this: the leaves are powdered, and made into a paste with water; they bind this paste on the nails of their fingers and toes, and let it stand on all night; in the morning they are found to be of a beautiful reddish yellow, and this lasts three weeks or a month; after which, they renew the application. They often stain the palms of their hands and the soles of their feet in the same way, as appears from many paintings of eastern ladies, done in India and Persia, which now lie before me. This staining the soles of the feet with the hennah is probably meant in 2 Sam. xix. 24. Mephibosheth had not dressed, (literally, made) his feet—they had not been thus coloured.

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and 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, and another hated, and they have borne him children, both the beloved and the hated; and if the first-born son be her's that was hated:

16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born:

17 But he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the first-born 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 hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree:

23 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.

CHAPTER XXII.

Orliness relative to stray'd cattle and lost goods, 1-3. Humanity to oppressed cattle, 4. Men and women shall not wear each other's apparel, 5. No bird shall be taken with her nest at eggs or young ones, 6, 7. Battering must be made on the roofs of houses, 8. Improper mixtures to be avoided, 9-11. Prizes on the garments, 12. Case of the hated wife, and tokens of virginity, and proceedings thereon, 13-21. The adulterer and adulteress to be put to death, 22. Case of the betrothed damsel corrupted in the city, 23, 24. Cases of rape, and the punishment, 25-27. Forfeiture, 28, 29. No man shall take his father's wife, 30.

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 things of thy brother's, which he hath lost, and thou hast found, shalt thou 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 the tree, or on the ground, whe-

d See Psa. 45. 10.—Gen. 31. 2. Ch. 22. 29. Judg. 19. 24.—(Gen. 29. 33.—g 1 Chron. 5. 2 & 25. 10. 2 Chron. 11. 19. 22.—h See 1 Chron. 5. 1.—i Heu. that is found with him.—k Gen. 49. 2.—l Gen. 26. 31, 34.—m Ch. 13. 5. & 19. 19, 20. & 22. 21, 24. n Ch. 13. 11.

o Ch. 19. 6 & 22. 25. Acte 23. 25 & 25. 11, 25. & 26. 31.—p Job. 6. 23 & 10. 27. John 19. 31.—q Lev. 2. 2.—r Heu. the curse of God. See Num. 25. 4. 2 Sam. 21. 6.—s Lev. 19. 25. Numb. 35. 34. Luce 24. 5. Jer. 16. 18.—t Exod. 23. 4. Luke 15. 4-6 James 5. 19, 20.—u Lev. 30. 4. Prov. 24. 11, 12. & 28. 27.—v Exod. 22. 5.

are all these laws! How wondrously well calculated to repress crimes by showing the enormity of sin! It is worthy of remark, that in the infliction of punishment prescribed by the Mosaic law, we ever find that Mercy walks hand in hand with Judgment.

NOTES ON CHAPTER XXII.

Verse 1. *Thou shalt not see thy brother's ox or his sheep go astray*] The same humane, merciful, and wise regulations which we met with before, Exod. xxiii. 4, 5. well calculated to keep in remembrance the second grand branch of the law of God, *Thou shalt love thy neighbour as thyself*. A humane man cannot bear to see even an ass fall under his burthen, and not endeavour to relieve him; and a man who loves his neighbour as himself, cannot see his property in danger without endeavouring to preserve it. These comparatively small matters were tests and proofs of matters great in themselves, and in their consequences.—See the note on Exod. xxiii. 4.

Verse 3. *Thou mayest not hide thyself*] Thou shalt not keep out of the way of affording help, nor pretend thou didst not see occasion to render thy neighbour any service. The priest and the Levite, when they saw the wounded man, passed by on the other side of the way, Luke x. 31, 32. This was a notorious breach of the merciful law mentioned above.

Verse 5. *The woman shall not wear that which pertaineth unto a man*] כלי גבר *keley geber*, the instruments or arms of a man. As the word גבר *geber*, is here used, which properly signifies a strong man, or man of war, it is very probable that armour is here intended; especially as we know, that in the worship of Venus, to which that of Astarte, or Ashtaroth, among the Canaanites, bore a striking resemblance, the women were accustomed to appear in armour before her. It certainly cannot mean a simple change of dress, whereby the men might pass for women, and vice versa. This would have been impossible in those countries where the dress of the sexes had but little to distinguish it: and where every man wore a long beard. It is, however, a very good general precept understood literally; and applies particularly to those countries where the dress alone distinguishes between the male and the female. The close-shaved gentleman may at any time

Verse 15. *One beloved, and another hated*] That is, one be loved less than the other. This is the true notion of the word *hate* in Scripture. So Jacob HATED Leah, that is, he loved her less than he did Rachel; and Jacob have I loved, but Esau have I HATED—that is, I have shown a more particular affection to the posterity of Jacob than I have to the posterity of Esau. See the note on Gen. xxix. 31. From this verse we see that polygamy did exist under the Mosaic laws, and that it was put under certain regulations; but it was not enjoined: Moses merely suffered it, because of the hardness of their hearts, as our Lord justly remarks. See Matt. xix. 8.

Verse 19-21. *The stubborn, rebellious, gluttonous, and drunken son is to be stoned to death.*] This law, severe as it may seem, must have acted as a powerful preventative of crimes. If such a law were in force now, and duly executed, how many deaths of disobedient and profligate children would there be in all corners of the land!

Verse 23. *His body shall not remain all night upon the tree*] Its exposure, for the space of one day, was judged sufficient. The law which required this, answered all the ends of public justice, exposed the shame and infamy of the conduct, but did not put to torture the feelings of humanity, by requiring a perpetual exhibition of a human being, a slow prey to the most loathsome process of putrefaction. Did ever the spiking of the heads of state criminals prevent high treason? or the gibbeting of a thief or a murderer, prevent either murder or robbery? These questions may be safely answered in the negative; and the remains of the ancient barbarism which requires these disgusting and abominable exhibitions, and which are deplored by every feeling heart, should be banished with all possible speed. In the case given in the text, God considers the land as defiled, while the body of the executed criminal lay exposed: hence it was enjoined—*Thou shalt in any wise bury him that day*.

For he that is hanged is accursed of God] That is, he has forfeited his life to the law—for it is written, *Cursed is every one who continueth not in all things that are written in the book of the law to do them*; and on his body, in the execution of the sentence of the law, the curse was considered as alighting; hence the necessity of removing the accursed thing out of sight. How excellent

ther 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 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 thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ 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.

10 * Thou shalt not plough with an ox and an ass together.

11 * Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

12 Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasion of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her I found her not a maid:

15 Then shall the father of the damsel, and the mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasion of speech

against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, and the tokens of virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house; so shalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel that is a virgin be betrothed unto a 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: 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:

¶ Lev. 22. 28.—x Ch. 4. 40.—y Lev. 19. 19.—z Heb. fulness of thy seed.—a See 2 Cor. 6. 13, 15, 16.—b Lev. 19. 19.—c Numb. 15. 38. Matt. 23. 5.—d Heb. wings. a Gen. 29. 21. Job. 15. 1.

[Gen. 34. 7. July 20. 6, 10. 2 Sam. 13. 12, 13.—g Ch. 13. 5.—h Lev. 20. 10. Job. 9. 5.—i Matt. 1. 14, 19.—k Ch. 21. 14.—l Ver. 21, 22.—in Or, take a strong hold of her. 2 Sam. 13. 14.

appear like a woman in the female dress; and the woman appear as a man, in the male's attire. Were this to be tolerated in society, it would produce the greatest confusion. Clodius, who dressed himself like a woman, that he might mingle with the Roman ladies in the feast of the *Bona Dea*, was universally execrated.

Verse 7. *Thou shalt—let the dam go, and take the young to thee; that it may be well with thee*] This passage may be understood literally. If they destroyed both young and old, must not the breed soon fail, and would it not, in the end, be ill with them, and by thus cutting off the means of their continual support, must not their days be shortened on the land? But we may look for a humane precept in this law. The young never knew the sweets of liberty; the dam did: they might be taken and used for any lawful purpose; but the dam must not be brought into a state of captivity. They who can act otherwise, must either be very inconsiderate, or devoid of feeling; and such persons can never be objects of God's peculiar care and attention, and therefore need not expect that it shall be well with them, or that they shall prolong their days on the earth. Every thing contrary to the spirit of mercy and kindness, the ever-blessed God has in utter abhorrence. And we should remember a fact: that he who can exercise cruelty towards a sparrow or a wren, will, when circumstances are favourable, be cruel to his fellow-creatures. The poet Phocylides has a maxim in his admonitory poem, very similar to that in the Sacred Text.

Μηδὲ τῶν οὐρίθας καλῆς ἀνα παντὰς ἐλεῖσθαι,
Μητέρα δ' ἀπορῶλης ἐν' εὐχῆς πατρὸς τῆς δεῦπρ' οὐραίου.
ἨΘΥΛ. ποιήμα. νουβέρ. ver. 80.

Ne from a nest take all the birds away,
The mother spare, she'll breed a future day. W. M. Johnson.

Verse 8. *A battlement for thy roof*] Houses in the east are, in general, built with flat roofs, and on them men walk to enjoy the fresh air, converse together, sleep, &c. It was, therefore, necessary to have a sort of battlement or balustrade to prevent persons from falling off. If a man neglected to make a sufficient defence against such accidents, and the death of another was occasioned by it, the owner of the house must be considered in the light of a murderer.

Verse 9. *Divers seeds*] See the note on Leviticus xix. 19.

Verse 10. *Thou shalt not plough with an ox and an ass*] It is generally supposed, that mixtures of different sorts in seed, breed, &c. were employed for superstitious purposes; and therefore prohibited in this law. It is more likely,

however, that there was a physical reason for this: two beasts of a different species cannot associate comfortably together; and on this ground never pull pleasantly either in cart or plough: and every farmer knows that it is of considerable consequence to the comfort of the cattle, to put those together that have an affection for each other. This may be very frequently remarked in certain cattle, which, on this account, are termed true yoke fellows. After all, it is very probable that the general design was to prevent improper alliances in civil and religious life. And to this St. Paul seems evidently to refer, 2 Cor. vi. 14. *Be ye not unequally yoked with unbelievers*—which is simply to be understood as prohibiting all intercourse between Christians and idolaters, in social, matrimonial, and religious life. And to teach the Jews the propriety of this, a variety of precepts relative to improper and heterogeneous mixtures were interspersed through their law; so that in civil and domestic life, they might have them ever before their eyes.

Verse 12. *Fringes*] See on Numb. xv. 38.

Verse 15. *Tokens of the damsel's virginity*] This was a perfectly possible case in all places where girls were married at ten, twelve, and fourteen years of age; which is frequent in the east. I have known instances of persons having had two or three children at separate births before they were fourteen years of age. Such tokens, therefore, as the text speaks of, must be infallibly exhibited by females so very young, on the consummation of their marriage.

Verse 17. *They shall spread the cloth, &c.*] A usage of this kind, argues a roughness of manners, which would ill comport with the refinement of European ideas on so delicate a subject. Attempts have been made to show that the law here is to be understood metaphorically; but they so perfectly fail to establish any thing like a probability, that it would be wasting my own, and my reader's time, to detail them. A custom similar to that above, is observed among the Mohammedans to the present day.

Verse 22. *Shall both of them die*] Thus we find, that in the most ancient of all laws, adultery was punished with death in both the parties.

Verse 25. *And the man force her*] A rape also, by these ancient institutions, was punished with death; because a woman's honour was considered equally as precious as her life, therefore the same punishment was inflicted on the ravisher as upon the murderer. This offence is considered in the same point of view in the British laws; and by them also, it is punished with death.

26 But unto the damsel thou shalt do nothing ; there is in the damsel no sin worthy of death : for as when a man riseth against his neighbour, and slayeth him, even so is this matter :

27 For he found her in the field, and the betrothed damsel cried, and there was none to save her.

28 ¶ 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 : because he hath humbled her, he may not put her away all his days.

30 ¶ A man shall not take his father's wife, nor discover his father's skirt.

CHAPTER XXIII.

Neither Eunuuchs, Bastards, Ammonites, nor Moabites, shall be incorporated with the genuine Israelites, 1-3. The reason why the Ammonites and Moabites were excluded, 4-6. Edomites and Egyptians to be respected, 7. Their descendants in the third generation may be incorporated with the Israelites, 8. Caution against wickedness when they go forth against their enemies, 9. To keep the camp free from every defilement, and the reason why, 10-14. The slave who had taken refuge among them, is not to be delivered up to his former master, 15, 16. There shall be no prostitutes nor Sodomites in the land, 17. The hire of a prostitute, or the price of a dog, is not to be brought into the house of God, 18. The Israelites shall not lend on usury to each other, 19, but they may take usury from strangers, 20. Vows must be diligently paid, 21-23. In passing through a vineyard or field a man may eat of the grapes or corn, but must carry away none with him, 24, 25.

1 ¶ A man 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 ¶ An Ammonite or Moabite shall not enter into the congregation of the LORD ; even to their tenth generation, shall they not enter into the congregation of the LORD for ever :

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 changeth 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, he shall wash himself with water : and when the sun is down, he shall come into the camp again.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad :

13 And thou shalt have a paddle upon thy weapon ; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee :

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee ; therefore shall thy camp be holy : that he see no 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 : thou shalt not oppress him.

17 ¶ There shall be no whore 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 upon usury to thy 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 would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

n Exod. 22. 16, 17.—o Ver. 21.—p Lev. 19. 8. & 20. 11. Ch. 27. 20. 1 Cor. 5. 1. See Ruth 3. 9. Ezek. 16. 3.—r Lev. 21. 17, 21. & 22. 22. 31.—s Neh. 13. 1, 2.—t See Ch. 2. 28.—u Num. 22. 5, 6.—v Ezra 9. 12.—w Heb. good.—x Gen. 35. 31, 25, 26. Obal. 10. 12.—y Exod. 22. 21. & 23. 9. Lev. 19. 34. Ch. 10. 19.—z Lev. 15. 16.—a Heb. turneth towards.—b Lev. 15. 5. Ruth 3. 3. 2 Sam. 11. 8.

c Heb. sitst down.—d Lev. 26. 12.—e Heb. nakedness of any thing.—f 1 Sam. 30. 15.—g Heb. is good for him.—h Exod. 22. 21.—i Or, Sodomites.—k Lev. 19. 28. See Prov. 2. 16.—l Gen. 19. 5. 2 Kings 23. 7.—m Exod. 22. 25. 1 Lev. 25. 26. 27. 28. 5. 2, 7. Isa. 5. 5. Luke 6. 31. 35.—n See Lev. 19. 34. & Ch. 15. 3.—o Ch. 15. 18. p Num. 30. 2. Eccles. 5. 4, 5.

Verse 30. A man shall not take his father's wife] This is to be understood as referring to the case of a stepmother. A man, in his old age, may have married a young wife, and on his dying, his son, by a former wife, may desire to espouse her : this the law prohibits. It was probably on pretence of his having broken this law that Solomon put his brother Adonijah to death, because he had desired to have his father's concubine to wife, 1 Kings ii. 13-25.

NOTES ON CHAPTER XXIII.

Verse 1. Shall not enter into the congregation, &c.] If by entering into the congregation, be meant the bearing a civil office among the people, such as magistrate, judge, &c. then the reason of the law is very plain—no man with any such personal defect as might render him contemptible in the sight of others, should bear rule among the people, lest the contempt felt for his personal defects might be transferred to his important office ; and thus his authority be disregarded. The general meaning of these words is simply, that the persons here designated should not be so incorporated with the Jews as to partake of their civil privileges.

Verse 2. A bastard shall not enter] מומר mamzer, which is here rendered bastard, should be understood as implying the offspring of an illegitimate or incestuous mixture.

Verse 3. An Ammonite or Moabite] These nations were subjected for their impiety and wickedness, see ver.

4. and 5. to peculiar disgrace ; and, on this account, were not permitted to hold any office among the Israelites. But this did not disqualify them from being proselytes.—Ruth, who was a Moabitess, was married to Boaz, and she became one of the progenitors of our Lord.

Even to their tenth generation] That is, for ever, as the next clause explains ; see Neh. xiii. 1.

Verse 12, &c.] These directions may appear trifling to some, but they were essentially necessary to this people in their present circumstances. Decency and cleanliness promote health, and prevent many diseases.

Verse 15. Thou shalt not deliver—the servant which is escaped—unto thee] i. e. A servant who left an idolatrous master that he might join himself to God and to his people. In any other case, it would have been injustice to have harboured the runaway.

Verse 17. There shall be no whore] See on Gen. xxxviii. 15, 21.

Verse 18. The hire of a whore, or the price of a dog] Many public prostitutes dedicated to their gods a part of their impure earnings ; and some of these prostitutes were publicly kept in the temple of Venus Melitrus, whose gains were applied to the support of her abominable worship.

Verse 19. Usury] See on Lev. xxv. 36.

Verse 21. When thou shalt vow, &c.] See on Num. xxx. 1, &c.

23 ¶ That which is gone out of thy lips thou shalt keep and perform; *even* a free-will-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.

CHAPTER XXIV.

The case of a divorced wife, 1-4. No man shall be obliged to undertake any public service for the first year of his marriage, 5. The millions shall not be taken as a pledge, 6. The man-servant shall be put to death, 7. Concerning cases of leprosy, 8, 9. Of receiving pledges, and returning those of the poor before bedtime, 10-13. Of servants and their hire, 14, 15. Parents and children shall not be put to death for each other, 16. Of humanity to the stranger, fatherless, widow, and bondsman, 17, 18. Of tithing of the harvest, olive-yard, to be left for the poor, stranger, widow, fatherless, &c. 19-22.

An. Exod. lxx. 40. Sibal. **W**HEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found * some uncleanness in her: then let him write her a bill of * divorcement, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, * she may go and be another man's wife.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 * 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.

6 ¶ No man shall take the nether or the upper mill-stone to pledge: for he taketh *a man's* life to pledge.

7 ¶ * 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 in ^d 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 shall 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 a 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*

g Numb. 30. 2. Pac. 67. 13. 14. — r 1 Cor. 10. 26. Heb. 13. 5. — s Matt. 12. 1. Mark 2. 21. Luke 6. 1. — t Matt. 5. 31. & 19. 7. Mark 10. 4. — u Heb. matter of nakedness. v Heb. cutting off. — w Lev. 21. 7, 11. & 22. 13. Numb. 30. 9. — x Jer. 3. 1. — y Ch. 20. 7. — z Heb. not any thing shall pass upon him. — a Prov. 5. 18. — b Exod. 1. 16.

Verse 24. *Thou shalt not put any in thy vessel*] Thou shalt carry none away with thee. The old English proverb, *Eat thy fill, but pocket none*—seems to have been founded on this law.

Verse 25. *Thou mayest pluck the ears with thine hand*] It was on the permission granted by this law that the disciples plucked the ears of corn, as related, Matt. xii. 1. This was both a considerate and humane law, and is no dishonour to the Jewish code.

NOTES ON CHAPTER XXIV.

Verse 1. *Some uncleanness*] Any cause of *dislike*, for this great latitude of meaning, the fact itself authorizes us to adopt; for it is certain that a Jew might put away his wife for any cause that seemed good to himself—and so hard were their hearts, that Moses suffered this; and we find they continued this practice even to the time of our Lord, who strongly reprehended them on the account; and showed that such license was wholly inconsistent with the original design of marriage; see Matt. v. 31, &c. xix. 3, &c. and the notes there.

Verse 3. *And write her a bill of divorcement*] These bills, though varying in expression, are the same in substance among the Jews in all places. The following, collected from Maimonides and others, is a general form, and contains all the particulars of such instruments. The reader who is curious, may find a full account of *divorces* in the Biblioth. Rabb. of Bartolucci, and the following form, in that work, vol. iv. p. 550.

"In — day of the week—or — day of the month A. in — year from the creation of the world; or from the supputation (of Alexander) after the account that we are accustomed to count by, here, in the place B. I., C. the son of D. of the place B. (or if there be any other name which I have, or my father hath had, or which my place, or my father's place hath had) have voluntarily, and with the willingness of my soul, without constraint, dismissed, and left, and put away thee, even thee E. the daughter of F. of the city G. (or if thou have any other name or surname, thou or thy father, or thy place, or thy father's place,) who hast been my wife heretofore; but now I disannul thee, and leave thee, and put thee away, that thou mayest be free, and have power over thy own life, to go away to be married to any man whom thou wilt; and that no man be refused of

c Ch. 19. 18. — d Lev. 13. 2. & 14. 2. — e See Luke 17. 32. 1 Cor. 10. 6. — f Numb. 12. 10. — g Heb. Lend the loan of any thing to. See — h Exod. 22. 26. — i Job 22. 11, 13. & 31. 21. — j Cor. 9. 13. — k 2 Tim. 1. 18. — l Ch. 6. 25. Pac. 106. 31. & 112. 9. Dan. 4. 27. — m Mal. 3. 5. — n Lev. 19. 13. Jer. 22. 13. Tob. 4. 11. James 5. 4.

thine hand for my name, for the day and for ever. And thus thou art lawful for any man; and this is unto thee from me, a writing of divorcement, and hook (instrument) of dismission, and an epistle of putting away, according to the law of Moses and Israel.

A. son of B. witness.
C. son of D. witness."

Verse 4. *She is defiled*] Does not this refer to her having been divorced, and married in consequence to another? Though God, for the hardness of their hearts, suffered them to put away their wives, yet he considered all after marriages in that case, to be pollution and defilement: and it is on this ground that our Lord argues in the places referred to above, that whoever marries the woman that is put away, is an adulterer—now this could not have been the case, if God had allowed the divorce to be a legal and proper separation of the man from his wife: but in the sight of God, nothing can be a legal cause of separation, but *adultery* on either side. In such a case, according to the law of God, a man may put away his wife, and a wife may put away her husband; see Matt. xix. 9. for it appears that the wife had as much right to put away her husband, as the husband had to put away his wife, see Mark x. 12.

Verse 6. *The nether or the upper mill-stone*] Small handmills which can be worked by a single person were formerly in use among the Jews, and are still used in many parts of the East. As therefore the day's meal was generally ground for each day, they keeping no stock beforehand; hence they were forbidden to take either of the stones to pledge, because in such a case, the family must be without bread. On this account, the text terms the mill-stone the *man's* life.

Verses 8, 9. *The plague of leprosy*] See on Lev. xiii. and xiv.

Verse 12. *But if the man be poor, &c.*] Did not this law preclude pledging *entirely*, especially in case of the abjectly poor? For who would take a pledge in the morning which he knew, if not redeemed, he must restore at night? However he might resume his claim in the morning, and have the pledge daily returned, and thus keep up his property in it, till the debt was discharged; see the note on Exod. xxii. 26. The Jews in several cases did act contrary to this rule, and we find them cuttingly reproved for it by the prophet, Amos ii. 8.

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: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAPTER XXV.

Punishment by whipping, not to exceed forty stripes, 1-3. The ox that treadeth on the corn is not to be muzzed, 4. The ordinance concerning marrying the wife of that brother who has died childless, 5-10. Of the woman who acts in jealousy in accusing her husband, 11. 12. Of false weights and measures, 13-16. Amalek is to be destroyed, 17-19.

IF there be a controversy between men, and they come unto judgment, that the judges may judge them; then they 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, 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, with many stripes, then thy brother should seem vile unto thee.

n Heb. lifteth his soul unto it. Ps. 25. 1. & 86. 4.—p James 5. 4.—p 2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29. 30. Ezek. 18. 20.—q Exod. 22. 21, 22. Prov. 22. 22. Isai. 1. 23. Jer. 5. 23. & 22. 3. Ezek. 22. 29. Zech. 7. 10. Mal. 3. 5.—r Exod. 22. 26.—s Ver.

22 Ch. 16. 12.—1 Ver. 19. 9, 10. & 23. 21.—Ch. 15. 10. Ps. 41. 1. Prov. 19. 17.—v Heb. thou shalt not buy it after thee.—w Heb. after thee.—x Ver. 18.—y Ch. 19. 17. Isai. 44. 24.—z See Prov. 17. 15.—a Luke 12. 48.—b Matt. 10. 17.—c 2 Cor. 11. 24.—d Job 13. 3.

Verse 15. He is poor, and setteth his heart upon it] How exceedingly natural is this! The poor servant who seldom sees money, yet finds from his master's affluence that it procures all the conveniences and comforts of life, longs for the time when he shall receive his wages—should his pay be delayed after the time is expired, he may naturally be expected to cry unto God against him who withholds it; see most of the subjects of this chapter treated at large on Exod. xxii. 21—27.

Verse 16. The fathers shall not be put to death for the children, &c.] This law is explained and illustrated in sufficient detail, Ezek. xviii.

Verse 18. Thou shalt remember that thou wast a bondman] Most people who have affluence rose from comparative penury; for those who are born to estates, frequently squander them away: such therefore should remember what their feelings, their fears and anxieties were, when they were poor and abject. A want of attention to this most wholesome precept, is the reason why pride and arrogance are the general characteristics of those who have risen in the world from poverty to affluence; and it is the conduct of those men which gave rise to the rugged proverb, "Set a beggar on horseback, and he'll ride to the devil."

Verse 19. When thou cuttest down thine harvest] This is an addition to the law, Lev. xix. 9. xxiii. 22. The corners of the field, the gleanings, and the forgotten sheaf, were all the property of the poor. This the Hebrews extended to any part of the fruit or produce of a field which had been forgotten in the time of general ingathering, as appears from the concluding verses of this chapter.

NOTES ON CHAPTER XXV.

Verse 1. They shall justify the righteous] This is a very important passage, and is a key to several others. The word δικαιωσις tsadak, is used here precisely in the same sense in which St. Paul sometimes used the corresponding word δικαιωσις, not to justify, or make just, but to acquit, declare innocent, to remit punishment, or give reasons why such an one should not be punished—so here the magistrates δικαιωσιν hisadiku, shall acquit the righteous, declare him innocent; because he is found to be righteous, and not wicked; so the Septuagint και δικαιωσωσιν τον δικαιοσιν, they shall make righteous the righteous; declare him free from blame—not liable to punishment—acquitted; using the same word with St. Paul when he speaks of a sinner's justification, i. e. his acquittance from blame and punishment, because of the death of Christ in his stead.

Verse 2. The judge shall cause him to lie down, and to be beaten before his face] This precept is literally followed in China: the culprit receives, in the presence of the magistrate, the punishment which the law directs to be inflicted. Thus, then, justice is done: for the magistrate sees that the letter of the law is duly fulfilled, and that the officers do not transgress it, either by indulgence on the one hand, or severity on the other. The culprit receives nothing more nor less than what justice requires.

Verse 3. Forty stripes ye may give him, and not exceed] According to God's institution, a criminal may receive forty stripes: not one more! But is the institution

from above or not, that for any offence, sentences a man to receive three hundred, yea, a thousand stripes? What horrible brutality is this! and what a reproach to human nature, and to the nation, in which such shocking barbarities are exercised and tolerated! Most of the inhabitants of Great Britain have heard of Lord Macartney's Embassy to the Emperor of China; and they have heard also of its complete failure! But they have not heard of the cause. It appears to have been partly occasioned by the following circumstance. A soldier had been convicted of some petty traffic with one of the natives, and he was sentenced, by a court martial, to receive sixty lashes!—Hear my author: "The soldiers were drawn up in form, in the outer court of the palace where we resided: and the poor culprit being fastened to one of the pillars of the great portico, received his punishment without mitigation. The abhorrence excited in the breasts of the Chinese, at this cruel conduct, as it appeared to them, was demonstrably proved by their words and looks. They expressed their astonishment that a people professing the mildest, the most benevolent religion on earth, as they wished to have it believed, could be guilty of such flagrant inattention to its merciful dictates. One of the principal mandarins, who knew a little English, expressed the general sentiment, Englishmen too much cruel, too much bad." "Accurate account of Lord Macartney's Embassy to China, by an attendant on the Embassy." 12mo. 1797. p. 88.

The following is Mr. Ainsworth's note on this verse, "This number forty, the Scripture uses sundry times in cases of humiliation, affliction, and punishment. As Moses twice humbled himself in fasting and prayer, forty days and forty nights, Deut. ix. 18. Elias fasted forty days, 1 Kings xix. 8. And our Saviour, Matt. iv. 2. Forty years Israel was afflicted in the wilderness for their sin, Numb. xiv. 33, 34. And forty years Egypt was desolate for treacherous dealing with Israel, Ezek. xxix. 11, 12, 13. Forty days every woman was in purification from her uncleanness, for a man-child that she bare, and twice forty days for a woman-child, Lev. xii. 4, 5. Forty days and forty nights it rained at Noah's flood, Gen. vii. 12. Forty days did Ezekiel bear the iniquity of the house of Judah, Ezek. iv. 6. Jonah preached—Yel forty days and Nineveh shall be overthrown, Jonah iii. 4. Forty years' space the Canaanites had to repent after Israel came out of Egypt, and wandered so many years in the wilderness, Num. xiv. 33. And thrice forty years the old world had Noah preaching unto them repentance, Gen. vi. 3. It was forty days ere Christ ascended into heaven, after his resurrection, Acts i. 3, 9. And forty years' space he gave unto the Jews, from the time that they killed him, before he destroyed their city and temple, by the Romans.

"By the Hebrews this law is expounded thus. How many stripes do they beat (an offender) with? With forty, lacking one; as it is written, (Deut. xxv. 2, 3.) by number forty, that is, the number which is next to forty, That-mud, Bab. in Maccoth. chap. iii. This, their understanding, is very ancient, for so they practised in the apostle's days: as Paul testified, Of the Jews five times received I forty (stripes) save one, 2 Cor. xi. 24. But the reason which they give is not solid: as when they say, If it had

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 a husband's brother unto her.

6 And it shall be, that the first-born 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 refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not 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 an-

g Prov. 12. 10. 1 Cor. 9. 9. 1 Tim. 5. 18.—h Heb. thresheth. Hos. 10. 11.—g Matt. 23. 2. Mark 12. 10. Luke 20. 28.—h Or, next kinsman. Gen. 38. 8. Ruth 1. 12. 13. 4. 2.—i Gen. 38. 9.—k Ruth 4. 10.—l Or, next kinsman's wife.—m Ruth 4. 1. 2. Ruth 4. 6.—o Ruth 4. 7.—p Ruth 4. 11.

been written; forty in number, I would say it were full forty; but being written in number forty, it means the number which reckons forty, next after it, that is thirty-nine. By this exposition they confound the verses, and take away the distinction. I think rather this custom was taken up, by reason of the manner of their beating, forespoken of, which was, with a scourge that had three cords, so that every stroke was counted for three stripes, and then they could not give even forty, but either thirty-nine or forty-two, which was above the number set of God. And hereof they write thus. When they judge, (or condemn) a sinner to so many (stripes) as he can bear, they judge not but by strokes that are fit to be troubled; [that is, to give three stripes to one stroke, by reason of the three cords.] If they judge that he can bear twenty, they do not say he shall be beaten with one and twenty; to the end that they may treble the stripes, but they give him eighteen. Maimony in Sanhedrin, chap. xvii. sect. 2. Thus he that was able to bear twenty stripes, had but eighteen; the executioner smote him but six times; for if he had smitten him the seventh, they were counted one and twenty stripes, which was above the number adjudged; so he that was adjudged to forty, was smitten thirteen times, which being counted one for three, make thirty-nine. And so, R. Bechaio, writing hereof says, The strokes are trebled; that is, every one is three; and three times thirteen are nine and thirty.

“Thy brother be vile, or be contemptible.” By this God teaches us to hate and despise the sin, not the sinner, who is, by this chastisement, to be amended. As the power which the Lord hath given is to edification, not to destruction, 2 Cor. xiii. 10.

Verse 4. Thou shalt not muzzle the ox, &c.] In Judea, as well as in Egypt, Greece, and Italy, they made use of beeves to tread out the corn; and Dr. Shaw tells us, that the people of Barbary continue to tread out their corn after the custom of the east. Instead of beeves, they frequently made use of mules and horses, by tying by the neck, three or four in like manner together, and whipping them afterward round about the *nedders*, as they call the treading floors, (the Libyæ æræ Hor) where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing. This, indeed, is a much quicker way than ours, though less clearly, for as it is performed in the open air, (Hos. xiii. 3.) upon any round, level plat of ground, daubed over with cow's dung, to prevent as much as possible, the earth, sand, or gravel from rising; a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain, at the same time that the straw, which is their chief and only fodder, is hereby shattered to pieces: a circumstance very pertinently alluded to, 2 Kings xiii. 7. where the king of Syria is said to have made the Israelites like the dust, by threshing. Travels, p. 138. While the oxen

other, 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, and 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.

q Ch. 19. 13.—r Lev. 19. 35, 36. Prov. 11. 1. Ezek. 45. 10. Mic. 6. 11.—h Heb. a stone and a stone.—i Heb. an ephah and an ephah.—m Exod. 20. 12.—n Prov. 11. 1. 1 Tim. 4. 6.—o Exod. 17. 2.—x Num. 35. 1. Prov. 16. 6. Rom. 2. 18.—y 1 Sam. 15. 3.—z Exod. 17. 11.

were at work, some muzzled their mouths to hinder them from eating the corn, which Moses here forbids; instructing the people by this symbolical precept to be kind to their servants and labourers, but especially to those who ministered to them in holy things: So St. Paul applies it, 1 Cor. ix. 9. 1 Tim. v. 18. Le Clerc considers the injunction as wholly symbolical; and perhaps, in this view, it was intended to confirm the laws enjoined in the fourteenth and fifteenth verses of the former chapter. See Dodd and Shaw.

Verse 9. And loose his shoe.] It is difficult to find the reason of these ceremonies of degradation. Perhaps the shoe was the emblem of power; and by stripping it off, a deprivation of that power and authority was represented. Spitting in the face was a mark of the utmost ignominy; but the Jews, who are legitimate judges in this case, say, that the spitting was not in his face, but before his face on the ground. And this is the way in which the Asiatics express their detestation of a person to the present day; as Niebuhr, and other intelligent travellers assure us. It has been remarked that the prefix *ב* *beth*, is seldom applied to *peney*; but when it is, it signifies as well before, as in the face, see Josh. xxi. 44. xxiii. 9. Esther ix. 2. and Ezk. xiii. 12. which texts are supposed to be proofs in point. The act of spitting, whether in or before the face, marked the strong contempt the woman felt for the man who had slighted her. And it appears, that the man was ever after disgraced in Israel; for so much is certainly implied in the saying, ver. 10. And his name shall be called in Israel, The house of him that hath his shoe loosed.

Verse 13. Divers weights] *אבן אבן* *eben va-aben*; a stone and a stone; because the weights were anciently made of stone. In our own country, this was once a common case; smooth, round, or oval stones, were generally chosen by the simple country people for selling their wares, especially such as were sold in pounds and half pounds. And hence the term a stone weight, which is still in use, though lead or iron be the matter that is used in the counterpoise, but the name itself shows us, that a stone of a certain weight was the material formerly used as a weight. See the notes on Levit. xix. 35, 36.

Verse 14. Divers measures] Literally, an ephah, and an ephah: one heavy, to buy thy neighbour's wares, another light, to sell thy own by. So there were knaves in all ages, and among all nations. See the note on Exod. xvi. 16. and Lev. 19. 35.

Verse 18. Smote the hindmost of thee] See the notes on Exod. xvii. 8. It is supposed, that this command had its final accomplishment in the death of Haman and his ten sons, Esth. iii. vii. ix. as from this time the memory and name of Amalek was blotted out from under heaven; for, through every period of their history, it might be truly said, They feared not God.

CHAPTER XXVI.

First-fruits must be offered to God, 1, 2. The form of confession to be used on the occasion, 3-11. The third year's tithes to be given to the Levites and the poor, 12 and the form of confession to be used on this occasion, 13-15. The Israelites are to take Jehovah for their God, and to keep his testimonies, 16, 17. And Jehovah is to take them for his people, and make them high above all the nations of the earth, 18, 19.

1 And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possesseth it, and dwellest therein;

2 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 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 swore unto our fathers, for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

5 And thou shalt speak, and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression.

8 And the Lord brought us forth out of Egypt, with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

12 When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them:

14 I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me.

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken.

a Exod. 23, 19. & 34, 26. Numb. 18, 13. Ch. 16, 10. Prov. 3, 9.—b Ch. 12, 6. & Hos. 12, 12.—c Gen. 43, 1, 2. & 45, 7, 11.—d Gen. 46, 1, 6. Act. 7, 15.—e Gen. 48, 27. Ch. 10, 22.—f Exod. 1, 11, 14.—g Exod. 2, 23-25. & 3, 9. & 4, 31.—i Exod. 12, 37, 51. & 13, 3, 14, 18. Ch. 5, 15.—k Ch. 4, 34.—l Exod. 3, 8.

m Ch. 12, 7, 12, 15. & 16, 11.—n Lev. 27, 30. Numb. 18, 24.—o Ch. 14, 25. & p Ps. 119, 141, 153, 178.—q Lev. 7, 30. & 21, 1, 11. Hos. 9, 4.—r Lam. 63, 15. Zech. 2, 13.—s Exod. 20, 19.—t Exod. 6, 7. & 19, 5. Ch. 7, 6. & 14, 2. & 28, 9.—u Ch. 4, 7, 8. & 28, 1. Ps. 148, 14.—v Exod. 19, 6. Ch. 9, 6. & 29, 9. 1 Pet. 2, 9.

NOTES ON CHAPTER XXVI.

Verse 2. Thou shalt take of the first of all the fruit, &c.] This was intended to keep them in continual remembrance of the kindness of God, in preserving them through so many difficulties, and literally fulfilling the promises he had made to them. God being the author of all their blessings, the first-fruits of the land were consecrated to him as the author of every good and perfect gift.

Verse 5. A Syrian ready to perish was my father.] This passage has been variously understood, both by the ancient versions, and by modern commentators. The Vulgate renders it thus, Syrus persequatur patrem meum, "A Syrian persecuted my father." The Septuagint thus, Συριων απεβαλλεν ο πατηρ μου, "My father abandoned Syria." The Targum thus, אבא סיירי אבא בן ארמאש לבן ארמאש בדיא לבבאדא יאב אבא, "Laban the Syrian endeavoured to destroy my father." The Syriac, "My father was led out of Syria into Egypt." The Arabic, "Surely, Laban, the Syrian, had almost destroyed my father." The Targum of Jonathan ben Uzziel, "Our father Jacob went at first into Syria of Mesopotamia, and Laban sought to destroy him."

Father Houbigant dissents from all, and renders the original thus, Fames urgebat patrem meum qui in Aegyptum descendit, "Famine oppressed my father, who went down into Egypt." This interpretation Houbigant gives the text, by taking the yod from the word ארמי aramey, which signifies an Aramite or Syrian, and joining it to יעבד yeabud, the future for the perfect, which is common enough in Hebrew; and which may signify constrained; and then seeking for the meaning of ארם aram, in the Arabic ʿarāma, which signifies famine, dearth, &c. he thus makes out his version; and this version he defends at large in his notes. It is pretty evident from the text, that by a Syrian we are to understand Jacob, so called, from his long residence in Syria with his father-in-law Laban. And his being ready to perish, may signify the hard usage and severe labour he had in Laban's service,

by which, as his health was much impaired, so his life might have often been in imminent danger.

Verse 8. With a mighty hand, &c.] See on Deut. iv. 34

Verse 11. Thou shalt rejoice.] God intends that his followers shall be happy; that they shall eat their bread with gladness and singleness of heart, praising him. Those who eat their meat grudgingly, under the pretence of their unworthiness, &c. profane God's bounties; and shall have no thanks for their voluntary humility.

Thou, and the Levite, and the stranger.] They were to take care to share God's bounties among all those who were dependent on them. The Levite has no inheritance, let him rejoice with thee. The stranger has no home, let him feel thee to be his friend and his father.

Verse 12. The third year, which is the year of tithing.] This is supposed to mean the third year of the seventh or sabbath year, in which the tenths were to be given to the poor. See the law, chap. xiv. 28. but from the letter in both these places, it would appear, that the tithes were for the Levites, and that this tithes was drawn only once in three years.

Verse 14. I have not—given ought thereof for the dead.] That is, I have not consecrated any of it to an idol, which was generally a dead man, whom superstition and ignorance has deified. From 1 Cor. x. 27, 23. we learn that it was customary to offer that flesh to idols, which was afterwards sold publicly in the shambles; probably the blood poured out before the idol in imitation of the sacrifices offered to the true God. Perhaps the text here alludes to a similar custom.

Verse 17. Thou hast avouched the Lord.] The people avouch, publicly declare, that they have taken Jehovah to be their God.

Verse 18. And the Lord hath avouched.] Publicly declared, by the blessings he pours down upon them, that he has taken them to be his peculiar people. Thus the covenant is made and ratified between God and his followers.

Verse 19. Make thee high above all nations.] It is written, Righteousness exalteth a nation, but sin is a reproach to any people, Prov. xiv. 34. While Israel regarded God's

CHAPTER XXVII.

Moses commands the people to write the law upon stones, when they shall come to the promised land, 1-3. And to set up these stones on Mount Ebal, 4. and to build an altar of unheaven stones, and to offer on it burnt-offerings and peace-offerings, 5-7. The words to be written plainly, and the people to be charged to obedience, 8-10. The six tribes which should stand on Mount Gerizim to bless the people, 11, 12. Those who are to stand upon Mount Ebal, to curse the transgressors, 13. The different transgressors, against whom the curses are to be denounced, 14-23.

AN. Exod. 1st. 40.—Sabal. **A**ND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day 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; 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

1 Josh. 4. 1.—Josh. 8. 29.—Ch. 11. 29. Josh. 8. 30.—Exod. 20. 25. Josh. 8. 31.—Ch. 28. 19.—Ch. 11. 29. Josh. 8. 33. Judg. 9. 7.—Ch. 11. 29. Josh. 8. 33. 2. Bab. for a cursing.—Ch. 23. 10. Josh. 8. 33. Dan. 9. 11.

word and kept his testimonies, they were the greatest and most respectable of all nations: but when they forsook God and his law, they became the most contemptible. O Britain! even more highly favoured than ancient Israel, learn wisdom by what they have suffered. It is not thy fleets nor thine armies, howsoever excellent and well appointed, that can ultimately exalt, and secure thy permanence among the nations. It is righteousness alone. Become irreligious, neglect God's ordinances, profane his sabbath, despise his word, persecute his followers; and thou art lost. But fear, love, and serve him; and thy enemies shall be found harn, thou shalt defeat their projects, and trample on their high places.

THE form of confession when bringing the first-fruits, related, ver. 4-10, is both affecting and edifying. Even when brought into a state of affluence and rest, they were commanded to remember, and publicly acknowledge, their former degradation and wretchedness, that they might be ever kept humble and dependent; and they must bring their offering as a public acknowledgment to God, that it was by his mercy their state was changed, and by his bounty their comforts were continued. If a man rise from poverty to affluence, and forget his former state, he becomes proud, insolent and oppressive. If a Christian convert forget his former state, the rock whence he was hewn, and the hole of the pit whence he was digged; he soon becomes careless, unthankful, and unholly. The case of the ten lepers that were cleansed, of whom only one returned to give God thanks, is an awful lesson. How many are continually living on the bounty of God, who feel no gratitude for his mercies! Reader, is this thy state? If so, then expect the just God to curse thy blessings.

NOTES ON CHAPTER XXVII.

Verse 2. Thou shalt set thee up great stones] How many, is not specified; possibly twelve; and possibly only a sufficient number to make a surface large enough to write the blessings and the curses on.

Plaster them with plaster] Perhaps the original *ושיטו אותם צמנט* *readia otam besed*, should be translated *thou shalt cement them with cement*, because this was intended to be a durable monument. In similar cases, it was customary to set up a single stone, or a heap, rudely put together, where no cement or mortar appears to have been used; and because this was common, it was necessary to give particular directions, when the usual method was not to be followed. Some suppose, that the writing was to be in *relievo*, and that the spaces between the letters were filled up by the mortar or cement. This is quite a possible case, as the eastern inscriptions are frequently done in this way. There now is before me a large slab of basalt, two feet long, by sixteen inches wide; on which there is an inscription in Persian, Arabic, and Tamool: in the two former, the letters are all raised, the surface of the stone

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; 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 Naphtali.

14 ¶ And the Levites shall speak and say unto all the men of Israel with a loud voice,

15 Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. 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.

1 Exod. 20. 4, 23. & 24. 17. Lev. 19. 4. & 28. 1. Ch. 4. 16, 23. & 5. 1. Isai. 44. 1. Hos. 13. 2.—1. See Num. 3. 22. Jer. 11. 5. 1 Cor. 14. 16.—Exod. 20. 12 & 21. 17. Lev. 19. 3. Ch. 21. 18.—Ch. 19. 14. Prov. 24. 23.

being dug out; but the Tamool is indented. A kind of reddish paint has been smeared over the letters, to make them more apparent. Two Arabic marbles in the University of Oxford have the inscriptions in *relievo*, like those on the slab of basalt in my possession. In the opinion of some, even this case may cast light upon the subject in question.

Verse 3. All the words of this law] After all that has been said by ingenious critics concerning the law ordered to be written on these stones, some supposing the whole Mosaic law to be intended; others only the decalogue; I am fully of opinion that the *תורה* *torah*, law or ordinance in question, simply means the blessings and curses mentioned in this and in the following chapter; and indeed these contained a very good epitome of the whole law, in all its promises and threatenings, in reference to the whole of its grand moral design. See at the end of this chapter.

Verse 4. Set up these stones—in mount Ebal] So the present Hebrew text; but the Samaritan has *mount Gerizim*. Dr. Kennicott has largely defended the reading of the Samaritan, in his second dissertation on the present state of the Hebrew text; and Dr. Parry has defended the Hebrew against the Samaritan, in his *Case between Gerizim and Ebal fairly stated*. So has J. H. Verschuier, in his *Disert. Critica*. Many still think Dr. Kennicott's arguments unanswerable; and have no doubt that the Jews have here corrupted the text through their enmity to the Samaritans. On all hands it is allowed that *Gerizim* abounds with springs, gardens, and orchards, and that it is covered with a beautiful verdure, while *Ebal* is as naked and as barren as a rock. On this very account, the former was highly proper for the ceremony of blessing, and the latter for the ceremony of cursing.

Verse 12. These shall stand upon mount Gerizim to bless the people] Instead of upon mount, &c. we may translate by, as the particle *by al*, is sometimes used: for we do not find that the tribes did stand on either mount; for in Josh. viii. 33. when this direction was reduced to practice, we find the people did not stand on the mountains, but over against them on the plain. See the observations at the end of this chapter.

Verse 15. Cursed be the man, &c.] Other laws previously made, had prohibited all these things, and penal sanctions were necessarily understood; but here God more openly declares, that he who breaks them is *cursed*; falls under the wrath and indignation of his Maker and Judge. See the note on Exod. xx. 4.

Verse 16. Setteth light by his father or his mother.] See the note on Exod. xx. 12.

Verse 17. Removeth his neighbour's landmark.] See before on Deut. xix. 14. and on Exod. xx. 17. And for all the rest of these curses, see the notes on Exod. xx. and the observations at the end of it.

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 perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 * Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 * Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.

22 * Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 * Cursed be he that lieth with his mother-in-law. And all the people shall say, Amen.

24 * Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 * Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26 * Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

CHAPTER XXVIII.

The blessings which God pronounces on the obedient, 1-6. Particular penalties which the faithful shall receive, 7-13. The curses pronounced against the unfaithful and idolaters, 14-19. A detailed account of the manner, which should be observed on them, should they neglect the commandments of the Lord, 20. They shall be smitten with the pestilence, 21, with consumption, fever, &c. 22, drought and barrenness, 23, they shall be defeated by their enemies, 25, 26, they shall be afflicted with the locusts of Egypt, 27, with madness and blindness, 28, 29, and be disappointed in all their projects, 30, deprived of all their possessions, and excluded in all their members, 31-35, they and their king shall go into captivity, 36, and become a by-word among the nations, 37. Their land shall be made fruitful, and they shall be the lowest of all people, 38-44. All these curses shall come on them should they be disobedient, 45-48. Character of the people by whom they should be smitten, 49, 50. Particulars of their dreadful sufferings, 51-57. A description of their wretchedness, 58-63. The prediction that they shall be scattered among all the nations of the earth, 64-68.

o Lev. 19. 11. -p Exod. 21. 22. 21. 22. Ch. 10. 14. & 21. 17. Mal. 3. 5. -r Lev. 19. 8. & 20. 11. Ch. 22. 30. -s Lev. 18. 23. & 20. 13. -t Lev. 18. 9. & 20. 17. -u Lev. 18. 17. & 20. 14.

Verse 18. The blind to wander out of the way.] A sin against the sixth commandment. See on Exod. xx. 13.

Verse 26. That confirmeth not all the words of this law] The word כול, ALL, is not found in any printed copy of the Hebrew text, but the Samaritan preserves it, and so do six MSS. in the collections of Kennicott and De Rossi, besides several copies of the Chaldee Targum. The Septuagint also, and St. Paul in his quotation of this place, Gal. iii. 10. St. Jerom says that the Jews suppressed the word, that it might not appear that they were bound to fulfil ALL the precepts in the law of Moses.

1. Dr. Kennicott, who contends that it was the Decalogue that was written on the stones mentioned in this chapter, says, "If we examine these twelve curses, they will appear to contain a strong enforcement of the ten commands; and it is highly probable, that the curses were here proclaimed, principally to secure obedience to the commandments, as will be made more clear by the following table.

The first, second, third, and fourth Commandments.

Verse 15. Cursed be the man that maketh any graven or molten image, an abomination to the Lord, &c.

The fifth Commandment.

Verse 16. Cursed be he that setteth light by his father or his mother.

The sixth Commandment.

Verse 25. Cursed be he that taketh reward to slay an innocent person.

Verse 24. Cursed be he that smiteth his neighbour secretly.

Verse 18. Cursed be he that maketh the blind to wander out of the way.

The seventh Commandment.

Verse 20. Cursed be he that lieth with his father's wife.

Verse 21. Cursed be he that lieth with any beast.

Verse 22. Cursed be he that lieth with his sister.

Verse 23. Cursed be he that lieth with his mother-in-law.

The eighth Commandment.

Verse 17. Cursed be he that removeth his neighbour's landmark.

The ninth Commandment.

Verse 19. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow.

The tenth Commandment.

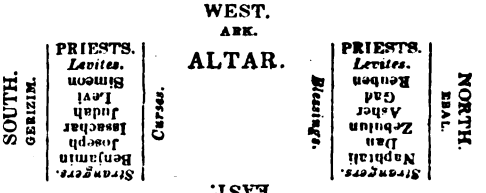
Verse 26. Cursed be he that confirmeth not all the words of this law to do them."

Many will think this arrangement fanciful; and the analogy far from being natural.

2. In pronouncing these blessings and curses, the Talmud says, six tribes went up toward the top of mount Gerizim, and six toward the top of mount Ebal; and the priests and the Levites, and the ark, stood beneath in the midst. The priests encompassed the ark, and the Levites stood round about the priests; and all Israel on this side and on that; see Josh. viii. 33. Then they turned their faces toward mount Gerizim, and pronounced the blessing; Blessed be the man, &c. and those on each side answered, AMEN. Then they turned their faces toward mount Ebal, and pronounced the curse: Cursed be the man, &c. and those on each side answered, AMEN! till they had finished the blessings and the curses, and afterward they brought stones and built an altar. Some suppose that the Levites were divided into two grand bodies, part standing at, or on mount Gerizim, and part on mount Ebal, and that with each division were some of the priests. The whole Dr. Parry supposes to have been arranged in the following manner.

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:

v Exod. 20. 13. & 21. 12. 21. Lev. 21. 17. Numb. 35. 21. Ch. 19. 11. -w Exod. 22. 7. & Ch. 10. 17. & 16. 19. Exod. 22. 12. -x Ch. 20. 15. -y Gen. 11. 2. Jer. 11. 2. Gal. 3. 12. -z Exod. 15. 25. Lev. 2. 3. 1sm. 55. 2. -a Ch. 26. 19



3. It is worthy of remark, that Moses assigns to the children of Rachel and Leah, the two mothers of the family, the office of blessing the people, as being the most honourable; and these he places on mount Gerizim.

On the contrary, he assigns the office of cursing the people to the sons of Zilpah and Bilhah, as being the least honourable office; but with these he joins Zebulun, the youngest of Leah's sons, and Reuben, the eldest. As there must be six tribes on each mountain, it was necessary that while six of the sons of Rachel and Leah, the legitimate wives, should be employed in blessing, two tribes descended from the same mothers, should be joined to the other four, who proceeded from the handmaids, in order to make up the number six. The question is, which two of the more honourable tribes should be joined to the four least honourable, in order to complete the number six? Zebulun is chosen, because being the sixth and youngest of all Leah's sons, he was the least honourable of those who proceeded from the free woman: and Reuben is chosen, who, though the eldest of Jacob's sons, and entitled to the birth-right, had lost it by his transgression. And hence he, in his posterity, was degraded, and obliged to pronounce the curse: Cursed is he that lieth with his father's wife; see Gen. xlix. 3. 4. and xxxv. 22. and the notes on both places.

4. It is strange how long the disgrace consequent on some flagrant transaction of a parent may cleave to his posterity! See this exemplified in the posterity of Reuben. Hence, with great propriety, we may pray, "Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins." Litany. For the offences of our forefathers may be so remembered against their posterity, that God, in the course of his providence, may still keep up a controversy in secular matters with the descendants, (though even pious,) of unholty ancestors; for as all men were seminally included in their parents, they come into the world depraved with their depravity, and in some sort liable to their curses, though not so far as to affect their eternal interests, without the addition of their own personal offences. Thus God may be said to visit the sins of the fathers upon the children even unto the third and fourth generation; as he may have a controversy with the land for the evil which has been done in it, and for which no proper atonement has been made. Why is it that at this moment Spain is suffering the most afflictive and cruel desolations? What has she done to merit all this? Is she more wicked than all the European nations because she suffers such things?—Here is the mystery: Nations, as such, can only be punished in this world. Look at the torrents of innocent blood shed by their ancestors in South America three hundred years ago; and see now and adore the awful hand of retributive justice! December, 1811. We often see persons tried and

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 shall thou be in the city, and blessed shall thou be in the field.

4 Blessed shall 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 shall be thy basket and thy store.

6 Blessed shall thou be when thou comest in, and blessed shall thou be when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee three several ways.

2 Ver. 15. Zech. 1. 6.—Psa. 121. 1, 4.—Gen. 39. 5.—1 Ver. 11. Gen. 22. 17. & 49. 25. Ch. 7. 13. Psa. 107. 34. & 137. 3. & 128. 3. Prov. 10. 22. 1 Tim. 4. 8.—Or, dough, or kneading trough.—Psa. 121. 3.—1 Lev. 25. 7, 2 Sam. 22. 35, 39, 41. Psa. 59. 23. See Ver. 25.

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 a 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 plenteous 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 swore unto thy fathers to give thee.

8 Lev. 25. 21.—Or, barns. Prov. 3. 10.—in Ch. 15. 10.—n Exod. 19. 5, 6. Ch. 7. 6. & 28. 18, 19. & 29. 13.—n Numb. 6. 27. 2 Chron. 1. 14. Jer. 53. 19. Deut. 9. 18. 18.—p Ch. 11. 25.—p Ver. 4. Ch. 30. 9. Prov. 10. 22.—n Or, for good.—1 Heb. telly.

afflicted, for whose distresses we can give no legitimate reason. We find others, who though they rise early, sit up late, work hard, eat the bread of carefulness, and have a full knowledge of their business, yet never get on in life! Who can account for this? Shall we say that some injustice in their ancestors has brought down the displeasure of God upon the earthly possessions that descend in that line; so that the goods *ill-gotten* shall never be permitted to multiply? I knew an honest man, dead many years since, who by great diligence, punctuality, and integrity in his business, had acquired considerable property. Some time before his death, having by will divided his substance among his sons and his daughters, he expressed himself thus: "Children you need not fear the curse of God on this property; every penny of it was honestly earned." Many years have since elapsed, and the blessing of God has been in the basket and in the store of all his children. Parents! leave nothing behind you that you cannot say before your God with a clear conscience, "This has been honestly earned." If all bequests of a *contrary description*, were to be deducted from last wills and testaments, the quantum of descending property, would be, in many cases, small indeed.

NOTES ON CHAPTER XXVIII.

Verse 2. *All these blessings shall come on thee*] God shall pour out his blessings from heaven upon thee—and overtake thee. Upright men are represented as going to the kingdom of God, and God's blessings as following and overtaking them in their heavenly journey. There are several things in this verse worthy of the most careful observation.

1. *If thou shalt hearken unto the voice of the Lord thy God.*] The voice of God must be heard—without a *Divine Revelation*, how can the divine will be known? And if not known, it cannot be fulfilled.

2. When God speaks, men must *hearken* to the words of his mouth.—He who does not *hearken* will not *obey*.

3. He who *hearkens* to the words of God, must set out for the kingdom of heaven. The curse must fall on him who *stands* in the way of sinners, and will overtake them who *loiter* in the way of righteousness.

4. Those who run in the way of God's testimonies shall have an abundance of blessing. Blessings shall come upon them, and blessings shall overtake them—in every part of their march through life, they shall continue to receive the fulfilment of the various promises of God which relate to all circumstances, vicissitudes, trials, stages of life, &c. &c. each *overtaking* them in the *time* and *place* where most needed.

Verse 3. *In the city*] In all civil employments; in the *field*; in all agricultural pursuits.

Verse 4. *Fruit of thy body*] All thy children; *increase of thy kine, &c.* every animal employed in domestic and agricultural purposes shall be under the especial protection of divine Providence.

Verse 5. *Thy basket*] Thy olive-gathering and vintage, as the basket was employed to collect those fruits.

Store] מִשְׁאֵרֹת misharoth, kneading-troughs, or remainders: all that is laid up for future use, as well as what is prepared for present consumption. Some think that by *basket*, all their property abroad may be meant; and by *store* all that they have at home, i. e. all that is in the *fields*, and all that is in the *houses*. The following note of Mr. Harmer is important.

"Commentators seem to be at a great loss how to explain the *basket* and the *store*, mentioned Deut. xxiii. 5, 17. Why Moses, who in the other verses mentions things in

general, should, in this case, be so minute as to mention baskets, seems strange: and they that interpret either the first or the second of these words of the repositories of their corn, &c. forget that their barns or storehouses are spoken of presently after this in ver. 8. Might I be permitted to give my opinion here, I should say that the basket מַנְיָא *tana*, in this place, means their travelling baskets; and the other word, מִשְׁאֵרֹת *misharet*, (their store,) signifies their leather bags; in both which they were wont to carry things in travelling. The first of these words occurs nowhere else in the Scriptures, but in the account that is given us of the conveyance in which they were to carry their first-fruits to Jerusalem. The other nowhere but in the description of the hurrying journey of Israel out of Egypt, where it means the utensil in which they then carried their dough, which I have shown elsewhere in these papers, means a piece of leather drawn together by rings, and forming a kind of bag. Agreeably to this, Haselquist informs us that the Eastern people use baskets in travelling; for, speaking of that species of the palm-tree which produces dates, and its great usefulness to the people of those countries, he tells us, that of the leaves of this tree they make baskets, or rather a kind of short bags, which are used in Turkey, on journeys, and in their houses; page 261, 262. Hampers and panniers are English terms, denoting travelling baskets, as *tana* seems to be an Hebrew word of the same general import, though their forms might very much differ, as it is certain that of the travelling baskets, mentioned by Haselquist, now does.

"In like manner as they now carry meal, figs, and raisins, in a goat's skin in Barbary, for a viaticum, they might do the same anciently, and consequently might carry merchandise after the same manner, particularly their honey, oil, and balm, mentioned Ezek. xvii. 17. They were the proper vessels for such things. So Sir J. Chardin, who was so long in the East, and observed their customs with so much care, supposed in a manuscript note on Gen. xliiii. 11. that the balm and the honey sent by Jacob into Egypt for a present were carried in a goat or kid's skin, in which all sorts of things, both dry and liquid, are wont to be carried in the East.

"Understood after this manner, the passage promises Israel success in their commerce, as the next verse (the 6th) promises them personal safety in their going out, and in their return. In this view the passage appears with due distinctness and a noble extent." Observations, vol. ii. p. 181.

Verse 6. *When thou comest in*] From thy employment, thou shalt find that no evil has happened to the *family* or *dwelling* in thy absence.

When thou goest out] Thy way shall be made prosperous before thee, and thou shalt have the divine blessing in all thy labours.

Verse 7. *The Lord shall cause thine enemies, &c.*] This is a promise of security from foreign invasion, or total discomfiture of the invaders, should they enter the land. *They shall come against thee one way—in the firmest and most united manner. And see seven ways—*shall be utterly broken, confounded, and finally routed.

Verse 8. *The Lord shall command the blessing upon thee*] Every thing that thou hast shall come by divine appointment—thou shalt have nothing casually, but every thing, both spiritual and temporal, shall come by the immediate command of God.

Verse 9. *The Lord shall establish thee a holy people unto himself*] This is the sum of all blessings, to be made *holy*, and be preserved in *holiness*.

If thou shalt keep, &c.] Here is a solemn condition; *if they did not keep* God's testimonies, taking them for

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 to do 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 shall thou be ^b in the city, and cursed shall 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 shall thou be when thou comest in, and cursed shall thou be when thou goest out.

20 The LORD shall send upon thee * cursing, * vexation, 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 carcass 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.

o Lev. 26. 1. Ch. 11. 14.—v Ch. 14. 29.—w Ch. 15. 6.—x Lami. 9. 14. 15.—y Ch. 5. 22 & 11. 16.—z Lev. 26. 14. Lam. 2. 17. Dan. 9. 11, 13. Mal. 2. 2 Bar. 1. 20.—a Ver. 2.—b Ver. 3, &c.—c Mal. 2. 2.—d 1 Sam. 14. 20.—e Zech. 14. 12.—f 1 Sam. 30. 16. Lami. 30. 17. & 51. 20. & 66. 15.—g Heb. which thou wouldst do.

g Lev. 26. 25 Jer. 24. 10.—h Lev. 26. 16.—i Or. drought.—k Amos 4. 9.—l Lev. 26. 19.—m Ver. 7. Lev. 36. 17, 37. Ch. 34. 30. Lami. 30. 17.—n Jer. 15. 4 & 24. 9. Ezek. 23. 46.—o Heb. for a removing.—p 1 Sam. 17. 44, 46. Psa. 79. 2. Jer. 2. 33 & 16. 4 & 24. 20.—r Ver. 35. Exod. 9. 9 & 13. 26.—s 1 Sam. 5. 6. Psa. 74. 66.

the regulators of their lives, and according to their direction, walking in his ways, under the influence and aids of his grace, then the *curses*, and not the *blessings* must be their portion. See ver. 15, &c.

Verse 12. *The Lord shall open unto thee his good treasure*] The clouds, so that a sufficiency of fructifying showers should descend at all requisite times, and the vegetative principle in the earth should unfold and exert itself, so that their crops should be abundant.

Verse 14. *Thou shalt not go aside—to the right hand, or to the left*] The way of obedience is a straight way—it goes right forward—he who declines either to right or left from this path, goes astray, and misses heaven.

Verse 20. *Cursing*] This shall be thy state. *Vexation*—grief, trouble, and anguish of heart. *Rebuke*—continual judgments, and marks of God's displeasure.

Verse 21. *The pestilence cleave unto thee*] יבנק יחיה כר יחיה יבנק yebenek Yehorah beca et haddaber, the Lord shall CEMENT the pestilence, or plague, to thee—ἑπικολάγηται Κύριος εἰς σε τον θάνατον, the Lord will glue (inseparably attach) the death unto thee. *Septuagint*. How dreadful a plague must it be, that ravages without intermission, any person may conceive, who has ever heard of the name.

Verse 22. *Consumption*] שחפת Shachepheth, atrophy through lack of food: from שחח shachaph, to be in want. *Fever*] קדחת Kaddachath, from קדח kadach, to be kindled, burn, sparkle; a burning inflammatory fever.

Inflammation] דלקת Dalleketh, from דלק dalak, to pursue eagerly, to burn after; probably a rapidly consuming cancer.

Extreme burning] חרחר Charchur, burning upon burning; scald upon scald, from חר char, to be heated, enraged, &c. This probably refers not only to excruciating inflammations on the body, but also to the irritations and agony of a mind, utterly abandoned by God, and lost to hope. What an accumulation of misery! how formidable! and especially in a land where great heat was prevalent and dreadful.

Sword] War in general, enemies without, and civil broils within. This was remarkably the case in the last siege of Jerusalem.

Blasting] שמת Shiddaphon, probably either the blighting east wind, that ruined vegetation, or those awful pestilential winds, which suffocate both man and beast wherever they come. These often prevailed in different parts of the east, and several examples have already been given. See Gen. xli. 6.

Mildew] ירקק Yerakon, an exudation of the vegetative juice from different parts of the stock, by which the maturity and perfection of the plant are utterly prevented. It comes from ירק yarak, to throw out moisture.

Of these seven plagues, the five former were to fall on

their bodies, the two latter upon their substance. What a fearful thing it is to fall into the hands of the Living God!

Verse 23. *Thy heaven—shall be brass, and the earth—iron.*] The atmosphere should not be replenished with aqueous vapours, in consequence of which, they should have neither the early nor the latter rain—hence the earth, the ground, must be wholly intractable, and through its hardness incapable of cultivation. God shows them by this that he is Lord of nature; and that drought and sterility are not casualities, but proceed from the immediate appointment of the Lord.

Verse 24. *The rain of thy land powder and dust*] As their heavens, atmosphere, clouds, &c. were to be as brass, yielding no rain; so the surface of the earth must be reduced to powder; and this being frequently taken up by the strong winds, would fall down in showers instead of rain. Whole caravans have been buried under showers of sand; and Thevenot, a French traveller, who had observed these showers of dust, &c. says, "They grievously annoy all they fall on, filling their eyes, ears, nostrils, &c." Travels in the East, part I. book ii. chap. 80. The ophthalmia in Egypt appears to be chiefly owing to a very fine sand, the particles of which are like broken glass, which are carried about by the wind, and entering into the ciliary glands, produce grievous and continual inflammations.

Verse 27. *The Lord will smite thee with the botch*] שחח Shechin, a violent inflammatory swelling. In Job ii. one of the Hexapla versions render it elephanti, the Elephantiasis, a disease the most horrid that can possibly afflict human nature. In this disorder, the whole body is covered with a most loathsome scurf—the joints are all preternaturally enlarged, and the skin swells up, and grows into folds like that of an elephant, whence the disease has its name. The skin, through its rigidity, breaks across at all the joints, and a most abominable ichor flows from all the chinks, &c. See an account of it in Aretanus, whose language is sufficient to chill the blood of a maniac, could he attend to the description, given by this great master, of this most loathsome and abominable of all the natural productions of death and sin. This was called the botch of Egypt, as being peculiar to that country, and particularly in the vicinity of the Nile. Hence those words of Lucretius,

Est Elephantis morbus, qui circum fumina Nilii
Nascitur, Ægypto in media; nec præterea uisquam.
Lib. vi. ver. 1112

EMERODS] עפליץ Epelim, from עפל aphal, to be elevated, raised up, swellings, protuberances; probably the bleeding piles.

SCAB] גרב Garab, does not occur as a verb in the Hebrew Bible, but غارب gharb, in Arabic, signifies a distemper in the corner of the eye, Castel, and may amount to the Egyptian ophthalmia, which is so epidemic and distressing in that country; some suppose the scarry to be intended.

28 The Lord shall smite thee with madness, and blindness, and astonishment of heart:

29 Thou shalt be grieved at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build a house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof; thine ass shall be violently taken away from before thy face, and shall not be restored to thee; thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away:

34 So that thou shalt be mad for the sight of thine eyes, which thou shalt see.

35 The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known: and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a by-word, 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 the head, and thou shalt be the tail.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenest not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things;

48 Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 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;

50 A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young.

51 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 he have destroyed thee.

52 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.

1 Jer. 4. 9.—a Job 5. 14. Isai. 59. 10.—y Job 31. 10. Jer. 8. 10.—w Job 31. 8. Jer. 12. 13. Amos 5. 11. Mic. 6. 15. Zeph. 1. 13.—x Ch. 20. 6.—y Heb. profane, or, use it as common meat; as Ch. 20. 6.—z Heb. shall not return to thee.—a Psal. 119. 92. b Ver. 25. Lev. 26. 16. Jer. 5. 17.—c Ver. 67.—d 2 Kings 17. 4, 6 & 14. 12. 14. & 25. 11. 2 Chron. 33. 11. & 28. 9. 20.—e Ch. 4. 28. & Ver. 64. Jer. 16. 13. g 1 Kings 9. 7. Jer. 21. 9. & 35. 9. Zech. 8. 13.

h Psal. 44. 14.—i Mic. 6. 15. Hag. 1. 6.—k Joel 1. 4.—l Heb. they shall not be thine. m Lam. 1. 5.—n Or, possess.—o Ver. 12.—p Ver. 13. Lam. 1. 5.—r Ver. 15.—s Isai. 8. 18. Ezek. 14. 3.—t Neh. 9. 35, 36, 37.—u Ch. 32. 15.—v Jer. 24. 14.—w Jer. 5. 15. & 6. 22, 23. Luke 19. 43.—x Jer. 49. 40. & 49. 32. Lam. 4. 19. Ezek. 17. 3. 12. Hos. 8. 1. y Heb. bear.—z Heb. strong of face. Prov. 7. 13. Eccles. 8. 1. Dan. 8. 23.—a 2 Chron. 26. 18. Isai. 47. 6.—b Ver. 33. Isai. 1. 7. & 62. 8.—c 2 Kings 25. 1, 2, 4.

[Itca] חרס *Chares*, a burning itch, probably something of the crissipellous kind, or what is commonly called *St. Anthony's fire*.

[Whereof thou canst not be healed.] For as they were inflicted by God's justice, they could not of course be cured by human art.

Verse 28. *The Lord shall smite thee with madness*] שגגון *Shiggdon*, distraction, so that thou shalt not know what to do.

And blindness] יארון *Iaron*, blindness, both physical and mental; the *רַב גָּרַח*, ver. 27. destroying their eyes; and the judgments of God confounding their understandings.

Astonishment] תמהון *Timehon*, stupidity and amazement. By the just judgments of God they were so completely confounded, as not to discern the means by which they might prevent or remove their calamities; and to adopt those which led directly to their ruin. How true is the ancient saying, *Quos Deus vult perdere, prius dementat*. "Those whom God is determined to destroy, he first infatuates." But this applies not exclusively to the poor Jews: how miserably infatuated have the powers of the continent of Europe been, in all their councils and measures, for several years past? And what is the result? They have fallen! most deplorably fallen!

Verse 29. *Thou shalt be only oppressed, &c.*] Perhaps no people under the sun have been more oppressed and spoiled than the rebellious Jews. Indeed this has been their portion with but little intermission for nearly 1300 years. And still they grope at noon-day, as the blind gropeth in darkness—they do not yet discover, notwithstanding the effulgence of the light by which they are encompassed, that the rejection of their own Messiah is the cause of all their calamities.

Verse 30. *Thou shalt betroth a wife, &c.*] Can any heart imagine any thing more grievous than the evils threatened in this and the following verses? To be on the brink of all social and domestic happiness, and then to be suddenly deprived of all, and see an enemy possess and enjoy every thing that was dear to them, must excite them to the uttermost pitch of distraction and madness. They have, it is true, grievously sinned: but, O ye Christians, have they not grievously suffered for it! Is not the stroke of God heavy enough upon them? Do not then by unkind treatment or cruel oppression, increase their miseries. They are, above all others, the men who have seen affliction by the stroke of his rod. Lam. iii. 1.

Verse 32. *Thy sons and thy daughters shall be given unto another people*] In several countries, particularly in *Spain* and *Portugal*, the children of the Jews have been taken from them by order of government, and educated in the Popish faith. There have been some instances of Jewish children being taken from their parents, even in *Protestant* countries.

Verse 35. *With a sore botch*] שחין *Shechin*, an inflammatory swelling, a burning boil.—See ver. 27.

Verse 36—45. Can any thing be conceived more dreadful than the calamities threatened in these verses!

Verse 48. *Therefore shalt thou serve thine enemies*] Because they would not serve God, therefore they became slaves to men.

Verse 49. *A nation—from far*] Probably the *Romans*. *As the eagle flieth*] The very animal on all the Roman standards.—*The Roman eagle* is proverbial.

Whose tongue thou shalt not understand] The *Latin* language, than which none was more foreign to the structure and idiom of the Hebrew.

Verse 52. *Ho*—Nebuchadnezzar first, 2 Kings xviii. 9.

53 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:

54 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:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eyes shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear the LORD thy God:

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62 And ye 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.

63 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.

64 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.

65 And among these nations shalt thou find no ease, 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:

66 And thine heart shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 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.

68 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.

CHAPTER XXIX.

A recapitulation of God's gracious dealings with Israel, 1-8. An exhortation to obedience, and to enter into covenant with their God, that they and their posterity may be established in the good land, 9-15. They are to remember the abominations of Egypt, and to avoid them, 16, 17. He who hardens his heart, when he hears these curses, shall be utterly consumed, 18-21. Their posterity shall be associated at the desolations that shall fall upon them, 22, 23. Shall inquire the reason, and shall be informed that the Lord has done thus to them, because of their disobedience and iniquity, 24-26. A caution against prying into the secrets of the Divine Providence, and to be contented with what God has revealed, 27.

THESE are the words of the covenant, which the LORD commanded

1 Lev. 26. 22. 2 Kings 6. 24. 29. Jer. 19. 9. 1 Sam. 2. 20. & 4. 10. Bar. 2. 3. Heb. 11. 1. Ch. 13. 9. Ch. 13. 6. Ver. 51. Heb. after-birth. k Gen. 49. 10. 1 Exod. 6. 3. Dan. 9. 12. Ch. 7. 15. Heb. cause to ascend. Ch. 4. 27.

1 Ch. 10. 22. Noh. 9. 25. Ch. 30. 9. Jer. 34. 41. Prov. 1. 25. Isa. 1. 21. Lev. 16. 33. Ch. 4. 27. 2. Noh. 1. 8. Jer. 16. 13. Ver. 35. Amos 9. 1. Lev. 26. 25. y Lev. 26. 15. Job. 7. 1. Ver. 34. Jer. 41. 7. Hos. 13. 6. 9. 3. Ch. 17. 16.

&c. and Titus next—shall besiege thee in all thy gates] Beset thee round on every side, and cast a trench around thee, viz. lines of circumvallation; as our Lord predicted, see Matt. xxiv. 1, &c. and Luke xxi. 5, &c.—all thy gates throughout all thy land; that is, all thy fenced cities, which points out that their subjugation should be complete, as both Jerusalem, and all their fortified places, should be taken. This was done literally by Nebuchadnezzar and the Romans.

Verse 56. The tender and delicate woman] This was literally fulfilled when Jerusalem was besieged by the Romans; a woman named Mary, of a noble family, driven to distraction by famine, boiled and ate her own child!—See on Lev. xxvi. 29. See a similar case 2 Kings vi. 29.

Verse 57. Toward her young one—and toward her children which she shall bear] There seems to be a species of tautology in the two clauses of this verse, which may be prevented by translating the last word, שיתא shileyatha, literally her secondines, which is the meaning of the Arabic *Ulu sala*, not badly understood by the Septuagint, *κοιλια αυτων*, the chorion, or exterior membrane, which invests the fetus in the womb; and still better translated by Luther, *de after-geburth*, the after-birth—which saying of Moses strongly marks the deepest distress, where the mother is represented as feeling the most poignant regret, that her child was brought forth into such a state of suffering and death: and 2dly, that it was likely from the favourable circumstances after the birth, that she herself should survive her *inlying*. No words can more forcibly depict the miseries of those dreadful times. On this ground I see no absolute need for Kennicott's criticism, who, instead of *בשלהי בשלהי ubeshleytah*, against her secondines, reads *בשלהי ubeshelah*, and she shall boil, and translates the 56th and 57th verses as follows: "The tender and delicate woman among you, who 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. 57. And she shall boil that which cometh out from between her feet, even her children, which she shall bear, for she shall eat them, for want of all things, secretly." These

words, says he, being prophetic, are fulfilled in 2 Kings vi. 29. For we read there, that two women of Samaria having agreed to eat their own children, one was actually boiled, where the very same word *בשלהי bashal*, is used.—See Kennicott's Dissertations on 1 Chron. xi. &c. p. 421.

Verse 64. The Lord shall scatter thee among all people] How literally has this been fulfilled! the people of the Jews are scattered over every nation under heaven.

Verse 65. No ease—a trembling heart, and failing of eyes] The trembling of heart may refer to their state of continual insecurity, being under every kind of government, proscribed, and under the most mild, even uncertain of toleration and protection: and the failing of eyes, to their vain and ever-disappointed expectation of the Messiah.

Verse 68. And the Lord shall bring thee into Egypt again] That is, into another state of slavery and bondage, similar to that of Egypt, out of which they had been lately brought. And there ye shall be sold, that is, be exposed to sale, or expose yourselves to sale, as the word *המכרתם hilmaccarlem*, may be rendered—they were vagrants, and wished to become slaves that they might be provided with the necessaries of life: and no man shall buy you: even the Romans thought it a reproach to have a Jew for a slave, they had become so despicable to all mankind. When Jerusalem was taken by Titus, many of the captives which were above seventeen years of age, were sent into the works in Egypt.—See Josephus, Antiqu. b. xii. c. 1. 2. War. b. vi. c. 9. e. 2; and above all, see Bishop Newton's Dissertations on the Prophecies.

The first verse of the next chapter, in some of the most correct Hebrew Bibles, makes the 69th of this, and very properly, as the second verse of the following chapter begins a new subject.

This is an astonishing chapter: in it, are prophecies delivered more than 3,000 years ago, and now fulfilling!

O God! how immense is this wisdom! and how profound thy counsels! To thee alone are known all thy works from the beginning to the end. What an irrefragable proof does this chapter, compared with the truth and present state of the Jewish people, afford, of the just and Divine origin of the Pentateuch!

Moses to make with the children of Israel, in the land of Moab, besides 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 the Lord hath not given you a 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,

11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer 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 ye have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

20 The Lord will not spare him, but then 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 of the law.

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall

1 Ch. 5. 2. 3. - Exod. 19. 1. - (Ch. 4. 31. & 7. 19. 1 Pet. 1. 6. 2 Pet. 2. 9. - See Jer. 6. 9. 10. & 63. 17. John 8. 48. Acta 23. 26. 27. Ephes. 4. 14. 2 Thim. 2. 11. 12. h. Ch. 1. 3. & 4. 2. - Ch. 3. 1. - See Exod. 16. 12. Ch. 8. 3. Deut. 25. 21. 23. - 1 Numb. 21. 23. 24. 33. Ch. 2. 32. & 3. 1. - 2 Numb. 32. 33. Ch. 3. 12. 13. - Ch. 4. 6. Josh. 1. 7. 1 Kings 2. 3. - Josh. 1. 7. - See Josh. 9. 21. 23. 27. - Heb. pass. - Neh. 10. 28.

1 Ch. 28. 9. - Exod. 6. 7. - Gen. 17. 7. - Jer. 31. 31. 33. Heb. 8. 7. 8. - w. See Acta 2. 39. 1 Cor. 7. 11. - Heb. duny gods. - Ch. 11. 16. - Acta 8. 23. Heb. 12. 15. - a Or, a poisonous herb. - b Heb. rash. - c Numb. 15. 29. Eccles. 11. 9. - d Or, stubbornness. Jer. 4. 17. & 7. 21. - e Isa. 50. 1. - f Heb. the drunken to the thirsty. g Jer. 14. 7. 8. - h Jer. 31. 1. - i Jer. 79. 8. Ezek. 23. 35. - k Ch. 9. 14. - l Matt. 23. 51. - m Heb. is written.

NOTES ON CHAPTER XXIX.

Verse 1. These are the words of the covenant] This verse seems properly to belong to the preceding chapter, as a widely different subject is taken up at verse 2 of this; and it is distinguished as the 69th verse in some of the most correct copies of the Hebrew Bible.

Commanded Moses to make] מצוה ללערוח, to cut, alluding to the covenant sacrifice which was offered on the occasion, and divided, as is explained Gen. xv. 18.

Besides the covenant which he made in Horeb] What is mentioned here is an additional institution to the ten words, given on Horeb; and the curses denounced here, are different from those denounced against the transgressors of the decalogue.

Verse 4. The Lord hath not given you a heart, &c.] Some critics read this verse interrogatively.—And hath not God given you a heart, &c.? Because they suppose that God could not reprehend them for the non-performance of a duty, of which he neither gave them a mind to conceive the obligation, nor strength to fulfill it, had the obligation been known. Though this is strictly just, yet there is no need for the interrogation, as the words only imply that they had not such a heart, &c. not because God had not given them all the means of knowledge, and helps of his grace and Spirit, which were necessary; but they had not made a faithful use of their advantages, and therefore they had not that wise, loving, and obedient heart, which they otherwise might have had. If they had had such a heart, it would have been God's gift, for he is the author of all good: and that they had not such a heart was a proof that they had grieved his Spirit, and abused the grace which he had offered them to produce that gracious change, the want of which is here deplored. Hence God himself is represented as grieved, because they were unchanged and disobedient: O that there were such a heart in them, that they would fear me and keep all my commandments always, that it might be well with them and with their children for ever!—See chap. v. 29. and the note there.

Ver. 5. Your clothes are not waxen old.] See on chap. viii. 4.

Verse 6. Ye have not eaten bread, &c.] That is, ye have not been supported in an ordinary providential way; I have been continually working miracles for you—that ye

might know that I am the Lord.—Thus we find, that God had furnished them with all the means of this knowledge; and that the means were ineffectual, not because they were not properly calculated to answer God's gracious purpose, but because the people were not workers with God: consequently they received the grace of God in vain.—See 2 Cor. vi. 1.

Verse 10. Ye stand—all of you before the Lord] They were about to enter into a covenant with God; and as a covenant implies two parties contracting, God is represented as being present; and they and all their families, old and young, come before him.

Verse 12. That thou shouldest enter] לעבר ללעבר, to pass through, that is, between the separated parts of the covenant sacrifice.—See Gen. xv. 18.

And into his oath] Thus we find, that in a covenant were these seven particulars. 1. The parties about to contract, were considered as being hitherto separated. 2. They now agree to enter into a state of close and permanent amity. 3. They meet together in a solemn manner for this purpose. 4. A sacrifice is offered to God on the occasion, for the whole is a religious act. 5. The victim is separated exactly into two equal parts, the separation being in the direction of the spine, and these parts are laid opposite to each other, sufficient room being allowed for the contracting parties to pass between them. 6. The contracting parties meet in the victim, and the conditions of the covenant by which they are to be mutually bound, are recited. 7. An oath is taken by these parties, that they shall punctually and faithfully perform their respective conditions, and thus the covenant is made and ratified.—See Jer. xxxiv. 18, 19. and see the notes on Gen. vi. 18. xv. 19. Exod. xxix. 45. Lev. xxvi.

Verse 15. Him that standeth here] The present generation. Him that is not here, all future generations of this people.

Verse 18. A root that beareth gall and wormwood] That is, as the apostle expresses it, Heb. xii. 12. An evil heart of unbelief, departing from the living God; for to this place he evidently refers. It may also signify false doctrines, or idolatrous persons among themselves.

Verse 19. To add drunkenness to thirst] A proverbial

say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it;

23 And that the whole land thereof is brimstone 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 covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them:

27 And the anger of the Lord was kindled against this land, 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 this day.

29 The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.

CHAPTER XXX.

Gracious promises are given to the penitent, 1-6. The Lord will circumcise their hearts, and put all these curses on their enemies if they hearken to his voice, and keep his testimonies, 7-10. The word is near to them, and easy to be understood, 11-14. Life and death, a blessing and a curse, are set before them, and they are exhorted to love the Lord, obey his voice and cleave unto him, that they may inherit the land promised to Abraham, 15-20.

An. Exod. 1c. 40.—Sicut.

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,

a Heb. wherewith the LORD hath made it sick.—Psa. 107. 34. Jer. 17. 6. Zeph. 2. 9.—Psa. 107. 24, 25. Jer. 20. 16.—1 Kings 9. 8, 9. Jer. 22. 8, 9.—Or, who had not given to them any portion.—Heb. divided.—1 Dan. 9. 11, 13, 11.—a 1 Kings 14. 13. 2 Chron. 7. 20. Psa. 52. 5. Prov. 2. 22.—v Lev. 26. 40.—w Ch. 28.

expression, denoting the utmost indulgence in all sensual gratifications.

Verse 26. Gods—whom he had not given unto them] This is an unhappy translation. Houbigant renders the original words עלו חלק להם, *elo chelek lehem, et quibuscum nulla eis societas*: "And with whom they had no society," and falls unmercifully on *Le Clerc*, because he had translated it, from whom they had received no benefits. I must differ from both these great men, because I think they differ from the text, חלק *chalek*, signifies a portion, lot, inheritance, and God is frequently represented in Scripture as the portion or inheritance of his people. Here, therefore, I think the original should be rendered, And there was no portion to them; that is, the gods they served could neither supply their wants nor save their souls; they were no portion.

Verse 29. The secret things belong unto the Lord, &c.] This verse has been variously translated. Houbigant renders it thus: *Quæ apud Dominum nostrum abscondita sunt, nobis ea filisque nostris palam facta sunt ad multas etates*—"The things which were hidden with the Lord our God, are made manifest to us and our children for many generations." I am not satisfied with this interpretation; and find that the passage was not so understood by any of the ancient versions. The simple general meaning seems to be this—"What God has thought proper to reveal, he has revealed: what he has revealed is essential to the well-being of man; and this revelation is intended not for the present time merely, nor for one people, but for all succeeding generations. The things which he has not revealed, concern not man, but God alone; and are therefore not to be inquired after." Thus, then, the things that are hidden, belong unto the Lord; those that are revealed, belong unto us and our children. But possibly the words here refer to the subjects of these chapters, as if he had said, "Apostacy from God and his truth is possible. When a national apostacy among us may take place, is known only to God: but he has revealed himself to us and our children, that we may do all the words of this law, and so prevent the dreadful evils that shall fall on the disobedient." The Jews have always considered these verses as containing subjects of the highest

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, 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.

x Ch. 4. 29. 30. 1 Kings 8. 47, 48.—y Neh. 1. 9. Isa. 55. 7. Lam. 3. 40. Joel 2. 12, 13.—z Psa. 106. 45 & 126. 1. 4. Jer. 29. 14. Lam. 3. 22, 32.—Psa. 147. 2. Jer. 2. 37. Ezek. 31. 13 & 36. 21.—b Ch. 28. 64. Neh. 1. 9.—c Ch. 10. 16. Jer. 32. 39. Ezek. 11. 19. & 36. 28.—d Ch. 28. 11.—e Ch. 28. 6. Jer. 32. 41.—f Isa. 45. 19.

importance to them, and have affixed marks to the original, לננו ולבנינו *lanu ulebaneynu*, "to us and our children," in order to fix the attention of the Reader on truths which affect them individually, and not them only, but the whole of their posterity.

NOTES ON CHAPTER XXX.

Verse 1. When all these things are come upon thee, the blessing and the curse] So fully did God foresee the bad use these people would make of their free-agency, in resisting the Holy Ghost, that he speaks of their sin and punishment as certain; yet, at the same time, shows how they might turn to himself and live, even while he was pouring out his indignation upon them because of their transgressions.

Verse 3. Gather thee from all the nations] This must refer to a more extensive captivity than that which they suffered in Babylon.

Verse 5. Will bring thee into the land] As this promise refers to a return from a captivity in which they had been scattered among all nations, consequently it is not the Babylonish captivity which is intended; and the re-possession of their land must be different from that which was consequent on their return from Chaldea.

Verse 6. God will circumcise thine heart] This promise remains yet to be fulfilled. Their heart, as a people, has never yet been circumcised; nor have the various promises in this chapter been ever fulfilled. There remains, therefore, a rest for this people of God. Now, as the Law, properly speaking, made no provision for the circumcision of the heart, which implies the remission of sins, and purification of the soul from all unrighteousness; and as circumcision itself was only a sign of spiritual good, consequently the promise here refers to the days of the Messiah; and to this all the prophets and all the apostles gave witness; for circumcision is that of the heart, by the Spirit, and not in the letter, Rom. ii. 29. and the genuine followers of God are circumcised with the circumcision made without hands—by the circumcision of Christ, Coloss. ii. 11, 12. Hence we see, these promises cannot be fulfilled to the Jews, but in their embracing the Gospel of Christ. To

CHAPTER XXXI.

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 shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, 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 go to possess it.

19 I call heaven and earth to record this day against you, that I 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; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Moses being one hundred and twenty years old and about to die, calls the people together and exhorts them to courage and obedience, 1-6. Delivers a charge to Joshua, 7, 8. Delivers the law which he had written to the priests with a solemn charge that they should read it every seventh year, publicly to all the people, 9-13. The Lord calls Moses and Joshua to the tabernacle, 14. He appears to them, informs Moses of his approaching death, and delivers to him a prophetic and historical song of praise which he is to leave with Israel, for their instruction and record, 15-23. Moses writes the song in the same day, and teaches it to the Levites, 24. Gives Joshua a charge, 25. Finishes writing the book of the law, 26. Commands the Levites to lay it up in the ark, 27, 28. Prohibits their rebellions, 27. Orders the elders to be gathered together, and shows them what evil would befall the people in the latter days, 28, 29 and repeats the song to them, 30.

And Moses went and spake these words unto all Israel. An. Exod. lxx. 40. Sicut

2 And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan.

3 The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them; and Joshua, he shall go over before thee, as the Lord hath said.

4 And the Lord shall do unto them as he did to Sihon and to Og, kings of the Amorites; and unto the land of them, whom he destroyed.

5 And the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath

m Rom. 10. 6. &c.—n Ver. 1. 19. Ch. 11. 25.—o Ch. 4. 25. & 9. 19.—p Ch. 4. 26. & 31. 25.—r Ver. 15.—s Ps. 27. 1. & 66. 9. John 11. 25.—t Ch. 4. 40. & 11. 9. & 12. 10.—u Exod. 7. Ch. 31. 7.—v Numb. 27. 17. 1 Kings 3. 7.—c Numb. 30. 12. & 37. 13.

Ch. 3. 21.—d Ch. 9. 3.—e Numb. 27. 13. Ch. 3. 28.—f Ch. 3. 21.—g Numb. 31. 24. 28. h Ch. 7. 2.—i Josh. 10. 25. 1 Chron. 22. 13.—k Ch. 1. 29. & 7. 18.—l Ch. 40. 1.—m Josh. 1. 5. Heb. 13. 5.—n Ver. 23. Ch. 1. 38. & 3. 28. Josh. 1. 6.

look, therefore, for their restoration, is idle and nugatory, while their obstinacy and unbelief remain.

Verse 11. This commandment—is not hidden] Not too wonderful or difficult for thee to comprehend or perform, as the word נִסְתָּר niphlet, implies,—neither is it far off; the word or doctrine of salvation shall be proclaimed in your own land; for HE is to be born in Bethle-hem of Judah, who is to feed and save Israel—and the Prophet who is to teach them, is to be raised up from among their brethren.

Verse 12. It is not in heaven] Shall not be communicated in that way in which the prophets received the living oracles, but the word shall be made flesh, and dwell among you.

Verse 13. Neither is it beyond the sea] Ye shall not be obliged to travel for it to distant nations, because salvation is of the Jews.

Verse 14. But the word is very nigh unto thee] The doctrine of salvation preached by the apostles—in thy mouth—the promises of redemption made by the prophets, forming a part of every Jew's creed,—in thy heart—the power to believe with the heart unto righteousness, that the tongue may make confession unto salvation. In this way it is evident St. Paul understood these passages. See Rom. x. 6. &c.

Verse 15. Life and good] Present and future blessings. Death and evil] Present and future miseries, termed, ver. 19. Life and death, blessing and cursing. And why were these set before them? 1. That they might comprehend their import. 2. That they might feel their importance. 3. That they might choose life, and the path of believing, loving obedience, that led to it. 4. That they and their posterity, thus choosing life, and refusing evil, might be the favourites of God in time and eternity.

Were there no such thing as free will in man, who could reconcile these sayings either with sincerity or common sense! God has made the human will free, and there is no power or influence, either in heaven, earth, or hell, on this side the power of God, that can deprive it of its free volitions; of its power to will and nill, to choose and refuse, to act or not act—or force it to sin against God. Hence man is accountable for his actions, because they are his—were he necessitated by fate, or sovereign constraint, they could not be his. Hence he is rewardable—hence he is punishable. God, in his creation, willed that the human creature should be free, and he formed his soul accordingly; and the Law and Gospel, the promise and precept, the denunciation of wo, and the doctrine of eternal life, are all

constructed on this ground: that is, they all necessarily suppose the freedom of the human will: nor could it be will if it were not free; because the principle of freedom or liberty is necessarily implied in the idea of volition.—See on chap. v. 29.

Verse 19. See the note on the preceding verse. Verse 20. That thou mayest love the Lord] Without love there can be no obedience.

Obeys his voice] Without obedience, love is fruitless and dead.

And—cleave unto him] Without close attachment and perseverance, temporary love, however sincere and fervent, temporary obedience, however disinterested, energetic, and pure, while it lasts, will be ultimately ineffectual.—He alone, who endures to the end, shall be saved. Reader, how do matters stand between God and thy soul? He cannot persevere in the grace of God, whose soul is not yet made a partaker of that grace. Many talk strenuously on the impossibility of falling from grace, who have not yet tasted that the Lord is gracious. How absurd to talk and dispute about the infallibility of arriving safely at the end of a way, in which a man has never yet taken one hearty step! It is never among those that have the grace of God, but among those that have it not, that we find an overweening confidence.

NOTES ON CHAPTER XXXI.

Verse 2. I am an hundred and twenty years old] The life of Moses, the great prophet of God, and lawgiver of the Jews, was exactly the same in length, as the time Noah employed in preaching righteousness to the antediluvian world. These one hundred and twenty years were divided into three remarkable periods. Forty years he lived in Egypt, in Pharaoh's court, acquiring all the learning and wisdom of the Egyptians, see Acts vii. 20. 23. Forty years he sojourned in the land of Midian in a state of preparation for his great and important mission, Acts vii. 29, 30. and forty years he guided, led, and governed the Israelites under the express direction and authority of God. In all, one hundred and twenty years.

Verse 3. Joshua he shall go over before thee] See on Numb. xxvii. 17, &c.

Verse 6. Be strong] שָׁמַר chizku, the same word that is used Exod. iv. 21. ix. 15. for hardening Pharaoh's heart. See the notes there. The Septuagint, in this and the following verse, have ἀσθενέω καὶ ἰσχυρ, play the man, and be strong: and from this St. Paul seems to have borrowed his ideas, 1 Cor. xiv. 13. ἰσχυρὸς ἐστὶν τοῦ πνεύματος

sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the Lord, ° he it is that doth go before thee: ° he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, ° and delivered it unto the priests, the sons of Levi, ° which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of every seven 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 which he shall choose, ° thou shalt read this law before all Israel in their hearing.

12 ° Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law:

13 And that their children, ° 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.

19 Now therefore write ye this song for you, and teach it the children of Israel; put it in their mouths, that this song may be ° a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, ° and waxen fat; ° then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass ° when many evils and troubles are befallen them, that this song shall testify ° against them as a witness; for it shall not be forgotten out of the mouths of their seed: for ° I know their imagination ° which ° they go about, even now, before I have brought them into the land which I swear.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

° Exod. 13. 21, 22 & 33. 14. Ch. 9. 3.—p Josh. 1. 5, 9. 1 Chron. 23. 20.—r Ver. 25. Ch. 17. 18.—s Num. 4. 15 Josh. 3. 3. 1 Chron. 15. 12, 15.—t Ch. 15. 1.—u Lev. 23. 24.—v Ch. 16. 16.—w Josh. 8. 34, 35. 2 Kings 23. 2. Neh. 8. 1, 2, 3, &c.—x Ch. 4. 10. y Ch. 11. 2.—z Psa. 78. 9, 7.—a Num. 37. 13. Ch. 34. 5.—b Ver. 23. Num. 27. 19. c Exod. 33. 9.—d Heb. lie down. e Sam. 7. 12.

e Exod. 32. 6.—f Exod. 34. 15. Judg. 2. 17.—g Ch. 32. 15. Judg. 2. 12 & 10. 6, 13. h Judg. 2. 20.—i 2 Chron. 15. 2.—k Ch. 32. 30. Psa. 104. 29. Isa. 6. 17 & 64. 7. Esth. 9. 21.—l Heb. find them. Neh. 9. 32.—m Judg. 6. 13.—n Num. 14. 42.—o Ver. 17. p Ver. 26.—q Ch. 32. 15. Neh. 9. 25, 28. Hos. 13. 6.—r Ver. 16.—s Ver. 17.—t Heb. before.—u Hos. 5. 3. & 13. 5, 6.—v Amos 5. 25, 26.—x Hebrew, do.

ἀνδρίζεσθε, καρινοῦσθε. Stand firm in the faith; play the man, act like heroes; be vigorous.

Verse 8. The Lord—doth go before thee] To prepare thy way, and to direct thee.

He will be with thee] Accompany thee in thy journeys; and assist thee in all thy enterprises.

He will not fail thee] Thy expectation, however strong and extensive, shall never be disappointed—thou canst not expect too much from him.

Neither forsake thee] He knows that without him thou canst do nothing, and therefore he will continue with thee, and in such a manner too, that the excellence of the power shall appear to be of him, and not of man.

Verse 9. Moses wrote this law] Not the whole Pentateuch, but either the discourses and precepts mentioned in the preceding chapters; or the book of Deuteronomy, which is most likely.

Some of the rabbins have pretended that Moses wrote thirteen copies of the whole Pentateuch; that he gave one to each of the twelve tribes, and the thirteenth was laid up by the ark. This opinion deserves little credit. Some think that he wrote two copies; one of which he gave to the priests and Levites, for general use, according to what is said in this verse; the other to be laid up beside the ark, as a standard copy for reference; and to be a witness against the people, should they break it, or become idolatrous. This second copy is supposed to be intended, ver. 26. As the law was properly a covenant or contract between God and the people, it is natural to suppose that there were two copies of it, that each of the contracting parties might have one; therefore one was laid up beside the ark; this was the Lord's copy: another was given to the priests and Levites; this was the people's copy.

Verse 10 and 11. At the end of every seven years—thou shalt read this law] Every seventh year was a year of release, Deut. xv. 1. at which time the people's minds being under a peculiar degree of solemnity, were better disposed to hear and profit by the words of God. I suppose on this ground also, that the whole book of Deuteronomy is meant, as it alone contains an epitome of the whole Pentateuch. And in this way some of the chief Jewish rabbins understand this place.

It is strange that this commandment, relative to a public reading of the law every seven years, should have been rarely attended to. It does not appear that from the time,

mentioned Joshua viii. 30. at which time this public reading first took place, till the reign of Jchoshaphat, 2 Chron. xvii. 7. there was any public seventh year reading, a period of 530 years. The next seventh year reading was not till the eighteenth year of the reign of Josiah, 2 Chron. xxiv. 30. a space of two hundred and eighty-two years. Nor do we find any other publicly mentioned from this time, till the return from the Babylonish captivity, Neh. viii. 2. Nor is there any other on record from that time to the destruction of Jerusalem.—See Dodd.

Verse 16. Behold thou shalt sleep with thy fathers] שָׁכַב שׁוֹכֵב, thou shalt lie down, it signifies to rest, take rest in sleep, and metaphorically to die. Much stress cannot be safely laid on this expression, to prove the immortality of the soul, or that the people, in the time of Moses had a distinct notion of its separate existence. It was, however, understood in this sense by Jonathan ben Uzziel, who in his Targum, paraphrases the word thus: "Thou shalt lie down in the dust with thy fathers; and thy soul (נִשְׁמָתְךָ nishmatac) shall be laid up in the treasury of the life to come, with thy fathers."

Verse 18. I will surely hide my face] Withdraw my approbation and my protection. This is a general meaning of the word in Scripture.

Verse 19. Write ye this song] The song which follows in the next chapter. Things which were of great importance and of common concern were, among the ancients, put into verse, as this was found the best method of keeping them in remembrance; especially in those times, when writing was little practised. Even prose was sometimes sung. The history of Herodotus was divided into ten books, and each inscribed with the name of one of the ten Muses, because these books were anciently sung. Homer is reported to have sung his poems through different Greek cities. Aristotle observes, that anciently, the people sung their laws. And Cicero observes, that it was a custom among the ancient Romans to sing the praises of their heroes at the public festivals. This was the case among the northern inhabitants of Europe, particularly in Ireland and Scotland; hence the Gaelic poetry of Ossian and others.—See Dodd; and see the note on Exod. xv. 1. where the subject is largely treated.

Verse 21. This song shall testify against them] Because in it, their general defection is predicted, but in such a way as to show them how to avoid the evil—and if they did not

23 ¶ And he gave Joshua, the son of Nun, a charge, and said, Be strong and of a good courage; for thou shalt bring the children of Israel into the land which I swore 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 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

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 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.

CHAPTER XXXII.

The prophetic and historical song of Moses shows first the nature of God's discipline. 1-3. The character of Israel. 4. The corruption of the people. 5, 6. They are called to remember God's kindness. 7. And his goodness with them during their travels in the wilderness. 8-11. Their ingratitude and ungrateful ingratitude. They are directed to their judgment. 12-25. A pathetic lamentation over them because of their sin. 26-35. Gracious purposes in their behalf mixed with reproaches for their manifold iniquities, and threatenings against his enemies. 36-42. A promise of salvation to the Gentiles. 43. Moses having finished the song, warmly exhorts the people to obedience. 44-47. God calls him up to the mount, that he may see the good land and then die. 48-52.

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrines 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.

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

y Verse 11.— Verse 7. Josh. 1. 6.—a Ver. 9.—b See 2 Kings 22. 8.—c Ver. 19. d Ch. 9. 34. & 32. 2.—e Exod. 32. 9. Ch. 9. 6.—f Ch. 30. 19. & 32. 1.—g Ch. 32. 5. Jug. 2. 19. Hos. 9. 2.

h Ch. 28. 15.—i Gen. 49. 1. Ch. 4. 20.—a Ch. 4. 26. & 30. 19. & 31. 28. Psa. 50. 4. Isai. 1. 2. Jer. 2. 12. & 6. 19.—b Isai. 55. 10, 11. 1 Cor. 3. 6, 7, 8.—c Psa. 72. 6. Mic. 5. 7.—d 1 Chron. 29. 11.

avoid the evil, and the threatened punishment should come upon them, then the song should testify against them, by showing that they had been sufficiently warned, and might have lived to God, and so escaped those disasters.

Verse 26. Take this book of the law] The standard copy to which all transcripts must ultimately refer: another copy was put into the hands of the priests.—See the note on ver. 9.

Verse 27. While I am yet alive—ye have been rebellious] Such was the disposition of this people to act contrary to moral goodness, that Moses felt himself justified in inferring what would take place from what had already happened.

1. NEVER was a people more fully and faithfully warned; and from this very circumstance we may see, that they were under no fatal constraining necessity to commit sin against God—they might have avoided it, but they would not. God was present to help them, till, by their repeated provocations they forced him to depart: wrath therefore came upon them to the uttermost, because they sinned, when they might have lived to the glory of God. Those who abuse God's grace, shall not only have that grace taken away from them, but shall be punished for the abuse of it, as well as for the transgression. Every sin is double, and must have a twofold punishment:—1. Grace is resisted; and 2. transgression committed: and God will visit for both.

2. How astonishing it is, that with such examples of God's justice before their eyes, the Jews should be so little affected; and that the Gentiles, who have received the Gospel of God, should act as if God would no more punish transgression; or that he must be so partial to them, as to pass by iniquities, for which the hand of his justice still continues heavy upon the descendants of Jacob! Let them take heed, for if God spared not the natural branches, he will not spare them. If they sin after the manner of the Jews, they may expect to be partakers with them in their punishments. What God does to nations, he will do to individuals, who reject his mercy, or trample under foot his grace; the soul that sinneth, and returns not to God by repentance and faith, shall die. This is a decree of God that shall never be reversed; and every day bears witness how strictly he keeps it in view.

3. The ode composed by Moses for this occasion, was, probably, set to some lively and affecting air, and sung by the people. It would be much easier to keep such a song in remembrance, than an equal quantity of prose. The whole would have the additional circumstances of cadence and tune to cause it to be often repeated; and thus ensure its being kept in memory. Poetry, though often, nay generally abused, is, nevertheless, a gift from God, and may be employed with the best effect in his service. A very considerable part of the Old Testament is written in poetry; particularly the whole book of Psalms, great part of the prophet Isaiah, the Lamentations, and much of the minor prophets. Those who speak against poetic compositions in the service of God, speak against what they do not understand. All that a man hath should be consecrated to his Maker, and employed in his service: not only the energy of his heart and mind, the physical

force of his body, but also the musical tones and modulations of his voice.

NOTES ON CHAPTER XXXII.

Verse 1. On the inimitable excellence of this ode, much has been written by commentators, critics, and poets: and it is allowed by the best judges to contain a specimen of almost every species of excellence in composition. It is so thoroughly poetic, that even the dull Jews themselves found they could not write it in the prose form; and hence it is distinguished as poetry in every Hebrew Bible, by being written in its own hemistichs or short half lines, which is the general form of the Hebrew poetry; and were it translated in the same way, it would be more easily understood. The song itself has suffered both by transcribers and translators—the former having mistaken some letters in different places, and made wrong combinations of them in others. As to the translators, most of them have followed their own fancy from good Mr. Ainsworth, who ruined it by the most inanimate rhyming version, to certain later poets, who have cast it unhallowedly into an European mould. See the observations at the end of the chapter.

Give ear, O ye heavens] Let angels and men hear; and let this testimony of God be registered both in heaven and earth. Heaven and earth are appealed to as permanent witnesses.

Verse 2. My doctrine] חכמי Likechi, from חקל lakach, to take, carry away—to attract, or gain over the heart by eloquence or persuasive speech. Hence the Septuagint translate the word σοφθηγμα, an apophthegm, a sententious and weighty saying, for the regulation of the moral conduct. Such, properly, are the sayings in this inimitable ode.

Shall drop as the rain] It shall come drop by drop as the shower, beginning slowly and distinctly, but increasing more and more, till the plenitude of righteousness is poured down, and the whole canon of Divine Revelation completed.

My speech shall distil as the dew] חמרים Imrati, my familiar, friendly, and affectionate speeches, shall descend gently and softly on the ear and the heart, as the dew, moistening and refreshing all around. In hot regions, dew is often a substitute for rain—without it, there could be no fertility in those places, especially where rain seldom falls. And in such places only, can the metaphor here used, be felt in its perfection. Homer uses a similar figure; when speaking of the eloquence of Ulysses, he says, Il. F. ver. 221.

Αλλ' ὅττι δὴ ῥ' ἄνα τε μεγάλην ἐκ σφῆτος ἔει,
Καὶ ἐπεὶ νηπαδέσσιν τοῖσ' αὖ χειμερίσιν—

But when he speaks what elevation flows!
Soft as the breeze of descending snow—

On the manner in which dew is produced, philosophers are not yet agreed. It was long supposed to descend, and to differ only from rain, as less from more; but the experiments of a French chymist seemed to prove, that dew ascended in light thin vapours, and that meeting with a colder region of the air, it became condensed, and fell down upon the earth. Other recent experiments, though they have not entirely invalidated the former, have re-

4 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.

5 † They † have corrupted themselves, † their spot is not the spot of his children; they are a † perverse and crooked generation.

6 Do ye thus † requite the Lord, O foolish people and unwise? is not he † thy Father that hath † bought thee? hath he not † made thee, and established thee?

7 † Remember the days of old, consider the years of † many generations: † ask thy father,

and he will show thee; thy elders, and they will tell thee.

8 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.

9 For † the Lord's portion is his people; Jacob is the † lot of his inheritance.

10 He found him † in a desert land, and in the waste howling wilderness; he † led him about, he † instructed him, he † kept him as the apple of his eye.

e 2 Sam. 22. 3. & 23. 3. Psal. 18. 2, 31, 46. Hab. 1. 12. — f 2 Sam. 22. 31. — g Dan. 4. 37. Rev. 15. 3. — h Jer. 10. 10. — i Job 31. 10. Psal. 92. 15. — k Heb. He hath corrupted to himself. — l Ch. 31. 29. — m Or. that they are not his children, that is their God. — n Matt. 17. 17. Luke 9. 41. Phil. 2. 15. — o Psal. 116. 12. — p Isa. 63. 16. — q Psal. 74. 2.

* Ver. 15. — f 2 Sam. 27. 11. & 44. 2. — (Heb. generation and generation. — o Exod. 13. 14. Psal. 41. 1. & 78. 3. 1. — y Zech. 9. 2. — w Gen. 11. 8. — x Exod. 17. 16. & 19. 5. 1 Sam. 10. 1. Psal. 78. 71. — y Heb. cord. — z Ch. 8. 15. Jer. 2. 6. Heb. 13. 5. — a Or. compassed him about. — b Deut. 4. 36. — c Psal. 17. 8. Prov. 7. 2. Zech. 2. 8.

dered the doctrine of the ascent of dew doubtful. Though we know nothing certain as to the manner of its production, yet we know that the thing exists; and that it is essentially useful. So much we know of the sayings of our God, and the blessed effects produced by them: God hath spoken, and the entering in of his words gives light and life.—See the notes on Gen. ii. ver. 6.

As the small rain] כְּשֵׂעִירִים kesē'irim, from שֵׂעִיר sē'ar, to be rough or tempestuous. Sweeping showers, accompanied with a strong gale of wind.

And as the showers] רִבְבִים Rebibim, from רָבַח rabah, to multiply, to increase greatly—shower after shower: or rather a continual rain, whose drops are multiplied beyond calculation, upon the earth. Alluding perhaps to the rainy seasons in the East; or to those early and latter rains, so essentially necessary for the vegetation and perfection of the grain.

No doubt these various expressions point out that great variety in the Word or Revelation of God, whereby it is suited to every place, occasion, person, and state; being "profitable for doctrine, reproof, and edification in righteousness." Hence the apostle says, that God, at sundry times and in divers manners, spake in time past unto the fathers by the prophets; and in these last times has spoken unto us by his Son: Heb. i. 1, 2. By every prophet, evangelist, and apostle, God speaks a particular language—all is his doctrine, his great system of instruction, for the information and salvation of the souls of men—but some portions are like the sweeping showers, in which the tempest of God's wrath appears against sinners. Others are like the incessant showers of gentle rain, preparing the soil for the germination of the grain: and causing it to take root. And others still are like the dew, mildly and gently insinuating convictions, persuasions, reproofs, and consolations. The preacher of righteousness, who wishes to handle this word profitably, must attend closely to those distinctions, that he may rightly divide the word of truth; and give each of his hearers his portion of the bread of life in due season.

Verse 4. He is the Rock] The word יְסוּד tsur, is rendered creator by some eminent critics; and كَالْحَيَّ كَالْحَيَّ khalyyk, is the reading in the Arabic version. Rab. Moses ben Maymon, in his valuable work, Moreh Nebochim, observes, that the word יְסוּד tsur, which is ordinarily translated rock, signifies origin, fountain, first cause, &c. and in this way it should be translated here: "He is the first principle, his work is perfect." As he is the cause of all things, he must be infinitely perfect; and consequently all his works must be perfect in their respective kinds. As is the cause, so must the effect be. Some think the word rock gives a very good sense: for, as in those lands, rocks were the ordinary places of defence and security, God may be metaphorically represented thus, to signify his protection of his followers. I prefer the opinion of Maimonides.

Verse 5. Their spot is not the spot of his children] This verse is variously translated and variously understood. They are corrupted, not his, children of pollution. KENNICOTT. They are corrupt, they are not his children; they are blotted. Houbigant. This is according to the Samaritan. The interpretation commonly given to these words, is as unfounded as it is exceptional. "God's children have their spots, i. e. their sins; but sin in them is not like sin in others; in others sin is exceedingly sinful: but God does not see the sins of his children as he sees the sins of his enemies," &c. Unfortunately for this bad doctrine, there is no foundation for it in the sacred text, which though very obscure, may be thus translated: He [Israel] hath corrupted himself.—They [the Israelites] are not his children: They are spotted. Coverdale renders the whole passage thus: "The froward, and overthwart generation, have marred themselves to himward; and are not his children because of their deformity." This is the sense of the verse. Let it be observed, that the word spot, which is

repeated in our translation, is but once in the original; and the marginal reading is greatly to be preferred.—He hath corrupted to himself, that they are not his children: that is their blot. And because they had the blot of sin on them, because they were spotted with iniquity, and marked idolaters, therefore God renounces them. There may be here an allusion to the marks which the worshippers of particular idols had on different parts of their bodies, especially on their foreheads—and as idolatry is the crime with which they are here charged, the spot or mark mentioned, may refer to the mark or stigma of their idol. The different sects of idolaters in the East, are distinguished by their sectarian marks, the stigma of their respective idols. These sectarian marks, particularly on the forehead, amount to nearly one hundred among the Hindoos, and especially among the two sects, the worshippers of Scera, and the worshippers of Vishnoo. In many cases these marks are renewed daily; for they account it irreligious to perform any sacred rite to their god, without his mark on the forehead; the marks are generally horizontal and perpendicular lines, crescents, circles, leaves, eyes, &c. in red, black, white, and yellow. This very custom is referred to in Rev. xx. 4. where the beast gives his mark to his followers—and it is very likely that Moses refers to such a custom among the idolatrous of his own day. This removes all the difficulty of the text. God's children have no sinful spots, because Christ saves them from their sins, and their motto or mark is, Holiness to the Lord.

Verse 8. When the Most High divided to the nations, &c.] Verses 8 and 9, says Dr. Kennicott, give us express authority for believing, that the earth was early divided in consequence of a divine command; and probably by lot; see Acts xvii. 26. and as Africa is called the land of Ham, Psal. lxxviii. 51. cv. 23, 27. cvi. 22. probably that country fell to him and to his descendants, at the same time that Europe fell to Japhet, and Asia to Shem, with a particular reserve of Palestine to be the Lord's portion, for some one peculiar people. And this separation of mankind into three bodies, called the general migration, was commanded to Noah, and by him to his sons—so as to take place in the days of Peleg, about two hundred years afterward. This general migration was prior to the partial dispersion from Babel, by about five hundred years.

He set the bounds to the people according to the number of the children of Israel.] The Septuagint translation is very curious, εἰς τὸν ὅτι εἶλον τὰς ἀπυθμῶν ἀγγελῶν τοῦ Θεοῦ. He established the bounds of the nations according to the number of the angels of God. The meaning of the passage seems to be, that when God divided the earth among mankind, he reserved twelve lots, according to the number of the sons of Jacob, which he was now about to give to their descendants according to his promise.

Verse 9. The Lord's portion is his people] What an astonishing saying! As holy souls take God for their portion, so God takes them for his portion. He represents himself as happy in his followers; and they are infinitely happy in, and satisfied with God as their portion. This is what is implied in being a saint: he who is seeking for an earthly portion has little commerce with the Most High.

Verse 10. He (the Lord) found him] (Jacob, in his descendants) in a desert land (the wilderness) he led him about, forty years in this wilderness, Deut. viii. 2. or ἡγερέθη yeshobechu—he compassed him about: i. e. God defended them on all hands, and in all places. He instructed him, taught them that astonishing law, through which we have now almost passed, giving them statutes and judgments, which for depth of wisdom, and correct political adaptation to times, places, and circumstances, are so wondrously constructed, as essentially to secure the comfort, peace, and happiness of the individual, and the prosperity and permanency of the moral system. Laws so excellent that they have met with the ap-

11 ^d As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 So the Lord alone did lead him, and there was no strange god with him.

13 * He made him ride on the high places of the earth, that he might eat the increase of the

fields; and he made him to suck ^f honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan; and goats, ^g with the fat of kidneys of wheat; and thou didst drink the pure ^h blood of the grape:

Exod. 19. 4. Ch. 1. 31. Isai. 31. 5. & 46. 4. & 63. 9. Hos. 11. 3.—Ch. 33. 29. Isai. 58.

11. Ezek. 26. 2.—Job. 29. 6. Ps. 81. 16.—g. Ps. 81. 16. & 117. 14.—h. Gen. 49. 11.

probation of the wise and good in all countries, and formed the basis of the political institutions of all the civilized nations in the universe.

Notwithstanding the above gives the passage a good sense, yet probably the whole verse should be considered more literally. It is certain that in the same country travellers are often obliged to go about in order to find proper passes between the mountains; and the following extracts from Mr. Harmer will illustrate this point.

"Irwin farther describes the mountains of the desert of Thebais, (upper Egypt) as sometimes so steep and dangerous as to induce even very bold and hardy travellers to avoid them by taking a large circuit; and that for want of proper knowledge of the way, such a wrong path may be taken as may, on a sudden, bring them into the greatest dangers: while at other times, a dreary waste may extend itself so prodigiously, as to make it difficult, without assistance, to find the way to a proper outlet. All which show us the meaning of those words of the songs of Moses, Deut. xxxii. 10. *He led him about, he instructed him, he kept him as the apple of his eye.*

"Jehovah certainly instructed Israel in religion, by delivering to him his law in this wilderness: but it is not, I presume, of this kind of teaching Moses speaks, as Bishop Patrick supposes, but God's instructing Israel how to avoid the dangers of the journey, by leading the people about this and that dangerous precipitous hill, directing them to proper passes through the mountains, and guiding them through the intricacies of that difficult journey, which might, and probably would, have confounded the most consummate Arab guides. They that could have safely enough conducted a small caravan of travellers through this desert, might have been very unequal to the task of directing such an enormous multitude, encumbered with cattle, women, children, and utensils. The passages of Irwin, that establish the observation I have been making, follow here. 'At half past eleven we resumed our march, and soon came to the foot of a prodigious hill, which we unexpectedly found we were to ascend. It was perpendicular, like the one we had passed some hours before; but what rendered the access more difficult, the path which we were to tread was nearly right up and down. The captain of the robbers, seeing the obstacles we had to overcome, wisely sent all his camels round the mountain where he knew there was a defile and only accompanied us with the beast he rode. We luckily met with no accident in climbing this height,' p. 325. They afterward descended, he tells us, into a valley, by a passage easy enough, and stopping to dine at half past five o'clock, they were joined by the Arabs, who had made an astonishing march to overtake them, p. 326. 'We soon quitted the dale, and ascended the high ground by the side of a mountain that overlooks it in this part. The path was narrow and perpendicular, and much resembled a ladder. To make it worse, we preceded the robbers, and an ignorant guide among our people led us astray. Here we found ourselves in a pretty situation! We had kept the lower road on the side of the hill, instead of that toward the summit, until we could proceed no farther. We were now obliged to gain the heights, in order to recover the road, in performing which we drove our poor camels up such steep steps as we had the greatest difficulty to climb after them. We were under the necessity of leaving them to themselves; as the danger of leading them through places, where the least false step would have precipitated both man and beast to the unfathomable abyss below, was too critical to hazard. We hit at length upon the proper path, and were glad to find ourselves in the road of our unerring guides, the robbers, after having won every foot of the ground with real peril and fatigue,' p. 321. Again: 'Our road, after leaving the valley, lay over level ground. As it would be next to an impossibility to find the way over these stony flats, where the heavy foot of a camel leaves no impression, the different bands of robbers have heaped up stones at unequal distances for their direction through this desert. We have derived great assistance from the robbers in this respect, who are our guides when the marks either fail, or are unintelligible to us.' The predatory Arabs were more successful guides to Mr. Irwin and his companions, than those he brought with him from Ghinnah; but the march of Is-

rael through deserts of the like nature, was through such an extent and variety of country, and in such circumstances, as to multitudes and incumbrances, as to make divine interposition necessary. The openings through the rocks seem to have been prepared by Him to whom all things from the beginning of the world were foreknown, with great wisdom and goodness, to enable them to accomplish this stupendous march."—See *Harmer's Observat.* vol. iv. p. 125.

He kept him as the apple of his eye] Nothing can exceed the force and delicacy of this expression. As deeply concerned and as carefully attentive as man can be for the safety of his *eye-sight*, so was God for the protection and welfare of his people. How amazing this condescension! Verse 11. *As an eagle stirreth up her nest*] Flutters over her brood to excite them to fly—or, as some think, disturbs her nest to oblige the young ones to leave it, so God by his plagues in Egypt obliged the Israelites, otherwise very reluctant, to leave a place, which he appeared by his judgments to have devoted to destruction.

Fluttereth over her young] *ררר* *yeracheph*, broodeth over them, communicating to them a portion of her own vital warmth: so did God by the influences of his Spirit, enlighten, encourage, and strengthen their minds. It is the same word which is used, Gen. i. 2.

Spreadeth abroad her wings, &c.] In order not only to teach them how to fly, but to bear them when weary. For to this fact there seems an allusion, it having been generally believed that the eagle, through extraordinary affection for her young, takes them upon her back when they are weary of flying, so that the archers cannot injure them, but by piercing the body of the mother. The same figure is used Exod. xix. 4. where see the note. The *רש* *nesher*, which we translate eagle, is supposed by Mr. Bruce to mean the *rachema*, a bird remarkable for its affection to its young, which it is known actually to bear on its back when they are weary.

Verse 12. *So the Lord alone did lead him*] By his power, and by his only, were they brought out of Egypt, and supported in the wilderness.

And there was no strange god] They had help from no other quarter. The Egyptian idols were not able to save their own votaries; but God not only saved his people, but destroyed the Egyptians.

Verse 13. *He made him ride*] *יורעבחו* *yorecbchu*, *he will cause him to ride*. All the verbs here are in the future tense, because this is a prophecy of the prosperity they should possess in the promised land. The Israelites were to ride, exit on the high places, the mountains and hills of their land, in which they are promised the highest degree of prosperity; as even the rocky part of the country should be rendered fertile by the peculiar benediction of God.

Suck honey out of the rock, and oil out of the flinty rock] This promise states, that even the most barren places in the country should yield an abundance of aromatic flowers; from which the bees should collect honey in abundance: and even the tops of the rocks afford sufficient support for olive trees, from the fruit of which they should extract oil in abundance: and all this should be occasioned by the peculiar blessing of God upon the land.

Verse 14. *Fat of kidneys of wheat*] Almost every person knows that the kidney is enveloped in a coat of the purest fat in the body of the animal, for which several anatomical reasons might be given. As the kidney itself is to the abundantly surrounding fat, so is the *germ* of the grain to the *lobes*, or farinaceous parts. The expression here may be considered as a very strong and peculiarly happy figure to point out the finest wheat, containing the healthiest and most vigorous *germ*, growing in a very large and nutritive grain; and consequently the whole figure points out to us a species of wheat, equally excellent, both for *seed* and *bread*. This beautiful metaphor seems to have escaped the notice of every commentator.

Pure blood of the grape.] Red wine, or the pure juice, of whatever colour, expressed from the grapes without any adulteration, or mixture with *water*: *blood* here is synonymous with *juice*. This intimates that their *vines* should be of the best kind, and their *wine* in abundance, and of the most delicious flavour.

15 ¶ But Jeshurun waxed fat, and kicked: 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.

16 P They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock that begat thee thou art unthankful, and hast forgotten God that formed thee.

19 ¶ And when the LORD saw it, he abhorred them, because of the provoking of his sons and of his daughters.

20 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.

21 They have moved me to jealousy with that which is not God: they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people: I will provoke them to anger with a foolish nation.

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 de-

1 Ch. 33. 5, 26. Isai. 41. 2.—k 1 Sam. 2. 29.—l Ch. 31. 20. Neh. 9. 25. Psa. 17. 10. Jer. 2. 7. & 5. 7. 25. Hos. 13. 6.—m Ch. 31. 16. Isai. 1. 4.—n Ver. 6. Isai. 51. 13. o 2 Sam. 22. 47. Psalms 29. 6 & 31. 1.—p 1 Kings 14. 22. 1 Cor. 10. 22.—q Lev. 17. 7. Psa. 106. 37. 1 Cor. 10. 20. Rev. 9. 20.—r Or, which were not God. Ver. 21. t Isai. 17. 10.—u Jer. 2. 32.—v Judg. 2. 14.—w Or, despised. Lam. 2. 6.

x Isai. 1. 2.—y Ch. 31. 17.—z Isai. 30. 9. Matt. 17. 17.—a Verse 16. Psalms 74. 28.—b 1 Sam. 14. 21. 1 Kings 16. 13. 25. Psa. 31. 6. Jer. 8. 19. & 10. 5. & 14. 22. Jonah 2. 8. Acts 14. 15.—c Hos. 1. 10. Rom. 10. 19.—d Jer. 15. 14. & 17. 4. Lam. 4. 11. e Or, hath burned.—f Or, hath consumed.—g Isai. 26. 15.—h Psa. 7. 12, 13. Eccl. 5. 16.—i Heb. burning coals. Hab. 3. 5.

Verse 15. Jeshurun] ישורון the upright; this appellation is here put for Israel, and as it comes from ישו yashur, he was right, straight, may be intended to show that the people who once not only promised fair, but were really upright, walking in the paths of righteousness, should, in the time signified by the prophet, not only revolt from God, but actually fight against him, like a full fed horse, who not only will not bear the harness, but breaks away from his master, and endeavours to kick him as he struggles to get loose. All this is spoken prophetically, and is intended as a warning, that the evil might not take place. For were the transgression unavoidable, it must be the effect of some necessitating cause, which would destroy the turpitude of the action, as it referred to Israel: for if the evil were absolutely unavoidable, no blame could attach to the unfortunate agent, who could only consider himself the miserable instrument of a dire necessity. See a case in point, 1 Sam. xxiii. 11, 12, where the prediction appears in the most absolute form, and yet the evil was prevented by the person receiving the prediction as a warning. The case is the following:

The Philistines attacked Keilah and robbed the threshing-floors; David being informed of it, asked counsel of God, whether he should go and relieve it—he is ordered to go, and is assured of success—he goes, routs the Philistines, and delivers Keilah. Saul hearing that David was in Keilah, determines to besiege the place. David finding that Saul meditates his destruction, asked counsel of the Lord, thus, "O Lord God of Israel, thy servant hath certainly heard, that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? Will Saul come down as thy servant hath heard?—And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up. Then David and his men, which were about 600, arose and departed out of Keilah and went whithersoever they could go: and it was told Saul that David was escaped from Keilah, and he forebore to go forth." Here was the most positive prediction that Saul would come to Keilah, and that the men of Keilah would deliver David into his hands. Yet neither of these events took place, because David departed from Keilah; but had he continued there Saul would have come down, and the men of Keilah would have betrayed their deliverer. Thus the prediction was totally conditional—and so were all these prophecies relative to the apostasy of Israel. They were only fulfilled in those who did not receive them as warnings. See Jer. xviii. 8—10.

The Rock of his salvation] He ceased to depend on the fountain whence the salvation issued; and thinking highly of himself, he lightly esteemed his God; and having ceased to depend on him, his fall became inevitable. The figure is admirably well supported through the whole verse.—We see first, a miserable lean steed, taken under the care and into the keeping of a master who provides him with an abundance of provender. We see, secondly, this horse waxing fat under his keeping. We see him, thirdly, breaking away from his master, leaving his rich pasturage, and running to the wilderness, unwilling to bear the yoke or harness: or to make any returns for his master's care and attention. We see, fourthly, whence this conduct proceeds; from a want of consciousness that his conduct depends upon his master's care and keeping; and a lack of consideration that leanness and wretchedness must be the consequence of his leaving his master's ser-

vice, and running off from his master's pasturage. How easy to apply all these points to the case of the Israelites! and how illustrative of their former and latter state! And how powerfully do they apply to the case of many called Christians, who, having increased in riches, forget that God from whose hand alone these mercies flowed.

Verse 17. They sacrificed unto devils] The original word שדים shedim, has been variously understood. The Syriac, Chaldee, Targums of Jerusalem and Jonathan, and the Samaritan, retain the original word; the Vulgate, Septuagint, Arabic, Persian, Coptic, and Anglo-Saxon, have devils or demons. The Septuagint has δαίμονες daimones, they sacrificed to demons: the Vulgate copies the Septuagint: the Arabic has شياطين sheatteen, the plural of شيطان Sheetan, Satan, by which the rebellious angels appear to be intended, as the word comes from the root شاتن shatana, he was obstinate, proud, refractory, went far away. And it is likely, that these fallen spirits having utterly lost the empire at which they aimed, got themselves worshipped under various forms and names in different places. The Anglo-Saxon has deorum, devils. New gods that came newly up מיקרוב באו Mikarob baoo, "which came up from their neighbours." Viz. the Moabites and Ammonites, whose gods they received and worshipped on their way through the wilderness: and often afterward.

Verse 18. Of the Rock that begat thee] מן תורו the first cause, the fountain of thy being. See the note on ver. 4.

Verse 19. When the Lord saw it, &c.] More literally, And the Lord saw it, and through indignation, he reprobed his sons and his daughters. That is, when the Lord shall see such conduct he shall be justly incensed, and so reject and deliver up to captivity his sons and daughters.

Verse 20. Children in whom is no faith.] לא אמן בם lo amen bam—"There is no steadfastness in them;" they can never be depended on. They are fickle, because they are faithless.

Verse 21. They have moved me to jealousy] This verse contains a very pointed promise of the calling of the Gentiles, in consequence of the rejection of the Jews, threatened ver. 19. and to this great event it is applied by St. Paul, Rom. x. 19.

Verse 22. The lowest hell] שאל תחתיה sheal tachtith, the very deepest destruction; a total extermination, so that the earth, their land, and its increase, and all their property, should be seized, and the foundations of their mountains, their strongest fortresses should be razed to the ground. All this was fulfilled in a most remarkable manner in the last destruction of Jerusalem by the Romans; so that of the fortifications of that city not one stone was left on another. See the notes on Matt. xxiv.

Verse 23. I will spend mine arrows upon them.] The judgments of God in general, are termed the arrows of God, Job vi. 4. Psal. xxxviii. 2, 3. xci. 5. see also Ezek. v. 16. Jer. i. 14. 2 Sam. xxii. 14, 15. In this and the following verses, to the 25th inclusive, God threatens this people with every species of calamity that could possibly fall upon man. How strange it is, that having this law continually in their hands, they should not discern those threatened judgments, and cleave to the Lord that they might be averted.

It was customary among the heathens to represent any judgment from their gods, under the notion of arrows, especially a pestilence; and one of their greatest deities,

struction; I will also send ^t the teeth of beasts upon them, with the poison of serpents of the dust.

25 ¹ The sword without, and terror ^m within, shall ^a destroy both the young man and the virgin, the suckling *also*, with the man of gray hairs.

26 ^o 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 ^p should behave themselves strangely, and lest they should ^r say, ^o 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 ^o that they were wise, *that* they understood this, ^r *that* they would consider their latter end!

30 How should ^v one chase a thousand, and

h Lev. 25. 31.—1 Sam. 1. 20. Ezek. 7. 15. 2 Cor. 7. 5.—on Heb. from the chambers.—n Heb. *beverage*—Ezek. 20. 13, 14, 23.—p Jer. 15. 4.—q Ps. 140. 8.—Or, Our high hand, and not the LORD, hath done all this.—1 Sam. 27. 11. Jer. 4. 22. a Ch. 5. 29. Ps. 81. 13 & 107. 43. Luke 19. 42.—v Isa. 47. 7. Lam. 1. 9.—w Lev. 25. 8. Job. 23. 10. 2 Chron. 24. 24. Isai. 50. 17.—x Ps. 44. 12. Isai. 50. 1 & 52. 3.—y 1 Sam.

two put ten thousand to flight, except their Rock ^a had sold them, and the LORD had shut them up?

31 For ^r their rock *is* not as our Rock, ^a even our enemies themselves *being* judges.

32 For ^a their vine ^b *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* ^b the poison of dragons, and the cruel ^c venom of asps.

34 Is not this ^d laid up in store with me, and sealed up among my treasures?

35 ^a To me *belongeth* vengeance and recompense; their foot shall slide in *due* time: for ^r the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 ^a For the LORD shall judge his people, ^b and repent himself for his servants, when he seeth that *their* ⁱ power is gone, and ^b *there is* none shut up, or left.

2. 2.—1 Sam. 4. 8. Jer. 40. 3.—1 Isai. 1. 10.—b Or, it is worse than the vine of Sodom, &c.—b Ps. 58. 4.—c Ps. 140. 3. Rom. 3. 13.—d Job 14. 17. Jer. 2. 22. Hos. 13. 12. Rom. 2. 5.—e Ps. 94. 1. Eccles. 28. 1. Rom. 12. 19. Heb. 10. 30.—f 2 Pet. 2. 3. g Ps. 135. 14.—h Judg. 2. 15. Ps. 106. 45. Jer. 31. 20. Joel 2. 11. 2 Mac. 7. 6.—i Heb. hand.—k 1 Kings 14. 10. & 21. 21. 2 Kings 9. 8. & 14. 25.

Apollo, is ever represented as bearing a bow, and quiver full of deadly arrows: so Homer, li. v. 43. where he represents him, in answer to the prayer of his priest Chryses, coming to smite the Greeks with the pestilence.

Ὡς ἔραρ' εὐχαρένους' του δ' ἔλαυ Φοιβος Ἀπολλων'
Ἐθ' δὲ κατ' Ὀλυμπιοι κερρηῶν χωρομένους κέρ,
Τοῦ' ὤμοισιν ἐχῶν ἀμφοτέρω τε φαρτῆρη,
Ἐστ' ἐστ' ἀλαυτέθε νεῶν; μετα δ' ἰων ἐπεκ
Δαινη δὲ πλαγγὴ γυνετ' ἀργυροιο βιοιῶν, κ. τ. λ.

This Chryses pray'd: the favouring power attends
And from Olympus' lofty top descends.
Bow was his bow, the Grecian hearts to wound;
Force as he mov'd, his silver shafts resound;—
The fleet in view, he twang'd his deadly bow,
And hissing, by the feathers' fall, fate below,
On mid air libes th' infection first began;
And last, the useful arrows fix'd in man.

How frequently the same figure is employed in the Sacred Writings every careful reader knows; and quotations need not be multiplied.

Verse 24. They shall be burnt with hunger] Their land shall be cursed, and famine shall prevail. This is one of the arrows.

Burning heat] No showers to cool the atmosphere—or rather, bilis, blains, and pestilential fevers; this was a second.

Bitter destruction] The plague; this was a third. Teeth of beasts—with the poison of serpents] The beasts of the field should multiply upon, and destroy them; this was a fourth; and poisonous serpents infesting all their steps; and whose mortal bite should produce the utmost anguish, was to be a fifth arrow. Added to all these, the sword of their enemies—terror among themselves, ver. 25. and captivity, were to complete their ruin, and thus the arrows of God were to be spent upon them. There is a beautiful saying in the *Toozuki Teomour*, which will serve to illustrate this point, while it exhibits one of the finest metaphors that occurs in any writer, the Sacred Writers excepted.

"It was once demanded of the fourth *Khaleefeh* (Aaly), on whom be the mercy of the Creator, 'If the canopy of heaven were a bow; and if the earth were the cord thereof; and if calamities were ARROWS! if mankind were the mark for those arrows; and if Almighty God; the tremendous and the glorious, were the unerring ARCHER; to whom could the sons of Adam flee for protection?' The *Khaleefeh* answered, saying: 'The sons of Adam must flee unto the Lord!'"

Verse 27. Were it not that I feared the wrath of the enemy] Houbigant and others contend, that *wrath* here, refers not to the enemy, but to God; and that the passage should be thus translated, "Indignation for the adversary deters me, lest their enemies should be alienated, and say, The strength of our hands, and not of the Lord's, hath done this." Had not God punished them in such a way, as proved that his hand, and not the hand of man had done it; the heathens would have boasted of their prowess, and Jehovah would have been blasphemed, as not being able to protect his worshippers, or to punish their infidelities. *Titus*, when he took Jerusalem, was so struck with the strength of the place, that he acknowledged, that if God had not delivered it into his hands, the Roman armies never could have taken it.

Verse 29. That they would consider their latter end!] ἀχάρεταιν, properly, their latter times; the glo-

rious days of the Messiah, who, according to the flesh, should spring up among them. Should they carefully consider this subject, and receive the promised Saviour, they would consequently act as persons under infinite obligations to God; his strength would be their shield, and then,

Verse 30. How should one chase a thousand] If, therefore they had not forgotten their Rock, God their Author and Defence, it could not possibly have come to pass, that a thousand of them should flee before one of their enemies.

Verse 31. For their rock] The gods and pretended protectors of the Romans.

Is not as our Rock] Have neither power nor influence like our God.

Our enemies themselves being judges.] For they often acknowledged the irresistible power of that God who fought for Israel. See Exod. xiv. 25. Numb. xxiii. 9—12—19, 20, 21. 1 Sam. iv. 8.

There is a verse in Virgil, *Eclog. iv. ver. 53.* very similar to this saying of Moses.

Pan etiam Arcadia necum si iudice certat,
Pan etiam Arcadia divit se iudice victum.

"Should even Pan contend with me" (in singing the praises of the future hero, the deliverer, prophesied of in the Sybilline books) "were even Arcadia judge, Pan would acknowledge himself to be vanquished; Arcadia herself being judge."

Verse 32. For their vine is of the vine of Sodom] The Jews are as wicked and rebellious as the Sodomites; for by the vine the inhabitants of the land are signified: see Isai. v. 2, 7.

Their grapes] their actions, are gall and wormwood; producing nothing but mischief and misery to themselves and others.

Their clusters are bitter] Their united exertions, as well as their individual acts, are sin, and only sin continually. That by vine is meant the people; and by grapes their moral conduct, is evident from Isai. v. 1—7. It is very likely that the grapes produced about the lake *Asphaltites*, where Sodom and Gomorrah formerly stood, were not only of an acrid, disagreeable taste, but of a deleterious quality; and to this, it is probable, Moses here alludes.

Verse 33. Their wine] Their system of doctrines and teaching, is the poison of dragons, &c. fatal and destructive to all them who follow it.

Verse 34. Scaled up among my treasures?] Deeds or engagements by which persons were bound, at a specified time, to fulfil certain conditions, were sealed, and laid up in places of safety: so here God's justice is pledged to avenge the quarrel of his broken covenant on the disobedient Jews: but the time and manner were sealed in his treasures, and known only to himself. Hence it is said,

Verse 35. Their foot shall slide in due time, &c.] But Calmet thinks that this verse is spoken against the Canaanites, the enemies of the Jewish people.

Verse 36. The Lord shall judge his people] He has an absolute right over them, as their Creator; and authority to punish them for their rebellions, as their Sovereign: yet he will repent himself, i. e. he will change his manner of conduct toward them, when he seeth that their power is gone, when they are entirely subjugated by their adversaries, so that their political power is entirely destroyed:

37 And he shall say, ¹ Where are their gods, their rock in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be ^m your protection.

39 See now that ⁿ I, *ere* I, *am* he, and ^o there is no god with me: ^p I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

40 ^r For I lift up my hand to heaven, and say, I live for ever.

41 ^s If I whet my glittering sword, and mine hand take hold on judgment; ^t I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows ^u 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 ^v revenges upon the enemy.

43 ^w Rejoice, ^x O ye nations, with his people: for he will ^y avenge the blood of his servants, and ^z will render vengeance to his adversaries, and ^a will be merciful unto his land, and to his people.

44 ^b And Moses came and spake all the words of this song in the ears of the people, he, and ^c Hoshea, the son of Nun.

1 Jer. 10. 14. Jer. 2. 28.—m Heb. a hiding for you.—n Psal. 102. 27. Isai. 41. 4. & 49. 12.—o Ch. 4. 35. Isai. 43. 5. 18. 22.—p 1 Sam. 2. 6. 2 Kings 5. 7. Job 5. 18. Psal. 62. 10. Hos. 6. 1. Psal. 13. 2. Wai. 16. 13.—q Gen. 14. 22. Exod. 6. 8. Numb. 14. 30.—r Isai. 27. 1. & 31. 5. & 66. 16. Ezek. 21. 9. 10. 14. 30.—s Isai. 1. 24. Nabh. 1. 2. u Jer. 46. 10.—v Job 13. 24. Jer. 30. 14. Lam. 2. 5.—w Or, Praise his people, ye

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, ^d 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; ^e 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 ^f And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this ^g mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho: and behold the land of Canaan which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as ^h Aaron thy brother died in mount Hor, and was gathered unto his people.

51 Because ⁱ ye trespassed against me among the children of Israel, at the waters of ^j Meribah-Kadesh, in the wilderness of Zin; because ye ^k sanctified me not in the midst of the children of Israel.

52 ^l Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

natio. u: or, Sing ye.—x Rom. 15. 10.—y Rev. 6. 10 & 19. 2.—z Verse 41.—a Psal. 83. 1.—b Or, Jo Abim.—c Ch. 6. 6 & 11. 18. Ezek. 40. 4.—d Ch. 30. 19. Lev. 15. 5. Prov. 3. 2. 22. 4 & 22. Rom. 10. 5.—e Numb. 37. 12. 13.—f Numb. 23. 47. Ch. 24. 1.—g Numb. 29. 28. & 33. 34.—h Numb. 30. 11.—i 13. & 27. 14.—j Or, strike at Kadesh.—k See Lev. 10. 3.—l Numb. 27. 12. Ch. 34. 4.

and there is none shut up or left, not one strong place untaken, and not one family left, all being carried into captivity, or scattered into strange lands; or, he will do justice to his people and avenge them of their adversaries.—See ver. 35.

Verse 37. He shall say] He shall begin to expostulate with them, to awaken them to a due sense of their ingratitude and rebellion. This may refer to the preaching of the Gospel to them in the latter days.

Verse 39. See now that I—am he] Be convinced that God alone can save, and God alone can destroy: and that your idols can neither hurt nor help you.

I kill, and I make alive, &c.] My mercy is as great as my justice, for I am as ready to save the penitent as I was to punish the rebellious.

Verse 40. For I lift up my hand to heaven] See concerning oaths and appeals to God, in the note on chap. vi. 13.

Verse 42. From the beginning of revenges] The word מִשְׁפָּטֵי *peráoth*, rendered *revenges*, a sense in which it never appears to be taken, has rendered this place very perplexed and obscure. Mr. Parkhurst has rendered the whole passage thus:

I will make my arrows drunk with blood: And my sword shall devour flesh: With the blood of the slain and captive From the hairy head of the enemy.

Probably מִשְׁפָּטֵי *mirosch peráoth*, may be more properly translated, from the naked head, the enemy shall have nothing to shield him from my vengeance; the crown of dignity shall fall off, and even the helmet be no protection against the sword and arrows of the Lord.

Verse 43. Rejoice, O ye nations] Ye Gentiles, for the casting off of the Jews shall be the means of your ingathering with his people; for they shall not be utterly cast off. See Rom. xv. 9. for in this way the apostle applies it. But how shall the Gentiles be called, and the Jews have their iniquity purged? He will be merciful unto his land, and to his people, יְצִיחֵם *ycipheh*, he shall cause an atonement to be made for his land and people; i. e. Jesus Christ, the long-promised Messiah, shall be crucified for Jews and Gentiles, and the way to the holiest be made plain by his blood.

The people had long been making atonements for themselves, but to none effect; for their atonements were but signs, and not the thing signified, for the body is Christ; now the Lord himself makes an atonement, for the Lamb of God alone taketh away the sin of the world. This is a very proper and encouraging conclusion to the awfully important matter of this poem.

Israel shall be long scattered, peeled, and punished, but they shall have mercy in the latter times; they also shall rejoice with the Gentiles, in the common salvation purchased by the blood of the Saviour of all mankind.

Verse 44. And Moses came] Probably from the taber-

nacle where God had given him this prophetic ode, and he rehearsed it in the ears of the people.

Verse 46. Set your hearts unto all the words] Another proof that all these awful denunciations of divine wrath, though delivered in an absolute form, were only declaratory of what God would do if they rebelled against him.

Verse 47. Through this thing ye shall prolong your days] Instead of being cut off, as God here threatens, ye shall be preserved and rendered prosperous in the land, which when they passed over Jordan, they should possess.

Verse 49. Get thee up into this mountain Abarim] The mount of the passages; i. e. of the Israelites when they entered into the promised land.—See the notes on Numb. xxvii. 12.

Verse 50. And die in the mount—as Aaron] Some have supposed that Moses was translated; but if so, then Aaron was translated, for what was said of the death of one, is said of the death of the other.

Verse 51. Ye trespassed against me—at the waters of Miribah] See note on Numb. xx. 8.

Verse 52. Thou shalt see the land before thee] See Numb. xxvii. 12, &c. How glorious to depart out of this life with God in his heart and heaven in his eye! his work, his great unparalleled usefulness ending only with his life. The superior reader will surely join in the following pious ejaculation of the late Rev. Charles Wesley, one of the best Christian poets of the last century:

"O that without a lingering groan I may the welcome word receive, My body with my charge lay down, And cease at once to work and live!"

It would require a dissertation expressly formed for the purpose, to point out the general merit and extraordinary beauties of this very sublime ode. To enter into such particulars, can scarcely comport with the nature of the present work. Drs. Louth, Kennicott, and Durdell, have done much in this way; and to their respective works the critical reader is referred. A very considerable extract of what they have written on this chapter, may be found in Dr. Dodd's notes. In writing this ode, the design of Moses was evidently,

1. To set forth the majesty of God: to give that generation, and all successive ones, a proper view of the glorious perfections of the object of their worship. He therefore shows, that from his holiness and purity, he must be displeased with sin: from his justice and righteousness, he must punish it: and from the goodness and infinite benevolence of his nature, he is ever disposed to help the weakness, instruct the ignorance, and show mercy to the wretched, sinful sons and daughters of men.

2. To show the duty and interest of his people. To have such a being for their friend, is to have all possible happiness, both spiritual and temporal, secured; to have him for their enemy, is to be exposed to inevitable destruction and ruin.

CHAPTER XXXIII.

Moses delivers a prophetic blessing to the children of Israel, 1. The introduction, 2-6. Prophetic declarations concerning *Heber*, 6 concerning *Judah*, 7 concerning *Levi*, 8-11 concerning *Benjamin*, 12 concerning *Joseph*, 13-17 concerning *Reuben*, 18, 19 concerning *Issachar*, 20, 21 concerning *Manasse*, 22 concerning *Naphtali*, 23 concerning *Asher*, 24, 25. The glory of the God of *Jeshurun*, and the glorious privileges of his true followers, 26-28.

AND this is the blessing, wherewith Moses, the man of God, blessed the children of Israel before his death. 2 And he said, The Lord came from Sinai,

m Gen. 19. 28.—n Psa. 90, title.—o Exod. 19. 18, 20. Judg. 4. 5. Hab. 3. 3.—p See Psa. 68. 17. Dan. 7. 10. Act. 7. 53. Gal. 3. 19. Hebr. 2. 2. Rev. 5. 11. & 9. 16.—q Hebrew, a fire of law.

and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right-hand went a fiery law for them.

3 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.

4 Moses commanded us a law, even the inheritance of the congregation of Jacob.

r Exod. 19. 5. Ch. 7. 7. 8. Psa. 47. 4. Hosea, 11. 1. Mal. 1. 2.—s Chap. 7. 6. 1 Sam. 2. 9. Psa. 50. 5.—t Luke 10. 39. Act. 22. 3.—u Prov. 4. 1.—v John 1. 17. & 7. 19. w Psa. 118. 111.

3. To warn them against irreligion and apostasy—to show the possibility of departing from God, and the miseries that would overwhelm them and their posterity, should they be found walking in opposition to the laws of their Creator.

4. To give a proper and impressive view of the providence of God, by referring to the history of his gracious dealings with them and their ancestors; the minute attention he paid to all their wants; the wonderful manner in which he led, fed, clothed, protected and saved them, in all their travels, and in all perils.

5. To leave on record an everlasting testimony against them, should they ever cast off his fear, and pollute his worship; which should serve at once as a warning to the world, and a vindication of his justice, when the judgments he had threatened were found to be poured out upon them: for he who loved them so long, and so intensely, could not become their enemy, but in consequence of the greatest, and most unprincipled provocations.

6. To show the shocking and unprecedented ingratitude, which induced a people so highly favoured, and so wondrously protected and loved, to sin against their God; and how reasonable and just it was, for the vindication of his holiness, that God should pour out upon them such judgments as he had never inflicted on any other people, and so mark their disobedience and ingratitude with fresh marks of his displeasure, that the punishment should bear some proportion to the guilt; and that their preservation, as a distinct people, might afford a feeling proof both of the providence and justice of God.

7. To show the glory of the latter days, in the re-education of the long-reprobated Jewish nation, and the final diffusion of his grace and goodness over the earth, by means of the Gospel of Christ.

8. And all this is done with such strength and elegance of diction; with such appropriate, energetic, and impressive figures and metaphors; and in such a powerful torrent of that soul-penetrating, pure, poetic spirit, that comes glowing from the bosom of God, that the reader is alternately elated or depressed, filled with compunction or confidence, with despair or hope, according to the quick transitions of the inimitable writer to the different topics which form the subject of this incomparable, and wondrously varied ode. May that Spirit, by which it was dictated, give it its fullest, most durable and most effectual impression upon the mind of every reader!

NOTES ON CHAPTER XXXIII.

Verse 1. And this is the blessing wherewith Moses—blessed, &c.] The general nature of this solemn introduction, says Dr. Kennicott, is to show the foundation which Moses had for blessing his brethren, viz. because God had frequently manifested his glory in their behalf: and the several parts of this introduction are disposed in the following order:

1. The manifestation of the Divine glory on Sinai, as it was prior in time, and more magnificent in splendour, is mentioned first.

2. That God manifested his glory at Seir, is evident from Judg. v. 4. Lord, when thou wentest out of Seir, when thou marchedst out of the fields of Edom, the earth trembled, and the heavens dropped, &c.

The next place is Paran, where the glory of the Lord appeared before all the children of Israel, Numb. xiv. 10.

Instead of he came with ten thousand saints, by which our translators have rendered מריבתי קדש Meribboth Kadesh, Dr. Kennicott reads מריבתי קדש Meribboth Kadesh, the name of a place: for we find that toward the end of forty years the Israelites came to Kadesh, Numb. x. 1. which was also called Meribah, on account of their contentious opposition to the determinations of God in their favour, ver. 13. and there the glory of the Lord again appeared, as we are informed ver. 6. These four places, Sinai, Seir, Paran, and Meribah-Kadesh, mentioned by Moses in the text, are the identical places where God manifested his glory in a fiery appearance, the more illustriously to proclaim his special providence over, and care of Israel.

Verse 3. Yea, he loved the people] This is the inference which Moses makes from those glorious appearances, that God truly loved the people—and that all his saints, קדשי קדושתו kedoshav, the people whom he had consecrated to himself, were under his especial benediction. And that in order to make them a holy nation, God had displayed his glory on mount Sinai, where they had fallen prostrate at his feet with the humblest adoration, sincerely promising the most affectionate obedience. And that God had there commanded them a law, which was to be the possession and inheritance of the children of Jacob, ver. 4. And to crown the whole, he had not only blessed them as their Lawgiver, but had also vouchsafed to be their king, ver. 5.

Dr. Kennicott proposes to translate the whole five verses thus:

Ver. 1. And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. And he said—

2. Jehovah came from Sinai, And he arose upon them from Seir; He shone forth from Mount Paran, And he came from Meribah-Kadesh; From his right hand a fire shone forth upon them.

3. Truly, he loved the people, And he blessed all his saints: For they fell down at his feet, And they received of his words.

4. He commanded us a law, The inheritance of the congregation of Jacob.

5. And he became king in Jeshurun: When the heads of the people were assembled, Together with the tribes of Israel.

We have already seen, that Dr. Kennicott reads מריבתי קדש Meribah-Kadesh, the name of a place, instead of מריבתי קדש Meribboth Kadesh, which, by a most unnatural and forced construction, our version renders ten thousand saints, a translation which no circumstance of the history justifies.

Instead of a fiery law, עש דת esh dath, he reads, following the Samaritan version, עש אור esh aur, a fire shining out upon them. In vindication of this change in the original, it may be observed. 1. That though דת dath, signifies a law; yet it is a Chaldee term, and appears nowhere in any part of the Sacred Writings, previous to the Babylonish captivity: תורה torah, being the term constantly used to express the law, at all times prior to the corruption of the Hebrew by the Chaldee. 2. That the word itself is obscure in its present situation, as the Hebrew Bibles write it and esh in one word, עשדתי eshdath, which has no meaning; and which, in order to give it one, the Masorah directs should be read separate, though written connected. 3. That the word is not acknowledged by the two most ancient versions, the Septuagint and Syriac. 4. That in the parallel place, Habak. iii. 3, 4, a word is used which expresses the rays of light, קרני קרני kernim, horns, that is, splendours, rays, or effluence of light. 5. That on all these accounts, together with the almost impossibility of giving a rational meaning to the text as it now stands, the translation contended for should be adopted.

Verse 3. Instead of All his saints are in his hand, Dr. Kennicott reads, He blessed all his saints—changing בריך beyadca into בריך barac, he blessed, which word, all who understand the Hebrew letters, will see might be easily mistaken for the other; the ד dath and the ר resh, being not only in MSS. but also in printed books, often so much alike, that analogy alone can determine which is the true letter: and except in the insertion of the י yod, which might have been easily mistaken for the apex at the top of the כ bet, very frequently in MSS. both words have the nearest resemblance. To this may be added, that the Syriac version has בריך barac, he blessed.

Instead of מריבתי קדש Meribboth Kadesh, מריבתי קדש Meribboth Kadesh, Dr. Kennicott reads the pronouns in the third person sing. אור אור leyedclair, and מריבתי מריבתי midebarataic, his feet, his words, in which he is supported both by the Septuagint and Vulgate. He also changes ישי yissa, HE shall receive, into ישיש yisseu, THEY shall receive.

He contends also that משה Mosheh, Moses in the fourth

5 And he was ^a king in ^b Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let not his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: ^a let his hands be sufficient for him; and be thou ^a a help to him from his enemies.

8 ¶ And of Levi he said, ^b Let thy Thummim and thy Urim, be with thy holy one, ^c whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah:

x Gen. 36. 31. Julg. 9. 2. & 17. 6.—y Ch. 32. 15.—z Gen. 49. 8.—a Psa. 146. 5. b Exod. 28. 30.—c Exod. 17. 7. Numb. 20. 13. Ch. 8. 2, 3, 16. Psa. 81. 7.—d Gen. 29. 32. 1 Chron. 17. 17. Job 37. 24.—e Exod. 34. 26—28.—f See Jer. 18. 18. Mal. 2. 5, 6. g Or, Let them teach, &c.

verse, was written by mistake for the following word, מורשה *morashah*, inheritance; and when the scribe found he had inserted a wrong word, he added the proper one, and did not erase the first. The word *Moses*, he thinks, should therefore be left out of the text, as it is improbable that he should here introduce his own name; and that if the word be allowed to be legitimate, then the word *king* must apply to him, and not to God, which would be most absurd. See Kennicott's first Dissertation, p. 422, &c.

Verse 6. *Let Reuben live, and not die*] Though his life and his blessings have been forfeited by his transgressions with his father's concubine, see Gen. xlix. 3. and 4. and in his rebellion with Korah, Numb. xvi. 1, &c. let him not become extinct as a tribe in Israel. "It is very usual," says Mr. Ainsworth, "in the Scripture, to set down things of importance and earnestness, by affirmation of the one part, and denial of the other. Isai. xxxviii. 1. *Thou shalt die, and not live.* Numb. iv. 14. *That they may live, and not die.* Psal. cxviii. 17. *I shall not die, but live.* Gen. xliii. 8. *That we may live, and not die.* Jer. xx. 14. *Cursed be the day—let not that day be blessed.* 1 John ii. 4. *He is a liar, and the truth is not in him.* Ib. ver. 17. *is truth, and no lie.* John i. 20. *He confessed, and denied not.* 1 Sam. i. 11. *Remember me, and not forget thy handmaid.* Deut. ix. 7. *Remember, forget not.* Deut. xxxii. 7. *O foolish people, and unwise.*—In all these places it is evident that there is a peculiar emphasis in this form of expression, as if he had said, *Let him not only not die, but let him live in great and increasing peace and prosperity.*"—Do not only not forget me, but keep me continually in remembrance. *He denied not, but confessed fully and particularly.* *O foolish people, silly and stupid—and unwise, destitute of all true wisdom.*

And let not his men be few] It is possible that this clause belongs to *Siméon*. In the Alexandrian copy of the Septuagint, the clause stands thus: και Σιμωνεζω πολος εν αριθμω, and let *SIMEON* be very numerous, but none of the other versions insert the word. As the negative particle is not in the Hebrew, but is supplied in our translation, and the word *Siméon* is found in one of the most ancient, and most authentic copies of the *Septuagint* version; and as *Siméon* is nowhere else mentioned here, if not implied in this place, probably the clause anciently stood, *Let Reuben live, and not die; but let the men of Siméon be few.* That this tribe was small, when compared with the rest, and with what it once was, is evident enough from the first census, taken after they came out of Egypt, and that in the plains of Moab, nearly forty years after. In the first, *Siméon* was 59,300; in the last 22,200, a decrease of 37,100 tacit!

Verse 7. *And this is the blessing of Judah*] Though the word *blessing* is not in the text, yet it may be implied from ver. 1; but probably the words, *he spake*, are those which should be supplied; *And this* he spake of *Judah, Lord, hear the voice of Judah*, that is, says the *Targum*, receive his prayer when he goes out to battle, and let him be brought back in safety to his own people: *let his hands be sufficient for him*, let him have a sufficiency of warriors always to support the tribe, and vindicate its rights: and let his enemies never be able to prevail against him! Three things are expressed here: 1. That the tribe of Judah, conscious of its weakness, shall depend on the Most High, and make prayer and supplication to him. 2. That God will hear such prayer; and 3. That his hands shall be increased, and that he shall prevail over his enemies. This blessing has a striking affinity with that which this tribe received from Jacob, Gen. xlix. 9. and both may refer to our blessed Lord, who sprang from this tribe, as is noticed on the above passage: who has conquered our deadly foes by his death, and whose *praying* posterity ever prevailed through his might.

9 Who said unto his father and to his mother, I have not ^d seen him; ^e neither did he acknowledge his brethren, nor knew his own children: for ^f they have observed thy word, and kept thy covenant.

10 ^a They ^b shall teach Jacob thy judgments, and Israel thy law: ^c they ^b shall put incense ^c before thee, ^d and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, his substance, and ^a accept the work of his hands! smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said, The beloved

h Lev. 10. 11. Ch. 17. 9-11. & 24. 8. Ezek. 44. 23, 24. Mal. 2. 7.—i Or, Let them put incense.—k Exod. 30. 7, 8. Numb. 16. 40. 1 Sam. 2. 28.—l Heb. and thy name. m Lev. 1. 9, 13, 17. Psa. 51. 19. Ezek. 43. 27.—n 2 Sam. 24. 23. Psa. 20. 3. Ezek. 36. 40, 41. & 43. 27.

Verse 8. *Of Levi he said*] Concerning the *Urim* and *Thummim*, see Exod. xxviii. 30.

The holy one] Aaron primarily, who was anointed the high-priest of God; and whose office was the most holy that man could be invested with. Therefore Aaron was called God's *holy one*, and the more especially so, as he was the type of the most holy and blessed Jesus, from whom the *Urim*, all light and wisdom, and *Thummim*, all excellence, completion, and perfection, are derived.

Whom thou didst prove, &c.] God contended with Aaron as well as with Moses, at the waters of Meribah; and excluded him from the promised land, because he did not sanctify the Lord before the people.

From the words of St. Paul, 1 Cor. x. 8—12. it is evident, that these words, at least in a secondary sense, belong to Christ. He is the *Holy One*, who was tempted by them at Massah, who suffered their manners in the wilderness, who slew 23,000 of the most incorrigible transgressors; and who brought them into the promised land by his deputy Joshua, whose name and that of Jesus, have the same signification.

Verse 9. *Who said unto his father, &c.*] There are several difficulties in this and the following verses. Some think they are spoken of the tribe of Levi—others of all the tribes—others of the Messiah, &c. but several of the interpretations founded on these suppositions, are too recondite, and should not be resorted to, till a plain literal sense is made out. I suppose the whole to be primarily spoken of Aaron and the tribe of Levi. Let us examine the words in this way—*Who said unto his father*—the law had strictly enjoined, that if the father, mother, brother, or child, of the high-priest should die, he must not mourn for them, but act as if they were not his kindred: see Levit. xxi. 11, 12. Neither must Aaron mourn for his sons Nadab and Abihu, &c. though not only their death, but the *circumstances* of it, were the most afflicting that could possibly affect a parent's heart. Besides, the high priest was forbidden, on pain of death, to go out from the door of the tabernacle, Lev. x. 2—7. for God would have them more to regard their function (as good Mr. Ainsworth observes) and duty in his service, than any natural affection whatsoever. And herein Christ was figured, who when he was told that his mother and brethren stood without, and wished to speak with him, said, Who is my mother, and who are my brethren?—whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother, Matt. xii. 46—50. It is likely also that Moses may refer here to the fact of the Levites, according to the command of Moses, killing every man his brother, friend, neighbour, and even son, who had sinned in worshipping the *golden calf*, Exod. xxxii. 26. and in this way the Chaldee paraphrast understands the words.

Verse 10. *They shall teach Jacob, &c.*] This was the office of the Levites, to teach (by their significant service, and typical ceremonies) the way of righteousness and truth to the children of Israel. And of their faithfulness in this respect, God bears testimony by the prophet, *My covenant was with him of life and peace*, Mal. ii. 5. And, *The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity*: ver. 6. These words are a sufficient comment on the words of the text.

Verse 11. *Bless, Lord, his substance*] The blessing of God to the tribe of Levi was peculiarly necessary, because they had no inheritance among the children of Israel, and lived more immediately than others, upon the providence of God. Yet, as they lived by the offerings of the people, and the tithes, the increase of their substance necessarily implied the increase of the people at large: the more fruitful the land was, the more abundant would the tribes of the Le-

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;

14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 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.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: 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.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

o Gen. 49. 25. -p Gen. 27. 28. -q Heb. shroul forth. -r Heb. moons. -s Gen. 49. 26. 1 Heb. 2. 6. -t Exod. 3. 2. 4. Act. 7. 20, 35. -v Gen. 49. 25.

w 1 Chron. 5. 1. -x Numb. 23. 22. Ps. 92. 10. -y Heb. an unicorn. -z 1 Kings 21. 11. Psa. 34. 5. -a Gen. 15. 19. -b Gen. 49. 13-15. -c Isa. 2. 3. -d Psa. 1. 5.

vites be; and thus, in the increased fertility of the land, the substance of Levi would be blessed.

Verse 12. Of Benjamin—the beloved of the Lord] Alluding to his being particularly beloved of his father Jacob, Gen. xlix. 27, &c.

Shall dwell in safety by him] That is, by the Lord, whose temple, which is considered as his dwelling-place, was in the tribe of Benjamin—for a part of Jerusalem belonged to this tribe.

Shall cover him all the day] Be his continual protector; and he shall dwell between his shoulders—within his coasts, or in his chief city, viz. Jerusalem, where the temple of God was built—on his mountains, Zion and Moriah, here poetically termed his shoulders.

Some object to our translation of the Hebrew יד יד יד yad, by the term beloved, and think the original should be divided as it is in the Samaritan יד יד יד yad yad, the hand, even the hand of the Lord shall dwell for safety or protection, עליו אליו, upon him. This makes a good sense, and the reader may choose.

Verse 13. Blessed—be his land] The whole of this passage certainly relates to the peculiar fertility of the soil in the portion that fell to this tribe, which the Jews say yielded a greater abundance of all good things, than any other part of the promised land.

The precious things of heaven] The peculiar mildness and salubrity of its atmosphere.

For the dew] A plentiful supply of which was a great blessing in the dry soil of a hot climate.

The deep that coucheth beneath] Probably referring to the plentiful supply of water, which should be found in digging wells; hence the Septuagint has ἀβύσσων πηγών, fountains of the deep. Some suppose there has been a slight change made in the word כּוּחַ כּוּחַ, for the dew, which was probably at first כּוּחַ מֵעַל, FROM ABOVE, and then the passage would read thus: for the precious things of heaven FROM ABOVE, and for the deep that coucheth BENEATH. This reading is confirmed by several of Kenrick's and De Rossi's MSS. The Syriac and Chaldee have both readings—the dew of heaven from above.

Verse 14. The precious fruits brought forth by the sun] All excellent and important productions of the earth, which come to perfection once in the year. So, the precious things put forth by the moon, may imply those vegetables which require but about a month to bring them to perfection: or vegetables, of which several crops may be had in the course of a year.

Verse 15. The chief things of the ancient mountains] ימרוֹשׁ הַררֵי קֵדְמוֹת Umerosh harrey kedem, and from the head, or top of the ancient or eastern mountains; the precious things or productions being still understood. And this probably refers to the large trees, &c. growing on the mountain tops; and the springs of water issuing from them. The mountains of Gilead may be here intended, as they fell to the half tribe of Manasseh. And the precious things of the lasting hills, may signify the metals and minerals which might be digged out of them.

Verse 16. The good will of him that dwelt in the bush] The favour of him who appeared in the burning bush, on mount Sinai—who there, in his good will, mere love and compassion, took Israel to be his people; and who has preserved and will preserve in tribulation and distress, all those who trust in him; so that they shall as surely escape unhurt, as the bush, though enveloped with fire, was unburnt.

The top of the head, &c.] The same words are used by Jacob in blessing this tribe, Gen. xlix. 26. The meaning appears to be, that God should distinguish this tribe in a particular way, as Joseph himself was separated by na-

zir, a Nazarie, a consecrated prince to God, from among, and in preference to all his brethren. See the notes on Gen. xlix. 25, &c.

Verse 17. His glory is like the firstling of his bullock] This similitude is very obscure. A bullock was the most excellent of animals among the Jews, not only because of its acceptableness in sacrifice to God; but because of its great usefulness in agriculture. There is something peculiarly noble and dignified in the appearance of the ox; and his greatest ornament are his fine horns—these the inspired penman has particularly in view, as the following clause proves: and it is well known that in Scripture language, horns are the emblem of strength, glory, and sovereignty: Psal. lxxv. 5, 11. lxxxix. 18, 25. cxii. 9. Dan. viii. 3, &c. Luke i. 69. Rev. xvii. 3, &c.

His horns are like the horns of unicorns] ראַם Reem, which we translate unicorn, from the μονόκερος, monokeros, of the Septuagint, signifies, according to Bochart, the mountain goat: and, according to others, the rhinoceros, a very large quadruped, who has one great horn on his nose, from which circumstance his name is derived. See the note on Numb. xxiii. 22. xxiv. 8. Reem is in the singular number, and because the horns of a unicorn, a one-horned animal, would have appeared absurd, our translators, with an unfaithfulness not common to them, put the word in the plural number.

To the ends of the earth] Of the land of Canaan, for Joshua with his armies conquered all this land, and drove the ancient inhabitants out before him.

They are the ten thousands of Ephraim, &c.] That is, the horns signify the ten thousands of Ephraim, and the thousands of Manasseh. Jacob prophesied, Gen. xlviii. 19, that the younger should be greater than the elder: so here THOUSANDS of thousands are given to Ephraim; and only thousands to Manasseh. See the Census, Numb. i. 33—35.

Verse 18. Rejoice, Zebulun, in thy going out] That is, Thou shalt be very prosperous in thy coasting voyages—for this tribe's situation was favourable for traffic, having many scaports. See Gen. xlix. 13.

And Issachar, in thy tents.] That is, as Zebulun should be prosperous in his shipping and traffic, so should Issachar be in his tents, his agriculture and pasturage.

Verse 19. They shall call the people unto the mountain] By their traffic with the Gentiles, for so I think עַמִּים dimmim, should be understood here, they shall be the instruments in God's hands of converting many to the true faith: so that instead of sacrificing to idols, they should offer sacrifices of righteousness.

They shall suck of the abundance of the seas] That is, grow wealthy by merchandise.

And of treasures hid in the sand.] Jonathan ben Uzziel has probably hit on the true meaning of this difficult passage. "From the sand," says he, "are produced looking glasses and glass in general; the treasures, the method of finding and working this, was revealed to these tribes." Several ancient writers inform us, that there were havens in the coasts of the Zabulonites, in which the vitreous sand, or sand proper for making glass, was found. See Strabo, lib. xvi. see also Pliny, Hist. Nat. l. xxxvi. c. 26. Tacit. Hist. l. v. c. 7. The words of Tacitus are remarkable: Et Belus amnis Judaico mari illabitur, circa ejus os lecta arena admixto nitro, in vitrum excoquantur. "The river Belus falls into the Jewish sea, about whose mouth those sands mixed with nitre are collected, out of which glass is formed;" or which is melted into glass. Some think that the celebrated shell-fish, called murex, out of which the precious purple dye was extracted, is here intended by the treasure hid in the sand; this also Jonathan introduces in this verse. And others

20 ¶ And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and tearth the arm with the crown of the head.

21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan is a lion's whelp; he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali,

satisfied with favour, and full with the blessing of the LORD! possess thou the west and the south.

24 ¶ And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 ¶ Thy shoes shall be of iron and brass; and as thy days, so shall thy strength be.

26 ¶ There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help; and in his excellency on the sky.

See Josh. 13, 10, &c. 1 Chron. 12, 8, &c.—f Numb. 32, 16, 17, &c.—g Heb. cited. Josh. 4, 12—1 Josh. 19, 47. Judg. 15, 27.—k Gen. 49, 21.—l See Josh. 19, 32, &c.—m Gen.

49, 20.—n See Job 29, 6.—o Or, Under thy shoes shall be iron.—p Ch. 8, 9.—q Exod. 13, 11. Ps. 86, 8. Jer. 10, 6.—r Ch. 32, 15.—s Ps. 61, 4, 33, 35, & 103, 1. Heb. & s

think, that it is a general term for the advantages derived from navigation and commerce.

Verse 20. Blessed be he that enlargeth Gad] As deliverance out of distress is termed enlarging, see Psal. iv. 1. this may refer to God's deliverance of the tribe of Gad out of that distress mentioned Gen. xlix. 19, and to the enlargement obtained through the means of Jephtha, Judg. xi. 33, and probably, also, to the victories obtained by Gad and Reuben over the Hagarenes, 1 Chron. v. 19—20.

He dwelleth as a lion] Probably the epithet of lion or lion-like, was applied to this tribe from their fierce and warlike disposition. And on this supposition, 1 Chron. xii. 8. will appear to be a sufficient comment. And of the Gadites there were—men of might, men of war for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains.—Tearing the arm or shoulder, with the crown of the head, seems simply to mean, that no force should be able to prevail over them, or stand against them—as the arm or shoulder, signifies dominion, and the crown of the head, sovereign princes.

Verse 21. He provided the first part] That is, he chose for himself a very excellent portion, viz. the land of Sihon and Og, in which this tribe had requested to be settled, by the lawgiver, viz. Moses, from whom they requested this portion; Num. xxxii. 1—5.

He came with the heads of the people] Notwithstanding this portion fell unto them on the east side of Jordan, yet they proceeded with the heads of the people, the chiefs of the other tribes.

To execute the justice of the Lord] To extirpate the old inhabitants of the country, according to the decree and purpose of the Lord. See on Numb. xxxii.

Verse 22. Dan is a lion's whelp; he shall leap from Bashan] The Jewish interpreters observe, that Bashan was a place much frequented by lions, who issued thence into all parts to look for prey. By this, probably, Moses intended to point out the strength and prowess of this tribe; that it should extend its territories, and live a sort of predatory life.—It appears from Josh. xix. 47, that the portion originally assigned to this tribe, was not sufficient for them; hence we find them going out in war against Leshem and taking it, adding it to their territories, and calling it by the name of the tribe. Jacob, in his prophetic blessing of this tribe, represents it under the notion of a serpent in the path, Gen. xlix. 17. The character there, and that given here, constitute the complete warrior, stratagem and courage. See the note on Gen. xlix. 17.

Verse 23. O Naphtali, satisfied with favour] Though this may refer to the very great fertility of the country that fell to this tribe, yet certainly something more is intended. Scarcely any of the tribes was more particularly favoured by the wondrous mercy and kindness of God, than this and the tribe of Zebulun. The light of the glorious Gospel of Christ shone brightly here, Matt. iv. 13, 15, 16. Christ's chief residence was at Capernaum in this tribe, Matt. ix. 1. Mark ii. 1. and this city, through Christ's constant residence, and the mighty miracles he wrought in it, is represented as being exalted unto heaven, Matt. xi. 23. And it is generally allowed that the apostles were principally of the tribe of Naphtali, who were to possess the west and the south, to dispense the Gospel through all the other tribes. The word yam, which we here translate west, literally signifies the sea; and probably refers to the sea of Genesareth, which was in this tribe.

Verse 24. Let Asher be blessed with children] Let him have a numerous posterity, continually increasing.

Let him be acceptable to his brethren] May he be in perfect union and harmony with the other tribes.

Let him dip his foot in oil.] Let him have a fertile soil, and an abundance of all the conveniences and comforts of life.

Verse 25. Thy shoes shall be iron and brass] Some suppose this may refer to the iron and copper mines in their territory; but it is more likely that it relates to their

warlike disposition, as we know that greaves, boots, shoes, &c. of iron, brass, and tin, were used by ancient warriors. Goliath had greaves of brass on his legs, 1 Sam. xvii. 6. and the brazen-booted Greeks, χαλκοκνημίδες Ἀχαιοί, is one of the epithets given by Homer to his heroes; see Iliad. H. ver. 41.

And as thy days, so shall thy strength be.] If we take this clause as it appears here, we have at once an easy sense; and the saying, I have no doubt, has comforted the souls of multitudes. The meaning is obvious: "Whatever thy trials or difficulties may be, I shall always give thee grace to support thee under, and bring thee through them." The original is only two words, the latter of which has been translated in a great variety of ways, וְיָמֶיךָ כְּעָצְמֶיךָ ukeyameyca dabeca. Of the first term there can be no doubt, it literally means and as thy days; the second word, דָּבָהּ deba, occurs nowhere else in the Hebrew bible: the Septuagint have rendered it by ισχυς, strength, and most of the Versions have followed them, but others have rendered it affliction, old age, fame, weakness, &c. &c. It would be almost endless to follow interpreters through their conjectures concerning its meaning. It is allowed among learned men, that where a word occurs not as a verb in the Hebrew Bible, its root may be legitimately sought in the Arabic. He who controverts this position knows little of the ground on which he stands. In this language the root is found: دَابَّا daba, signifies he rested, was quiet. This gives a very good sense, and a very appropriate one; for as the borders of this tribe lay on the vicinity of the Phœnicians, it was naturally to be expected that they should be constantly exposed to irruptions, pillage, &c. but God, to give them confidence in his protection, says, "according to thy days, all circumstances and vicissitudes, so shall thy rest be;" while faithful to thy God, no evil shall touch thee; thy days shall increase, and thy quiet be lengthened out. This is an unfulfilling promise of God, I will keep him in perfect peace whose mind is stayed upon me, because he trusted in me; therefore trust in the Lord for ever, for in the Lord Jehovah is everlasting strength, Isaiah xxvi. 4. Some derive it from دَابَّוּ dubi, he abounded in riches; the interpretation then would be, As thy days increase, so shall thy riches. This makes a very good sense also. See Rosenmüller.

Moses having now finished what God gave him to predict concerning the twelve tribes, and what he was led in the fullness of his heart to pray for in their behalf, addresses all the tribes collectively under the name Jeshurun and Israel; and in an ode of astonishing energy and elegance, describes this wondrous people, and their still more wonderful privileges. The reader will observe, that though the latter part of this chapter appears in the form of prose in our Bibles, yet it is written in hemistichs, or short metrical lines, in the original, which is the form in which all the Hebrew poetry is written; and as in other cases, so in this, it would contribute much to the easy understanding of the author's meaning, were the translation produced in lines corresponding to those of the original.

Verse 26. There is none like unto the God of Jeshurun] We have already seen the literal meaning of Jeshurun, chap. xxxii. 15. but besides its literal meaning, it seems to be used as an expression of particular affection; hence Calinet understands it as a diminutive of the word Israel. We know that rexus, sons, in the mouth of St. John, signifies much less than rexia, which, properly translated, would be beloved children, a term which at once shows the helplessness of the offspring, and the tender affection of the parent. So Jeshurun may be understood here: and hence the Septuagint seem to have apprehended the full force of the word by translating it τὸν ἠγαπημένον, the beloved one, the object of God's especial delight.

Israel's God, and God's Israel, have no fellows. What were all the gods of the nations, even supposing they were real beings, in comparison of the Almighty! And what nation under heaven could be compared to the Israel

27 The eternal God is thy refuge, and underneath are the everlasting arms: and 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.

CHAPTER XXXIV.

Moses goes up Mount Nebo, to the top of Phara, and God shows him the whole extent of the land, which he promises to give to the descendants of Abraham, 1-4. There Moses died, and was so privately buried by the Lord, that his sepulchre was never discovered, 5, 6. His age and strength of constitution, 7. The people weep for him thirty days, 8. Joshua being filled with the spirit of wisdom, the faculties bequeathed to him, as the Lord commanded them, 9. The character of Moses as a prophet, and as a worker of the most extraordinary miracles, both in the sight of the Egyptians, and the people of Israel: conclusion of the Pentateuch, 10-12.

AND Moses went out from the plains of Moab unto the mountain of

Nebo, to the top of Phisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, unto Dan.

2 And all Naphthali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it, with thine eyes, but thou shalt not go over thither.

5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

1 Psal. 90. 1-4. Ch. 9. 3-5. Num. 23. 9. Jer. 23. 6. & 23. 16. W. Ch. 8. 7, 8. Gen. 27. 28. Ch. 11. 11. Gen. 144. 15. 2 Sam. 7. 23. Psal. 115. 9. 10. 2 Sam. 32. 15. Psal. 14. 4. & 26. 3. & 41. 15. Or, shall be rewarded. Ch. 32. 13. & Num. 27. 12. & 33. 47. Ch. 32. 49. Or, the Hill. Ch. 37. 2. Mac. 2. 4.

h Genesis 14. 14. Chap. 14. 24. Judg. 1. 16. & 3. 13. 2 Chron. 28. 15. Gen. 12. 7. & 13. 15. & 15. 18. & 26. 3. & 23. 13. Ch. 37. 27. & 32. 32. Ch. 32. 50. Josh. 1. 1, 2. See Josh. 9. p. Ch. 21. 2. q. See Gen. 27. 1. & 41. 10. Josh. 14. 10, 11. Heb. moorere. Hef. fed.

of God! It was, however, from God's excellence that they derived theirs.

Rideth upon the heaven, &c.] Unites heaven and earth in thy defence and support, and comes with irresistible velocity to succour and defend thee, and to discomfit thine adversaries.

Verse 27. The eternal God] אלהים אלהי קדמ, clothy kedem, the former God: He who was of old. Not like the gods which were lately come up. He who ever was, and ever will be: and He who was, is, and will be, unchangeably holy, wise, just, and merciful; see the note on Gen. xxi. 33.

Everlasting arms] As the arm is the emblem of power, and of power in a state of exertion, the words here state, that an unlimited, and unconquerable power shall be eternally exerted in the defence of God's Church, and in the behalf of all those who trust in him.

Thrust out the enemy] He will expel all the ancient inhabitants, and put thee in possession of their land.

Verse 28. Israel then shall dwell—alone] This people shall not be incorporated with any other people under heaven. A prophecy which continues to be fulfilled to the very letter. Every attempt to unite them with any other people has proved absolutely ineffectual.

The fountain of Jacob] His offspring shall possess a most fertile land—such was Palestine.

Verse 29. Happy art thou, &c.] אשׂרׂי אשׂרׂי, ashrey, O the happiness of Israel! it is ineffable—inconceivable—because they are a people saved by the Lord—have, such a salvation as it becomes the infinite perfections of God to bestow: He is their help, their never-failing strength, and the shield of that help: he defends their defence—saves them, and preserves them in a state of salvation.

Sword of thine excellency!] Or, whose sword, his all conquering word, is thine excellency, in its promises, threatenings, precepts, &c. &c. St. Paul, in his exhortation to the Christians at Ephesus, uses the same metaphor, Take unto you the sword of the spirit, which is the word of God.

Thine enemies shall be found liars] Who said thou shouldst never be able to gain possession of this good land; for thou shalt tread on, subdue, their high places, even their best fortified cities.

The blessings contained in this chapter belong also to the spiritual Israel of God, who, according to the divine promise, shall have a complete victory over all their spiritual foes; shall have all their inward enemies, the whole of the carnal mind, destroyed; for the blood of Jesus Christ, applied by the energy of the eternal Spirit, shall not only blot out all their sin, but purify their hearts from all unrighteousness: and thus being delivered from their enemies, they shall love God with all their heart, and serve him in righteousness and true holiness without fear before him, all the days of their life. There are many circumstances and expressions in this ode similar to several in the prophetic blessing pronounced by Jacob on his twelve sons, Gen. xlix. for the subject is the same in both chapters; the reader is therefore requested to compare the two places, and to consider the notes on each, as they have some tendency to cast light on each other. Both these chapters constitute a part of those Scriptures which, according to St. Paul, Rom. xv. were written for our learn-

ing: and, as to instruct the reader, and make him wise unto salvation, was the gracious design of God; we should particularly beg of him "that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of his holy word, we may embrace and ever hold fast the blessed hope of everlasting life which he has given us in our Saviour Jesus Christ." Collect for the second Sunday in Advent.

NOTES ON CHAPTER XXXIV.

Verse 1. And Moses went out] This chapter could not have been written by Moses. A man certainly cannot give an account of his own death and burial. We may therefore consider Moses's words ending with the conclusion of the preceding chapter, as what follows could not possibly have been written by himself. To suppose that he anticipated these circumstances, or that they were shown to him by an especial revelation, is departing far from propriety and necessity: and involving the subject in absurdity: for God gives no prophetic intimations but such as are absolutely necessary to be made, but there is no necessity here, for the Spirit which inspired the writer of the following book, would naturally communicate the matter that concludes this. I believe, therefore, that Deut. xxxiv. should constitute the first chapter of the book of Joshua.

On this subject, the following note from an intelligent Jew, cannot be unacceptable to the reader.

"Most commentators are of opinion, that Ezra was the author of the last chapter of Deuteronomy: some think it was Joshua, and others the seventy elders, immediately after the death of Moses; adding, that the book of Deuteronomy originally ended with the prophetic blessing upon the twelve tribes; Happy art thou, O Israel: who is like unto thee, O people, saved of the Lord, &c. and, what now makes the last chapter of Deuteronomy, was formerly the first of Joshua, but was removed from thence, and joined to the former by way of supplement. This opinion will not appear unnatural, if it be considered that sections and other divisions, as well as points and pauses, were invented long since these books were written; for in those early ages, several books were connected together, and followed each other on the same roll. The beginning of one book might therefore be easily transferred to the end of another, and in process of time, be considered as its real conclusion, as in the case of Deuteronomy, especially as this supplemental chapter contains an account of the last transactions and death of the great author of the Pentateuch."—Alexander's Heb. and Eng. Pentateuch.

This seems to be a perfectly correct view of the subject. This chapter forms a very proper commencement to the book of Joshua, for of this last chapter of Deuteronomy, the first chapter of Joshua is an evident continuation. If the subject be viewed in this light, it will remove every appearance of absurdity and contradiction, with which, on the common mode of interpretation, it stands sadly encumbered.

Verse 5. So Moses died—according to the word of the Lord.] מֵי מֵי בְּאֵי פִי יְהוָה, at the mouth of Jehovah; i. e. by the especial command and authority of the Lord; but it is possible, that what is here said, refers only to the sentence of his exclusion from the Promised Land, when he offended at the waters of Meribah.

Verse 6. He (God) buried him] It is probable that the

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 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 showed in the sight of all Israel.

1 See Gen. 50. 3, 10. Numb. 30. 29. Eccles. 38. 16, 17.—a Isai. 11. 2. Dan. 6. 3. Numb. 27. 18, 21.—w See Ch. 18. 15-18.

x Exod. 33. 11. Numb. 12. 6, 8. Ch. 5. 4.—y Ch. 4. 34. & 7. 19. Psa. 78. 6-23. z Exod. 3. 19. & 32. 11. Deut. 4. 34. & 5. 15. & 6. 21. & 7. 8, 12.

reason why Moses was buried thus privately, was, lest the Israelites, prone to idolatry, should pay him divine honours. And God would not have the body of his faithful servant abused in this way. Almost all the gods of antiquity were deified men—great laugivers, eminent statesmen, or victorious generals.—See the account of the life of Moses at the end of this chapter.

Verse 7. His eye was not dim.] Even at the advanced age of a hundred and twenty, nor his natural force abated: he was a young man even in old age, notwithstanding the unparalleled hardships he had gone through.—See the account of his life at the end of this chapter.

Verse 9. Laid his hands upon him.] See on Numb. xxvii. 18, 23.

Verse 10. There arose not a prophet, &c.] Among all the succeeding prophets, none was found so eminent in all respects, nor so highly privileged as Moses—with him God spake face to face—admitted him to the closest familiarity and greatest friendship with himself. Now all this continued true till the advent of Jesus Christ, of whom Moses said, "A prophet shall the Lord your God raise up unto you from among your brethren like unto me"—but how great was this person when compared with Moses! Moses desired to see God's glory—this sight he could not bear—he saw his back parts—probably meaning God's design relative to the latter days; but Jesus, the almighty Saviour, in whom dwells all the fulness of the Godhead bodily, who lay in the bosom of the Father, he hath declared God to man. Wondrous system of legal ordinances that pointed out and typified all these things! and more wonderful system of Gospel salvation, which is the body, soul, life, energy, and full accomplishment of all that was written in the LAW, in the PROPHETS, and in the PSALMS, concerning the sufferings and death of Jesus, and the redemption of a ruined world, "by his agony and bloody sweat, by his cross and passion, by his death and burial, by his glorious resurrection and ascension, and by the coming of the Holy Ghost!" Thus ends the PENTATEUCH, commonly called the LAW of MOSES: a work every way worthy of God its author, and only less than the NEW COVENANT, the LAW and Gospel of our Lord and Saviour JESUS CHRIST.

Now to the ever-blessed and glorious TRINITY, FATHER, WORD, and SPIRIT, the infinite and eternal ONE, from whom alone wisdom, truth, and goodness can proceed, be glory and dominion for ever and ever. Amen.

For a general view of the character of Moses, and of the importance of the Pentateuch, see the concluding observations on the next and following pages.

MASORETIC NOTES ON DEUTERONOMY.

The number of verses in ELLEN HADEBARIM, Deuteronomy, is 955; the symbol of which is נרנ, in which word נאדה stands for 900, נ nun for 50, and נ cheth for 5.

The middle verse is the tenth of chap. xvii. And thou shalt observe to do all that they command thee.

Its Pareshtioth, or larger sections, are 11, the numerical symbol of which is חאג; Psal. cxviii. 27. Bind the SACRIFICE with cords to the horns of the altar. In which word ח cheth stands for 8, and ג gimel for 3.

Its Sedarim, or smaller sections, are 27, the symbolical sign of which is יגיד; Prov. xii. 17. He that speaketh truth, SHOWETH FORTH righteousness. In which word the two י gods stand for 20, ג daleth for 4, and ג gimel, for 3.

Its Perakim, or modern chapters, are 34, the symbol of which is לבב; Psal. cxi. 1. I will praise the Lord with my whole heart. In which word the two ב beths stand for 4, and the ל lamed for 30.

The number of open sections is 34; of its close sections 124; total 158; the symbol of which is ינחילם yenachilam, 148, and כבד כבד cab-od, 10. 1 Sam. ii. 8. To make them to INHERIT the throne of his GLORY. The numerical letters of the word ינחילם yenachilam, 148, with ח od, 10, taken from כבד cabod, make 158, the total of its open and close sections.

The number of verses in the whole Pentateuch is 5845, the memorial symbol of which is חכמה hachammah, Isai. xxx. 26. Moreover the light of the moon shall be as the light of the sun. In which word the letters taken in their proper order, make the sum 5845.

The middle verse of the Law is, Levit. viii. 8. and he put the breastplate upon him, and he put in the breastplate the Urim and the Thummim.

The number of OPEN sections in the whole LAW is 290, the symbol of which is פרי; Cant. iv. 16. Let my beloved come into his garden, and eat his precious fruits.

The number of its CLOSE sections is 379, the symbol of which occurs in the word בשרהב bishchabah; Numb. xxx. 10. Or bound her soul with a bond by AN OATH.

Total number of all the open and close sections, 669, the memorial symbol of which is תשאר אל תשאר; Deut. viii. 9. THOU SHALT NOT LACK any thing in it.

SECTIONS of the book of Deuteronomy, carried on from Numbers, which ends with the FORTY-THIRD.

The FORTY-FOURTH, called דבאר דבאר debarim, begins Deut. i. 1. and ends chap. iii. 22.

The FORTY-FIFTH, called ראשית ראשית raethchanen, begins chap. iii. 23. and ends chap. vii. 11.

The FORTY-SIXTH, called עקב עקב ekeb, begins chap. vii. 12. and ends chap. xi. 25.

The FORTY-SEVENTH, called רעה רעה reah, begins chap. xi. 26. and ends chap. xvi. 17.

The FORTY-EIGHTH, called שופטים shophetim, begins chap. xvi. 18. and ends chap. xxi. 9.

The FORTY-NINTH, called תטע תטע tete, begins chap. xxi. 10. and ends chap. xxv. 19.

The FIFTIETH, called טב טב taba, begins chap. xxvi. 1. and ends chap. xxix. 8.

The FIFTY-FIRST, called נטובים nitsovim, begins chap. xxix. 9. and ends chap. xxx. 20.

The FIFTY-SECOND, called יצא יצא yayele, begins chap. xxxi. 1. and ends chap. xxxii. 30.

The FIFTY-THIRD, called חזק חזק hazak, begins chap. xxxii. 1. and ends chap. xxxiii. 51.

The FIFTY-FOURTH, called עזרת עזרת ezot haberaca, begins chap. xxxiii. 1. and ends chap. xxxiv. 12.

GENERAL OBSERVATIONS ON THE FIVE BOOKS OF MOSES.

We have now passed through the Pentateuch, and have endeavoured carefully to mark its important contents. Its antiquity sets it at the head of all writings in the world; and the various subjects it embraces, make it of the utmost consequence to every civilized part of the earth. Its Philosophy, jurisprudence, history, geography, and chronology, entitle it to the respect of the whole human race; while its system of theology and religion demonstrably prove it to be a revelation from GOD. But on these topics, as many observations have already been made as the nature of a commentary, professing to study brevity, can possibly admit.

Of Moses, the writer of the Pentateuch, considered as a historian and philosopher, a good deal has been said in the course of the notes on the book of GENESIS; and especially at the conclusion of the fiftieth chapter: to which the reader is particularly referred.

Of Moses, as a legislator, volumes might be written, and the subject not be exhausted. What is called the law of Moses, is more properly the Law of God: and תורה Torat Jehovah, the Law of Jehovah, is the grand title of the Pentateuch. Such a definition of this term as comports with the nature, structure and design of the Pentateuch, has already been given in the note on Exod. xii. 49. to which the reader is requested to refer. Could we conceive Moses to have been the author of this system, we must consider him more than mortal:—no wisdom of man has ever yet been able to invent such a code of laws.

This merit however has been disputed, and his laws severely criticised, by certain persons whose interest it was to prove religion to be a cheat, because they had none themselves; and whose case must be hopeless, could it be proved to be true. To some, whose mental taste and feelings are strangely perverted, every thing in sacred literature

wears not only the most fascinating aspect, but appears to lay claim to and possess every excellency. These have called up Confucius, Menu, Zoroaster, and Mohammed himself, to dispute the palm of excellence with Moses! To examine the claims of such competitors, and to decide on their respective merits, would require a large treatise, and my limits confine me to a sketch. To any godly, impartial mind, properly acquainted with the subject, little needs to be said; to those who are prejudiced, all reasoning is thrown away. A few words on the merit of each of these competitors must suffice.

1. To *Con fu tsee*, the great Chinese lawgiver, corruptly called *Confucius*, are attributed, in the records of his country, a number of ordinances and institutions, which do honour to his times and to his people: but alas! how much of the darkness, erroneousness, and infirmity of the human mind do they exhibit? And however profitable they may be, as prudential maxims and social regulations, to a certain extent, how little are they calculated to elevate or ennoble the human mind, or inspire men with a just notion of vice and virtue! Their author had no correct notion of the Divine nature; his laws had no sanction but that of *convenience* or *necessity*: and notwithstanding their boasted excellence, have left, from the time of their promulgation to the present day, the sum total of that immense nation, which professes to be governed by them, in the thickest darkness of the most degrading idolatry, closely verging upon *atheism* itself! Not so the Mosaic code; it was the *light* that lightened the universe, and the *glory* of the people who were governed by its dictates. We have the firmest ground and the most ample authority to *assert*, that the *greatest kings*, the *wisest statesmen*, the most *accomplished poets* and *rhetoricians*, the most *magnanimous heroes*, and the most *holy* and *useful people* that ever existed, were formed on the model, and brought up in the bosom, and under the influence of the Mosaic institutions. While the *Proverbs* and *Ecclesiastes* of SOLOMON, the *history* and *poetic compositions* of DAVID; the inimitable *discourses* of ISAIAH, JEREMIAH, JOEL, HABAKKUK, and others of the Jewish prophets remain, every intelligent reader will have the fullest proofs of the truth of the above *assertion*, which shrinks not under the pretence of being *hazarded*: but which must spring up in every ingenious mind from the fullest conviction of its own truth, after a serious perusal of the sacred code in question. All those eminent personages were brought up in the Mosaic school; and were prepared by the Pentateuch for the prophetic influence.

2. The *Institutes* of MENU, lately clothed in an English dress, by the elegant hand of Sir William Jones, have been thought to stand in fair competition with the laws of MOSES. I have read them carefully, with strong prejudice in their favour: and have endeavoured, to the best of my judgment, duly to appreciate their worth.—I have sought for *resemblances* to the Mosaic institutions, because I thought it possible that the same God, who was so fully *known* in *Jewry*, might have made at least a partial revelation of himself in *Hindostan*; but while I alternately *admired* and *regretted*, I was ultimately disappointed; as I plainly saw that the system, in its essential parts, lacked the seal of the *living God*. My readers may justly question my competency to form a correct opinion of the work under consideration—I shall not therefore obtrude it, but substitute that of the *translator*, who was better qualified than perhaps any other man in Europe or Asia, to form a correct judgment of its merits. "The work," says he, "now presented to the *European* world, contains abundance of curious matter, extremely interesting, both to speculative lawyers and antiquaries; with many *beauties* which need not to be pointed out; and with many *blemishes* which cannot be justified or palliated. It is a system of *despotism* and *priestcraft*, both indeed limited by law, but *artfully conspiring* to give mutual support, though with mutual checks. It is filled with *strange conceits* in *metaphysics* and *natural philosophy*; with *idle superstitions*, and with a scheme of theology most *obscurely figurative*, and consequently liable to *dangerous misconception*. It abounds with *minute* and *childish formalities*, with *ceremonies*, generally *absurd*, and often *ridiculous*: the *punishments* are *partial* and *fanciful*: for some crimes *dreadfully cruel*, and for others *reprehensibly slight*: and the very *morals*, though rigid enough on the whole, are in one or two instances, as in the case of *light oaths* and *pious perjury*, unaccountably relaxed."—PREFACE to the *Institutes* of *Menu*.

We may defy its enemies to prove any of these things against the Pentateuch. *Priestcraft* and *despotism* cannot appear under its sanction: God is KING alone, and the *priest*, his *servant*; and he who was prevented by the very law under which he ministered, from having any *earthly property*, could consequently have no *secular power*.—The

king, who was afterward chosen, was ever considered as God's *deputy* or *viceroy*; he was obliged to rule according to the laws that were given by God through MOSES; and was never permitted either to *change* them, or *add a single precept* or *rite* to the civil or sacred code of his country. Thus *despotism* and *priestcraft* were equally precluded. As to its *rites* and *ceremonies*, they are at once dignified and expressive: they point out the holiness of their Author, the sinfulness of man, the necessity of an atonement, and the state of moral excellence to which the grace and mercy of the Creator has promised to raise the human soul. As to its *punishments*, they are ever such as the nature and circumstances of the crime render just and necessary—and its *rewards* are not such as flow merely from a principle of *retribution* or *remunerative justice*; but from an enlightened and fatherly tenderness, which makes obedience to the laws the highest interest of the subject.

At the same time that love to God, and obedience to his commandments are strongly inculcated; love and benevolence to man are *abundantly enforced*, together with *piety*, which is the soul of *obedience*; *patriotism*, the life of *society*; *hospitality* to strangers, and *humanity* to the whole brute creation. To all this might be added, that it *includes* in it, as well as *points out*, the Gospel of the Son of God, from which it receives its consummation and perfection. Such, reader, is the law of God, given through MOSES to the people of Israel.

3. Of the laws of *Zerdust*, or *Zeratusht*, commonly called *Zoroaster*, it is unnecessary to speak at large—they are incapable of comparison with the Mosaic code. As delivered in the *Zend Avesta*, they cannot so properly be called a *system*, as a *congeries* of *puerility*, *superstition*, and *absurdity*; with scarcely a *precept* or *rite* that has any tendency to elevate the mind, or raise man from his state of moral degradation, to a proper rank in civilized society; or to any worthy apprehension of the Maker and Governor of the universe. *Harmlessness* is the sum of the morality they seem to inculcate; with a certain superstitious reverence for *fire*, probably as the emblem of *purity*; and for *animal life*, principally in reference to the doctrine of the *Metempsychosis* or *transmigration of souls*, on which it seems to have been originally built.

4. The KORAN of MOHAMMED is the only remaining competitor, that can be supposed to be at all qualified to dispute the palm with the Pentateuch of MOSES: but the pretensions of this production will be soon settled, when it is known that it possesses not one excellence, the purity and elegance of its *language* excepted, which it has not borrowed from the writings of MOSES and the *prophets*; or the sayings of *Christ* and his *apostles*. This is a *fact* which none can successfully dispute; and of which the Koran itself bears the most unequivocal evidences. What can be fairly claimed as the *peculium* of the Arab lawgiver, makes a motley mixture with what he has stolen from the book of God, and is in general as absurd and weak as it is, on the whole, false and wicked. As to the boasted *morality* of the Koran, it will have as little to exult in of this kind, when the *Law* and the *Gospel* have taken from it that of which they have been plundered, as the daw in the fable had, when the different fowls had plucked away their own feathers, with which the vain bird had decorated herself. Mohammed, it is true, destroyed *idolatry* wherever he came; and he did the same by *true religion*: for *Judaism* and *Christianity* met with no more quarter from him, than the grossest errors of pagan idolatry. To compare him with the pure, holy, disinterested, humane, and heavenly-minded Jewish legislator, would be as gross political, as it would be palpable religious, blasphemy. When we allow that he was a man of a deep and penetrating mind, well acquainted with the superstitious turn of his countrymen, austere, cunning, and hypocritical; a great general, and a brutal conqueror, who seemed to sacrifice at no other shrine than that of his *lust* and *ambition*, we do him no injustice; the whole of his system bears the most evident proofs of imposition and forgery; nor is there a character to which imposture can lay claim, that does not appear prominently in the Koran, and in every part of the Mohammedan system. The chief of these distinctive marks have already been examined, in reference to the Pentateuch, in the concluding note on Exod. xvii. These are all found in the Koran, but not one of them in the Pentateuch. The Pentateuch, therefore, is of God: the Koran came from another quarter.

5. The different systems of the *Grecian ethic philosophers*, cannot come into this inquiry.—They were in general incongruous and contradictory; and none of them was ever capable of forming a *sect*, that could be said to have any moral perpetuity.

6. The laws of *Lycurgus* and *Solon* could not preserve those states, at the basis of which they were laid; while

the laws of Moses have been the means of preserving the people who held them, amidst the most terrible reverses of what are called *fortune and fate* for nearly the space of 4,000 years! This is one of the most extraordinary and astonishing facts in the whole history of mankind.

7. The *republic of Plato*, of which it is fashionable to boast, is, when stripped of what it has borrowed of Moses, like the *Utopia* of Sir T. More, the aerial figment of a philosophic mind, *en deaire*; both systems are inapplicable and unpracticable in the present state of man. To persons under the influence of various and discordant passions, strongly actuated by *self-interest*, they can never apply. They have no tendency to change the moral state of society from *vice to virtue*: a nation of *saints* might agree to regulate their lives and conduct by them, but where is such to be found? Though Plato has borrowed much from Moses, yet he has destroyed the effect of the whole by not referring the precepts and maxims to God, by whom alone strength to fulfil them could be furnished. It is the province of the revelation of God to make the *knave an honest man*; the *unholy and profane, pure and pious*; and to cause all who act by its dictates, to love one another with pure hearts fervently; and to feel the finest and fullest impressions of

"The reverence that's not confin'd at home,
But spreads itself abroad through all the public,
And is for every member of the land."

The Pentateuch is an *original work*; nothing like it was ever found among the nations of the earth. Those who have asserted that its principal institutions have been borrowed from the Egyptians, neither know the Mosaic code, nor are acquainted with the Egyptian mythology. Dr. Priestly has written well on this point, and from his dissertation I shall borrow the following extracts.

"They who suppose that Moses himself was the author of the institutions, civil or religious, that bear his name, and that in framing them he borrowed much from the Egyptians or other ancient nations, must never have compared them together: otherwise they could not but have perceived many circumstances in which they differ most essentially from them all. I shall endeavour to point out the more considerable of them.

"1. No heathen ever conceived an idea of so great an object, as that of the institutions of Moses, which appears to be nothing less than the instruction of all mankind in the great doctrine of the unity, and universal moral government of God, as the Maker of the world, and the common Parent of all the human race, in opposition to the polytheism and idolatry which then prevailed; which, besides being grossly absurd in its principles, and leading to endless superstitions, threatened the world with a deluge of vice and misery. For this purpose the Hebrew nation was placed in the most conspicuous situation among all the civilized nations of the world, which were universally addicted to idolatry of the grossest kind, to divinations, necromancy, and other superstitions of a similar nature, and practised as acts of religion; some of their rites abominably licentious, and others the most shockingly cruel, as the necessary means of recommending themselves to the various objects of their worship. As all mankind imagined that their outward prosperity depended upon the observance of their respective religions, that of the Hebrew nation was made to do so in the most conspicuous manner, as a visible lesson to all the world. They were to prosper beyond all other nations, while they adhered to their religion; and to suffer in a manner equally exemplary and conspicuous, in consequence of their departure from it. Of this all mankind might easily judge. These great ideas occur in the sacred books of the Hebrews, and nowhere else. They are all distinctly advanced by Moses, and more fully unfolded in the writings of the later prophets. But certainly nothing so great and sublime could have been suggested to Moses from any thing that he saw in Egypt, or could have heard of in other countries.

"2. In no system of religion, besides that of Moses, was *purity of morals* any part of it. All the heathen religions were systems of mere *ceremonies*, on the observance of which it was imagined that the prosperity of the several states depended; and the sole business of the *priests* was to attend to the due observance of these rites, many of which were so far from being favourable to morals, that they were of the most impure and abominable nature, as is well known to all who have any knowledge of them. On the contrary, it appears not only from the *ten commandments*, but from all the writings of Moses, and those of the prophets who succeeded him, that the purest morality, the most favourable to private and public happiness, was the principal and ultimate object of the system. The books of Moses abound with *precepts of*

morality, inculcated in the most forcible manner, and they are distinguished from *laws* by having no penalty annexed to them. Such precepts as these—*Be ye holy, for I am holy*—and, *What does the Lord require of thee, but to do justice, to love mercy, and to walk humbly with thy God*—could never have been borrowed from any heathen system of religion. In this most important respect, the institutions of Moses are a great *original*, and were never copied by any other lawgiver.

"3. Nowhere in all the heathen world could Moses have heard of such a proper *national worship*, as that which he introduced. The Hebrew nation had not only one single object of their *worship*, in which they differed essentially from all other nations, but one *national altar*, one precise *ritual*, and only one place for the meeting of the whole nation at the public festivals. A whole tribe, a twelfth part of the nation, was set apart for services of a religious nature, and their provision made to depend in a great measure upon their performance of them; being not in lands cultivated by themselves, but in the produce of lands cultivated by others. At this one great national altar, sacrifices were performed every morning and evening, in the name and at the expense of the whole nation; and the manner in which this was done was invariable, and not left to the discretion of the performers. In all other countries the places of worship were numerous; and the diversity in the modes of worship varied with the objects of them. In Egypt, in particular, the different *names* were exceedingly hostile to each other on this account. Hence arose endless and discordant superstitions.

"4. In no country besides that of the *Hebrews*, were the *public festivals* expressly instituted in commemoration of such great events respecting their history and religion. It is peculiar to this nation also, that the directions for the celebration of them were reduced to writing at the time of their institution: so that there could never be any uncertainty about the origin or the reasons of them. They were only three—the *passover*, on their deliverance from their state of servitude in Egypt, when the first-born of all the Egyptians were destroyed, and all theirs preserved; the *Pentecost*, on the giving of the law from mount Sinai; and the feast of *tabernacles*, in commemoration of their living in *tents and booths* during their travels through the wilderness. At the first of these festivals, the *first-fruits* of the year were solemnly presented; at the second, the *harvest* was got in; and at the last, the *ringing*, and all the greater labours of the year, were closed. Among the heathen nations, the festivals were numerous and perplexing. More than *sixty* were celebrated by the Athenians: the origin and reason of their institution were uncertain; and none of them were calculated to answer any important moral purposes, but were too often the occasion, not of innocent festivity, but of intemperance and debauch. Several of the heathen festivals were celebrated in a manner the most disgusting, and shocking to common modesty, and common sense.

"*Sacrificing* was a mode more ancient than idolatry, or the institutions of Moses; but among the heathens, various superstitious customs were introduced respecting it, which were all excluded from the religion of the Hebrews.

"In the *laws* of Moses, in which we find even the most minute circumstances of the act of *sacrificing* prescribed, there is no mention of any thing preceding the slaying of the animal, besides his being *sound* and of a *proper age*. It was not brought with any *garlands*. No *olive*, or cakes of barley and salt, were put upon its *back*. No *wine* was poured upon its *horn*. No *hair* was taken from its forehead to be thrown into the fire on the altar. And nothing was said about *inspecting the entrails*, with a view to divination, which was a principal object in all the heathen sacrifices. The use that was made of the *blood* of the victims was peculiar to the Hebrew ritual; and certainly not borrowed from any heathen customs that could have been known to Moses.

"No heathens knew any thing of the *sprinkling of the blood*, in the peculiarly solemn manner in which it was to be done by the Hebrew priests; and so far were they from rigorously abstaining from the *rating of blood*, that, in their sacrifices to the infernal deities, they partook of it, as a method of feasting with them; and in the *Tauribolium*, the offerer was covered with it from head to foot, and kept himself in that condition as long as he could. (As a proof of this, see the note on Levit. viii. 23.) As Moses did not adopt any of the heathen customs, it is equally evident that they borrowed nothing from him with respect to sacrifices. With them we find no such distinction of sacrifices as is made in the books of Moses, such as *burnt-offerings*, *sin-offerings*, *trespass-offerings*, and *peace-offerings*, or of the *heating or waving* of the sacrifices. Those particulars, therefore, he could not have had from them, whether we can

discover any reason for them or not. They either had their origin in the time of Moses, or, which is most probable, were prior to his time, and to the existence of idolatry.

"Had Moses copied any thing from the heathens, he would probably have introduced something of their *mysteries*, which were rites performed in secret, and generally in the night, to which peculiar privileges were annexed, and which it was deemed the greatest crime to reveal; all of them, circumstances of a suspicious nature, and evidently liable to great abuse.

"The most remarkable of these mysteries were the *Eleusinian*, which were celebrated at Athens every four years; and continued nine days. Whatever these rites were, it was made death to reveal them; and if any person not regularly initiated, was present at this exhibition, he was put to death without mercy.

"Nothing, surely, like this can be found in the institutions of Moses. There was nothing in the Hebrew ritual of worship that was any *secret*. Every thing is expressly described in the written Law; and though none but priests could enter the holy place, or the holy of holies besides the high-priest, every thing that was done by him there, is as particularly described as what was done by the people without; and no service whatever was performed in the night, except the attendance at the great altar, to keep the fire in a proper state for consuming all the remains of victims; and of this no mention is made in the ritual. It is only presumed by the Jewish writers on the subject, that it must have been done of course.

"Had Moses borrowed any thing from the heathens, he could not have overlooked the various modes of *divination*, sorcery, and witchcraft, their omens of a thousand kinds, their rites for consulting the dead in the art of necromancy, their distinction of days into lucky and unlucky; which constituted a great part of the religious observances of all the heathen nations, civilized or uncivilized. The Romans had even an order of priests called *augurs*, whose sole business it was to observe the flight of birds, and to make prognostications from them. But so far are we from finding any thing of this kind in the books of Moses, of which those of the Hindoos are full, that they are spoken of with the greatest contempt and abhorrence; and the pretenders to them are directed to be put to death.

"The cities of refuge have been mentioned, as compared with the unlimited right of *asylum* attached to the temples of the heathens; and this may be considered as a religious as well as a civil institution. But the privileges of the *sabbatical year*, and of the *jubilee*, are wholly of a civil nature; and they must have been an admirable security for personal liberty, and the property of families. No Hebrew could bind himself for servitude more than *seven years*; nor could he alienate his landed property for more than *fifty*. No gift or sale could have any effect beyond this term, which was fixed for the whole nation, and did not commence at the time of every particular bargain. In consequence of this, though a family might suffer by the imprudence or extravagance of the head of it, the evil had a limit; for at the jubilee all estates reverted to the original proprietors.

"In short, no person can peruse the laws of Moses without acknowledging them to be truly *original*: and their superiority to those of other ancient nations, the most famed for their wisdom, is an evidence of their divine origin."—*Dissertation on the Mosaic Institutions*.

8. On this subject, in general, it may be just necessary to add, that the utmost that can be said of all laws, merely *human*, is, that they *restrain vices*, through the terror of punishment. God's law not only restrains *vices*, but it *infuses virtue*. It alone brings man to the footstool of his Maker, and keeps him dependent on the strong for strength, on the wise for wisdom, and on the merciful for grace. It abounds with promises of support and salvation for the *present life*, which no false system dared ever to propose; every where, Moses, in the most confident manner, pledges his God for the fulfilment of all the exceeding great and precious promises with which his laws are so plentifully interspersed; and while they were obedient they could say, "Not one word hath failed us of all the good things which the Lord our God spake concerning us." Who that dispassionately reads the *Pentateuch*, that considers it in itself, and in its reference to that glorious Gospel which it was intended to introduce, can for a moment deny it the palm of infinite superiority over all the systems ever framed or imagined by man? Well might the Israelitish people triumphantly exclaim, "There is none like the God of Jerusalem!" and with what striking propriety does the glorious legislator add, "Happy art thou, O Israel! who is like unto thee? O people, saved by the LORD!"

See the *Zend Avesta*, by Anquetil du Perron, 3 vols. 4to. Paris, 1771. CONFUCIUS SINARUM PHILOSOPHUS, by

Herdtrich, *Couplet*, &c. folio. Paris, 1637. ZOROASTER, CONFUCIUS ET MAHOMET, comparés, by M. Pastoret, 8vo. Paris, 1783. THE INSTITUTES OF MENU, by Sir Wm. Jones; and the KORAN, with Notes, &c. by Mr. Sale.

A SKETCH OF THE HISTORY AND CHARACTER OF MOSES.

HAVING said so much concerning the Pentateuch, there remains little room to say much concerning Moses himself; as his character is so much involved in that of his work. The genuine history of Moses is written by *himself*, and that is found succinctly detailed in the book of Exodus; Josephus, the rabbins, and the oriental historians, have written lives of this great man, which are perfect romances; for, by attempting to embellish, they have turned the whole history into ridicule. *Trogus Pompeius* has copied some of them, unless we allow that his abridger, *Justin*, is the author of the ill-told falsity, which is found in his work. But with these relations we have no concern; and from the account, written by himself, collated with the speech of St. Stephen, Acts vii. we learn the following facts:

Moses, the son of Amram and Jochebed, both of the tribe of *Levi*, was born A. M. 2433. B. C. 1571. while the Israelites were in a state of bondage in Egypt; and at that time, under the most distressful persecution, the king of Egypt having issued an edict to destroy all the male children of the Hebrews. Added to their parental affection, his personal beauty (Acts vii. 20.) seems to have induced his parents to hazard every thing to preserve their child's life; they therefore hid him for three months; but finding, from circumstances, that they could keep him secret no longer, they were determined to abandon him wholly to the care of Providence. Having provided a little vessel of bulrushes, or flags pitched, and thus rendered impervious to the water, they set him afloat on the river Nile, and sent his sister Miriam to watch the event. The daughter of Pharaoh, coming to that part of the river, either to make her ablutions, or to wash her clothes, seeing the vessel afloat, commanded it to be brought to her—and being struck with the helpless state and beauty of the child, judging that it belonged to one of the Hebrews, determined to preserve its life, and adopt it for her own. Miriam, his sister, who immediately appeared, but was unknown to the princess, offered her services, to procure a nurse for the child from among the Hebrew women—she was accordingly employed, and Jochebed, the mother, was soon brought to the spot, and the child was immediately committed to her care; the princess being entirely ignorant of the relation that subsisted between the child and its nurse. At a proper age he was taken to the Egyptian court, and educated there as the son of Pharaoh's daughter, and was brought up in all the *learning and wisdom of the Egyptians*, and became very eminent both in words and deeds, Acts vii. 22. Here he appears to have staid nearly *forty years*. Afterward, in consequence of having killed one of the oppressors of his Hebrew brethren, he was obliged to take refuge in Midian, where, entering into the service of *Jethro*, a priest or prince of that country, he married his daughter Zipporah, by whom he had two sons, *Eleazar and Gershom*; and continued as the guardian of the flocks of his father-in-law for forty years. At the conclusion of this time, God manifested himself to him while tending the flocks of his father-in-law at mount Horeb, and gave him a commission to bring Israel out of Egypt. He went on the divine errand, became associated with his elder brother, Aaron, opened his commission to the Egyptian king, and wrought several striking miracles to prove the truth of his divine mission. The king refusing to let the people go, God afflicted him and the land with *ten grievous plagues*; after which, the people were led out, and by a most stupendous miracle, passed through the divided waters of the Red sea, which Pharaoh and his army essaying to do, were drowned. Having led the Israelites into the deserts of Arabia, commonly called the *wilderness*, God gave them the most signal manifestations of his power and goodness, in a series of successive miracles; and delivered to Moses, their leader, that *information*, and those *laws*, which are contained in the Pentateuch. Having governed the people forty years in the desert, and brought them to the very verge of the Promised Land, he was not permitted to pass over Jordan, with them, but died in the plains of Moab, while in familiar converse with his God, in the 120th year of his age. Care, labour, and years, had made no inroads upon his constitution, for it was particularly marked that *his eye was not dim, nor his natural force abated*; (Deut. xxxiv. 7.) that he preserved all the vivacity of youth and the vigour of manhood to a period in which, even at that time, old age made its greatest depredations upon those who had no other support than what the common course of nature afforded.

After this hasty sketch of so eventful a life as that of

Moses, it may be necessary to enter more particularly into an examination of his character and conduct. This is a difficult task; but, *In magnis voluisse, sat est.*

The eulogium or character given of him by the Spirit of God, though very concise, is yet full and satisfactory. *And there arose not a prophet since in Israel like unto Moses, whom Jehovah knew face to face; 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; and in all that mighty hand, (all-conquering power and influence,) and in all the great terror which Moses showed in the sight of all Israel.* Moses is called the *servant of God*; and he has farther this high character, that as a *servant*, he was *faithful* to God in *all his house*, Heb. iii. 5. He faithfully discharged the trust reposed in him, and totally forgetting himself, and his own secular interest, with that also of his family, he laboured incessantly to promote God's honour and the people's welfare, which, on many occasions, he showed were dearer to him than his own life. Moses was in every respect a *great man*; for every virtue that constitutes genuine nobility, was concentrated in his mind, and fully displayed in his conduct. He ever conducted himself as a man conscious of his own integrity, and of the guidance and protection of God, under whose orders he constantly acted. He therefore betrays no confusion in his views, nor indecision in his measures—he was ever without anxiety, because he was conscious of the rectitude of his motives, and that the cause which he espoused was the cause of God; and that his power and faithfulness were pledged for his support. His courage and fortitude were unshaken and unconquerable, because his reliance was unremittingly fixed on the unchangeableness of JEHOVAH. He left Egypt *having an eye to the recompense of reward* in another world: and never lost sight of this grand object: he was therefore neither discouraged by difficulties, nor elated by prosperity. He who in Egypt refused to be called the son of Pharaoh's daughter, thereby renouncing the claim he might have had on the Egyptian throne, was never likely to be influenced by secular views in the government of the miserable multitudes which he led out of that country. His renunciation of the court of Pharaoh, and its advantages, was the amplest proof that he neither sought nor expected honour or emolument in the wilderness, among a people who had scarcely any thing but what they received by immediate miracle from the hand of God.

I have more than once had occasion to note the *disinterestedness* of Moses in reference to his family, as well as to himself. This is a singular case: his own tribe, that of *Levi*, he left without any earthly possession; and though to minister to God was the most honourable employment, yet the *Levites* could never arise to any political consequence in Israel. Even his own sons became blended in the common mass of the Levites, and possessed no kind of distinction among their brethren. Though his confidence in God was ever unshaken, yet he had a life of toil and perpetual distress, occasioned by the ignorance, obstinacy, and baseness of the people over whom he presided; and he died in their service, leaving no other property but his tent behind him. Of the spoils taken in war, we never read of the *portion of Moses*: he had none, he wanted none, his treasure was in heaven, and where his treasure was, there also was his heart. By this disinterestedness of Moses, two points are fully proved, 1st, That he was satisfied, fully so, that his mission was divine, and that in it he served the *living God*: and, 2dly, That he believed in the *immortality* of the soul, and the doctrine of future rewards and punishments, and therefore he laboured so to pass through things temporal, that he might not lose the things that are eternal. It is strange that the faith of Moses in these points, should be questioned by any who had ever seriously read the Pentateuch.

The manner in which he bore the sentence of his exclusion from the promised inheritance, is an additional proof of his persuasion of the reality of the invisible world: no testiness, no murmuring, no expatiating on former services; no passionate entreaties to have the sentence reversed, appear in the spirit or conduct of this truly great man. He bowed to the decision of that justice which he knew could not act wrong; and having buried the world, as to himself, he had no earthly attachments; he was obeying the *will of God*, in leading the people, and therefore, when his Master chose to dismiss him from this service, he was content; and saw, without regret or envy, another appointed to his office.

The moral character of Moses is almost immaculate. That he offended Jehovah at the waters of Meribah, there can be no doubt; but in what the offence consisted, commentators and critics are greatly at a loss to ascertain. In the note on Numb. xx. 12. I have said all that I believe

should be said upon the point; and after all, conjecture is obliged to come in, to supply the place of *substantial evidence*; and the fault is so slight, humanly speaking, as even to glide away from the eye of conjecture itself. Had the offence, whatsoever it was, been committed by any ordinary person, it would probably have passed between God and the conscience, without any public reprehension. But Moses was great, and supereminently favoured; and a fault in him derived much of its moral delinquency from these very circumstances. He did not sanctify the Lord in the sight of the people; he did not fully show that God himself was the sole worker; he appeared by his conduct to exhibit himself as an agent indispensably necessary in the promised miraculous supply; and this might have had the most dangerous consequences on the minds of this gross people, had not God thus marked it with his displeasure. This awful lesson to the legator taught the people that their help came from GOD, and not from man; and that consequently, they must repose their confidence in HIM alone. But this subject deserves to be more distinctly considered, as in the account given of his death this offence is again brought forth to view. God himself thus details the circumstances: "Get thee up into this mountain, and behold the land of Canaan—and die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother, because ye trespassed against me AMONG THE CHILDREN OF ISRAEL; because ye sanctified me not in the midst of the children of Israel." [chap. xxxii. 49—51.] "And Moses went up unto the mountain of Nebo—and the Lord showed him all the land—and the Lord said unto him, This is the land which I swore 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—so Moses, the servant of the Lord, died there, according to the word of the Lord; and he buried him," chap. xxxiv. 1—6. In the above extracts, all the circumstances relative to this event are brought into one point of view; and we see plainly the stress that is laid on the offence against GOD. YE TRESPASSED AGAINST ME AMONG THE CHILDREN OF ISRAEL.—YE SANCTIFIED ME NOT IN THE MIST OF THE CHILDREN OF ISRAEL.—These words may be understood thus: The people of themselves were too much prone to take off their eye from God, consult their senses, and depend upon man; and the manner in which Moses and Aaron performed the miracle which God commanded them to do in his name, was such as to confirm them in the carnality of their views, and cause them to depend on an arm of flesh. Ye therefore shall not go into the promised land, said the Lord: and the death of them both was the fullest proof to this people, that it was not by might, nor by power, but by the Spirit of the Lord of Hosts, that their enemies were expelled, and that themselves were introduced and established in the promised inheritance. This seems to be the spirit of the whole business: and as Moses had no other end in view but the glory of God, it must have been a supreme satisfaction to his pious soul, that this end was so effectually promoted, though even at the expense of his life.

1. At a distant view, there appears to be very little observable in the death of Moses; but on a nearer approach, we shall find it to have been the most honourable. I might add, the most glorious, with which any human being was ever favoured. As to his death itself, it is simply said, he died in the land of Moab—according to the word of the Lord. He was, as has already been observed, in a familiar conversation with his Maker: and while in the act of viewing the land, and receiving the last information relative to it, the ancient covenant with the patriarchs, and the performance of the covenant in putting their posterity into possession of this goodly inheritance he yielded up the ghost, and suddenly passed from the verge of the earthy into the heavenly Canaan. Thus without the labour and the delay of passing through the type, he entered at once into the possession of the antitype; having simply lost the honour of leading the people a little farther, whom, with so much care and solicitude, he had brought thus far.

2. There is another circumstance in his death which requires particular notice. It is said, He died—according to the word of the Lord: the original words, *לפי פי יהוה*, *al pi Jehovah*, signify literally at (or upon) the mouth of Jehovah: which Jonathan ben Uzziel interprets thus, *לפי נשיקת מים*, *al neshikath meymra dayya*, "by a kiss of the word of Jehovah;" and this has given rise to an ancient tradition among the Jews, "that God embraced Moses, and drew his soul out of his body by a kiss." The Targumist adds, that this was "on the seventh day of the month Adar, the same day of the same month on which he was born."

3. The last circumstance worthy of note is, that God

buried him, which is an honour no human being ever received besides himself. From the tradition referred to by St. Jude, ver. 9. it appears that Michael, the archangel, was employed on this occasion; that Satan disputed the matter with him, probably wishing the burial-place of Moses to be known, that it might become an excitement to superstition and idolatry; but being rebuked by the Lord, he was obliged to give over the contention; and though the place of burial was probably the valley of the mountain on which Moses had been conversing with God, and where he died, yet Satan himself could not ascertain the spot, and no man knoweth of his sepulchre unto this day.

4. Thus end the life and the work of the writer of the Pentateuch, who, by the treasures of wisdom and knowledge which he has amassed in those five books, has enriched the whole civilized earth, and indeed greatly promoted that very civilization. His works, we may justly say, have been a kind of text-book to almost every writer on geology, geography, chronology, astronomy, natural history, ethics, jurisprudence, political economy, theology, poetry, and criticism, from his time to the present day. Books, to which the choicest writers and philosophers in Pagan antiquity have been deeply indebted; and which were the text-books to all the prophets—books, from which the flimsy writers against Divine Revelation have derived their natural religion, and all their moral excellence:—books, written in all the energy and purity of the incomparable language in which they are composed: and finally, books, which, for importance of matter, variety of information, dignity of sentiment, accuracy of facts, impartiality, simplicity, and sublimity of narration, tending to improve and ennoble the intellect, and ameliorate the physical and moral condition of man, have never been equalled, and can only be paralleled by the GOSPEL of the Son of God! Fountain of endless mercy, justice, truth and beneficence! How much are thy gifts and bounties neglected by those who do not read this law; and by those who, having read it, are not morally improved by it, and made wise unto salvation!

It may be asked how Moses, who was bred up at an idolatrous court, which he did not quit till the fortieth year of his age, got that acquaintance with the true God, which the apostle states him to have had: and that faith by which he realized spiritual and invisible things; and through which he despised all worldly grandeur and secular emolument? By faith, says the apostle, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a

season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward, Heb. xi. 24, &c. This certainly implies a degree of religious knowledge, associated with an experimental acquaintance with divine things, which we can scarcely ever suppose to have been at all the result of an Egyptian education. But we shall cease to be pressed with any difficulty here, when we consider the circumstance of his being providentially nursed by his own mother, under the authority and direction of the Egyptian princess. This gave him the privilege of frequent intercourse with his parents, and others of the Hebrews, who worshipped the true God; and from them he undoubtedly learned all the great truths of that religion which were taught and practised among the patriarchs. The circumstances of his Hebrew origin, his exposure on the Nile, his being found and adopted by the daughter of Pharaoh, were facts which could not be concealed, and must have been notorious at the Egyptian court: and when these points are considered, we need not be surprised that he never could be so identified among the Egyptians, as that his Hebrew extraction should be forgotten.

That the person whom God designed to be the deliverer of his people, should have been a Hebrew by birth, and have retained all his natural attachment to his own people, and yet have been brought up by Pharaoh's daughter, and have had all the advantages of a highly-finished education, which the circumstances of his own family could not have afforded; is all a masterpiece of wisdom in the designs of the Divine Providence. Besides, Moses by this education must have been well known, and even popular, among the Egyptians; and, therefore, the subsequent public part he took in behalf of the Hebrews, must have excited the greater attention, and procured him the greater respect, both among the Egyptians and his own people. All these circumstances taken together, show the manifold wisdom and gracious Providence of God.

On the whole, we may remark, that when God calls any person to an extraordinary work, he so orders it, in the course of his Providence, that he shall have every qualification necessary for that work. This was the case with Moses:—his Hebrew extraction, the comeliness of his person, his Egyptian education, his natural firmness and constancy of character, all concurred with the influences of the Divine Spirit, to make him in every respect such a person, one among millions, who was every way qualified for the great work which God had given him to do; and who performed it according to the mind of his Maker. SERVANT OF GOD, WELL DONE!

A GENERAL VIEW

Of all the sections of the Law, and sections of the Prophets, as read in the different Jewish synagogues, for every sabbath of the year.

PARESHIOTH, OR SECTIONS OF THE LAW.

GENESIS.

1.	ברשית Bereshith,	i. 1. to vi. 9.
2.	תולדות נח Toledoth noach,	vi. 9. to xi. 32.
3.	לֶךְ לֶךְ Lec leca,	xii. 1. to xvii. 27.
4.	וַיָּרָא Vaiyera,	xviii. 1. to xxii. 24.
5.	חַיֵּיה שָׂרָה Chaiyeh Sarah,	xxiii. 1. to xxv. 18.
6.	תּוֹלְדוֹת Toledoth,	xxv. 19. to xxxviii. 9.
7.	וַיַּיֶטֶז Vaiyetse,	xxxviii. 10. to xxxix. 3.
8.	וַיִּישְׁלַח Vaiyishlach,	xxxix. 4. to xli. 43.
9.	וַיַּיֶשֶׁב Vaiyeshch,	xli. 1. to xli. 23.
10.	מִקְטָן Mikketa,	xli. 1. to xli. 17.
11.	וַיַּיְגָּאֵשׁ Vaiyiggaah,	xli. 18. to xli. 27.
12.	וַיַּעֲבֵר Vaiyechei,	xli. 28. to l. 26.

EXODUS.

13.	שְׁמוֹת Shemoth,	i. 1. to vi. 1.
14.	וַאֲרָא Vaera,	vi. 2. to ix. 35.
15.	בְּנֵי אֶל פָּרָוֹה Bo el Parauh	x. 1. to xiii. 16.
16.	בְּשַׁלַּח Beshalach	xiii. 17. to xvii. 16.
17.	יִתְרוֹ Yithro,	xviii. 1. to xx. 26.
18.	מִשְׁפָּטִים Mishpatim,	xxi. 1. to xxiv. 18.
19.	תְּרֻמָּה Terumah,	xxv. 1. to xxvii. 19.
20.	תְּצַוֶּה Tetsaveh,	xxvii. 20. to xxx. 10.
21.	כִּי תִּשָּׂא Kei tissa,	xxx. 11. to xxxiv. 35.
22.	וַיַּיְאָכֵל Vaiyakhel,	xxxv. 1. to xxxviii. 20.
23.	פְּקֻדֵי Pekudey,	xxxviii. 21. to xl. 38.

LEVITICUS.

24.	וַיִּיקְרָא Vaiyikra,	i. 1. to vi. 7.
25.	וַיִּיקְרָאֵם Vaiyikra Tsau,	vi. 8. to viii. 36.
26.	שְׁמִיני Shemini,	ix. 1. to xi. 47.
27.	תַּזְרִיִּית Tazrii,	xii. 1. to xiii. 59.
28.	מֵעֹרָא Metsoora,	xiv. 1. to xv. 33.
29.	אֲחֵרֵי מוֹת Acharei Moth,	xvi. 1. to xviii. 30.
30.	קְדֻשָּׁהִם Kedushim,	xix. 1. to xx. 27.
31.	עֲמֹר Emor,	xxi. 1. to xxiv. 23.

Portuguese and Italian Jews.

Isai. xlii. 5-21.
Isai. liv. 1-10.
Isai. xl. 27-31. xli. 1-16.
2 Kings iv. 1-23.
1 Kings i. 1-31.
Mal. i. 1-14. ii. 1-7.
Hos. xi. 7-12. xii. 1-11.
Obad. i. 1-21.
Amos ii. 1-16. iii. 1-8.
1 Kings iii. 15-28. iv. 1.
Ezek. xxxvii. 15-28.
1 Kings ii. 1-12.
Jer. i. 1-19. ii. 1-3.
Ezek. xxviii. 25. to xxix. 21.
Jer. xli. 13-28.
Judg. v. 1-31.
Isai. vi. 1-13.
Jer. xxxiv. 8-22. & xxxiii. 25, 26.
1 Kings v. 12-18. vi. 1-13.
Ezek. xliii. 10-27.
1 Kings xviii. 20-39.
1 Kings vii. 13-26.
1 Kings vii. 40-50.
Isai. xliii. 21-28. xli. 1-25.
Jer. vii. 21-34. viii. 1-3. ix. 23, 24.
2 Sam. vi. 1-19.
2 Kings iv. 42-44. v. 1-19.
2 Kings vii. 3-20.
Amos ix. 7-15.
Ezek. xx. 2-20.
Ezek. xli. 15-31.

HAPHTAROTH, OR SECTIONS OF THE PROPHETS.

German and Dutch Jews.

Isai. xlii. 5-25. xliiii. 10.
Isai. liv. 1-17. lv. 1-5.
Ditto.
2 Kings iv. 1-37.
Ditto.
Ditto.
Ditto.
Hos. xii. 12-14. xiii. 1-16.
Ditto.
Ditto.
Isai. xxvii. 6. to xxix. 23.
Ditto.
Ditto.
Judg. iv. 4. to v. 1-31.
Isai. vi. 1-13. vii. 1-6. ix. 6, 7.
Ditto.
Ditto.
1 Kings xviii. 1-39.
1 Kings vii. 40-50.
1 Kings vii. 51. viii. 1-21.
Ditto.
Ditto.
2 Sam. vi. 1-23. vii. 1-17.
Ditto.
Ditto.
Ezek. xxii. 1-19.
Amos ix. 7-15.
Ditto.