CALVIN'S COMMENTARIES

HARMONY OF THE LAW

VOLUME 1

JOHN CALVIN

SOLI DEO GLORIA

CALVIN'S COMMENTARIES

Harmony of the Law

Volume 1

John Calvin

Translated from the original Latin and compared with the French edition
by the Rev. Charles William Bingham, M.A.

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Harmony of the Law, Volume 1

John Calvin

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TRANSLATOR'S PREFACE

TRANSLATOR'S PREFACE

Coming into the field as a Translator of Calvin so late as I do, and after the various able Preliminary Notices of my predecessors in the task, it would ill become me to offer any lengthened remarks, either generally on the personal character and theological system of our illustrious author, or more particularly on his merits as a Commentator upon Scripture. It may not, however, be deemed superfluous that I should refer my readers to the brief but interesting Memoir of Calvin, written by his associate and friend Theodore Beza, and translated by Henry Beveridge, Esq., in Volume I. of Calvin's Tracts in this Series. It would, I presume, be scarcely possible to produce within a similar compass any Biography of the great Reformer which could at all be brought into competition with this. That the colouring of partiality may be discerned in it, the circumstances of the case would lead us to expect; but as to the main facts of his life, whilst there can be little ground for supposing Beza to be ignorant of them, so is he above the suspicion of having intentionally falsified them. "Every reasonable person," says Bayle "will agree with me, that, with respect to the historical sequence of Calvin's travels, no author is more credible than Theodore Beza when the occurrences are of such a nature as neither to injure nor enhance the glory of Calvin."

It would at any rate appear to be peculiarly unseasonable, at the present moment, to attempt any new Life of Calvin, when an announcement has recently been made of a large amount of materials having been discovered, which, when published, will probably throw much additional light on the subject. I allude to a statement of the French correspondent of the "*Evangelical Christendom*" for December 1851, vol. 5, p. 494, to the following effect: — "A young man, equally distinguished by his piety and learning, M. Jules Bonnet, had been commissioned, in the reign of Louis Philippe, to collect the unpublished Letters of Calvin in the Public Libraries of France, Geneva, etc. He has found 497, of which 190 are written in the French language, and 307 in Latin. This correspondence promises the greatest interest. It commences

in 1524, when Calvin was yet on the benches of the University, and continues up to 1564, the period when the illustrious Reformer died. The greater part of these letters are addressed to Farel, Melancthon, Theodore Beza, and other distinguished theologians. The French letters are written to the King of Navarre, the Duchess of Ferrara, the Prince of Conde, etc. One is addressed to the Duke of Somerset, who exercised then high authority in England, and contains twenty-three pages."

It may not be impossible that a more accurate examination of these documents will prove that some of them are already before the public; yet few, I think, into whose hands this work may fall will abstain from uniting in the hope expressed by our informant, that this correspondence should be published; or, if they are at all acquainted with the writings of Calvin, will fail to agree in the opinion that "it will present to literature some excellent models of style; to the historian, some precious documents; to the theologian, some interesting ideas; and to simple Christians, some edifying sentiments."

I would even venture here to record my own fervent aspiration, that it may please God to dispose men's hearts to afford such renewed encouragement to those who have undertaken the great national work of which this volume forms a portion, that it may not be abandoned until the whole Remains of Calvin, including the above-mentioned letters, shall have appeared in an English dress, and until every emanation from his almost miraculously fertile mind shall have enriched the religious literature of our age and country. I believe, however, I am correct in saying, that it will be impossible to put the top-stone on this monument of his Christian sagacity and industry, unless every exertion be made to obtain supporters by those who are desirous of its completion.

The Work, which it is now my privilege for the first time to introduce to the English Reader, is confessedly by no means the least worthy of its Author. One of the ablest and most laborious of our own Theological critics, Mr. Hartwell Horne, has especially singled it out for eulogy from amongst the whole series of Calvin's commentaries. "His Harmony of the four last books of the Pentateuch (he says) has been much and deservedly admired for its ingenuity. The *History* contained in them forms a distinct part. The rest is comprised under the following divisions: —

1. Those passages which assert the excellency of the Law by way of *Preface*;

2. The *Ten Commandments*, under each of which are comprehended all those parts of the Law which relate to the same subject; and this forms the great body of the Harmony;

3. The *Sum of the Law*, containing those passages which enjoin Love to God, and Love to our Neighbor;

4. *The Use of the Law*; and lastly, its *Sanctions* of Promises and Threats."

I have quoted Mr. Horne's compendious account of the Book, in order that its character may at once be understood; and surely the very idea of

thus combining and arranging this portion of Scripture, so as to present its contents in one simple and consistent whole, must strike us as indication of no ordinary grasp and originality of mind. With this Harmony before him, it is somewhat strange that Lightfoot should have thus expressed himself in the Epistle Dedicatory to his "Chronicle of the Times, and the Order of the Texts of the Old Testament;" "I do not remember that I ever heard or saw this kind of task undertaken in any language, namely, 'to harmonize the Old Testament,' and to lay the current of it in a proper series; and, therefore, I acknowledge I have made a very bold venture in attempting to break this ice, and to tread in these untrodden paths, for which foolhardiness I have no other plea than my own ignorance and the reader's gentleness." It was, one would suppose, hardly within the range of possibility that his ignorance could have extended to unacquaintance with this considerable work from the pen of Calvin; and yet, though his own plan was far more comprehensive, and at the same time less artificial in its management than that of Calvin, at least the boast of such absolute originality as he claims, seems to be barred by the existence of the Book I have translated. It is perhaps even still more remarkable that it should be passed over altogether by Dr. Townsend, in the account of previous Harmonies prefixed to his own valuable "Connexion of the Old Testament!"

The only solution I can give of this omission on the part of these two eminent writers — neither of whom would have been at all likely to do intentional injustice to the *clarum et venerabile nomen* in question — is that at which I have above hinted, viz., that whilst there are undoubtedly manifest points of similarity in their undertaking, there was still a considerable difference in the mode of its performance.

The object which Calvin had in view, and which he has so efficiently executed, was not so much to present the narrative of each of the four last books of the Pentateuch in its regular order of occurrence, though it necessarily happens that, with respect to a great part of them, this must incidentally be the case. His aim was a far higher one than that of a mere Chronologist. He sought not mainly to arrange the facts of Scripture, but rather to systematize its doctrines, and to bring out the mind of the Spirit of God in the revelation of His just, and good, and holy Law in a complete and harmonious form. His work was intended as an auxiliary in that important process of generalization, which every diligent and devout reader of the Bible must to a certain extent, though sometimes even unconsciously, carry on in his own mind; not satisfying himself with the notions conveyed by isolated texts, but "comparing spiritual things with spiritual," until he arrives at a nearer comprehension of that perfect order which reigns in the midst of their apparent discrepancies.

The ingenuity of his arrangement it is impossible to gainsay. That it is open to objections, even of a graver character than have sometimes been alleged against ordinary Harmonies, he seems himself to have felt; but

with his usual candor and ability, he meets them in the Preface, to which the reader is referred as the best apology for his motives, and the clearest exposition of his design.

But whatever may be thought of its execution, it is certain that we have here the opinions of a master-mind on various topics of paramount interest and importance, when it had attained its fullest maturity and development. We expressly learn from Beza, *vide* Life of Calvin, p. 82, that both the Commentary itself, and its Translation into French, which was made by himself, were amongst the labors of 1563, the penultimate year of his mortal existence, and this statement is confirmed both by Senebier, as quoted in the Translator's Preface to Genesis, vol. 1, p. 18, and by Calvin's own Dedicatory Epistle to the French Translation of the Commentaries on the whole Pentateuch, which is given in the latter work, p. 27, and which bears the date of Geneva, "le dernier jour le Juillet, M.D. LXIII."

One can scarcely here forbear from a passing allusion to the gigantic, and almost incredible labor involved in these publications. "Calvin's diseases (says his friend and biographer) had so much increased, and were so numerous, as to make it impossible to believe that so strong and noble a mind could be any longer confined in a body so fragile, so exhausted by labor, and, in fine, so broken down by suffering. But even then he could not be persuaded to spare himself. Nay, if at any time he abstained from public duty, (and he never did so without the greatest reluctance,) he still at home gave answers to those who consulted him, or wore out his amanuenses by dictating to them, though fatigued himself." Making every allowance for the assistance he received in the mere mechanical portion of his Work; and viewing this arrangement, and its Commentary purely as an intellectual effort, it is surely a marvelous production under the circumstances here detailed, and, in itself, a remarkable evidence of the vast resources, and highly disciplined powers of the mind which gave it birth. Nay, more than this, may it not be fairly questioned whether it must not have been made "a labor of love" with him, and whether any less powerful impulse than love towards Him, who hath first so freely and so abundantly loved us, working in dependence upon strength from above, could have carried it through?

We may indeed well imagine, that it was an undertaking after his own heart, conceived, it may be, in earlier years, but reserved for execution as the appropriate solace of his declining age. As life wore on, or rather, in his ease, we may say, as life wore out; as daily experience increasingly taught him the imperfection of human wisdom; as the difficulties of his position[1] in the van of the Reformation thickened around him, doubtless the Scriptures

1

"Quia tu cum Bullingero *ex primis illis columnis* pene soli superestis, vobis quam diutissime (si ita Domino visum fuerit) frui cupimus." — *Grindal to Calvin*, June 19, 1563. Parker Society's Zurich Letters, 2d series, Letter xlii.

of God grew more and more precious to his soul, and were still more highly valued as the counsellors of his mind and the delight of his heart.

There were certain subjects, too, necessarily brought before him in his meditation upon these particular Books, which must have been very congenial to him. It was not unnatural that he should take pleasure in soberly and calmly reviewing those doctrines which had so largely exercised his earlier thoughts, and that the distinctive tenets, which are usually associated with his name, and which, as the Article of the Church of England testifies, are "full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ," should once more pass before him in his latter days, and demand his serious consideration. Here, then, was the opportunity. The Election of Israel, their Predestination, and Calling to be the Lord's peculiar people, and the judicial blindness of wicked Pharaoh's heart, led him to reflect and speak with more than ordinary fullness upon the divine decrees of our heavenly Father; and, perhaps, some of his most prejudiced opponents might be surprised to find the limitations which his system recognized, and the moderate tone of his statements, if they could be induced to examine them here in their particular application, rather than in the cruder and harsher form of general deductions and logical definitions. At any rate — if, according to Bishop Burnet, "the common fault on both sides (in this controversy) is, to charge one another with the consequences of their opinions, as if they were truly their tenets" — it must be confessed by all, that our Author is by no means guilty of denying the responsibility of the sinner, or the need of personal holiness in the righteous. If, elsewhere, he may have seemed to dogmatize too accurately, and too closely to confine the dealings of Almighty wisdom within the narrow tracks of human apprehension, they will perceive but little of such a spirit here. They will find him here, as in all his other Commentaries, a faithful and honest Expounder of God's Word, seeking to build upon it no theories of his own, but to elicit in all sincerity and godly simplicity the instruction it was intended to impart. The error into which he may most justly be accused of falling, is not the making it assert too much but too little. The fancies of the Rabbins and of the Allegorists were his aversion; and it may be that he sometimes ran into the opposite extreme, and cleaved too rigidly to the literal interpretation.

But there is yet another reason why so firm an upholder of the truth and authenticity of the Bible should have been greatly interested in an exposition of the Pentateuch. Even before the days of Calvin these precious Books had been a favorite point for the unbeliever's assaults. They had not, indeed, been so systematically impugned as in these latter times; but still their credit had even then been assailed with no inconsiderable subtlety, and particular points in them had been subjected to severe and unfavorable criticism. Calvin's remarks are not unfrequently leveled directly against these adversaries; but, apart from this direct advocacy of the truth,

his labors indirectly furnish one of the best barriers possible against the acceptance of the notion, that the books of the Pentateuch were but a collection of fragments, and by no means the production of a single Author. Nothing can more satisfactorily prove the unity of these Books than that homogeneous body of Truth into which Calvin has here resolved them.

I had intended to offer some observations upon the writers who have preceded and followed Calvin in his illustration of this part of the Bible. I find, however, that the necessity of the case would prevent me from presenting anything more than a mere Bibliographical Catalogue, which it would be easy enough to draw up, but which would here be somewhat out of place. It will be seen, that in the brief illustrative notes appended to the text, many of them have been referred to.

For the Notes on the Hebrew words, etc., signed W., I am indebted to my dear and venerable friend and neighbor, the Rev. Henry Walter, B.D. and F.R.S., Rector of Hasilbury Bryan, Dorset, formerly Fellow of St. John's College, Cambridge, and Professor of Natural Philosophy in the Honourable East India Company's College at Haileybury. It is no slight personal gratification to me to have my name thus publicly associated with his; and I feel that it will operate with those, who are acquainted with his valuable Writings, as a high recommendation of the work.

In the Notes, *C.* will signify Calvin; *L.*, Luther; *S.M.*, Sebastian Munster; LXX, the Septuagint; *A.V.*, our own Authorized Version; and *V.*, the Latin Vulgate.

C. W. B.
Bingham's Melcombe,
May 12, 1852.

THE PREFACE OF JOHN CALVIN

THE PREFACE OF JOHN CALVIN
TO THE FOUR LAST BOOKS OF MOSES;
Arranged By Him In Form Of A Harmony,
And Illustrated By Commentaries.

If I do not at once begin by stating my reasons for the plan I have adopted in the composition of this Work, it will undoubtedly incur the censures of many. Nor will it be attacked only by the malevolent and the envious, (a matter of little consequence,) but some will perhaps be found, who, with no other cause of disapproval, and without any malignity, will still think that I have inconsiderately, and therefore unnecessarily, altered the order which the Holy Spirit himself has prescribed to us. Now, there cannot be a doubt that what was dictated to Moses was excellent in itself, and perfectly adapted for the instruction of the people; but what he delivered in Four Books, it has been my endeavor so to collect and arrange, that, at first sight, and before a full examination of the subject, it might seem I was trying to improve upon it, which would be an act of audacity akin to sacrilege. I pass by those critics with indifference whose object is to frame causes of detraction out of nothing, and whose greatest pleasure it is to invent occasions of railing; but there will be no difficulty in conciliating those who are only unfavorable through misunderstanding, if they will but listen calmly to the course I have pursued. For I have had no other intention than, by this arrangement, to assist unpracticed readers, so that they might more easily, more commodiously, and more profitably acquaint themselves with the writings of Moses; and whosoever would derive benefit from my labors should understand that I would by no means withdraw him from the study of each separate Book, but simply direct him by this compendium to a definite object; lest he should, as often happens, be led astray through ignorance of any regular plan.

These four books are made up of two principal parts, viz., the Historical Narrative and the Doctrine, by which the Church is instructed in true piety, (including faith and prayer,) as well as in the fear and worship of God;

and thus the rule of a just and holy life is laid down, and individuals are exhorted to the performance of their several duties.[2] This distinction Moses does not observe in his Books, not even relating the history in a continuous form, and delivering the doctrine unconnectedly, as opportunity occurred. I admit, indeed, that whatever refers to the regulation of the conduct is comprehended in the ten commandments; but, since all have not sufficient intelligence to discern the tendency of what is elsewhere taught, or to reduce the different precepts to their proper class, there is nothing to prevent such assistance being afforded them, as, by setting before them the design of the holy Prophet, may enable them to profit more by his writings.

Moreover, the use and application of the narrative in the four Books is twofold; for the deliverance of his ancient people reflects, as in a bright mirror, the incomparable power, as well as the boundless mercy, of God in raising up, and as it were engendering his Church. But that the most gracious Father should have followed up this same people with his continual bounty even unto the end, and have so contended with their gross impiety, their detestable iniquity, and foul ingratitude, as not to cease to be more than liberal towards the unthankful and the evil, is a manifest proof of his inestimable loving-kindness; whilst we may perceive in his constant government of them, how unwearied is the course of his grace in cherishing, defending, honoring, and preserving those whom he has once embraced with his love. Hence may we obtain a source of confidence; hence, too, may we learn to be bold in prayer; while, lest we should be in doubt whether these exertions of God's grace, which Israel experienced as well in their original calling as in their successive history, have any relation to ourselves also, Moses has stated their cause to have been that gratuitous adoption, which is common to us with them, from the times that the only-begotten Son, having "broken down the middle wall of partition," vouchsafed to become our head. On the other hand, the terrible and memorable punishments, which are everywhere recounted, instruct us in reverence towards God, and inspire our hearts with awe, lest we should falsely boast ourselves to be his children, whilst indulging in the liberty of sin. For, since God so severely punished idolatry, evil affections and lusts, rebellion and other crimes, we may learn that he nowhere more evidently inflicts his judgments than upon his Church, and thus we may appropriate to the deceivers of our own day whatever happened to the hypocritical Jews.

I. The doctrine is divided into four principal Heads. In order to prepare their minds for its reception, Moses commends the authority of the Law by many eulogies. Whatever statements, therefore, occur as to the Dignity of

2

The whole of this passage, to the end of the paragraph, is omitted in the French Translation.

the Law are set down by way of *Preface*,[3] that God may be duly reverenced. Consequently, they precede in order the precepts of the Law, and will occupy the *first* place.

II. The Ten Commandments follow, in which God has briefly, but comprehensively summed up the Rule of a Just and Holy Life; yet so as not to separate from them those interpretations which the Lawgiver has added unconnectedly. For many Precepts, which are not found in the Two Tables, yet differ not at all from them in sense; so that due care must be taken to affix them to their respective Commandments in order to present the Law as a whole.

III. The Third Head Of Doctrine consists of[4] Supplements; by which word I mean, with respect to the First Table, the Ceremonies and the outward Exercises of Worship; with respect to the Second Table, the Political Laws, for the object of both these parts is merely to aid in the observance of the Moral Law; and it is not a little important, that we should understand that the Ceremonies and the Judicial Ordinances neither change nor detract from the rule laid down in the Ten Commandments; but are only helps, which, as it were, lead us by the hand to the due Worship of God, and to the promotion of justice towards men. We are aware that of old there was a constant controversy of the Prophets against the Jewish people; because, whilst strenuously devoting themselves to Ceremonies, as if True Religion and Holiness were comprised in them, they neglected real righteousness.

Therefore, God protests that he never enjoined anything with respect to the Sacrifices: and he pronounces all External Rites but vain and trifling, if the very least value be assigned to them apart from the Ten Commandments. Whence we more certainly arrive at the conclusion to which I have adverted, viz., that they are not, to speak correctly, of the substance of the law, nor avail of themselves in the Worship of God, nor are required by the Lawgiver himself as necessary, or even as useful, unless they sink into this inferior position. In fine, they are appendages, which add not the smallest completeness to the Law, but whose object is to retain the pious in the Spiritual Worship of God, which consists of Faith and Repentance, of Praises whereby their gratitude is proclaimed, and[5] even of the endurance of the Cross. As to all the Political Ordinances, nothing will obviously be found in them, which at all adds to the perfection of The Second Table: therefore

3

"Afin qu'elle (i.e., la Loy) ait envers nous telle reverence qu'elle merite;" — In order that the Law may receive from us the reverence it, deserves. — *French Trans.*

4

"Appendices." — *Lat.* "*Dependances.*" — *Fr.*

5

"Et aussi de s'humilier pour porter en patience toutes afflictions;" and also in humbling themselves to bear patiently all afflictions. — *Fr. Trans.*

it follows, that nothing can be wanted as the rule of a good and upright life beyond the Ten Commandments.

IV. The Last Part shews the end and use of the Law; and thence its usefulness is very extensive. For how would it profit us to be instructed in righteousness of life, unless the perception of our guilt and iniquity induced us to seek after the remedy? But when God allures us so gently and kindly by his promises, and again pursues us with the thunders of his curse, it is partly to render us inexcusable, and partly to shut us up deprived of all confidence in our own righteousness, so that we may learn to embrace his Covenant of Grace, and flee to Christ, who is the end of the law. This is the intention of The Promises, in which he declares that he will be merciful, since there is forgiveness ready for the sinner, and when he offers the spirit of Regeneration. On this depends that sentence of St. Paul, that *Christ is the end of the Law* Still I do not so distinguish this class from the foregoing, as if it had nothing in common with them. For, before arriving at it, it will be often necessary to refer both to the terrible ruin of the human race, as well as to the peculiar blessing of Adoption, and to that increasing flow of fatherly love which God extends to his people. For all the expiations have no other meaning than that God will be always merciful, as often as the sinner shall flee to the refuge of his pardon. But how needful this division is will be best understood as we proceed.

The song of Moses and his death will be the conclusion of the Four Books.

HISTORY

History

THE FOUR LAST BOOKS OF MOSES
ARRANGED IN THE FORM OF A HARMONY, WITH COMMENTARIES

Exodus 1

Exodus 1

Exodus 1:1-7

1. Now these *are* the names of the children of Israel, which came into Egypt: every man and his household came with Jacob.

1. Haec sunt nomina filiorum Israel qui venerunt in Aegyptum cum Jahacob: quisque cum familia sua venit.

2. Reuben, Simeon, Levi, and Judah,

2. Reuben, Simeon, Levi, et Jehudah,

3. Issachar, Zebulun, and Benjamin,

3. Issachar, Zabulon, et Benjamin,

4. Dan, Nephthali, Gad, and Asher.

4. Dan and Naphtali, Gad et Asher.

5. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*

5. Fuerunt autem omnes animae egressae ex femore Jahacob, septuaginta animae, Joseph autem erat in Aegypto.

6. And Joseph died, and all his brethren, and all that generation.

6. Mortuus vero est Joseph, et omnes fratres eius, et tota aetas illa.

7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

7. Porro creverunt filii Israel, et aucti sunt, et multiplicati et roborati quamplurimum; adeo ut plena ipsis esset terra.

1. *These are the names* It is the intention of Moses to describe the miraculous deliverance of the people, (from whence the Greeks gave the name to the book;) but, before he comes to that, he briefly reminds us that the promise given to Abraham was not ineffectual, that his seed should be multiplied

"as the stars of the heaven, and as the sand which is upon the sea-shore." (Genesis 22:17.)

This, then, is the commencement of the book, — that although their going down from the land of Canaan into Egypt might have seemed at the time as it were the end and abolition of God's covenant, yet in his own time he abundantly accomplished what he had promised to his servant as to the increase of his descendants. However, he only mentions by name the twelve patriarchs who went down with their father Jacob, and then sums up the whole number of persons, as in two other passages. (Genesis 46:27, and Deuteronomy 10:22.) The calculation is perfectly accurate, if Jacob is counted among the thirty and six souls in the first catalogue. For it is a far-fetched addition of the Rabbins[6] to count in Jochebed the mother of Moses, to complete the number; and it is not probable that a woman, who was afterwards born in Egypt, should be reckoned among the men whom Jacob brought with him. If any object that the seventy are said to have "come out of the loins of Jacob," the discrepancy is easily explained

6

by the common scriptural use of the figure *synecdoche.*[7] That he from whom the others sprung is not excluded, we gather from the words of Moses, (Deuteronomy 10:22,)

"Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude."

But there is no reason to add five more, as we read in the address of Stephen recorded by Luke, (Acts 7:14;) for we cannot be surprised that in this mode of expressing numbers this error should have occurred by the introduction of a single letter. Should any objector make this an handle for controversy, we should remember that the Spirit, by the mouth of Paul, does not warn us without purpose

"not to give heed to genealogies." (1 Timothy 1:4.)

6. *And Joseph died.* The Rabbins ignorantly conclude from this expression that Joseph died first of his brethren, whereas it is evident that the others were passed over, and his name was expressly mentioned to do him honor, as being the only one then in authority. How long they survived their father, Moses does not say, but only marks the beginning of the change, — as much as to say, the Israelites were humanely treated for a considerable space of time; so that the condition of those who went down with Jacob was tolerable, since, free from all injustice and tyranny, they tranquilly enjoyed the hospitality accorded to them. At the same time, he gives us to understand that, when all that generation was gone, the desire and the memory of the land of Canaan, which they had never seen, might have died out of the minds of their descendants, if they had not been forcibly aroused to seek after it. And unquestionably, since that people were forgetful and careless of meditating on God's mercies, God could not

It may be noticed, once for all, that Calvin's references to Rabbinical expositions of supposed difficulties are generally references to what Sebastian Munster had inserted at the close of each chapter of his version of the Old Testament, which is described as follows in the title-page to its second edition, Basle, 1546: — "En tibi Lector Hebraica Biblia, Latina planeque nova Sebast. Munsteri tralatione, post omnes omnium hactenus ubivis gentium editiones evulgata, et quoad fieri potuit Hebraicae veritati conformata: adjectis insuper e Rabbinorum commentariis annotationibus." The notion that Jochebed was included in the enumeration, is mentioned by *S.M.* in the annotations on Genesis 46:27. In that verse, as given in our authorized version, *which came* must be understood to agree with *house*, the Hebrew being הבאה. The persons of that house properly of Jacob's own blood were seventy in number, as appears from the enumeration in that chapter, including a daughter (v. 15) and a granddaughter, (v. 17.) The number in Stephen's speech is supposed by many to be taken from the Septuagint, which says that nine souls were born to Joseph in Egypt, and so makes the whole amount seventy-five, both in Genesis 46 and in Exodus 1. But Stephen spoke of the number of his kindred whom Joseph sent for, and may reasonably be supposed to have meant thereby Jacob and his eleven sons, with their wives and fifty-three male children, which would amount to seventy-five souls. — *W*

7

The French translation thus explains this figure: "de prendre le tout pour une partie, ou une partie pour le tout," — to take the whole for a part, or a part for the whole.

have better provided for their salvation than by allowing them to be cruelly tried and afflicted; otherwise, as though their origin had been in Egypt, they might have preferred to have remained for ever in their nest, and by that indifference the hope of the promised heritage would have been effaced from their hearts.

7. *And the children of Israel were fruitful.*[8] To what an extent they increased Moses relates in the 12th chapter, viz., to the number of 600,000, besides women and children; which was certainly an incredible increase for so short a time. For, though 430 years be counted from the date of the covenant with Abraham to the departure of the people, it is clear that half of them had elapsed before Jacob went down into Egypt; so that the Israelites sojourned in that land only 200 years, or little more — say ten years more. How then could it come to pass that in so short a time a single family could have grown into so many myriads? It would have been an immense and extraordinary increase if 10,000 had sprung from every tribe; but this more than quadruples that number. Wherefore certain sceptics, perceiving that the relation of Moses surpasses the ordinary ratio of human propagation, and estimating the power of God by their own sense and experience, altogether refuse to credit it. For such is the perverseness of men, that they always seek for opportunities of despising or disallowing the works of God; such, too, is their audacity and insolence that they shamelessly apply all the acuteness they possess to detract from his glory. If their reason assures them that what is related as a miracle is possible, they attribute it to natural causes, — so is God robbed and defrauded of the praise his power deserves; if it is incomprehensible to them, they reject it as a prodigy.[9] But if they cannot bring themselves to acknowledge the interference of God except in matters by the magnitude of which they are struck with astonishment, why do they not persuade themselves of the truth of whatever common sense repudiates? They ask how this can be, as if it were reasonable that the hand of God should be so restrained as to be unable to do anything which exceeds the bounds of human comprehension. Whereas, because we are naturally so slow to profit by his ordinary operations, it is rather necessary that we should be awakened into admiration by extraordinary dealings.

Let us conclude, then, that since Moses does not here speak of the natural course of human procreation, but celebrates a miracle unheard of before, by which God ratified the truth of his promise, we should judge

8

שרץ, rendered in *A V* *increased abundantly*, — occurs first in Genesis 1:20, where it is rendered *bring forth abundantly* As a noun it signifies reptiles. מאד, *meod*; in *A V* *exceeding* is repeated twice after עצמו, *they waxed mighty*; but may properly be considered as augmenting the force of each of the preceding verbs. — *W*

9

French, "un monstre incroyable:" an incredible prodigy.

of it perversely, and maliciously, if we measure it by our own feeble reason, instead of meditating with reverence upon what far transcends all our senses. Let us rather remember how God reproves his unbelieving people by the Prophet Isaiah. (Isaiah 51:1) For, in order to prove that it would not be difficult for Him, in spite of the small number to which the Israelites were reduced, to produce a great multitude, He bids them look into "the hole of the pit from whence they were digged," viz., to Abraham, and Sarah that bare them, whom he multiplied though alone, and childless. Certain Rabbins, after their custom, imagine that four infants were produced at a birth; for as often as they meet with any point which perplexes them, they gratuitously invent whatever suits them, and then obtrude their imaginations as indubitable facts; and proceed foolishly, and unseasonably, to discuss that this is physically probable. There are Christians, too, who, with little consideration, have imitated them here, contending that what Moses describes is in accordance with experience, because the fecundity of certain nations has been almost as great. We indeed sometimes see confirmed by remarkable examples what the Psalmist says, (Psalm 107:36,) that God "maketh the hungry to dwell" in the wilderness, "that they may prepare a city for habitation, and sow the fields, and plant vineyards, which may yield fruits of increase; and he blesseth them also, so that they are multiplied greatly;" as also, that "He turneth a fruitful land into barrenness," and strips it of inhabitants; but the design of Moses is to shew, that there never was any fecundity, which was not inferior to the increase of the people of Israel. Hence his comparison between the seventy souls, and the multitude which proceeded from them, that this special blessing of God might be distinguished from ordinary cases; hence too the accumulated expressions, which undoubtedly are meant for amplification, that "they were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them," for the repetition of the adverb, *Meod*, *Meod*, marks an unusual abundance. Nor do I reject the conjecture of some, that in the word שרץ, *sharatz*, there is a metaphor taken from fishes, but I know not whether it is very sound, since the word is used generally for any multiplication.

Exodus 1:8-11

8. Now there arose up a new king over Egypt, which knew not Joseph.

8. Surrexit autem rex novus super Aegyptum, qui non noverat Joseph.

9. And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

9. Dixitque ad populum suum, Ecce, populus filiorum Israel multus et robustus prae nobis.

10. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

10. Agedum, prudenter nos geramus erga illum, ne multiplicetur; ne accidat, si obvenerit bellum, jungatur ipse quoque hostibus nostris, et pugnet contra nos, ascendatque e terra.

11. Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

11. Constituerunt igitur super illum praefectos vectigalium,[10] ut affligerent illum oneribus suis: extruxeruntque urbes munitas Pharaoni Pithom et Rhameses.[11]

8. *Now there arose a new king.* When more than one hundred years had been happily passed in freedom and repose, the condition of the elect people began to be changed. Moses relates that the commencement of their troubles proceeded from jealousy, and from the groundless fear of the Egyptians, because they conceived that danger might arise from this strange nation, unless they hastened to oppress it. But before he comes to this, he premises that the remembrance of the benefits received from Joseph had departed, because it might have in some measure mitigated their cruelty, had it still been unimpaired. It is probable that this oblivion of the gratitude due to him arose from the moderation of Joseph; for if he had demanded great privileges for his people, and immunity from tributes and burdens, the remembrances of the saving of the country by an Israelite would have been famous for many ages; but it appears that he was content with the kind hospitality afforded them, that his brethren might dwell comfortably, and without molestation in the land of Goshen, because he wished them to be

10

סמים שרי *S M.*, *Buxtorf*, and most of the modern lexicographers, agree with *C.* in rendering these words *officers over the tributes*; though the LXX., and the *V.*, and the 21. *A V.*, render מסם here *labors*, or *tasks* — *W*

11

Vel recondendae annonae, *C.*, or for storing corn.

sojourners there until the time of deliverance arrived. And in this way he best provided for their safety, lest being thus ensnared, they might have fallen into the nets of destruction. But in proportion as the moderation of the holy man exposed them not to jealousy and complaint, so was the ingratitude of the Egyptians less excusable in forgetting, after little more than a single century, that remarkable benefit, which should have been everywhere preserved in their public monuments, lest the name of Joseph should ever perish. Their unkindness, then, was intolerable, in refusing that his kindred and descendants should sojourn with them, since they ought to have ascribed the safety of themselves and their country, after God, to him, or rather under the hand and with the blessing of God. But this disease has always been flagrant in the world; and certainly it is good for us that evil should ever be our reward from men for our kindnesses, that we may learn in the performance of our duty to look to God alone, since otherwise we are unduly addicted to conciliate favor and applause for ourselves, or to seek after more earthly advantages. Still it was no common return which the Israelites had liberally received during more than 100 years for Joseph's sake, that they lived comfortably in a proud, avaricious, and cruel nation. Nevertheless, whatever happens, although we are not only defrauded of all recompense, but even although many of whom we have deserved well conspire for our destruction, let us never regret having done rightly; and, in the meantime, let us learn that nothing is more effective to restrain the desire of doing wrong, than those ties of mutual connection, by which God has bound us together.[12] But, although the favor conferred by Joseph had been forgotten by all, the shame and sin of ingratitude cleaves especially to the king; in whom it was more than base to forget by whose industry and care he received so rich a yearly revenue. For the holy Patriarch, by buying up the land, had obtained a fifth part of the produce as a yearly tribute for the king. But so are tyrants accustomed to engulf whatever is paid them, without considering by what right it is acquired.

9. *And he said unto his people.* That is to say, in a public assembly, such as kings are wont to hold for consultation on public affairs. As if Moses had said that this point was proposed by the king for deliberation by his estates; viz., that because it was to be apprehended that the Israelites, trusting in their multitude and strength, might rise in rebellion, or might take advantage of any public disturbance to shake off the yoke and to leave Egypt, they should be anticipated, and afflicted with heavy burdens, to prevent their making any such attempt. This Pharaoh calls[13] "dealing

12

"Nous faisant servir les uns aux autres;" causing us to serve one another. — *French.*

13

נתחכמה. In *A V.*, *Let us deal wisely* If *C.* be justified in saying that חכם if often employed for the wisdom which is evil, it is very much more often used for wisdom in a favorable sense. — *W*

wisely with them;" for though the word חכם, *chakam*, is often taken, in a bad sense, to mean "to overreach with cunning," still in this case he concealed under an honest pretext the injury which he proposed to do them, alleging that prudent advice should be taken lest the Egyptians might suffer great loss through their carelessness and delay. This was common with heathen nations, to profess in their counsels, that what was right should be preferred to what was profitable; but, when it comes to the point, covetousness generally so blinds everybody, that they lose their respect for what is right, and are hurried away headlong to their own advantage. They make out too that what is advantageous is necessary; and so persuade themselves that whatever they are compelled to do is right. For that specious yet fallacious pretext readily occurs, and easily deceives, that, when any danger is apprehended, it ought to be met. By the tragic poets, indeed, that detestable sentiment, *occupandum esse scelus*, "that we should be beforehand in crime," is attributed to wicked and desperate characters; because our nature convinces us that it is unjust and absurd; and yet is it commonly considered the best mode of precaution, so that only those are accounted provident who consult for their own security by injuring others, if occasion requires it. From this source almost all wars proceed; because, whilst every prince fears his neighbor, this fear so fills him with apprehension, that he does not hesitate to cover the earth with human blood. Hence, too, amongst private individuals, arises the license for deceit, murder, rapine, and lying, because they think that injuries would be repelled too late, unless they respectively anticipated them. But this is a wicked kind of cunning, (however it may be varnished over with the specious name of foresight,) unjustly to molest others for our own security. I fear this or that person, because he both has the means of injuring me, and I am uncertain of his disposition towards me; therefore, in order that I may be safe from harm, I will endeavor by every possible means to oppress him. In this way the most contemptible, and imbecile, if he be inclined to mischief, will be armed for our hurt, and so we shall stand in doubt of the greater part of mankind. If thus every one should indulge his own distrust, while each will be devising to do some injury to his possible enemies, there will be no end to iniquities. Wherefore we must oppose the providence of God to these immoderate cares and anxieties which withdraw us from the course of justice. Reposing on this, no fear of danger will ever impel us to unjust deeds or crooked counsels. In the words of Pharaoh, all is otherwise; for, having given warning that the Israelites might, if they would, be injurious, he advises that their strength should in some way or other be broken. For, when we have once determined to provide for our own advantage, or quiet, or safety, we ask not the question whether we are doing right or wrong.

Behold, the people. It not unfrequently happens that the minds of the wicked are aroused to jealousy by the mercies of God, acting like fans to light up their wrath. Nevertheless, the very least proof of his favor ought not on that account to be less agreeable to us, because it is made an occasion to the wicked of dealing more cruelly with us. In fact, God thus attempers his bounty towards us, lest we should be too much taken up with earthly prosperity. Thus the blessing on which all his happiness depended banished Jacob from the home of his father, and from his promised inheritance; but yet he assuaged his grief with this single consolation, that he knew God to be reconciled to him. So also his posterity, the more they experienced of God's goodness towards them, the more they were exposed to the enmity of the Egyptians. But Pharaoh, to render them hated, or suspected, refers to their power, and accuses them of disaffection, whereof they had given no token. Yet he does not accuse them of rebellion, as if they would take armed possession of the kingdom, but that they would depart elsewhere; whence we may conjecture, that they made no secret of the hope which God had given them of their return. But this seemed a plausible excuse enough, that it was anything but just for those, who had of their own accord sought the protection of the king, to be freely sent away; and thus[14] Isaiah speaks of it. (Isaiah 52:4.)

11. *Therefore they did set over them.* The Egyptians devised this remedy for gradually diminishing the children of Israel. Since they are subjects, they may afflict them with burdens, to depress them; and this slavery will weaken and decrease them. But their power over them as subjects should not have been carried so far as to impose upon inoffensive persons, to whom they had granted free permission to reside among them, these new tributes; for they ought first to have considered upon what conditions they had been admitted. The exaction, then, by which Pharaoh broke faith with them, was in itself unjust; but the crime to which he proceeded was still greater, because he did not simply seek for pecuniary advantage, but desired to afflict the wretched people by the heaviness of their burdens. For the Israelites were not only compelled to pay tribute, but were put to servile labor, as Moses immediately adds. As to the two cities, it is doubtful in what sense they were called *miscenoth*[15] This word is sometimes taken for cellars and granaries, or repositories of all things necessary as provision; but, as it sometimes

14

"Comme de faict Isaie dit que les Egyptiens ont eu plus de couleur de tenir le peuple de Dieu en servitude, que les Assyriens, qui les sont venus molester sans titre;" as, in fact, Isaiah says that the Egyptians had more excuse for keeping God's people in servitude than the Assyrians, who came to molest them without pretext. — *Fr.*

15

מסכנות, *miscenoth* The LXX. alone gives some countenance to *C.*'s last interpretation of this word, by rendering it πόλεις ὀχυρὰς. — *W*

signifies "fortresses," it will not be an unsuitable meaning, that they were commanded to build with their own hands the prisons, which might prevent them from departing. For it is clear from many passages (Genesis 47:11; Exodus 12:37; Numbers 33:3) that Rhameses was situated in that part of the country, and we shall presently see that the children of Israel went out from Rhameses.

Exodus 1:12-14

12. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

12. Quo autem magis premebant eum, magis crescebat et augebatur: et anxietate constricti sunt propter filios Israel.

13. And the Egyptians made the children of Israel to serve with rigor.

13. Itaque adegerunt in servitutem filios Israel cum saevitia.

14. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigor.

14. Prelude amara illis fuit vita ipsorum in servitute dura, in caemento, in lateribus, et in omni opere agresti: quia servitium omne eorum quo serviebant illis, erat cum saevitia.

12. *But the more.* Moses relates the contest between the mercy of God and the cruelty of the king of Egypt. When, therefore, the wretched Israelites were tyrannically afflicted, he says that God came to their aid, and so powerfully that his interference was successful. Thus was that wicked and deceitful design frustrated, which the Egyptians had set on foot for destroying the Church. Thence may we, too, conceive the hope, that whatsoever the wicked imagine against us will come to nought, because God's hand is greater, and shall prevail. But we must bear afflictions patiently, because he would have us struggle against, and rise under the weight imposed upon us;[16] and because we know that it is the peculiar office of God to oppose himself to unjust counsels, in order that they may not succeed, let us learn to abstain from all deceit and violence, lest we wantonly provoke God. But this passage is especially intended to console the believer,

16 "A la facon de la palme;" like the palm-tree. — *Fr.*

that he may be prepared to take up his cross more patiently; since God is sufficient to supply the help, to which the wrath of the wicked must finally yield. What is said in the second part of the verse, that the Egyptians[17] were grieved, means, that they became more anxious, as they saw that they availed nothing, and that their unexpected increase threatened still greater danger; for, since they feared the Israelites before they had afflicted them, no wonder that they felt alarmed lest they should avenge themselves when provoked. And hence the profitable instruction may be gathered, that while the wicked proceed to horrible crimes in order to insure their safety, the Almighty visits them with the very just return, that thus their anxiety is augmented. Some render it, "the Egyptians hated the people of Israel;" and so the word קוץ, *kutz*, is sometimes taken, but the construction of the passage demands the rendering which I have given.

13. *And the Egyptians made.* Thus Moses informs us that, so far from being induced to kindness by their fears, they were rather hardened, and spurred on to greater cruelty; for the wicked do not perceive that God is against them, when their perverse strivings are unsuccessful; and if this thought ever arises, still the blind impetuosity of their folly hurries them forwards, so that they doubt not to be able in their obstinate lust to prevail even in opposition to God; as will be made clearer in the progress of this history. The cruelty of the exactions is expressed, when he says that "their lives were made bitter," nothing being sweeter than life; therefore, it appears, that their miseries were extreme and intolerable, which made life burdensome. He confirms this in other words, and also specifies their tasks, that they were engaged "in mortar and in brick, and in all manner of (similar) services." He twice repeats that they were treated with rigor, *i e.*, harshly.[18]

Exodus 1:15-22

15. And the king of Egypt spake to the Hebrew midwives; (of which the name of the one *was* Shiphrah, and the name of the other Puah;)

15. Dixit etiam Pharao rex Aegypti ad obstetrices Hebraeas, quarum unius nomen erat Sephera, alterius Puah.

17

ויקצו, *C.*, *And they were burdened with anxiety* In *A V.*, *And they were grieved* The verb קוץ is generally taken for *to loathe* — *W*

18

"Par lequel mot il intend inhumanite, ou grande rudesse;" by which word he means inhumanity, or great severity. — *Fr.*

16. And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools, if it *be* a son, then ye shall kill him; but if it *be* a daughter, then she shall live.

16. Sic dixit, Quando adjuvabitis ad partum Hebraeas, et videbitis in illis quod sit masculus, interficite eum: si autem sit foemina, vivat.

17. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

17. Timuerunt vero obstetrices Deum, nec fecerunt sicut praeceperat illis rex Aegypti; conservaruntque masculos in vita.

18. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

18. Et vocans Pharao obstetrices, dixit illis, Quare fecistis rem hanc, et servastis masculos?

19. And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

19. Responderunt obstetrices Pharaoni, Quia non sunt Hebraeae muli-eres ut Aegyptiae: sunt enim vegetae, et priusquam veniat ad eas obstetrix, pariunt.

20. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

20. Benefecit ergo Dens obstetricibus: et multiplicatus est populus, et roborati sunt vehementer.

21. And it came to pass, because the midwives feared God, that he made them houses.

21. Et factum est, quia timuerunt obstetrices Deum, fecit illis domos.

22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

22. Tunc praecepit Pharao cuncto populo suo, dicens, Omnem nature masculum in flumen projicite: omnem vero foeminam vivam servabitis.

15. *And the king of Egypt spake.* The tyrant now descends from the open violence and cruelty which had availed nothing, to secret plots and deceit. He desires the infants to be killed at their birth; and commands the midwives to be the instruments of this dreadful barbarity. We read of no such detestable example of inhumanity since the world began. I admit it has occasionally happened, that, upon the capture of a city, the conquerors have not spared even children and infants; that is to say, either in the heat of battle, or because the defense had been too obstinate, and they had lost many of their men, whose death they would avenge. It has happened, too, that an uncle, or brother, or guardian, has been impelled by the ambition of reigning to put children to death. It has happened, again, that in the detestation of a tyrant, and to destroy the very memory of his family, his whole offspring has been slain; and some have proceeded to such cruelty against their enemies, as to tear the little ones from their mothers' breasts. But never did any enemy, however implacable, ever so vent his wrath against a whole nation, as to command all its male offspring to be destroyed in the midst of peace. This was a trial, such as to inflict a heavy blow on men of the utmost firmness, much more to bring low a fainting people, already weary of their lives. For, at first sight, each would think it more advantageous and desirable for them to sink down into an humbler state, than that the wrath of their enemies should be thus provoked against them by the blessings of God. And it is probable, such was the prostration of their minds, that they were not only sorely smitten, but almost stupified. For nothing else remained, but that the men should die without hope of offspring, and that the name and race of Abraham should soon be cut off, and thus all God's promises would come to nought. In these days, in which we have to bear similar insults, and are urged to despair, as if the Church would soon be utterly destroyed, let us learn to hold up this example like a strong shield: seeing that it is no new case, if immediate destruction seem to await us, until the divine aid appears suddenly and unexpectedly in our extremity. Josephus falsely conjectures that the midwives were Egyptian women, sent out as spies; whereas Moses expressly says, that they had been the assistants and attendants of the Hebrew women in their travail; and this erroneous idea is plainly refuted by the whole context, in which it especially appears that they were restrained by the fear of God from yielding to the sinful desire of the tyrant. Hence it follows, that they were previously possessed with some religious feeling. But another question arises, why two midwives only are mentioned by name, when it is probable that, in so great a population, there were many? Two replies may be given; either that the tyrant addressed himself to these two, who might spread the fear of his power amongst the others; or, that, desiring to proceed with secret malice, he made a trial of the firmness of these two, and if he had obtained their acquiescence, he hoped to have easily succeeded with the others; for shame forbade him from issuing an open and general command.

17. *But the midwives feared God.* Moses does not mean that they were then first affected with the fear of God; but he assigns this reason why they did not obey his unjust command, viz., because reverence towards God had greater influence with them. And certainly, as all our affections are best directed by this rein, so also it is the surest shield for resisting all temptations, and a firm support to uphold our minds from wavering in seasons of danger. Now, they not only dreaded this crime as being cruel and inhuman; but because purer religion and piety flourished in their hearts; for they knew that the seed of Abraham was chosen of God, and had themselves experienced that it was blessed; and hence it was natural to feel, that it would be an act of very gross impiety to extinguish in it the grace of God. We must also observe the *antithesis* between the fear of God and the dread of punishment, which might have deterred them from doing right. Although tyrants do not easily allow their commands to be despised, and death was before their eyes, they still keep their hands pure from evil. Thus, sustained and supported by reverential fear of God, they boldly despised the command and the threatenings of Pharaoh. Wherefore those, whom the fear of men withdraws from the right course, betray by their cowardice an inexcusable contempt of God, in preferring the favor of men to his solemn commands. But this doctrine extends still more widely; for many would be[19] more than preposterously wise, whilst, under pretext of due submission, they obey the wicked will of kings in opposition to justice and right, being in some cases the ministers of avarice and rapacity, in others of cruelty; yea, to gratify the transitory kings of earth, they take no account of God; and thus, which is worst of all, they designedly oppose pure religion with fire and sword. It only makes their effrontery more detestable, that whilst they knowingly and willingly crucify Christ in his members, they plead the frivolous excuse, that they obey their princes according to the word of God; as if he, in ordaining princes, had resigned his rights to them; and as if every earthly power, which exalts itself against heaven, ought not rather most justly to be made to give way. But since they only seek to escape the reprobation of men for their criminal obedience, let them not be argued with by long discussions, but rather referred to the judgment of women; for the example of these midwives is abundantly sufficient for their condemnation; especially when the Holy Spirit himself commends them, as not having obeyed the king, because they feared God.

18. *And the king of Egypt called for the midwives.* He was not reduced to a more moderate course by equity or mercy; but because he dared not openly expose to slaughter the wretched and harmless infants at their birth, lest such atrocity should arouse the wrath of the Israelites to vengeance,

19

This somewhat harsh expression is thus translated in Fr. ver., "veulent estre sages en despit de nature;" would be wise in spite of nature.

He therefore secretly sends for the midwives, and inquires why they have not executed his murderous command? I doubt not, however, that he was restrained rather by the fear of rebellion than by shame.[20] In the answer of the midwives two vices are to be observed, since they neither confessed their piety with proper ingenuity, and what is worse, escaped by falsehood. For the fabulous story which the Rabbins invent to cover their fault, must be rejected, viz., that they did not come in time to the Hebrew women, because they had warned them of the wicked design of the king; and so it came to pass that they were not present when they were delivered. What can be more tame than this invention, when Moses shews in his narrative that they were guilty of falsehood? Some assert that this kind of lie,[21] which they call "the lie officious, or serviceable," is not reprehensible; because they think that there is no fault where no deceit for the purpose of injury is used.[22] But I hold, that whatever is opposed to the nature of God is sinful; and on this ground all dissimulation, whether in word or deed, is condemned, as I shall more largely discuss in explaining the law, if God grants me time to do so. Wherefore both points must be admitted, that the two women lied, and, since lying is displeasing to God, that they sinned. For, as in estimating the conduct of saints we should be just and humane interpreters; so also superstitious zeal must be avoided in covering their faults, since this would often infringe on the direct authority of Scripture. And, indeed, whensoever the faithful fall into sin, they desire not to be lifted out of it by false defences, for their justification consists in a simple and free demand of pardon for their sin. Nor is there any contradiction to this in the fact, that they are twice praised for their fear of God, and that God is said to have rewarded them; because in his paternal indulgence of his children he still

20

Lightfoot, in his Sermon on Difficulties of Scripture, (Pitman's edition, 7. 209,) says, "How many, in expounding that place, do roundly conclude, they told a lie to save their stake; when, as I suppose, it were no hard thing to shew, that the thing they spake was most true," etc. And, again, in his "Handful of Gleanings out of the Book of Exodus," vol. 2. 357, he has a short dissertation, headed, "The words of the Hebrew Midwives not a lie, but a glorious confession of their faith." In opposition to Calvin, he considers them to have been Egyptian women.

21

"Qui tend a faire plaisir;" which tends to give pleasure. — *Fr.*

22

Mendacium dividitur ratione culpae et finis; officiosum, jocosum, et perniciosum. — *S. Thom.*, a. 2. Mendacium officiosum dicitur, quod committitur solum causa utilitatis propriae vel alienae; *e.g.*, quis dicit, se non habere pecuniam, ne iis spolietur a militibus. — *Dens. Tractatus de reliquis virtutibus justitiae annexis.* Coloniae, 1776, tom. 3, p. 396. The subject is discussed by Peter Martyr, *Loci Communes*, *Classis Secunda*, cap. 13, with much reference to the Treatises of Augustin *de Mendacio*, in which this passage is treated of. In Augustin's letter to Jerome, 82., speaking of the "mendacium officiosum," he says, "non tam usitatum est in ecclesiasticis libris vocabulum officii."

values their good works, as if they were pure, notwithstanding they may be defiled by some mixture of impurity. In fact, there is no action so perfect as to be absolutely free from stain; though it may appear more evidently in some than in others. Rachel was influenced by faith, to transfer the right of primogeniture to her son Jacob; a desire, undoubtedly, pious in itself, and a design worthy of praise, anxiously to strive for the fulfillment of the divine promise; but yet we cannot praise the cunning and deceit, by which the whole action would have been vitiated, had not the gratuitous mercy of God interposed. Scripture is full of such instances, which shew that the most excellent actions are sometimes stained with partial sin. But we need not wonder that God in his mercy should pardon such defects, which would otherwise defile almost every virtuous deed; and should honor with reward those works which are unworthy of praise, or even favor. Thus, though these women were too pusillanimous and timid in their answers, yet because they had acted in reality with heartiness and courage, God endured in them the sin which he would have deservedly condemned. This doctrine gives us alacrity in our desire to do rightly, since God so graciously pardons our infirmities; and, at the same time, it warns us most carefully to be on our guard, lest, when we are desirous of doing well, some sin should creep in to obscure, and thus to contaminate our good work; since it not unfrequently happens that those whose aim is right, halt or stumble or wander in the way to it. In fine, whosoever honestly examines himself, will find some defect even in his best endeavors. Moreover, by the rewards of God, let us be encouraged to the confidence of thus obtaining good success, lest we should faint at the dangers we incur by the faithful performance of our duty; and assuredly no danger will alarm us, if this thought be deeply impressed upon our hearts, that whatever ill-will our good deeds may beget in this world, still God sits in heaven to reward them.

21. *He made them houses.*[23] It is not at all my opinion that this should be expounded as referring to the women, and I am surprised that many interpreters have been grossly mistaken on so dear a point. All are agreed that the pronoun is masculine, and therefore, according to ordinary usage,

23

The accuracy of Calvin's criticism is undeniable, namely, — that as the Hebrew pronoun is of the masculine form, ordinary usage would forbid our considering this clause to be spoken of the midwives; and yet that the masculine and feminine pronominal affixes, distinguished respectively by a final ם or ן, are not used with such inflexible regularity as to preclude all debate. In fact, Moses has used the masculine pronoun ם at the end of ver. 17 of the next chapter, where a feminine pronoun should have been expected. In the clause under consideration, *V*. has the ambiguous pronoun *eis*, whilst the LXX. has ἐποίησαν ἑαυταῖς, which is a departure from the Hebrew text in both words. — *W*

The gloss in the Geneva Bible is, — "*i.e.*, God increased the families of the Israelites by their means." Lightfoot, Harmony 2. 108, on the contrary, explains the expression, "For which, their piety, God marrieth them to Israelites, for they were Egyptian women, and builded up Israelitish families by them." "Triplex hic difficultas, (says Poole,) 1. Quis fecit? 2. Quibus? 3. Quid?" The balance of comments appears to favor Calvin's solution.

should refer to males; but because the two letters ם and ן are sometimes used interchangeably, they have supposed that the two clauses of the verse must be connected, and both referred to the women. But there is no need of this, since the sentence runs very well in this way: — "The people multiplied and waxed very mighty, and it came to pass, because the midwives feared God, that God made *them* houses," *i e.*, the Israelites; as much as to say, that through the piety of these women, they obtained an abundant offspring. And because some saw that a suitable meaning could not be elicited by this false interpretation, they have imagined that, by the inspiration of God, well-fortified houses were built them by the people, where they might be secure from the attacks of their enemies. Nothing can be more puerile than this conceit. But lest readers should puzzle themselves unnecessarily on this not very perplexing point, let us inquire what the Hebrews meant by this expression, "to make houses." When God promises (1 Samuel 2:35) that he will build for Samuel "a sure house," there is no question that he refers to a stable priesthood. Again, when he declares (2 Samuel 7:27) that he will build a house for David; and when a little afterwards we read in David's prayer, (v. 27,) "thou hast revealed to thy servant, saying, I will build thee a house," the royal dignity is clearly to be understood. It is plain, too, from the address of Abigail, that this was a common mode of speaking, where she says, (1 Samuel 25:28,) "the Lord will certainly make my lord a sure house." Now, it is quite unsuitable to the female sex and name that a woman should be made head of a family. Whence it appears that the words are forcibly[24] wrested if we say that God made a house for the midwives; but it will be most applicable to the whole people, that it was multiplied by God, until it arose like a perfect building to its full height. The conclusion is, that the Israelites owed to the exertions of two women the fact, not only that they survived and were preserved, but also that they flourished more and more, in order that thus the glory of God might shine forth with greater brightness, since he so marvelously preserved his people when very near destruction by these weak instruments. But Moses puts the word "houses" in the plural number, because the people were built up by the increase of the offspring of separate families.

22. *And Pharaoh charged.* If he had not been transported with wrath and struck with blindness, he would have seen that the hand of God was against him; but when the reprobate are driven to madness by God, they persevere obstinately in their crimes; and not only so, but, like the deranged[25] or frantic, they dash themselves with greater audacity against every obstacle.

24 "Tire par les cheveux;" dragged by the hair. — *Fr.*

25 "Vertiginosi, vel phrenetici." — *Lat.* "Phrenetiques, ou demoniacles." — *Fr.*

It is indeed commonly the case that cruelty, having once tasted innocent blood, becomes more thirsty for it; nay, in general, wicked men, as if excited by their course, grow hotter and hotter in crime, so that there is no end nor measure to their iniquity; but here, in this very desperate rage, we must perceive the vengeance of God, when he had given up the tyrant for the devil to destroy him, whilst we also remember his design both to try the patience of his people as well as to set forth his own goodness and power. The tyrant, finding that his snares and deceit availed nothing, now shakes off fear and flies to open violence, commanding the little ones to be torn from the breasts of their mothers and to be cast into the river. Lest there should be any lack of executioners, he gives this charge to all the Egyptians, whom he knew to be more than ready for the work. He spares the daughters, that, being enslaved and allotted to the Egyptians, they might produce slaves for their masters, whilst by them the races and names could not be preserved. Here it may be worth while to meditate on a comparison with our own times. Antichrist, with all his murderous agents, leaves in peace those who by their treacherous silence deny Christ, and are prepared to embrace as slaves every kind of impiety; neither does he exercise his cruelty, insatiable though it be, where he sees no manliness to exist; and he exults and triumphs, as if his end was gained, when he perceives any who had some courage in professing their faith fallen into effeminacy and cowardice. But how much better is it for us to die an hundred times, retaining our manly firmness in death, than to redeem our life for the base service of the devil.

Exodus 2

EXODUS 2

Exodus 2:1-10

1. And there went a man of the house of Levi, and took *to wife* a daughter of Levi.

1. Abierat autem vir ex domo Levi, et acceperat filiam Levi.

2. And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child*, she hid him three months.

2. Concepit autem mulier illa, et peperit filium; vidensque eum esse pulchrum, abscondit tribus mensibus.

3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

3. Et quia illum abscondere amplius non poterat, accepit ei arcam arundineam, et oblevit eam bitumine et pice, et reposuit in ca infantulum: exposuitque in carecto, juxta ripam fluminis.

4. And his sister stood afar off, to wit what would be done to him.

4. Stetit vero soror ejus eminus, ut cognosceret quid ei fieret.

5. And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

5. Porro descendit filia Pharaonis ut lavaret se in flumine: (deambulabant autem puellae ejus secus ripam fluminis:) et videns arculam in medio carecti misit ancillam suam quae illam tolleret.

6. And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

6. Quumque aperuisset, vidit ipsum infantulum: et ecce, puer flebat: et miserta illius dixit, Hic ex pueris Hebraeorum est.

7. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

7. Tunc dixit soror ejus ad filiam Pharaonis, Ibone ut vocem tibi mulierem nutricem ex Hebraeis quae tibi lactet infantulum?

8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

8. Respondit ei filia Pharaonis, Vade. Profecta est igitur puella, et vocavit matrem pueri.

9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

9. Cui filia Pharaonis dixit, Tolle infantulum hunc, et lacta eum mihi, et ego dabo tibi mercedem. Tunc accepit mulier infantulum, et lactavit eum.

10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

10. Crevit autem infantulus, et adduxit eum ad filiam Pharaonis, cui factus in filium, et vocavit nomen ejus Moseh, dicens, Quoniam ex aquis extraxi eum.

1. *And there went.* I have preferred rendering the verb in the pluperfect tense (abierat, "there had gone") to prevent all ambiguity; for unless we say that Miriam and Aaron were the children of another mother, it would not be probable otherwise that this marriage was contracted after the passing

of the edict. Aaron was three years old when Moses was born; and we may easily conjecture that he was brought up openly and securely. But there is no doubt but that the cruelty was greatest at its commencement. Therefore, if they were uterine brothers, there is no other explanation except to say that, by the figure called ὕστερον πρότερον, he now relates what had happened before. But mention is only made of Moses, because it then first began to be criminal to breed up male infants. The Hebrews use the word for going or departing, to signify the undertaking of any serious or momentous matter, or when they put any proposal into operation. Nor is it superfluous for Moses to say that his father married a wife of his own tribe, because this double tie of kindred should have confirmed them in their attempt to preserve their offspring. But soon afterwards we shall see how timidly they acted. They hide the child for a short time, rather from the transient impulse of love than from firm affection. When three months had elapsed, and that impulse had passed away, they almost abandon the child, in order to escape from danger. For although the mother would have probably come next day, if he had passed the night there, to give him the breast, yet had she exposed him as an outcast to innumerable risks. By this example, we perceive what terror had taken possession of every mind, when a man and his wife, united to each other by close natural relationship, prefer exposing their common offspring, whose beauty moved them to pity, to peril of wild beasts, of the atmosphere, of the water, and of every kind, rather than that they should perish with him. But on this point different opinions are maintained: whether or not it would have been better to discharge themselves of the care of their child, or to await whatever danger attended its secret preservation. I confess, indeed, that whilst it is difficult in such perplexities to come to a right conclusion, so also our conclusions are apt to be variously judged; still I affirm that the timidity of the parents of Moses, by which they were induced to forget their duty, cannot advisedly be excused.

We see that God has implanted even in wild and brute beasts so great instinctive anxiety for the protection and cherishing of their young, that the dam often despises her own life in their defense. Wherefore it is the more base, that men, created in the divine image, should be driven by fear to such a pitch of inhumanity as to desert the children who are intrusted to their fidelity and protection. The reply of those who assert that there was no better course in their desperate circumstances than to repose on the providence of God, has something in it, but is not complete. It is the chief consolation of believers to cast their cares on the bosom of God; provided that, in the meantime, they perform their own duties, overpass not the bounds of their vocation, and turn not away from the path set before them; but it is a perversion to make the providence of God an excuse for negligence and sloth. The parents of Moses ought rather to have looked forward with hope that God would be the safeguard of themselves and their child. His mother made the ark with great pains, and daubed it; but for what purpose?

Was it not to bury her child in it? I allow that she always seemed anxious for him, yet in such a way that her proceedings would have been ridiculous and ineffectual, unless God had unexpectedly appeared from heaven as the author of their preservation, of which she herself despaired. Nevertheless, we must not judge either the father or mother as if they had lived in quiet times; for it is easy to conceive with what bitter grief they compassed the death of their child; nay, to speak more correctly, we can scarcely conceive what terrible agonies they suffered. Therefore, when Moses relates how his mother made and prepared an ark, he hints that the father was so overwhelmed with sorrow as to be incapable of doing anything. Thus the power of the Lord more clearly manifested itself, when the mother, her husband being entirely disheartened, took the whole burden on herself. For, if they had acted in concert, Moses would not have assigned the whole praise to his mother. The Apostle, indeed, (Hebrews 11:23,) gives a share of the praise to the husband, and not undeservedly, since it is probable that the child was not hidden without his cognizance and approval. But God, who generally "chooses the weak things of the world," strengthened with the power of his Spirit a woman rather than a man, to stand foremost in the matter. And the same reasoning applies to his sister, into whose hands his mother resigned the last and most important act, so that while Miriam, who, on account of her tender age, appeared to be exempt from danger, is appointed to watch over her brother's life, both parents appear to have neglected their duty.

2. *And when she saw that he was a goodly child.* There is no doubt but that God had adorned him with this beauty, in order the more to influence his parents to preserve him; as it sometimes happens that, when God sees his people slow in the performance of their duty, he spurs on their inactivity by allurements; although it appears from the testimony of the Apostle, that this was not their only motive to have pity on him, but that it was the prop, as it were, of their weak faith; for he tells us (Hebrews 11:23) that "by faith Moses was hid three months of his parents." If any object that faith and regard for beauty are things not only very different but almost contrary to each other, I reply, that by the wonderful compassion of God, it comes to pass that the very impediment which might darken faith becomes its assistant, though it ought indeed to rest upon the promises alone. Therefore, if faith had shone purely and brightly in their hearts, they would have cared nothing for his beauty; on the other hand, unless the promise had had its power, nay, unless it had occupied the first place, there was no such efficacy in the goodliness of his appearance as would have led them willingly to hazard their lives. We conclude, then, that, since they had good hopes of the deliverance promised to them, their courage was increased by the additional motive of his beauty, and that they were so attracted to pity, that all obstacles were overcome. Thus does God ordinarily work, leading his people in their darkness like the blind, when they are wavering through ignorance and weakness of heart. In fine, the love which his beauty awakened was so far from being a part

of faith, that it deservedly detracts from its praise; but God, who, in his wonderful wisdom, makes all things to work for the good of his chosen ones, sustained and strengthened their tottering faith by this support.

4. *And his sister stood afar off.* It is probable that this was Miriam.[26] By the fact of her standing to watch what became of him, it appears that his parents had some hope remaining, though it was but small. For it is scarcely doubtful but that whatever Egyptian had come that way would have been his executioner, as well from the command of the king as from the general hatred of the nation against the Hebrews. It seems, then, that Miriam was set by her parents to watch, rather to witness her brother's murder, than to provide for the safety of the child. But, since we have just seen that, in the darkness of sorrow and despair, some sparks of faith still survived, the mother, exposing her little one on the river's side, did not abandon all care of him, but desired to commend him to the mercy of any passer-by, and therefore stationed her daughter afar off to act as circumstances arose. For, if she had heard that the child still lay there at night, she would have come secretly to give him the breast. This determination, however, as is often the case in times of perplexity and trouble, was vain, though God miraculously stretched forth his hand for the child's preservation. For there can be no question but that his secret providence brought the king's daughter to the river, who had the courage to take up the child and to have it nursed; and that he, too, influenced her mind to the kind act of saving its life, — in a word, that he controlled the whole matter. Indeed, all pious persons will confess that he was the author of her great and uninquisitive kindness in not taking more pains to learn who were the child's parents, and why a nurse offered herself so immediately, which circumstance might have naturally awakened suspicion. Thus it did not happen without many miracles that the child escaped safely from the ark. Scoffers would say that all occurred accidentally; because perverse delusion has possession of their minds, so that they are blind to the manifest works of God, and think that the human race is governed by mere chance. But we must hold fast to the principle, that whilst God rules all men by his providence, he honors his elect with his peculiar care, and is watchful for their deliverance and support; and if we carefully weigh all the circumstances, reason will easily assure us that all things which led to the preservation of Moses, were disposed by his guidance, and under his auspices, and by the secret inspiration of his Spirit. For to ascribe to fortune such an harmonious combination of various and manifold means, is no less absurd than to imagine with Epicurus that the world was created by the fortuitous conjunction of atoms.[27] Assuredly he drew out

26

"De laquelle il sera ci apres parle plus a plein;" who will presently be more fully spoken of. — *Fr.*

27

Moses, who was to be the future redeemer of his people, as from the grave, in order that he might prove that the beginning of the safety of his Church was like a creation out of nothing. And this was the crowning act of his divine mercy, not only that he was given to his mother to be nursed, but that she received wages for it.

10. *And the child grew.* Here, however, their grief is renewed, when his parents are again obliged to give up Moses, and he is torn as it were from their bowels. For, on this condition, he passed over to the Egyptian nation, not only that he should be alienated from his own race, but that he should increase the number of their enemies in his own person. And certainly it is scarcely credible that he could be long tolerated in the tyrant's court, and amongst the most cruel enemies of Israel, unless he professed to be a partaker of their hatred. We know of what corrupting influences courts are full; it is well known, too, how great was the pride of the Egyptians, whilst experience teaches us how prone even the best natures are to yield to the temptations of pleasure, wherefore we must wonder the more that, when Moses was engulfed in these whirlpools, he still retained his uprightness and integrity. Certainly the hope of their redemption might seem here again to suffer an eclipse, the course of circumstances being all against it; but thus the providence of God, the more circuitously it appears to flow, shines forth all the more wonderfully in the end, since it never really wanders from its direct object, or fails of its effect, when its due time is come. Nevertheless God, as with an outstretched hand, drew back his servant to himself and to the body of his Church, by suggesting in his name the recollection of his origin; for the king's daughter did not give him this name without the preventing Spirit of God, that Moses might know that he was drawn out of the river when he was about to perish. As often, then, as he heard his name, he must needs remember of what people he sprang; and the power of this stimulus must have been all the greater, because the fact was known to everybody. The daughter of the king, indeed, could have by no means intended this, and would have rather wished the memory of his origin to be lost; but God, who put words in the mouth of Balaam's ass, influenced also the tongue of this woman to bear loud and public testimony to the very thing which she would have preferred to conceal; and although she desired to keep Moses with herself, became his directress and guide in returning to his own nation. But should any be surprised that she did not fear her father's anger in thus publicly recording the violation of his command, it may readily be replied that there was no cause of offense given to the tyrant, who would have willingly allowed any number of slaves to be born to him, so that the name of Israel were abolished. For why did he spare the lives of the female infants, but in

"De ce qui apparoist en l'air comme poussiere, quand le soleil luist, sans que Dieu s'en soit mesle;" of that which appears in the air, like dust, when the sun shines, without the interposition of God. — *Fr.*

order that Egyptian slaves might be born of them? And, regarding Moses in this light, he did not conceive that the act of his daughter had violated his command, nay, he rather rejoiced that the Israelitish nation was thus diminished, and the Egyptian nation numerically increased. One question only remains, viz., how it occurred to the mind of Pharaoh's daughter to give Moses an Hebrew name,[28] when it is certain from Psalm 81:5, that there was a great difference between the two languages: "he went out through the land of Egypt, where I heard a language that I understood not?" And again, we know that Joseph made use of an interpreter with his brethren when he pretended to be an Egyptian. (Genesis 42:23.) We may probably conjecture that she asked the mother of Moses the word which expressed this signification, or we may prefer supposing that he had an Egyptian name, which was interpreted by his Hebrew one, and this I am most inclined to think was the case. When Moses subsequently fled, he again took the name his mother gave him.

Exodus 2:11-15

11. And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

11. Factum autem est diebus illis, quum adolevisset Moses, ut egrederetur ad fratres suos, et vidit onera ipsorum, viditque virum Aegyptium percutientem quendam Hebraeum ex fratribus suis.

12. And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

12. Tunc respexit hue et illuc, et videns quod nemo adesset, percussit Aegyptium, atque abscondit in arena.

13. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy follow?

13. Et quum egressus esset postridie, ecce, duo viri Hebraei rixabantur: tunc dixit malefico, Quare percutis propinquum tuum?

28

Calvin seems altogether to ignore the opinion of Philo, Clemens Alex., etc., that Moses was an Egyptian name, from Mo, or Moys, *water*, and Is, or Ises, or Hyse, *preserved*.

14. And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? and Moses feared, and said, Surely this thing is known.

14. Qui respondit, Quis te constituit principem, et judicem super nos? an ut me occidas tu loqueris, sicut occidisti Aegyptium? Itaque timuit Moses, ac dixit, Certe innotuit haec res.

15. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

15. Pharao etiam audito hoc sermone, quaerebat interficere Mosen. Et fugiens Moses a facie Pharaonis mansit in Madian, seditque juxta puteum.

11. *And it came to pass in those days, when Moses was grown.* Now did that faith which the Apostle celebrates begin to shew itself, when Moses, despising the pleasures and riches of the Court, chose rather to suffer the reproach of Christ, than to be accounted happy apart from companionship with the chosen people. Nor was it only love for his nation, but faith in the promises, which induced him to undertake this charge, by which he knew that he should incur the hatred of all the Egyptians. For although he did not immediately resign his wealth, and honorable station, and influence, and power, this was, as it were, the preparation for divesting himself of all these deceitful allurements. Whence the Apostle says,

"he refused to be called the son of Pharaoh's daughter."
(Hebrews 11:24.)

There is certainly no doubt but that he avowed his desire to return to his true and natural kindred, from whom he had been separated: for we gather from the context, that he did not come to see his brethren only to pity their estate, but to bring them some consolation, and even to share their lot. Nor was the Court so near that he could daily visit them in his ordinary walk. And it is said that "he went out the second day." Therefore, he privately withdrew himself from the Court, or, having asked permission, preferred to expose himself to enmity, rather than not discover his affectionate regard to his people. But he relates that he looked on their burdens, or troubles, so that their unjust oppression must have naturally aroused him to give them help. He adds, too, another motive, that he "saw an Egyptian smiting an Hebrew." It is probable that they were harshly treated by their taskmasters if they were slow in their work, and since they were given over to the will of wicked men, that every one might exercise the same cruelty upon them with impunity.

12. *And he looked this way and that way.* Hence it more evidently appears that Moses came with the design of succouring his unhappy brethren, and

of relieving and aiding them with his help, since, by killing the Egyptian, he avenged the injury done indeed to an individual, but having a bearing on the whole nation. But although he was inspired by the Holy Spirit with special courage for the performance of this act, still it was accompanied with an infirmity, which shews that he did not undertake without hesitation what he yet, knew to be his vocation. For Stephen (Acts 7:25) bears witness that Moses was not impelled by a rash zeal to slay the Egyptian, but because he knew that he was divinely appointed to be the avenger and deliverer of his nation. Still he looked about to see whether any one saw him, and dared not punish the wrong-doer, except by a secret blow. Thus we perceive that he was not altogether so bold as he should have been, and that he had to strive against his timidity. Again, we gather from his hesitation that his faith was weak, so that we must not suppose that it was thus praised by the Apostle because it was absolutely perfect. In the first place, then, let us conclude that Moses did not rashly have recourse to the sword, but that he was armed by God's command, and, conscious of his legitimate vocation, rightly and judiciously assumed that character which God assigned to him. Thence it follows, that private persons would act improperly, and would be by no means countenanced by his example, if they sought to repress wrong by force and arms. Thus far we should imitate Moses in rendering aid to the suffering and oppressed, as far as our means go, and in caring not to incur the ill-will of the wicked, when we oppose ourselves to their oppressions; but we must leave it to the judges, who are invested with public authority, to draw the sword of vengeance. If these do not afford their aid to the innocent when they are unjustly treated, all we can do is to murmur; as not even Moses would have been allowed to proceed further, unless he had been the appointed avenger and deliverer of the people. As to the fear, by which he betrayed his pusillanimity and his present unpreparedness for fulfilling his office, let us learn that the obedience of the saints, which is stained by sin, is still sometimes acceptable with God through mercy; and therefore, although the weakness of the flesh is a draw-back to us in the performance of our duty, still let us cease not to struggle against it; for our assurance of this ought to have no small effect in animating us, when we are persuaded that there is pardon ready for our hesitation, if we do not yield to it.

13. *Behold, two men of the Hebrews.* This perseverance shews that Moses was firm and determined in his design of returning to his brethren, and abandoning the Court; and that he had advisedly renounced its splendor, its wealth, and comforts, although he was by no means ignorant of the miseries to which he exposed himself, and how painful and disagreeable, nay, how ignominious a condition awaited him. Wherefore we need not wonder if the Apostle says, that he chose

"rather to endure the reproach of Christ," "and to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Hebrews 11:25, 26.)

Besides, the sad sight of the tyrant's violence and of the burdens by which his brethren were oppressed, was anything but an obstacle to his proceeding, because, being prepared by the hope of future recompense to bear the cross, he was superior to present fear. But he does not assume, as before, the character of a judge; but performs a duty, which the law of charity demands of every one, addressing the men who strove together as a peace-maker, and exhorting them both to be reconciled, though he especially blames the wrongdoer. This was not peculiar to Moses, but the common duty of all believers, when the innocent are harshly treated, to take their part, and as far as possible to interpose, lest the stronger should prevail. It can scarcely be done without exasperating those who are disposed to evil; but nothing ought to allow us to be silent, while justice is violated by their forwardness. For in this ease, silence is a kind of consent. Yet Moses reproves moderately, and in kind terms, the man who had assaulted his brother; because he does not so much wish to reproach him with the greatness of his fault, as to find the means of calming his ferocity.

14. *Who made thee a prince?* No wonder if the headstrong and wicked man repels angrily this mild admonition; for thus are those, who are disposed to injustice, accustomed to rage as soon as they are reproved, and to drive away good advisers with contumely. And certainly it is an uncommon virtue to acknowledge our faults, and patiently to submit to correction. For in proportion to a man's evil disposition, and to the greatness of his offense, is his rage under admonition, and his violence in altercation; wherefore, whoever undertakes to restrain the wicked must expect to meet with these indignities. Still, we may understand from the petulance of this individual how perverse were the minds of the whole nation. On this account Stephen says that Moses was refused by his own nation, and accuses them all of ingratitude. (Acts 7:35.) But, without being too hard on this people, we learn from this example how rude is the nature of those whom God has not tamed; for their perverseness as firmly repels correction, as an anvil repels the blow of a hammer. When, therefore, they are so stubborn that though ten times reproved they are still hardened, no wonder if God deals with them more roughly, as he declares he will do by the mouth of David. (Psalm 18:27.) Lest we should experience this, let us submit to his rod in time; and since this is not given to all, let us entreat him to make us truly teachable. For what shall we gain by kicking against the pricks? Moreover, a kind of brutal fierceness accompanies this perverseness, as is again seen in this instance. The vile and abject slave asks Moses, Who made him a judge over the Hebrews? as if he, and all his race, were not exposed to universal contumely. If the lowest of the Egyptian rabble had struck him a blow, he would not have dared to murmur; yet he rages as imperiously against this mild admonition, as if he were free from all subjection. What follows is even worse, "Intendest thou to kill me, as thou killedst the Egyptian?" He ought to have received Moses as if he had been an angel of God, on

account of such a proof of his zeal and piety; but, turning the benefit into an accusation, he not only hatefully taunts him with what it would have been just to praise, but even threatens him. Meantime, we cannot doubt but that the holy man must have been racked by a sore temptation, when he finds such barbarity in his nation. He knew, indeed, that the Egyptians would have been his professed enemies, if the matter had got abroad; but he never could have expected such an unworthy return from his brethren, whose misery he desired to relieve; and therefore it was a proof of incredible strength of purpose to surmount such an obstacle.

15. *Now when Pharaoh heard.* Moses acknowledges his fear, though it was not sufficient to withdraw him from the work to which he was called. We said before, that his zeal was mingled with infirmity, but yet prevailed; so that he performed the duty entrusted to him manfully, yet at the same time timidly. But this is another proof of his firmness, that he is not ashamed of what he had done, so as to endeavor to appease the king, but he betakes himself to exile; nor is he so alarmed in this critical time as to sink down in helplessness or despair, but he departs into the land of Midian, and prefers wandering in the Desert, to a reconciliation with the enemies of the chosen people. But although God appears by this circuitous course to decline from his purpose of delivering them, yet he marvelously carries on His work. We have already sufficiently perceived that Moses was certainly not yet ripe for the arduous contests which awaited him; that, having been brought up delicately and luxuriously in the Court, he was not yet accustomed to the great and continual anxieties of which the sequel of the history will shew him the conqueror. Therefore God in a manner withdrew him, that he might gradually render him fit and equal to undertake so difficult a task. For the experience of forty years in such a laborious and ascetic mode of life, did not a little avail to prepare him for enduring any hardships; so that the Desert may well be called the school in which he was taught, until he was invited to his more difficult charge. As to his "sitting down by a well," I interpret it, that he sat down there to rest from his fatigue about sunset, that he might ask for hospitality from the people, who he hoped would come at eventide to draw water. From this unprosperous beginning he might conjecture what an uncomfortable reception he had to expect.

Exodus 2:16-22

16. Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

16. Erant autem sacerdoti Madian septem filiae, quae venerunt, et hauserunt, impleveruntque canales, ut potarent oves patris sui.

17. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

17. Et venerunt pastores qui repulerunt eas: et surgens Moses auxiliatus er ipsis, potavique oves illarum.

18. And when they came to Reuel their father, he said, How *is it that* ye are come so soon to-day?

18. Et quum venissent ad Bethuel patrem suum, dixit ille, Quare hodie tam cito rediistis?

19. And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

19. Responderunt, vir Aegyptius liberavit nos e manu pastorum, atque etiam hauriendo hausit nobis, et praebuit potum ovibus.

20. And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may eat bread.

20. Dixit ille ad filias suas, Et ubi est ille? Quare sic dereliquistis virum? Convocate eum ut comedat paneum.

21. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

21. Et consensit Moses habitare cum viro illo, qui dedit Sephoram filiam suam Mosi.

22. And she bare *him* a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

22. Quae quum peperisset filium, vocavit nomen ejus Gerson, dicens, Peregrinus sum in terra aliena.

16. *Now the priest of Midian.* The profane would attribute this meeting to good fortune, whereas God affords us in it a striking picture of his providence, in thus with an outstretched hand directing the steps of his servant. Those damsels were in the habit of coming daily to the well; and Moses sat down to ask for hospitality at the waterside, whither in a dry country the inhabitants were likely to flock in the evening. But it was by no means due to chance that he came so opportunely to render assistance to the damsels, and that Jethro so hospitably invited him; but God was the guide of his wandering servant's way, not only to obtain for him a resting-place for a day, but a comfortable habitation even to the close of his exile. For

Jethro (whose title shews that he was of some dignity amongst his people) not only engaged his services, but chose him for his son-in-law. Although the occupation of a shepherd was a humble one, yet there was no little consolation in this high connection. All are not agreed about the word כהן, *cohen*[29] The Chaldee paraphrast badly translates it "Prince," because it does not accord with the fact that the shepherds of the country were at variance with his daughters. Nor is it more probable that a rich and chief man would have been without servants, so as to be obliged to expose his daughters daily to the insults and quarrels of the shepherds. I think, then, that he was a priest (*sacrificum*,) which is the opinion most generally received. But the question is, whether he worshipped false gods, or the one true God? and certainly many probable reasons lead us to conclude, that he did not sacrifice to idols; because Moses could scarcely have been persuaded, not merely to live in a house which was defiled by foul unrighteousness, but even to marry into it. Besides, hereafter, many indications of piety will appear in the language of Jethro. Although, as almost the whole world had then fallen into many corrupt practices, it seems likely to me that his priesthood was in some measure corrupted. In the time of Abraham, Melehizedek was the only priest of the living God. Abraham himself was extricated from a deep abyss of idolatry into which his family was plunged. It was, then, hardly possible that the Midianites should have retained the pure worship; and indeed it is plain from other passages, that they were joined to idols. After duly weighing all these points, nothing occurs to me as more probable, than that under the priesthood of Jethro the true God was worshipped, according as tradition had revealed Him, but not purely; because religion was at that time everywhere contaminated by diverse superstitions. But there is some difference between idolatry and the impure worship of God, corrupted in some respects. I say, then, that they were worshippers of the true God, because they had not entirely departed from the principles of His religion, although they had contracted some defilement from the stinking puddles of error which had gradually crept in. There is also another question among interpreters as to the name "Jethro." Those who think *Bethuel*[30] was a different person from Jethro, are easily refuted; for it is quite evident, that Moses in the next chapter speaks of the same person, though under another name. Nor would it agree with the mention of his marriage, that the name

29

כהן. This verb does not occur in Hebrew in its primary conjugation (kal), but is found in Arabic, where it signifies to draw nigh. Hence the noun, being of the form of the present participle, means in strictness one who draws nigh; and in usage a priest who draws nigh to God; a prince who draws nigh to the sovereign; or, sometimes the sovereign's guards, ministers, or near kinsmen.

30

See note on ver. 18. In the French version he is always called *Raguel*.

of the father should be altogether omitted; and it is a forced construction to suppose, that in such immediate connection two persons should be spoken of as in the same degree of relationship. Again, if Jethro was the son of *Bethuel*, living in the same house, he would have been a member of the family, but not its head, and therefore Moses would not be said to have fed *his* flock. Besides, it is probable that Hobab (who will be afterwards called the son of *Bethuel*, Numbers 10:29) was the brother-in-law of Moses, *i e.*, the brother of his wife; from whence we collect, that Jethro, as is not unusual, had two names. For it is absurd to think that it is Hobab whom Moses here calls Jethro, and an unreasonable invention. We shall hereafter see that Jethro came into the Desert to congratulate Moses; but it is related in the same place that he "let him depart;" and certainly it would not have been kind to press a man bowed down by age to accompany him on his long journey. For if he was older than Moses, he was scarcely less than ninety; and what sense would there have been in promising a decrepit old man the reward of his labor, after they should reach the land of Canaan?

But the whole controversy is put an end to in one word; because Moses writes that Jethro returned home, but that Hobab was persuaded to listen to his earnest requests, and to remain with him. Nothing can be more probable than that the old man *Bethuel*, who was unequal to bear the fatigue of a long journey, returned straight home, having left his son behind with Moses, to be to him "instead of eyes," and to guide them on their way.

18. *And when they came to Reuel*[31] I do not think any blame attaches to the daughters of *Bethuel* for not offering hospitality to Moses, because young women should be modest, and it would have been an act of too great forwardness to invite an unknown foreigner, without acquainting their father. But God inspires the heart of their father with gratitude, so that he

31

In the Latin Geneva editions of 1573 and 1617, this name is printed, through the whole commentary on the chapter, *Bethuel*; but in the commentary on Numbers 10:29, *Reuel*; whilst *A V*. has *Reuel* here, and *Raguel* in Numbers. In Hebrew, the name in both cases is Reuel; but the Hebrew ע having no equivalent in either the Greek, Latin, or English alphabet, its occurrence has occasioned a dissimilar orthography of several proper names in different translations, or sometimes in the same translation, according as the translator happened to substitute for it *a* or *o*, or to omit it altogether. The LXX. seems to have been induced by mere similarity of shape to substitute γ for it in the middle of words, where a consonant seemed desirable.

As to the person here spoken of, the relation of each to Moses is designated by the same word חתן; viz., Jethro in Exodus 3:1, and 18; Hobab in Judges 4:11; and Reuel (probably) in Numbers 10:29; whilst Zipporah uses the same word, rendered *husband* in Exodus 4:25, 26;. The radical verb, in this case also, is one which does not occur in Hebrew in its primary conjugation, but is found in Arabic, where it signifies to *provide a nuptial feast*; and hence the noun came to signify any relative by marriage, though most commonly a *father-in-law* In Numbers 10:29, and Judges 4:11, Jerome has rendered it simply kinsman. This being premised, it will appear probable that Reuel was the grandfather, Jethro the father, and Hobab the brother, of Zipporah. Hence, after forty years, Reuel is no more spoken of, except to notice descent from him. — *W*

desires him to be sent for. Moses, therefore, is brought from the well, and finds a home in which he may live comfortably, and is treated with kindness on account of his matrimonial alliance. And certainly there was need of some alleviation for his manifold cares and sorrows; since it was a hard trial, which would not only pain him greatly, but would have altogether overwhelmed him in despair unless the holy man had been supported in some way in enduring his forty years' exile. We may easily conjecture from our own feelings how great must have been the weariness of so tedious a delay, especially when he saw that the flower of his age was past, and that his strength was failing, so that he would be afterwards but little fitted for activity. It was, therefore, difficult for him to be intent on that vocation, which might seem to be obsolete, and abrogated in this period of forty years. These heavy troubles and anxieties are in some degree mitigated, but yet not so completely as to prevent the recurrence of many opposing thoughts. Wherefore God's grace is more astonishing, which kept him peaceful and calm in the midst of so many cares, so that, in expectation of the unknown time, he should be content with his mean and humble lot, and stand in daily preparation to perform the part of a deliverer. As to the word יאל,[32] *yal*, the Jews themselves are not agreed: many think that it merely expresses consent; others take it to mean "to swear." And perhaps *Bethuel* was unwilling to give his daughter to an unknown guest, unless he bound himself by an oath to live there, as otherwise it might be feared that Moses might take away his wife elsewhere. Thus the marriage-vow was a promise to remain. Thence we see the integrity of that age, that the sanction of an oath, through reverence to the name of God, was so strong, that both were contented with this bond.

22. *He called his name Gershom.* I do not approve of their view who think this was a name of congratulation to alleviate the pain of banishment, but rather imagine that Moses gave this name to his son, as well to remind himself as his father-in-law and his wife, that he sought a country elsewhere, and that there he was but a sojourner. Nor is there any objection in his promise to his father-in-law to remain, because he did not so bind himself as to shake off or break the yoke of his divine vocation. It was only a provision to this effect, that Moses should not lightly forsake the home where he was so kindly welcomed. It is not credible that he was silent as to the cause of his exile: in the first place, to avert the suspicion of wrong-doing, and in witness of his innocence; and secondly, that he might proclaim the peculiar

32

יואל, *A V.*, *was content* *C* states the question about the meaning of this word nearly as he found it stated in *S M.*; who had said, "Radix verbi יאל idem significat quod רצה, voluit, complacuit, consensit. Sunt tamen inter Hebraeos qui etiam אלה et נשבע, id est juravit, exponunt." They who would interpret it *he sware*, must suppose יואל to be irregularly formed out of the verb אלה; whilst there is no irregularity of formation assumed by those who accept it as a part of the verb יאל, and consequently translate it *consented*, or *was content* — *W*

favor with which God had honored the people of Israel. Wherefore, in the name of his son, he would set before himself an unceasing memorial, by which he might be kept, alive to the hope of redemption; for he declares that land, in which he had found apparently a peaceful resting-place, and a pleasant home, to be "strange" to him. Nor does he compare Midian with Egypt, for he was but a sojourner in either land; but wherever he may dwell, he declares himself a stranger, until he should obtain the inheritance which God has promised. And, indeed, it would have been absurd to call that land, where he had found a settled home, a foreign land, in reference to Egypt, especially since the Apostle bears testimony that he had left that land under the influence of faith. (Hebrews 11:27.) In fine, we see that he sought for a means of cherishing and at the same time of testifying his faith, when he professed that he was a sojourner in a foreign land.

Exodus 2:23-25

23. And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God, by reason of the bondage.

23. Accidit autem diebus illis multis, mortuus est rex Aegypti: et suspiraverunt filii Israel propter opus, et vociferati sunt: ascenditque clamor eorum, ad Deum propter opus.[33]

24. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

24. Et audivit Deus clamorem eorum, recordatusque est Deus pacti sui cum Abraham, Isaac, et Jacob.

25. And God looked upon the children of Israel, and God had respect unto *them*

25. Viditque Deus filios Israel, et cognovit Deus.

23. *And it came to pass in process of time.*[34] He uses the demonstrative pronoun to mark the forty years in which God kept his servant in suspense, as if he had forsaken him. By adding "many," he expresses the approaching

33 *Vel*, a servitute.

34 The Commentary here refers to Calvin's Latin Translation.

end of the interval. When, therefore, he had reached his eightieth year, and had married and grown old in the land of Midian, the intolerable cruelty of their tyrannical masters extorted new sighings and cries from the children of Israel; not that they began then first to grieve and lament, but because they became more alive to their woes, and their duration made them to be felt more acutely. We know that the hope of a happier issue is soothing to our woes; and the hope that some one more kind would succeed the dead tyrant, in some measure softened the misery of the afflicted people. But when the change of kings in no wise lightened their oppression, their sorrow was increased, and forced them to cry out more loudly than before. Thus, then, I understand the words of Moses, that when the tyrant was dead, the children of Israel were not treated more humanely, and therefore cried out more vehemently. Although it is not likely, I think, that the Pharaoh who had at first afflicted them with burdens and taxes, and had commanded their children to be killed, lived till this time; because in that case he would have reigned more than eighty years, which is not usual. Before the birth of Moses, the Israelites had already been sorely oppressed for many years. Nor had (the king) proceeded at once to so great an atrocity as to command all the males to be killed; but when he found that his cruel edicts availed nothing, he advanced to this extremity. From the birth of Moses until the time here spoken of, about eighty years had passed; and hence we may suppose that, before their deliverance drew near, there had been one or more successive kings. When these various changes of circumstances left the condition of the people unchanged, or even made it worse, extreme necessity drew forth this unwonted lamentation, and despair itself drove them to pray, not that there had been an entire neglect of supplication to God before, but because they looked also in other directions, until all earthly means being entirely cut off, they were forcibly drawn to seek in earnest for help from above. From this example we learn that, although the pressure of our tribulations weighs us down with sorrow and pain, yet that our prayers are not straightway directed to God, and that much is required to stimulate our sluggish hearts. Moses also infers that it was no wonder if God's assistance was not earlier afforded, since the children of Israel were stupified in their misery. Let this example, then, teach us to flee to God at once, in order that he may make haste to bestow his grace.

And their cry came up. Moses magnifies the mercy of God by this circumstance, that he took not vengeance on their slowness, as it deserved, but graciously inclined to their tardy cries. In fact, we may observe in this history what is described in Psalm 106, that the most stubborn and hard-hearted in their extremity turn their prayers at length to God, rather from the exceeding greatness of their trouble than from the well-regulated exercise of faith. He says, "by reason of the bondage;" because it is the attribute of God to succor the oppressed, to deliver the captives, and to raise up them that are brought low; and this office he constantly performs.

As to what is added, that "God remembered his covenant," it is the explanation of the cause why he heard their groaning, viz., that he might ratify his gratuitous promise made to Abraham and his descendants. He expressly mentions the three patriarchs, because God lodged his covenant with them, that it might continue firm for perpetual generations. And, indeed, since God is inclined towards us to help us of his own free mercy, so he offers himself, and invites us voluntarily; and therefore confidence in prayer must only be sought for in his promises. Thus the *copula* here should be resolved into the *illative particle*, that "God heard their groaning, *because* he remembered his covenant." How far remembrance is possible with God, we must learn from its contrary. God is said to forget when he does not really and openly appear, and stretch forth his hand to help; therefore, when we say he "remembers," we mark our *apprehension* of his aid; and both expressions have relation to effect. In the same way he is said "to behold," and its opposite, "to turn his back," because we then *perceive* that he beholds us when he actually succours us.

Exodus 3

EXODUS 3

Exodus 3:1-5

1. Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the mountain of God, *even*, to Horeb.

1. Pascebat autem Moses oves Jethro soceri sui sacerdotis Midian, duxitque oves post desertum, et venit ad mentem Dei, *nempe* Horeb.

2. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

2. Et visus est ei Angelus Jehovae in flamma ignis e medio rubi: et vidit, et ecce rubus ardebat in igne, et rubus ipse non consumebatur.

3. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

3. Dixit itaque Moses, Divertam nunc ut videam visionem hanc magnam, quare non comburatur rubus.

4. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

4. Et vidit Jehova quod diverteret ad videndum: vocavitque eum Deus e medio rubi, dicens, Moses, Moses. Et respondit, Ecce ego.

5. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground.

5. Tunc dixit, Ne appropinques huc: solve calceamenta e pedibus tuis: quia locus, in quo stas, terra sancta est.

1. *Now Moses kept the flock.* We have already said that he was occupied as a shepherd for a long time (viz., about forty years) before this vision appeared to him. The patience, then, of the holy man is commended by his continuance in this work; not that Moses had any intention of boastfully celebrating his own virtues, but that the Holy Spirit dictated what would be useful to us, and, as it were, suggested it to his mouth, that what he did and suffered might be an example for ever. For he must have had much mental struggle at this tedious delay, when old age, which weakens the body, came on, since even in those days few retained their activity after their eightieth year; and although he might have lived frugally, yet temperance could not protect even the most robust body against so many hardships, because it is given to very few persons to be able thus to live in the open air, and to bear heat, and cold, and hunger, constant fatigue, the care of cattle, and other troubles. God, indeed, miraculously supported the holy man in the performance of his arduous duties; but still the internal conflict must have gone on, — why does God so long delay and suspend what he so long ago determined? It was, then, no ordinary virtue which overcame these distracting assaults, which were constantly renewing his anxiety; whilst, in the mean time, he was living poorly, in huts and sheds, as well as often wandering over rough and desert places, though from childhood to mature manhood he had been accustomed to luxury; as he here relates, that, having led his flock across the Desert, he came to Horeb, which certainly could not have been effected without his experiencing the cold as he lay on the ground by night, and burning heat by day. The title of "the mountain of God" refers[35] by anticipation to a future period, when the place was consecrated by the promulgation of the Law there. It is well known that Horeb is the same mountain which is also called Sinai, except that a different name is

35 κατὰ πρόληψιν. — *Lat*

given to its opposite sides, and, properly speaking, its eastern side is called Sinai, its western, Horeb.[36] Since, then, God appeared there and gave so many manifest signs of his heavenly glory, when he renewed his covenant with his people, and furnished them with a rule of perfect holiness, the place became invested with peculiar dignity.

2. *And the Angel of the Lord appeared unto him.* It was necessary that he should assume a visible form, that he might be seen by Moses, not as he was in his essence, but as the infirmity of the human mind could comprehend him. For thus we must believe that God, as often as he appeared of old to the holy patriarchs, descended in some way from his majesty, that he might reveal himself as far as was useful, and as far as their comprehension would admit. The same, too, is to be said of angels, who, although they are invisible spirits, yet when it seemed good to the Almighty, assumed some form in which they might be seen. But let us inquire who this Angel was? since soon afterwards he not only calls himself Jehovah, but claims the glory of the eternal and only God. Now, although this is an allowable manner of speaking, because the angels transfer to themselves the person and titles of God, when they are performing the commissions entrusted to them by him; and although it is plain from many passages, and[37] especially from the first chapter of Zechariah, that there is one head and chief of the angels who commands the others, the ancient teachers of the Church have rightly understood that the Eternal Son of God is so called in respect to his office as Mediator, which he figuratively bore from the beginning, although he really took it upon him only at his Incarnation. And Paul sufficiently expounds this mystery to us, when he plainly asserts that Christ was the leader of his people in the Desert. (1 Corinthians 10:4.) Therefore, although at that time, properly speaking, he was not yet the messenger of his Father, still his predestinated appointment to the office even then had this effect, that he manifested himself to the patriarchs, and was known in this character. Nor,

36

Horeb appears to have been the general name of the whole mountainous district, of which Sinai formed a part. This solution fully meets the objection of certain modern cavillers, who have argued, at least, against the identity of the author of the Pentateuch, if not against its inspiration, on the ground that the same events are recorded as having taken place sometimes on Horeb, sometimes on Sinai. *Vide* Hengstenberg on the Genuineness of the Pentateuch, Ryland's Transl., vol. 2, p. 325; Fisk's Memorial of the Holy Land, p. 146.

37

Calvin's own commentary on Zechariah 1:8, will best explain this reference; there, also, he inclines to identify the chief of the Angels with the Son of God. "There were then, as it were, a troop of horsemen: but the Prophet says that one appeared as the chief leader, who was accompanied by others." "There was one more eminent than the rest, and in this there is nothing unusual, for when God sends forth a company of angels, he gives the lead to some one. If we regard this angel to be Christ, the idea is consistent with the common usage of Scripture," etc. — *Com. on Zech.*, pp. 31-33.

indeed, had the saints ever any communication with God except through the promised Mediator. It is not then to be wondered at, if the Eternal Word of God, of one Godhead and essence with the Father, assumed the name of "the Angel" on the ground of his future mission. There is a great variety of opinions as to the vision. It is too forced an allegory to make, as some do, the body of Christ of the bush, because his heavenly majesty consumed it not when he chose to inhabit it. It is also improperly wrested by those who refer it to the stubborn spirit of the nation, because the Israelites were like thorns, which yield not to the flames. But when the natural sense is set forth, it will not be necessary to refute those which are improbable. This vision is very similar to that former one which Abraham saw. (Genesis 15:17.) He saw a burning lamp in the midst of a smoking furnace; and the reason assigned is, that God will not permit his people to be extinguished in darkness. The same similitude answers to the bush retaining its entireness in the midst of the flame. The bush is likened to the humble and despised people; their tyrannical oppression is not unlike the fire which would have consumed them, had not God miraculously interposed. Thus, by the presence of God, the bush escaped safely from the fire; as it is said in Psalm 46:1, that though the waves of trouble beat against the Church and threaten her destruction, yet "shall she not be moved," for "God is in the midst of her." Thus was the cruelly afflicted people aptly represented, who, though surrounded by flames, and feeling their heat, yet remained unconsumed, because they were guarded by the present help of God.

3. *And Moses said, I will now turn aside.* It is certain that his mind was disposed to reverence from no rashness, but by divine inspiration. Although not yet accustomed to visions, he still perceives that, this is no unmeaning spectacle, but that some mystery was contained in it, which he must by no means neglect, and to the knowledge of which he was divinely called. In this, too, we must observe his tractableness, in turning aside to learn. For it often happens that God presents himself to us in vain, because we presumptuously reject such great mercy. Let us learn, then, by the example of Moses, as often as God invites us to himself by any sign, to give diligent heed, lest the proffered light be quenched by our own apathy. But from his calling it a "great sight," we gather that he was taught by secret inspiration the depth of the mystery, though it was as yet unknown. In this way God prepared his mind to reverence,[38] that he might the sooner profit by it.

4. *God called unto him out of the midst of the bush.* In the first place, my readers will observe that, as is the case in almost all visions, it was not a voiceless spectacle to alarm the holy man, but that instruction accompanied it by which his mind might obtain encouragement. For there would be no use in visions, if the senses of those who see them were kept in alarm. But

38 A humilite. — *Fr.*

although God was unwilling to terrify his servant, yet, in two ways, he claims authority and reverence for his intended address; first, by calling Moses twice by name, he makes his way into the depths of his heart, that, as if cited before the tribunal of God, he may be more attentive in listening; and, again, by commanding him to put off his shoes, he prepares him to humility, by admiration and fear. There is much discussion with respect to the latter clause amongst many, who delight in allegory.[39] I will not recite their various opinions, because a simple exposition of the true meaning will dispose of the whole of their subtle triflings. Moses is commanded to put off his shoes, that by the very bareness of his feet his mind might be disposed to reverential feelings; and on this account, too, he is reminded of the holiness of the ground, because, in our prayers, the bending of the knees, and the uncovering of the head, are helps and excitements to the worship of God. And this, I think, is made sufficiently clear by the reason which is immediately added, that the place on which Moses stood was "holy ground," and, therefore, not rashly, or in a profane manner to be trodden on. Whence we gather, that he was instructed by the outward sign of adoration to enter into the presence of God as a trembling suppliant. He had, indeed, said, "Here am I," (which was a testimony that his mind was teachable, and prepared to obey,) yet it was good that he should be more actively aroused, in order that he might come before God with greater fear. But if this most noble Prophet of God had need of such a preparation, no wonder that God stirs up our unwilling hearts, by many aids, in order that we may worship him in truth. And although the same command is not given to all which was given to Moses, still let us learn, that this is the object of all ceremonies, that the majesty of God, being duly and seriously perceived in our minds, may obtain its rightful honor, and that he may be regarded in accordance with his dignity. If any prefer the deeper meaning (*anagoge,*) that God cannot be heard until we have put off our earthly thoughts, I object not to it; only let the natural sense stand first, that Moses was commanded to put off his shoes, as a preparation to listen with greater reverence to God. If the question be now raised as to the holiness of the place, the reply is easy, that it received this honorable title on account of the vision. Mount Sinai did not, therefore, naturally possess any peculiar sanctity; but because God, who sanctifies all things, deigned to give there the sign of his presence. Thus Bethel was dignified by Jacob with high and honorable titles. (Genesis 28:17.)

"How dreadful is this place! this is none other than the house of God, and this is the gate of heaven;"

because it had been consecrated by a special revelation. For, wherever we see any sign of the glory of God, piety awakens this feeling of admiration in

39

"En curiositez frivoles;" in frivolous subtleties. — *Fr.*

our hearts. In the meantime, however, since we are too prone to superstition, these two errors must be avoided; lest, in our gross imaginations, we should, as it were, draw down God from heaven, and affix him to places on earth; and, also, lest we should account that sanctity perpetual which is only temporary. The remedy of the first evil is to reflect on the nature of God; of the second, to observe his design, how far, and for what use he sanctifies places. For since the nature of God is spiritual, it is not allowable to imagine respecting him anything earthly or gross; nor does his immensity permit of his being confined to place. Again, the sanctity of a place must be restricted to the object of the manifestation. Thus Mount Horeb was made holy in reference to the promulgation of the law, which prescribes the true worship of God. If the descendants of Jacob had considered this, they would never have set up Bethel as a holy place in opposition to Sion; because, although God once appeared there to the patriarch, He had never chosen that place; therefore they were wrong in proceeding from a particular instance to a general conclusion.

Exodus 3:6-9

6. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

6. Ego Deus patris tui, Deus Abraham, Deus Isaac, et Deus Jacob. Et operuit Moses faciem suam, quia timuit aspicere ad Deum.

7. And the Lord said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

7. Et dixit Jehovah, Videndo vidi afflictionem populi mei, qui est in Aegypto, et clamorem eorum audivi a facie exactorum ejus: certe cognovi[40] dolores ejus.

40

Vel, quia cognovi.

8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

8. Descendi itaque ad liberandum eum e manu Aegyptiorum, ad educendum e terra ista in terram fertilem, ac latam, in terram fluentem lacte et melle, in locum Cananaei, et Hitthaei, et Amorrhaei, et Pheresaei, et Hivaei, et Jebusaei.

9. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

9. Nunc ecce clamor filiorum Israel venit ad me: atque etiam vidi afflictionem qua Aegyptii opprimunt eos.

6. *I am the God of thy father.* He does not merely proclaim himself as some heavenly power, nor claim for himself only the general name of God, but recalling to memory his covenant formerly made with the patriarchs, he casts down all idols and false gods, and confirms Moses in the true faith. For hence he knew surely, that he had not set his hopes in vain in the God whom Abraham and the other patriarchs had worshipped, and who, by the privilege of adoption, had separated their race from all other nations. And lest, through the long lapse of time, Moses might think that what had been handed down concerning Abraham was obsolete, He expressly asserts that His faithfulness still held good, by calling Himself "the God of his father." But since, in setting forth the hope of redemption, He renews the memory of His covenant, we gather that it was not obliterated from the heart of Moses; because it would have been absurd so to speak of a thing unknown; nor would it have been of any use to make mention of promises of which no recollection existed in the heart of Moses. Since, therefore, the hope of the redemption of the chosen people depended on the covenant which God had formerly made with the patriarchs, He shews that He had not been trusted to in vain, because His engagement would not be ineffectual. It was not so much a sign of reverence as of terror that Moses covered his face; yet must we take both feelings into account, that he felt sudden alarm at the sight of God, and voluntarily adored his majesty. It was necessary that his mind should be affected, and impressed with reverential feelings, that he might be more ready to obey. We read in Isaiah, (Isaiah 6:2,) that even the angels veil their faces, because they cannot bear the infinite glory of God; no wonder then that a mortal man dared not to look upon him. The name of God is appropriated to the visible appearance in which his majesty was concealed.

7. *And the Lord said.* Before he delegates to Moses the office of delivering his people, God encourages him in a somewhat lengthened address to the hope of victory and success; for we know how doubts enfeeble and hold back the mind with anxiety and care; Moses then could not engage in or set about his work earnestly until furnished with the confidence of divine assistance. Therefore God promises to be his guide, that in reliance upon such aid he may gird himself boldly to the warfare. From hence we may gather this general doctrine — that, however slow and unwilling we may naturally be to obey God, we must not turn away from any command when he assures us of success, because no stimulus can be stronger than the promise that his hand shall be always ready to help us when we follow whither he calls us. With this object God thus speaks before he makes mention of the vocation of Moses, that he may more cheerfully enter upon his work, in the assurance of a successful issue. Moreover, when God has founded the redemption of his people upon his gratuitous covenant, and therefore on his own free bounty, he adds another argument derived from his justice, namely, that it is impossible for the judge of the world not to help the oppressed and afflicted when they are undeservedly mistreated, and especially when they implore his assistance. This is true generally, that God will be the avenger of all unjust cruelty; but his special aid may be expected by believers whom he has taken into his friendship and protection. Accordingly, when he has declared that he has been moved by his adoption of this people not to desert it in its extreme necessity, he adds, in confirmation, that he has come to restrain their oppressors' tyranny, since he has heard the cry of the afflicted. This was said at that particular time to encourage Moses; but it ought to afford no common consolation in the troubles of us all when we are groaning under any unjust burden; for God, whose sight was then so clear, is not now so blind as not to see all injustice, and to pity them that call upon him. Although the expression here used in the original, "seeing I have seen," is a Hebraism, still it signifies that, while God delays and suspends punishment, his winking at men's evil deeds is no proof that he does not behold them from heaven, and will in due time appear as their judge, for the words denote a continued observation — as much as to say, that even then he was beholding them, when by his quiescence he might have seemed to neglect the tribulation of his people. By adding that he had heard their cry, he indirectly rebukes their lukewarmness, since we do not read that they cried until compelled by their extremity and despair. Therefore there is no cause for wonder that they almost wasted away under their misfortunes before succor came, because their prayers were scarcely offered[41] after a long time. And not even then is it probable (as I said before) that they prayed earnestly;

41

"Jusques a ce qu'il ait ete contraint jusques au dernier desespoir;" until they had been driven even to complete despair. — *Fr.*

but God had more respect to his mercy and faithfulness than to their right and well-grounded preparedness. In these words the Spirit exhorts us to call upon God, and not to be stunned and stupified by our cares and sorrows, but to learn to fly straightway to this sacred anchor; as the Psalmist also says, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry," (Psalm 34:15,) and as he testifies in another place, (Psalm 65:2,) that he is a God that heareth prayer; thus does he anxiously invite us to this remedy whenever we are hard pressed. When he speaks of them as his "people which are in Egypt," the apparent inconsistency does not a little tend to confirmation, implying that the promise which he made to Abraham with regard to inheriting the land of Canaan would not be without effect; for it would not accord with the truth of God that a people to whom an inheritance elsewhere was given should sojourn in Egypt, unless it was to be freed in the appointed season. It might also be understood *adversatively* — although a people dwelling in Egypt be far from the land of Canaan, and so might seem in a manner to be put away from me, still have I heard their cry. But the probable meaning is, that because it was not fit that a people which was to inherit the Holy Land should always remain sojourning elsewhere, therefore God would shortly deliver them. In the end of the verse the repetition in other words, "I know their sorrows," is also an amplification of what came before.

8. *And I am come down to deliver them.* He now more clearly announces his intention not only to relieve their present calamity, but to fulfill the promise given to Abraham as to the possession of Canaan. He therefore marks the end of their deliverance, that they might enjoy the rest and inheritance promised to them. It is a common manner of speaking to say, God descends to us, when he actually puts forth his power and shews that he is near us; as much as to say, that the Israelites would experience plainly that his help was at hand. The "large" land seems to be brought in comparison with the straits in which they now were; for although the land of Goshen was fertile and convenient, still it scarcely afforded room enough for their increasing multitude; besides, there they were kept shut in like slaves in a house of bondage. Finally, he again assures them that he would deal graciously with them, because he had heard their cry, and was not ignorant of their sorrows, although he might have long delayed to avenge them.

Exodus 3:10-14

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

10. Veni itaque, et mittam te ad Pharaonem, ut educas populum meum filios Israel ex Aegypto.

11. And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

11. Et dixit Moses ad Deum, Quis sum ego ut vadam ad Pharaonem, et educam filios Israel ex Aegypto?

12. And he said, Certainly I will be with thee; and this *shall be* a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

12. Et respondit, Quia tecum ero: et hoc tibi signum quod ego miserim te: Quum eduxeris populum ipsum ex Aegypto, coletis Deum prope montem hunc.

13. And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

13. Et ait Moses ad Deum, Ecce ubi ego venero ad filios Israel, et dixero eis, Deus patrum vestrorum misit me ad vos: tunc si dixerint, Quod nomen ejus est? quid dicam illis?

14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

14. Tunc respondit Deus Mosi, Sum qui sum. Et ait, Sic dices ad filios Israel, Sum misit me ad vos.

10. *Come now therefore.* After God had furnished his servant with promises to engage him more cheerfully in his work, he now adds commands, and calls him to undertake the office to which he is designed. And this is the best encouragement to duty, when God renders those, who would be otherwise slow through doubt, sure of good success; for although we must obey God's plain commands without delay or hesitation, still he is willing to provide against our sluggishness by promising that our endeavors shall not be vain or useless. And certainly it is a feeling naturally implanted in us all, that we are excited into action by a confidence of good success; therefore although God sometimes, for the purpose of trying the obedience of his servants, deprives them of hope, and commands them peremptorily to do this or that, still he more often cuts off hesitation by promising a successful issue. Thus, then, he now aroused Moses to perform his commands by setting the hope of the deliverance before him. The *copula* must be resolved

into the *illative particle*, because the command and vocation undoubtedly depend upon the promise.

11. *Who am I?* He cannot yet be accused of disobedience, because, conscious of his own weakness, he answers that he is not sufficient for it, and therefore refuses the commission. His comparison of himself with Pharaoh was an additional pretext for declining it. This, then, seems to be the excuse of modesty and humility; and as such, I conceive it not only to be free from blame, but worthy of praise. It is no contradiction to this that he knew God to be the proposer of this very arduous task, for he wonders that some one else was not rather chosen, since God has so many thousands of beings at command. But another question arises, why he, who forty years ago had been so forward in killing the Egyptian, and, relying on the vocation of God, had dared to perform so perilous a deed, should now timidly deny his sufficiency for the deliverance of the people? It does not seem probable that his rigor had decreased from age; though youth is naturally ardent, and age induces coldness and supineness: but it appears that his fault was of another kind, viz., that he advanced hastily at first, not having sufficiently considered his own powers, nor weighed the greatness of his undertaking. For although such precipitation may be praiseworthy, still it often fails in the middle of its course; just as precocious fruits either never arrive at maturity, or soon perish. Therefore, although Moses afforded an example of a noble disposition, when he so hastily devoted himself to God's work; yet was he not then provided with that firmness which would support him to the end, because the faith, which prevailed in his heart, had not yet struck its roots deeply enough, nor had he thoroughly examined his own capability. Therefore does he tremble when he is brought to the point, though he had been more confident when its difficulty was as yet unconsidered. So daily do we, who appear to ourselves of good courage[42] when out of the reach of darts, begin to quake as the battle comes near us; because we perceive the dangers which did not affect us at a distance. No wonder, then, if Moses, who had been ready to obey forty years ago, and who had perseveringly cherished in himself this holy feeling, is filled with new alarm, when he is commanded to enter on the field of battle.

12. *And he said, Certainly I will be with thee.* It is remarkable that God sets his ready help alone against all to overcome every fear, and to take away every scruple; as much as to say, It matters not who Moses is, or what may be his strength, so that God be his leader. In these words we are taught, that he is never regarded by us with due honor, unless when, contented with his assistance alone, we seek for no ground of confidence apart from him; and, although our own weakness may alarm us, think it enough that he is on our side. Hence these celebrated confessions of his saints:

42

"Courageux comme lions;" as bold as lions. — *Fr.*

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." (Psalm 23:4.)

Again,

"In God have I put my trust;
I will not fear what flesh can do unto me." (Psalm 56:4.)

Again,

"I will not be afraid of ten thousands of the people."
(Psalm 3:6.)

Again,

"If God be for us, who can be against us?" (Romans 8:31.)

Therefore, in proportion to our advancement in the faith, when we are exposed to the greatest dangers, do we magnify the power of God, and, exalting ourselves in that, advance boldly against all the world; and this is the ground of firm and unwearied obedience, when the thought that God is with us is deeply rooted in our hearts. But, after Moses is commanded to turn away his reflections from himself, and to fix all his regards upon the promised help of God, he is confirmed by a sign, that the Israelites should sacrifice on Mount Horeb three days after their departure from Egypt. Still this promise appears neither very apt nor opportune, since it would not exist in effect till the thing was done. I pass over the forced interpretations, which some, to avoid this absurdity, have adduced; since others wisely and prudently observe, that the confirmation which we receive from posterior tokens, is neither useless nor vain, and that there are examples of it elsewhere in Scripture. Samuel, by anointing David, promises that he shall be king of the people; and pronounces that this shall be the sign that the anointing is from God. (1 Samuel 16:13.) David had long to battle with misfortunes before he could enjoy this token, yet will it not be thought superfluous, since in its season it confirmed the favor of God. Isaiah, prophesying of the raising of the siege of the city, adds a sign,

"Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye and reap, and plant vineyards, and eat the fruit thereof."
(Isaiah 37:30.)

It was said to John the Baptist,

"Upon whom thou shalt see the Spirit descending, the same is he which baptizeth with the Holy Ghost." (John 1:33.)

Yet, before he beheld that sign, he already knew that Christ was the Son of God; for the prophecies of both his parents were well known to him. But there is nothing absurd in the faith, which is founded on the word, being increased by the addition of a sign. In fine, God magnifies his mercy by the new mercy which supervenes, thus, as it were, heaping up the measure; and, in truth, the vocation of Moses was ratified by a remarkable proof, when, in the very place on which he then stood, the people, brought forth by his instrumentality, offered a solemn sacrifice. In the meantime God kept his

servant in suspense, as though he had said, Let me perform what I have decreed; in due time you will know that your were not sent by me in vain, when you have brought the people safely to this spot.

13. *Behold, when I come to the children of Israel.* If we believe that Moses spoke his own sentiments here, he would say, that he could not be the messenger of an unknown God; which seems highly improbable. For who can think that the faith of the holy Prophet was so obliterated, that he was forgetful of the true God, whom he had devoutly served? Whereas, in the name of his elder son, he had borne witness to his solemn recollection of Him, when he voluntarily professed himself a stranger in the land of Midian. Nor does it appear at all more suitable to the children of Israel, in whose mouths the covenant made with their fathers constantly was. It will not, however, be far from the truth, if we suppose that the faith both of Moses and the Israelites had grown somewhat faint and rusty. He himself, with his father-in-law, was altogether without the instruction which would retain him in that peculiar worship, and in that knowledge, which he had imbibed in Egypt; and the whole people had departed far away from the course of their fathers; for although the brightness of the true and ancient religion was not entirely gone, still it only shone in small sparks. But whilst Moses tacitly confesses his ignorance, because he was not sufficiently familiar with the doctrine handed down from the holy patriarchs, yet because he was about to present himself to the people as a stranger, he infers that he shall be rejected, unless he brings with him some watchword which will be acknowledged. "I will declare that which thou commandest, (he seems to say,) that I am sent by the God of our fathers; but they will deride and despise my mission, unless I shall present some surer token, from whence they may learn that I have not falsely made use of thy name." He therefore seeks for a name which may be a distinguishing mark; since it is not a mere word or syllable which is here in question, but a testimony, by which he may persuade the Israelites that they are heard on the score of the covenant with their fathers.

14. *I am that I am.* The verb in the Hebrew is in the future tense, "I will be what I will be;" but it is of the same force as the present, except that it designates the perpetual duration of time. This is very plain, that God attributes to himself alone divine glory, because he is self-existent and therefore eternal; and thus gives being and existence to every creature. Nor does he predicate of himself anything common, or shared by others; but he claims for himself eternity as peculiar to God alone, in order that he may be honored according to his dignity. Therefore, immediately afterwards, contrary to grammatical usage, he used the same verb in the first person as a substantive, annexing it to a verb in the third person; that our minds may be filled with admiration as often as his incomprehensible essence is mentioned. But although philosophers discourse in grand terms of this eternity, and Plato constantly affirms that God is peculiarly τὸ ὄν (the

Being); yet they do not wisely and properly apply this title, viz., that this one and only Being of God absorbs all imaginable essences; and that, thence, at the same time, the chief power and government of all things belong to him. For from whence come the multitude of false gods, but from impiously tearing the divided Deity into pieces by foolish imaginations? Wherefore, in order rightly to apprehend the one God, we must first know, that all things in heaven and earth derive[43] at His will their essence, or subsistence from One, who only truly is. From this Being all power is derived; because, if God sustains all things by his excellency, he governs them also at his will. And how would it have profited Moses to gaze upon the secret essence of God, as if it were shut up in heaven, unless, being assured of his omnipotence, he had obtained from thence the buckler of his confidence? Therefore God teaches him that He alone is worthy of the most holy name, which is profaned when improperly transferred to others; and then sets forth his inestimable excellency, that Moses may have no doubt of overcoming all things under his guidance. We will consider in the sixth chapter the name of Jehovah, of which this is the root.

Exodus 3:15-17

15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

15. Et dixit rursum Deus ad Mosen, Sic dices filiis Israel, Jehova Deus patrum vestrorum, Deus Abrahae, Deus Isaac, et Deus Jacob, misit me ad vos. Hoc est nomen meum in perpetuum, et memoriale meum in seculum et seculum.

16. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt.

16. Vade et congrega seniores Israel, et dices illis, Jehova Deus patrum vestrorum apparuit mihi, Deus Abrahae, Isaac, et Jacob, dicendo, Recordando recordatus sum vestri, et quid vobis factum fuerit in Aegypto.

43 *Precario.* — *Lat.* De grace. — *Fr.*

17. Propterea dixi, Educam vos ex afflictione Aegypti ad terrain Chananaei, et Hitthaei, et Amorrhaei, et Pheresaei, et Hivaei, et Jebusaei, ad terram fluentem lacte et melle.

17. And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

15. *And God said moreover.* God again assumes his name taken from the covenant which he had made with Abraham and his posterity, that the Israelites may know that they do not deceive themselves in an uncertain God, provided they depart not from the religion of their fathers; for as soldiers assemble round their standard to maintain the order of their ranks, so does he command them to look back upon the special grace of their adoption, and to know that they are a people elected of God, because they are Abraham's sons. He confines them within these limits, that they may not wander about in search of God. For we know that whatever opinions were held by the Gentiles as to the Deity, were not only entangled with many errors, but were also ambiguous, so that they were always wavering with respect to them. God demands another kind of religion from his people, on the certainty of which their hearts may depend. Besides, their long sojourn in the land of Egypt, although it had not destroyed the knowledge of the true God, had yet much obscured that light of revelation which their fathers possessed. And again, the promise might seem to be obsolete, when they had received no assistance, whilst overwhelmed in such an abyss of misery; and on this ground the faith received from their fathers had undoubtedly grown cold. Wherefore, that they may learn to repose upon it, he calls himself the God of their fathers, and declares, that by this title he will be celebrated for ever; for I cannot consent to refer this to the previous expression, "I am that I am," since the context does not admit of it. Hence might be inferred the incomparable love of God towards his chosen people, because he had passed over all the nations of the earth, and had attached himself to them alone. But we must remember, that although it was honorable to Abraham and the patriarchs for God to take his name from them, yet that the main object of this was to confirm the truth of his promise. There may be an apparent incongruity in saying, "this is my memorial unto all generations," because a much more excellent memorial succeeded in the person of our Lord Jesus Christ; but my reply is, that since, in the coming of Christ, the truth of the covenant made with Abraham was shewn forth, and was thus demonstrated to be firm and infallible, its memory was rather renewed than destroyed; and that thus it still survives and flourishes in the Gospel, since Abraham even now ceases not to be the father of the faithful, under the one

Head. We conclude that God would not be spoken of on earth, without the effects of his gratuitous adoption appearing, by which he may be proved to be faithful and true.

16. *Go and gather.* Because it was not easy either to gather the whole people into one place, or for his commission to be heard by so great a multitude, Moses is commanded to begin with the elders, and to speak to them concerning their coming deliverance, that they may thus by their authority arouse the body of the people to a good hope. For their dismissal must be sought for from the king in the name of all, and all their minds prepared for departure; since, unless they had timely notice of it, there would have been no general consent to embrace the mercy of God. It was then of great importance that the vocation of Moses should be well known, that they might boldly follow him as the leader set over them by God. He does not express without a purpose, that the God who had been seen by him, was the God of Abraham, Isaac, and Jacob; for the vision, which would have been otherwise hardly credited by the people, depended on the ancient covenant which was deposited with them. Therefore, in order to obtain belief for his words, Moses reminds them that the deliverance, of which he was now about to treat, and of which he is appointed by God as the leader, was formerly promised in Abraham, Isaac, and Jacob. Lastly, because we usually receive with difficulty what is new and strange, Moses therefore lays his foundation on the old revelations, which were beyond the reach of doubt. But he repeats what he had before related to be said to himself, thus setting before the others what he had privately heard to assure him of his vocation. We know that when God does not immediately succour us in our adversities, our minds are worn down with grief, and sink into despair; because we think that God has no care for us. Lest, therefore, the minds of the Israelites should despond, Moses is commanded to tell them that it is God's time for remembering them; and, although he might seem not to behold for a while, yet that he would not for ever forget his own people. What follows, that the injuries done to them by the Egyptians had come into account, is added in confirmation; for, since he is judge of the world, he cannot but rise as an avenger after long endurance of injustice and tyranny. Let us, too, learn from this passage, when God seems to turn away his face from us, by delaying to help us, to wait patiently until he looks upon us in due season; since his forgetfulness is only temporary, when he gives us over to the will of our enemies. I have shewn elsewhere how these phrases are to be understood, viz., that according to the estimate of our own senses, things are attributed to God which do not properly belong to him.

17. *And I have said.* By this expression God reminds us that he in his secret counsel determines what he will do, and therefore that we must put a restraint on our desires, which otherwise press forward too fast, and let him freely and voluntarily appoint what he knows to be best to be done; not because he has need of taking time to deliberate, but that we may learn to

depend on his providence. By this decree the children of Israel were assured that the end of their woes was near, because there is nothing which can prevent God from performing his work. But he speaks briefly, as of a thing well known; because what had been handed down through the patriarchs, as to their future deliverance, was not entirely forgotten. He enumerates several nations whose lands He would give them, that he might thus the more attract them to come forth. With the same object he affirms that the whole country flows "with milk and honey," lest its barrenness should alarm them, because famine had driven their fathers out from thence. But although the land of Canaan was naturally fertile, there is no doubt but that its fruitfulness chiefly arose from the blessing of God. The conclusion is, that a spacious dwelling-place is prepared for them, since for their sake God will drive out many nations, that they may possess the habitations of them all; and that, finally, they need not fear want, because God will abundantly supply them with food, as if the whole of that land were filled with rivers of milk and honey.

Exodus 3:18-22

18. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

18. Et postquam audierint vocem tuam, ingredieris et seniores Israel ad regem Aegypti, dicetisque ei, Iehova Deus Hebraeorum occurrit nobis: nunc igitur eamus per iter trium dierum in desertum et sacrificemus Iehovae Deo nostro.

19. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

19. Ego autem novi quod non permittet vobis rex Aegypti ut eatis, nisi in manu forti.

20. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

20. Ideo mittam manum meam, et percutiam Aegyptum cunctis miraculis meis quae facturus sum in medio ejus: atque ita postea dimittet vos.

21. And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

21. Et dabo gratiam populo huic in oculis Aegyptiorum: et accidet ut abeundo non abeatis vacui.

22. But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

22. Et postulabit mulier a vicina sua, et ab hospita domus suae, vasa argentea et vasa aurea, et vestes: quae imponetis filiis vestris et filiabus vestris: et spoliabitis Aegyptum.

18. *And they shall hearken to thy voice.*[44] The literal translation is, "They shall hearken to thy voice," which many take to be a promise from God that they should be obedient; but the sense given in the Latin, "after they shall have heard thy voice," seems more consonant, that first of all He should command them by the mouth of Moses, and that then they should accompany him in bearing the message to Pharaoh. For, before so difficult an undertaking was enjoined to them, it was desirable that the authority of God should be propounded to them, so that they might go about it with unwavering hearts. The sum of the message is, that they should seek permission from Pharaoh to go and sacrifice; but lest they might be thought to do so from mere unfounded impulse, they are desired to premise that God had met with them and had given them the command. For the word which expresses his *meeting* with them, means that he presented himself voluntarily. They had indeed cried out before, and often appealed to the faithfulness and mercy of God; yet still this was a voluntary meeting with them, when, contrary to the hope of them all, he avowed that he would be their deliverer, for, as we have already said, they cried out more from the urgency of their affliction than from confidence in prayer. A pretext is suggested to them, by which suspicion and anger may be turned away from themselves; for a free permission to depart altogether, by which grievous loss would have arisen to the tyrant, never would have been accorded. Besides, by refusing so equitable a demand, he despoiled himself of his royal right and power, since he thus withheld His due honour from the King of kings; for although the Israelites were under his dominion, yet did not his rule extend so far as to defraud God of his rightful worship. It was expedient, too, that the people should depart without the king's permission only for very good

44 *Lat.*, "Et postquam audierint vocem;" after they *shall have* hearkened to thy voice.

reasons, lest hereafter license of rebellion should be given to other subjects. Pharaoh indeed suspected differently, that the sacrifice was a mere false pretense; but since this mistrust proceeded from his tyranny, his ingratitude was sufficiently proclaimed by it, because through his own evil conscience he forbade that God should be served. Whatever, again, might be his feelings, still the miracles by which the command was followed must needs have taught him that their mission proceeded from God. If the Israelites had merely spoken, and no confirmation of their words had been given, he might perhaps have naturally guarded himself against deception; but when God openly shewed that he was the originator of this departure, and that he commanded the sacrifice beyond the bounds of Egypt, all grounds of excuse are taken away; and thus the departure of the people is placed out of the reach of calumny. If any object that it is alien from the nature of God to countenance any craft or pretense, the reply is easy, — that he was bound by no necessity to lay open his whole counsel to the tyrant. They mistake who suppose that there is a kind of falsehood implied in these words; for God had no desire that his people should use any deceit, he only concealed from the tyrant (as He had a perfect right to do) what He was about ultimately to effect; and in this way He detected and brought to light his obstinacy. In a word, God entered the lists for the Israelites, not in an earthly controversy, but for religion, to which all the rights of kings must give way. But Jehovah calls himself the God of the Hebrews, that Pharaoh may know him to be the peculiar God of that nation, and that their form of worship was different from the customs of Egypt, and, in fact, that he is the only true God, and all others are fictitious.

19. *And I am sure that the king of Egypt.* God forearms his people, lest, suffering a repulse at their first onset, they should retire, and abandon in despair the work enjoined to them. It was, indeed, a hard thing to hear that their expedition would be vain; and that they might as well address themselves to the trunk of a tree, since there was no hope of reaching the obstinate heart of Pharaoh; but they would have been much more discouraged by this trial, if his stubbornness had been discovered unexpectedly. Therefore God foretells that their words would avail nothing; but at the same time he announces that he should succeed by his own wondrous power. If any think it absurd for these unhappy men to be wearied by their useless labor, and to be repulsed with ridicule and insult, I answer, that this was for the sake of example, and that it was advantageous for setting forth God's glory, that the king, having been civilly applied to, should betray his impious perversity, since nothing could be more just than that what he had unjustly refused, should be extorted from him against his will. But interpreters differ as to the meaning of the words. For some translate it literally from the Hebrew, "no, not by a mighty hand;" as though God said that the pride of the king would be unconquerable, and not to be subdued by any power or force; but the context requires a different sense,

because the remedy is afterwards opposed to it, "and I will stretch out my hand;" and the result is added, that Pharaoh, overcome at length by the plagues, would let the people go. And this view is grammatically correct; for the Hebrews use the word ולא,[45] *velo*, for "except." Therefore God commands his people to be firm and confident, although Pharaoh may not immediately obey; because he would evidence his power[46] in a remarkable manner for their deliverance. In the meantime he arouses them to hope by the promise of a successful issue; since he will forcibly compel Pharaoh to yield.

21. *And I will give this people favor.* By this extreme exercise of His bounty He encourages the Israelites to contend and strive more heartily; since otherwise it would be hard for them to struggle with the great cruelty of the king. Therefore He promises them not only liberty, but also abundance of rich and precious things. But, inasmuch as this was hard to believe, that the Egyptians their bitterest enemies would become so kind and liberal as to exert such beneficence towards them, God reminds them that it is in His power to turn the hearts of men whithersoever He will. He proclaims, then, that He will cause these wolves of Egypt to become like lambs, and that they who used to bite and devour should now supply them with the very wool from their backs. This passage contains rich and extensive doctrine; that whenever men cruelly rage against us, it does not happen contrary to the design of God, because He can in a moment quiet them; and that He grants this license to their cruelty, because it is expedient thus to humble and chasten us. Again, we gather from hence, that we have no enemies so fierce and barbarous, as that it is not easy for Him readily to tame them. If we were surely persuaded of this, that men's hearts are controlled, and guided by the secret inspiration of God, we should not so greatly dread their hatred, and threatenings, and terrors, nor should we be so easily turned from the path of duty through fear of them. This alarm is the just reward of our unbelief, when we repose not on God's providence; and although we ought to take pains to conciliate the kindness of all by courtesy, yet should we remember that our efforts will not gain their favor, unless God should so incline their hearts.

22. *But every woman shall borrow.*[47] Those who consider these means of enriching the people to be but little in accordance with the justice of God, themselves reflect but little how widely that justice of which they speak

45

ולא is here rendered *unless* by the LXX., Vulgate, Pagninus, Luther, Vatablus, and Diodati; and by the equivalent, *but* in the margin of *A V S.M.* has *neque*; but adds, "alii exponunt ולא pro nisi." — *W*

46

Il a delibere de faire un chef-d'oeuvre. — *Fr.*

47

extends. I acknowledge that it is His attribute to defend every one's rights, to prohibit theft, to condemn deceit and rapine; but let us see what every one's property is. Who will boast that he has anything, except what is given him by God? And all is given on this condition, that each one should possess according to His will whatever God pleases, who is free to take away at any moment whatsoever He has given. The Hebrews spoiled the Egyptians; and should the latter complain that an injury is done them, they would argue against God that He had transferred His own free gifts from them to others. Would this complaint be listened to, that God, in whose hands are the ends of the earth, who by His power appoints the bounds of nations, and reduces their kings to poverty, had deprived certain persons of their furniture and jewels? Another defense is set up by some, that the Hebrews took nothing which was not their own, but only the wages which were due to them; because they were iniquitously driven to servile labors, and had subsisted meanly upon what belonged to themselves. And certainly it would have been just that their labor should have been recompensed in some way. But there is no need of weighing the judgment of God by ordinary rules, since we have already seen that all the possessions of the world are His, to distribute them according to His pleasure. Nevertheless I do not thus suppose Him to be without law; for although His power is above all laws, still, because His will is the most certain rule of perfect equity, whatever He does must be perfectly right; and therefore He is free from laws, because He is a law to Himself, and to all. Neither would I simply say with Augustin,[48] that this was a command of God which should not be canvassed but obeyed, because He knows that He commands justly, and that his servants must obediently perform whatever He commands. This indeed is truly said, and yet we must hold fast that higher principle, that, since whatever people call their own they possess only by God's bounty, there is no juster title to possession than His gift. We will not therefore say that the Hebrew women purloined that which God ordered them to take, and which He chose to bestow upon them; neither will God be accounted unjust in bestowing nothing but what was His own.[49] The word which I have translated "*hospitem*," or "hostess," some understand as a "fellow-sojourner;" and this is not very important, because we gather from the other word, that the Egyptians were mixed among the Hebrews. In the end of the verse, because the original expresses, "ye shall

Lat., "et postulabit mulier;" and *every* woman shall ask. It will be observed that *C.* has avoided the error of employing the word *borrow* here. The verb שאל, *shal*, means simply to *ask* or *request*, and cannot properly be rendered *borrow*, unless the context makes it incontestable that an engagement to return the thing asked for is implied. *C.* has followed *S M.* in employing the word *postulabit*; and apologizes for using *hospes* in the next clause, where *S M.* had used *cohabitatrix* — *W*

48

Contra Faustum, lib. 22. cap. 71.

49

put them upon your sons, and upon your daughters," almost all interpreters expound it to mean that they should ornament them; but it seems to me that it only refers to the abundance of the spoil; as much as to say, you shall not only obtain as much as you can carry yourselves, but shall also load your sons and daughters.

Prof. Hengstenberg quotes this passage from *C.*, and calls it "the traditional vindication," — "which leaves quite untouched the point in which the difficulty peculiarly lies." He also notices the solution of Michaelis, viz., that the Israelites borrowed with the intention of returning the goods; as well as other no less unsatisfactory explanations. His own is, that the idea of a *gift*, and not a *loan*, is the only one which either the circumstances of the case or the language itself admits. "They, (the Israelites,)" he says, "asked," and this reference leads to a contest of *asking* and *giving*, in which the latter gains the upper hand. It is immediately connected with "the Lord gave the people favor in the sight of the Egyptians," and is marked as a consequence of it. The liberal giving of the Egyptians proceeded from the love and good-will which the Lord awakened in their hearts towards Israel. He traces the misapprehension to "an error in the very faulty Alexandrian version, which substitutes *lending* for *giving.* Jerome, who commonly follows it, was led by it to a similar mistake, and, through him, Luther, who alludes mostly to his translation — the Vulgate." — *Hengstenberg*, vol. 2, pp. 417-432.

Exodus 4

EXODUS 4

Exodus 4:1-9

1. And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

1. Tunc respondit Moses, et dixit, Sed ecce non credent mihi, neque obedient voci meae quia dicent, Non apparuit tibi Jehova.

2. And the Lord said unto him, What *is* that in thine hand? and he said, A rod.

2. Et dixit ad eum Jehova, Quid est hoc in manu tua? Et dixit, Baculus.

3. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

3. Tunc dixit, Projice eum in terram. Et projecit in terram, et factus est serpens, et fugit Moses a conspectu ejus.

4. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

4. Et dixit Jehova ad Mosen, Extende manum tuam, et apprehende caudam ejus. Et extendit manum suam, et apprehendit eum: et factus est baculus in manu ejus;

5. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

5. Ut credant quod apparuerit tibi Jehova Deus patrum ipsorum, Deus Abraham, Deus Isaac, et Deus Jacob.

6. And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

6. Et dixit Jehova illi rursum, Induc nunc manum tuam in sinum tuum. Et induxit manum suam in sinum suum, et ecce manus ejus leprosa quasi nix.

7. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

7. Et air, Reduc manum tuam ad sinum tuum. Et reduxit manum suam ad sinum suum: et postquam extraxit e sinu suo, ecce, reversa est sicut caro ejus.

8. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

8. Et erit, si non crediderint tibi, neque obedierint voci signi prioris, credent voci signi posterioris.

9. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water, which thou takest out of the river, shall become blood upon the dry *land*

9. Erit autem, si non crediderint etiam duobus signis istis, neque obedierint voci tuae, tunc accipies ex aquis fluvii, et effundes in aridam: et erunt aquae quas sumpseris e fluvio, erunt *inquam* sanguis in arida.

1. *And Moses answered.* Moses relates in this chapter how hesitatingly he obeyed God, not from stubbornness, but from timidity, for he does not shake off the yoke, as unruly beasts do, but shrinks away from it, that it may not be placed upon him.[50] And hence we may better perceive under what infirmity he labored, so that his faith was almost stifled. On the one side, he was willing and ready to obey; but when the arduous difficulties of his task presented themselves, he could not escape from this conflict until he had exhausted all efforts to escape. Nor indeed can we greatly wonder that he resisted for a time, since he could see scarcely any advantage in his undertaking. I admit that he ought to have proceeded according to God's command, even with his eyes shut, since on His will alone all believers are bound to depend; he ought not to have judged of a thing (in itself) incredible, from his own reasoning, but from the voice of God. Nor, in point of fact, did he either refuse to credit God's words, or wish to reject the burden imposed upon him; but when, on the other hand, he beheld dangers from which he could not disentangle himself, his mind was thus a prey to distracting feelings. Neither is there any believer who is not often drawn into such harassing discussions, whenever his mind is darkened by the perception of obstacles. There was, therefore, in the mind of Moses, willingness and zeal, though alacrity and firmness were wanting; because through his weakness he was compelled to hold back by the hinderances which presented themselves. We must carefully distinguish between the timidity which delays our progress and the bold refusal which is allied to contempt. Many, in flying from trouble, are so withheld from duty, that they grow hardened in their inactivity; while those who desire to act rightly, although through anxiety and fear they apparently recoil, still aspire to ulterior progress, and, in a word, do not so far alternate as to withdraw themselves altogether from the command of God. Moses seems, indeed, to murmur, and to enter into altercation with God; but whether this were

50 "Pensant qu'il ne luy peut estre approprie;" thinking that it cannot be fitted to him. — *Fr.*

audacity or simplicity, there was more of modesty in it, than as if he had hidden himself in silence, as we have said that many do, who by their silence only strengthen themselves in the liberty to disobey. This was clearly his object, that he might afterwards be more fitted to proceed. The holy man was very anxious, because he knew from experience that his countrymen were depraved, and almost intractable; disburdening himself, then, of this anxiety into the bosom of God, he desires to be confirmed by a fresh promise, so that he may be freed from this impediment, and proceed with alacrity.

2. *What is that in thine hand?* In accordance with the idiom of the Hebrew language, Moses now explains more fully, and more distinctly pursues, what he had before only generally alluded to respecting the signs. In the three signs which he refers to we must consider their respective *meanings* The pastoral crook, which he carried in his hand, is flung on the ground, and becomes a serpent; again it is taken back into his hand, and recovers its original nature. I doubt not but that God wished to shew him, that although his condition was abject and despicable, still he would be formidable to the king of Egypt. For his rod was the symbol of a shepherd; and what would be more contemptible than for a keeper of sheep to come up from the desert, and to oppose to the scepter of a most powerful king that crook, by which he could scarcely protect himself and his flock from wild beasts? But God assures him, that although deprived of earthly splendor, wealth, or power, he would still be terrible to Pharaoh; as much as to say, that he need not fear lest Pharaoh should despise him, or take no account of him as a mere rustic, because his rod, turned into a serpent, would inspire more terror than a thousand swords. As to what Moses says, that he himself fled from it in alarm, unquestionably God intended to affright his servant, that he might the better estimate from his own feelings what would be the power of God to terrify that proud king. This, then, was the object of the miracle, that there was no occasion for mighty armies, since Pharaoh would tremble at the sight of the simple rod; and that the rod need not be wielded and violently agitated, because it would inspire sufficient terror by its own movement and agitation. The one part of the miracle, where the rod returned to its former shape, was intended to shew Moses, that what was to be hostile and injurious to his enemy, would be an assistance and safeguard to himself. Therefore, the same rod which encouraged and emboldened Moses, depressed and overwhelmed his foe. But that he dares, in immediate obedience to the voice of God, to lay hold of the serpent, is a proof of his remarkable faith; and this appears more manifestly from his sudden change, that he fears not to provoke a poisonous and noxious animal, by taking hold of its tail, when he had so lately fled from its very sight in consternation. His timid mind, then, was capable of great courage, and his timidity and piety brought forth their fruit alternately. And this is especially worthy of remark, that Moses was strengthened by the presence of God; but that he was weakened when he turned his eyes to the untameable

minds of his own race, and to the proud tyranny of Egypt. The question now arises, whether the change of the rod into a serpent was real, and actual, or whether the outward form only was changed? Although I should be unwilling to contend pertinaciously for a thing of little consequence, I embrace that opinion which is more probable, that not merely an image or vision appeared, but that God, who created all things out of nothing, gave a new nature to the rod, and again made a rod out of the serpent, which was in no degree more difficult than to change Lot's wife into a pillar of salt. (Genesis 19:26.) Since this was easy to God's power, it does not appear likely to me that He had recourse to the illusion of visions. As to the imitation of the magicians, we will speak of their sorceries in their proper place.

5. *That they may believe.* This spectacle, then, was not shewn to Moses once only, but the power was imparted to him also of frequently repeating the miracle; both to acquire credit from the Israelites, and to repress the audacity of Pharaoh. For although the sentence is incomplete, there is no ambiguity in the sense, viz., that Moses is armed with power from heaven to make his vocation sure, and that none may doubt him to be a Prophet divinely commissioned. It would be tedious here to dilate expressly on the use of miracles, suffice it briefly to lay down, that they sometimes serve as preparatives to faith, sometimes for its confirmation. We see an example of both in the metamorphosis of the rod, by which Moses was the more animated and encouraged to gather strength, although he already believed God's promise; but the Israelites, who were both incredulous and unteachable, were prepared and compelled to believe. Besides, the miracle opened a door of faith with the Israelites, that, being persuaded of his prophetical office, they might submit to be taught; whilst he was himself led on to greater assurance and perseverance. For although the Almighty begins further back, and refers to the adoption of the patriarchs, and this was calculated to lay the foundation of their hope of redemption, it still does not follow that they were prepared to receive Moses, until the authority of his ministry had been established. Wherefore, I have said, that their faith was commenced by the miracle.

6. *Put now thy hand into thy bosom.* By this sign Moses was instructed that what is in the greatest vigour withers away at once, at the command of God; and that what is dry is thus restored to its original vigour; in a word, the statement of Paul was confirmed by it, that God "calleth those things which be not, as though they were." (Romans 4:17.) It was, so to say, a kind of leprosy, when Moses was banished from the court into the land of Midian, where he led his flock through wild and rough places, among thorns and brambles. After he had passed forty years like one half-dead, having no dignity or name, he regained, as by a restoration, (*postliminio*) what he had lost. Therefore God now promises him that he would soon restore what He had taken away. This is the simple connection of the sign with its effect, with which sober readers will be content, without giving heed to

the subtleties of others. For this was particularly needful to be understood, that all men stand or fall according to God's will; that when they seem most strong, their strength suddenly fails, and they waste away; and, again, as soon as God pleases, they return from their deformed and failing state to rigor and beauty. In this way the holy man learnt that, as he had lain in obscurity for a time, because he had been withdrawn, by God's hand, from the society of men, and had been cast into solitude, so he need not despair of becoming a different man by the same hand. This condition, too, in some measure, pertained to the whole body of the people; but because it better suits the person of Moses, it is preferable to retain this exposition; lest, only considering his present position, as a mean and humble shepherd, he should distrust his capacity for undertaking his office, and that he should expect dignity and boldness to be given him by God. Moreover, God did not mean to instruct Moses individually only, (as we have said,) but to raise him above the contempt of the people, that the exile by which his dignity had been marred, should not detract from his influence and authority; but, because the calling of God shone forth in him like a resurrection, that he should, at the same time, be invested with weight and reputation.

8. *And it shall come to pass, if they will not believe thee.* In these words God took away from Moses every handle for doubt; as much as to say, that he was sufficiently provided and strengthened to overcome the stubbornness of the people; and yet, heaping up the measure to overflowing, he afterwards added a third sign, from whence Moses might attain full confidence, and that no further hinderance should oppose his pious desires. This, too, is a remarkable evidence of the kindness of God, that he deigned so liberally to add sign to sign, and to contend with the evil heart of the people, until with a strong hand he drew them out of their torpor of incredulity. Surely, if they neglected the first miracle, they were unworthy to have another proof of his power set before them by God. It was, then, a wonderful exercise of longsuffering still to persevere in arresting their dullness. With equal clemency does He now overlook our sluggishness of heart; because, when with far less reverence than we ought we receive the testimonies whereby He manifests His grace, He avenges not our foul ingratitude, but rather adds new remedies for the cure of our unbelief. As by the two former miracles God shewed the power which he willed to exercise by the hand of Moses, so in this third He taught them what would be His dealings with the Egyptians. And then, both from within and from without, Moses was confirmed before all the people. The conclusion is, then, that when God should lift up His hand against the Egyptians, so far would they be from having strength to resist, that the very strongholds in which they proudly trusted should be felt to be adverse and injurious to them. We know how many and various were the advantages they derived from the Nile. Their land, on one side, was rendered, by its opposing barrier, safe and invincible; its many ports enriched their nation by their convenience for the importation

and exportation of merchandise; the fertility of their fields arose from its inundations; in a word, Egypt attributed the chief part of its prosperity to the Nile. But now God gives warning not only that it should not profit the Egyptians, but that it was in His power to turn all its advantages into injuries; nay, that the very stream which used to fertilize their land by its irrigation, should cover and defile it with blood. With respect to the words, the "voice of the sign" is figuratively applied to mean a demonstration of the power of God, by which the Israelites might be taught that Moses was sent them by God as their deliverer. For although the rod turned into a serpent could not speak, yet very loudly, indeed, did it announce, that what the Israelites deemed altogether impossible, would not be difficult to God. Others thus resolve the particle את,[51] "If they will not believe your voice, because of the sign;" but the former interpretation is more correct. The meaning of the expression, however, is added soon afterwards, in this distinction — "If they will not believe also these two signs, neither hearken unto thy voice;" as though God had said, that His power cried out, or thundered in His miracles, to obtain a hearing for the teaching of His servant.

Exodus 4:10-17

10. And Moses said unto the Lord, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I *am* slow of speech, and of a slow tongue.

10. Tunc dixit Moses ad Jehovam, Obsecro Domine, ego non sum vir disertus, neque a die hesterno, neque nudius tertius, neque ex quo locutus es servo tuo: quoniam ore lento, et lingua lenta ego sum.

11. And the Lord said unto him, Who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

11. Respondit autem illi Jehova, Quis posuit os in homine? aut quis statuit mutum, vel surdum, aut videntem, vel caecum? annon ego Jehova?

12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

12. Nunc igitur proficiscere, et ego adero ori tuo, et te docebo quae loquaris.

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את the noun substantive translated a sign, and את the particle indicating an accusative case, are the same word in Hebrew, if points are not used. Hence Calvin has called the את here a particle, though avowedly commenting upon its purport as a noun. — *W*

13. And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send.

13. Et dixit, obsecro Domine, mitte per manum per quam mittes.

14. And the anger of the Lord was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

14. Et iratus est furor Jehovae contra Mosen, et dixit, Annon Aharon fratrem tuum Levitam novi, quod loquendo loquuturus sit ipse? Atque etiam ecce egredietur in occursum tuum, et te aspiciens laetabitur in corde suo.

15. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

15. Loqueris igitur ad cum, et pones verba in os ejus, et ego ero cum ore tuo, et cum ore ejus, et ostendam vobis quae sitis facturi.

16. And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

16. Et loquetur ipse pro te ad populum, eritque tibi pro ore, et tu eris illi pro Deo.

17. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

17. Et baculum hunc accipies in manu tua, ut facias per eum (*vel*, cum eo) signa.

10. *O my Lord.* Moses catches at every word of escape, so as to force himself from the task imposed on him, not that he desires to refuse the command, but because he trembles at its importance. It is this distrust of his own powers which makes him so hesitating and timid. The remedy was obvious, that he should assure himself, since he well knew that he was undertaking nothing rashly, that God, whose command he obeyed, would supply him with ample strength. In this, then, lay the fault, that he did not cast all his cares on God, and, setting aside his own weakness, hope against hope, like Abraham, who

"considered not his own body now dead; neither yet the deadness of Sarah's womb; being fully persuaded that what God had promised, he was able also to perform." (Romans 4:18, 19, 21.)

It was an act of modesty in him to reflect on the defect which he mentioned, if he had but asked for succor from God; but when he proceeds further, and requests to be altogether discharged, he does an injustice to God, as if He would lay a greater burden on His servants than they could bear, or would give any inconsiderate command. This over-anxious caution is, therefore, deservedly condemned, although it may have some admixture of virtue; because whatever difficulty we encounter, this ought to be a sufficient encouragement to us, that as often as God chooses men as His ministers, although they are in themselves good for nothing, He forms and prepares them for their work. It is, indeed, lawful to fear in perplexities, provided that our anxiety overcomes not the desire to obey; but whatever God enjoins it is never right to refuse on any pretext. Moreover, we see that the instruments which seem but little suitable are especially employed by Him, in order that His power may more fully appear. He might, if He had chosen to use Moses as His ambassador, have made him eloquent from the womb; or, at least, when He sends him to his work, have corrected his stammering tongue. It seems a mockery, then, to give a commission of speaking to a stammerer; but in this way, (as I have said,) He causes His glory to shine forth more brightly, proving that He can do all things without extrinsic aid. Interpreters vary as to the meaning of the words. Some think that the clause "since thou hast spoken to thy servant" is added in amplification, as if the tongue of Moses began to be more slow than ever since the vision had appeared; but since the particle גם,[52] *gam*, is thrice repeated, I interpret it simply, that Moses had never been eloquent from his infancy, and that he was not now endued with any new eloquence.

11. *Who hath made man's mouth?* Here the cause is expressed, why the hesitation of Moses was worthy of reprehension; viz., because arrested by his own infirmity, he did not look up to God, who, being above the want of any human aid, easily accomplishes whatsoever He has decreed, and subduing all the obstacles which terrify men, obtains in any direction assistance according to his will. Moses objects his stammering as a cause for holding back; God replies, that it is He alone who governs the tongue which He has created; therefore, that if some be tongueless or dumb, and some quick and eloquent of speech, the difference is all of His good pleasure. Whence it follows that all nature (as it is called) is subject to his government, so that He easily finds means of the things that are not; and, on the other hand, remove far out of the way whatever impediments interpose, and even

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גם, properly *also* Here rendered *since* in *A V.*; the margin of which exhibits, otherwise, the Hebrew idiom with exactness. — *W*

forces them into obedience. But He not only asserts his right and power of government in the general course of nature, but teaches that it is of His special grace alone that some exceed others in eloquence; and not only so, but that it is in His hand to make wonderful changes, so as to strike the most eloquent dumb, and to fit the tongue of the dumb for speaking. And this experience also shews, that sometimes those who excel in readiness of speech, want words; and, on the contrary, that the stammering and slow of speech plead a single cause with admirable dexterity, although the power may be wanting to them in every other case. Since, then, it is in God's power to bind or to loose men's tongues at any moment, it was wrong of Moses to hesitate, as if in surprise, because he possessed not natural freedom of speech; as if it were not possible for the author of nature to remedy this disadvantage. But while it is good to magnify the immense power of God, in removing all the hinderances which oppose us, so must we beware of resting upon it indiscriminately, as though it were subject to our fancies. For we see men, whilst they too boldly undertake whatever their own lusts suggest, shielding themselves with this thought, that all means and events are in God's hands, so that nothing may stand in the way of their impetuosity. But the power of God is basely profaned by this rashness; and, therefore, this truth is not duly applied to its legitimate purpose, unless a vocation and command clearly invites us on. We must, then, mark the connection: Go, where I shall send thee. Am I not Jehovah, who gives to men speech, and sight, and hearing? the tendency of which is, that Moses, confidently trusting to the bounty of God, should devote himself earnestly to his work.

13. *Send, I pray thee, by the hand.* Those who interpret this passage as alluding to Christ,[53] as though Moses said, that His power was needed to accomplish so mighty a task, introduce a forced and far-fetched sense, which is contradicted by the context, for God would not have been so aroused to anger by such a prayer. I see not why others should suppose it to be spoken of Aaron;[54] for there is no weight in their conjecture, that Moses preferred his brother to himself. The third sense is more probable, viz., that God should stretch forth his hand to direct whomsoever he destined for the work.

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Cornelius a Lapide in loc. "Multi patres, ut S. Justinus, Tertll., Cyprian., Euseb., scribentes contra Judaeos, et Rupert. putant Mosen hic petiisse adventum Messiae; hujus enim nomen erat *missus* vel *mittendus*, etc. Hic sensus valde probabilis, et accommodatus est, quicquid objiciat Absolen. et audacter nimis tantis patribus obstrepat Eugubinus: ita enim olim alii patriarchae in gravibus causis semper ad Christum promissum respiciebant, et ad eum suspirabant, ut patet de Jacob. Genesis 49:10, 18." The gloss in the Geneva Bible is, "i.e., (by the hand or ministerie) of the Messias, or some other that is more meete than I."

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"Quia *frater Aaron* suus erat eo senior, et eloquentior, eum desiderabat habere socium sibi a Domino assignandum," — *Nic, de Lyra Com. in loco.* So also *R. Sal. Jarchi.*

In that case, the relative must be in the masculine gender; but in order to avoid all ambiguity, I prefer the feminine, as I have translated it. (*Mitte per manum per quam.*) For there is no doubt but that Moses desires the task, too weighty and difficult for himself, to be transferred to some one else; just as if he had said — Since there are multitudes at hand whom thou mayest employ, choose whomsoever thou wilt of them, provided only it be some other, and that I be excused. There is an implied antithesis between Moses and others, in which he hints at his own natural disqualification, and says that others are endued with dexterity, industry, and activity; and thence he argues that it will be absurd that God should reject the hands which are adapted and ready for the work.

14. *And the anger of the Lord was kindled.* This passage confirms, by opposition, that expression, that there is no better sacrifice than to obey the voice of the Lord, (1 Samuel 15:22,) since God is so grievously offended with the hesitation of Moses, in spite of his specious excuses. But nothing is more pleasing to God than to maintain the authority of his word, and that men should suffer themselves to be guided by this rein. God had pardoned His servant's slowness and unwillingness to the work; but beholding that he obstinately refused, He spares him no longer. Hence we are warned cautiously to beware, lest if God bear with us for a time, we give way to self-indulgence, as if we were permitted to abuse His patience with impunity. Still it is a mark of His fatherly kindness, that in His anger He contents Himself with reproof. As to His saying that he knew that Aaron would be his brother's interpreter, it is questionable whether He had intended from the beginning to employ him in this way, or whether He conceded thus much at length to the diffidence of Moses.

It is indeed true, that God does nothing which He has not decreed by His secret providence before the creation of the world; yet sometimes second causes intervene why this or that should be done. Either view is probable, — either that God affirms Aaron to be already chosen by Him to be an assistant to Moses, or that He says He will grant this concession to the infirmity of Moses. The latter pleases me best, that Aaron should be added in anger as his brother's companion, and that part of the honor should be transferred to him; when Moses, by his own repugnance, had deprived himself of some of his dignity. But why is he called "the Levite," as if he were an unknown person? Some reply, that there were many among the Israelites of that name; but this simple solution satisfies me, that it was not any indifferent individual of the children of Israel who was promised to Moses as his companion, but his own brother; one who, by his close relationship, might exercise greater familiarity with him. Unless, perhaps, God looked forward to the future calling of the tribe of Levi; for he tells us, by the mouth of Malachi, that His covenant was with Levi, that his descendants should be the keepers of the law and of the truth, and the messengers of the Lord of hosts. (Malachi 2:4-8.) Thus the sense would be very satisfactory,

that God would restrain His wrath, and although aroused to anger by the refusal of Moses, he would still take an ambassador out of that tribe which he destined to the priesthood. Moreover, no slight confirmation is added, in that Aaron would come forth to meet his brother in the Desert, and would receive him with great joy. It was as much as to shew that whilst God was pressing forward His servant from the land of Midian with the one hand, He would stretch forth the other to draw him into Egypt. Though the vision ought to have quickened him to perform God's command, yet because it was necessary to stimulate his inactivity, Aaron was sent, as if God openly put forth His hand to excite him forward. For he had neither come into the Desert for pleasure, nor by chance, nor from vain curiosity; but Moses knew assuredly that a banner thus was set up for him by God, to shew him the certainty of his way. So by the coming of Ananias the vision seen by Paul was confirmed, and placed beyond the reach of doubt. (Acts 9:17.) This was, indeed, extorted from God by the importunity of Moses. According to His infinite goodness He willed to elicit from the sin of His servant materials for His grace; just as He is accustomed to bring light out of darkness. (2 Corinthians 4:6.) God mentions his brother's gladness to Moses, in order to reprove his own indifference; as much as to say, Aaron will willingly come forth, and will receive you with joy and gladness; whilst you, depressed with sorrow and anxiety, or stupified by distrust, can scarcely be induced to stir a foot.

16. *And he shall be thy spokesman.* God destroys the pretext for his exemption, by assigning to his brother the office of spokesman, and yet does He not put the other in his place; nay, so merciful is the arrangement, that while He yields to His servant's prayer, He yet confers honor upon him in spite of himself. The offices are thus divided — Moses is to have the authority, Aaron is to be the interpreter. Thus Moses is set before his brother, from no respect to his own dignity; because the grace of God was to shine forth conspicuously in the head no less than in the members; as it is expressed in these words, that "Aaron should be instead of a mouth, and Moses instead of God;" *i e.*, that he was to dictate what Aaron should faithfully report, and to prescribe what he should obediently follow. By this example did God bear witness that the gifts of the Spirit, as well as our vocations, are distributed by Him at His own good pleasure; and that none excels either in honor or in gifts, except according to the measure of His free bounty. But that the first-born is made subject to the younger, and is only appointed to be his spokesman, whereas God might have accomplished by his hand and labor, what he rather chose to perform by Moses; hence let us learn reverently to regard His judgments, because they are incomprehensible to us, and like a deep abyss. "To be instead of God" is the same as to lead or to direct, or to have the chief command; as the Chaldee Paraphrast[55] renders it, to be the chief or master. It is a very weak calumny of the

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Arians to abuse this and similar passages, in order to refute the proofs of Christ's divinity, because there is a great difference in speaking of one as God simply and absolutely, and with circumstantial additions. For we know that the name of God is attributed to every potentate, improperly indeed, yet not unreasonably; as when the devil himself is called "the god of this world," (2 Corinthians 4:4;) but wherever mention is made of the true Deity, Scripture never profanes that sacred name.

17. *And thou shalt take this rod.* There is no doubt that God chose this shepherd's rod to be the instrument of his power, in order the more to confound the pride of Pharaoh. For what but shame and reproach could it bring to Moses, that he should bear with him the crook with which he had heretofore guided his sheep in their folds and hovels? This symbol, then, of a rustic and contemptible occupation, was opposed to the scepter of Pharaoh, not without humiliation. In this respect, therefore, the obedience of Moses is worthy of praise, because he is not ashamed of a mean and humble appearance, but willingly carries his rod, and thus makes himself as nothing, and glorifies God. So is God usually wont to hide his treasures in earthen vessels, and to choose "the weak things of the world to confound the things that are mighty." But from Moses being commanded to work the miracles with the rod, we gather that outward signs are often made use of by God, when He works by His own hand; not to derogate at all from his power, or to obscure his praise, but to make it manifest that the whole world is subject to him, and that he freely applies to whatever use he pleases, things which are otherwise of no account.

Exodus 4:18-23

18. And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

18. Profectus est ergo Moses, et reversus est ad Jethro socerum suum: et dixit ad eum, Vadam nunc, et revertar ad fratres meos qui sunt in Aegypto, ut videam an adhuc ipsi vivant. Et dixit Jethro Mosi, Vade in pace.

19. And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

19. Dixerat autem Jehova ad Mosen in Midian, Vade, revertere in Aegyptum; quia mortui sunt omnes viri quaerebant animam tuam.

In the Targum of Onkelos, who has employed רב for the אלהים of the Hebrew. — *W*

20. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

20. Et accepit Moses uxorem suam, et filios suos, et sustulit eos super asinum: et reversus est in terram Aegypti. Et accepit Moses baculum Dei in manu sua.

21. And the Lord said unto Moses, When thou goest to return into Egypt, see *that* thou do all those wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

21. Et ait Jehova ad Mosen, Quum profectus fueris, et reversus in Aegyptum, vide ut omnia signa quae posui in manu tua, facias illa coram Pharaone. Ego autem constringam cor illius, et non dimittet populum.

22. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel *is* my son, *even* my first-born.

22. Et dices Pharaoni, Sic dicit Jehova, Filius meus, primogenitus meus Israel.

23. And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy first-born.

23. Ego autem jussi te dimittere filium meum ut mihi serviret: et renuisti dimittere eum. Ideo ecce ego occidam filium tuum, primogenitum tuum.

18. *And Moses went.* It is surprising that Moses should have suppressed the vision whereby the mind of his father-in-law might have been most inclined to let him go; for he speaks merely of human feelings, that he desired to revisit his brethren and relations. Yet it must have been disagreeable to his father-in-law to lose his services, and that diligence and industry by which he had largely profited; nor could it have been pleasant to send away his daughter and grandchildren to a foreign country. Whether he was forbidden to do so by God, or whether he was silent from fear and shame, is uncertain; but I incline rather to this supposition, that he dared not speak of his vocation, lest its incredibility should cause him to be suspected of falsehood and vanity. Since, then, it would have been difficult to obtain belief as to his vocation, he preferred making a pretext of his natural affection. But Jethro being persuaded more by divine inspiration than by that excuse, was easily prevailed on; although I make no doubt that for forty years Moses had been giving such proofs of his honesty, that he was exempted from every evil suspicion. We know how much respect is gained

by long experience; since, then, Moses had so long manifested his integrity, his father-in-law could have no fears of his levity, or fraud, or deceit. By this example believers learn ever to seek to obtain a good reputation; for there is nothing which so greatly facilitates the transaction of all affairs as the constant course of an upright and innocent life. For, from whence arises so much difficulty in obtaining what each may want from his neighbor? Whence such hinderances, such reproaches on one side and the other, but because, while every one would be believed, no one labors to obtain credit by his integrity? But although Moses had conciliated his father-in-law by his upright and holy life, still he was confirmed in his vocation by the readiness with which his demand was complied with, for the permission was full of courtesy and kindness without any sign of unwillingness or regret.

19. *And the Lord said*[56] *unto Moses* Some connect this sentence with what follows, as if God had spoken to his servant after permission to return had been given him by his father-in-law; but my opinion rather is, that what had before been omitted is here inserted out of its place. Such repetition is frequent in the Scriptures.[57] Moses, therefore, adds to what he had already said, that the fear of danger was removed, since God had testified that the recollection of his having slain the Egyptian had ceased. For this would have been a stumblingblock at the very outset, if Moses had supposed that this accusation would have met him; not because his conscience smote him before God, but because he would have been rejected by the perverse judgments of men. Therefore, on this point, also, God provides against his fear, assuring him that the enemies were dead who had plotted against his life. And, perhaps, he now particularly notices this, because in asking for leave to depart, he could safely speak of it; for it is probable that Jethro, before he had married his daughter to an unknown foreigner, had demanded the cause of his exile; since it was easy to conjecture by his wandering in the Desert, that he had been expelled from his country. Having then confessed that he fled from the wrath of the king, he now says that he is recalled by divine revelation, and that a safe return is promised him. Nor is he guilty of falsehood; for, amongst other things, God had promised him that no danger awaited him from his former enemies.

20. *And Moses took his wife.* By taking his wife and children with him, Moses clearly and freely professed, that he was returning to Egypt, to dwell there. The ass upon which he set them, is a plain proof how humble was his condition, and how slender his substance. For it is improbable

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Lat., "had said."

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"*And the Lord said unto Moses in Midian, i e.*, at a different time from that when he appeared to him in the wilderness at Mount Sinai. Things are not always recorded in the sacred writings in the order in which they happened." — *Rosenmuller in loco*

that he left either money or silver vessels or precious garments with his father-in-law, so as to present himself to his people in poverty and nakedness. But as he had been content in the land of Midian with his indigence and coarse fare, he continues in the same simple estate; nor is he ashamed in his contemptible and common habit to mount the stage on which his poverty would be conspicuous, which in the Desert had been concealed. It is well known as a matter of experience, that the poor are led to crime more by the fear of shame than by hunger, cold, and other discomforts. Wherefore Moses withstood a very heavy temptation, when he cared not for being laughed at, and despised, and presented himself without any earthly splendor. But there is here an implied antithesis between "the rod of God" and the appearance of the humble and despised man, without any other equipment whatever; it is as much as to say, that it did not trouble him that he was without everything else, as long as he had the rod, which abundantly compensated for all deficiencies. Therefore, although he perceived that he would be exposed to the scorn of high and low, in leading the ass, burdened, as we have been observing, still he thought himself well, and more than well provided in his rod, the instrument of divine power, by which he should magnificently triumph, and could afford to dispense with the pomp of royalty. And surely the marks by which God would have his servants distinguished, deserve this honor, that we should require nothing to be added to their dignity. We must observe the epithet applied to the rod; it is called no longer the rod of Moses, but "the rod of God," because it is not used, as of old, to conduct his flock, but[58] to represent the power of God. For since it was by the sovereign power of God that it worked miracles, whatever concerned their glory is truly and properly ascribed to God. Elsewhere, indeed, it is called the rod of Moses; inasmuch as God communicates his own titles to the ministers chosen and created by himself, since he supplies them with the efficacy of his Spirit.

21. *When thou goest to return.* Moses had not previously enumerated the wonders; but from this verse we gather, that whatever we shall presently read to be done, was already commanded by God. There is then, no doubt, but that God had already advised him of his whole course of proceeding, lest he might yield to the obstinacy of the proud tyrant, and when two or three miracles had been wrought in vain, might cast away his rod, together with the charge committed to him. Now, therefore, God exhorts him to perseverance; and although he might perceive after three or four miracles that the obstinacy of the king was indomitable, still that he should not turn back, nor be discouraged, but should continue even unto the end. This, then, is the sum, that he should not faint nor fail, when he saw the inutility of his first efforts; nor cease to contend boldly till he had fulfilled all the objects of his vocation. Moreover, lest he might think it the effect of chance,

58 Pour estre lieutenant de Dieu. — *Fr.*

that he did not immediately obtain the victory, or might consider it strange that the miracles should be eluded with impunity by a mere mortal, as if he stood before God unconquered in his boldness, God himself foretells that he would be the moderator of all this contest, nay, that whatsoever should seem to oppose the deliverance of his people would arise from his own secret counsel. Thus he shews Moses the reason why he should not stop until he had performed all the miracles; because the tyrant must be gloriously conquered, and overwhelmed in so many hard-fought engagements, that the victory might be more splendid. In the meantime He declares that the king of Egypt would not be thus obstinate contrary to His will; as if He could not reduce him to order in a moment; but rather that He would harden his heart in order that He might violently overwhelm his madness.[59] The word which Moses uses signifies sometimes to apprehend, sometimes to restrain by force, sometimes to strengthen; but it seemed to me that I should best render its sense by the word "*constringo*," to constrain; since undoubtedly God would make it appear that he would be the President[60] (as it were) of all the contests in which Moses was to engage, so as even to control the heart of his adversary, and to harden it into obstinacy. Since the expression seems harsh to delicate ears, many soften it away, by turning the act into mere permission; as if there were no difference between doing and permitting to be done; or as if God would commend his passivity, and not rather his power. As to myself, I am certainly not ashamed of speaking as the Holy Spirit speaks, nor do I hesitate to believe what so often occurs in Scripture, that God gives the wicked over to a reprobate mind, gives them up to vile affections, blinds their minds and hardens their hearts. But they object, that in this way God would be made the author of sin; which would be a detestable impiety. I reply, that God is very far from the reach of blame, when he is said to exercise his judgments: wherefore, if blindness be a judgment of God, it ought not to be brought in accusation against him, that he inflicts punishment. But if the cause be often concealed from us, we should remember that God's judgments are not without reason called a "great deep," and, therefore, let us regard them with admiration and not with railing. But those who substitute his permission in the place of his act, not only deprive him of his authority as a judge, but in their repining, subject him to a weighty reproach, since they grant him no more of justice than their senses can understand.

22. *Israel is my son, even my first-born.* God thus refutes, by anticipation, the only pretext by which Pharaoh could justify his refusal

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חזק. Constrinxit, revinxit; hinc roboravit, confirmavit; intransitive etiam invaluit, praevaluit. — *Prof J Robertson Clavis Pentateuch, in loco — W*

60

Agonotheta. — *Lat.* Le maistre du camp. — *Fr.*

to let the people go. For Jacob had spontaneously submitted himself and all his family to his government; he had then free power to retain the people, which, by the common law of nations, was subject to the dominion of Egypt. But if it be an act of impiety to violate the ordinance instituted by God, the demand of Moses might appear improper, that the legitimate authority of the king should be abolished against his own will. For what was the object of proposing the departure of the people, except to compel the king to renounce his own authority? In order, then, to shew that he took nothing away unjustly or unreasonably from Pharaoh, God alleges the privilege by which the Israelites were excepted from ordinary laws; for by calling them His sons, He claims liberty for them; since it would be absurd that God himself, the supreme Ruler of heaven and earth, should be deprived of the sons whom He had deigned to adopt. He, therefore, indirectly compares his own paternal power with Pharaoh's earthly rule; because nothing could be less reasonable than that a mortal should refuse to yield to the Maker of himself and all the world. Still this is not applicable to all believers in general; as if it were wrong for them to be subject to kings, or as if their temporal subjection deprived them of their inheritance of the world; but mention is here only made of the special prerogative with which God had honored the posterity of Abraham, when he gave them the dominion of the land of Canaan. Therefore, not content with the simple appellation of son, He calls Israel his first-born. By this honorable title He unquestionably prefers him to the other nations; as though He had said, that he was raised to the degree of the primogeniture, and was superior to all the world. This passage, then, may be accommodated to the calling of the Gentiles, whom God had already decreed to bring into fellowship with his elect people, so that, although they were younger, they might be united with his first-born. I allow, indeed, that all the race of Adam was then cast off; but, because Adam was made in the image of God, his posterity were always reckoned, in a certain sense, to be the children of God; for, whilst I readily admit that the holy offspring of Abraham are here compared with the nations who at that time were still heathen, and that in this respect they are called his first-born, because they are pre-eminent in dignity; still we must come to Christ, the only head, in order that the adoption should be sure. For we must hold fast to that statement of St. Paul, that the blessing of Abraham was not promised to his seeds, but to his seed; because not all that sprang from his flesh are accounted to be children, but those that were called; as Isaac, Ishmael being rejected, and as Jacob, Esau being passed by. (Galatians 3:16; Romans 9:6.) But Christ is the root of our calling. Therefore, what in Hosea is spoken, as here, of the whole people, Matthew limits to Christ; and justly, since upon Him alone the grace of adoption is founded. (Hosea 11:1; Matthew 2:15.)

23. *And I say unto thee, Let my son go.* This was not the beginning of the legation, but its final clause; for Moses warned the desperate man of his

son's death, when everything else had been tried in vain. The meaning is, then, that the obstinacy of the tyrant must not prevent Moses from pressing him even to this final act. Therefore this injunction was an exhortation to perseverance; as appears from the context, when God declares that he will punish the obstinacy of the tyrant, because he refused to obey the command to let the people go. Moreover, since this denunciation was very severe, and might very greatly awaken the tyrant's wrath, therefore Moses is thus early commanded to prepare himself lest he should fail in this particular.

Exodus 4:24-31

24. And it came to pass by the way in the inn, that the Lord met him, and sought to kill him.

24. Accidit autem in itinere, in hospitio, ut occurreret ei Jehova, et quaereret occidere eum.

25. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

25. Et tulit Sephora lapidem (vel, gladium) acutum, et amputavit praeputium filii sui, et projecit ad pedes ejus: ac dixit, Certe sponsus sanguinum tu mihi es.

26. So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

26. Et quum discederet ab illo, tunc illa dixit, Sponsus sanguinum ob circumcisionem.

27. And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

27. Dixit autem Jehova ad Aharon, Vade in occursum Mosi in desertum. Profectus est igitur, et occurrit ei in monte Dei, et osculatus est eum.

28. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.

28. Et indicavit Moses Aharoni omnia verba Jehovae qui miserat eum, et omnia signa quae mandaverat ei.

29. And Moses and Aaron went and gathered together all the elders of the children of Israel.

29. Perrexit igitur Moses et Aharon: congregaveruntque omnes seniores filiorum Israel.

30. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

30. Et loquutus est Aharon omnia verba quae loquutus fuerat Jehova ad Mosen, fecitque signa coram populo.

31. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

31. Et credidit populus: quia audierunt quod visitasset Jehova filios Israel, et quod respexisset afflictionem eorum: et se incurvando adoraverunt.

24. *And it came to pass by the way.* The expression, "the Lord met him," is here used in a bad sense, for an adverse meeting, or hostile encounter; as though Moses should say that the hand of the Lord was against him to interrupt his journey. In what form He appeared we know not, except that the words pretty plainly imply that Moses was assured of His anger, so as to be aware that his death was near. For had he not been instructed by revelation or by an angel, it would not have at all profited him to be shewn the impending danger. Nevertheless the cause is not expressed for which he perceived that God was so angry with him; except that we may gather it from what follows. For why should Zipporah have taken a sharp stone or knife and circumcised her son, had she not known that God was offended at his uncircumcision? Certain Rabbins, then, are unwise in their conjecture, that Moses had provoked God's vengeance on this occasion against himself, because he took his wife and children with him as being a useless charge, which would be likely to encumber him. They pronounce also, too boldly, on the nature of his scourge, viz., that he was afflicted by a severe disease, which endangered his life. Be it sufficient for us to know that he was terrified by the approach of certain destruction, and that, at the same time, the cause of his affliction was shewn him, so that he hastened to seek for a remedy. For, as we have just said, it would never have otherwise occurred to himself or his wife to circumcise the child to appease God's wrath; and it will appear a little further on, that God was, as it were, propitiated by this offering, since he withdrew his hand, and took away the tokens of his wrath. I therefore unhesitatingly conclude, that vengeance was declared against Moses for his negligence, which was connected with still heavier sins; for

he had not omitted his son's circumcision from forgetfulness, or ignorance, or carelessness only, but because he was aware that it was disagreeable either to his wife or to his father-in-law. Therefore, lest. his wife should quarrel with him, or his father-in-law trouble him, he preferred to gratify them than to give occasion for divisions, or enmity, or disturbance. In the meantime, however, for the sake of the favour of men he neglected to obey God. This false dealing was no light offense, since nothing is more intolerable than to defraud God of his due obedience, in order to please men. There was a mixture too of distrust and ingratitude in it; for, if the favour of God had had its due weight, he would have been withholden by no fear from this pious duty. Let us then learn from hence to use reverently the sacraments, which are the seals of God's grace, lest he should severely avenge our despisal of them; and at the same time we should remember that the external profession of piety, and the worship of God is a sacrifice so pleasant to God, that he will not allow us to omit the care of diligently testifying it as if it were a matter of small importance. Not that he cares for the ceremonies themselves, but because he would have honor paid to the pledges of his grace, in proportion to the benefit which is received from them. On this account Paul bears witness, that a pestilence raged among the Corinthians when the Lord's supper was profaned, (1 Corinthians 11:30;) because it was an act of impiety that so precious a treasure should be lightly esteemed. But it is worthy of observation, that whereas Moses had two sons with him, mention is here only made of one; from whence is deduced the probable conjecture that one of the two was circumcised.[61] Some think that Eliezer, the eldest, was not so, because Moses had not dared to confess his religion so soon, and to awaken hatred on account of it. But I should rather imagine that when, in regard to one he had experienced the hostility of his family, he omitted it in the case of the second, to avoid the anger of his wife or his father-in-law; for if, in the lapse of time, he had attained more courage, he would not have hesitated to correct the former omission; but, worn out by domestic quarrels, he at last departed from his duty. By this example we are warned that we have daily need of God's help to support our strength, lest our courage should fail us, and our zeal should gradually grow cold or luke-warm; for Satan is constantly devising many temptations, by which he may either destroy or lessen our diligence. Therefore, whosoever desires to approve himself to God in the whole course of his life, must prepare the armor and the strength for enduring this contest; for if Moses was deficient in perseverance, we shall be equally, or even more liable to the same failure, unless the Lord uphold us by his Spirit.

61

The sense demands this translation, and the French Version confirms it; though the name is there omitted. As I presume there is no reason to doubt that Eliezer was the youngest, (compare Exodus 18:3, 4, with 1 Chronicles 23:15,) an accidental substitution of one name for the other must have probably been made.

25. *Then Zipporah took a sharp stone.* Because the wife here improperly assumed this office, some of the Rabbins conjecture that this was done in the absence of her husband; but the context contradicts them; and therefore I doubt not but that she seized hold of a knife or a stone hastily, as is common in times of fear and confusion. For fear had so affected her mind, that she did not act with consideration. Moses, too, might have lain incapable in his anxiety. Certainly the child was not duly circumcised; and still it is plain from the event, that the ceremony thus rashly performed pleased God; for it is immediately added, that "He let him go." For thus I interpret it, that the scourge of God ceased or was removed, because he was pacified by the repentance both of Moses and of Zipporah, although it was improper[62] in itself; not that imperfect obedience is pleasing to God absolutely, but relatively, through indulgence, it is sometimes approved. Thus punishment was remitted in the case of wicked Ahab, when for a season he was humbled, on account of his hypocritical tears. (1 Kings 21:29.) When, therefore, Zipporah, who had opposed her husband, circumcised her son with her own hands, although she had not yet seriously repented, yet God was contented with the suppression of her pride, so as to cease from afflicting Moses. Still we must not take this as an example, as if, by manifesting the signs of repentance, hypocrites would always find God merciful; but rather he sometimes graciously pardons the unworthy, as far as the infliction of punishment goes, that, by this kindness, he may invite us to true and sincere repentance. Let us conclude, then, that the confusion of Zipporah, and the stupor of Moses were pardoned; whilst she rashly hastened to circumcise her son, not out of presumption, but yielding to the fears of destruction threatened by God. Thus[63] their folly is confuted who wish to obtain a color for baptism by women from this passage; for they contend that if infants be in danger of death, they may be properly baptized by women, because Zipporah circumcised her son. But they will themselves allow that, if a man be present, a woman could not lawfully administer this sacrament. It is a perversion, then, to lay down a rule from a confused and hasty act.

25. *And cast it at his feet.* The word נגע, *negang*, which some construe "she held," is more properly taken transitively. For although, in some degree, as necessity compelled, Zipporah submitted herself to God, yet, aroused to violent anger, she turns against her husband, and fiercely reproaches him with being "a bloody husband." Hence we perceive how far she was from a pious disposition to obey; since she thus furiously attacks her husband, and

62

Praepostera — *Lat.* Vicieuse. — *Fr.*

63

The conduct of Zipporah on this occasion, as well as the argument founded on it for lay-baptism, is amply discussed by Calvin himself, in his Institutes, book 4. chap. 16. 22. — *Calvin Soc. Transl.*, vol. 3, pp. 346, 347.

vents her wrath on him, on no other account but that God had extorted from her the circumcision of her son. Some think that she spoke this to her son, from an impulse of maternal grief or pity; but they wrest the words too violently; and it is better to keep to the natural meaning, viz., that she expostulated with her husband, because she had redeemed his life by the loss of her child's blood.

27. *And the Lord said to Aaron.* When, from the long lapse of time, Aaron must have supposed that his brother had died in exile, he now receives the joyful announcement, from the mouth of God, that he is alive; and not only so, but he is excited with the hope of His special favor; for, although God does not explain in detail what he had decreed to do and prepared, yet, by his revelation, he promises him something unusual and unexpected. But the brevity of the command is remarkable, for God says not a word of the deliverance, but desires him to be the disciple of his younger brother; and although, by his promptitude, he manifested the greatest zeal and anxiety to obey, still he is not put on an equality with Moses, who is slow, and dubious, and vacillating, and almost supine; but he is commanded to learn of him the design of God. Only, lest he should question his own and his brother's vocation, he is instructed by a divine vision, that God is the author of the whole transaction, which serves as a recommendation of the verbal information he is to receive. For although Aaron was the messenger of God, and the organ of the Holy Spirit, we still see that he was not exempt from the usual condition to which we are subjected, of hearing God's word at the mouth of man. If, then, there are any who object to be taught by the medium of man's voice, they are not worthy of having God as their Teacher and Master; for it is soon after added, that Moses related all that was commanded him, as well as the great power which had been delegated to him of working miracles. But Aaron himself, although the elder, not only paid honor to his brother, whom he knew to be a Prophet of the Lord; but willingly submitted himself to him as to an angel. The kiss is mentioned as a sign of recognition, by which he testified the firmness of his faith.

29. *And Moses and Aaron went.* We are here briefly told how faithfully and religiously the two brothers executed the commands of God. They gather together the elders of the people, because the mighty multitude, as we are told they were, could not be collected in one place. Besides, God wished not to contend by means of the tumultuous and confused clamor of a mob, but with the miracles, which calmly breathed forth his divine power. But it is again worthy of observation, that Aaron is substituted to speak in the place of Moses. For if slowness of speech prevented Moses from doing so, why is not God's discourse directed to Aaron? Wherefore is this circuitous proceeding, that he promulgates to the people not what he himself heard directly, but received indirectly through his brother, except that this mode is agreeable to God for the purpose of proving their faith? For while by this proof the humility and modesty of Aaron were exhibited, since he

objected not to depend on his brother's mouth, so also the tractableness of the elders appears in suffering the commands of God to be thus passed to them from hand to hand, and in not scrupulously inquiring why God did not directly address themselves, or thunder from on high. They were,[64] however, aided by the miracles, because they were so stupified by their miseries that otherwise simple preaching would have had no weight with them.

31. *And the people believed.* Either this is a *synecdoche*, a part of the people being put for the whole, or else Moses signifies that after the announcement was published, all with one consent embraced the message of their deliverance. I prefer the former meaning; because their solemn adoration is immediately subjoined, which could only have taken place in a public assembly. But we shall presently see how fickle and infirm was their belief. It is plain, from its levity and inconstancy, that it was without any living root. But it is not unusual that the word belief should be improperly applied to a mere assent and disposition to believe, which speedily passes away. Thus Christ (Mark 4:15) speaks of the faith of many as transient. "The people," therefore, "believed," when they heard that their afflictions were regarded by God, since that statement carried with it credibility and authority; but it was such belief as might be dissipated by the first adverse wind; and so, indeed, it happened. This passage, then, teaches, that theirs is no great attainment, and that they are deserving of no great praise, who eagerly and joyfully receive what is propounded to them in God's name, unless faith, being deeply rooted in their hearts, sustains itself boldly against the assaults of temptation. Some connect the clauses differently,[65] "The people believed; and when they heard that assistance in their calamities awaited them, gave thanks to God." But the *copula* is here rightly resolved into the *expositive particle*, and the sense is — "When the people had heard what Aaron reported, they believed." God's visiting them here expresses the actual occurrence, viz., that God was willing to render them aid in their sore distress. Their "worshipping" was in token of their gratitude, because it was not enough for them privately and individually to reflect on the favor of God, unless they also openly manifested their religious feeling; not as if God greatly requires outward ceremonies, but because they are useful supports to our infirmity, and it is right, that not the mind only, but the body also, should be employed in the service of God.

64

"Cependant Dieu ait supplee a leur infirmite par l'aide des miracles;" still God helped their infirmity by the assistance of the miracles. — *Fr.*

65

As in *A. V.*; and this rendering is confirmed by *Dathe*, "Hi fidem habuerunt; et cum audirent," etc.

Exodus 5

EXODUS 5

Exodus 5:1-5

1. And afterwards Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

1. Postea venerunt Moses et Aharon, et dixerunt Pharaoni: Sic dixit Jehova Deus Israel, Dimitte populum meum ut festum diem celebrent mihi in deserto.

2. And Pharaoh said, Who *is* the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

2. Et dixit Pharao, Quis est Jehova, ut obediam voci ejus dimittendo Israelem? Non novi Jehovam, atque etiam Israelem non dimittam.

3. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with pestilence, or with the sword.

3. Tunc dixerunt, Deus Hebraeorum occurrit nobis. Ergo eamus iter trium dierum in desertum, ut sacrificemus Jehovae Deo nostro, ne forte irruat in nos pestis vel gladius.

4. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

4. Dixit ad eos rex Aegypti, Ut quid Moses et Aharon abstrahitis populum ab operibus suis? Ite ad labores vestros.

5. And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

5. Et dixit Pharao, En multi nunc populus terrae, et vos cessare facitis eos a laboribus suis.

1. *And afterwards Moses and Aaron went in.* Moses here begins to set forth how many and how great were the proofs of God's power displayed in the deliverance of his people. For, since the pride, the madness, and the obstinacy of the king were indomitable, every door was closed, until broken down miraculously, and by various means. It was, indeed, possible for God to overwhelm him at once, by a single nod, so that he should even fall down dead at the very sight of Moses; but, as we have already briefly stated, and he will himself presently declare, He, *in the first place*, chose more clearly to lay open His power; for if Pharaoh had either voluntarily yielded, or had been overcome without effort, the glory of the victory would not have been so illustrious. *In the second place*, He wished this monument to exist of His singular love towards His elect people; for by contending so perseveringly and so forcibly against the obstinacy of this most powerful king, He gave no doubtful proof of his love towards his Church. *In the third place*, He wished to accustom His servants in all ages to patience, lest they should faint in their minds, if He does not immediately answer their prayers, and, at every moment, relieve them from their distresses. *In the fourth place*, He wished to shew that, against all the strivings and devices of Satan, against the madness of the ungodly, and all worldly hinderances, His hand must always prevail; and to leave us no room to doubt, but that whatever we see opposing us will at length be overcome by him. *In the fifth place*, By detecting the illusions of Satan and the magicians, He would render His Church more wary, that she might carefully watch against such devices, and that her faith might

continue invincible against all the machinations of error. *Finally*, He would convince Pharaoh and the Egyptians, that their folly was not to be excused by any pretense of ignorance; and, at the same time, by this example, He would shew us how horrible a darkness possesses the minds of the reprobate, when He has deprived them of the light of his Spirit. These things must be attentively observed in the course of the narrative, if we desire to profit by it.

Since it is difficult to obtain access to kings, who deign not to admit to their presence any of the lower orders, Moses and Aaron must have been endued with no ordinary confidence, when they boldly approached Pharaoh. For it was a disagreeable message, and one very likely to give offense, that he should permit the people to take three days' journey beyond the bounds of Egypt; since a suspicion must unquestionably arise that, being thus dismissed, they would no longer remain his subjects, and that thus a part of the land would be emptied of its inhabitants. Still Moses and Aaron do not fear to deliver God's command, in which there was this additional annoyance to the proud and sensitive ears of the king, viz., that they attributed the glory of Deity to the God of Israel alone; for, by calling Him Jehovah, they imply that the gods worshipped in Egypt were false, and invented by the imaginations of man. We have said elsewhere that there was no deceit in the pretext that God called his people into the wilderness to hold a feast, although He does not reveal His counsel to the tyrant; for it was really His pleasure that a sacrifice of thanksgiving should be offered to Himself on Mount Sinai, and that they should be thus separated from the polluted nation with which they were mixed up; and, assuredly, He wished to arouse the tyrant's wrath, by ignominiously condemning the whole of Egypt, as not capable of pure worship. For He was obliged by no law to declare openly their deliverance; but that He might draw forth from the mind of the tyrant the venom of his impiety, He asked for nothing connected with the advantage of His people, but merely demanded the worship which was due to Himself. The word which Moses uses means properly to hold a feast, but also embraces whatever is connected with it; and, therefore, by *synecdoche*, it is taken here, as also in other passages, for the solemn worship of God.[66]

2. *And Pharaoh said, Who is the Lord?* It is scarcely credible that there should be such madness in a mortal as, by thus wantonly scorning God, to fly, as it were, in the face of heaven![67] But we must observe, that the tyrant being devoted to idolatries, thus insulted the God of Israel, that he might manifest his great piety towards his false gods. For his mockery, in

66

Nam *festum celebrare* sacrificium complectitur. — *Vatablus in Pol. Syn.*

67

Quasi in coelum conspueret. — *Lat.*

scornfully bandying back the name of Jehovah, must be referred to the words of Moses, as much as to say, Why do you bring against me this unknown phantom under the title of the eternal God, as though we had no god of our own? Thus Pilate, when Christ said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," asks ironically, and not without mockery, "What is truth?"[68] (John 18:37, 38.) In short, Pharaoh did not conceive himself to be dishonoring the Deity, when he rejected this false (*prodigiosum*) God, as he thought. Yet his error did not avail to justify him, since it arose from insane audacity and contempt of God. Admit that he was unwilling that any should depreciate his idols, and that he thus imagined himself to perform a religious duty; still it was an act of very gross impiety, so carelessly to repudiate the name of the true God, and even to assail it with mockery. We may remark a like madness in all idolaters. Being intoxicated by their errors they boldly mock at God, and deign not to make inquiries about Him. The cry of the Papists now-a-days is, that we are imposing a new God on the world; and, applauding themselves in their wildest ravings, they do not hesitate to condemn our whole doctrine as impious; not because they are persuaded that they are themselves worshipping God aright; but they are willfully blind, that they may elude, with impunity, the sacred majesty of God, and stupify their consciences, and preserve to themselves their death-like slumber. They seem to themselves to be sharp-witted and facetious, when they are scoffing at the novelty of our doctrine; though its truth would be plain enough, if they would only open their eyes. The Epicureans, too, (of which pestilent sect the world is now full,) although they foam and rage against God, still invariably take refuge in some cloud, under which their detestable madness may be concealed: for they pretend that amidst such a multitude of opinions, it is scarcely possible to discern who is God, or what He commands. Still, however, this is their constant object, viz., that they may have nothing to do with God, and yet may conceal by jests the shame of their impiety; as if it were free for them to reject what they are willfully ignorant of. But after Pharaoh had indirectly derided the message of Moses, as a ludicrous affair, he more openly and more contemptuously vents his pride, implying that he cares not for that God, with whose name Moses and Aaron would frighten him.

3. *And they said, The God of the Hebrews.* Moses and Aaron proceed with their message; neither does the pride of the tyrant decrease or weaken their courage in proclaiming the glory of the One true God, who had peculiarly attached Himself to them. And, certainly, this is the attribute of faith, to

68 Comme s'il disoit, Penses tu que je soye un petit enfant, pour ne discerner point entre le blanc et le noir? as much as to say, Do you think I am a little child unable to distinguish black from white? — *Fr.*

trample upon everything that exalteth itself on earth; since the truth of God is superior to all human greatness. Nor could they more effectually refute that profane and impious word, "I know not the Lord," than by again asseverating that the true God is the Protector of their nation, and that this had been disclosed to them in an open manifestation of Himself. The threatening, which they added, admonishes Pharaoh that his rebellion would not be unpunished, if he kept back the people from the worship of God; for if He would take vengeance on the people which was retained against their will, how could *he* escape with impunity, who professedly entered into contention with God? When, then, they declare that some calamity would befall them unless they obeyed the call of God, they intimate that Pharaoh must beware of some greater visitation.

4. *And the king of Egypt said unto them.* It is surprising that the king, in the excess of his arrogance, did not more cruelly entreat these servants of God, whom he accounted the ringleaders of sedition. But he was undoubtedly restrained by God from proceeding at once to destroy them. By his pertinacity in resisting their departure, he will more clearly shew by and bye how important to his interests he considered it that the people should remain in Egypt; how comes it then that he is contented with verbal reproof, and refrains from shedding their blood, if it were not that God protected his servants under the shield of His defense? He harshly reproves them, indeed, and condemns them to the same labors, by which the rest of the people were oppressed; but since it is notorious that moderate rigor never satisfies tyrants, we conclude that they were preserved under the guardianship of God, and would otherwise have died a hundred times over. But let us learn from his accusation against them, as the promoters of rebellion, to bear patiently, after their example, calumnies and false imputations; only, in reliance on God's command, let us be fully conscious that we are unjustly accused. The next verse, wherein he says, that "the people of the land are now many," is intended to aggravate their guilt; both because they would inflict a deeper injury on the public, than as if they had withheld a few from their work; and also, because, by inflaming a large number of people, they would bring greater danger on the country.

Exodus 5:6-18

6. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

6. Et praecepit die illo Pharao exactoribus qui erant in populo et praefectis ejus, dicens,

7. Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

7. Non continuabitis in danda palea populo ad conficiendos lateres, sicut heri et nudiustertius, sed ipsi eant, et colligant sibi paleas.

8. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

8. Summam vero laterum quam ipsi fecerunt heri et nudiustertius, imponite eis: non minuetis ex ea: nam quia otio remissi sunt, propterea ipsi clamant, dicentes, Eamus, sacrificemus Deo nostro.

9. Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words.

9. Aggravetur ergo servitus super viros, in quo se exerceant, et non attendant verbis mendacibus.

10. And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

10. Tunc egressi sunt exactores populi et praefecti ejus, et dixerunt populo, Sic dicit Pharao, Ego non do vobis paleas.

11. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

11. Vos ite colligite vobis paleas, ubicunque inveneritis: quia non est imminutum quicquam ex opere vestro.

12. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

12. Dispersus est ergo populus per totam terram Aegypti, ut colligerent stipulas pro paleis.

13. And the taskmasters hasted *them*, saying, Fulfill your works, *your* daily tasks, as when there was straw.

13. Et urgebant eos exactores, dicendo, Perficite opera vestra, pensum diei die suo perindee ac si adessent paleae, (*vel*, sicuti quum erant paleae.)

14. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have you not fulfilled your task in making brick both yesterday and today, as heretofore?

14. Et caesi sunt praefecti filiorum Israel, quos constituerant super ipsos exactores Pharaonis, dicendo, Quare non absolvistis pensum vestrum in lateribus conficiendis, sicut heri et nudiustertius, sicut antea ita hodie?

15. Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

15. Et venerunt praefecti filiorum Israel, et conquesti sunt apud Pharaonem dicentes, Cur sic agis cum servis tuis?

16. There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

16. Palea non datur servis tuis, et dicunt nobis, Lateres facite: et ecce, servi tui percutiuntur, et improbe agitur cum populo tuo.

17. But he said, Ye *are* idle, *ye are* idle; therefore ye say, Let us go *and* do sacrifice to the Lord.

17. Qui ait, Vos otio remissi estis, otto remissi: ideo dicitis, eamus, sacrificemus Jehovae.

18. Go therefore now *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

18. Nunc igitur ite, operamini: et paleae non dabuntur vobis, et summam laterum reddetis.

6. *And Pharaoh commanded.* We shall more clearly perceive, as the narrative proceeds, that these taskmasters and officers were taken from amongst the children of Israel, although we have before read that some were Egyptians. But, as tyrants are ingenious in securing their own interests, Pharaoh in his subtlety wished to provide that none should escape, but that all alike should be brought in turn to the labor. For some, in such a multitude, might have evaded the Egyptians; but, when the charge was given to the Israelites, their familiar knowledge would prevent any from escaping. Besides, it is probable that with these taskmasters was deposited the straw, which they distributed either to parties of ten, or to individuals; he therefore doubles the work in this way, by commanding them to gather the straw with which the bricks were made. But, according to the proverb,

that "the edicts of kings are monosyllables," Moses shews the vehemence of the tyranny by the brevity of the command. But this passage teaches us, that when God has begun to regard us for the purpose of relieving our troubles, He sometimes takes occasion to increase the pressure of our burdens. Thus, when God had engaged to be the deliverer of the Israelites, their trouble became greater, by the tyrant adding to their ordinary tasks that of gathering the straw for themselves. For thus it pleases God to prove the faith of His people; and thus is it expedient to lift up to Him their minds, which are too much set on earth, whilst they do not immediately perceive the fruit of the grace promised to them, nay, whilst they feel that nothing else is brought them by God's favour, except that their condition becomes worse. It is very useful for us to ponder this, that we may more patiently and calmly bear to be excited to the love and desire of heavenly blessings, by crosses and adversities. Now-a-days the Gospel procures hatred for many, deprives others of their pleasures, degrades others from their honours, brings to others the loss of their goods, sentences others to prison, others to exile, and endangers the life of some; in a word, the more God exerts His power, the more is Satan's rage excited on the other side, and the wicked become more fiercely cruel. This offense would greatly shake us, unless we knew, from the admonition of this example, that the inestimable grace, which is offered us in Christ, ought to be so valued by us, that in comparison with it, riches, honours, and all that men seek after, should be accounted nothing; and that we should find no difficulty in despising inconveniences of whatever kind.

9. *Let there more work be laid upon the men.* Although Pharaoh knew that he was cruelly entreating the unhappy Israelites, who ought, as strangers, to be hospitably and kindly received, yet he says that they were abusing their idleness, and were revolting because he indulged them too much. Thus, when tyranny has lost all regard for justice, there are no bounds to its harshness; and so far from being moved to pity by complaints, they only aggravate its cruelty. And these are the means by which its flatterers inflame it more, viz., that its subjects will never be quiet unless they faint under the weight of their burdens; that this is the best receipt for governing them, so to oppress them that they dare not open their mouths; if they cry, or murmur, that they should be oppressed the more,[69] till they grow hardened, and, as it were, callous to their bondage. They, therefore, relax not their contumelies and cruelties until the wretched people have altogether succumbed. Pharaoh insults them still more wantonly, when he says that he imposes heavier burdens upon them, that "they may not

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The original here is, "ut obdurescant ad servitutem, quasi contracto collo;" which the French translates "pour l'endurcir a servitude, comme si on le trainoit par le col." The Geneva edition of 1617, as well as that of Amsterdam of 1671, however, have substituted "callo," which certainly seems to make the sense clearer.

regard vain words." But what are these, except that they ask permission to worship God? His impiety, therefore, bursts forth in the midst of his tyrannical insolence; nor does he only mean to utter a blasphemy against God, but he is instigated by the wiles of Satan to undermine the faith of the Church. By a similar impulse, Rabshakeh proclaimed that Hezekiah deceived the people by "vain words," when he bade them trust in the living God. (Isaiah 36:5, 7.) Nor does Satan cease to employ the same machination against the faithful, as if all that God promises was deceit and vanity.

12. *So the people were scattered abroad.* This circumstance proves how bitterly they were afflicted, and what labor beyond their strength was imposed upon them. In order to make bricks, at least, they should have remained in a particular spot, but straw is not supplied to them for the purpose; they are obliged, therefore, to disperse here and there, and to gather stubble instead of straw in the distant parts of Egypt. They could not do both; it was then in fact just to procure a false pretext, which he might catch at as the ground of their condemnation: as now we often see the enemies of Christ inventing the most insupportable torments, by which the unhappy Church may be driven to deny the faith. For it was the design of Pharaoh to drive Moses and Aaron far away, that they might never agitate any more for the departure of the people; and if he had obtained this wish, he would doubtless have remitted some part of his abominable cruelty; but, because they did not cease, he wished to extort from the people by bitter sufferings, that they should send them away themselves, or refuse even to lend an ear to the commands of God. For although he must have been perfectly conscious that there was no reason to accuse the people of idleness, but that the tale of bricks was not delivered, because the poor wretches, who had been hardly able before to perform half their labor, were now incapable, by the utmost exertion, to bear their burdens, and therefore sees that they are altogether overwhelmed by them; yet still he reproaches them with reveling in idleness, in order that they may turn away from Moses, and renounce and abandon the hope presented to them from on high. And, because he can only torment them more by killing them outright, he commands their officers to be beaten, that by their punishment the whole people might be in greater dread. Finally, those whom he saw standing too firmly, he determined to drive at last to despair. He is deaf to every excuse of the officers; for when he had once made up his mind to crush the people until he had destroyed in them all recollection of God, there is no more feeling or pity in him than in a stone.

Exodus 5:19-23

19. And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

19. Et viderunt praefecti filiorum Israel ipsos in miseria, dicendo, Non minuetis ex lateribus vestris opus diei die sue.

20. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

20. Et occurrerunt Mosi et Aharoni, qui stabant in occursum eorum quum ipsi egrederentur a Pharaone.

21. And they said unto them, The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

21. Dixeruntque ad eos, Videat Iehova super vos, et judicet, qui foetere fecistis odorem nostrum in oculis Pharaonis et in oculis servorum ejus, tradendo gladium in manum illorum ad occidendum nos.

22. And Moses returned unto the Lord, and said, Lord, wherefore hast thou *so* evil-entreated this people? why *is* it *that* thou hast sent me?

22. Tunc reversus est Moses ad Iehovam, et dixit, Domine, cur malum intulisti populo huic? cur misisti me?

23. For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

23. Nam ex quo veni ad Pharaonem ut loquerer in nomine tuo, malo affecit populum hunc: nec liberando liberasti populum tuum.

19. *And the officers of the children of Israel did see.* Some take the Hebrew word רע[70] , *rang*, for "grief," but refer it to the people; as though it were said, "the officers did see the people sorrowful, when they informed

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רע, evil; *A V*., they (were) in evil (case.) The question for translators has been whether the pronoun in this clause may be rendered *themselves* *S M* has said, *cum moerore*; Hebraice cum malo, scilicet aspectu. Alii exponunt hic אותם pro נפשם, ut est sensus, viderunt praefecti Israelitorum se esse in magno moerore. The LXX. and the *V*. have rendered the pronoun by words equivalent to *themselves* — *W*

them of the command of the king." But the simpler sense, in my opinion, will be, that they saw no remedy for their evil case, and that they could not be delivered from the cruel bondage in which they were. Some also explain it, that the officers themselves felt, from their own experience, after they had been so inhumanly repulsed by the king, how unhappy was their condition. But if I must choose either meaning, I should prefer what I have above stated, that they themselves sympathized with the public calamity, whilst they could see no hope of deliverance. Unless, perhaps, it would be better thus to take it, — that, when they came into the people's presence, they were themselves of sad countenance, and looked upon them with looks cast down by sorrow and shame, because they brought the cruel edict for doubling their labour. And certainly I willingly embrace this meaning, that when they were forced to promulgate the command of the king, their countenances betrayed their sorrow, because they could not evade the necessity of being the ministers of his ungodly tyranny and cruelty. For Moses adds immediately after, that they delivered the edict. Hence, then, their mournful aspect, because they unwillingly oppressed their brethren, whose troubles they would have preferred to lighten. The sum of the matter is, that their case was altogether desperate; because the officers themselves conveyed this message of the unchangeable cruelty of the tyrant, and by the agitation of their countenances bore witness that no mitigation could be hoped for.

20. *And they met Moses.* Some translate it,[71] "they met together with Moses," taking the particle אֵת, *eth*, for "together with;" but it is more in accordance with the context that the officers and some part of the elders or people encountered Moses and Aaron as they returned from Pharaoh. An accidental meeting is indicated, from whence it arose that their minds were still more exasperated against the Lord's servants. That blind grief is here described which, with a fury akin to madness, aroused the Israelites to unfounded anger against the innocent, who had deserved nothing of the kind. It is not indeed wonderful that they were so brutalized by the weight of their sorrows as to lose all sense of justice, and were even so completely driven out of their minds, as unreasonably to vent their indignation against the ministers of their deliverance; for this not unfrequently happens; but although it may be too common a fault, yet are not they free from the accusation of ingratitude who are carried away thus inconsiderately by the force of their passions; nay, we should learn from this example how carefully we ought to restrain our grief, which, if indulged, parts company both with reason and with kindness. For what could be more unjust than because Pharaoh is tyrannical and cruel to lay the blame on Moses and Aaron? But;

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In saying "some translate," *C.* is again adverting to *S.M.*, but has rather chosen, with our *A.V.*, to follow the LXX. and Vulgate. — *W.*

this outbreak arose from want of faith; because they measure the favor of God by their immediate success. They had lately thanked God for their promised redemption; now, as if they had been deceived, they accuse Moses and Aaron. Hence we gather how wavering was their faith, which vanishes at once upon so slight a cause. If the calling of Moses had not been ratified by miracles, they might have taken occasion to be angry from their ill success; but now, when they had experimentally known that God was the author of the whole proceeding, it is an act of perversity and falsehood to accuse Moses of rashness; and thus they do injustice not only to a mortal man, but to God their deliverer — an injustice which is doubled by the blasphemous abuse of His name, when they speak of Him as the promoter of a bad cause. For the expression, "the Lord — judge," is, as it were, to impose upon Him the law by which He must condemn Himself. On this account intemperate grief is still more to be watched against, which, whilst it bursts out immoderately against men, does not even spare God. They did not indeed think that they were reproaching God and rejecting His loving-kindness; for the excess of their passion had transported them out of themselves. Meantime we must mark the source of the evil, namely, that they were impatient, because God did not immediately complete what He had promised, but deferred it for a time; and again, because they sought to be exempted from every evil. Thus they preferred rotting, as it were, in their miseries, to suffering some little inconvenience for the hope of the favor of God. And this cowardice is natural to almost all of us, that we prefer to be without God's help rather than to suffer under the cross, whilst He leads us to salvation gradually, and sometimes by a circuitous path. Nothing indeed is sweeter than to hear that our afflictions are regarded by God, and that He will come to our relief in tribulation; but if God's favor awakens the wrath of the ungodly against us, we shall be prepared to abandon all His promises rather than purchase the hopes they afford at so great a price. In the meantime, we see how kindly God contended with the intemperate and corrupt conduct of His people. For certainly by reproaching Moses and Aaron so rudely, the Israelites rejected (as far as in them lay) that message respecting their deliverance which they at first had greedily received; and yet He ceased not to carry on His work even to the end.

22. *And Moses returned.* This return unto the Lord is here used in a bad sense for forsaking his office; for Moses is not related to have either calmly prayed, or, as in a difficult emergency, to have humbly sought counsel of the Lord; but, leaving the men with whom he had to do, to have gone back in disgust to God, to demand his dismissal. He returned, then, to God, that the whole undertaking might be abandoned, as though he had never been sent. This is what the words convey, since he openly expostulates with God, because He had permitted His people to be more cruelly entreated, though He had promised them deliverance. At first sight, his madness would seem to be greater than that of the whole people, because he directly and

openly accuses God as the author of all the evil which Pharaoh had inflicted; yet I doubt not but that he rather sorrowfully recounted the complaints of the people than spoke his own sentiments. Still his bitterness is not altogether excusable, when he repents of his vocation, and is indignant, because an unsuccessful charge had been intrusted to him. But when he accuses the slackness of God in redeeming His people, it is made apparent how deep is the darkness which had taken possession of his mind. He had been forewarned in good time of the hardness of Pharaoh's heart; he had heard that he would not yield until crushed by God's mighty hand; now, forgetting of all, he marvels that their redemption is not complete. The same thing often occurs to us, that the doctrine of faith and hope, which in peaceful times shines brightly in our hearts and echoes from our tongue, is altogether lost when we come to serious conflict. Wherefore we ought to devote ourselves with greater goodwill to its study, that even in the most trying circumstances the recollection of it may be our support.

Exodus 6

EXODUS 6

Exodus 6:1-8

1. Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

1. Et dixit Jehova ad Mosen, Nunc videbis qued facturus sum Pharaoni: quia in manu robusta dimittet eos, in manu *inquam* robusta ejiciet eos e terra sua.

2. And God spake unto Moses, and said unto him, I am the Lord:

2. Et loquutus est Deus ad Mosen, dixitque illi, Ego Jehova.

3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty; but by my name JEHOVAH was I not known to them.

3. Apparui quidem Abrahae, Isaac, et Jacob in Deo onmipotente: in nomine tamen meo Jehova non sum cognitus illis.

4. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

4. Atque etiam erexi pactum meum cum illis, ut darem illis terram Chanaan, terram peregrinationum eorum, in qua peregrinati sunt.

5. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

5. Ideoque ego audivi gemitum filiorum Israel, quos Aegyptii serviliter opprimunt: et recordatus sum foederis mei.

6. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage; and I will redeem you with a stretched-out arm, and with great judgments.

6. Propterea dic filiis Israel, Ego Jehova, et educam vos ex oneribus Aegypti, et eruam vos e servitute illorum, et redimam vos in brachio extento, et in judiciis magnis.

7. And I will take you to me for a people, and I will be to you a God; and ye shall know that I *am* the Lord your God, which bringeth you out from under the burdens of the Egyptians.

7. Et assumam vos mihi in populum, et ero vobis in Deum, et scietis quod ego sum Jehova Deus vester, dum vos educo ex oneribus Aegypti.

8. And I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.

8. Et introducam vos in terram, de qua levavi manum meam ut darem eam Abrahae, Isaac, et Jacob: daboque eam vobis in possessionem. Ego Jehova.

1. *Then the Lord said unto Moses.* Moses was indeed unworthy of receiving so kind and gentle a reply from God; but the Father of all goodness of His infinite mercy pardoned both the sins of Moses and of the people, that He might effect the deliverance which he had determined. Yet He adduces nothing new, but repeats and confirms His former declaration, that Pharaoh would not obey until forcibly compelled to do so. The expression, "thou shalt

see," is a tacit reproof of his immoderate impatience, in not waiting for the result of the promise. The reason is then added why God is unwilling that His people should be spontaneously dismissed by the tyrant, viz., because He wished the work of their liberation to be conspicuous. We must remark the strength of the words "drive them out;" as if He had said, that when Pharaoh had been subdued, and routed in the contest, he would not only consent, but would consider it a great blessing, for the people to depart as quickly as possible. The sum is, that he, who today refuses to let you depart, will not only set you free, but will even expel you from his kingdom.

2. *And God spake.* God pursues His address, that Moses may again uplift the fainting courage of the people. Moreover, He rebukes their distrust, by recalling the memory of His covenant; for if this had been duly impressed upon their minds, they would have been much more firm in their expectation of deliverance. He therefore shews that He has now advanced nothing new; since they had heard long ago from the Patriarchs that they were chosen by God as His peculiar people, and had almost imbibed from their mother's breasts the doctrine of his adoption of them. Wherefore their stupidity is the more unpardonable, and more manifest, when they thus factiously complain of Moses, as if he had himself invented what he had promised them in the name of God. He also stings them by an implied comparison; Abraham, Isaac, and Jacob had eagerly embraced the promise given them, and had quietly, and perseveringly trusted in it; whilst they, who boasted of their descent from that holy stock, disdainfully rejected it, because its fulfillment did not immediately appear. And, in order to amplify their sin, he reasons from the less to the greater: since a fuller and clearer manifestation of it is presented to them than there had been to the fathers, it follows that they ought to have been more ready to believe it. Whence it is plain that their stupidity is inexcusable, since they will not receive God, when he is so familiarly presenting himself to them. Translators do not agree as to the epithet "Sadai." Some derive it from the word שדד, *shadad*, and imagine that the final letter י, *yod*, is the double ד, *daleth* If we agree to this, it will mean the same as "the Destroyer;" or at any rate will signify the awful majesty of God. Others are rather of opinion that the root is שד, *shad*, which means "a teat." To others it appears to be a compound word from the relative אשר, *esher*, or ש, and די, *di*, which in Hebrew means "*sufficiency*." Thus he will be called "Sadai," who abounds with all good things. It is indeed sure that they use this word in a good as well as a bad sense; for where Isaiah threatens that God will be the avenger of sins, he calls him "Sadai." (Isaiah 13:9.) So also in Job 23:16, "Sadai troubleth me." In these and similar passages, the terrible power of God is unquestionably expressed; but when He promises to Abraham that He will be the God "Sadai," He is engaging himself to be merciful and bounteous. Here again, where He says that He appeared to the Fathers as the God "Sadai," He has not respect so much to His might in exercising judgment, as to His abundant and perfect loving-kindness; as

though He had said, that He had manifested to Abraham and the other Patriarchs how great was His efficiency in preserving and defending His own people, and that they had known from experience how powerfully and effectually He cherishes, sustains, and aids them that are His. But although He declares what benefits He conferred upon them, He says that He was not known to them by His name "Jehovah;" signifying thus that He now more brightly manifested the glory of His divinity to their descendants. It would be tedious to recount the various opinions as to the name "Jehovah." It is certainly a foul superstition of the Jews that they dare not speak, or write it, but substitute the name "Adonai;" nor do I any more approve of their teaching, who say that it is *ineffable*, because it is not written according to grammatical rule. Without controversy, it is derived from the word היה, *hayah*, or הוה, *havah*, and therefore it is rightly said by learned commentators to be the essential name of God, whereas others are, as it were, epithets. Since, then, nothing is more peculiar to God than eternity, He is called Jehovah, because He has existence from Himself, and sustains all things by His secret inspiration. Nor do I agree with the grammarians, who will not have it pronounced, because its inflection is irregular; because its etymology, of which all confess that God is the author, is more to me than an hundred rules. [72] Nor does God by "His name" in this passage mean syllables or letters, but the knowledge of His glory and majesty, which shone out more fully and more brightly in the redemption of His Church, than in the commencement of the covenant. For Abraham and the other Patriarchs were content with a smaller measure of light; whence it follows that the fault of their descendants would be less excusable, if their faith was not answerable to the increase of their grace. Meanwhile, Moses is awakened to activity whilst God is setting before him a magnificent and singular means of shewing forth His glory.

4. *And I have also established my covenant.* The hope of the deliverance which He had formerly promised, and which the Patriarchs had expected, He confirms by alluding to the covenant, as I have just above said; and the particle גם, *gam*, which is twice repeated, is, in the first case, *causal*, in the

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"*A. Pfeiffer* in his *Dubia vexata*, rightly observes upon this passage. The name Jehovah was not, strictly and literally, unknown to the fathers, but it was so, in respect of the perfect fulfillment of the promises implied in it; more especially, that glorious one of the deliverance out of Egypt." — *Rosenmuller in Brightwell.* "Prior to that time, the name *Jehovah* had been often used to describe the existence, the necessity, or the unchangeableness of God; but now, to indicate His faithfulness, His truth and constancy, in keeping and fulfilling His promises." — *Dathe in loco. Holden*, however, and others, would elude the difficulty by reading the clause interrogatively. He says, "It is impossible to read the history of Abraham, etc., without being convinced that both the name of *Jehovah*, and the attributes implied by that name, were known to them. Our *A.V.*, therefore, must be erroneous. Now every difficulty will be removed by reading it interrogatively, 'And by my name Jehovah was I not known to them?' which is both agreeable to the Hebrew idiom, and to the scope of the context."

second, *illative*, as much as to say, "Since I covenanted with your fathers, therefore I have now determined to bring you into the land of Canaan;" unless it be preferred to resolve it thus, "I, the same who established the covenant with your fathers, now also have heard your groaning." Moreover, because the covenant is founded on free grace, God commands the redemption to be expected as much from His good pleasure as from His steadfastness. But He again commends the faith of Abraham, Isaac, and Jacob, because they patiently consented to be strangers and pilgrims in the land of Canaan, which by the covenant of God was their own lawful inheritance. For it was a proof of their exemplary virtue, to be wanderers all their lives, and not to have a single corner to put their foot upon, unless what was granted them by sufferance for the erection of their tents, being at the mercy of their neighbors; as natives are always apt to despise strangers. And by this comparison the slowness of heart and ingratitude of their posterity is the more condemned, if they refuse to take possession of this land, which was so earnestly desired by their holy fathers, and at the sight of which alone they counted themselves blessed, although they were only sojourners there.

5. *And I have also heard the groaning.* He assigns the reason why He so long had delayed to fulfill His promise, viz., because He would have His people sorely troubled, that He might more openly succor them in their affliction; besides, He chose that they should be unjustly oppressed by the Egyptians, in order that He might more justly rescue them from their tyrannical masters, as He had said to Abraham that He would avenge them after they had been afflicted. (Genesis 15:13, 14.) He therefore reminds them by this circumstance, that the due time for helping them had come; because, if they had been always treated humanely, and the laws of hospitality had been observed towards them, there would have been no cause for shaking off the yoke; but now, after that the Egyptians, regardless of all justice, had broken faith with them, it was just that the groaning and cries of His cruelly afflicted people should be heard by God. But He always expressly asserts that this depended on the covenant, both that the Jews might acknowledge him to be only bound to them by regard to His own free promise, and also that, being persuaded that He is true to His promises, they might more surely expect deliverance. The meaning of God's "remembering" His promise I have elsewhere said to be, that he shews His remembrance of it by what He does.[73] What follows in the next verse, "Say unto the children of Israel, I am the Lord," is intended to remove their doubts. It was a thing as impossible to human apprehension, to tear away this weak and unwarlike people from their cruel tyrants, as to rescue sheep from the jaws of wolves, and to preserve them in safety after they had been mangled and wounded by their teeth. Therefore God begins by declaring his incomparable

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Vide Note on chap. 2. 24, "demonstrationem effectus." — *Lat.*

power, to shew that there is no difficulty with Him in performing anything whatever, although incredible. Therefore, he adds, that he would "redeem them with a stretched-out arm, and with great judgments," as much as to say, I will give miraculous proofs of my mighty power, which shall surpass all human apprehension. By "*judgments*,"[74] He means the manner of His dealing, which would at the same time testify His justice. For with the Hebrews this word means any disposition, method, order, or custom, and sometimes also measure. We say in French, *facons notables ou estranges*, (notable or strange *fashions*.)

7. *And I will take you to me.* The end of their liberation is here described in the continued tenor of His grace. For it would have been little that the people should once be redeemed from Egypt, unless, when redeemed, they had lived under the defense and guardianship of God. As, therefore, He had long since separated the holy seed of Abraham from the other nations by circumcision, He now again sets it apart, (*sanctificat*,) and promises that he will be their God. In these words, then, their peculiar election, as well as its perpetuity, is asserted; since to be accounted the people of God means the same as to be by especial privilege received into his favor, and to be called by adoption to the hope of eternal salvation. But the future tense shews that the benefit was not to be merely temporal, when God with a stretched-out arm shall bring the people out of Egypt, but that this should only be the beginning of eternal protection. Moreover, we should observe the *anagoge* or similitude between us and the Israelites, because God has once delivered us by the hand of his only-begotten Son from the tyranny of Satan, to this end, that he may always pursue us with his paternal love. Afterwards he subjoins the possession of the land of Canaan as an earnest or pledge, which was given to the Israelites, in order that God might always dwell among them, protect them with his aid, and defend them with his power. I have said that this was the earnest of their adoption, because the faith of the fathers was not to be tied to earthly blessings, but to tend to an higher object. Meanwhile, by this outward sign God shewed them that they were his peculiar people, for whose habitation he chose the land in which he would be worshipped. By saying He "would lift up his hand,"[75] He means in confirmation, because the promise was ratified by the addition of an oath. It is indeed certain that there is enough and more than enough steadfastness in the simple word of God; but He made this concession to man's weakness, and interposed His sacred name as a pledge, that they might with fuller confidence be persuaded that nothing was promised them in vain. To lift

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שפטים, *judicial inflictions* What *C.* has said of the latitude of the meanings assignable to this word, is rather true of the kindred noun, סשפט. — *W*

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Vide margin of *A. V.*

up the hand, means to swear; a similitude taken from men, who, by this gesture, testify that they speak in the sight of God, as if they would call Him down as a witness from heaven. This is not applicable to God, who swears by Himself, because there is none greater to whom He may lift His hand, (Hebrews 6:13;) but, metaphorically, the custom of men is transferred to Him. As to the insertion, that "they should know that He was the Lord," after they had been brought forth, it contains an indirect rebuke; since that knowledge is too late which comes after the event. But at the same time, He promises that He would cause them openly to experience how true He is in all His sayings, that the Israelites may more constantly expect their redemption. Repeating at the close that He is Jehovah, He magnifies (as He had just before done) His invincible power, which easily surmounts all impediments; whilst this expression also contains a testimony to His truth, as if He had said that He alone can be safely trusted to, because He is both faithful in His promises and possessed of infinite power.

Exodus 6:9-13

9. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

9. Et ita loquutus est Moses ad filios Israel: sed non audierunt Mosen prae angustia spiritus, et prae dura servitute.

10. And the Lord spake unto Moses, saying,

10. Loquutus autem est Jehova ad Mosen, dicens,

11. Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

11. Ingredere et Ioquere ad Pharaonem regem Aegypti, ut dimittat filios Israel e terra sua.

12. And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

12. Tunc loquutus est Moses coram Jehovah, dicendo, Ecce, filii Israel non audierunt me: et quomodo audiet me Pharao qui sum incircumcisus labiis?

13. And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

13. Loquutus autem fuerat Jehova ad Mosen, et Aharon, dederatque eis mandata ad filios Israel et ad Pharaonem regem Aegypti, ut emitteret filios Israel e terra Aegypti.

9. *And Moses spake so.* From this verse it appears that Moses is referring to the second message which he was commanded to bear. For they had before heard with great joy and approbation, and had expressed their thankfulness to God, that the time of their deliverance was come. Now Moses relates that their hearts were shut against the announcement that he made to them of this grace. Thus do the afflicted often, by closing their ears, shut the gate against the promises of God, which is indeed a marvelous thing. For it is not to be wondered at, if they who are full and intoxicated with prosperity, reject the mercy of God; but it is contrary to nature that the sorrow which ought to awaken the longings of those who are overwhelmed with trouble, should be an obstacle to their receiving the comfort freely offered them of God. But it is too common for people the more they are respectively afflicted, to harden themselves against the reception of God's help. Moses relates that the children of Israel were affected by this disease, when so kind an invitation of God was repulsed from their deaf ears, because anguish had taken possession of their hearts. But since it is natural for us to be thus straitened by pain and grief, let us learn from this example to struggle that our minds should escape from their sorrows, so far at least as to be able to receive the grace of God; for there is no greater curse than to be rendered heavy and dull, so as to be deaf to God's promises.

10. *And the Lord spake unto Moses.* Moses more clearly sets forth how indulgently God bore with the malevolent repulse of the people; the just reward of which would have been, that He should have suffered them to rot a hundred times over in their miseries, when they so obstinately rushed to their own destruction. It is, therefore, of His extraordinary loving-kindness, that He ceases not to aid those who are willing to perish. Moreover, it must be observed, that Moses was strengthened by this new command, since he had been himself shaken by the despair of the people. But; it was no trifling sin to be so hardened and stupified by misfortune, as to reject the remedy proposed to them. He might then reasonably conjecture, that he was to proceed no further, lest he should be foolishly exposing himself to so many anxieties at his own great peril, and with no profitable result. But God meets this temptation, and commands him, nevertheless, to contend perseveringly with the obstinacy of Pharaoh. But the answer of Moses shews, that this legation had been again enjoined upon the holy man,

since the time that the anguish of the people had closed the way of God's grace. For when at first the people were aroused by the first message to a cheerful hope of deliverance, this happy commencement had encouraged Moses to extraordinary energy for the performance of his task; and this might naturally fail him upon the unprosperous event which had now taken place, until he had been animated anew to perseverance. He therefore asks to be dismissed, lest his labor should be in vain, and reasons from the less to the greater, since it would be much more difficult to influence the mind of Pharaoh to give up his claims against his will, than to persuade the afflicted (people) to receive the aid proffered to them from on high. But he had now learnt from experience, that the people's hearts were as a door closed against God; why then should he try to move the exceeding great rock from its place? Although it was not his design to shake off the burden of the vocation imposed upon him, yet he would have willingly withdrawn himself indirectly, and turned his back upon it. Thus we sometimes see the heartiest of God's servants beginning to faint in the midst of their course, especially when they encounter difficulties, and stumble upon some path which is worse than they expected. Wherefore we must the more earnestly entreat of God, that amidst the various trials against which we have to struggle, He may never deprive us of the assistance of His power, but rather continually inspire us with new strength in proportion to the violence of our contests. But what hope of the deliverance now survived, the minister of which was so down-hearted and depressed, and which the people themselves had so openly despised, if God had not accomplished all things by Himself? Nor is there any doubt that He wished to shew, by this failure on the part of men, that His own hand was sufficient for Him. That Moses should call himself "of uncircumcised lips," I refer to his stammering, which he had before alleged as an obstacle; although, if any prefer to understand it otherwise, I make no strong objection.

13. *And the Lord spake unto Moses.* I translate it, "the Lord had spoken unto Moses;" because reference is here made to the commencement of his calling, and, therefore, the sense will be more accurately rendered by the *perfect past* tense; for he repeats, what he had already said, that he and Aaron his brother had not acted rashly, but had been commissioned by the command of God. The drift is, that however often the work might have been in some way interrupted, the counsel of God still held firm for the liberation of the people. But it is evident that he speaks of the first command, because he says that he and his brother were sent as well to the children of Israel as to Pharaoh.

Exodus 6:14-30

14. These *be* the heads of their fathers' houses: The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

14. Ista sunt capita domus patrum suorum, filii Reuben primogeniti Israel, Henoch et Phallu, Hesron et Charmi. Hae cognationes Reuben.

15. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

15. Filii Simeon, Jemuel, et Jamin, Ohad, et Jachin et Sohar, et Saul filius Chananaeae. Hae cognationes Simeon.

16. And these *are* the names of the sons of Levi, according to their generations; Gershon, and Kohath, and Merari. And the years of the life of Levi *were* an hundred thirty and seven years.

16. Et haec nomina filiorum Levi in generationibus suis, Gerson et Kehath et Merari. Anni autem vitae Levi triginta septem et centum anni.

17. The sons of Gershon; Libni and Shimi, according to their families.

17. Filii Gerson, Libni et Simei secundum cognationes suas.

18. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath *were* an hundred thirty and three years.

18. Filii Kehath, Amram et Ishar, Hebron et Uziel. Anni antem vitae Kehath triginta tres et centum anni.

19. And the sons of Merari; Mahli and Mushi: these *are* the families of Levi, according to their generations.

19. Filii vero Merari, Mahli, et Musi. Hae familiae Levi secundum generationes suas.

20. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses. And the years of the life of Amram *were* an hundred and thirty and seven years.

20. Accepit autem Amram Jochebed amitam suam in uxorem, quae genuit ei Aharon et Mosen. Porro anni vitae Amram triginta septem et centum anni.

21. And the sons of Izhar; Korah, and Nepheg, and Zichri.

21. Filii Ishar, Corah et Nepheg et Zichri.

22. And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

22. Et filii Uziel, Misael et Elsaphan et Sithri.

23. And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar.

23. Et accepit Aharon Eliseba filiam Amminadab sororem Nahasson sibi in uxorem, quae peperit ei Nadab et Abihu, et Eleazar et Ithamar.

24. And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

24. Filii Corah Assir et Elcanah et Abiasaph. Hae familiae Corhitarum.

25. And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites, according to their families.

25. Eleazar autem filius Aharon sumpsit sibi e filiabus Putiel in uxorem, quae peperit ei Pinhas. Haec capita patrum Levitarum secundum cognationes suas.

26. These *are* that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt, according to their armies.

26. Hic est Aharon et Moses, ad quos dixit Jehova, Educite filios Israel e terra Aegypti per exercitus suos.

27. These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

27. Ipsi sunt qui loqunti suni ad Pharaonem regem Aegypti, ut emitteret filios Israel ex Aegypto. Ipse est Moses et Aharon.

28. And it came to pass, on the day *when* the Lord spake unto Moses in the land of Egypt,

28. Accidit autem quo die loquutus est Jehova ad Mosen in terra Aegypti,

29. That the Lord spake unto Moses, saying, I *am* the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee.

29. Quo loquutus est Jehova ad Mosen, dicendo: Ego Jehova: loquere ad Pharaonem regem Aegypti quaecunque ego loquor ad te:

30. And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

30. Tunc ait Moses coram Jehova, Ecce ego incircumcisus sum labiis, et quomodo audiet me Pharao?

14. *These be the heads.* The object of Moses here is to testify to all ages the origin of his race, that none may doubt that, in the free departure of the people, the promise given to Abraham was completed. For if the Israelites had gone forth under any other leader, there might have been some question as to the chief author of it; now, since Moses was chosen from that family, and from the posterity of Abraham, it more dearly appears that the whole matter was effected under the guidance of God. But although he enumerates not only the tribe of Levi, but begins with Reuben the first-born, and then subjoins Simeon, still it is easily seen that he especially refers to the tribe of Levi; yet, because the families of Reuben and Simeon came first in order, he fitly proceeds from them to the third. He does not, however, recount the others at present, because a more favorable opportunity would occur hereafter. This, then, is the point to be observed, that the minister of their deliverance, by whose hand God would ratify the truth of His promise, was chosen from the race of Abraham. And certainly we see how Satan in opposition has obscured, through profane writers, this memorable history with many fables, and especially when he cunningly endeavors to bury the race of Abraham. Moses, by divine wisdom, anticipates this subtlety, mentioning the heads of the families by name, lest there should be any obscurity about the origin of the nation.

16. *And these are the names of the sons of Levi.* Because it was especially desirable to know the origin of Moses and Aaron, he refers to it at greater length, and more distinctly enmnerates the families which descended from the patriarch Levi; not to attribute any peculiar dignity to his own race, but to make it appear more dearly that the people was not brought out by any stranger, but that he, who was to be the witness among his brethren of the power, and grace, and truth of God, was divinely chosen from the genuine stock of Abraham. And certainly it was right that this incomparable blessing of God, if any, should not only be celebrated, but also proved, in order that its certainty might be preserved, as well as its memory, in all ages. But how remote from any ambitious feeling was the design of Moses

in this narrative, we may gather from a single part of it, where he says that he was the offspring of his father's aunt;[76] for although the law had not yet forbidden illicit marriages, yet did nature itself dictate, that it was improper for a nephew to have connection with his aunt, who stands in the degree of his mother. When, therefore, Moses does not hesitate to confess that he sprang from an incestuous marriage, he does not only fail to consult his own reputation, but ingenuously proclaims the disgrace of his parents, for the sake of illustrating solely the glory of God. Nor was ignorance excusable, although the law was as yet unwritten, in neglecting the distinction between right and wrong, by the violation of natural modesty. But because men are too apt to indulge in such licentiousness, it was necessary to prohibit in express terms these vile affections, which have almost always immoderately and extensively prevailed amongst Orientals. Meanwhile, we may learn that the imitation of the patriarchs is not safe, when we think that we may indiscriminately adopt whatever they did. That in their long lives, Levi, Kohath, and Amram begat so few children, viz., the first, three; the second, four; the third, two; did not occur without the design on the part of God, that, in the incredible fecundity which afterwards ensued, the miracle of His grace might appear more clearly; for who would have thought that it could happen that, in less than 200 years, so immense a multitude could spring from so few persons? Nor did it happen by human provision; but after God, according to His wont, had seemed to mock them in their humble and contemptible beginnings, His power was more brightly manifested by their sudden and unusual multiplication. I pass over some points which seem to be of little or no importance.

26. *These are that Aaron and Moses.* It is not without a cause that Moses so often reasserts that their office was assigned to himself and his brother by the command of God, both that the Israelites may perceive that they were rescued from their deep abyss by divine grace, and that their minds may be recalled to God's ancient covenant, and may acknowledge that their Fathers' hope was not in vain; and, finally, that they may hereafter altogether devote themselves to God. There seems, also, to be an indirect *antithesis* between the armies of the people and two vile and abject men. For they would have been far from being able to bear so weighty a burden, unless God had exceeded all their hopes in working miraculously by their hands. Therefore the Spirit magnifies elsewhere this grace, that God

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Jeremy Taylor, on the Rule of Conscience, Book 2., Rule 3, says, "Amram, the father of Moses, begat him of his cousin-german Jochabed. That she was his aunt, is commonly supposed; but the LXX., and the vulgar Latin, report her to be his aunt's daughter, though, by the style of the Hebrews, she was called his aunt." — Ed. Heber. 1839, vol. 12, p. 330. *Corn. a Lapide*, also, in Exodus 2:1, trusting to the same authorities, and the Chaldee Paraphrast, rejects the scoff of *C.*, as he calls it, in alleging that Moses sprang from an incestuous marriage.

"led his people, like a flock, by the hand of Moses and Aaron." (Psalm 77:20)

For what could be less probable than that a great multitude, which would make up many nations, should obey the commands of two men, should be ruled by their counsel, and gathered into one place by their exertions, in order that they should migrate into another land against the will of a very powerful king? For what was their united authority to command twelve armies, separated in their several battalions? What no earthly kings, with all their power and wisdom, their terror and their threats, could effect, God performed by means of two unwarlike men, neither experienced nor renowned; when Moses himself, alarmed by the magnitude of the work, often deprecated the commission entrusted to him. For, at the end of this chapter, he again repeats his excuse, that he was not eloquent, but of hesitating and embarrassed speech. This, then, is the point to which all tends, viz., to assign to God the praise of His loving-kindness, and to heighten His glory. There is some ambiguity in verse 28, for it might be read separately with this sense, that "God not only spoke in the wilderness of Midian, to set Moses over the people in their deliverance, but also in Egypt after some time had elapsed;" thus "on the day," would mean, "after some time," but it seems better to me to read the three verses in connection with each other.

Exodus 7

EXODUS 7

Exodus 7:1-7

1. And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.

1. Et dixit Jehova ad Mosen, Ecce, dedi te Deum Pharaoni, eritque Aharon frater tuus Propheta tuus

2. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

2. Tu loqueris omnia quae mandavero tibi, et Aharon frater loquetur ad Pharaonem, ut dimittat filios Israel e terra sua.

3. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

3. Ego autem indurabo cor Pharaonis, et multiplicabo signa mea, atque portenta mea in terra Aegypti.

4. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt, by great judgments.

4. Et non audiet vos Pharao: sed extendam manum meam super Aegyptum, et educam exercitus meos, et populum meum filios Israel e terra Aegypti in judiciis magnis.

5. And the Egyptians shall know that I *am* the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

5. Et cognoscent Aegyptii quod ego sim Jehova, quum extendero manum meam super Aegyptum, et eduxero filios Israel e medio eorum.

6. And Moses and Aaron did as the Lord commanded them, so did they.

6. Fecit ergo Moses et Aharon: sicuti praeceperat Jehova ipsis, sic fecerunt.

7. And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spoke unto Pharaoh.

7. Moses autem filius octoginta annorum fuit, et Aharon filius octoginta trium annorum, quum loquerentur ad Pharaonem.

1. *And the Lord said unto Moses.* Moses again repeats, that consolation was afforded him in his anxiety, and a remedy given for his want of faith; since he was both armed himself with divine authority, and Aaron was appointed as his companion and assistant. For that he was "made a god to Pharaoh," means that he was furnished with supreme authority and power, whereby he should cast down the tyrant's pride.[77] Nor did God take away anything from Himself in order to transfer it to Moses; since He so communicates to His servants what is peculiar to Himself as to remain Himself in His completeness. Nay, whenever He seems to resign a part of His glory to His ministers, He only teaches that the virtue and efficacy of His Spirit will be joined with their labors, that they may not be fruitless. Moses, therefore, was a god to Pharaoh; because in him God exerted His power, that he should be superior to the greatness of the king. It is a common figure of the Hebrews, to give the title of God to all things excellent, since

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"The word *Elohim*, as the Hebrews remark, whether applied to God, or to men, or to angels, signifies judicial power." — *Grotius in Pol. Syn.*

He alone reigns over heaven and earth, and exalts or casts down angels, as well as men, according to His will. By this consolation, as I have said, the weakness of Moses was supported, so that, relying on God's authority, he might fearlessly despise the fierceness of the king. A reinforcement is also given him in the person of his brother, lest his stammering should be any hinderance to him. It has been already remarked, that it was brought about by the ingratitude of Moses, that half the honor should be transferred to his brother; although God, in giving him as his companion, so far lessened his dignity as to put the younger before the first-born. The name of "Prophet" is here used for an interpreter; because the prophetical office proceeds from God alone. But, because God delivered through one to the other what He wished to be said or done, Aaron is made subject to Moses, just as if he had been God; since it is fit that they should be listened to without contradiction who are the representatives of God. And this is made clearer in the second verse, where God restricts the power given to Moses, and circumscribes it within its proper bounds; for, when He directs him to speak whatever He commands, He ranks him as His minister, and confines him under authority, without departing from His own rights.

3. *And I will harden.* As the expression is somewhat harsh, many commentators, as I have before said, take pains to soften it. Hence it is that some take the words in connection, "I will harden Pharaoh's heart by multiplying my signs;" as if God were pointing out the external cause of his obstinacy. But Moses has already declared, and will hereafter repeat it, that the king's mind was hardened by God in other ways besides His working miracles. As to the meaning of the words, I have no doubt that, by the first clause, God armed the heart of His servant with firmness, to resist boldly the perversity of the tyrant; and then reminds him that he has the remedy in his hand. Thus, then, I think this passage must be translated, "I indeed will harden Pharaoh's heart, but I will multiply my signs;" as though He had said, his hardness will be no obstacle to you, for the miracles will be sufficient to overcome it. In the same sense, He adds immediately afterwards, "Although Pharaoh should not hear you, still I will lay on my hand;" for thus, in my opinion, the conjunctions should be resolved *adversatively* I do not altogether reject the interpretation of others; "I will harden Pharaoh's heart, that I may multiply my signs;" and, "He[78] will not hearken unto you, that I may lay on my hand." And, in fact, God willed that Pharaoh should pertinaciously resist Moses, in order that the deliverance of the people might be more conspicuous. There is, however, no need of discussing at length the manner in which God hardens reprobates, as often as this expression occurs. Let us hold fast to what I have already observed, that they are but poor speculators who refer it to a mere bare permission;

78 It is thus translated in *A. V.*

because if God, by blinding their minds, or hardening their hearts, inflicts deserved punishment upon the reprobate, He not only permits them to do what they themselves please, but actually executes a judgment which He knows to be just. Whence also it follows, that He not only withdraws the grace of His Spirit, but delivers to Satan those whom he knows to be deserving of blindness of mind and obstinacy of heart. Meanwhile, I admit that the blame of either evil rests with the men themselves, who willfully blind themselves, and with a willfulness which is like madness, are driven, or rather rush, into sin. I have also briefly shewn what foul calumniators are they, who for the sake of awakening ill-will against us, pretend that God is thus made to be the author of sin; since it would be an act of too great absurdity to estimate His secret and incomprehensible judgments by the little measure of our own apprehension. The opponents of this doctrine foolishly and inconsiderately mix together two different things, since the hardness of heart is the sin of man, but the hardening of the heart is the judgment of God. He again propounds in this place His great judgments, in order that the Israelites may expect with anxious and attentive minds His magnificent and wonderful mode of operation.

5. *And the Egyptians shall know.* This is a species of irony, viz., that the Egyptians, subdued by the plagues, should at last begin to feel that their contention was against God. The object, however, of God was to encourage Moses, lest he should fail before the madness and fury of his enemies. Therefore, although the Egyptians might be stupid n their rage, still God declares that in the end they would know that they had fought to their own destruction when they waged war against heaven; for there is an implied *antithesis* between their tardy acknowledgment of this and their present slowness of heart, which was at length forcibly removed when God thundered openly against them from heaven. For we know how unconcernedly the wicked oppose their[79] iron obstinacy to the Divine threatenings, until they are forced into a state of alarm by violence; not because they are humbled beneath the hand of God, but because they see that by all their raging and turbulence they cannot escape from punishment; just as drunkards, awakened from their intoxication, would willingly drown their senses in eternal sleep, and even in annihilation; yet, whether they will or not, they must bear the pains of their intemperance. Moreover, this acknowledgment which was to be extorted from the unwilling, admonished Moses and others[80] to attribute just praise to the power of God, before they were experimentally convinced of it. It is true, indeed, that the sincere

79

"Leur fierte, comme un bouclier de fer;" their pride like an iron buckler. — *Fr.*

80

Les autres fideles. — *Fr.*

worshippers of God also are sometimes instructed by punishments, (to which reference is made, Isaiah 26:9, "when thy judgments are in the earth, the inhabitants of the world will learn righteousness;") but a kind of "knowledge" is here pointed out which so prostrates the reprobate that they cease not to lift up their horns, as it were, against God; and thus it casts them down without amending them. There was also an experimental knowledge for the elect people, of which mention has been already made, (Isaiah 6:7,)

"ye shall know that I am the Lord your God, after that I shall have brought you out from the land of Egypt;"

but this (properly speaking) is nothing more than a confirmation of the faith which, before the event takes place, is content with the simple word. Or, God certainly, by the event itself, reproves the dullness of His people when He sees that their confidence in His own word is not sufficiently strong. But the wicked so know God, that, lost in shame and fear, they see not what they do see.

6. *And Moses and Aaron did.* It is not for the sake of boasting that Moses reports his own obedience; but after having ingenuously confessed his hesitation, he now relates that he and his brother were in better courage for the performance of their office. In the meantime he shows that he, as well as his brother, was God's minister, and that he brought no industry, nor talent, nor counsel, nor dexterity himself, but simply obeyed God. Still from their example we must learn, that as we may not set about anything except what God prescribes, so we ought obediently and without objection to pursue whatever He commands. What follows as to their age is meant in amplification; since it was no common case, considering the natural coldness and heaviness of old age, that two octogenarians should have actively engaged in so difficult a charge. For I do not assent to the opinion of those who think that their dignity was enhanced by their age. I admit that age is venerable; but Moses had far different views, namely, that, excluding all human means, he might celebrate God's glory, who performed so mighty a work by men who were failing and decrepit with age. For although their vigor was as yet unabated, their old age might have made them timid, and might have also affected the people with anxiety, when they beheld their leaders to be not only of advanced age, but even naturally not far from the grave.

Exodus 7:8-13

8. And the Lord spake unto Moses and unto Aaron, saying,	**8.** Et dixit Jehova ad Mosen et Aharon, dicendo.

9. When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

9. Si loquutus fuerit ad vos Pharao, dicendo, Statuite vobis prodigium: tunc dices ad Aharon, Tolle virgam tuam, et projice coram Pharaone, et fiet in serpentem.

10. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

10. Venit ergo Moses et Aharon ad Pharaonem, et ita fecerunt ut praeceperat Iehova. Et projecit Aharon virgam suam coram Pharaone et coram servis ejus, et fuit in serpentem.

11. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

11. Tunc vocavit etiam Pharao sapientes et incantatores, et fecerunt etiam ipsi magi Aegyptiorum hoc modo suis incantationibus.

12. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

12. Projecerunt enim singuli virgas suas, quae fuerunt in dracones. Devoravit tamen virga Aharon virgas illorum.

13. And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.

13. Et obduravit cor Pharaonis, neque audivit illos, sicuti loquutus erat Jehova.

8. *And the Lord spake.* No wonder that Moses often repeats the same thing, because he wrote for persons of rude and dull minds. But it behooves us, lest we should be disgusted by his simple and popular style, diligently to examine how little we are inclined to be acute and earnest in our consideration of the works of God. No doubt there is here related what we have already heard respecting the change of the rod into a serpent, except that he now tells us that the miracle which had before been performed in the wilderness of Midian, and afterwards in Egypt, in the sight of the people, was likewise performed once more before Pharaoh. Moreover, we gather from hence that at the request of Pharaoh the servants of God had proved

and testified their vocation; and therefore that his pertinacity was the less excusable, since he despised the power of God so manifestly shewn forth. For this is usual with unbelievers, to demand proofs of God's power, which they may still discredit, — not that they professedly scorn God, but because their secret impiety urges them to seek after subterfuges. The message is disagreeable and full of what is annoying to the proud king; and because he does not dare directly to refuse God, he invents a plausible pretext for his refusal, by asking for a miracle; and when this is performed, he seeks still deeper lurking places, as we shall very soon perceive. Since, therefore, it was certain that he would not pay a willing obedience to the divine command, and would not yield before he had been miraculously convinced, God furnishes His servants with a notable and sure testimony of His power. Moreover, the change of the crook, or shepherd's staff, into a serpent had this object, namely, that the mean and rustic guise of Moses should not be despised. For (since kings are wont to exalt themselves very highly) Pharaoh might have laughed at the audacity of Moses and Aaron, who, forgetful, as it seemed, of their condition, put themselves into conflict with the whole power of Egypt; but Pharaoh knew, although they were not to be dreaded for their splendid appearance, and had nothing magnificent about them, that they were still not destitute of sure and strong help, when he saw the serpent come forth from the rod. In a word, God bore witness that His power is hidden beneath the infirmity of His servants, so that at every season He might render formidable to the greatest monarchs those who otherwise are like earthen vessels. It is not clear to me why Aaron was commanded to cast down the rod rather than Moses, unless, perhaps, because God would designedly humble the pride of the arrogant king, when He did not deign to exert His power by the hand of His superior servant, but only employed the inferior one. Therefore, with reference to this ministration, the rod of God and of Moses is now called the rod of Aaron. Thus Paul boasts of *his* gospel, the office of preaching which he knew to be committed to him. (Romans 16:25, and 2 Timothy 2:8.)

10. *And Moses and Aaron went in.* Although they were now fully conscious of their vocation; and knew that they were endued with divine power for working miracles, yet would they never have dared to approach the fierce and cruel tyrant, unless the inward inspiration of the Spirit had armed them to persevere. Hence, then, arose their magnanimity to overcome all terrors; because God raised them by faith above everything that is lofty on earth, and sustained them by this support. Therefore do they come to the conflict with invincible strength, and confirm by a miracle their most hateful mission. But as to the question which is ordinarily raised here, whether the change of the rods was true and substantial, as they call it; with respect to that of Moses, I am confidently persuaded that it was so; for there is no more difficulty with God to change the forms of things, than there was to create heaven and earth out of nothing. Philosophers are not ignorant of the

great variety of transmutations which occur in nature, nay, it is patent even to the uninstructed; but, because the rod was changed into a serpent in an extraordinary manner, and contrary to the course of nature, we must form the same judgment of it as of the change of Lot's wife into a pillar of salt; except that the rod soon after returned into its original nature. (Genesis 19:26.) There is more reason for doubt respecting the rods of the magicians, since it is probable that the eyes of the wicked king were deceived by their illusions. But there would be nothing absurd in our saying, that such liberty was conceded to them by God, not that they should create one body out of another, but that they should set forth the work of God as being their own. For assuredly the potency of error far surpasses the bounds of our comprehension. This Paul affirms to be given to Satan for the punishment of unbelievers, "that they should believe a lie," because they will not obey the truth. (2 Thessalonians 2:11.) He says, indeed, that the coming of Antichrist shall be with signs and lying wonders, but by adding the word "power," he shews that the deception or illusion shall not consist so much in the external form of things, as in the perverse abuse of signs.[81] Therefore Christ absolutely pronounces that "false prophets shall shew great signs and wonders." (Matthew 24:24.) It might be, then, that God in just vengeance might choose the rods of the magicians to be changed into serpents; as we shall hereafter see that the waters were changed by their enchantments into blood, that the earth was covered with frogs and lice, that the fields were smitten with hail, and the atmosphere darkened.[82] Still we must be assured, that not even a fly can be created except by God only; but that Satan lays hold, for the purpose of his impostures, of things which are done by the secret judgment of God.

11. *Then Pharaoh also called.* The impiety of the tyrant, which had before lain hid in the recesses of his heart, now breaks forth; when he does not hesitate to enter into the lists with God. For he was sufficiently instructed in the wonderful power of God, had not his iniquity urged him onwards into desperate madness. In asking for a sign, he thought (as I before said) that he should have had just cause for despising Moses; as the wicked trust that they may do anything with impunity, unless God should openly

81

Calvin's own comment on 2 Thessalonians 2:9, may explain this somewhat obscure passage, "He gives the names of *miracles of falsehood* (lying wonders) not merely to such as are falsely and deceptively contrived by cunning men with a view to impose upon the simple — but takes falsehood as consisting in this, that Satan draws to a contrary end works which otherwise are truly works of God, and abuses miracles so as to obscure God's glory. In the meantime, however, there can be no doubt that he deceives by means of enchantments, an example of which we have in Pharaoh's magicians. (Exodus 7:11)." *Calvin Soc. Edition*, p. 337.

82

It does not appear that the magicians performed the two latter miracles.

appear from heaven to prohibit them; but, because inflexible perversity altogether has possession of their hearts, they do not hesitate to resist the manifest power of God. Thus the wickedness of Pharaoh blinded his eyes, that, seeing the light, he saw it not; but, though convinced, still he sought for darkness to hide the sight of the light from him. He received, therefore, the just reward of such impious and diabolical arrogance, when he was deceived by the juggles of his own magicians. This is an example of great use, and well worthy to be noted; by which we are, first of all, taught, that the wicked, whatever disposition to be taught they may assume, still remain inwardly rebellious and stubborn; and, moreover, that they are not only inclined to error, but are eagerly borne towards it with all their heart. This vice is not always conspicuous in every individual; but when God brings His light nearer to them, it is easily detected, and betrays itself. How many, now-a-days, among the Papists are followers of wicked superstitions under the pretext of simplicity? As long as, under the garb of ignorance, they deceive themselves and others, they seem to be worthy of pity; but, as soon as the truth shines forth, they demonstrate their love for the impostures by which they perish, and their delight in falsehoods. Assuredly (as Paul says) they have "received not the love of the truth." (2 Thessalonians 2:10.) Are we surprised at Pharaoh calling for the magicians, in order to repel from himself his sense of God's power? As if there were not many at this time, who hire for themselves certain impious brawlers,[83] by whose fascinating and fair words they may become besotted in their errors. It is remarkable, that they are honourably called "wise men" by courtesy, although they were but inventors of deceit, and destitute of sound learning. For although astronomy flourished among them, and the study of liberal arts was cultivated, it yet appears from the context that they were devoted to many foolish imaginations, nay, that all their degenerate science was but vanity. For מכשפים,[84] *makshephim*, and חרתמים, *chartumim*, are the names of superstitious arts; the former signifying jugglers, or those who deceive the eyes and the senses by their enchantments; but the latter is used for those who cast nativities, telling people's fortunes by the horoscope, and prognosticating by the aspect of the stars. Therefore, although the Egyptian magicians had departed from genuine philosophy, they still retained the name of "wise men," that they might obtain credit for their delusions: as the devil, in order to appropriate God's glory, or to change himself into an angel of light, is wont to conceal his falsehoods by specious titles. Doubtless Pharaoh sought, as in a case of

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Des caphars, et causeurs effrontez, — *Fr.*

84

The explanation of those words must be understood to be rather conjectural than gathered from any knowledge of their etymology. In Daniel 2, the same words are employed to designate the sorcerers and magicians of Babylon. — *W.*

perplexity, to examine it more certainly by comparison; but yet for no other reason than to conceal his impiety under a fresh covering. The word להט,[85] *lahat*, although properly signifying the blade of a sword, is here used for enchantment. I think, however, that they mistake, who assign the reason for this to be, that they exercised their sorceries by a sword, or some similar weapon. It rather designates metaphorically the versatile motion, by which the magicians exhibit one thing for another; for it properly signifies "a flame." This severe and terrible vengeance upon Pharaoh ought to inspire us with terror, lest, in our hatred of truth, we should seek after deceptions. For this is intolerable profaneness, if designedly we desire to pervert the distinction between truth and falsehood. Therefore it is not to be wondered at, if God plunges into the deepest darkness of error, those who shut their eyes against the light presented to them; and if He hands those over to be the disciples of Satan, who refuse to listen to Him as their master.

12. *For they cast down every man.* The number of the magicians is not expressed; and although Paul names two, Jannes and Jambres,[86] (2 Timothy 3:8,) it is probable that they were not the only ones, but the chief, and, as it were, the ringleaders. But I will not dispute this questionable point. The admonition of Paul is more to the purpose, that "as Jannes and Jambres withstood Moses," so also there should always be false teachers, who would oppose Christ's true ministers, and indeed should "wax worse and worse." (Verse 13.) It is an awful fact that the reins were so given to these magicians, that they contended with Moses in almost an equal contest. But the ingratitude of the world is worthy of bearing the same punishment of blindness. God elsewhere testifies that when He permits false prophets to work miracles to deceive, it is to prove men's hearts. (Deuteronomy 13:3.) And truly, unless our own hypocrisy were like a veil to take away the distinction between black and white, Satan would avail nothing by such arts and deceptions; but we ourselves, as if devoted to destruction, willingly cast ourselves into his nets; but especially against the reprobate, who obstinately seek for occasions of error, God casts this last thunderbolt, namely, He gives efficacy to the delusion, and so deprives them of their senses at the same time, that they do not guard themselves from manifest destruction. Many indeed would excuse Pharaoh, because, being deceived by his magicians, he did not disentangle himself from the error

85

להט, *C.* has here said that each of two different significations is the proper one. As a verb, להט, is to burn with a flame; as a substantive it is a flame or flash; and hence the flashing of a sword; and sometimes that rapid crossing of the fingers which confuses the eye. But in ver. 22, and in 8:3-14, the same word occurs with the omission of the middle letter; and this omission will justify its being regarded as belonging to the root לוט, which signifies hiding, involving in obscurity, practising deceitful arts. — *W*

86

C. has *Mambres*, the reading of the Vulgate.

which he could not escape; for what could he do when he saw the contest equally maintained? But it must be thoroughly understood that none are so hurried away except those whom God would resist; especially the spirit of confusion and mental blindness seizes on those who have been obstinate in their wickedness. Nor must the mark of distinction be overlooked, that the rod of Moses swallowed up the rods of the magicians. How then was it that Pharaoh did not perceive Moses to be victorious? how was it that he rather turned aside to his own impostors? how was it, in fine, that he did not acknowledge God's servant who had been superior in the contest, except that the wicked maliciously close their eyes against the manifested power of God? Whosoever will aim at the right mark shall certainly never be destitute of God as his guide. Therefore blame is justly thrown upon Pharaoh, because through the hardness of his heart he would not attend. Too frivolous is that cavil which the Papists advance, that the serpent is called the rod of Moses, as the bread transubstantiated into the body of Christ retains the name of bread;[87] for they unskillfully confound two altogether different things; because, in the mystery of the Lord's Supper, the analogy between the sign and the thing signified always remains; in this miracle the case is entirely otherwise. Again, because the change was only temporary, Moses properly called that a rod to which its previous form was presently to be restored. Besides, in comparing the true serpent with the fictitious ones, he was unwilling to make a difference in names. But, to pass all this over, the Papists will prevail nothing, until they have shewn that the bread is transubstantiated into the body.[88] Nay, what they foolishly wrest against us, we may retort upon them, namely, that the bread is called the body of Christ although it remains bread, just as the serpent which then appeared is called the rod.

Exodus 7:14-25

87

"This is a metonymy," says *Corn. a Lapide in loco*, "for things are often called by the name of what they were, or of that into which they are changed. So Philo, St. Augustine, etc. For a similar or better reason, (however Calvin may here rail,) the *flesh* of Christ in the holy Sacrament is called *bread*, (1 Corinthians 11:26, and John 6:31;) for the Jews call all sorts of food, and even flesh, by the name of *bread*, especially since in the Eucharist the accidents of bread and wine remain, and are seen; thus, judging as men by their eyesight and senses, they rightly call it *bread*, because they see and touch the *species* of bread."

The subject is somewhat more fully discussed by *C.* himself — *Institutes*, Book 4., ch. 17. 15. — *C. Soc. Transl.*, Vol. 3, pp. 402, 403.

88

This clause is inverted in the *Fr.*, "Que le corps est transubstantie au pain."

14. And the Lord said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

14. Tunc dixit Jehova ad Mosen, Aggravatum est cor Pharaonis ne dimittat populum.

15. Get thee unto Pharaoh in the morning: lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

15. Vade ad Pharaonem mane: ecce, egreditur ad aquas, et stes in occursum ejus super ripam fluminis: et virgam quae versa fuit in serpentem tolles in manum tuam.

16. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

16. Et dices ad eum, Jehova Deus Hebraeorum misit me ad te, dicens, Dimitte populum meum ut serviat mihi in deserto: et ecce, non audisti huc usque.

17. Thus saith the Lord, In this thou shalt know that I *am* the Lord: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

17. Sic dixit Jehova, In hoc scies quod ego sum Jehova: ecce, ego percurtaim virga quae in manu mea est aquam quae est in flumine, et vertetur in sanguinem.

18. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

18. Pisces vero qui sunt in flumine morientur: et foetebit flumen, et molestia afficientur Aegyptii, bibendo aquas ex flumine.

19. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone.

19. Et dixit Jehova ad Mosen, Dic ad Aharon, Tolle virgam tuam, et extende manum tuam super aquas Aegypti, super flumina eorum, super rivos et stagna eorum, et super omnem collectionem aquarum ipsorum: et fient sanguis, eritque sanguis per totam terram Aegypti in vasis ligneis et lapideis.

20. And Moses and Aaron did so, as the Lord commanded: and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

20. Et ita fecerunt Moses et Aharon sicuti praeceperat Jehova. Et elevans baculum, percussit aquas quae erant in flumine, coram oculis Pharaonis, et coram oculis servorum ejus. Et versae sunt aquam omnes quae erant in flumine, in sanguinem.

21. And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

21. Pisces etiam qui erant in flumine mortui sunt: et computruit flumen, ut non possent Aegyptii bibere aquas ex flumine: fuitque sanguis per totam terram Aegypti.

22. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said.

22. Sic etiam fecerunt praestigiatores Aegypti incantationibus suis: et obduruit cor Pharaonis, sicut loquutus fuerat Jehova.

23. And Pharaoh turned and went into his house, neither did he set his heart to this also.

23. Et revertens Pharao venit in domum suara: neque adjecit cor suum etiam ad hoc.

24. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

24. Foderunt autem omnes Aegyptii per circuitum fluminis, ut aquas biberent, quia non poterant bibere ex aquis fluminis.

25. And seven days were fulfilled, after that the Lord had smitten the river.

25. Et completi sunt septem dies ex quo percussit Jehova fluvium.

14. *And the Lord said unto Moses.* Moses now begins to relate the two plagues which were inflicted upon Egypt before Pharaoh was induced to obey; and although there was something prodigious in the madness which strove against God's hand so powerfully constraining him, yet in the person of this single reprobate, the picture of human pride and rebellion, when it is not controlled by a spirit of tractableness, is presented to our view. Let the faithful then be admonished by this narrative diligently to beware, lest, by wantonly rebelling against God, they provoke a similar vengeance upon themselves. For the same Being who hardened Pharaoh's heart is the constant avenger of impiety, and, smiting His enemies with a spirit of confusion, renders them as furious as they are senseless. Moreover, lest Moses, stumbling against this obstacle, should desist from the course he had begun, God encourages him to the combat, as much as to say, that he had to contend with a very hard stone until it should be broken. Hearing that Pharaoh's heart was hardened, he might begin to waver, unless a hope of victory were shewn him from elsewhere. But since the obstinacy of this beast is indomitable, God arms His servant with new weapons, as much as to say, that he must be worn down though he could not be broken. But although to some the analogy may appear far-fetched, between the ten plagues and the ten precepts of the law, yet, in my opinion, it is probable, and agreeable to reason, that before God promulgated the law the wicked were smitten with as many plagues as He was about to give precepts to His people, that in this way He might confirm their authority. First, however, He commands Moses to take up the rod, and reminds him of the recent miracle that he may gird himself to the new conflict with greater confidence. Then, after the Hebrew manner, He more fully lays open what He had briefly touched upon; for, at first, no mention is made of Aaron, but God only announces to Moses what He would have done; then He explains that the hand of Aaron was to be interposed. Where God reminds them that the rod was lately turned into a serpent, He shews that we profit but little by His works, unless our faith gathers strength from them. Besides, when God denounces to Pharaoh what He is going to do, He renders him more inexcusable, because he is not

awakened by threats to repentance. God indeed knew that this would be without success; but although he knows the disease to be incurable, He still ceases not to apply the remedies — not indeed such as will restore health, but such as will draw out the secret poison from the mind. Many are here at issue (*litigant*) with God, because He not only speaks to the deaf, but even, by admonishing or chastising them in vain, exasperates their malice more and more. But it is for us, when any appearance of unreasonableness perplexes us, reverently to adore the secret judgments of God and to be soberly wise. Meanwhile the event shews that God's threatenings do not fall ineffectually, but that the contempt of them doubles both the crime and the punishment.

19. *And the Lord spake unto Moses.* This is the more extended narrative of which I spoke; for Moses mentions nothing different from what went before, but explains more distinctly his mode of action in the performance of the miracle, namely, that what God had commanded was completed by the instrumentality of Aaron. There was a reason for commencing with this miracle, that the Egyptians might know that there was no safeguard for them in the resources upon which they prided themselves the most. We know what great wealth, defense, and conveniences arose to them from the Nile; thence came their abundant fisheries, thence the fertility of their whole country, which it irrigated in its inundation, a thing that, in other lands is injurious; its navigation was most advantageous for their merchants, it was also a strong fortification to a good part of the kingdom. Therefore, in order to cast down the Egyptians from their principal dependence, He turns its waters into blood. Besides, because water is one of the two elements of which man's life consists, in depriving the Egyptians of one part of their life, He used the best and shortest method of humiliating their haughtiness, had they not been altogether intractable. He might, indeed, by a single breath, have dried up all the sources of water, and overwhelmed the whole nation by drought; but this would have been commonly believed to have happened by chance, or naturally, and therefore would have been a less apparent prodigy, whilst it would have shut up the way for others. It would, then, have been sufficient, by the terror of death it awakened, to turn them to the fear of God, unless their madness had been desperate. Moses enumerates, besides the river, the streams, and ponds, and pools of water; because, in different parts of the country, as well artificially as naturally, the Nile was so diffused, that scarcely any other country is provided in all directions with such an abundance of water; as though God should say, "It shall avail you nothing to possess such an immense supply of water; because you shall thirst as much as if the Nile were dry." He adds, "both in vessels of wood and in vessels of stone;" meaning, that in whatever kind of vessel they came to draw, they would find nothing but blood.

20. *And Moses and Aaron did so.* He repeats that what God threatened as to the death of the fish, and the stinking of the Nile, actually took

place; that he may aggravate the sin of the king, who was unaffected by the manifold power of God. Still he immediately adds that his counsellors witnessed it also. Hence we may conjecture, that the same infatuation had pervaded the whole court. It was also proper that so memorable a circumstance should not only be known generally, but that its author should be seen by many eyes. But it was a sign of the reprobation of the whole nation, that there was none of all that multitude who labored to correct the folly of the king. Whence also it appears that God confounds the wisdom of the world; for there was no nation which gloried more in its universal knowledge; even as Isaiah reproaches them of their boast. (Isaiah 19:11.) But we see in how shameful a manner, on the one hand proud, and on the other amazed, they betrayed not a single spark of sound intelligence.

22. *And the magicians of Egypt did so.* A question arises as to how the magicians could imitate Moses, when the material to work upon no longer remained; for, if there were no water left in Egypt, its transmutation was impossible. But I have no doubt but that, for the purpose of their illusion, pure and clear waters appeared for a little while, and then were changed into blood. For, since the season for concluding the contests was not yet arrived, doubtless God opened a way for Himself, until they reached their end. The supposition of Augustine[89] is a forced one, that the magicians took the water, which remained pure and unaltered among the habitations of the Israelites. I should more willingly accept what he says, that, perhaps the waters were smitten by them at the same instant, so that in one place the power of God shone forth, in another their deception prevailed — although the solution I have given is very sufficient. Whether the change were true or imaginary, I dare not decide; except that it is more in accordance with the delusions of Satan, that the eyes of the wicked were deceived. Nor is there any necessity to philosophize more subtilely with Augustine,[90] that there is a seminal principle infused into all created things, so that one species may generate another. We may rather take our stand on the teaching of Paul, that God sends strong delusion to ensnare the unbelievers with lies, because they refuse to embrace the truth, (2 Thessalonians 2:11;) and I have already shewn from another passage of Moses, that, by the just judgment of God, false prophets perform signs and wonders. Moses, however, seems to hint that it was only an illusion, where he adds, "the magicians did so

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Tom. 3., *pars prima*, p. 428; Quaestiones in Exodum, 23; and tom. 2., p. 463; Ep. 143., in Marcellum, where he offers another explanation also, viz., that their miracle might have been wrought upon salt water.

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Vol. 3, pt. 1, p. 427, quaes. 21. "Insunt enim corporeis rebus per omnia elementa mundi quaedam occultae seminariae rationes, quibus, eum data fuerit opportunitas temporalis, atque causalis, prorumpunt in species debitas suis modis, et finibus."

with their enchantments;" as if the flashes, as of lightning, dazzled the eyes of the spectators; for this I have shewn to be the meaning of the word. Yet I do not question but that God altogether preserved His people from this calamity, so that these guests and strangers were supplied with the water of Egypt, whilst not a drop was left for the natives of the land. Thus was the king convicted of obstinacy, because he was not more attentive to observe this distinction; nay, he must have been doubly mad and foolish, to the destruction of himself and his kingdom, to set the delusion of the magicians against the power of God. But this often happens to the reprobate, that they rush eagerly as it were to their own destruction, whilst they are borne away by satanic impulse in opposition to God. Yet this was no slight temptation to God's servants, to see the ministers of Satan almost rivaling themselves. For, if God chose to bear witness to their deliverance by miracles, — when they saw their enemies endued with a similar power, how could their own vocation be ratified and sure? And indeed it is probable that their faith was shaken by these machinations; yet I count it certain that it did not yield and give way; for, if Moses had been overcome by doubt, he would have confessed it, as it was his custom to do. But God opened their eyes, so that they should regard with contempt the tricks and deceptions of the magicians; besides, the divine vision had shone upon them together with the word, so that it was no marvel that, thus supported, they should repel, or sustain, every assault with firmness.

23. *And Pharaoh turned.* In this word Moses teaches us that the hardness of heart, to which God had devoted Pharaoh, was voluntary; so that the sin rested in himself, nor did the secret appointment of God avail anything to lessen his culpability, for his folly is condemned, because he did not "set his heart to this also." Whence it follows that he was the author of his own obstinacy, because, being blinded by pride and contempt, he took no account of the glory of God. Thus the wicked, although as being vessels of wrath, they are cast of God into a reprobate mind, still harden themselves, because wittingly and willfully they run against God, and thus their security, audacity, and perverseness take away from them the excuse of ignorance or error. Wherefore this example warns us not to slumber when God arouses us, but attentively to consider His works, which may instruct us to reverence and fear Him. The statement that the Egyptians dug wells for themselves increases the certainty of the miracle, as does also what is added as to the seven days; for if the corruption of the water had only been momentary, some suspicion of delusion might have crept in, which was removed both by the continued taste and appearance. Therefore it was said before, that the Egyptians would suffer inconvenience and pain[91] from the want of water; for

91 He seems to allude to verse 18, which he translates "et molestia afficientur Aegyptii, bibendo aquas ex flumine."

thus I explain it, that they should be sorrowful and afflicted, viz., because they had nothing to drink.

Exodus 8

EXODUS 8

Exodus 8:1-7

1. And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

1. Dixit autem Jehova ad Mosen, Vade ad Pharaonem, et dic ad eum, Sic dicit Jehova, Dimitte populum meum ut serviant mihi.

2. And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

2. Quod si tu renuis dimittere, ecce, ego percutio omnes terminos tuos ranis.

3. And the river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs:

3. Et scatebit flumen ranis, quae ascendent, et intrabunt domum tuam, et conclave cubilis tui, et super lectum tuum, et in domum servorum tuorum, et in populum tuum, et in furnos tuos, et in panaria tua. (Heb. farinas tuas.)

4. And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

4. Itaque in te, et in populum tuum, et in omnes servos ascendent ranae.

5. And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

5. Et ait Jehova ad Mosen, Dic ad Aharon, Extende manum tuam cum virga tua super fluvios, super rivos, et super stagna, ut adducas ranas super terram Aegypti.

6. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

6. Et extendit Aharon manum suam super aquas Aegypti, et ascenderunt ranae, operueruntque terram Aegypti.

7. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

7. Et sic fecerunt magi incantationibus suis: nempe adducendo ranas super terram Aegypti.

1. *And the Lord spake.* Again, as if the matter were only now begun, God demands of Pharaoh His own peculiar right, viz., that His people should serve Him, but out of the land of Egypt, that His worship might be separate and pure from all defilement, for He desired (as was before said) by this separation of His people to condemn the superstitions of the Egyptians. Meanwhile there was no excuse for the tyrant, when, with sacrilegious boldness, he presumed to deprive God of His just honor. Therefore, in refusing to let them go, he was declared not only to be cruel, but also a despiser of God. Threatening is also added, that at least he may, however unwillingly, be driven to obey; for thus must the stubborn be dealt with, who never are brought to duty except when forced by fear or punishment. Indeed, God sometimes also threatens His own servants, in order to stimulate their laziness; but especially is He more severe towards the perverse and disobedient. Thus is it said, (Psalm 18:26,)

"With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward."

This is the reason why He sanctions His command with threats[92] when He addresses Pharaoh. In this second plague there are, besides, two things to be remarked by us; for, *first*, God shews that the Egyptians had hitherto held their lives by a precarious tenure, as it were, because He had protected them from the incursion of frogs by His special mercy. We know that Egypt, on account of its many marshes, and the sluggish and almost stagnant Nile, was full of frogs and venomous animals; now, when great multitudes of them come forth suddenly, cover the surface of the fields, penetrate even to the houses and bed-chambers, and finally ascend even into the royal palace, it plainly appears that they were before only restrained by God's hand, and thus that the God of the Hebrews was the guardian and keeper of that kingdom. *Secondly*, God chose not only to inflict a punishment upon the Egyptians, but to expose them to mockery by its ignominious nature; nor can we doubt but that their pain must have been much embittered by this contumely, when they saw that they were thus evil-entreated not by some victorious army, but by filthy reptiles; and besides this, that their calamity had its origin in the Nile, which enriched their country with so many advantages. But let us learn from this history that there are many deaths mixed up with our life, and that it is not otherwise lengthened out to us, except as God restrains the dangers which everywhere beset us; and again, although He may not openly strike us with lightning from heaven, nor arm his angels for the destruction of men, still, at His slightest nod, all creatures are ready to execute his judgments; and, therefore, we must ascribe it to His kindness and long-suffering, if the wicked do not perish at each moment. Finally, if we are ever galled by ignominy or disgrace, let us remember that this happens designedly, that the shame itself may mortify our pride.

5. *And the Lord spake unto Moses, Say unto Aaron.* It is questionable whether God thus enjoined Moses in a continuous address, or whether He waited until Pharaoh contumaciously despised His command. It is probable, indeed, that after Pharaoh had paid no attention to the threats, the execution of the punishment was commanded. Meantime, we must recollect what I before said, that Moses moved not even a finger; but, as he had been commanded, transferred the active measures to his inferior minister, that thus Pharaoh might be treated more contemptuously. It was thus that he overwhelmed the whole land, as it were, by a breath. But although in this way God cast down the fierce tyrant in his swelling pride to be trampled beneath their feet, still the wickedness of the magicians did not rest. Thus was it requisite that the servants of God should be exercised by constant contests one after another.

92 In the *Fr.* the word here used is *miracles*, probably a misprint for *menaces*.

Exodus 8:8-15

8. Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.

8. Tunc vocavit Pharao Mosen et Aharon, ac dixit, Precamini Jehovam ut auferat ranas a me et a populo meo: et dimittam populum, ut sacrificent Jehovae.

9. And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

9. Et dixit Moses Pharaoni, Gloriare super me quando orabo pro te, et pro servis tuis et pro populo tuo, ut exscindantur ranae a te, et a domibus tuis: tantum in flumine residuae sint.

10. And he said, Tomorrow. And he said, *Be it* according to thy word; that thou mayest know that *there is* none like unto the Lord our God.

10. Et ait, Cras. Tunc ille dixit, Secundum sermonem tuum, ut scias quod nullus sit sicut Jehova Deus noster.

11. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

11. Recedent igitur ranae abs te et a domibus tuis, eta servis tuis, et a populo tuo: tantum in flumine residuae erunt.

12. And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh.

12. Tunc egressus est Moses et Aharon a Pharaone. Et clamavit Moses ad Jehovam super causa ranarum, quas immiserat Pharaoni.

13. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

13. Et fecit Jehova secundum sermonem Mosis. Itaque mortuae sunt ranae ex domibus, ex atriis, et ex agris.

14. And they gathered them together upon heaps; and the land stank.

14. Et coacervarunt eas turmatim: et computruit terra.

15. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

15. Videns autem Pharao quod esset relaxatio, aggravavit cor suum: neque audivit eos, sicuti loquutus erat Jehova.

8. *Then Pharaoh called for Moses.* Pharaoh at last appears to be softened, and to lay aside some of his fierceness; but it will soon appear that he was not really tamed. It may indeed have been that, seized with terror, he seriously took refuge in cries for pardon; but that he lied to God, and to himself, is plain from his very inconstancy; because, as soon as a reprieve was granted, he returned to his natural disposition, nay, he effectively manifested that his malice was only repressed by fear, since it presently began to vent itself again. Thus do hypocrites, when they are beneath God's afflicting hand, or tremble under the apprehension of His chastenings, humbly and submissively implore His mercy; but when the evil has been withdrawn for a little while, this short truce puffs up their hearts, as if they had attained an eternal peace. The Prophet complains in the psalm, that thus also it happened with the Jews,

"When he slew them, then they sought him; and they returned and inquired early after God; and they remembered that God was their rock, and the high God their redeemer; nevertheless, they did but flatter him with their mouth, and they lied unto him with their tongues; for their heart was not right with him, neither were they steadfast in his covenant." (Psalm 78:34-37.)

In fine, this is a disease common to all hypocrites, that, having found by experience their frowardness to be destructive to them, they feign penitence for the sake of obtaining pardon, because they cannot escape the judgments of God; but, when they fancy themselves escaped, they hasten back to the same pride, they kick against God, and even wantonly insult him; in a word, it is only their trouble that humbles them and that only for a short time. But although Pharaoh's fear extorted this from him, that he sought for Moses to entreat for him, and was anxious to appease God, yet was it a token of his deceitful and double mind, that he made it, as it were, a bargain, that the frogs should be taken away before he let the people go. His impiety, therefore, lay concealed in his heart, so long as he thought that he could not defy God with impunity; but, relying confidently on impunity, he manifested his deceit and perfidy. Although it was not with any sincere feeling of repentance that he now humbly speaks of Jehovah by name, yet

it shews that the stoutness of his spirit was broken, of which mention was made before, when he inquired in mockery, "Who is the Lord?"

9. *And Moses said unto Pharaoh.* Commentators differ as to the meaning of this passage. They are too speculative who expound it, that this honor was granted to Pharaoh, that he should fix the time in which Moses was to pray. Again, there is a flatness in the exposition, that Pharaoh might glory because the frogs were to die. Those who expound it, that Pharaoh should be freed from the frogs, so that he might glory in safety, express part of the meaning, but not the whole. It rather appears to me that there is an implied *antithesis* between the perverse boasting, wherewith Pharaoh had exulted, and that pious glowing which he ought to seek for in the mercy of God; as if Moses had said, "Thus far you have exalted yourself improperly, trusting in your power, and afterwards when bewitched by the enchantments; now rather glory, because you have an *intercessor* and patron to plead for you to God." For it was needful that the arrogance, which had so falsely elevated him, that he dared to contend with God, should be crushed, and that no hope should be left him, save in the mercy of God. But to "glory over" Moses, means that he should seek his glory in the advocacy of Moses, and should account it a very great happiness that he should deign to interpose for his reconciliation with God. For the *particle* על,[93] is often so taken. Yet Moses by no means wished to detract at all from the glory of God; but (as I have lately said) desiring to humble the pride of the haughty king, he told him that nothing would be better and more glorious for him than to have a good hope of pardon, when he had obtained as his advocate the servant of the living God, whom he so cordially hated. He only affirms that the frogs should "remain in the river;" as much as to say that they should be content with their ordinary habitation and bounds; for we know that frogs, although they sometimes jump out on the bank, still do not go far from the water, because they are nourished by humidity. Thus he hints that they were let loose by God's command to cover the ground, and that it was still in His power, if He chose, that they should invade the fields and houses again in new multitudes; and that it must be ascribed to His blessing, if they kept themselves in the waters, and did not make incursions beyond their own boundaries.

10. *And he said, Tomorrow.* If you refer this to Moses, there is ambiguity in the sense; but, it being probable that they were Pharaoh's words, I think that he is asking for a respite till tomorrow, before he lets the people go. For they fall into an absurdity, who think that he asked Moses to drive away the

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על. Instances in which this particle has the meaning attributed to it by *C.*, may be seen in Psalm 37:4, first clause; and in Job 27:10. Noldius has also observed that עלי, the form in which it here occurs, has the meaning of mihi curae, mihi incumbit, in Judges 19:20, Psalm 116:12, Proverbs 7:14, and 2 Samuel 18:11. Concord. particularum, על, 34. — *W*

frogs by his prayers on the morrow, as if Pharaoh went quietly to sleep, and put off the remedy of the evil. There is, then, no pretence for understanding it, that Pharaoh, as if his mind were quite tranquil and unmoved, desired to have his land delivered from the frogs on the following day: but rather it means, that if he be released from this difficulty, he promises the discharge of the people, but yet suspends it till the next day, for the purpose of deceit. For there was no other reason for this procrastination, except that, having obtained what he wanted, he might depart from his engagement, as he actually did; but Moses, satisfied with this promise, undertakes to bring it about that God should disperse the frogs; and this, I doubt not, was performed on the same day. For this was the cause of the tyrant's changing his determination, that, by the interposition of the night, his fear departed. And, certainly, it is gathered from the following words, that the frogs were soon after removed; for it is said that Moses and Aaron prayed after they had gone out; which would be but little in accordance with the notion, that the next day was waited for. It is not by any rash or presumptuous impulse that Moses affirms that Pharaoh should obtain his desire; because it appears from his success that he was assured of its being God's will. Thus often are the prophets, although no spoken revelation may intervene, directed nevertheless by the secret inspiration of the Spirit. In this confidence, also, Moses declares that Pharaoh should know that there is none other God to be compared with the God of Israel. This, moreover, is the true knowledge of God, when whatsoever lifts itself up to obscure His glory, is reduced to its proper level, and every high thing yields or is cast down, so that He alone may be exalted.

15. *But when Pharaoh saw.* Hence it appears that the wretched tyrant, like a winding serpent, twisted and turned his mind to crooked counsels; for when he was trembling beneath the present feeling of God's power, he dared not obstinately resist any longer; he only sought a little breathing time; now, being freed from fear, he returns to his former contumacy. But this is a sign of a perverse and crooked disposition, not to submit willingly, but to pay only a temporary deference, when necessity is more than usually urgent. God foreknew, and had foretold to Moses, that this perfidy was hidden in the recesses of his heart; but he was willing to bring it to light, and therefore remitted the punishment; and hence was the opportunity for dissembling.

Exodus 8:16-19

16. And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

16. Tunc dixit Jehova ad Mosen, Loquere ad Aharon, Extende virgam tuam, et percute pulverem terrae, ut sit in pediculos per totam terram Aegypti.

17. And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

17. Et fecerunt sic: et extendit Aharon manum suam cum virga sua, et percussit pulverem terrae: ut fuit in pediculos in homine et jumento, totus pulvis terrae fuit in pediculos per universam terram Aegypti.

18. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man and upon beast.

18. Et sic fecerunt magi incantationibus suis ut producerent pediculos: sed non potuerunt.

19. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

19. Tunc dixerunt magi ad Pharaonem, Digitus Dei est hic. Et roboratum fuit cor Pharaonis, nec audivit eos, sicut loquutus erat Jehova.

16. *And the Lord said unto Moses.* In this place again, as before, Aaron is commanded to act as the inferior of Moses in punishing the tyrant; and this as being more ignominious than as if Moses alone had been employed. The nature of this third plague is very remarkable. God troubles Egypt not only with frogs, but with lice; for although the Hebrews are not entirely agreed as to the כנם, *kinim*, yet they admit that they were little animals or insects, which produced shame together with annoyance even to the meanest of men. We see then how magnificently God trampled upon the pride of Egypt, by inflicting a punishment full of affront and disgrace; for although it would have been painful to sink under a powerful and warlike enemy, yet was it far more sad to be basely destroyed by lice. Nor can we doubt that God prepared such an army as this, principally that He might openly manifest how easily He can bring to nought in derision all earthly strength and power. And surely, unless the Egyptians had been something more than stupid and beside themselves, this calculation would have come into

their minds; what would hereafter happen, if the Maker of heaven and earth should apply Himself to their destruction with all His might, when they perceived themselves to be wasted away in this almost ludicrous contest with Him? But let us learn from this history, that all creatures are ready at God's lightest command, whenever He chooses to make use of them to chastise His enemies; and again, that no animal is so vile and contemptible as not to have the power of doing injury when God employs it; and, finally, that reprobates obtain this at last by their proud doings, viz., that they are, with the greatest infamy, made to yield to the worms themselves, or to lice.

18. *And the magicians did so.* They "did" is here put for "they tried to do;" for they did not succeed, as presently appears. They are therefore said to have done, what they in vain attempted, or what they essayed, but without success. And in this way God took away from Pharaoh whatever excuse remained, under pretext of being deceived; for although he had previously himself sought for these deceptions, still his obstinacy was not without color of excuse, as long as the magicians rivaled Moses in the contention; but when he sees their art fail, he professedly sets himself in opposition to God. Although it was not with reference to him alone that God restrained these impostors, but He exposes them to the ridicule of all, in order to assert altogether for Himself alone the glory of perfect power. Hence we gather how well, according to His inestimable wisdom, He represses whatever license He for a time permits to the ministers of Satan; for when, by bearing with their audacity, He has sufficiently proved the faith of His people, He compels them to stop abruptly, as it were, that they may sink in confusion, and "proceed no further," as Paul says, when recounting this history. (2 Timothy 3:9.)

19. *Then the magicians said unto Pharaoh.* It is probable that they were reproved harshly, because they had come to a stop in their rivalry with the servants of God; wherefore they excuse themselves by saying, that there is no more room for their wisdom and magical arts. We gather from hence that they had so been able to delude by their sorceries, that they thought themselves very good and praiseworthy artificers of deception. For on no other account had the people accounted them wise than because they had themselves first attained this confidence; therefore they oppose the finger of God to their subtlety and skill, as much as to say, that there is no longer any question as to the excellence of their art, but that whatever could be required from astrologers and masters of juggling, was now brought to nought by the extraordinary power of God. They do indeed contradict themselves; because what could have been their object in contending with Moses and Aaron, except they had boasted that God was on their side? But if they had been acting under the auspices of God, how ridiculous was it to confess that those, whom they had before opposed, were their superiors, and to accord them the praise of the victory, because they were endued with power from God? We see then how infatuated they were with all their

cunning. But in the meantime we must recollect what I have lately glanced at, that they not only led others into error, but were also deceived, because they thought there was some science in the deceptions of their magic; as now-a-days we see that the fortune-tellers and other impostors, who call themselves judicial astrologers, so pride themselves in their follies, as to have no hesitation in taking the first rank amongst the learned. Besides, ambition itself impelled the magicians to say, that God wrought by the hand of Moses; for they were ashamed to confess that any human being excelled them in wisdom. But the confession was extorted from them, that they might greatly magnify the glory of the one true God, and at the same time bear witness to the legitimate vocation of Moses; for if the power of God is manifested conspicuously in Moses, it follows that he is a true and divine Prophet. But, because He does not equally work in them, but brings their efforts to confusion, it may thence be concluded that they are enemies of God. That they should have contended unsuccessfully, and have been foiled in the midst of their attempts, was sufficient to restrain their vanity; but this was much worse, that they should make out God to be the enemy of their art. It is true that they spoke this inconsiderately, because they only wished to consult their own fame, and to defend the false honors of their learning; but it pleased God thus to convict them, so that Pharaoh should perceive that he had entered into contention with the living God, and not with two ordinary men. As to the form of expression, it is clearly metaphorical; for in Luke's Gospel the Spirit is called "the finger of God," (Luke 11:20;) as likewise, in many passages, the same Spirit is intended by "the hand of God." Still, we must mark the reason, lest any unlearned person should take it literally, as if the Spirit, who truly is Eternal God, were but some portion of the Divinity.[94] But since the magicians were compelled at length to recognise God's power in the miracle, our folly will be worse than base if this same consideration does not obtain with us. Although it becomes us to acknowledge the hand of God in two ways; for neither when He acts by means, (as it is called,) does He detract from Himself at all; and, therefore, His hand may be seen with the eyes of faith in the whole course of nature; but, since He stirs up our indifference by miracles, therein it shines forth more conspicuously. Because, however, we shall soon see that the magicians did not therefore repent of their folly, let us learn sincerely and cordially to humble ourselves beneath God's powerful hand, as soon as it appears. That Pharaoh, when deserted by the magicians, did not cease at all from his obstinacy, is a proof to us that, however wickedness may seek for

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In the *Fr.* there is the following addition: — "C'est dont selon nostre infirmite que la vertu essentielle de Dieu est appellee sa main ou son doigt;" it is then in reference to our infirmity that the essential virtue of God is called His hand, or his finger.

its support in different directions, still the corruption is implanted within, which is of itself at enmity with God.

Exodus 8:20-27

20. And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water,) and say unto him, Thus saith the Lord, Let my people go, that they may serve me:

20. Tunc dixit Jehova ad Mosen, Surge mane, ac te siste in conspectum Pharaonis: Ecce egredietur ad aquas: et dices ad eum, Sic ait Jehova, Dimitte populum meum ut serviant mihi.

21. Else, if thou wilt not let my people go, behold, I will send swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*

21. Quod si tu non dimiseris populum meum, ecce emittam in te, et in servos tuos, et in populum tuum, et in domos tuas examen insectorum: et replebuntur domus Aegyptiorum insectorum examine, atque etiam terra super quam illa extiterint.

22. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there: to the end thou mayest know that I am the Lord in the midst of the earth.

22. Et separabo in die illa terram Gosen, in qua populus meus habitat, ne sit illic examen insectorum, ut scias quod ego sum Jehova in medio terrae.

23. And I will put a division between my people and thy people: tomorrow shall this sign be.

23. Et ponam redemptionem inter populum meum, et inter populum tuum: Cras erit signum hoc.

24. And the Lord did so: and there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm *of flies*

24. Et fecit Jehova sic: et venit examen insectorum grave in domum Pharaonis, et domum servorum ejus, et totam terram Aegypti: corrupta fuit terra propter examen insectorum.

25. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

25. Tunc vocavit Pharao Mosen et Aharon, et ait, Ite, sacrificate Deo vestro in hac terra.

26. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

26. Et dixit Moses, Non convenit facere sic: quia abominationem Aegypti sacrificaremus Jehovae Deo nostro. Ecce, si sacrificaremus abominationem Aegyptiorum coram oculos eorum, annon lapidarent nos?

27. We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us.

27. Viam trium dierum progrediemur in desertum, et sacrificabimus Jehovae Deo nostro, quemadmodum praecepit nobis.

20. *And the Lord said unto Moses, Rise up early.* As Pharaoh advances in daring rashness, so does God on the other hand proceed to restrain his impetuosity by opposing impediments. This is what the wicked at length obtain by long and multiplied contention, that having received many wounds they perish by various torments. With respect to the command that Moses should meet Pharaoh, when he shall go down in the morning to the river-side for his pleasure, it is uncertain whether God would have the tyrant encountered in public, because the palace was difficult of access; although it seems probable to me, that a place was chosen in which the proceeding would be more manifest, and where the voice of His messenger would be more clearly heard. Therefore, that nothing might be done secretly, Moses proclaims in open day, before the whole multitude, that judgment of God, which immediately afterwards took effect. But here no mention is made of the rod, as in the former plagues; because God sometimes makes use of external instruments, that we may know that all creatures are in His hand,

and are wielded according to His will; but sometimes acts independently of them, that we may know that He needs no such assistance. This varied mode of action demonstrates that He subjects all things to His empire as He pleases, and yet that He is contented with His own power. This plague has some affinity to the two previous ones, inasmuch as its infliction is attended with ignominy, which may put the tyrant to shame. The Hebrew word ערב,[95] g*narob*, means the same as the Latin "*examen insectorum*," a swarm of insects. Many interpreters think that there was a mixture of various kinds; and this I do not reject, since it is probable that their foul odour was multiplied, so as almost to suffocate the tyrant. Those who explain it as describing bears, lions, tigers, wolves, and other wild beasts, depart without any reason from the genuine meaning of the word.

22. *And I will sever.* Although this had not been expressly declared as yet, still it must be extended to the other plagues; for it is certain, that when God inflicted punishment on the Egyptians, He did not proceed promiscuously against all men; and, therefore, that His chosen people, in whose behalf He acted, were free from all inconvenience. But now perhaps for the first time this distinction is made more evident to Pharaoh, whereas before the peculiar grace of God had not been known to him. From hence, however, it was more than plain, that mercies and punishments were in the power of the one God of Israel, so that He might spare His own people, and treat them kindly and paternally, whilst, on the other hand, He exercised vengeance against His enemies. Wherefore He adds, "to the end thou mayest know that I am the Lord God in the midst of the earth." There is all implied *antithesis* here, which casts down all idols, and exalts the God of Israel alone. But although "the earth" may be here taken for the whole habitable globe, it will be properly confined to Egypt, as if God affirmed that He was supreme in the midst of Egypt, or everywhere throughout all Egypt, which means the same. The expression which follows, although somewhat harsh, yet contains no ambiguity. God is said to have "put a redemption between his people and the Egyptians;[96] because, as if He had erected barriers, or set up a fence to preserve one corner in safety, He had withholden His favor from the whole surrounding district. Moreover, because the word פלה,[97] *phelo*, signifies to be admirable, or to be concealed, some interpreters translate it, "I will

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The root ערב, means *commingling*, and the producing of confusion thereby. Hence evening is called ערב, from the mingling together of day and night; and the same name is given to a mixed crowd; and possibly to a confused swarm of insects. The LXX. have taken it for the name of some particular kind of fly in this instance; whilst *S M*. has mentioned certain Rabbies, as affirming that it here means a mingled crowd of wild beasts. — *W*

96

Verse 23, "And I will put a division," *marg.*, "redemption." — *A. V.*

97

render admirable[98] the land of Goshen;" but I have preferred following the more usual rendering which appears to be most appropriate. Lastly, it is to be observed that time for repentance is again given to Pharaoh, so that, if he were curable, he might prevent the punishment denounced against him: for God might have sent the insects at the moment; but He assigns the morrow, to prove the wickedness of the tyrant.

25. *And Pharaoh called for Moses.* Pharaoh imagines that he is granting a great thing, if the Israelites are permitted to offer sacrifice to God in Egypt. He and all his people should have humbly embraced the worship of God, and casting away their superstitions should have sought to Moses as their instructor in sincere piety. He departs from none of their common vices; he does not renounce his idols nor forsake his former errors; but only permits God to be worshipped in one part of his kingdom. But this is customary with the reprobate, to think that they have sufficiently done their duty, when they yield ever so little to God. Hence it arises, that when they are conquered and compelled, still they would not hesitate to detract somewhat from the rights of God; nay, if they might do so with impunity, they would willingly rob Him of all. And in fact as long as fortune[99] is propitious, and they enjoy a state of prosperity and safety, they deprive God, as much as may be, of all His glory; but when the power of resisting fails them, they so descend to submission as to defraud Him of half His due honor. God had commanded a free departure to be conceded to His people; Pharaoh does not obey this command, but endeavors to satisfy God in another way, viz., by not forbidding them to offer sacrifice in Egypt. This sin, which was common in all ages, is now-a-days too clearly manifest. Our Pharaohs would altogether extinguish God's glory, and this they madly set themselves to compass; but when reduced to extremities, if there be no further use in professedly contending with Him, they maim and mutilate His worship by a fictitious course, which they call a reformation. Hence arose that mixture of light and darkness, which was named "the Interim"[100] Nor do the enemies of the truth cease to obtrude thus ridiculously upon God their empty and unreal expiation's.

פלה, is *to separate*, *to distinguish by marks of* favor, פלא, to be *wonderful*, or *inscrutable* The derivatives from these kindred roots are, however, not always.distinguishable; and in this instance *S M*. and the *V*. have rendered הפליתי, as *C*. mentions, assuming it to be irregularly formed from פלא. — *W*

98

French, "miraculeuse."

99

Ils ont vent en pouppe, — *Fr.*

100

26. *And Moses said.* The word כון,[101] *kon,* which Moses here uses, has a wide signification; for the Hebrews say of whatever they do not approve, that it is not right (*rectum.*) Therefore almost all the interpreters agree in this, that Pharaoh demanded what was by no means equitable, because he would have exposed the Israelites to be stoned by his people. If this opinion be admitted, we must read the passage connectedly, that it was not in accordance with reason, that the Israelites should sacrifice in Egypt in a strange manner, because the novelty would not be tolerated. There are two clauses in the sentence; one, that it was not right for them to offer in Egypt a sacrifice to God, which was abominable to the inhabitants themselves, or to offer a profane sacrifice of the abominations of the heathen; the other, that there was a danger of the Israelites being stoned, if they provoked the Egyptians by a ceremony, which was detestable to them. As to the second clause, there is no doubt that "the abomination of the Egyptians" is taken actively for the sacrifices which they abominate. The same seems to be the meaning of the first clause; for it would be harsh to interpret the same forms of expression differently within a few words of each other; except that the name of Jehovah, put in opposition as it is to "the abomination," seems to require a passive signification. For Moses says emphatically, that "it is not right to sacrifice the abomination of Egypt to Jehovah the God of Israel." If this view be adopted, "the abomination" will be the profanation of true and pure worship, wherewith the sacred ceremonies of the Egyptians were defiled; as much as to say, that it was unlawful to mix up the worship of the true God with such sacrilege. And, in fact, Moses seems to contend with a twofold argument; first, that it was not right, secondly, that it was not expedient. Take this, then, as the first reason, that a sacrifice which should. be polluted by the abominations of Egypt, would neither be lawful nor pleasing to God; the second will follow after, that the Egyptians would not tolerate it; because they would conceive both themselves and their gods to be grievously insulted, if their accustomed mode of sacrificing should be violated. This interpretation is fuller, and contains fuller doctrine, if Moses, first of all, was solicitous as to the honor of God, and did not regard the

The document called the *Interim,* drawn up at the suggestion of Charles V., and published at the Diet of Augsburg in 1548, was professedly a measure of mutual concession, prescribing what was to be believed in the *interim,* "until all could be established by a general council." In reality, however, it was opposed to the Reformation on all the main points of dispute; and conceded nothing but that married priests should retain their cures, and that, where the cup had been again given to the laity, it might be continued. It is printed at length in *Osiander,* Ecc. Hist., cent. 16, lib. 2 c. 72; and a copious summary of its contents is given by *F1eury,* 54:145. See *Robertson's* Charles V., and *Stokes's* continuation *of Milner.* See also *Calvin's Tracts,* Calv. Soc., vol. 3, on the Adultero-German *Interim.*

101

C. adopts the translation of *S. M.,* instead of that found in the *V.*, and gives his readers the short note of *S.M.*, "Non convenit, sive non est rectum." — *W.*

advantage of the people only; and in this sentiment, that the true God could not be duly worshipped unless when separated from all idols, there is nothing forced. But, since in the same verse "the abomination of the Egyptians" is taken actively, it will be well, in order that the construction may be more easy, to expound it thus in both places. Then the sense of the first clause will be, it is not consistent to expose the worship of our God to the reproaches and sneers of the Gentiles; which would be the case, if the Egyptians should see us honoring a sacrificial ceremony which they abominate. I do not, indeed, assent to their opinion, who will not admit the passage to consist of two clauses, but read it connectedly thus — that it was not right to do this, because the Egyptians would stone the Israelites. For Moses not only had regard to what was best for the people, but primarily to what would please God, viz., that His holy name should not be profaned. I see no foundation in reason for restraining, as is usually done, the word "abomination" to the animals of sacrifice; and, therefore, I extend it to the whole operation of sacrificing.[102]

27. *We will go three days' journey.* This is the conclusion that no change must be made in God's command, but that His injunction must be obeyed simply, and without exception. Nor is there little praise due to the firmness of Moses, who so boldly and unreservedly rejected the pretended moderation of the tyrant, because it would have somewhat interfered with the will of God. He therefore declares that the Israelites would do no otherwise than as God had prescribed.

Exodus 8:28-32

28. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: entreat for me.

28. Tunc dixit Pharao, Ego dimittam vos ut sacrificetis Jehovae Deo vestro: veruntamen non longius pergetis eundo: orate pro me.

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"For the Egyptians worshipped divers beasts, as the ox, the sheep, and such like, which the Israelites offered in sacrifice; which things the Egyptians abhorred to see." — *Geneva Version, in loco.*

29. And Moses said, Behold, I go out from thee, and I will entreat the Lord that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, tomorrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.

29. Et dixit Moses, Ecce, ego egrediar a te, et rogabo Jehovam ut recedat examen insectorum a Pharaone, et a servis ejus, et a populo ejus eras. Veruntamen non adjiciat Pharao agere fallaciter, non dimittendo populum ut sacrificet Jehovae.

30. And Moses went out from Pharaoh, and entreated the Lord.

30. Tunc egressus est Moses a Pharaone, et oravit ad Jehovae.

31. And the Lord did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people: there remained not one.

31. Et fecit Jehova secundum verbum Mosis, et recessit mixtura insectorum a Pharaone, et a populo ejus: non unum fuit residuum.

32. And Pharaoh hardened his heart at this time also, neither would he let the people go.

32. Et aggravavit Pharao cor suum etiam hac vice, nec dimisit populum.

28. *And Pharaoh said, I will let you go.* When he sees that his delays and shifts avail him nothing, he professes entire obedience; not that he then proposed to deceive and lie, because he was prevented by fear; but only, because overwhelmed with a present sense of his calamity, he dared not raise his crest against God. Therefore (as I said before) he did not so much wish designedly to conciliate and frustrate Moses by falsehood, as he deceived himself. For we must observe that (like one who has a wolf by the ears) he was constrained to promise the dismissal of the people, whom he retained to his own great injury. And this is why he commends himself to their prayers, for necessity urged him to implore God's pardon and peace: although it might have been that he desired craftily to engage their affection to himself under the pretext of religion. For by this anxious precaution for himself, he betrays his want of confidence. Finally, by requesting their prayers, he, as it were, throws out a rope by which he may draw them back to himself when the sacrifice was over.

29. *And Moses said, Behold I go out from thee.* Moses does not reply to this demand, because he knew that the design of God was otherwise; and

God had justly left him in ignorance as to what He did not yet wish him to know. There is, then, no reason why Moses should be accused of bad faith when he faithfully fulfilled the charge committed to him; although he was silent as to what he was not ordered to declare, even as to that which God wished to be concealed from the tyrant. But the holy Prophet, aroused to pious indignation by the king's perfidy, does not immediately remove the plague, but waits till the morrow; and moreover, denounces with severity that, if he should persist in deceit, its punishment awaited him. This great magnanimity he had derived from the miracles, for, having experienced in them the unconquerable power of God, he had no cause for fear. For it was an act of extraordinary boldness openly and before the tyrant's face to reproach him for his falsehoods, and at the same time to threaten him with punishment unless he desisted from them. But we said before that Moses had not acted from the workings of his own mind, when he promised Pharaoh what he asked, but that he had spoken thus confidently from special impulse. For the general promise in which God affirms that He will grant the prayers of His servants, must not be applied to particular cases, so that they should expect to obtain this or that in a specified manner, unless they have some peculiar testimony from the word or the Spirit of God.

31. *And the Lord did according to the word of Moses.* "The word" here may be expounded either of the answer, or the prayer, of Moses. The former pleases me best, viz., that by the result God proved that He ratified what Moses had said, whom He had made the proclaimer of His judgment; but if any one prefer to refer it to his prayer, let him retain his opinion. When he adds that the "heart of the king was hardened at this time also," he aggravates the crime of his obstinacy, since there was no bound to his rebellion under such a series of punishments, by which even an iron heart should have been corrected.

Exodus 9

EXODUS 9

Exodus 9:1-7

1. Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

1. Tunc dixit Jehova ad Mosen, Vade ad Pharaonem, et loquere ad eum, Sic dicit Jehova Deus Hebraeorum, Dimitte populum meum ut serviant mihi.

2. For if thou refuse to let them go, and wilt hold them still,

2. Quod si tu renuis eum dimittere, et adhuc tu retines eos:

3. Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

3. Ecce, manus Jehovae erit super gregem tuum qui est in agro: in equis, in asinis, in camelis, in armentis et in ovibus pestis gravissima.

4. And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

4. Et distinguet Jehova inter pecora Israel, et inter pecora AEgypti: ut non moriatur quicquam eorum quae sunt apud filios Israel.

5. And the Lord appointed a set time, saying, Tomorrow the Lord shall do this thing in the land.

5. Et statuit Jehova tempus, dicendo, Cras faciet Jehova rem hanc in terra.

6. And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

6. Fecit itaque Jehova rem hanc postero die: et mortuum est omne pecus AEgypti: de pecore vero filiorum Israel ne unum quidem *animal* mortuum est.

7. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

7. Et misit Pharao: et ecce, ex pecore Israel ne unum quidem *animal* mortuum erat. Et aggravatum fuit cor Pharaonis, ut non dimitteret populum.

1. *Then the Lord said.* No complaint or expostulation of Moses is here recounted; and it is possible that he was quiet and silent, whilst God foresaw what it was necessary to do, and even commanded what He would have done. But since he only gives a brief summary of occurrences, we may probably conjecture that, as the evil grew worse, he had recourse from time to time to the remedy. In the denunciation, "the Lord God of the Hebrews" is no unmeaning repetition, that Pharaoh may learn that he, whom he thought to have repelled in the abundance of his pride, was still in the field against him. For God insults his ferocity, and by setting forth his name contemptuously defies his wrath. We have already said that Pharaoh is convicted of sacrilege, both in his oppression of God's people and in defrauding God Himself of His due honor; therefore those words, "Let my people go, that they may serve me," have the force of aggravating his sin.

2. *But if thou refuse.* God again urges him to obedience through fear of punishment, as He usually deals with the froward. Yet he permits him a short space of time for repentance, (as before,) if perchance he may lay aside his perverse determination to refuse. And this Moses now relates more distinctly in the fifth verse, both to show the extreme obstinacy of his malice,

because the tyrant mocks at God's forbearance, and follows his own lust; and also to manifest more clearly from the circumstance of time, that the cattle of Egypt were smitten not by chance but by the hand of God. There is also an implied reproof of his senseless obstinacy, as though Moses said, that God was already enough, and more than enough, provoked; and therefore, unless he should desist, that God had new and more terrible plagues at hand, whereby He would overwhelm him. The murrain is appositely called God's "hand," because it arose from His just judgment; for this expression is opposed to natural causes, to the arts and devices of men, and to accidental chances — as if Moses had said that the hand of God would appear in "the very grievous murrain," that Pharaoh may perceive the Deity to be wroth with him. Moreover, though this might seem a lighter plague than those preceding it, yet it was doubtless more grievous and afflictive to the Egyptians, because it involved much greater injury at a future period. The hand of God had before been adverse to them for a short time, and the evil had been removed together with the infliction; but now the destruction of the cattle will affect them for many years. For this kind of gradation in the judgments of God must be observed, as the Law also denounces against transgressors punishments sevenfold greater, if they do not speedily return into the way. (See Leviticus 26:18, 21, 24, 28.) As to his saying that "all the cattle died," it is a *comprehensive*[103] expression, for immediately it will appear that a considerable number of animals still remained. But he means that the herds were everywhere destroyed, and the flocks smitten by the murrain; or, if you prefer it, that the murrain was general in its attack, and that it reduced Egypt to a state of poverty by the destruction of their cattle and other animals. Finally, the universal term merely refers to this plague having been a remarkable proof of God's anger, because the pestilence did not only kill a few animals, as it usually does, but made havoc far and wide of a vast number of herds and flocks.

7. *And Pharaoh sent.* I leave it undecided, whether he then first sent these inspectors;[104] it may be, that, in the blindness of his obstinacy he neglected this, until he was reminded by Moses; for we know how the reprobate shut their eyes against the manifest marks of God's wrath, and willfully indulge in their errors. Certainly there is no doubt that Pharaoh, whilst he seeks to harden himself in every way, deliberately passed over what it was very useful for him to know; but, since he was informed by Moses of the distinction

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Lat., "synecdochica locutio." *Fr.*, "s'entend que par ci par la il y eut grande desconfiture;" it means that on every side there was great destruction.

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"It is asked, why he did not do so before? Resp., Because either, *first*, The roads were impassable on account of the frogs, lice, etc.; or *secondly*, It did not previously occur to him." — *Menochius in Pol. Syn.*

between the Egyptians and the Israelites, he is compelled, whether he will or no, to ascertain from actual inspection, what he would have gladly been in ignorance of. But this was no obscure demonstration of God's paternal favor towards His chosen people; that the contagion should not have affected that part of Egypt, which was fullest of cattle, though it ravaged the whole surrounding neighborhood. Wherefore, the hardness of the king's wicked heart was all the more base and marvelous, since he was not moved even by this extraordinary circumstance; for it was a token of horrible folly, that, when the matter was examined and discovered by his underlings, he still hardened his heart and would not obey God.

Exodus 9:8-12

8. And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

8. Tunc dixit Jehova ad Mosen et ad Aharon, Tollite vobis plenos pugillos vestros favillae fornacis, et spargat illam Moses per coelum (vel, per aerem) coram Pharaone.

9. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

9. Et erit in pulverem super totam terram AEgypti: et erit super hominem, et super jumentum ulcus producens tumores in tota terra AEgypti.

10. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man and upon beast.

10. Tulerunt ergo favillam fornacis, et steterunt coram Pharaone: et sparsit illam Moses per coelum, (vel, per aerem.) Et fuit ulcus tumorem producens in homine et in jumento.

11. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

11. Et non poterant magi stare coram Mose propter ulcus: quia fuit ulcus in magis ut in omnibus AEgyptiis.

12. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

12. Et induravit Jehova cor Pharaonis: et non audivit eos: quemadmodum loquutus fuerat Jehova ad Mosen.

8. *And the Lord said unto Moses.* God does not now postpone the time of the punishment, but redoubles the plagues in a continuous series; nor does he threaten Pharaoh, but, leaving him, executes the judgment which He decreed; both because it was now more than sufficiently manifested that admonitions were of no avail with him, and also that his desperate wickedness might be reproved in every way. For although I have lately said that all which happened is not fully related, still the narrative of Moses rather leads us to infer, that nothing about the boils was previously told to Pharaoh, but that the ashes[105] were sprinkled, when he had no suspicion of anything of the kind. But it did not happen naturally that the heaven was darkened by the dust, and that the disease arose from thence; for how could a few ashes cover the whole air? But by this visible sign the tyrant was taught that the calamity which ensued was inflicted by Moses and Aaron. Moreover, God invested His servants with high and power, when He gave them command over the air, so that they should envelop it in darkness, and poison it with contagion. Hence we gather, that the devil's are called the princes of the air, not because they govern it according to their will, but only so far as the permission[106] to wander in it is accorded to them.

11. *And the magicians could not.* Since the magicians were now also at hand, doubtless they were possessed by their former folly, so that they stood in readiness, as it were, in case an opportunity of contention should be

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Havernick, in his Introduction to the Pentateuch, has a remarkable note on this plague. "The symbolical procedure," he says, "employed by Moses, Exodus 9:8, etc., is striking, and has never yet been satisfactorily explained. It is, however, made completely intelligible to us by a statement of Manetho in Plutarch, De. Isaiah et Osir. p. 380: καὶ γὰρὲν ᾽Ειληθυίας πο·λει ζῶντας ἀνθρώπους κατεπίμπασαν, ὡς Μανέθων ἱστόρηκε, Τυφωνίους καλοῦντες, καὶ τὴν τέφραν αὐτῶν λικμῶντες ἠφάνιβον, καὶ διέσπειρον. In respect to this we may leave it undecided how far this statement should be connected with the residence of the Hyksos, a conclusion which there is much to favor; here we have only to do with the striking rite mentioned in the notice, which was certainly an ancient mode of expiation, indicating purification, which in antiquity was often symbolized by ashes. (*V. Spencer, De legg, rituall.*, s. 3. diss. 3, c. 1.) We shall thus understand the entire significance, which the procedure had for the Egyptians, inasmuch as a rite which they regarded as sacred in the sense referred to, was here followed by the contrary effect, pollution, as is so expressively indicated by our text." — *Thomson's Translation,* p. 246. *Edinburgh,* 1850.

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D'y faire leurs efforts. — *Fr.*

offered them. And, in fact, since Satan, although ten times conquered, is still perpetually hurried forward with indefatigable obstinacy, so neither do his ministers desist from their madness, notwithstanding they have experienced how unsuccessful are their battles. These enchanters had lately confessed that their art availed no farther, and yet they embolden themselves to try all extremities, until the disease of the boils drives them back in disgrace. Wherefore, that we may not betray our madness by similar audacity, let us learn to give God His full glory by voluntary submission. But that Pharaoh, when not only deprived of their assistance, but even when abandoned, and without their presence, is neither changed nor softened, proves that he was not so much deceived by the impostures of others, as stupefied by his own malice and perversity; although Moses here repeats that "his heart was hardened by God;" because He desired, as if by an opposing barrier, to have an opportunity for manifesting His power. And here their ignorance is refuted, who imagine that God is endued with mere prescience; for when "as the Lord has spoken" is added, He attributes both in conjunction to Himself, viz., the effect as well as the foreknowledge. On this point we shall enlarge a little further on; yet let us remark that at the same time the tyrant was not absolved from crime, for that his hardness of heart was voluntary. The blains, which were epidemic on the cattle, are a proof that they did not all die in the former catastrophe.

Exodus 9:13-26

13. And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

13. Et ait Jehova ad Mosen, Surge mane et te siste in conspectu Pharaonis, et dic ei, Sic dicit Jehova Deus Hebraeorum, Dimitte populum meum ut serviant mihi.

14. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.

14. Quoniam hac vice ego mittam omnes plagas meas in cor tuum, et in servos tuos, et in populum tuum: ut scias quod nemo sit similis mei in tota terra.

15. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

15. Nunc enim extendi manum meam, ut percutiam te et populum tuum peste: et excideris e terra.

16. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.

16. Et certe ideo constitui te ut ostenderem tibi potentiam meam, et ut enarrent nomen meum in universa terra.

17. As yet exaltest thou thyself against my people, that thou wilt not let them go?

17. Tu adhuc to extollis inpopulum meum, ut non dimittas eos?

18. Behold, tomorrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

18. Ecce, ego pluam hoc tempore cras grandinem gravissimam, cui non fuit similis in AEgypto ab eo die quo fundata fuit hucusque.

19. Send therefore now, and gather thy cattle, and all that thou hast in the field: for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

19. Nunc igitur mitte, collige pecus tuum, et quicquid tibi est in agro. Omnes homines et jumentum qui inventi fuerint in agro, et non collecti fuerint intra domum, descendet super eos grando, et morientur.

20. He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses:

20. Qui timuit ad sermonem Jehovae ex servis Pharaonis, confugere jussit servos suos et pecora sua domum.

21. And he that regarded not the word of the Lord left his servants and his cattle in the field.

21. Qui vero non adjecit cor suum ad verbum Jehovae, reliquit servos suos et pecora sua in agro.

22. And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

22. Tunc dixit Jehova ad Mosen, Extende manum tuam versus coelum, et erit grando in tota terra AEgypti, super homines et super jumenta, et super cunctam herbam agri in terra AEgypti.

23. And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground: and the Lord rained hail upon the land of Egypt.

23. Extendit ergo Moses virgam suam versus coelum, et dedit Jehova tonitrua et grandinem: discurritque ignis per terram, et pluit Jehova grandinem super terram AEgypti.

24. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

24. Et fuit grando atque ignis grandine implicitus gravis valde: cui similis nulla fuit in tota terra AEgypti, ex quo fuit in gentem.

25. And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

25. Et percussit grando in tota terra AEgypti quicquid fuit in agro, ab homine usque ad jumentum. Et percussit grando cunctam herbam agri, atque omnes arbores agri confregit.

26. Only in the land of Goshen, where the children of Israel *were*, was there no hail.

26. Tantum in terra Gosen, ubi erant filii Israel, non fuit grando.

13. *And the Lord said unto Moses, Rise up.* God returns again to threats, to try the mind of the wicked king; not that there is any hope of a cure, but that his obstinacy may be more and more discovered. For it was desirable as an example, that it should be known openly how madly those, who are cast into a reprobate state of feeling, and who are possessed by a spirit of willfulness, rush upon their own destruction. Surely it would be incredible, that any human being should have ever resisted God with such headstrong

folly and obstinacy, unless this picture had been presented to us. How often was Pharaoh commanded to send the people away, and on every occasion a ratification of the command[107] was added! So that God no less thundered from heaven than He spoke on earth by the mouth of His servant and ambassador; yet still the mind of the tyrant was not subdued into obedience, because Satan alienates the minds of those, whom by God's permission he holds in devotion, and bondage, to himself. Meanwhile, they heap up more terrible vengeance against themselves by their impious contempt of warnings.

14. *For I will at this time.* The unexpressed condition is implied, "unless he should submit himself to God." The meaning is, that although he had already chastised his pride, yet that this had been done gently and in moderation; but that He now would use a heavier scourge, since the lighter rods had been unavailing. Thus his ingratitude is reproved, because he had not acknowledged that he had been spared, in order that, having suffered only some trifling losses,[108] he might return to his right mind. Wherefore, because God had proceeded gradually with his punishments, He now threatens that He will inflict many on him at once; as he is wont to act with the rebellious. On which account also David exhorts us not to be

"as the horse and mule — whose mouth must be held in with bit and bridle when they are restive," (Psalm 32:9;)

whence he concludes, that "many sorrows shall be to the wicked" and rebellious. But Moses here denounces plagues, which shall not only affect the head and arms, but which shall reach to the heart itself, and inflict a deadly wound in his very bowels; for Pharaoh was so obstinate that it was not enough to batter his sides. In flue, he is enjoined to make haste and provide against the awful judgement which impended, unless he chose rather to perish with all his (servants.) The expression, "all my plagues," embraces whatever chastisement we shall hereafter see inflicted on him; and therefore the word, דבר, *deber*, designates every kind of death; as much as to say, that He would heap punishment upon punishment, until He had destroyed the tyrant together with his whole nation. What is afterwards added, "that thou mayest know that there is none like me in all the earth," implies that Pharaoh had hitherto struggled against Him, because he had never really and seriously apprehended the extent of the divine power; for wherever it is really felt, it is impossible but that pride must be humbled before it. And, doubtless, the reprobate, although in some measure they recognize the power of God, still rush on with a kind of frenzied impulse, and their wickedness is

107 The French Version supplies "avec menaces;" with threatenings.

108 Dommages temporels. — *Fr.*

combined with blindness of heart, so that seeing, they do not see. Meantime we are reminded, that the reprobate only gain this by their stupidity, that God should proceed against them with all His forces, and drag and compel them against their will to understand His power, from which they fly. But that he may expect no longer truce, God affirms in the next verse that He is advancing with an outstretched hand. For God is not here commending His patience in the slowness of His procedure, as some prefer to explain it; but He rather admonishes him that the execution was nigh at hand, since He had armed Himself, and prepared His forces before He had spoken a word.

16. *And in very deed for this cause have I raised thee up.* The word, העמדתי, *hagnemadthi,* is variously explained; it properly signifies "to appoint;" some, therefore, refer it to his eminent position, as if God had placed Pharaoh on the throne, for the purpose of better manifesting His glory.[109] The Greek interpreter extends the meaning, translating it ἐξήγειρά σε, "I have stirred thee up, as much as to say, that Pharaoh had been chosen by the secret counsel and providence of God that His power might be exercised upon him; as He is constantly said to stir up those whom He brings forward, to apply them to those objects for which he has destined them. Others think that this sentence depends on what has gone before, and interpret it "I have preserved thee," or "chosen that thou shouldest survive." For the Hebrew verb, which is transitive in *Hiphil,* is derived from עמד, *gnamod,* which means "to stand up." Since, therefore, God had restrained Himself, He now assigns the cause of His moderation, because if Pharaoh had fallen in one trifling engagement, the glory of His victory would have been less illustrious. In fine, lest Pharaoh should flatter himself, or harden himself by vain confidence, God affirms that He does not want strength to destroy him immediately, but that He had delayed his ultimate punishment for another purpose, viz., that Pharaoh might slowly learn that he strove in vain against His incomparable power; and that thus this remarkable history should be celebrated in all ages. But although Paul follows the Greek interpreter, there is no reason why we should not embrace this latter sense; for we know that the Apostles were not so particular in quoting the words, but that they rather considered the substance. But, although we admit that by God's long-suffering Pharaoh continued to hold out, until he became a clear and notorious proof of the madness and folly of all those who resist God, yet this also has reference to the eternal prescience

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העמדתיך. By the Greek interpreter we should generally understand the LXX. to be meant, but it has διετηρήθης, which is obviously a less close rendering than ἐξήγειρά σε, the version adopted by Paul. As the root עמד, means *to stand up,* it is perfectly regular that the Hiphil, or causal preterite, *I have made thee to stand up*, should be held equivalent to *I have raised thee up*, as in our A.V. *S. M., I have preserved thee. — W.*

Calvin's Latin is "excitavi te." See Rev. J. Owen's note on Calvin's Commentary on Romans 9:17. *Cal. Soc. Transl.,* p. 360.

of God; for therefore did God spare Pharaoh to stand for a time, because, before he was born, he had been predestinated for this purpose. Wherefore, also, Paul rightly concludes, that

"it is not of him that willeth, nor of him that runneth."
(Romans 9:16.)

For whether God raises up or upholds the reprobate, He wonderfully manifests His glory by their perverseness. Thus is their ignorance refuted, who, by this cavil, endeavor to overturn the eternal predestination of God; because it is not said, that He created Pharaoh with this intention, but that he suspended His judgment for a. time. For this intermediate and progressive course of proceeding arose from this source, that Pharaoh was the organ or instrument of God's wrath.

17. As yet exaltest thou thyself. The expression which Moses uses[110] denotes the pride of Pharaoh; because he too insolently exalted himself by trampling on the people. God therefore inquires, as if in astonishment, what this blinded fury meant, that the tyrant should hope that the injuries whereby he undeservedly afflicted God's people, would be permitted with impunity? For he was already taught, by many miracles, that God had, as their protector, undertaken the cause of His people, so that He would be the avenger of all their unjust treatment. At the same time He ironically reproves the tyrant's folly, in that he was not humbled by so many chastisements; as if He had said, that although, when intoxicated by prosperity, he might have raged against the wretched people with tyrannical and persevering arbitrariness, yet, after undergoing so many plagues, it was surely time to cease.

18. *Behold, tomorrow about this time.* God now indicates the kind of punishment which He was prepared to inflict, viz., that He would smite with hail both man and beast, and a part of the crops. It sometimes, indeed, happens that the corn is destroyed by hail, and occasionally that great injury is thus inflicted even on men and beasts; nay, it is regarded as an unusual blessing if ten or fifteen years pass by without such a calamity. But God makes it apparent by certain signs in the judgment, which he has determined to execute, that the hail did not arise from natural causes, but that the atmosphere was manifestly armed by Him for the battle. First, the morrow is fixed; nor is this enough, the hour also is added. But what astronomer or philosopher could thus measure the moments for storms and tempests? Then again, its unusual violence, such as had never been seen before, is appointed. Fourthly, its extent, from the extreme boundaries of Egypt, from the one side to the other, as well as its expansion over its whole

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מסתולל. Part. Hithp. Raising up thyself like a rampart. C. found in *S. M.* that Kimchi had followed Aben-Ezra in interpreting the root סלל, to trample, a meaning not acknowledged by recent Lexicographers. — *W*

breadth. Scarcely once in twenty years will a storm so widely prevail, flying, as this did, like an arrow; but, restrained within narrow limits, it; will not thus diffuse itself far and wide. Lastly, the distinction is added between Goshen and the rest of Egypt. Hence it is plain, that this hail was not produced by an accidental impulse, but made to fall by God's hand; in a word, that it was not the drops of moisture frozen in mid air, but a portent which transcended the bounds of nature.

19. *Sealed therefore now.* He does not give this counsel as if he would spare His professed enemy, but he insults his mad confidence, because hitherto in his supine security he had despised whatever punishments had been denounced against him. He indirectly hints, therefore, that now is the time for fear. Secondly, that when God contends, the event is not a doubtful one; because He not only openly challenges him to the combat, but assures him that He shall have no difficulty in putting him to the rout. Finally, he shows him, that He has no need of deceit, or of any stratagems to overtake His enemy, but that, although he grants him a way of escape, still He should be victorious.

20. *He that feared the word of the Lord.* In these words Moses shows that there were some who were so far taught by experience as not altogether to despise what he had denounced; for hence arose their fear from the denunciation of the punishment, because they were persuaded that Moses was the servant of God, and a Prophet, as well as the herald of the Divine judgment. Although it likewise appears that they had not seriously repented so as to obey God, but were impelled to take these precautions by immediate and momentary terror. Thus, particular fear often makes the reprobate anxious either to deprecate or fly from the vengeance of God. Still Moses says, that their fear profited them, for they did not experience the same calamity as others, who were more insensible. In this way God bore witness, that in proportion as each one more obstinately despises His judgments, the more grievously and heavily is he afflicted; but that some unbelievers are in some degree spared from inconveniences, and more gently chastised, because they at least do not proudly exalt themselves to despise His power. Moreover, by this destruction the judgment of God more clearly shone forth, when among the Egyptians themselves, whosoever was most hardened received the sure reward of his contempt. Yet are we taught by this example, that it does not greatly profit unbelievers, though God may pardon them for a while when they are alarmed and humbled; because they ever remain under condemnation to eternal death.

22. *And the Lord said.* The rod of Moses is again employed to bring on the storm, not so much for Pharaoh's sake, as that Moses may be the more encouraged to the remaining contests, when he sees the proof of his vocation renewed. In the meanwhile, we may observe the trial of his faith, since before he had received the command to stretch forth his rod toward heaven, he had not hesitated to predict to Pharaoh the grievous and miraculous hall. But

if any one thinks that this is an ὕστερον πρότερον, and that what was first in order of time is related last, I will not debate it; but this seems more probable to me, and also to be rightly gathered from the text, that when the day had elapsed, Moses was commanded to execute that of which the means was before unknown to him. Hence, also, both Moses himself learnt, and we also ought now to learn, that all the elements, although without sense, are still ready to render any kind of obedience to their Maker; since, at the stretching forth of the rod the air was troubled in an incredible manner, so that it hurled down an abundance of hail for the destruction of beasts and men.

Exodus 9:27-35

27. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked.

27. Tunc misit Pharao ad vocandum Mosen et Aharon: et dixit ad eos, Peccavi hac vice, Jehova justas est: ego autem et populus meas scelerati.

28. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

28. Precamini Jehovam, et magnum *erit* si non sint tonitrua (*vel,* multum est quod sint tonitrua) Dei et grando: et dimittam vos, nec ultra manebitis.

29. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's.

29. Tunc dixit Moses, Ubi egresses fuero ex urbe, extendam manus meas ad Jehovam: cessabunt tonitrua, et grando non erit amplius, ut scias quod Jehovae sit terra.

30. But as for thee and thy servants, I know that ye will not yet fear the Lord God.

30. Atqui de te et servis tuis cognosco quod nondum timeatis coram facie Jehovae Dei.

31. And the flax and the barley was smitten: for the barley was in the ear, and the flax was boiled.

31. Linum et hordeum percussa sunt: nam hordeum maturescebat, et linum erat in calamo.

32. But the wheat and the rye were not smitten; for they were not grown up.

32. Triticum vero et zea non sunt percussa, eo quod abscondita essent.

33. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth.

33. Et egressus Moses a congressu Pharaonis extra urbem, expandit manus suas ad Jehovam: et cessarunt tonitrua et grando, et pluvia non est eftusa super terram.

34. And when Pharaoh saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants.

34. Videns autem Pharao quod cessasset pluvia, et grando, et tonitrua, adjecit adhuc ad impie agendum, et aggravavit cor suum ipse et servi ejus.

35. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

35. Et obduruit cor Pharaonis, nec dimisit filios Israel, sicut loquutus fuerat Jehova per manum Mosis.

27. *And Pharaoh sent and called.* If this confession had proceeded from the heart, it would have betokened repentance; but Moses immediately perceived that fear in the heart of the wicked is not a principle which governs them in lasting duty;[111] and this was more manifest in the result.

Although we must, at the same time, recollect, what I have already touched upon, that Pharaoh did not lie designedly; for when seized by terror, he caught at every means to appease God, but soon after relapsed into his former state of mind. For although with fox-like cunning the wicked pretend submission, when they see themselves caught, in order to escape from the snare, still they do not mean to mock God by their soft words; but rather under the pressure of necessity they are ready to do anything,

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"Et n'est maitresse que pour une minute;" and is only their mistress for a minute. — *Fr.*

and therefore offer propitiation's and satisfactions; but when their fear has departed, because whatever they promised was forcibly extorted from them, they directly break out afresh. A very similar circumstance is related of Saul. He confesses to his own disgrace the innocence of David, and yet, as soon as he has escaped from the danger, and is freed from fear, he does not cease to persecute him cruelly. (1 Samuel 24:18, and 26:21.) But if we admit that this was mere dissimulation, Pharaoh had greater cause for fear, because, being experimentally convinced that God was his adversary, he was impelled by his fear to make any conditions whatever. But, first of all, he acknowledges that he had "sinned this time," not to excuse the former cases, but. because, in such gross contempt, the crime of obstinacy was still more detestable. And this more fully appears in the following words, wherein he acknowledges the justice of God, and confesses the wickedness of himself and his people. It is just as if he had said, that he is deservedly punished, because he had too long provoked God, who is a just judge. Now since, as far as his words go, Pharaoh professes true repentance, we may gather from them, that, sinners do not attribute to God the honor due to His justice, unless they condemn themselves; and this must be more carefully observed, because there are few who think that, while they are endeavoring to rebut the accusations of guiltiness, they are dishonoring God. Yet, whosoever does not judge himself, and who does not frankly confess his sins, is assuredly murmuring against the judgment of God. Pharaoh, at length, has recourse to deprecation, in which he desires to have Moses and Aaron as his intercessors; not, I admit, without deception, (because hypocrites are always double-hearted;) yet it is certain, that because he was terrified by his troubles, he sought for peace with God, lest his rebellion should draw down upon him new and greater punishments; but as soon as, having obtained his desire, he ceased to be afraid, the secret wickedness which lay, as it were, stifled under the abundance of his miseries, burst forth out of the sense of security. What immediately follows is variously explained by the translators; some understand it negatively, "that there be not," or "if there be not — thunderings;" and even these disagree among themselves; for some suppose that Pharaoh congratulates himself, because the thunders have ceased; but it is plain from the context that they are grossly mistaken. If, then, a negation is intended, the passage must necessarily refer to the future; as if Pharaoh had said, that he should be very graciously dealt with, if God should please to allay the thunderings.[112] But the various reading is equally probable; "It is much, or a great thing, that there are, or have

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ורב, literally, *and much A. V.*, It is enough. The LXX. and *V.* translators seem not to have found this expression in their copies of the Hebrew text. The Syriac amplifies it into *And there is abundant room before him. S. M., Multum enim est* ut fuerint tonitrua, etc.; and he adds, Onkelos sic vertit, Magnum coram me est tuorum, quod non sint super nos voces illae execrandae. — *W.*

been thunderings;" as though he said, that he had been punished enough, or more than enough for his folly; or (as best pleases myself) that he is now subdued by terror, whilst he is alarmed by the continual rollings of the thunder and the beating of the hail; for he seems to desire to prove the truth of his conversion, because he is conquered by the terrible power of God.

29. *And Moses said.* In this answer Moses indirectly hints, that he leaves the presence of Pharaoh, in order duly and purely to supplicate God; since by his unbelief he would in a manner pollute the sacrifices. For, as he had already shown, that legitimate worship could not be offered by the people except away from Egypt, so now he seeks to be alone for prayer; and thus, by this change of place, he indicates that the place, in which Pharaoh dwells, is unholy. We have already said, that Moses promises nothing out of mere rash impulse, but that, taught either by the inspiration of the Spirit, or by sure revelation, he pronounces, with the authority of a prophet, what God is about to do. Moreover, it is not without reason that Moses exhorts Pharaoh to learn from the remission of the punishment, that the God of Israel is the Lord of Egypt also; for the word earth seems here to be limited to Egypt; although I do not deny that it may be properly understood of the whole world; but, whichever you may prefer, Moses rightly concludes, that the glory and dominion of God is perfectly manifested, not only when he appears as an avenger in the infliction of punishment, but that He also shows it in an opposite way, when all the elements are subservient to His mercy. Besides, His power is still more clearly shown forth, when He himself heals the wounds which He has inflicted; and, therefore, in Isaiah 41:23, and 45:7, in order to prove His divinity, He joins the two together, viz., that it is His prerogative and attribute both to "do good, or to do evil."

30. *But as for thee and thy servants, I know.* Such freedom of reproof plainly proves with what magnanimity the holy Prophet was endued, who, without taking any account of the wrath of the imperious and cruel tyrant, does not hesitate to condemn the impiety of himself and his whole court. Nor can it indeed be questioned, that God miraculously restrained so many wild beasts to keep their hands off Moses; for it cannot be attributed either to their moderation or humanity, that men, otherwise worse than bloody-minded, did not kill him a hundred times over, when he so bitterly provoked them. But, from his firmness, it also appears how much he had profited by his novitiate;[113] because he, who had before fled far for refuge in fear of their darts, now has no alarm in the hottest conflict. But he justly affirms that the Egyptians do not "fear the Lord;" because alarm and terror do not always lead the mind to reverence and due obedience. For Moses speaks of true fear, which altogether attaches us to God, wherefore it is called "wisdom," and "the beginning of wisdom" (Proverbs 1:7, and Psalm

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Tyrocinio. — *Lat.* Apprentissage. — *Fr.*

111:10.) But hypocrites, although they fear the name of God, are very far from willingly desiring to serve Him. Wherefore, lest we be deceived by empty imaginations, let us learn honestly to sift all our feelings, and diligently to examine into all those winding[114] recesses, wherewith human hearts are filled and incredibly entangled. A question arises, why Moses undertook the part of an intercessor, when he sees no repentance? my reply is, that he was not thus ready to spare, as if he had been persuaded; but that he gave a short intermission, until the king's impiety should again betray itself, and thus God should fulfill what he had predicted respecting all the plagues. It is, then, absurd to gather, as some do, from this passage, that ministers of the word and pastors should be satisfied with a mere verbal confession; for Moses did not so much intend to pardon as to open a way for the remaining judgments of God.

31. *And the flax and the barley.* He relates the calamity which the hail inflicted; and shows that a part of the fruits of the earth was destroyed, viz., that which had already grown into stalk; but that the seeds which grow more slowly were spared. For God desired to give a remnant of hope, which might invite the king and his people to repentance, if only their wickedness were curable.

34. *And when Pharaoh saw.* Again, as usual, Pharaoh gathers audacity from the mitigation of his punishment, as security arms the reprobate against God; for as soon as the scourges of God rest for awhile, they cherish the presumption that they will be unpunished, and construe the short truce into an abiding peace. Pharaoh, then, hardens anew his heart, which he seemed to have somewhat changed, as soon as he is delivered from this infliction; as though he had not been warned that others remained behind, nay, that the hand of God was already stretched out against him. Therefore, at the end of the chapter, Moses amplifies the crime when he adds, that this had been foretold[115] "by the hand of Moses." We have sometimes seen already that the wicked king was hardened, as God had said to Moses; now, more! is expressed, viz., that Moses had been the proclaimer of his indomitable and desperate obstinacy.

114 Arrieres boutiques. — *Fr.*

115 Ver. 35, *A. V.*, marg. ref.

Exodus 10

EXODUS 10

Exodus 10:1-6

1. And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him:

1. Et dixit Jehovah ad Mosen, Vade ad Pharaonem: quia ego aggravavi cor ejus, et cor servorum ejus, ut ponerem signa mea haec in medio ejus.

2. And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord.

2. Et ut narres in auribus filii tui et nepotis tui quae fecerimin AEgypto, et signa mea quae posuero inter eos: et sciatis quod ego sum Jehova.

3. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me:

3. Venit ergo Moses et Aharon ad Pharaonem, et dixerunt ei, Sic dicit Jehova Deus Hebraeorum, Quousque renuis humiliari coram facie mea? Dimitte populum meum ut serviant mihi.

4. Else, if thou refuse to let my people go, behold, tomorrow will I bring the locusts into thy coast:

4. Quod si tu renuis dimittere populum meum, ecce, ego inducam cras locustam in terminos tuos.

5. And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

5. Et operiet superficiem terrae, ut non possit videri terra: et comedet quod residuum est, quod evasit, quod relictum est vobis a grandine: et comedet omnem arborem quae fructificat vobis ex agro.

6. And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

6. Et implebunt domos tuas, et domos omnium servorum tuorum, et domos omnium AEgyptiorum: quas non viderunt patres tui, et patres patrum tuorum, a die quo ipsi fuerunt super terram usque ad diem hunc. Et aversus, egressus est a Pharaone.

1. *And the Lord said.* Moses passes on to another plague, whereby God took vengeance on the treachery and obstinacy of the wicked king; viz., that He gave over the remaining produce of the year, which He had spared, to be eaten and devoured by locusts. And this was no ordinary punishment, to destroy Egypt by dearth and famine, when all their corn had perished. But, before Moses proceeds to this, he again relates that he was the proclaimer of this plague, and that God had announced to him the reason why Pharaoh had so often resisted to his own injury. Therefore God says, that He had hardened his heart, in order that he might show forth these miracles and evidences of His power; for if Pharaoh had been humbled, and had yielded immediately, the contest would have been superfluous; since what would be the object of contending with a conquered and prostrate enemy? The

obstinacy of the tyrant, then, in so often provoking God, opened the way to more miracles, as fire is produced by the collision of flint and iron. Thence also the silly imagination is refuted, that the heart of Pharaoh was no otherwise hardened than as the miracles were set. before his eyes; for Moses does not say that his heart was divinely hardened by the sight of the signs, but that it pleased God in this manner to manifest His power. Hence also we gather, that whatever occurred was predestinated by the sure counsel of God. For God willed to redeem His people in a singular and unusual way. That this redemption might be more conspicuous and glorious, He set up Pharaoh against himself like a rock of stone, which by its hardness might afford a cause for new and more remarkable miracles. Pharaoh was, therefore, hardened by the marvelous providence of God with this object, that the grace of His deliverance might be neither despicable nor obscure. For God regarded tits own people more than the Egyptians, as immediately appears, "that thou mayest tell in the ears of thy son, and of thy son's son," etc. For far more abundant material for thanksgiving and for celebrating the memory of their deliverance was afforded, by the fact of the Israelites having seen God's arm stretched forth so often from heaven, and with so many prodigies. Had they been redeemed by any ordinary method, the praise due to God would soon have been forgotten. It was proper, then, that their posterity should be thus instructed by their fathers, that they might have no doubts as to the author of so illustrious a work. But it is here required of the fathers, who had been eye-witnesses of the signs, that they should be diligent and assiduous in teaching their children; and on these also, care and attention in learning is enjoined, that the recollection of God's mercies should flourish throughout all ages. The practical effect of this doctrine is seen in Psalms 44 and Psalm 105

3. *And Moses and Aaron came in.* Moses now relates how, at God's command, he tried whether Pharaoh's heart, after so many experiments, would be bent to obedience out of fear of the new punishment which impended. But by this proof his impiety was better known, since, although he saw his kingdom deprived of a part of its corn, he fears not what is denounced by Moses respecting the other part. Therefore he reproves him still more severely, inquiring, "How long" wilt thou proudly resist the command of God? For since plagues vanquish even the worst natures, it was marvelous that the king, having been smitten eight times, and in so awful a manner, was still unwilling to yield, as if he were in safety, and unaffected by any injury. But we may learn from this passage, that we are chastised with this object by the rods of God, that we may return from the indulgence of our lusts to submission to Him. This Moses calls (and Peter after him, 1 Peter 5:6) to "humble" ourselves before God, or "beneath His mighty hand," when, having experienced His formidable power, we reverently submit ourselves to His dominion. Whence it follows, that they, who are neither tamed nor

bent by the fear of punishment., struggle against God as with an iron[116] brow. Let fear, then, teach us to repent; and that we may not provoke His vengeance by proud contempt, let us learn that nothing is more terrible than to fall into His hands. Moses also hints that Pharaoh's contention was not with the Israelites only, but with God who undertook their cause. And let us not doubt, therefore, that all tyrants, who unjustly persecute the Church, contend with God Himself, to whose powers they will find themselves far inferior.

4. *Else, if thou refuse.* Moses denounces the extreme dearth and famine of the land of Egypt, because the locusts will suddenly arise, altogether to consume the remaining produce of the year; for half of it had already been destroyed by the hail. But, although ancient histories bear witness, and it has happened also in our time, that not only cornfields, but that pastures have been devoured by locusts, still we may gather from the circumstances, that this was an extraordinary instance of the divine vengeance; because Moses both appoints the next day, and also relates that an incredible multitude suddenly burst forth, and adds, that such had never been seen; and, lastly, threatens that no house should be exempt from their invasion. Moreover, it is worth while again to remark the nature of the scourge, that God collects and arms a host of vile insects, whereby He may insultingly overcome this indomitable tyrant with all his forces. The ingratitude of Egypt, too, was worthy of this return, since it was too great an indignity that the posterity of Joseph should be tyrannically persecuted in that. country, which a little more than 250 years before he had preserved from famine by his energy. What follows in verse 6, that "he turned himself, and went out from Pharaoh," is recorded as a token of his indignation; as though Moses, worn out with the perverseness of the tyrant, had hastily withdrawn himself from him, without bidding him farewell. Therefore, although he was otherwise of a mild disposition, this peremptory harshness was to be adopted as a reproof of the arrogance with which the tyrant spit in the face of heaven itself. But, let the Pharaohs of our age also learn, that when they impede by their cruel menaces the pure worship of God, it is in His strict justice that fanatics, like locusts, assail their kingdoms with their impious errors, and infect their people with contagion.

Exodus 10:7-11

116

D'airain; brazen. — *Fr.*

7. And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?

7. Dixerunt autem servi Pharaonis ad eum, Quousque erit hic vobis in offendiculum? Dimitte homines, ut serviant Jehovae Deo suo. An ante scies quod perierit AEgyptus? (*vel,* Antequam scies periisse Aegyptum.)

8. And Moses and Aaron were brought again unto Pharaoh: and be said unto them, Go, serve the Lord your God: but who are they that shall go?

8. Et reductus est Moses atque Aharon ad Pharaonem: dixitque ad eos, Ite et servite Jehovae Deo vestro. Qui sunt qui abibunt?

9. And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we must hold a feast unto the Lord.

9. Et ait Moses, Cum pueris nostris, et cum senioribus nostris ibimus, cum filiis nostris et filiabus nostris, cum ovibus nostris, et cum armentis nostris ibimus: quia festus dies Jehovae nobis est.

10. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

10. Tunc dixit illis, Ita sit Jehova vobiscum, ut vos dimittam, et parvulos vestros. Videte, quia malum est coram vobis.

11. Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence.

11. Non sic, Ite nunc viri, et servite Jehovae: quia vos hoc postulastis. Et ejecit eos a facie Pharaonis.

7. *And Pharaoh's servants said unto him.* We have seen, a little above, that they were obstinate in common with their king; nor can it be doubted that by their servile flattery they had blinded him more and more; but now, conquered by their calamities, and fearing something still worse, they seek to mitigate his fury, — not because they had themselves returned to their senses, but because they feel that they are overcome by the hand of God, and that strength to resist had failed them. They say, therefore, that Moses, until he should be dismissed, would be a constant source of evil

to them. Whether you translate the word מוקש,[117] *mokesh,* a snare or a stumbling-block, is of little consequence, because it is taken metaphorically for every kind of misfortune or injury. They signify, then, that no end of their troubles was to be expected so long as Pharaoh shall contend with Moses; for that evils would follow upon evils. By the question "how long?" they admonish him that his pertinacity had already been more injurious than enough; and thence they conclude that there is nothing better to be done than, by the expulsion of Moses, to free himself from the snare, or to avoid the stumbling-block, since he could only fight unsuccessfully. As to the second part of the verse, interpreters differ. The Chaldee Paraphrast translates it with the introduction of a negative, — "Knowest thou not yet that Egypt is destroyed?" Word for word it is, "whether to know before," or "before that to know." But because the infinitive is sometimes taken for the future, thus does it seem to accord very well with the sense — "Do you wish to know the destruction of the whole kingdom before you desist from your unhappy contention?" as if they had said, that unless God should avert His anger, the remedy would be soon too late and useless.

8. *And Moses and Aaron were brought again.* It is probable that, when the wrath of the king was appeased, some of the company were hastily dispatched to bring back Moses in that same hour, lest the calamity denounced by him should happen on the morrow. For we may gather from the king's words that he was not altogether overcome by their entreaties; but that, because he was unwilling to offend all their minds by an abrupt refusal, he suffered Moses to be recalled, that he might delude them by an underhand artifice; since thus do tyrants escape unpopularity by the false appearance of consent.[118] But he returns to his former purpose, when seeking to compound with God by an intermediate course he wishes to secure to himself the people's return. It appears indeed that he was himself also frightened, and sought some way to propitiate God; meanwhile, as if it were free for him to make conditions, he proposes such as would be advantageous to himself; as hypocrites are wont so to treat with God, as if He were compelled to abandon half His rights. But although he cunningly inquires, as if the point were doubtful,[119] still his suspicion is easily discovered.

117

מוקש. The root of this word makes it obvious that its proper meaning is a snare. The word offendiculum mentioned by *C.*, he found in *S. M.*; but the LXX and *V.* have also rendered it a *stumbling-block*

As to the latter part of this verse, *C.*: appears to have given too hasty a glance at *S. M.*'s notes. Neither the Hebrew nor the Chaldee Paraphrast has used the infinitive. *S.M.* has ceased to speak of Onkelos, when he proceeds to say, Alii sic vertunt, visne prius experiri? — *W.*

118

"A fausses enseignes;" under false colors. — *Fr.*

119

Therefore, what he knows to be enjoined him respecting all, he restricts to a few, and yet pretends that he accords what is right and what ought to satisfy God. But although Moses, in his answer, abundantly cuts off all pretext for subterfuge, and does not flatter him with any prevarication or ambiguity, still he suppresses God's counsel respecting the deliverance of the people — not because he wishes to deceive or to lie, but that he may confine himself within the bounds of his commission. And lest it might be objected that in this way the Israelites would be withdrawn from their legitimate government, he does not dissemble that, being adopted by God, they were under the dominion of none other. God therefore openly asks again His own whom He has once attached to Himself. Nor must He be thought to have dealt fraudulently with the tyrant, although he conceals His counsel from him. He says that the Israelites must take their flocks and their herds with them, that the victims which they should offer to God may be at hand. As to their "sons and their daughters," he insinuates that the feast-day must be kept by the very least of them, because God had devoted them all to Himself for the services of piety.

10. *Let the Lord be so with you.* I am surprised that this passage, so clear in itself, should be violently wrested by the interpreters.[120] Some thus expound it, — "I would that God may not otherwise favor you, than as I am determined to let you go;" while others think that it was spoken deceitfully, as though he had commended them to God after their departure. I will not adduce the opinions of all, nor is it necessary. I have no doubt that it was an ironical sneer, whereby he insults, at the same time, both God and them; as if he had said, "You boast that God is on your side; experience will prove this, if I shall let you go." Thus, then, establishing himself as the supreme judge as to their departure, and claiming to himself the power of forbidding and preventing them from going, he derides their confidence, because, in demanding their free dismissal, they profess to do so under the auspices and by the command of God; just as if he had said, "If I do not hinder you, then you may reasonably pretend that Jehovah is the guide of your journey." In this way he wantonly provokes God, and denies that He is able so to aid His people as to prevent his own power from prevailing to resist Him. Thus the reprobate, after having been troubled in themselves, sometimes burst forth with ravings of contempt against God, as if they were well secured from all dangers, and counting for nothing the aid which God has promised to give to His own people, fearlessly ridicule the simplicity of their faith.

Addition in *Fr.*, "quelle partie du peuple deura aller;" what part of the people was to go.

120

In commenting on this verse, *C.* alludes to interpretations not noticed by *S.M.* — *W.* The gloss in the *Geneva Bible* is, "I would the Lord were no more affectioned toward you than I am minded to let you go."

Again, in the second clause of the verse, many, as it appears to me, raise unnecessary difficulties. Some gather from it this sense, — "The evil which you are planning shall happen to yourselves, and shall be turned against your own faces." Others think that it is a comparison taken from a target, because the Israelites were looking steadfastly at nothing but ill-doing.[121] But I do not doubt that Pharaoh, after having set his tyrannical prohibitions in array against God, now threatens them, to inspire them with terror. He says, therefore, that evil awaits the Israelites, and is, as it were, held up before their eyes, because they are about to suffer the penalty of their rashness. Thus he signifies that the help of God, in which they confide for protection, is either evanescent or will profit them nothing. But when he says, "Look to *it*," he indirectly taunts them; because, in their reliance on God's assistance, they are rushing inconsiderately on their ruin. The conclusion is, that they were ill-advised as to their own interests in making these attempts, and that they foolishly or incautiously trusted to the protection of God.

11. *Not so.* He pretends to give them what they had asked at first, and thus accuses them of changeableness, because they do not persevere in the same determination. Whereas it is certain that the cause of his pertinacity in resisting was because he feared that the whole people should depart from Egypt. He knew, then, that what Moses required in God's name extended also to their little ones, else would he have not been enraged at it. But, in order to cast blame upon them, he falsely and calumniously reproaches them with having doubled their unjust demands, whilst he is exercising the greatest kindness, because he accedes to their original request. But he had no wish to rob the parents of their children, but to retain them as hostages; for he was persuaded that they would not willingly renounce pledges which were so dear to them. With respect to what is added at the end of the verse, "He drove them away from Pharaoh's presence,"[122] some take it indefinitely, and understand "some one of his dependents;" but, since it is usual in Hebrew to omit the antecedent, and then to supply it in the place of the relative, I have no doubt that Pharaoh, perceiving Moses not to be contented with half of them, grew angry, and drove him out with renewed menaces, because he could not endure his presence.

Exodus 10:12-20

121

"Les Israelites ne regardent, et ne tendent qu'a real faire, come les archiers dressent les yeux a leur but;" they have no other object or intention but do wrong, and (have their eyes as steadfastly set upon it) as archers fix theirs on the butt. — *Fr.*

122

Vide Latin.

12. And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

12. Tunc dixit Jehova Mosi, Extende manum tuam super terram AEgypti pro locusta, ut ascendat super terram AEgypti, et depascat omnem herbam terrae, quicquid a grandine residuum est.

13. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.

13. Extendit itaque Moses virgam suam super terram AEgypti, et Jehova adduxit ventum orientalem in terram toto illo die, et tota nocte: et ubi advenit mane, ventus orientalis excitavit locustam.

14. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

14. Et ascenderunt locustae super totam terram Aegypti, et demisit in omnem terminum AEgypti graves valde: ante illas non fuerunt tales locustae, nec post illas futurae sunt tales.

15. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

15. Operueruntque superficiem totius regionis, et obscurata fuit terra, comederuntque omnem herbam terrae atque omnem fructum arborum quem reliquerat grando, neque remansit quicquam viride in arboribus, et in herbis agri in tota terra AEgypti.

16. Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you.

16. Tunc festinavit Pharao vocare Mosen et Aharon, et dixit, Peccavi in Jehovam Deum vestrum et vos.

17. Blow therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only.

17. Nunc ergo remitte quaeso peccatum meum duntaxat vice hac, et orate Jehovam Deum vestrum, et auferat a me tantum mortem istam.

18. And he went out from Pharaoh, and entreated the Lord.

18. Et egressus est a Pharaone, et oravit Jehovam.

19. And the Lord turned a mighty strong west wind, which took away the locusts, and east them into the Red sea; there remained not one locust in all the coasts of Egypt.

19. Et convertit Jehova ventum occidentalem fortem valde, et sustulit locustas, et dejecit eas in mare rubrum: non remansit locusta ulla in tota regione AEgypti.

20. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

20. Et roboravit Jehova cor Pharaonis, neque dimisit filios Israel.

12. *And the Lord said unto Moses.* Since Pharaoh was not induced to obey by the announcement of the punishment, its execution is here related. And first, Moses is commanded to stretch out his hand to bring in the locusts, in right of the authority with which God had invested him; for the stretching forth of the hand is a token of power. He therefore adds, just beyond, that he stretched forth his rod, which we have before seen to have been given him as a royal scepter. It is, then, just as if God had appointed him to be His vicegerent, and had subjected to him the sea, and earth, and air. But that he may sink down into the character of a minister, he does not say that the locusts came up at his command, but assigns the glory of the operation to the Lord alone. And this mode of expression is worthy of remark, since we learn from it that the ministers of God, although they bring nothing of their own, still do not lose their labor, because the efficacy of the Spirit is conjoined to their word; and still that nothing is detracted from the power of God and transferred to them, since they are but instruments, which by God's hand are applied in His service. Thus did not Moses in vain command, as he stretched forth his rod, the locusts to come up; because the effect of his command immediately appeared. Still he did not himself create the locusts, nor attract them by the stirring' of his rod, but they were divinely brought by the power of the east wind. But so sudden a gathering unquestionably occurred contrary to the order of nature;

nor, if God thus employed the wind, does it necessarily follow that this was usual. We know that the east wind is a wholesome and gentle wind, and although it is sometimes stormy with respect to Judea, still it does not seem probable that either by its strength or by its contagious blast, Egypt was covered with locusts. But it is possible that God, bringing in the immense abundance of locusts by a sudden whirlwind, gave the Egyptians a sign of their approaching calamity, so that it might be more manifest that they had not arisen otherwise than in accordance with the prediction of Moses. That "before them there were no such locusts as they, neither after them shall be such," is no contradiction to the declaration of Joel, who also affirms that such an instance had never occurred, as that the locust should eat what the palmer-worm had left; and what the locust had left the canker-worm should eat; and what the canker-worm had left the caterpillar should eat., (Joel 1:4;) for he is not there speaking of a single punishment, but of its varied and multiform continuation.

16. *Then Pharaoh called for Moses and Aaron in haste.* This haste arose from anxiety and fear, because it was a time of extremity, and the enormity of the evil admitted no delay. By this vehemence, then, Pharaoh betrays his distress, when he not only willingly is inclined to recall Moses, whom he had lately driven out, but does so in such haste. The confession which is added, although it flowed from a double or deceitful heart, still was not altogether feigned. For we cannot doubt that (because Pharaoh was conscious of his sin) God extorted from him this cry, "I have sinned," under the smiting and compulsion of His chastisements. For we must observe this distinction, which I have already laid down, between the hypocrites who lie and deceive designedly, or who knowingly and willfully delude others, and those who beguile themselves, and have a terror of God's judgments, even while they cherish iniquity and impiety in the secret recesses of their hearts. Pharaoh was a hypocrite of this latter kind, who, although having no professed intention of deceiving either God or Moses, yet, because he did not prove and examine himself, did not sincerely confess his sin. And this must be carefully observed, lest any should slumber in false repentance, as if temporary fear or forced humiliation could propitiate God. As to his saying, that he had "sinned against the Lord God and the Israelites," it must be thus explained, that he had been rebellious against God, because he had unjustly afflicted that people which He had taken under His care, and into His confidence. For, although he had not been taught by the Prophets, yet did he hold this principle; that, because God by plain and illustrious miracles had shown that people to be under His defense and protection, he had by his iniquitous and tyrannical oppression of them committed an injury against their patron and guardian.

He confesses, then, that he is doubly culpable, because he had been cruel to the people, and had impiously despised God. This would have been an evidence of true repentance, if it had proceeded from pure and

genuine feeling; for the sinner, voluntarily condemning himself, prevents the judgment of God. His humiliation also appears in this respect to have been by no means ordinary, when he humbly prays to Moses for forgiveness; for it was no slight virtue, that a very powerful king should thus submit himself to an obscure and despised individual; which even the lower classes are often ashamed to do. But., inasmuch as his heart was still enchained by secret corruption, he deceitfully made a show of the outward signs (of humiliation) instead of the reality. Wherefore David, when he declares, "Blessed is he whose transgression is forgiven, and whose sin is covered," has good cause for adding, "and in whose spirit is no guile." (Psalm 32:1, 2.) In order, therefore, that we may prove to God, whose attribute it is to search the heart, the truth of our repentance, let us learn seriously and inwardly to examine ourselves, lest there should be any hypocrisy lurking within us. The addition "only this once," is meant to testify the continuance of his better mind; as though he acknowledged that he had been hitherto perfidious, and promised that he would hereafter obey God in good earnest. Whence we gather, that the reprobate do not return immediately to their natural habits and disposition, because they are ignorant of the power and nature of true conversion, but, because being without a spirit of uprightness, they have a perverse and crooked heart. Moreover, by desiring only that this present death should be removed from him, he seems not much to care for an entire reconciliation with God; as it is usual for the wicked to be indifferent to the hatred or favor of God, and only to have a dread of His hand. Careless, then, of his sin, he merely wishes that punishment should be far removed from him.

18. *And he went out.* We have stated why the holy Prophet went out from the king to pray, viz., because he was not worthy that the sacred name of God should be invoked in his presence. Therefore Moses did not offer prayer for him, because he thought him to be really converted, but that he might open God's way for the remaining contests. If, indeed, a choice had been given to the holy man, I do not doubt that he would have been disposed by his extraordinary kindness of heart, willingly to provide for the tyrant's safety; but, since he had heard the revelation of his desperate obstinacy, he was only intent on manifesting the power of God. Nor is there any question that he prayed under the special impulse of the Spirit, until he was assured of the final act; and the event proves that his prayers were not vainly cast into the air, because the land was immediately cleared of the locusts. We must have the same opinion with respect to the west wind as we have lately advanced respecting the opposite wind; for a temporary blast would not have been sufficient to dissipate so vast and filthy a host; but, in both cases, God testified by a visible token that he was influenced by the prayers of His servant, and that on this account the plague was stayed. It is sufficiently well known that the Arabian Gulf is called by the name of the

Red Sea. By the Hebrews it is called סוף,[123] *suph,* either from the reeds or rushes with which it abounds, or from its whirlwinds; since this word is used in Scripture in both senses.[124] If, therefore, you choose to translate it into Latin it must be called "Mare algosum et junceum," or "turbinosum." (The weedy and rushy sea, or the tempestuous sea.) But, since there is something monstrous and incredible in such raving obstinacy, it is expressly stated that his heart was hardened by God; that we may learn to tremble at that terrible judgment, when the wicked, seized by a spirit of madness, do not hesitate to provoke more and more that God whose name overwhelms them with terror.

Exodus 10:21-29

21. And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

21. Tunc dixit Jehova ad Mosen, Extende manum tuam in coelum, ut sint tenebrae super terram Aegypti, et palpet tenebras, (*vel,* et palpentur tenebrae.)

22. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

22. Et extendit Moses manum suam in coelum: et fuerunt tenebrae caliginosae in tota terra Aegypti tribus diebus.

23. They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

23. Non videbat alter alterum, neque surrexerunt quisque e loco suo tribus diebus: at omnibus filiis Israel erat lux in habitaculis suis.

123

סוף, sea-weed, סופה, or tempest. In Luther's German, *Schilfmeer* preserves the original meaning of the Hebrew name for the Red Sea. — *W.*

124

Addition in *Fr.*, "C'est par ou les enfans d' Israel ont depuis passe comme nous verrons;" the children of Israel afterwards passed through it, as we shall see.

24. And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you.

24. Tunc accersivit Pharao Mosen, et dixit, Ite, servite Jehovae: tantum pecus vestrum et armentum vestrum remanebit: etiam parvuli vestri ibunt vobiscum.

25. And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the Lord our God.

25. Dixitque Moses, Tu quoque dabis in manu nostra sacrificia et holocausta, ut faciamus Jehovae Deo nostro.

26. Our cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come thither.

26. Insuper pecudes nostrae ibunt nobiscum, non remanebit ungula: quia ex eo accipiemus ad colendum Jehovam Deum nostrum: nos autem nescimus quo colemus Jehovam, donec pervenerimus illuc.

27. But the Lord hardened Pharaoh's heart, and he would not let them go.

27. Et roboravit Jehova cor Pharaonis, neque voluit dimittere illos.

28. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in that day thou seest my face thou shalt die.

28. Et dixit Pharao, Recede a me, cave tibi ne amplius videas faciem meam, qua enim die videbis faciem meam, morieris.

29. And Moses said, Thou hast spoken well; I will see thy face again no more.

29. Respondit Moses, Rectum dixisti, non videbo ultra faciem tuam.

21. *And the Lord said unto Moses.* God here inflicts the punishment without denouncing it; because Pharaoh had deceitfully broken his promise of being obedient to His word. Since, therefore, he had so wickedly abused God's clemency, he must needs be suddenly overtaken by a new calamity, that he might in the darkness feel God's avenging hand, which he had despised. Nor, indeed, would he have been alarmed by menaces; as it will directly appear, that, when he was warned of the death of his first-born, and

of the same slaughter both upon the first-born of man and of beast through the whole land, he was unmoved, and in his security provoked God, as if he had heard nothing. There is no wonder, then, that God covered the whole land with darkness before Pharaoh could suspect anything of the kind. At the end of the verse, some translate the word ימש,[125] *yamesh,* passively; as if he had said that the darkness might be felt. For the word חשך, *choshek, darkness,*[126] is singular in Hebrew. Those who take it transitively, because they suppose it to be put indefinitely, understand a noun, with this meaning, "that a man might feel." But if the transitive sense be preferred, it will be better referred to Pharaoh. But I willingly subscribe to their opinion, who hold that the darkness was so thick that it might be felt by the hand.

22. *And Moses stretched forth his hand.* By this darkness God not only wished to reprove the blindness of Pharaoh's mind, but in every way to convince him how senseless and mad he was in his resistance. There is no blessing which is more common to all men, from the very highest even to the lowest, than light, which is enjoyed not less by the humblest and most contemptible people than by the greatest kings. It was, then, a terrible judgment of God, that the whole world should be enlightened by the sun's rays, whilst the Egyptians, although possessing sight, were plunged in darkness. What madness, then, could be greater than theirs, when in their hardness of heart they cease not to contend against God's hand, formidable as it was? Their waters turned into blood had denied them drink; frogs and other animals had filled the whole country; they had almost been consumed by lice; their limbs had been enfevered by boils; the hail had destroyed part of their corn; the locusts had brought still increased destruction; even rocks and stones should have been somewhat terrified by such warnings. This admonition, then, was very seasonable, viz., that darkness should be spread over all Egypt, that they might understand that, when God was wrath with them, the very hosts of heaven were armed against them. And, in order that God's vengeance should be neither obscure nor doubtful, the cause of the darkness could not be assigned to an eclipse, both on account of its density and the time it lasted; for both of these circumstances are expressly noted by Moses, that it may be more clear that the sun was obscured to the Egyptians, because they had endeavored to extinguish God's glory by their impious contempt. On the contrary, the Israelites must have acquired new cheerfulness when they recognized in the sun's brightness that God's paternal countenance was shining upon them; for He then enlightened them

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ימש, the vowels determine this verb to be in the Hiphil, or active causal voice. חשך, *darkness,* comes after the verb; the ordinary position of the nominative in Hebrew. The words, therefore, should naturally mean *the darkness shall make* (a man) *feel.* — *W.*

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Referring, of course, to the Latin plural noun *tenebrae.*

with His favor, as if to show them the freedom of their egress. And, indeed, He might have at once led them forth from their astonished enemies; but He chose, as we shall see, to prepare their departure in another way.

24. *And Pharaoh called unto Moses.* We gather that he was greatly alarmed by this infliction; because of his own accord he again calls to him (as before) the men who were so troublesome to him, and the authors of such sore calamities, that he may treat with them of their departure. But it is asked how, if no one rose from his place for three days, Pharaoh could send for Moses and Aaron? If we were to answer that the messengers were sent after the darkness had been dispersed, this objection must readily arise, via, that it does not appear probable that this untamable wild beast should be so much subdued, when the severity of the punishment was relaxed; for thus far we perceive that, as often as God withdrew his hand, the proud tyrant, having cast aside his fear, returned to his ferocity. My own opinion is, that whilst the exigency was still pressing upon him, and he feared lest the darkness should be upon him for ever, he took counsel how to appease Moses. But when it is here related, that "none rose from his place," I understand that it is spoken hyperbolically, as though it were said that they ceased from all the occupations which required light. But although the night does not allow of our executing the works in which men are employed by day, still it does not so confine them that they are unable to move about. Neither has this hyperbole[127] anything harsh or severe in it, that the Egyptians were so overwhelmed with darkness as to remain each one fixed as it were in his own place, and not to behold each other; because in the three days darkness God forbade them from performing their customary actions. Although Pharaoh is prepared to accord somewhat more than before, still he does not make an end of shuffling. He allows their little ones to go, provided their herds remain; either because he hoped that the people might easily be recalled through fear of famine; or because his loss would be at any rate less, if he were enriched by such spoils. For it is plain that he was very anxious about the men themselves, because he so very reluctantly made the concession that they might go out to sacrifice without their goods; which he would not have been unwilling to do, if he had only been desirous of spoiling them. But this passage again teaches us, that the wicked only partially yield to God, though they cease not meanwhile to struggle like malefactors, who are compelled to follow the executioner when he drags them by a rope round their necks, and yet are not on that account any the more obedient. This, too, is to be observed, that the wicked are quick in inventing subterfuges, when they are suffering under God's hand, and that they turn and twist about in every direction to discover plans for escaping from a sincere and hearty submission. When he says, "let your little ones also go with you," by

127 Excez de parler. — *Fr.*

this particle of amplification he would make a specious show of generosity, in order to cajole Moses and Aaron; as if he said, that he now at length granted them what they had seemed chiefly to require.

25. *And Moses said.* Moses no less severely repudiates all exceptions, than as if he authoritatively demanded of the king what God had enjoined. And assuredly, by this austere[128] and abrupt manner of speaking he evidenced his courage, whereby he might humble the arrogance and audacity of the impious king. His pretext indeed was, that they had need of victims, and in this way he avoids the tyrant's greater displeasure; but, at the same time, by directly excluding all conditions, and by not leaving even a hair in the power of the king, he asserts the indivisible right of God alone; that Pharaoh may know that all his evasions will profit him nothing. The expression" there shall not a hoof be left behind," contains a severe reproof, accompanied with anger and contempt; as if he would purposely pique[129] the virulent mind of the tyrant. But we have already said that there was no dissimulation in these words: for, although the holy man knew that the counsel of God had a further object, he still thought it sufficient to deliver the commands which were prescribed to him; nor would it be proper to suppose that God is under an obligation always to make the wicked acquainted with all His purposes.

27. *But the Lord hardened Pharaoh's heart.* A probable conjecture may be elicited from hence, that at the coming of Moses some light shone forth, so that the darkness was not so thick; because Pharaoh would never have dared to boast himself so proudly without being confident of impunity; but his pretences at the commencement (of their interview) are here omitted by Moses, though the mitigation of the horrible punishment which had urged him to supplication depended upon them. But although he is still in a state of alarm, still he is hardened, and prepares himself for every extremity rather than simply to obey God. Here, also, according to his custom, Moses asserts that God was the author of his obduracy; not because he inspired with obstinacy a heart otherwise disposed to docility and obedience, but because He gave over as a slave to Satan a reprobate who was willfully devoted to his own destruction, that he might rush forward with still increasing pertinacity in his impiety. But, since Moses has so often used this word, I am astonished at the boldness of certain sophists who, by the substitution of the word *permission,* allow themselves by this frivolous evasion to escape so plain a statement.

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Magistrale. — *Fr.*

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The *Fr.* thus resolves the metaphor: — "Comme s'il picquoit de propos delibere le courage envenime du tyran, pour en faire crever l'aposthume;" as if he purposely lanced the envenomed audacity of the tyrant, to let out its *matter.*

28. *And Pharaoh said unto him.* This ebullition of passion, in the midst of such sore calamities, is a proof of the violent assaults by which Satan precipitates the wicked, when they are given over to a reprobate mind. The imperiousness of kings is indeed notorious, and observed by the ancient poets;[130] "Animadverte, et dicto pare," (attend, and obey my word;) and, again, "Moriere, si te secundo lumine hic offendero," (if I meet thee here again a second day, thou shalt die.) Nor can it be doubted that Pharaoh, with his usual intemperateness, now breaks out into fierce and cruel threats; but had he not been carried away by a spirit of madness, he would not have so boldly opposed himself to God's servant, whom he had so often known, by experience, to be endued with unconquerable power, and to be so accredited by God, as to have supreme dominion over all the elements. Hence, also, we gather, that he had not been hitherto restrained from treating Moses with severity either by kindness, or moderation, or patience; because, when the circumstances of his kingdom were still flourishing, his wrath would have been more excessive; but that he was kept back by some secret rein. But Moses shows by his answer, how completely he set at naught all this froth; for he voluntarily defies him, and by declaring that he will come before his face no more, signifies that he is not worthy that he should labor any longer in his favor. But we see that the wicked king, carried away by his fury, prophesied against the wishes of his own mind, for God returned upon his own head what he threatened against another. Although, at the same time, it must be remembered that Moses spoke thus not without authority, but by God's command; because, unless he had been certainly taught that the last trial was come, he would have ever stood in readiness for the performance of his part. But it will presently appear from the context, that in this saying also he was the true messenger of God.

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Cicero pro C. Rabirio Postumo, c. 11 "Nemo nostrum ignorat, etiam si experti non sumus, consuetudinem regiam. Regum autem haec sunt imperia: *Animadverte et dicto pare: et praeter rogitatum si querare*: et illae minae, *Si te secundo lumine hic offendero, moriere*." In the *Variorum* edition, Elzevir, 1661, there is the following note: — "*Animadverte,* etc., Explicat isthaec Columna commentariis suis ad *Q. Ennium*."

Exodus 11

EXODUS 11

Exodus 11:1-10

1. And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

1. Dixerat autem Jehova ad Mosen, Adhuc plagam unam adducam super Pharaonem, et super AEgyptum: postea dimittet vos hinc, dimittendo vos perfecte: expellendo expellet vos hinc.

2. Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.

2. Loquere nunc in auribus populi, ut petant quisque a proximo suo, et mulier a proxima sua vasa argentea et vasa aurea.

3. And the Lord gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

3. Et dabit Jehova gratiam populo in oculis AEgyptiorum. Etiam vir Moses magnus erat valde in terra AEgypti, in oculis servorum Pharaonis, et in oculis populi.

4. And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt:

4. Et dixit Moses, Sic dicit Jehova, Circiter dimidium noctis ego egrediar in medium AEgypti.

5. And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

5. Morieturque omne primogenitum in terra AEgypti, a primogenito Pharaonis qui sedet super solium ejus, usque ad primogenitum ancillae quae est post molam, et omne primogenitum jumenti.

6. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

6. Et erit clamor magnus in tota terra AEgypti, qualis nunquam fuit, nec futurus est.

7. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

7. Apud omnes autem filios Israel non movebit canis linguam suam, ab homine usque ad animal, ut sciatis quod distinctionem posuit Deus inter AEgyptios et inter Israel.

8. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

8. Descendentque omnes hi servi tui ad me, et adorabunt me, dicendo, Egredere tu et totus populus qui est sub pedibus tuis: postea egrediar. Et egressus est a Pharaone in ira, vehementi.

9. And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

9. Dixerat autem Jehova ad Mosen, Non audiet vos Pharao, ut multiplicem portenta mea in terra AEgypti.

10. And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

10. Itaque Moses et Aharon fecerunt omnia haec portenta coram Pharaone. Et roboravit Jehova cor Pharaonis, ut non dimitteret filios Israel e terra sua.

1. *And the Lord said unto Moses.*[131] He now relates that it was not with self-conceived confidence that he was lately so elated, as we have seen him;[132] but because he had been forewarned by divine revelation that the end of the contests was now near, and that nothing now remained but that Pharaoh should fall by his mortal wound. This verse, then, is connected with the preceding, and explains its cause; because Moses would not have been at liberty to interrupt the course of his vocation, unless he had now plainly known that he was arriving at its conclusion. Nor would it otherwise agree with what follows, via, that Moses spoke to Pharaoh after he had declared that he would not appear any more in his sight, unless the subject were continued without interruption. But this sentence is introduced parenthetically, (meaning) that however obstinate Pharaoh might be, the hour was now come in which he must succumb to God. But God not only declares that the heart of Pharaoh should be changed, so that he would not hinder the people's departure, but that he would be himself anxious for that, which he had so pertinaciously refused; for this is the meaning of the words, he will not only send you away, but altogether thrust you out. For in his alarm at their presence, he eagerly drove them from his kingdom.

2. *Speak now in the ears of the people.* He repeats His command as to spoiling the Egyptians, of which mention was made in the third chapter, for it was not enough for God to rescue His people from that cruel tyranny under which their wretched lives were scarcely protracted in great poverty and distress, unless He also enriched them with large possessions, as if they were carrying away the prizes of victory from conquered enemies. This,

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See *Lat.,* Dixerat autem.

132

"Tellement que sa confiance le fait parler haut;" as to be led by his confidence to use such high language. — *Fr.*

therefore, was the consummation of His otherwise extraordinary bounty, that they departed splendidly adorned,[133] and laden with precious furniture. We have already explained how it was lawful for the Israelites to take away with them the golden and silver vessels under pretext of borrowing them.[134] Surely the sole authority of God absolves them from the accusation of theft and sinful deception. But it cannot be permitted to any mortal man to censure or cavil at anything in the commandment of God; not only because His decree is above all laws, but because His most perfect will is the rule of all laws. For neither therefore is God unanswerable to law, because he delights in uncontrollable power; but because in the perfection of His infinite justice there is no need of law. But although the excuse which some allege is not altogether without show of reason, viz., that the very severe labors which the Egyptians had tyrannically exacted were worthy of some reward, and therefore that God had justly permitted His people to exact the compensation of which they would have been otherwise unjustly defrauded, still there is no necessity for having recourse to these subtleties; for that principle, which we have elsewhere laid down, ought to be sufficient, that God, in whose hands are the ends of the earth, to destroy and to overturn at His will its kingdoms, and to change the government of its nations, much more (has the right) so to distribute the wealth and possessions of individuals, as to enrich some and to reduce others to want.

"The rich and poor meet together, (says Solomon:) the Lord is maker of them all," (Proverbs 22:2;)

by which words he means that the providence of God rules in the various mixing together of poor and rich. But if theft be the taking away of what is another's, those things which it has pleased God to transfer to His own people, must not be counted the property of others. But if by the laws of war it be permitted to the victors to gather up the spoil of the enemy, why should we consider it less allowable for God to do so from the Egyptians, whom He had overcome in ten illustrious battles, before He compelled them to surrender? As to the pretense of borrowing, the reply is easy, for the Israelitish women did not lie when they asked for the vessels for the purpose of sacrifice: since God had thus commanded, in whose power it was afterwards to devote them to other uses. Still part of them were dedicated to the sanctuary, as we shall see elsewhere; for besides the altar, the censer, and the candlestick, and other vessels of that kind, each of the tribes offered vials and dishes of great value. Yet must we recollect that a particular case

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"Chargez de bagues, meubles, et vaisselles precieuses;" laden with rings, furniture, and precious vessels. — *Fr.*

134

See notes on chap. 3:22.

is here related, imitation of which, without God's special command, would be wrong.

3. *And the Lord gave* [135] *the people favor.* Because the Israelites never could have hoped that the Egyptians, who had before rapaciously stripped them of everything, would become so kind and liberal to them, Moses declares that men's hearts are turned this way or that by God. For, as the Psalm testifies, that the Egyptians were impelled by Him "to hate His people," (Psalm 105:25,) that He might make way for their glorious deliverance; so He was able also to incline them in the opposite direction, that they should freely give what they had before harshly refused, and not without threats and blows. This doctrine is exceedingly useful to be known, because, when men are harsh and cruel to us, it teaches us patience, whilst we are assured that the passions of wicked men only thus assail us, in so far as God would chastise our sins, and exercise and humble us. It affords also no little consolation to alleviate our pains, and seasonably arouses us to call upon God, that He would turn the minds of our enemies from brutality and unkindness to gentleness. It appears from many passages that this was ever the persuasion of all the pious, and unquestionably the expression of Jacob to his sons, "God Almighty give (*dabit*) you mercy before the man," was founded on this general feeling. (Genesis 43:14.) But, since Scripture is full of such testimonies, let it suffice to have quoted this single one. Again, God does not always incline men to mercy, by the Spirit of regeneration, so that they should be changed from wolves to lambs; but sometimes by His secret inspiration He for a short time softens them though they know it not, as we read here of the Egyptians. In the second clause of the verse, where it is said, "Moreover the man Moses," etc., an inferior and subordinate reason is given, which availed both to change the Egyptians as well as to encourage the Israelites, so that both of them reverently deferred to his words; for although this whole matter was governed by the power of God alone, still He did not act simply by Himself, but having chosen Moses as His minister, He assigned[136] a certain charge to him. Hence the veneration which made the Egyptians as well as the Israelites obedient to him, that his labor might not be in vain. He only speaks, indeed, of the Egyptian nation, (for after having spoken of "the land" first, he adds two divisions, "Pharaoh's servants," i.e., the nobles and courtiers, and then "the common people," for so in this place I understand the word "people;") but we shall soon see that the miracles had had a good effect upon the Israelites also, that they should more readily believe and obey. But this passage teaches

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Lat., "dabit."

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"Il luy a laisse ce qui estoit de sa charge et vocation;" he left to him what pertained to his charge and calling. — *Fr.*

us that God's servants are often prized and honored, where yet faith in their doctrine is not possessed, for although the Egyptians reverence and highly esteem Moses, they do not therefore incline to seek[137] after piety. And thus the wicked often fear God Himself, when influenced by particular circumstances, and yet do not devote themselves to His service.

4. *And Moses said, Thus saith the Lord.* I lately said that Moses did not go from Pharaoh's presence until he had delivered the message of his final destruction. This denunciation is, therefore, connected with the foregoing passage. Whence it appears how courageously Moses sustained the menaces of the tyrant, whilst he willingly encounters him, and boasts that he shall be his conqueror, though he be not in his presence, by the death of his first-born son in the coming night. Nor is it to be doubted that Pharaoh was confounded with terror, since, although so cruelly repulsed, he dismissed the Prophet in safety. Assuredly, since so unreserved a threatening must have inflicted a very bitter pang, so it would have aroused the cruelty of the raging tyrant, unless the same God who had endued His servant with admirable firmness, had also controlled the impetuosity of the savage beast. Why God, in inflicting punishment on the children, postponed till another time that of the fathers, whose sin was greater; why, in wreaking vengeance on the beasts, He spared men, it is not our province curiously to inquire, because[138] it is sinful to prescribe to God, whose incomprehensible wisdom surmounts all human understanding, what should be the rule or measure of His judgments. By bringing the children and beasts to punishment, He certainly represented clearly to the wicked despisers of His power, what they had deserved. The first-born of Pharaoh, who would have been heir of the kingdom, is placed in the first rank of victims; afterwards the whole body of humbler people is mentioned, for the maid-servants, who turned their revolving mills, occupied a very low and despised condition, as appears not only from the ancient poets, but from the testimony of Scripture itself. (1 Samuel 8:16.) If any one chooses to observe the analogy between this plague and the unjust tyranny by which the Egyptians had afflicted Israel, God's first-born son, I make no objection. God again puts a difference between the Egyptians and his own people, when he declares that, in the midst of the great cry, the latter shall be quiet and tranquil. For this is the meaning of the figure, "A dog shall not move his tongue," because dogs are wont to bark at the very least noise in the night. Moreover, although such a separation between the faithful and unbelievers does not always appear, but rather do similar punishments generally involve them both together, yet in the final

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"A craindre Dieu d'une droite affection." — *Fr.*

138

"Ce seroit un orgueil trop enorme;" it would be too enormous an impertinence. — *Fr.*

issue God divides them very widely one from the other. Wherefore we can never lose this felicity, that we know that all afflictions conspire unto the salvation of us, whom he has once embraced with His loving-kindness.

8. *And all these thy servants shall come down.* Thus far Moses had reported the words of God; he now begins to speak in his own person, and announces that, by Pharaoh's command, messengers would come from his court, who would voluntarily and humbly crave for what he had refused respecting the dismissal of the Israelites. The great asperity of these words inflicted no slight wound on the tyrant's mind, for it was the same as if he had said — Thus far I have entreated you to allow God's people to depart; now, whether you will or not, I will freely go, and not even without the request of yourself and your followers. What he then relates, that he went out "in the heat of anger,"[139] or "in a great anger," shows us that the servants of God, even when they truly and faithfully perform their duty, are so disturbed with indignation against sin, that they are by no means restrained from being affected with anger. Nor is there any question that Moses was thus excited to wrath by the impulse of the Spirit. Yet, since we are naturally too prone to impetuous passions, we must diligently beware lest our indignation exceed due bounds. The Spirit awakened in the heart of Moses this zeal, which here is mentioned, but he at the same time moderated it, so that it should contain no admixture of unregulated passion. But since it may, and often does happen that the faithful, when influenced by pious zeal, still do not sufficiently restrain themselves, nor keep themselves within due bounds, the spirit of gentleness and propriety must be asked of God, which may prevent all excesses. Yet the anger of Moses is a proof to us that God would not have us lazily and coldly perform the duties which He entrusts to us; and, therefore, that nothing is more preposterous than for certain cynics, whilst they jokingly and ridiculously philosophize concerning the doctrines of religion, and sting God's servants with their laughing and wanton witticisms, to deride their vehemence, which is rather worthy of the highest praise.

9. *And the Lord said unto Moses.* This seems to be a representation of the reason why Moses was so angry; viz., because he had been forewarned that he had to do with a lost and desperate man. When, therefore, after so many contests, he sees the dominion of God despised by the audacity and madness of the tyrant, deeper indignation bursts from him in their last struggle; especially because he sees before his eyes that detestable prodigy, viz., an earthen vessel so bold as to provoke God with indomitable obstinacy. But God had foretold to Moses (as we have already seen) the end of this his exceeding stubbornness, lest, having so often suffered repulse, he should faint at length. Otherwise, there might have crept in no trifling temptation,

139 Margin, *A. V.*

as to how it could please God to contend in vain with a mortal man. And it was absurd that the hardness of a human heart could not be either subdued, or corrected, or broken by the divine power. God, therefore, asserts that He was thus designing His own glory, which he desired to manifest by various miracles; and on this account he adds again in the next verse, that Pharaoh's heart was again hardened by God Himself; whereby he signifies, that the tyrant thus pertinaciously resisted, not without the knowledge and will of God, in order that the deliverance might be more wonderful.

Exodus 12

EXODUS 12

Exodus 12:21-28

21. Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover.

21. Vocavit ergo Moses omnes seniores Israel, et dixit ad eos, Extrahite et tollite vobis pecudem pro familiis vestris, et macate Pesah.

22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

22. Accipietis quoque fasciculum hyssopi, et intingetis in sanguine qui erit in pelvi, et projicietis in superliminare et in utrunque postem de sanguine qui erit in vase. Vos autem non egrediemini quisque ex hostio domus suae usque mane.

23. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

23. Et transibit Jehova ad percutiendam AEgyptum: ubi autem viderit sanguinem in superliminari et in duobus postibus, tunc transiliet Jehova januam illam, neque permittet vastatorem ingredi domos vestras ad percutiendum.

24. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

24. Observabitis sermonem hunc in edictum, tibi et filiis tuis usque in saeculum.

25. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

25. Et quum ingressi fueritis terram quam dabit Jehova vobis, sicut pollicitus est, tunc observabitis cultum hunc.

26. And it shall come to pass, when your children shall say unto you, What mean ye by this service?

26. Et erit quum dixerint vobis filii vestri, Quis est cultus hic vester?

27. That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head, and worshipped.

27. Tunc dicetis, Haec est oblatio Pesah Jehovae, qui transivit domos filiorum Israel in AEgypto, quum percuteret AEgyptum, et domos nostras liberavit. Et incurvavit se populus, et adoravit.

28. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

28. Ablerunt itaque et fecerunt filii Israel sicut praeceperat Jehova Mosi et Aharon; sic, *inquam*, feterunt.

I have here omitted what Moses has related in the beginning of the chapter up to this verse, because it pertains to the perpetual doctrine of the Law. I shall hereafter insert it in its proper place. But., since here also God gave precepts as to the observation of the Passover, I have thought it right to

interweave them with the history; because Moses does not merely teach here what God would have observed by His people in all ages, but relates what He required on a particular occasion. But my readers are to be reminded that some precepts are temporary, and some perpetual, like the Law itself. Of this we may see a clear and familiar example in the chapter before us. For up to this place, Moses had explained what would be the due observation of the Passover year by year for ever; but now he only relates historically, that, on the night in which the people went forth, they celebrated the Passover according' to God's command. I shall, therefore, lightly touch upon what is here repeated; since a more fitting place for a full exposition will be, when we come to the doctrine of the law. The word פסה,[140] *pesech,* means a *passing-over,* not of the people, (as many have falsely thought,) but of God Himself, who passed over the houses of the Israelites without harm, when He slew the first-born in all Egypt. Since, then, the wrath of God, which then like a deluge covered the whole of Egypt, left the Israelites untouched, He instituted a memorial of His *passing-over,* whereby they had been preserved in safety amidst the public destruction of the whole land. He is also said to have passed-over the Egyptians, whom He deprived of their first-born; but after a different manner, because He spared His chosen ones, as if they had been far away, or protected in places of sure refuge.

21. *Then Moses called for all the elders.* His address is especially directed to the elders, that they might afterwards repeat it to the multitude; for he could not have been heard at the same time by so great a number of people. But, although the disorganization of the people had been terrible under that severe tyranny, still God willed that certain relics of order should be preserved, and did not suffer those, whom He had adopted, to be deprived of all government. This also had been an availing means of preserving their unity, so that the chosen seed of Abraham should not be lost. But Moses here only speaks of the sprinkling of the blood; because he had already addressed them as to the eating of the lamb. He therefore commands branches of hyssop to be dipped in the blood, which had been caught in the basin, and every one's lintel and two side-posts to be sprinkled with this. By which sign God testified that He will preserve His people from the common destruction, because they will be discerned from the wicked by the mark of blood. For it was necessary that the Israelites should first be reminded, that by the expiation of the sacrifice, they were delivered from the plague, and their houses preserved untouched; and, secondly, that the sacrifice would profit them, only if its conspicuous sign existed among them. We elsewhere see that the Paschal lamb was a type of Christ, who by His death propitiated

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פסח. So. *Seb* M. A leaping, or passing-over. It is well known that this version has been discussed and defended at considerable length by Archbishop Magee, in No. 35 of the Illustrations to his First Discourse on the Atonement. See Calvin's farther explanations, when he comments on verse 1 of this chapter. — *W*

His Father, so that we should not perish with the rest of the world. But, already of old time, He desired to bear witness to the ancients under the Law, that He would not be reconciled to them otherwise than through the sacrifice of a victim. And there is no doubt that by this visible symbol He raised up their minds to that true and heavenly Exemplar, whom it would be absurd and profane to separate from the ceremonies of the law. For what could be more childish than to offer the blood of an animal as a protection against the hand of God, or to seek from thence a ground of safety? God, then, shows that He spares the Israelites on no other condition but that of sacrifice; from whence it follows, that the death of Christ was set before them in this ordinance, which alone constituted the difference between them and the Egyptians. But at the same time He taught that no advantage was to be expected from the blood poured forth, without the sprinkling; not that the external and visible sprinkling produced any good effect, but because by this familiar rite it was useful that the ignorant should be brought to perceive the truth, and that they might know that what was put before them Visibly must be spiritually fulfilled. It is notorious from the testimony of Peter, (1 Peter 1:2,) that our souls are sprinkled with the blood of Christ by the Spirit. This was typified by the bunch of hyssop,[141] which herb possesses great cleansing power, and therefore, was often used in other sacrifices also, as we shall hereafter see in the proper places.

23. *For the Lord will pass through.* He forbids them to go out during the night, lest they should mix themselves with the Egyptians, but commands them to keep quietly under the protection of the blood. By this sign they were admonished that they also were exposed to destruction, if they did not separate themselves from the unbelievers under the safeguard of the blood. Afterwards the promise is added, that, provided this were done, the angel would pass them over, and inflict no injury upon them, because God would acknowledge the houses so marked as His own. Wherefore, it is again repeated, that they should alone be safe by the blessing of the blood, who should not neglect to sprinkle themselves with it; because faith alone confers upon us the salvation which is obtained by the slaughter of the victim. The angel, whom God had delegated for afflicting Egypt, is here undoubtedly called "the destroyer;" and, although He often executes His judgments by evil angels, it is to be gathered from other passages that this was one of

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There has been much discussion as to the plant to which this name is given. "In no instance," says the Illustrated Commentary, "has any plant been suggested, that at the same time had a sufficient length of stem, to answer the purpose of a wand or pole, and such detergent qualities, as to render it a fit emblem of purification." The author himself has no question but. that it was of the genus *Phytolacca*; which combines, in a remarkable manner, these two qualities. Dr. Royle, however, considers it to have been the caper-plant, (*Capparis spinosa*,), which possesses another important condition wanting in the *Phytolacca*, viz., that it still grows in the countries to which it is attributed in Scripture.

the elect angels, who also was the minister of the people's deliverance under Christ as the Head.

25. *When ye come into the land.* He now adds that this rite must be annually observed, in order that the memory of this extraordinary grace might never perish. But since a commandment is given respecting the continual observation[142] of the Sabbath, I postpone its explanation to a more appropriate place; except I would cursorily remark, that the proclamation of the blessing is annexed to the sign; because otherwise it would be an empty and unmeaning proceeding. God, therefore, would have the fathers proclaim it unto their children, so that the knowledge of their redemption, being handed down by tradition, may flourish in all ages. The word עבד,[143] *gnebod,* some have improperly rendered "work," whereas it is rather used for "worship;" as in many passages to serve God means the same as to worship Him. We too, in French, call whatever relates to the exercises of piety "God's service." Finally, Moses adds that the people professed their faith and obedience by solemn adoration. This indeed they had already done from the beginning, but with little constancy, because they had been so harassed by their afflictions as to neglect their duty; but now they correct the fault of ingratitude. Therefore, they not only declare their feelings of seriousness by bowing the head, but give actual proof of them; for it is expressly said, that they diligently performed whatever was commanded.

Exodus 12:29-39

29. And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

29. Et factum est in medio noctis ut percuteret Jehova omne primogenitum in terra AEgypti, a primogenito Pharaonis sedente super solium ejus, ad primogenitum captivi qui erat in carcere: et omne primogenitum bestiae.

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The word "Sabbath," which is not translated in the French, is probably an accidental interpolation.

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עבדה. Est servitus et ministerium. Hic vero accipitur pro ritu. *S M — W*

30. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.

30. Surrexit ergo Pharao nocte, ipse et omnes servi ejus, et omnes AEgyptii: fuitque clamor magnus in AEgypto, quoniam nulla erat domus ubi non esset mortuus.

31. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

31. Vocavitque Mosen et Aharon nocte, et ait, Surgite, et exite e medio populi mei tam vos quam filii Israel: ite et servite Jehovae secundum sermonem vestrum.

32. Also take your flocks and your herds, as ye have said, and be gone: and bless me also.

32. Etiam greges vestros, etiam armenta vestra accipite: sicuti dixistis: et ite, ac benedicite etiam mihi.

33. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead

33. Et vehementer instabant AEgyptii erga populum ut festinanter eos emitterent e terra: quia dicebant, Omnes sumus mortui.

34. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

34. Tulit ergo populus conspersionem suam antequam fermentaretur, cibos suos ligatos in vestibus super humerum suum.

35. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.

35. Fecerunt autem filii Israel secundum sermonem Mosis, ut postulatent ab Aegyptiis vasa argentea, et vasa aurea, et vestes.

36. And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians.

36. Et dedit Jehova gratiam populo in oculis AEgyptiorum, et commodaverunt eis: itaque spoliaverunt Aegyptios.

37. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children.

37. Profectique sunt filii Israel e Ramesses in Sucoth circiter sexcenta millia peditum et *quidem* virorum, praeter parvulos.

38. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

38. Atque etiam mixtio multa ascendit cum eis, et pecudes et boves, pecus copiosum valde.

39. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

39. Et coxerunt conspersionem quam extulerant ex AEgypto, placentas infermentatas, quia non erat fermentatum, eo quod ejecti fuissent ex Aegypto, nec potuissent morari, ideoque cibum non paraverant sibi.

29. *And it came to pass, that at midnight.* Lest the hand of God should be hidden in this miracle, as well in the preservation of the people as in taking vengeance upon the Egyptians, Moses sets forth its power by many circumstances. For he both relates that the destruction took place at midnight, which was the time prescribed by God, and then adds, that all the first-born of the land were smitten, from the son of the king to the son of the captive in the dungeon. It is thus that he indicates proverbially the most abject persons, as he had said before, "unto the first-born of the maidservant that is behind the mill." For it could only be by an extraordinary miracle that this calamity could affect every house without exception, at the same hour, especially when it extended even to the beasts. *Thirdly,* he recounts that all the Egyptians were aroused suddenly, and manifestly convinced that the God of Israel was wrath with them. *Fourthly,* that Pharaoh humbly prayed of Moses to lead forth the people in haste; nay, that he even importunately thrust them out. Yet not even by such clear and solid proofs has the dishonesty and impudence of some been prevented from attempting to upset by their falsehoods this memorable work of God. The

calumnies are too well known which Josephus refutes in his reply to Apion the Grammarian; and it appears from Justin[144] that they were generally received. Nor can we wonder that the devil should have employed all sorts of artifices, so that by the introduction of various fables he might efface from men's minds the redemption of the Church. But here also was manifested the admirable wisdom of God, that the futility of these absurdities refutes itself, without the use of any arguments against them. Perhaps there was no intention to deceive on the part of profane writers, when they reported these frivolous and silly stories about the Jews; for doubtless Strabo[145] desired to give the true history of the origin of circumcision when he wrote his foolish and unfounded fables. Nor did even Cornelius Tacitus,[146] although he wrote with malignant and virulent feelings, intentionally put himself to shame; but when by the impulse of Satan they obscured God's glory, they were smitten with blindness and folly, so that their ridiculous want of truth might be discovered even by children; from whence, however, some sparks of fact may still be elicited, because God would not suffer so memorable an operation to be altogether forgotten, of which these blind men were the proclaimers, when the devil was using their aid to obliterate its memory.

31. *And he called for Moses.* It is not probable that God's servants were recalled into the presence of Pharaoh; but the sense of this passage must be sought for in the prediction of Moses. Pharaoh, therefore, is said to have called them, when, by sending to them his chief courtiers, he compelled their departure. And this is sufficiently proved by the context, because it is immediately added, that the Israelites were by the Egyptians compelled to go out: in haste. Therefore, although Pharaoh never should have seen Moses from the time that he threatened him with death if he came to him again, there is nothing absurd in saying that he called for him when he sent his nobles to him with his command. The perturbation of an alarmed and anxious person is expressed to the life in these words, — "Rise up, get you forth, both ye and your children; go, serve the Lord; also take your flocks and your herds, as ye have said." For he takes no less precaution lest he should give any occasion for delay, than he had before been diligent in bargaining. Whilst, then, he hastily cuts off all objections, the change in the man betrays itself, for the same God who had before hardened his iron heart has now broken it. Hence, too, that cry — the signal of despair — "We be all dead men;" hence, too, their readiness to give willingly of their substance, and

144 *Vide* Justini Hist., lib. 36 cap. 2.

145 *Vide* Strabonis Geog., lib. 17

146 C. Tacit. Hist., 5:3, 4.

to dress up in spoils those whom they had pillaged before. Nor indeed does he without reason repeat that this favor proceeded from divine inspiration, since there would never have been such liberality in robbers as willingly to proffer whatever precious things their houses possessed, and to give them to the Israelites, now ready to depart, whom they knew to be justly hostile to them on account of so many injuries. And that the children of Israel should be so prompt to obey, who before had been either slow, or inconstant, or sullen, or rebellious, was brought about by the guidance of the Spirit, who turned their hearts in a moment; since God well knew how to dispose opportunely all the springs of action.

37. *And the children of Israel journeyed.* Although it is probable that they were more widely dispersed, since that district could not have contained so great a multitude, especially when the Egyptians occupied it together with them; still because the recollection of the promise remained among them, from whence some hope of their redemption always was preserved, it is not wonderful that they should have preferred to be kept within narrow bounds, to their great inconvenience, rather than, by seeking other habitations, to separate from the main body. That this was the peculiar abode of the nation is plain also from what has gone before, where Moses related that they were forced to servile tasks in building those fortified cities wherein they might be shut up, as in prison. In the number of men which he reports, he commends the incredible miracle of God's favor in increasing and multiplying their race. Thus is the effrontery of the impious refuted who think it a sufficient ground for their sneers, that this great people could not in so short a time have naturally proceeded from a single family; and therefore they burst out into unrestrained and blasphemous laughter, as if Moses were simply relating what had happened, and not rather extolling the extraordinary power of God in the sudden increase of His Church. But we know that it was no more a matter of difficulty for the Creator of the whole world to exceed the ordinary course of nature, in the multiplication of a particular nation, than at the beginning to produce speedily many people from one man and woman; and again, after the deluge, to renew the human race by a miraculous augmentation. Now, this is the peculiar character of the Church, that in producing and preserving it, God exerts unusual power, that it may be separated from the common condition of mankind; for although it sojourns on earth, yet is its nature in a manner heavenly, that the work of God may shine forth more brightly in it. No wonder then if, contrary to usual custom, it should emerge, as it were, from nothing, if it grows in the same way and makes continual progress. Such an example does Paul set before us in Romans 4., in the person of Abraham. But whilst the impious despisers of God betray their stupidity in their wicked audacity, when they estimate this work of God by their own senses and by common reason, so, too, do they foolishly err who attempt to defend Moses by philosophical arguments; for his intention was very different, viz.,

to show that the promises were not unfulfilled, "I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore," (Genesis 22:17, and Genesis 12:2, and Genesis 15:5,) the effect of which promises was beyond human comprehension.

38. *And a mixed multitude.* Although Abraham possessed many servants, yet is it scarcely probable that in the famine Jacob maintained any other persons in his family besides his own children, whom he could hardly so sustain as to preserve them from dying of hunger. And since Moses, in relating their coming into Egypt, does not mention any servants, we may conjecture that they brought no great number, because necessity compelled them to be content at any rate with a few. From hence we gather that the mixed multitude, which united themselves with the Israelites, were either the offspring of Egypt, or had migrated from the neighboring countries to take up their habitation there; as fertile lands often attract many strangers to them by the pleasures of abundance. The same expression is used in Nehemiah 13:3, where it is said that "the mixed multitude" was separated from the true Israelites, lest all should promiscuously arrogate to themselves the same dignity, and, thus the Church should be polluted by a confused admixture, But if any should think it absurd that ungodly men, with no better hope before them, would voluntarily forsake a rich and convenient habitation in order to seek a new home as wanderers and pilgrims, let him recollect that Egypt had now been afflicted by so many calamities that by its very poverty and devastation it might easily have driven away its inhabitants. A great part of the cattle had perished; all the fruits of the earth were corrupted; the fields were ravaged and almost desert; we need not, therefore, wonder if despair should have caused many sojourners to fly away, and even some of the natives themselves. It may be also that, having been inhumanly treated, they shook off the yoke of tyranny when a way to liberty was opened to them.

But although God gave His people a ready departure, still He did not choose to let them go out altogether without any inconvenience; for they go not out satiated with food, nor having delicately supped, but are compelled to carry in their bags unbaked masses of dough, that they may eat bread burned or toasted on the embers in their journey. By this example we are taught that God's blessings are always mingled with certain inconveniences, lest too great delight should corrupt the minds of the godly.

Exodus 12:40-42, 50, 51

40. Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

40. Habitatio autem filiorum Israel, qua habitaverunt in AEgypto, triginta fuerunt anni et quadringenti anni.

41. And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

41. Factumque est a fine triginta et quadringentorum annorum, ipsa eadem die egressi sunt omnes exercitus Jehovae e terra AEgypti.

42. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

42. Nox observabilis (Hebrews observantiarum, vel custodiarum) haec est Jehovae, qua eduxit eos e terra Aegypti: nox *inquam* haec observanda est Jehovae apud omnes filios Israel per aetates suas.

50. Thus did all the children of Israel: as the Lord commanded Moses and Aaron, so did they.

50. Et fecerunt omnes filii Israel sicuti praeceperat Jehova Mosi et Aaron, sic fecerunt.

51. And it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

51. Et factum est ut ipsa eadem die educeret Jehova filios Israel e terra Aegypti per exercitus suos.

40. *Now the sojourning of the children of Israel.* The beginning of this period is not reckoned from the coming down of Jacob, for it is very clear from other passages, that, from the time that Jacob entered into Egypt to the Exodus, not more than 230 years at most had passed.[147] The Jews generally only reckon 210; but Moses includes also the period during which Abraham and his children were not in possession of the promised land. The meaning therefore is, that from the time that the inheritance of the land of

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This sentence is omitted in the French. The Latin is, "Hebraei communiter tantum decem recensent." A reference, however, to R. Sal. Jarchi explains it, "you will find, (he says,) that from the arrival of the Israelites in Egypt to the time of their departure, was 210 years." — *In loco.* Compare the LXX.

Canaan was given to Abraham, the promise was suspended for 400, years before his posterity enjoyed their right. For Paul also thus explains this difficulty, (Galatians 3:17,) where he says, that God had confirmed his covenant with Abraham 430 years before the law was promulgated. Moses, therefore, dates the commencement of this period from the sojourning of Abraham, when he was still the lord of the land of Canaan by the just title of donation. With respect to the omission of the thirty years in the 15th chapter of Genesis, in this there is no contradiction, because the land had already been promised to Abraham some years previously, though, so far from obtaining dominion over it, he had scarcely been permitted to occupy it as "a stranger." Therefore God apprizes him, that 400 years still remained before he would put his descendants into possession of it; and, consequently, that the little time which had elapsed was not sufficient for the trial of his patience, but that both for himself and for his posterity there was need of extraordinary endurance, lest they should faint under the weariness of the long delay. Moreover, there is no departure from the usual manner of speaking, in His not exactly reckoning the number of years. More than 400 years, some twenty, or thereabouts, indeed, remained; but, since God had no other object than to exhort His people to patience, He does not accurately compute or define the exact number of years, because it was sufficient to put before them 400 years in a round sum. In the same way, it is added in the next verse, "at the end of 430 years," viz., from the time that Abraham had begun to be the legitimate lord of the land; for Moses wished to show, that although God had long delayed the fulfillment of His promise, still His truth and faithfulness were certainly proved, not only because He had precisely performed what He had proraised, but because He had observed the: foreappointed time. He calls the people, weak as they were, by an honorable title, "the hosts of the Lord," both to enforce again the power of God's blessing, and to give due honor to His grace in ruling and marshalling so confused a band. Although soldiers may be accustomed to obedience, and have learnt from exercise to keep their ranks; although they may have generals, commandants, and captains, and banners also under which to range themselves, still it is a very difficult thing to march an army of 20,000, or 30,000 men by night without. confusion, and in good order; how great a miracle was it, then, for 600,000 men, with women and children, much baggage, herds, and flocks, and other encumbrances, to pass by night through the midst of enemies, and all to escape safely without a single exception! To the same effect, Moses repeats in the last verse of this chapter, that "the Lord did bring the children of Israel out — by their armies," as much as to say, that there was no confusion in that immense multitude; since God performed the part of an incomparable Leader in His marvelous power.

42. *It is a night to be much observed.* He shows that the Israelites have good cause for sacrificing to God with a solemn ceremony year by

year for ever, and for celebrating the memory of that night; and that the Passover was instituted in token of their gratitude. But this admonition was very useful, in order that the Israelites should retain the legitimate use of this solemn feast-day, and that it might not grow into a mere cold ceremony, as is often the case; but that rather they might profitably, and to the advancement of their piety, exercise themselves in this emblem of their redemption. At the same time, he teaches that this so inestimable a benefit was not to be celebrated in one, or two, or three generations, but that as long as the people should remain it was worthy of eternal remembrance, and that it might never be forgotten, the Passover was to be sacredly observed.

Moreover we must remark, that the generations of the ancient people were brought to an end by the coming of Christ; because the shadows of the Law ceased when the state of the Church was renewed, and the Gentiles were gathered into the same body.

50. *Thus did all the children of Israel.* This chiefly refers to the slaying of the Paschal lamb with its adjuncts, although I do not deny that allusion is also made to the other circumstances attending their sudden departure. But it is not so much their promptitude and alacrity which are praised, as the wondrous power of God in fashioning their hearts, and directing their hands, so that, in the darkness of the night, amidst the greatest disturbances, in precipitate haste, with nothing well prepared, they were so active and dexterous. Meanwhile, Moses concludes, from the obedience of the people, that nothing was done without the command and guidance of God; from whence it is more clearly manifest that He was the sole author of their deliverance.

Exodus 13

EXODUS 13

Exodus 13:17-22

17. And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

17. Factum est autem quum emitteret Pharao populum, ut non duceret eos Deus per viam terrae Philistim, quia propinqua erat. Nam dixit Deus, Ne forte poeniteat populum quum viderint praelium et revertantur in AEgyptum.

18. But God led the people about, through the way of the wilderness of the Red sea. And the children of Israel went up harnessed out of the land of Egypt.

18. Circunduxit ergo Deus populum per viam deserti, per Mare Rubrum: et dispositi ascenderunt filii Israel e terra AEgypti.

19. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

19. Et tulit Moses ossa Joseph secum. Adjurando enim adjuraverat filios Israel, dicendo, Visitando visitabit vos Deus, et tolletis ossa mea hinc vobiscum.

20. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

20. Itaque profecti sunt e Suchoth, et castrametati sunt in Ethan, in extremitate deserti.

21. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night.

21. Jehova autem praecedebat eos interdiu in columna nubis, ut deduceret eos per viam; noctu vero in columna ignis, ut luceret eis, ut ambularent die et noctu.

22. He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

22. Non abstulit columnam nubis interdiu, neque columnam ignis noctu a facie populi.

17. *And it came to pass when Pharaoh.* Moses here assigns the reason why God did not immediately lead His people by the more direct way into the land of Canaan, which would have been just as easy to Him, but preferred to bring them round through the desert, by a long and difficult and dangerous journey; viz., lest, if perhaps they had met with enemies to contend against, a ready means of return would have encouraged them to go back into Egypt. We know how great was the supineness and cowardice of this people, as soon as any difficulty presented itself; and how quick they were to revolt from the divine government, as often as a heavier burden than they liked was imposed upon them. We know how often they repented of having followed God as their leader, and thus were prepared to throw away by their ingratitude the grace offered to them. When, therefore, they were powerless in the use of arms, and were altogether without experience of military tactics, with what courage would they have engaged with an enemy, if any should have advanced against them within a few days of their coming out? Assuredly they would not have borne up against a single assault, but would have been willing rather to submit themselves

to the Egyptians, with humble supplications for forgiveness. Lest, then, any desire of return should steal over their hearts, God was willing to set up a barrier behind them in the difficulty of the journey. Besides, if in their departure from Egypt they had immediately encountered the inhabitants of the land of Canaan in war, greater troubles would have awaited them; for the Egyptians would by no means let them alone, but., being aided by the subsidies and forces of so many peoples, would have endeavored to avenge themselves, and, having entered into alliances on every side, would have hemmed in the unhappy Israelites. Wherefore, God provided excellently for them, by leading them through inaccessible paths, and by their very weariness shutting the door against their ever desiring to return into Egypt; while afterwards He gradually restored their' confidence, before they came to fight, and had to sustain the attacks of their enemies. I admit, indeed, that God might have otherwise obviated all these evils; but since He is often wont to deal with His people on human principles, He chose to adopt the method which was most suited to their infirmity. Moses now commends this His admirable design, in order that we may know that nothing was omitted by Him which was for the safety and advantage of His people. For this "God said," which he mentions, refers to His providence; as much as to say, that the easier and more ordinary passage was not undesignedly rejected, but that because God knew it to be more expedient, He thus advisedly obviated the temptation.

18. *The children of Israel went up harnessed.* The word חמשים,[148] *chemishim,* is derived from "Five," from whence some have explained it, that they were furnished with five kinds of arms, but this is too absurd. The Hebrews, because they could conjecture nothing better or more probable, almost with one consent would understand it, that they were armed under the fifth rib. But whence were there so many military corselets ready for the Israelites? But I reject so forced and improbable a meaning, and doubt not that the word is one of number; as though Moses had said, that they went out in ranks of five; because, if each individual in so great a multitude had tried to advance, they would have been in each other's way. I have therefore thought fit to translate it "dispositi," (in ranks.) The idea of the Greeks about "the fifth generation," is very foreign to the present narrative. But in the sense I have given it, there is nothing obscure or doubtful; for it readily appears that God's favor is celebrated also in this particular, because He led forth His people in order. For, although they came out confusedly

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חמשים. Fives. The Rabbinical notions here mentioned are thus briefly stated in *S M* , "Exponitur a Kimchi sic, Et accincti armis in quinta costa. Alii autem sic exponunt, Et accincti quinque armorum generibus." In speaking of what the Greeks had imagined, *C.* alludes to the LXX., who entirely depart from the Hebrew, by rendering this clause, πέμπτῃ δὲ γενεᾷ, κ. τ. λ.. "And in the fifth generation, the children of Israel went up," etc. — *W.*

and hastily, still He restrained there, as it were, under His banner, and in companies, lest any disturbance should occur.

19. *And Moses took the bones of Joseph with him.* Hence it appears, that even in their adversity the memory of their promised deliverance had never departed from the people, for had not the adjuration of Joseph been currently spoken of in common conversation, Moses would never have been able to imagine it; but he expressly states that he acted in obedience to the holy patriarch in carrying away his bones. It is, therefore, probable that they were so deposited, that the hope of the people might be kept alive by seeing daily the urn or coffer which contained them, as if the holy man even after death uplifted from his tomb a sign of their deliverance; for although by this symbolical act he cherished his own faith, when he desired that, though dead, he might enter on the possession of the promised land, yet there is no doubt that he had more regard to his brethren and the whole posterity of the holy race.[149] For, having known by experience their apathy and the weakness of their faith, he naturally feared lest in a longer lapse of time they should grow more and more indifferent, and at length should despise the proraise, and give themselves up altogether to listlessness about it. And certainly it must have been this mistrust of them which urged him not to be contented with a simple injunction, but to bind their minds more strongly by an oath. In Acts 7:16, Stephen seems to assert that the other eleven sons of Jacob were also buried in Sichem; and it may be probably conjectured, that they were led piously to emulate the example of their brother Joseph. Assuredly the faith of the departed Joseph, even in his dry bones, preached loudly to his descendants of the promised deliverance, lest they should grow careless from the long delay; and when at length the Israelites were led forth, the bones or ashes of the twelve Patriarchs were like so many standard-bearers, going before the several tribes to encourage their confidence. Wherefore the cowardice of the people was still more detestable, so often basely turning their backs upon their journey, when they had in sight so eminent a ground for confidence. The words of Joseph, which Moses reports, "God will surely visit you," etc., confirm the expression of the Apostle, (Hebrews 11:22,) that "by faith — he gave commandment concerning his bones," because he thus takes upon himself the character and office of their surety, to exhort his nation to embrace the promise. How far the silly superstition of the Papists in worshipping the relics of saints differs from this object we may gather from hence without difficulty, viz., that they studiously catch at every means whereby they may be withdrawn further from the word of God.

21. *And the Lord went before them.* Moses here proclaims another of God's mercies, that, having redeemed His people, He was their constant leader and guide; as the Prophet also in the Psalms distinctly makes

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D'Abraham. — *Fr.*

reference to both. (Psalm 77:15; and 78:14.) It was indeed a marvelous act of loving-kindness that, accommodating Himself to their ignorance, he familiarly presented Himself before their eyes. He might, indeed, have protected them in some other way from the heat of the sun, and directed them in the darkness of the night; but, in order that His power might be more manifest, He chose to add also His visible presence, to remove all room for doubt. But, although the words of Moses seem in some measure to include the Lord in the cloud, we must observe the sacramental mode of speaking, wherein God transfers His name to visible figures; not to affix to them His essence, or to circumscribe His infinity, but only to show that He does not deceitfully expose the signs of His presence to men's eyes, but that the exhibition of the thing signified is at the same time truly conjoined with them. Therefore, although Moses states that God was in the cloud and in the pillar of fire, yet does he not wish to draw Him down from heaven, nor to subject His infinite glory to visible signs, with which His truth may consist without His local presence.[150] But execrable is the mad notion of Servetus, who pretended that this cloud was uncreated, as though it were the Deity of Christ, for he substituted this One Person for the Three, as if there had then been a corporeal Deity, which he calls the "figurative Son," who was afterwards made flesh; not that He put on flesh, but because He appeared as man, compounded of three uncreated elements, and of the seed of David. But, soon after, Moses calls this same being an Angel, to which he now assigns the name of the eternal God. And with good reason, because our heavenly Father then led the Israelites only by the hand of His only-begotten Son. Now, since He is the eternal guardian of His Church, Christ is not less truly present with us now by His power than he was formerly manifest to the fathers. When, therefore, Isaiah prophesies His coming, he recounts amongst others this divine blessing, that "the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night," — that there might be

"a tabernacle for a shadow in the day-time from the heat, and for a place of refuge and for a covert from storm and from rain,"
(Isaiah 4:5, 6;)

as if he had said, that He would really and substantially fulfill what then was seen under a figurative symbol. And surely that promise, —

"The sun shall not smite thee by day, nor the moon by night," (Psalm 121:6,)

refers not to a single day, but to all ages. The statement of Moses, then, that "He took not away the pillar of the cloud by day, nor the pillar of fire by night," is a blessing which God extends to us, as well as to them, except

150 "Sans qu'il y soit requis une presence de lieu;" without a local presence being required. — *Fr.*

only the visible symbol, which was temporary, on account of the infirmity of the people. As to his saying' that God always appeared to them, that they might march by night as well as by day, he does not mean that they went on continually without any rest, since he had just before mentioned that their first station was in Succoth, from whence they encamped in Etham, but merely informs us that the flow of God's grace was continual, since the token of His favor and protection shone forth no less amidst the darkness of the night than at midday itself.

Exodus 14

EXODUS 14

Exodus 14:1-9

1. And the Lord spoke unto Moses, saying,

1. Et loquutus est Jehova ad Mosen, dicendo.

2. Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

2. Loquere ad filios Israel, ut redeant, et maneant e regione Pihahiroth inter Migdol et inter mare, e regione Baalsephon, contra ipsum castrametentur juxta mare.

3. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

3. Dicet enim Pharao de filiis Israel, Irretiti sunt in terra: conclusit illos desertum.

4. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am, the Lord. And they did so.

4. Et roborabo cor Pharaonis, ut persequatur eos: et glorificabor in Pharaone, et in universo exercitu ejus: scientque AEgyptii quod ego Jehova. Et fecerunt sic.

5. And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

5. Nuntiatum est autem regi AEgypti quod fugisset populus: Et versum est cor Pharaonis et servorum ejus in populum, et dixerunt, Cur hoc fecimus ut dimitteremus Israel, ne serviret nobis?

6. And he made ready his chariot, and took his people with him.

6. Et aptato curru suo populum assumpsit secum.

7. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

7. Tulit itaque sexcentos currus electos, omnes currus AEgypti, et duces super quenque illorum.

8. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

8. Et roboravit Jehova cor Pharaonis regis AEgypti, et persequutus est filios Israel. Filii autem Israel egressi erant in manu excelsa.

9. But the Egyptians pursued after them, (all the horses and chariots of Pharaoh, and his horsemen, and his army,) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

9. Et persequuti sunt AEgyptii illos, apprehenderuntque eos quum castra haberent juxta mare, omnis equitatus curruum Pharaonis, et equites ejus, et exercitus ejus, juxta Pi-hahiroth, e regione Baalsephon.

1. *And the Lord spoke unto Moses.* God, by closing up all the ways by which the Israelites might have escaped, now opens a course for His wonderful power, and by bringing them for one moment to despair, provided

for the safety of His Church through a long period of time. This final act, then, marvelously illustrated the grace of God, so that the people, however ungrateful and disaffected they might be, should still acknowledge God as their deliverer; besides, its consequence was, that the forces of Egypt not only being broken, but the whole nation being destroyed, or, at least, the flower of it extinguished, it brought no further trouble upon the people until they were established in the land of Canaan. If they had freely and peacefully gone forth, with the king and the people of Egypt quiet, the former miracles would not have sufficiently availed to testify their redemption; but when, being everywhere shut in, they see nothing but death before them, whilst the sea suddenly and unexpectedly affords them a passage, and overwhelms their enemies pressing on them from behind, they are obliged to confess that they were not only saved from death but from the deepest abysses by the hand of God. But it appears that, when they were commanded by Moses to cast themselves, and, as it were, to ingulf themselves in the narrow passage, of which mention is made, they were astonished by the miracles, and like them that dream, since they obeyed without hesitation, although the very aspect of the place must have inspired them with horror. For, if they had apprehended danger, their readiness to obey would not have been so great, as we shall presently see. Wherefore it was the intention of Moses not so much to praise them, as the providence of God. For it is plain, that unless they had been amazed by the miracles, of which they had seen so many, they scarcely could have been induced willingly to throw themselves into defiles from whence there was no retreat. From the word מגדל, *migdol,* we may conjecture that a fortress was built on the rock to prevent access to it. I do not quite understand the meaning of החירת[151] *hachiroth,* nor do I see why the Greeks should have translated it "the mouth of the valley;" yet from the word signifying "a mouth," it may be probably conjectured that it was contracted by piles. Because the word חור, *chor,* signifies a cave or hole, I know not whether the place might not have obtained its name, as the mouth of the holes or caverns; for the letter ו, *vau,* is often converted into י, *yod,* and the change of the gender in the plural number is frequent with the Hebrews. Or perhaps some may think it more likely, that though it was written החירות, *hachiroth,* the letter ח crept in in place of ה from its similarity. If we so take it, the feminine gender is put for the masculine, and it will be "the mouth of the mountains." But although we may be ignorant

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פיהחירת *C.* has not borrowed anything from *S.M.* here. In Dr. Wilson's "Lands of the Bible," vol. 1, chap. 5, he has observed that if Pi-hahiroth is to be supposed to be a name given to the place, in the Hebrew tongue, it is well fitted to describe *the mouth of the defiles,* on emerging from which, the traveler comes in sight of the Red Sea, and enters on ground shut in between mountain barriers and that sea; but he also mentions that Gesenius has said, on the authority of Tablonski, that these syllables form the Egyptian name for a place where sedges grow. — *W.*

of the etymology of the second word, the word "mouth" makes it certain that the defile was inclosed by rocks, and of narrow access. Although, if I may tender my own judgment in a doubtful matter, I rather consider that it is derived from the word חרת *charath,* which means to engrave, or to furrow, because the rocks were cut as by a mallet. But on the opposite side, the place was surrounded by the sea, as though the Israelites had been cast into a sepulcher.

3. *For Pharaoh will say.* God here explains to Moses His design; although, in His engagements with Pharaoh, he had so often gained glorious victories, that the last act still remained to overwhelm him and his army in the sea. He says that Pharaoh, then, will be caught in riffs snare, so as to rush upon his destruction. For, if the people had come into the land of Canaan by a direct course, they could not have been so readily pursued; therefore God, for the sake, of magnifying His glory, set a bait to catch the tyrant, just as fish are hooked. The word here used נבכים,[152] *nebukim,* some render "perplexed," others "entangled;" but it may be well explained, that they were to be "confounded in the land," because they would find no way of egress; as being on all sides hemmed in in the narrow passage, with the sea behind them. And where He speaks of the intentions of Pharaoh, He does not, as men do, conceive a mere probability, but; He declares the secret mind of the tryrant, as of a thing which He well knew, since it is His attribute to discern our hearts. Afterwards He goes still further; for he signifies not only that He foresaw what would happen, but again repeats what we have so often observed before, that he would harden Pharaoh's heart, that he should follow after the people. Whence it follows, that all this was directed by Hits will and guidance. But He did not testify this to Moses only in private, but would have them all previously admonished, lest, being terrified by the sudden assault of their enemies, they should despair of safety. But this admonition was less useful to them than it should have been; because, being soon after surprised, they are not less alarmed than as if they had been brought into danger through the error of God and the ignorance of Moses.

5. *And it was told the king.* Moses does not simply mean, that the king then first heard of the flight of the people, which had been anything but secret; but that the circumstances were reported to him, which stirred him up to make an attack upon them. When, then, he hears that the people fled in haste, he thinks that they may be retained by the slightest obstacle. Nor is he alone influenced by this foolish thought, but all his courtiers blame their own inertness for letting the people go. They inquire

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נבכים. Calvin adopts the explanation given by *S. M.*, on the authority of Aben-Ezra, "Passivum est a verbo בוך, quod significat animo perplexum esse, ut nescias quo te vertas." — *W.*

among themselves, Why they have let the children of Israel depart? as if they had not endeavored in every way to prevent their free exit — as if their pertinacity had not been ten times divinely overcome — as if God had not at length torn the people from them, in spite of their reluctance. But this is the stupidity of the wicked, that they only dread God's present hand, and immediately forget all that they have seen. They were worn out by the fierce and dreadful punishments; but now, as if nothing had happened, they discuss why they had not resisted God even to the end, when he had compelled them to submit with extreme reluctance, after they had ten times found out that they struggled against Him in vain. But such is the pride by which the reprobate must be blinded, that they may be driven onwards to their own destruction, while they are persuaded that there is nothing difficult to them, and fight against. God.

6. *And he made ready his chariot.* Moses briefly describes the warlike preparation of Pharaoh, not only to magnify the greatness of God's power in delivering the people, but also to show with what violent and obstinate audacity the wicked go forwards, when they give way to their depraved and criminal lusts. Just now the Egyptians were almost frightened to death, and cried out that all was over with them; scarcely has a day passed, when they collect a powerful army as if their forces were uninjured. If any object that 600 chariots, and even many more, although filled with armed men, were insufficient to conquer 600,000 men: I reply, that, since they knew that the battle would be with an unwarlike multitude, amongst which, too, women and children were mingled, they relied on this consideration, and hoped that they would have no difficulty in routing this enormous number, since it was both inexperienced and undisciplined. Nor would their hope have been disappointed, had not God been against them. But the event, proved how truly Solomon says,

"There is no wisdom, nor understanding, nor counsel against the Lord," (Proverbs 21:30;)

and how justly Isaiah defies the enemies of the Church:

"Associate yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces; take counsel together, and it shall come to naught; speak the word, and it shall not stand." (Isaiah 8:9, 10.)

For this presumption brings the wicked to naught; and, whilst they rush forward with unbridled violence, they conceive not that God has a secret bridle to restrain their lusts.

8. *And the children of Israel went out.*[153] Moses indirectly reproves their too great security, which had freed them altogether from care and fear; and whence even the desire of calling on God had grown cold in them, as security always produces drowsiness and an idle spirit. Hence it came to

153 Exierant. — *Dathe.*

pass, that this great danger, which they had not expected. produced the greater fear. But, on the other hand, Moses exalts God's grace, because he so opportunely and so critically came to the help of the wretched Israelites exulting in their foolish joy; for otherwise, being suddenly overtaken, they would have fallen at once into confusion at the first shout of the enemy. Thus are we admonished by this example, that, while we are safe under God's protection, the dangers, which might happen, are to be apprehended, not that we may be anxious and alarmed, but that we may humbly repose under His wings, and not be uplifted with inconsiderate joy. In the next verse Moses briefly relates, how formidable a sight presented itself to the Israelites, when they saw themselves shut in on one part by the sea, ingulfed, as it were, on both sides by the jaws of the defile, and the army of Pharaoh at the same time pressing upon them. He expressly mentions the strength of this army, in order that the glory of the aid divinely afforded them might more fully appear from the opposition.

Exodus 14:10-18

10. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.

10. Quumque applicuisset Pharao, levaverunt filii Israel oculos suos, et ecce, AEgyptii iter faciebant post eos. Itaque timuerunt valde, et clamaverunt filii Israel ad Jehovam.

11. And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

11. Et dixerunt ad Mosen, Nunquid (*vel,* An quia) quia non erant sepulchra in AEgypto, tulisti nos ut moreremur in deserto? Quare sic fecisti nobis, ut educeres nos ex AEgypto?

12. *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

12. Nonne hoc est verbum quod diximus tibi in AEgypto, dicentes, Dimitte nos, ut serviamus Aegyptiis. Melius enim nobis erat servire AEgyptiis quam mori in deserto.

13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever.

13. Et dixit Moses ad populum, Ne timueritis: state et videte salutem Jehovae quam hodie faciet vobis. Nam quos vidistis Aegyptios hodie, non estis visuri post hac in saeculum.

14. The Lord shall fight for you, and ye shall hold your peace.

14. Jehova pugnabit pro vobis, et vos quiescetis.

15. And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

15. Dixerat autem Jehova ad Mosen, Quid clamas ad me? Alloquere filios Israel ut proficiscantur.

16. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea.

16. Tu vero attolle baculum tuum, et extende manum tuam super mare, et scinde illud, et ingrediantur filii Israel per medium maris in arida.

17. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

17. Et ecce, ego roborabo cor Aegyptiorum, ut sequantur illos, glorificaborque in Pharaone, et in toto exercitu ejus, in curribus ejus, et in equitibus ejus.

18. And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.

18. Et scient AEgyptii quod ego Jehova, quum glorificatus fuero in Pharaone, in quadrigis ejus, et in equitibus.

10. *And when Pharaoh drew nigh.* Moses implies that the alarm was greater from its suddenness, because no messenger had preceded, so that a very short time indeed was given them for preparation. There was, then, just ground for fear even in the bravest hearts, unless there had been something

very extraordinary about them. But they sinned doubly; because both the hope of divine assistance had abandoned their hearts together with the recollection of God's mercies; and they advanced to such an extent of ingratitude as to revolt insolently against God and Moses. Although there is an appearance of two contrary facts being here reported, viz., that they cried out unto the Lord, and mutinied against His minister; yet we may easily gather that this cry neither arose from faith nor from serious and well-ordered affections, but that it was extorted by a confused impulse; since the natural sense impels all men, in their adversity, promiscuously to offer their prayers to God, although they neither embrace His mercy nor rely on His power. Thus David, in Psalm 107, says that all the distressed have recourse to God when any trouble oppresses them; because God, by the leadings of nature and by secret instinct, draws them to Him in their danger, in order that the most careless and most profane may be rendered more inexcusable. Yet in this way do they not render due honor to God, although by the utterance of their mouths they ask for safety from Him. It is, then, little to be wondered at, that the Israelites being reduced to such sore anxiety should have offered prayers and vows accompanied with God's name; especially since He had recently manifested Himself to them in so many miracles, and they always had in sight the cloud, or the pillar of fire. But their insane cries against Moses were plain proof that, as in amazement, they had thoughtlessly hastened to call upon the name of God. For the exposition[154] is unreasonable which some give, that certain of them piously prayed to God, whilst others of the multitude wickedly mutinied against Moses; because these two statements are made in conjunction, and cannot be referred to different persons.

11. *Because there were no graves.* This[155] is the more proper sense; for the double negative is put for a single one. It is a bitter and biting taunt; for, not contented with preferring the graves of Egypt to the death which they feared, they scoffingly inquire how he could have thought of bringing them into the wilderness, as if the land of Egypt was not large enough to bury them in. But God had openly and clearly proved Himself to be the leader of their departing; and, again, it was basely insensible of them to forget that they were not long since like dead men, and had been miraculously brought out of the grave. Their madness is wilder still, when they daringly call to remembrance the impious blasphemies which should have been a matter of shame and detestation to themselves. For how sad was their ingratitude in rejecting the proffered favor of deliverance, and in shutting the door against

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The interpretation only noticed to be set aside is found in *S. M.* — *W.*

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This sentence is omitted in the French.

the advances of God, in order that they might rot in their misery! True, that God had pardoned this great depravity; but it was their part unceasingly to mourn, and to be as it were overwhelmed with shame, that their crime might be blotted out before God's judgment-seat. But now, as if God and Moses were accountable to them, they boastfully and petulantly reproach them for not believing them, when they would have prudently prevented the evil. Hence are we taught how far men's passions will carry them, when fear has extinguished their hopes, and they wait not patiently for God's aid.

13. *And Moses said unto the people.* Although with his characteristic kindness Moses courteously exhorts them to be of good hope, yet it is not probable that he passed over in silence those wicked cries with which he saw that God was atrociously assailed. I conceive, then, that he discharged the duty of a faithful teacher by freely chastising their insolence, which was intolerable; and since he spoke under the inspiration of the preventing Spirit of God, there is no doubt but that God himself severely reproved their blasphemies, lest, by indulgence, they should grow worse. But Moses omits the reproof, and only shows that God's loving-kindness went beyond the execrable impiety of the people, giving them consolation to assuage their grief and to calm their troubled hearts. Moreover, by bidding them not to fear, and "to stand still and see the salvation of the Lord," he implies that, as long as fear has possession of our minds, they are blinded, and confounded in their stupidity so as not to receive the help of God. By the expression, "stand still," he means "keep quiet;" as much as to say, that there was no occasion for any one to move a finger, because God alone would preserve them, though they were quiet and unmoved; and this he confirms in the next verse, where God promises to conquer for them whilst they hold their peace. But, in my opinion, it is not that he exhorts them to be quiet; but intimates that in God alone there would be strength enough to prevail, although they might be torpid like men entranced. Now the Israelites, when, though preserved by God's hand, they reject as much as possible His proffered grace, are an example to us how many repeated salvations are necessary for us, in order that God may bring us to perfect salvation; because, by our ingratitude, we nullify whatever He has given us, and thus should willfully perish, if God did not correct our apathy by the power of His Spirit.

15. *And the Lord*[156] *said* I have used the praeter-pluperfect tense for the sake of avoiding ambiguity; for the reason is here given why Moses so confidently reproved the hesitation of the people, and promised that they should be safe under the present help of God; viz., because he had already been assured by divine revelation that God was willing to aid His people, and had in readiness a new means for their preservation. For he could not have been the proclaimer and witness of their safety if he had not received

156 Had said. — *Lat.*

the promise. Therefore he relieves his confidence from the imputation of rashness, since he advanced nothing which he had not already heard from the mouth of God himself. These words, "Wherefore criest thou unto me?" some interpreters extend to the whole people, whose representative Moses was; but this sense is too far-fetched, and I have recently observed, that the prayers of the people were by no means directed to God. I doubt not., therefore, that the holy man had prayed apart in the insurrection of the people. Nor is this pious duty disapproved of in the passage; but rather shows that he had not spent his labor in vain, nor poured forth his words into the air. The sense, then, is, "Weary not yourself by crying any more; the event will prove that you are heard. Lift up your rod, then, whereby you may divide the sea, so that the children of Israel may go dry shod through the midst of it." This passage shows that they are guilty of rashness who promise anything either to themselves or others, as to particular blessings, without the special testimony of God.

17. *I will harden.* God once more affirms, for the greater exaltation of His own power, that He will harden the Egyptians, so that, as if devoted to destruction, they may cast themselves into the midst of the sea; which they certainly would never have done, unless He had guided their hearts by his secret influence; because it could not have escaped them that a passage for the Israelites was opened by His special gift, from whence they might gather that the elements were at war with them. Therefore they would never have dared to enter the sea, which they saw to be armed against them, unless they had been blinded by God. Whence it appears how unworthy is the imagination of those who pretend that there was but a bare permission here, where God would make His power conspicuous. It would have been enough that after the Israelites had passed over to the opposite shore the sea should have returned to its place and prevented the Egyptians from following; but God was willing, by a double miracle, to consult for the security of His people for a long' time to come. And this, indeed, came to pass; for the flower of the whole nation being destroyed, the Egyptians were unable to recruit their army; especially when the heir to the throne had already been slain, and the king himself was now taken away. On this account it is said, that the Egyptians should know that the God of Israel was the Lord; because in this last act they found that the power of rebellion was altogether taken from them.

Exodus 14:19-25

19. And the angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them.

19. Profectus est itaque angelus Dei qui praecedebat castra Israel: coepitque ire a tergo ipsorum, et columna nubis quae praecedebat eos, fuit illis a tergo.

20. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

20. Ac ingressus est inter castra AEgyptiorum et inter castra Israel. Et fuit nubes et caligo: et illuminavit noctem, nec appropinquavit alter alteri tota nocte.

21. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

21. Porro extendit Moses manum suam super mare: et Jehova fecit mare abire per ventum orientalem vehementem tota nocte; posuitque mare in siccitatem, quia divisae erant aquae.

22. And the children of Israel went into the midst of the sea upon the dry ground and the waters were a wall unto them on their right hand, and on their left.

22. Tunc ingressi sunt filii Israel in medium maris in sicco: et aquae illis erant quasi murus a dextra et sinistra eorum.

23. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

23. Et insequuti sunt AEgyptii, et venerunt post illos totus equitatus Pharaonis, currus ejus, et equites ad medium maris.

24. And it came to pass, that, in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

24. Et factum est custodia matutina ut respiceret Jehova ad castra Aegyptiorum in columna ignis et nube: et turbavit castra AEgyptiorum.

25. And took off their chariot-wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

25. Et abstulit rotas curruum ejus, et violenter vexit eum. Unde dixit AEgyptius, Fugiam a facie Israel: quia Jehova pugnat pro eis contra AEgyptios.

19. *And the angel of God.* A sudden change which occurred to prevent a battle is here described; for the angel, who used to go before the Israelites to show the way, turned to the other side that he might be interposed between the two camps; and this, in two respects, because the pillar of fire shone upon the Israelites to dissipate the darkness of the night, whilst thick darkness held the Egyptians as it were in captivity, so that they were unable to proceed further. Thus did God both prevent them from advancing, and also held out a torch for His people all night to light them on their way. He, who has been called "Jehovah" hitherto, is now designated by Moses "the Angel;" not only because the angels who represent God often borrow His name, but because this Leader of the people was God's only-begotten Son, who afterwards was manifested in the flesh, as I have shown upon the authority of Paul. (1 Corinthians 10:4.) It may be remarked, also, that he is said to have moved here and there, as He showed some token of His power and assistance. Most clearly, too, does it appear, that the glory of God, whilst it enlightens the faithful, overshadows the unbelievers, on the other hand, with darkness. No wonder, then, if now-a-days the brightness of the Gospel should blind the reprobate. But we should ask of God to make us able to behold His glory.

21. *And Moses stretched out.* We have already said that the passage was free and convenient for the Israelites by night, since the pillar of fire replenished their side with light: and certainly so great a multitude could not reach the opposite shore in an hour or two. The Israelites then passed over from evening even till dawn; and then the Egyptians having discovered that they were gone, hastened to follow that they might fall upon their rear. Now, though Moses uses no ornaments of language in celebrating this miracle, yet the bare recital ought to be sufficient; and, therefore, is more emphatic to awaken our admiration than any rhetorical coloring and magnificent eloquence. For who would desire sounding exclamations, in order to be ravished to the highest admiration of the divine power, when he is told simply and in a few words that the sea was divided by the rod of Moses; that space enough for the passage of the people was dry; that the mighty mass of waters stood like solid rocks on either side? Designedly, then, has he set the whole matter before our eyes bare of all verbal splendor; although it will both be celebrated soon after, in accordance with its dignity, in the

Canticle, and is everywhere more splendidly magnified by the Prophets and in the Psalms. In this passage let us learn, just as if Moses were leading us to the actual circumstance, to fix our eyes on the prospect of God's inestimable power, which cannot be sufficiently expressed by any number or force of words. But Moses is very careful not to arrogate more than enough for himself, so as to detract from the praise of God. He had been before commanded to divide the sea with his uplifted rod; he now changes the form of expression, viz., that the waters went back by the command of God. Thus, content with the character of a minister, he makes God alone, as was fit, the author of the miracle. But although it was competent for God to dispel the waters without any motion of the air, yet, that He might show that all nature was obedient to Him, and governed at His will, He was pleased to raise the strong east wind. Meanwhile it is to be remembered, that the sea could not be dried by arty wind, however strong, unless it had been effected by the secret power of the Spirit, beyond the ordinary operation of nature. On which point see my previous annotations on chap. 10:13 and 19.

24. *And it came to pass, that, in the morning-watch.* In the morning the angel began to look upon the Egyptians, not that they had escaped his sight before; but for the purpose of destroying them by sudden submersion, though he had seemed previously to forget them, when hidden by the cloud.[157] And first, He opened their eyes, that too late they might see whither their mad impetuosity had brought them; and also that they might perceive how they were contending not with man only, but with God; and that thus, being overwhelmed with sudden astonishment, they might not be able to escape to the shore in time; for they were on this account overtaken in the midst of the sea, because terror had thrown them into utter confusion, when they perceived that God was against them. They saw that there was no greater hope of safety than to retreat, because God fought for Israel; but being in complete disorder, they could make no way, and whilst they rather proved hindrances to each other, the sea ingulfed them all.

Exodus 14:26-31

26. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

26. Et ait Jehova ad Mosen, Extende manum tuam super mare, ut revertantur aquae super AEgyptum, super currus ejus et quires ejus.

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La nuit. — *Fr.*

27. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

27. Et extendit Moses manum suam super mare, et reversum est mare quum mane illuxisset, secundum vim suam: fugeruntque AEgyptii ad occursum ejus. Et impulit Jehova AEgyptios in medium maris.

28. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.

28. Et redeuntes aquae operuerunt quadrigas et equites in toto exercitu Pharaonis, qui ingressi erant post illos in mare: nec unus fuit ex ipsis residuus.

29. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

29. Filii autem Israel ambulaverunt in sicco per medium maris: et aquae erant illis quasi murus a dextra eorum et a sinistra eorum.

30. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore.

30. Liberavit ergo Jehova in die illa Israelem a manu AEgyptii. Et vidit Israel AEgyptium mortuum super littus maris.

31. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

31. Et vidit Israel potentiam magnam quam fecit Jehova contra AEgyptios. Et timuit populus Jehovam, et crediderunt Jehovae et Mosi servo ejus.

26. *And the Lord said unto Moses.* Moses here relates how the sea, in destroying the Egyptians, had no less obeyed God's command than when it lately afforded a passage for His people; for it was by the uplifting of the rod of Moses that the waters came again into their place, as they had been before gathered into heaps. The Egyptians now repented of their precipitate madness, and determined, as conquered by God's power, to leave the children of Israel, and to return home; but God, who willed their

destruction, shut up the way of escape at this very crisis. But, that we may know how evident a miracle was here, Moses now adds the circumstance of time, for he says that the morning then appeared, so that the broad daylight might show the whole transaction to the eyes of the spectators. The waters, indeed, were heaped up in the night; but the pillar of fire, which shone on the Egyptians, and pointed out their way, did not allow God's blessing to be hidden from them. The case of the Egyptians was otherwise: therefore it behooved that they should perish by day, and that the sun itself should render their destruction visible. This also tends to prove God's power, because, whilst they were endeavoring to fly, He openly urged them on, as if they were intentionally drowning themselves.

28. *And the waters returned.* In these two verses also Moses continues the same relation. It plainly appears from Josephus and Eusebius what silly tales Manetho[158] and others have invented about the Exodus of the people; for although Satan has attempted by their falsehoods to overshadow the truth of sacred history, so foolish and trifling are their accounts that they need not refutation. The time itself, which they indicate, sufficiently convicts them of ignorance. But God has admirably provided for our sakes, in choosing Moses His servant, who was the minister of their deliverance, to be also the witness and historian of it; and this, too, amongst those who had seen all with their own eyes, and who, in their peculiar frowardness, would never have suffered one, who was so severe a reprover of them, to make any false statements of fact. Since, then, his authority is sure and unquestionable, let us only observe what his method was, viz., briefly to relate in this place how there was not one left of Pharaoh's mighty army; that the Israelites all to a man passed over in safety and dry-shod; that, by the rod of Moses, the nature of the waters was changed, so that they stood like solid walls; that by the same rod they were afterwards made liquid, so as suddenly to overwhelm the Egyptians. This enumeration plainly shows an extraordinary work of God to have been here, for as to the trifling of certain profane writers[159] about the ebb and flow of the Arabian Gulf, it falls to nothing of itself. From these things, therefore, he at last justly infers, that the Israelites had seen the powerful hand of God then and there exerted.

31. *And Israel saw.* After he has said that the Israelites saw the dead bodies spread upon the seashore, he now adds that in this spectacle

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Les ennemis de Dieu. — *Fr.*

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God's hand,[160] i.e., His power, appeared, because there was no difficulty in distinguishing between God's wrath and His fatherly love, in preserving so miraculously an unwarlike multitude, and in destroying in the depths of the sea an army formidable on every account. Moses, therefore, does not unreasonably conclude here that the Divine power was conspicuous in the deliverance of the people. He afterwards adds, that, not without their profit, did the Israelites see God's hand; because they feared Him, and believed Him, and His servant Moses. "Fear" is here used for that reverence which kept the people in the way of duty, for they were not only affected by dread, but also attracted to devote themselves to God, whose goodness they had so sweetly and delightfully experienced. But although this pious feeling was not durable, at any rate with the greater number of them, it is still probable that it rooted itself in some few of them, because some seed ever remained, nor was the recollection of this blessing entirely destroyed. By the word "believed," I think that the principal part of fear is marked, and I understand it to be added expositively, as if it were said, "that they reverenced God, and testified this by faithfully embracing His doctrine and obediently submitting themselves to Moses." I understand it that they were all generally thus affected, because the recognition of God's hand bowed them to obedience, that they should be more tractable and docile, and more inclined to follow God. But this ardor soon passed away from the greater number of them, as (hypocrites[161]) are wont to be only influenced

"Artapanus, an ancient heathen historian, informs us that this was what the more ignorant Menophites, who lived at a great distance, pretended, though he confesses that the more learned Heliopolitans, who lived much nearer, owned the destruction of the Egyptians and the deliverance of the Israelites to have been miraculous." — *Whiston's Josephus, Notes on Jew. Ant.*, 2:16. "At an early period, historians (particularly in Egypt) hostile to the Jews, asserted that Moses, well acquainted with the tides of the Red Sea, took advantage of the ebb, and passed over his army, while the incautious Egyptians, attempting to follow, were surprised by the flood and perished. Yet, after every concession, it seems quite evident that, without one particular wind, the ebb-tide, even in the narrowest part of the channel, could not be kept back long enough to allow a number of people to cross in safety. We have thus the alternative of supposing that a man of the consummate prudence and sagacity, and the local knowledge attributed to Moses, altered, suspended, or at least did not hasten his march, and thus deliberately involved the people whom he had rescued at so much pains and risk, in the danger of being overtaken by the enemy, led back as slaves, or massacred, on the chance that an unusually strong wind would blow at a particular hour, for a given time, so as to keep back the flood, then die away, and allow the tide to return at the precise instant when the Egyptians were in the middle of the passage." — *Milman's Hist. of the Jews*, b. 2. Dr. Kitto says that, in those regions, the blowing of an easterly wind would be in itself a miracle.

160 So in margin, *A. V.*

161 This word, added in the *Fr.*, seems necessary to complete the sense.

by what is visible and present; although I hold to what I have just said, that, in some small number, the fear of God, which they had once conceived from a sense of His grace, still abode in rigor. Meanwhile, let us learn from this passage that God is never truly and duly worshipped without faith, because incredulity betrays gross contempt of Him; and although hypocrites boast of their heaping all kinds of honor upon God, still they inflict the greatest insult upon Him, by refusing to believe His revelations. But Moses, who had been chosen God's minister for governing the people, is not unreasonably here united with Him, for although God's majesty manifested itself by conspicuous signs, still Moses was the mediator, out of whose mouth God willed that His words should be heard, so that the holy man could not be despised without God's own authority being rejected. A profitable doctrine is gathered from hence, that whenever God propounds His word to us by men, those who faithfully deliver His commands must be as much attended to as if He himself openly descended from heaven. This recommendation of the ministry ought to be more than sufficient to refute their folly, who set at naught the outward preaching of the word. Let us, then, hold fast this principle, that only those obey God who receive the prophets sent from Him, because it is not lawful to put asunder what He has joined together. Christ has more clearly expressed this in the words, —

"He that heareth you, heareth me; and he that despiseth you, despiseth me." (Matthew 10:40.)

But it is more than absurd, that the Pope, with his filthy clergy, should take this to himself, as if he was to be heard when he puts forward God's name; for (to pass over many other reasons which I could mention) it will be, first of all, necessary that he should prove himself to be God's servant, from whence I wish he was not so far removed. For here the obedience of the people is praised on no other grounds but because they "believed the Lord," and, together with Him, "His servant Moses."

Exodus 15

EXODUS 15

Exodus 15:1-10

1. Then sang Moses and the children of Israel this song unto the Lord, and spoke, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

1. Tunc cecinit Moses et filii Israel canticum hoc Jehovae, et dixerunt, Cantabo Jehovae, quoniam se magninifice extulit (Heb., magnificando magnificatus est): equum et ascensorem ejus projecit in mare.

2. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

2. Fortitudo mea et canticum Deus, et fuit mihi in solutem. Hic Deus meus et decorabo eum: Deus patris mei, et extollam eum.

3. The Lord is a man of war: the Lord is his name.

3. Jehova vir bellicosus: Jehova nomen ejus.

4. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

4. Currus Pharaonis et exercitum ejus projecit in mare: et electi duces ejus demersi sunt in mari Suph.

5. The depths have covered them: they sank into the bottom as a stone.

5. Abyssi operuerunt eos: descenderunt in profunda, quasi lapis.

6. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

6. Dextera tua Jehova excelluit fortitudine, dextera tua Jehova fregit inimicum.

7. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

7. Et in magnitudine magnificentiae tuae subvertisti insurgentes contra te. Misisti furorem, consumpsit eos quasi stipulam.

8. And with the blast of thy nostrils the waters were gathered together, the foods stood upright as an heap, and the depths were congealed in the heart of the sea.

8. Et per fiatum narium tuarum coacervatae sunt aquae, steterunt fluenta sicuti acervus: coagulatae sunt voragines in corde maris.

9. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword, my hand shall destroy them.

9. Dixerat hostis, Persequar, apprehendam, dividam spolia, implebitur illis anima mea, exseram gladium, perdet eos manus mea.

10. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

10. Flavisti vento tuo, operuit cos mare, demersi sunt quasi plumbum in aquis validis.

1. *Then sang Moses.* Moses introduced this song not only in testimony of his gratitude, but also in confirmation of the history; for the song which

he dictated to the Israelites was not concerning an unknown event, but he brought them forward as eye-witnesses, that all ages might know that nothing thus far had been written which had not openly been declared by 600,000 men, besides their wives and children. Moses, therefore, set the example in accordance with his office, whilst the people, by singing with him, testified their approbation in a manner which admits of no contradiction. For' to whom could they have lied, since they were each other's witnesses, and the song was listened to by no strangers? Moses seems to mark their confidence by the repetition in the Hebrew, they "spoke, saying." On this account, too, their confession, pronounced by all their mouths, deserves more credit, because the greater part of them soon after yielded to ingratitude: from whence we gather that it was only on compulsion that they gave God glory. But, although Moses was the author of the song, yet he does not say "I will sing" in his own person, but prescribes to all what each individual ought heartily to do.

2. *The Lord is my strength.* In this expression they acknowledge that they have a sufficient defense in God; and afterwards they add, that His grace furnishes them with just ground for praise. The sum is, that they were strong in God, and had not conquered their enemies by their own bravery; and that, therefore, it is not lawful to glory save in God alone. But we must observe that the help of God is conjoined with His praise, because this is the end of all His benefits, that we should hold our salvation as received from Him, which is here mentioned in the third place, for to say that God had "become their salvation," was as much as to say that the people were saved by His grace. In the second clause there is an antithesis between the true God and all false ones; for there is much emphasis in the declaration, "he is my God," as by it Moses excludes all that multitude of gods which then were everywhere worshipped in the world. To the same effect he adds, "my father's God," thus distinguishing the faith of Abraham from all the superstitions of the Gentiles. The faithful then declare that it is safe for them to repose in this One God, and that His praises are worthy of celebration. Isaiah imitates this figure. Isaiah 25:9,

"Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him."

What follows in the next verse — "The Lord is a man of war," is to the same purpose, for although at first sight the phrase may seem a harsh one, still it is not without beauty: that God is armed in military attire, to contend with all the forces of His foes. Therefore, says Moses, the name of the Lord belongs to Him alone, because His hand awaits to destroy whatever lifts itself up against Him.

4. *Pharaoh's chariots.* Moses in these words only meant to assert, that the drowning of Pharaoh was manifestly God's work. Therefore, he now illustrates in more glowing terms the transaction which he had before simply narrated; as also when he compares the Egyptians to stones and lead, as if

he had said that they were hurled by God's mighty hand into the deep, so that they had no power to swim out. On this score, he repeats twice the mention of God's "right hand;" as much as to say that such a miracle could not be ascribed either to fortune or to the efforts of man. We must take notice of what he soon after says, that the Egyptians "rose up against" God; because they had treated His people with injustice and cruelty. Thence we gather, that God's majesty is violated by the wicked, whenever His Church, whose safety He has undertaken to preserve by His faithful patronage, is assailed by them. "Thou sentest forth thy wrath," and "with the blast of thy nostrils the waters were gathered together," are to be read in conjunction; for their meaning is that God, without any instrumentality, but by His simple volition, and in manifestation of His wrath, had brought the enemy to destruction.

9. *The enemy said.* He relates the boast of Pharaoh not merely in exultation over him, but to magnify the miracle, whereby God gives over to destruction this wolf intent upon his prey. But there is more force in the language when he introduces the Egyptians as speakers, than as if he had described their plans; for thus does the marvelous catastrophe more strikingly affect our minds, when the Egyptians, brought as it were on the stage, not only trumpet forth their victory, but insolently give vent to their arrogance and cruelty. But, presently, the Lord is introduced on the other side, dissipating by a single blast their terrible audacity. For whence came this great confidence to the Egyptians, promising themselves that they should be satisfied with the spoils, and that they should have nothing more to do in order to put the people to death than to draw their swords, but from the fact of their being very well armed against this unwarlike multitude? Hence, then, God's power shone forth more brightly, when He put them out of the way by "blowing with His wind."

Exodus 15:11-21

11. Who *is* like unto thee, O Lord, among the gods? who is like thee, glorious *in* holiness, fearful in praises, doing wonders?

11. Quis sicut tu in diis, Jehova? quis sicut tu, magnificus in sanctitate, terribilis laudibus, faciens mirabilia?

12. Thou stretchedst out thy right hand, the earth swallowed them.

12. Extendisti dexteram tuam, deglutivit eos terra.

13. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

13. Duces in tua misericordia populum hunc quem redemisti, duces in fortitudine tua ad habitaculum sanctitatis tuae.

14. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

14. Audient populi et contremiscent: dolor apprehendet habitatores Philisthim.

15. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

15. Tunc terrebuntur duces Edom, et robusti Moab: apprehendet eos tremor, dissolventur omnes habitatores Chanann.

16. Fear and dread shall fall upon them: by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

16. Cadet super eos tremor et pavor: in magnitudine brachii tui conticescent quasi lapis, donec pertransierit populus tuus, Jehovae: donec pertransierit populus iste quem acquisiisti.

17. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established.

17. Introduces eos et plantabis eos in monte haereditatis tuae, in loco quem praeparasti, Jehova, ut sedeas. Sanctuarium, Domine, stabilierunt manus tuae.

18. The Lord shall reign for ever and ever.

18. Jehova regnabit in saeculum et in perpetuum.

19. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

19. Quoniam ingressus est equus Pharaonis cum curribus ejus et equitibus ejus in mare, et reduxit Jehova super eos aquas maris: filii autem Israel ambulaverunt in sicco per medium maris.

20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

20. Sumpsit etiam Maria prophetissa soror Aharon tympanum in manu sua: et egressae sunt omnes mulieres post eam cum tympanis et choris.

21. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

21. Et respondebat illis Maria, Cantate Jehovae, quoniam se magnifice extulit, equum et ascensorem ejus projecit in mare.

11. *Who is like unto thee?* Moses concludes this song of praise with an ejaculation, because the grandeur of the subject transcends the power of words. The interrogation expresses more than as if he had simply asserted that none can be compared with God; because it marks both admiration and assured confidence in the truth of what he says; for he exclaims, as if overwhelmed with astonishment, "Who is like unto thee, O Lord?" The notion of some that by the word "gods" he means the angels, is more suitable to other passages; for instance, (Psalm 89:6,) "Who in heaven can be compared unto the Lord; who among the sons[162] of the mighty can be likened unto the Lord?" for it immediately follows, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are round about him." (Ver. 7, etc.) The meaning then is,[163] that, although there be excellence in the angels, still God is exalted far above them all; but here it may be more properly referred to idols, for Moses (as has been said) is professedly contrasting' the one true God, whose religion and worship existed among the children of Abraham, with

162 Filios Dei. — *V.*

163 "Or le Sainct Esprit veut dire;" now the Holy Spirit means to say. — *Fr.*

the delusions of the Gentiles. The word "sanctitas," holiness, expresses that glory which separates God from all His creatures; and therefore, in a manner, it degrades all the other deities which the world has invented for itself; since the majesty of the one only God is thus eminent and honorable. He adds, "fearful in praises;" because He cannot be duly praised, without ravishing us with astonishment. Moses afterwards explains himself, by saying that God's works are wonderful. In my opinion, their explanation is a poor one, who think that He is said to be "fearful in praises," because He is to be praised with fear; and theirs is farfetched, who say that he is terrible, even when he is praised.

13. *Thou in thy mercy hast led them forth.*[164] The verb in Hebrew is indeed in the past tense; but, since it is plain from the context that their hope for what was to come was founded on God's former mercies, I have preferred making the meaning clearer by translating it in the future.[165] Moses, therefore, exhorts the people to proceed to their promised land boldly and joyfully; because God will not forsake His work in the midst of it. And on this account he expressly mentions their redemption; as though he had said, that the people were not in vain delivered from impending death, but that God, as He had begun, would be their constant guide. David uses the same argument, (Psalm 31:5,)

"Into thine hand I commit my spirit; thou hast redeemed me,
O Lord God of truth."

For, as the beginning of their redemption has proceeded from God's mere mercy, so he says that for this same reason He will lead them even to their promised inheritance. But, since the many obstacles might impress them with alarm, he at the same time sets before them the "strength" of God; for the whole praise is given to God, who had both been freely gracious to His people, and, asking assistance from no other source, but contented with His own power, had supplied what would have been otherwise incredible.

14. *The people shall hear.* Again in this place I have not scrupled to change the tenses; for it is plain that Moses is speaking of things future; although I do not deny, that by verbs of the past tense he confirms the certainty of the matter; which is a common figure with the Prophets. This boast depends on the mention of God's "strength;" for it was impossible for the Israelites to make their way through so many adverse nations into the land of Canaan, unless God had, as it were, put forth His hand from heaven and fought for them. Lest, then, their numerous difficulties should dishearten them, Moses declares that, although many powerful enemies

164 Wilt lead them forth. — *Lat.*

165 "Selon l'usage commun de la langue;" according to the common usage of the language. — *Fr.*

should endeavor to oppose them, terror shall possess them all from heaven, so that, in their confusion and astonishment, they shall have no power of resistance.

16. *Fear and dread shall fall upon them.* Some read this in the optative mood, but with little probability, as it seems to me; for Moses is not so much expressing wishes or prayers, as animating the Israelites to have a good hope, and to be firmly convinced that God would not make an end until He had finished the course of His grace. And this we may fairly apply to ourselves at this time, viz., that God will continue His calling in the elect, until they are brought on to the goal. For the heavenly inheritance, (to which we are called,) answers to "the mountain" of His holiness.[166] The same reason, which was just before advanced, is again repeated, viz., that God would not fail His people until the end, because He had "purchased" them to Himself. For the translation "which thou hast possessed" is not so suitable; because although Moses signifies that they are God's peculiar people, yet is their deliverance undoubtedly alleged as the cause of their full redemption; as if he had said, that the people whom God had once undertaken to protect would always be dear to Him.

17. *Thou shalt bring them in.* The metaphor of planting denotes a firm habitation; as also in Psalm 44:2, "Thou didst drive out the heathen with thine hand, and plantedst" our fathers, and causedst them to take root. Moreover, by his commendatory allusion to the temple, Moses excites in the people's hearts a desire for the land, which was to be God's "Sanctuary;" and by this secret thought attracts them, indifferent as they were, to seek the enjoyment of this great blessing. He also prophesies of Mount Sion many ages before the temple was erected there; from whence we gather that it was not chosen by man's will, but consecrated by the eternal counsel and predestination of God. For it behooved that the gratuitous favor of God should manifest itself as to this place, as well as to men's persons. Thus, in Psalm 78:67, it is said,

"He refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah," etc.

Elsewhere also, (Psalm 132:13, 14,)

"For the Lord hath chosen Zion; he hath desired it for his habitation: this is my rest for ever; here will I dwell, for I have desired it."

But the stability of the temple is also foretold; as in another passage,[167] "Thy hand hath founded Zion." (Psalm 87:1.) And God himself declares by Isaiah that He will not suffer Jerusalem to be laid waste, (Isaiah 37:26,)

166 Sion. — *Fr.*

167 It will be seen that the sense, and not the words, of the citation are given.

because of ancient times He had formed it. But although the whole land of Canaan is elsewhere called God's rest, and the people was never collected into one city, yet, because God blessed the whole nation and land out of His sanctuary, therefore is special mention made of His holy mountain. But this prophecy was very needful for the support of their minds, because Jerusalem only came into their power at a late period; and doubtless their posterity would have been still more slow to take possession of it had not their hearts been stimulated by this promise. A short sentence follows concerning God's eternal reign, on which the perpetuity of the Church is founded. Thus David, (Psalm 102:27,) after having said that God would always be the, same, and His years would have no end, thus concludes, "The children of thy servants shall continue, and their sseed shall be established before thee." (Ver. 28.) Moses, then, would extend the hope of the people to all ages, because of God's kingdom there is no end.

19. *For the horse of Pharaoh went in.* This verse does not; seem to be suited to the song, and therefore I am rather of opinion that Moses returns here to the history, and assigns the reason why the Israelites so magnificently celebrated the praises of God. For the sake of avoiding ambiguity, it would perhaps be better thus to render it, — "For the horse of Pharaoh had gone in, and the Lord had brought again the waters of the sea upon them, but; the children of Israel had gone on dry land."[168]

20. *And Miriam the prophetess.* Moses here introduces in his song the ἀντιστροφὴ, such as were constantly used by the lyric poets. For God would have not only men to be the proclaimers of this great miracle, but associated the women with them. When, therefore, the men had finished their song, the women followed in order. Although it is not certain whether the first verse was intercalary, (as the sacred history testifies the following sentence to have been in a solemn hymn: — "For his mercy endureth for ever," 1 Chronicles 16:34, which is also intercalated in Psalm 136), or whether the women repeated alternately what the men had sung. It little matters which opinion you prefer, except that the former is more probable. But although Moses honors his sister by the title of "prophetess," he does not say that she assumed to herself the office of public teaching, but only that she was the leader and directress of the others in praising God. The beating of timbrels may indeed appear absurd to some, but the custom of the nation excuses it, which David witnesses to have existed also in his time, where he enumerates, together with the singers, "the damsels playing with timbrels," (Psalm 68:25,) evidently in accordance with common and received custom. Yet must it be observed, at the same time, that musical instruments were among the legal ceremonies which Christ at His coming

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There is the following addition in the *Fr.*: — 'Voyla pourquoy j'ai mis les verbes en temps plus que parfait;" you see why I have put the words in the pluperfect tense.

abolished; and therefore we, under the Gospel, must maintain a greater simplicity.[169]

Exodus 15:22-27

22. So Moses brought Israel from the Red sea; and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

22. Et eduxit Moses Israelem e mari Suph: et egressi sunt in desertum Sur: ac quum perrexissent tribus diebus per desertum, non reperiebant aquas.

23. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

23. Post venerunt in Marah, nec poterant bibere aquas e Marah: quia amarae erant: ideo vocatum est nomen ejus Marah.

24. And the people murmured against Moses, saying, What shall we drink?

24. Et populus murmurantes contra Mosen, dixerunt, Quid bibemus?

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C.'s opinion on this subject will be found at greater length in his *Commetary on the Psalms,* (Calvin Society's Translation,) vol. 1:539; 3:98, 312, 495; 4:72, 73; 5:312, 320. Perhaps the following note on Psalm 81:2, may most conveniently embody his sentiments: — "With respect to the tabret, harp, and psaltery, we have formerly observed, and shall find it necessary afterwards to repeat the same remark, that the Levites, under the law, were justified in making use of instrumental music in the worship of God; it having been His will to train His people, while they were as yet tender and like children, by such rudiments, until the coming of Christ. But now, when the clear light of the Gospel has dissipated the shadows of the law, and taught us that God is to be served in a simpler form, it would be to act a foolish and mistaken part to imitate that which the Prophet enjoined only upon those of his own time. From this it is apparent that the Papists have shown themselves to be very apes in transferring it to themselves." — Vol 3, p. 312. Elsewhere he says, "Paul allows us to bless God in the public assembly of the saints only in a known tongue. (1 Corinthians 14:16.) The voice of man, although not understood by the generality, assuredly excels all inanimate instruments of music; and yet we see what St. Paul determines concerning speaking in an unknown tongue." — *Commentary on* Psalm 33:2, vol. 1:539.

25. And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

25. Tunc clamavit ad Jehovam: et indicavit illi Jehova lignum, quod projecit in aquas: et dulces redditae sunt aquae. Ibi posuit ei statutum et judicium, ibique tentavit eum.

26. And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

26. Et dixit, Si obediendo obedieris voci Jehovae Dei tui, et quod rectum est in oculis ejus feceris et auscultaveris praeceptis ejus, custodierisque omnia statuta ejus, universum languorem quem posui in AEgypto non ponam super te: quia ego Jehova sanans te.

27. And they came to Elim, where were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

27. Venerunt autem in Elim, ubi erant duodecim fontes aquarum, et; septuaginta palmae: et manserunt ibi juxta aquas.

22. *So Moses brought.* Moses now relates that, from the time, of their passage through the sea, they had been suffering for three days from the want of water, that the first they discovered was bitter, and that thence the name was given to the place. This was indeed no light temptation, to suffer thirst for three days in a dry land, and nowhere to meet with relief or remedy. No wonder, then, that they should have groaned with anxiety; but grief, when it is full of contumacy, deserves no pardon. In such an emergency, they should have directed their prayers to God; whereas they not only neglected to pray, but violently assailed Moses, and demanded of him the drink which they knew could only be given them by God. But because they had not yet learnt to trust in Him, they fly not to Him for aid, except by imperiously commanding Him, in the person of His servant, to obey their wishes; for this interrogation, "What shall we drink?" is as much as to say, "Arrange with God to supply us with drink." But they do not directly address God, of whose assistance they feel that they have need, because unbelief is ever proud.

25. *And he cried.* Hence we gather that Moses alone duly prayed when the people tumultuously rose against him, and that they who were not

worthy of the common air itself were abundantly supplied with sweet water. Herein shone forth the inestimable mercy of God, who deigned to change the nature of the water for the purpose of supplying such wicked, and rebellious, and ungrateful men. He might have given them sweet water to drink at first, but He wished by the bitter to make prominent the bitterness which lurked in their hearts. He might, too, have corrected by His mere will the evil in the waters, so that they should have grown sweet spontaneously. It is not certain why He preferred to apply the tree, except to reprove their foolish impiety by showing that He has many remedies in His power for every evil. A question also arises as to the tree, whether it inherently possessed the property which it there exercised. But although probable arguments may be adduced on both sides, I rather incline to the opinion that there was indeed a natural power concealed in the tree, and yet that the taste of the water was miraculously corrected; because it would have been difficult so speedily to collect a sufficient quantity of the tree for purifying a river; for 600,000 men, together with their wives and children and cattle, would not have been contented with a little streamlet. But I am led by no trifling reason to think that this property was previously existing in the tree; because it is plain that a particular species was pointed out to Moses, yet does not that prevent us from believing that a greater efficacy than usual was imparted to it, so that the waters should be immediately sweetened by its being put into them. What follows in the second part of the verse admits of a double signification, viz., either that, whereas God had there ordained a statute, yet that He was tempted by the people; or, because God was tempted by the people, therefore He had ordained the statute. If the first sense be preferred, their crime will be augmented by the comparison; for the impiety of the people was all the worse because, being taught by the voice of God, *yet* in the very same place they gave the reins to their rebellious spirit. But I rather embrace the latter sense, viz., that God chastised the sin of the people by whom He had been tempted. It was in fact a kind of tempting of God, because they not only doubtingly inquired who should give them water, but in these words manifested their despair. But because in the same context it is said, "there he made for them a statute, and there he tempted (or proved) them," the name of God appears to be the subject in both clauses, and it is predicated of the people that they received the ordinance and were proved. Thus the meaning will be, that after God had tried His people, by the want of water, He at the same time admonished them by His word, that hereafter they should submit themselves more teachably and obediently to His commands.

26. *If thou wilt diligently hearken.* Moses now unfolds what was the statute or ordinance which God promulgated. For here the reference is not to the whole law which was afterwards given on mount Sinai, but to the special admonition which served to chastise the wickedness of the people. The sum of it is, that if the Israelites were tractable and, obedient to God,

He on the other hand would be kind and. bountiful to them. And it is an implied rebuke, that they might know whatever troubles they experienced, to be brought upon them by their sins. He proposes the Egyptians to them as an example, whose rebellion they had seen punished by God with such severe and heavy calamities. "I am the Lord that healeth thee," is immediately added in confirmation, as if he had said, that the Israelites were liable to the same plagues which had been inflicted on the Egyptians, and were only exempt from them because God performed the office of a healer. And truly whatsoever diseases afflict the human race, we may see in them, as in so many mirrors, our own miseries, that we may perceive that there is no health in us, except in so far as God spares us. We are also taught in this verse that this is the rule of a good life, when we obey God's voice and study to please Him. But because the will of God was soon after to be proclaimed in the law, He expressly commands them to "give ear to His commandments, and to keep His statutes."[170] I know not whether there is any force in the opinion of some who distinguish the word חקים, *chokim,* (which it is usual to translate "statutes,") from precepts, as if they were mere declarations of His pleasure to which no reason is attached. Let it suffice that God's law is commended under many names, to take away all pretext of ignorance.

27. *And they came to Elim.* Moses here relates that a more pleasant station was granted to the people, when they were led to a well-watered spot, even planted with palm-trees, which do not usually grow in a dry soil. But we learn from what precedes, that this was a concession to their infirmity, because they had borne their thirst so impatiently.

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"Je ne m'arreste point aux mots Hebrieux, pource que je ne voy pas qu'il en soit besoin pour les gens de nostre langue;" I do not stay to speak of the Hebrew words, because I do not see that it is necessary for those of our language. — *Fr.*

Exodus 16

EXODUS 16

Exodus 16:1-8

1. And they took their journey from Elim; and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

1. Profectae autem ab Elim cunctae turmae filiorum Israel, venerunt in desertum Sin, quod est inter Elim et Sinai, quinto decimo die mensis secundi post eorum exitum e terra AEgypti.

2. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

2. Et murmuraverunt omnes turmae filiorum Israel contra Mosen et contra Aharon in deserto.

3. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

3. Et dixerunt ad eos filii Israel, Quis det ut mortui essemus per manum Jehovae in terra AEgypti, quando sedebamus juxta ollam carnis, et quando comedebamus panem in saturitate? Nam eduxistis nos in hoc desertum, ut interficeretis congregationem hanc fame.

4. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate everyday, that I may prove them, whether they will walk in my law, or no.

4. Tunc ait Jehova ad Mosen, Ecce, ego vobis pluam panem e caelo, et egredietur populus, et colligent summam diei die suo, ut probem eum, ambuletne in lege mea an non.

5. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

5. In die autem sexto parabunt quod inferant, et erit duplum prae eo quod colligent quotidie.

6. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt:

6. Et dixit Moses et Aharon ad universos filios Israel: Vespere scietis quod Jehova eduxerit vosa terra AEgypti.

7. And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us?

7. Mane autem videbitis gloriam Jehovae, quia audivit murmur vestrum contra Jehovam. Etenim nos quid sumus, ut murmuretis contra nos?

8. And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord.

8. Et dixit Moses, Quum dederit vobis Jehova vespere carnem ad comedendum et panem mane ad saturitatem, ex quo audivit Jehova murmurationes vestras, quibus murmurastis contra eum. Quid enim? non contra nos murmurastis sed contra Jehovam.

1. *And they took their journey.* Moses relates, that, when after a month the people came to the wilderness of Sin near Mount Sinai, and when their provision failed, they rebelled against God and Moses, and manna, a new and unusual kind of food, was given them from heaven. It is uncertain with what foods they were sustained in the meantime. Some conjecture that they brought sufficient flour from Egypt for their supply; but to me it seems probable that other kinds of food were used in addition; for the barrenness of the country through which they passed was not so great but that it produced at least fruits and herbs. Besides, we may readily suppose, from the battle, in which it will soon be related that they conquered the Amalekites, that they were not far from an habitable territory. But, when they were carried away farther into the desert, all their provision began to fail, because they had no more commerce with the inhabitants. Hence their sedition was increased, because hunger pressed upon them more than usual. For, although we shall afterwards be able to gather from the context that there was some previous disturbance in the camp, still famine, which now began to affect them more, because in these uncultivated and miserable regions the barrenness on all sides alarmed them, gave strength to their murmurs and impatience.

2. *And the whole congregation.* Moses says not that some of the people only murmured, but that they were all gathered into mobs as in a conspiracy, or, at any rate, as they were arranged by hundreds and thousands, that they murmured with one consent. Yet the universal term admits of exception; nor need we suppose that all to a man were comprehended in this impious rebellion. The best remedy for their hunger would have been to pray to God, whom they had found to be in all respects a bountiful Father, and whom they had heard to have wonderfully provided for their parents, when the Egyptians and inhabitants of Canaan were wasting with hunger in such rich and fertile places. If they had only been persuaded that the earth is made fertile by God's blessing, it would at the same time have occurred to them, that it is His peculiar office to feed the hungry, and immediately they would have directed their prayers to Him; now, their unbelief betrays itself in their

turbulent clamor. It is indeed astonishing that wretched men, whom their necessity should have humiliated, rose insolently against God, and that their hunger, so far from bending their hearts to gentleness, was the very incentive of their arrogance. But this is too common with the wicked, (because they do not trust that God is reconciled to them,) to neglect prayer, and to cry out in confusion, to utter their curses, and to rush, like mad dogs, furiously here and there. This was the case of the Israelites in the wilderness of Sin. The want of all things, which presents itself to them, is an invitation to them from God, that they may feel His power, by which He created the world out of nothing, to be independent of all foreign assistance for the maintenance of mankind. But despair seizes upon their faithless minds, so that they reject His aid and beneficence. And not only so, but their malignity and ingratitude instigates them to quarrel with Moses; and this is the sum of their complaint, that they were dragged away from abundance of bread and meat, that they might perish in the desert of hunger. Therefore they call Moses and Aaron, by whose hand and means they had been delivered, their murderers.

4. *Then said the Lord unto Moses.* It is probable that Moses passes over much in silence, because it is not consistent that the insolence of the people was left without even a single word of chastisement. For, although God in His extraordinary kindness gave food to these depraved and wicked men, who were unworthy of the sunlight and the common air, still He was without doubt unwilling to foster their sin by His silence, and, whilst He pardoned their ingratitude, sharply reproved their forwardness. But Moses, passing over this, proceeds to a history especially worthy of narration, how God fed this wretched people with bread from heaven, when He made the manna to fall from the clouds like dew. I call it "the bread of heaven," with the Prophet, (Psalm 78:24,) who honors it with this magnificent title, and extols God's bounty towards His people, as if they had been admitted to the tables of angels. For St. Paul calls the manna "spiritual meat," (1 Corinthians 10:3,) in another sense, viz., because it was a type of the flesh of Christ, which feeds our minds unto the hope of eternal life. The Prophet, however, makes no allusion to that mystery, but alleges in this circumstance an accusation against the people, because they not only despised the food which springs from the earth, but also were disgusted with that bread, for which they saw the heavens in a manner opened. But on this point somewhat must be hereafter repeated. God now declares that He will give them daily their allowance, as it were, that in this way He may prove the obedience of His people. Though on this latter head interpreters are not agreed; for some understand it as if God, by kindly providing food for the Israelites, would bind them to obedience by His bounty; as though He should say, "I will try whether they are altogether intractable or submissive; for nothing shall be wanting to retain them in the way of duty." But others confine the meaning of the word to "their daily food;" for that this was the proof of their fear

and reverence, that they should not desire more than was given them, but that they should he contented with their daily provision, and thus depend on the providence of God. The former sense pleases me best, and I have endeavored to explain it more clearly than it can be understood from others. There is no occasion to enter into controversy about the word "Law,"[171] for (as we shall soon see) it is used to express the measure or rule of a pious and just life. Therefore, He says, that He will know whether they are disposed to honor Him, and to submit themselves to His command. But if any one prefer to embrace the other sense, I leave him to enjoy his own opinion.

5. *And it shall come to pass.* Because mention is immediately made of the Sabbath, some would confine to its observance what is said respecting the law, and extract this sense from it, that God made the experiment whether the people would faithfully observe the rest enjoined to them on each seventh day. But there is a poorness in this explanation. The fact is, that after God had promised daily supplies to His people, He now adds the exception, viz., that on the sixth day they should collect a double quantity, and lay aside half of it for the use of the Sabbath. Thus the seventh day was really hallowed before the promulgation of the Law, although it is questionable whether it had already been observed by the patriarchs. It appears probable that it was; but I am unwilling to make it a matter of contention.

6. *And Moses and Aaron said.* The statement that the people should know that their coming out of the land of Egypt was the Lord's work, is opposed to their wicked taunt, in which they had complained of being betrayed by Moses and Aaron, when they had been brought into the wilderness. They therefore answer, that God would openly show that He was the author of their deliverance, that they should make no more complaints against His ministers. But although a sharp reproof is implied, still it is joined with a promise of God's continued favor. They therefore admonish them, that by this event it would be proved that God was the Leader and Deliverer of the Israelites, because he does not leave the work of His hands unfinished. (Psalm 138:8.) The continuance, then, of His favor, shows that the same God, who proceeds in the prosecution of His powerful work, had from the first begun what He carries on even to the end. The knowledge, which they were to receive in the evening, refers to the quails, in which God

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"Some refer this probation or trial to that particular law and precept of gathering but a certain portion of manna every day. So *Vatablus, Borrha, Galas., Tostat., Rupert.* Some understand it as well of that precept, as of the other, not to gather any upon the Sabbath. — *Simler.* Some will have it taken more largely of all the precepts, and commandments touching manna, which were eight in all. — *Lyranus.* But it is better to take it in a more general sense. The Lord, as he had tried them before with crosses and adversities, so now he would prove them by His benefits, to see whether they will afterward walk in His fear, and in obedience before Him. So *Ferus*, *Calvin*, *Osiand.*, *Pelarg.* And thus by this particular benefit God would prepare them to the obedience of His law, which should be given afterwards. — *Oleaster.*" — *Willet's Hexapla in loco.*

gave an instance of His power; but, because it shone forth more brightly next day in the manna, Moses says, that in the morning they should see the glory of the Lord. But, lest they should be induced by this favor to think highly of themselves, and should flatter themselves in their iniquity, he reminds them that this was not given them in return for their sins, but that God contended after this manner with their obstinate perversity; as much as to say that God would appear to them, so that, beholding by the brightness of His countenance their own impiety, they might altogether be filled with shame, and feel the profaneness of the rebellion with which they had dared to insult Him. And, lest they should prevaricate, and say that they had only made an attack upon Moses and Aaron, he gives the reason why he declares them to have waged war against God Himself, viz., because neither he nor his brother had acted of themselves, nor had personally assumed anything in the matter; for this is the meaning of the words, "what are we, that ye murmur against us?" as if he disclaimed any separation from God. Now, since by this testimony he proves himself to have been a faithful servant; of God, we gather that none may rightly claim honor for themselves in the Church, so as to be accounted lawful pastors, but those who are divinely called, and thus have God. as the authorizer of their office, and who advance nothing of themselves, but only execute what is commanded them. Whilst such as these[172] may not be despised without dishonoring God, whose person they represent, so do they, who exercise dominion with no authority but their own, vainly alarm the simple in God's name, and[173] instead of the truth, are only wearing' an empty mask. The eighth verso merely contains an exposition of the same sentiment, except that he goes on to say in connection, that the Israelites, when in the evening they shall have been filled with flesh, and when bread shall have been given them in the morning, would perceive that God is their Deliverer. Then comes the *antithesis*, "Your murmurings are not against us, but against the Lord."

Exodus 16:9-18

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"Qui resemblent a Moyse." — *Fr.*

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"Et sont a rejetter comme pipeurs, veu qu'ils n'ont qu'une fausse masque pour la verite;" and must be rejected as deceivers, since they have only a false masque instead of the truth. — *Fr.*

9. And Moses spoke unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings.

9. Et dixit Moses ad Aharon, Dic ad universum coetum filiorum Israel, Accedite in conspectum Jehovae quia audivit murmurationes vestras.

10. And it came to pass, as Aaron spoke unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

10. Et factum est quum loqueretur Aharon ad universum coetum filiorum Israel, ut respicerent versus desertum: et ecce, gloria Jehovae apparuit in nube.

11. And the Lord spoke unto Moses, saying,

11. Loquutus enim fuerat Jehova ad Mosen, dicendo,

12. I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall he filled with bread; and ye shall know that I am the Lord your God.

12. Audivi murmurationes filiorum Israel: alloquere eos, dicendo, Inter vesperas comedetis carnem, et mane saturabimini pane: itaque scietis quod ego sim Jehova Deus vester.

13. And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host.

13. Factum est ergo vespere ut ascenderet coturnix, et operiret castra, mane autem esset descensio roris circum castra.

14. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost on the ground.

14. Et quum evanesceret descensio roris, ecce in superficie deserti minutum rotundum, minutum quasi pruina super terram.

15. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said them, This is the bread which the Lord hath given you to eat.

15. Et videntes filii Israel, dixerunt quisque ad proximum suum, Est Man. Nesciebant enim quid esset. Et dixit Moses ad eos, Hic est panis quem dedit Jehova vobis comedendum.

16. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

16. Hoc est edictum quod mandat Jehova, Colligite ex eo quisque in mensuram victus sui homer, pro summa numeri animarum vestrarum: quisque pro iis qui sunt in tabernaculo suo accipite.

17. And the children of Israel did so, and gathered, some more, some less.

17. Atque ita fecerunt filii Israel et collegerunt, alii multum, alii exiguum.

18. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

18. Et quum metirentur per homer, non exeedebat is qui multum collegerat, nec minus habebat qui parum collegerat: quisque ad mensuram victus sui colligebat.

9. *And Moses spoke unto Aaron.* There is no question but that he here cites them as criminals before the tribunal of God, as if he had said that they were mistaken, if they thought that their murmurings were unobserved. Nevertheless, he alludes also to the cloud, which was the visible symbol of God's presence; and thus reproves their folly in not hesitating to provoke a God, who was so near, and almost; before their very eyes. First, then, we must remark, that they were in a manner drawn from their hiding-places, that their pride might be broken; and, secondly, that their stupidity was rebuked, for not reverencing God though present. And this is made more clear by the context, where it is said, that the glory of the Lord appeared "toward the wilderness," by which word I imagine the less habitable region to be indicated. For, although the country on all sides was barren, and uninhabited, yet on one side the Amalekites were near, and other tribes, as we shall soon see. The glory of God I suppose to mean, not that which they saw daily, but which was now manifested to them in an unusual

manner to inspire alarm; because they were hardened against its ordinary manifestations.

11. *And the Lord spoke*[174] *unto Moses* Moses here shows that he had done nothing without God's command, but had faithfully and modestly discharged the office of a minister. And, surely, unless he had spoken according to God's word, he would have been rash in promising what we have already seen. Therefore, this is put last in order, though it happened first; and, consequently, I have used[175] the causal particle instead of the copula. The sum is, as before, that God will vindicate His own glory, which the people had impiously impugned, and that He would do good to them, unworthy as they were, in order to glorify His name; as if He had said, After you shall have been convicted of ingratitude, you will then be obliged to confess that I am really the only God, and at the same time your Father.

13. *And it came to pass.* We shall afterwards see, that, when from weariness of the manna they began to desire meat, quails were again given them; but, while they were yet in their mouths, a terrible punishment was inflicted upon their gluttony. When here they had only complained of their want of food, God for once satiated them with flesh, that He might show them that He has in His hand all kinds and quantity of meats. Yet, it was His will that they should be content with one single sort; for, although they had complained that they were deprived of flesh, at the pots of which they had formerly sat, yet it was not reasonable that He should comply altogether with their unholy desires. Besides, it was profitable for them that certain bounds should be set, that they might learn dependence on His will.

14. *And when the dew that lay was gone up.* The shape of the manna is here briefly described, viz., that it was like the dew condensed into small round grains. Its taste will be also mentioned elsewhere; but here it was sufficient to show, that this fecundity was not natural, but miraculously given to the clouds, so that they should daily rain manna. For as to the idle talk of certain profane persons,[176] that the manna falls naturally in certain countries, who would thus display the force of their genius, as if they convicted Moses of falsehood, because he mightily extols a mere trifle,

174

Had spoken. — *Lat.*

175

J'ai mis le mot *Car*, pource que ceste sentence rend la raison du precedent. — *Fr.*

176

"And even now in all that place this manna comes down in rain, according to what Moses then obtained of God, to send it the people for their sustenance." — *Josephus. Antiq.*, 3: 1. 6. Burekhardt identifies it with a substance called manna, obtained still by the Arabs from the *tarfa* or tamarisk; and Rosenmuller speaks of it as being obtained from various trees in different countries. We can well understand the name having been given to any substance, which in some respects resembled it; but there does not appear to be any real correspondence in those which the critics mention.

— it is all an absurdity which may be easily refuted. It is indeed true, that in certain parts of the world they collect white grains, to which the name of manna has been vulgarly given, but[177] which one of the Rabbins will have to be Arabic; but it is neither a food, nor does it drop daily from the clouds, nor has it anything in common with this food, which the Prophet properly dignifies with the title of "angels' food," because God, who opens the bowels of the earth for the ordinary food of man, at that time made provision for the nourishment of His people from heaven. And that it may appear beyond a doubt that this food was then created miraculously, and contrary to the order of nature, these points are to be taken into consideration. First, It did not appear in the wilderness before the hour assigned by Moses in obedience to God's command. Secondly, No change of weather prevented the manna from dropping in a regular measure; neither frost, nor rain, nor heat, nor winter, nor summer, interrupted the course of its distillation. Thirdly, A quantity sufficient for the immense multitude was found every day, when they took up an omer for every individual. Again, on the sixth day, the quantity was doubled, that they might lay by a second omer for their Sabbath food. Fifthly, If they preserved any beyond their due allowance, it was subject to putrefaction, whereas, on the Sabbath day, the second portion remained good. Sixthly, Wherever they were, this blessing of God always accompanied them, whilst the neighboring nations lived on corn, and the manna was only known in their camp. Seventhly, As soon as they entered a fruitful and corn-growing country, the manna ceased. Eighthly, That portion, which Moses was commanded to lay up in a vessel, did not grow corrupt. Let these points be well weighed, and the miracle will be more than sufficiently conspicuous, and will disperse all the clouds of objection by its intrinsic brightness.

15. *And when the children of Israel saw.* The Israelites manifested some appearance of gratitude in calling the food given them from heaven, *Man*,[178] which name means "something prepared;" but if any prefer their opinion who expound it, "a part or portion," I do not debate the matter, although the former is more correct. Yet, whichever you choose, by this word they confessed that they were dealt with bountifully, because God presented them with food without their having to labor for it; and, therefore, they indirectly

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This is from *S. M.*, who says that Aben-Ezra has affirmed man to be an Arabic noun. — *W.*

178

מן, *Man.* If this word be referred to the root מנן, it may mean a prepared thing; if to the root מנה, it would mean an assigned portion; but in Syriac and Chaldee *man* is incontestably what, and the LXX. bear testimony to the existence of the same monosyllabic relative in Hebrew by so rendering it here, to which the *V.* adds its authority, by saying, Man hu? Quod significat, Quid est hoc? *C.* found the two first interpretations in the notes of *S. M.*, who makes no allusion to this last rendering. — *W.*

condemn their own perverse and wicked murmuring, since it is much better to gather food prepared for them, than to acquire it by the laborious and troublesome culture of the earth. For although this confession was extorted from them by the incredible novelty of the thing, yet at that particular moment their intention was to proclaim God's loving-kindness. But, since unbelief had clouded their senses, so that they saw not clearly, Moses says that "they wist not what it was." In these words he rebukes their slowness of heart, because, although previously advertised of the miracle, they were astonished at the sight, as if they had heard nothing of it before. We perceive, then, that they did but half acknowledge God's mercy; for their gratitude was clouded with the darkness of ignorance, and they were compelled to confess that they did not altogether understand it; and therefore their stupidity is reproved not without bitterness, when Moses tells them that this was the food promised them by God. For, if they had recognized in it the fulfillment of the promise, there was no need of recalling it to their recollection. As to the words themselves, the answer of Moses has misled the Greek and Latin translators, into rendering them interrogatively,[179] "What is this?" But their difficulty is easily removed; for Moses does not directly state that they inquired about it as of some unknown thing, but expresses their knowledge mixed with ignorance, for the matter was partly doubtful, partly clear; for the power of God was visibly manifest, but the veil of unbelief prevented them from apprehending God's promised bounty.

16. *This is the thing.* The exception[180] follows, that in gathering the food, they should take account of the Sabbath. A certain daily measure is prescribed; but they are commanded on the day before the Sabbath to lay up twice as much, that they may observe its rest. But, unquestionably, God so far extended His liberality as abundantly to satisfy them. It is well known that an omer is the tenth part of an ephah;[181] and perhaps we might discover its proportion to the measures which are now in use amongst us; but I am unwilling to dispute respecting' an unnecessary point; since it is enough to be sure, that not less was given than was amply sufficient for them.

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See margin *A. V.*

180

The rule is here prescribed — the exception does not occur till verse 23.

181

See verse 36. "In Josephus's time it contained 43 1/5 eggshells, (for the Jews, like many of Oriental nations, reckoned their measures by the contents of middle-sized hens eggs.) But it is by no means probable that during the 1500 years which elapsed from the time of Moses to that of Josephus, the measures of the Hebrews remained the same, there being nothing more liable to change." — *Rosenmuller.*

17. *And the children of Israel did so.* I do not think that the obedience of the people is here greatly praised; since soon afterwards Moses adds that some, not contented with their due allowance, collected more than was permitted them, and that others also transgressed what was enjoined them as to the Sabbath day. But I thus paraphrase the passage, that, when they had applied themselves to the gathering of it, the whole amount was found sufficient to fill an omer for every individual. For they did not each of them collect a private store; but, when all had assisted, at length they took their prescribed portion from the common heap. Thus, as each was more especially diligent, the more he benefited his slower and less industrious neighbor, without any loss to himself. This is aptly applied by Paul to almsgiving, (2 Corinthians 8:14,) wherein every one bestows of what he possesses on his poor brethren, only let us remember that this is done[182] figuratively; for though there be some likeness between the manna and our daily food, yet there is a distinction between them to be observed, on which we shall elsewhere remark. Since, then, the manna was a food differing from what we commonly use, and was given daily without tillage or labor almost into their hands, it is not to be wondered that God should have called each one of the people to partake of it equally, and forbade any one to take more than another. The case of ordinary food is different; for it is necessary[183] for the preservation of human society that each should possess what is his own; that some should acquire property by purchase, that to others it should come by hereditary right, to others by the title of presentation, that each should increase his means in proportion to his diligence, or bodily strength, or other qualifications. In fine, political government requires, that each should enjoy what belongs to him; and hence it would be absurd to prescribe, as to our common food, the law which is here laid down as to the manna. And Paul, also, wisely makes the distinction, in enjoining that there should be an equality, not arising from a promiscuous and confused use of property, but by the rich spontaneously and liberally relieving the wants of their brethren, and not grudgingly or of necessity. In this way he reminds us, that whatever goods we possess, flow from the bounty of God, like the manna; but, since each now possesses privately and separately whatever is given them, the same law is not in force for the mutual communication of property, whereby God bound His ancient people. Thence it appears that the distribution of the manna, as it is related by Moses, is properly applied to almsgiving. This doctrine, too, extends still further; for Paul warns believers not to be over-anxious lest they should exhaust themselves by their bounty, because

182

Per anagogen. — *Lat.*

183

"Pour nourrir les hommes en amitie et paix;" for sustaining men in friendship and peace. — *Fr.*

no man's provision failed, when the Israelites by God's command divided the manna among them.

Exodus 16:19-30

19. And Moses said, Let no man leave of it till the morning.

19. Et ait Moses ad eos, Nemo relinquat quicquam ex eo usque mane.

20. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

20. Sed non audierunt Mosen: quia quidam reservarunt ex eo usque mane. Et scatere coepit vermibus, et computruit: ideoque iratus est contra eos Moses.

21. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

21. Itaque collegerunt illud singulis diebus mane: quisque secundum mensuram suam: et quum sol incaluerat, liquefiebat.

22. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

22. Fuit autem die sexto ut colligerent panem duplum, duo scilicet homer pro uno. Et venientes principes congregationis retulerunt Mosi.

23. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you, to be kept until the morning.

23. Qui dixit eis, Hoc est quod loquutus est Jehova, Quies Sabbathi sancti cras est Jehovae; quod coc-turi estis, coquite, et quod elixaturi estis, elixate: et quicquid residuum erit reponite vobis usque mane.

24. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein.

24. Et reposuerunt illud usque mane, sicut praeceperat Moses: et non computruit, nec vermis fuit in eo.

25. And Moses said, Eat that today; for today is a sabbath unto the Lord: today ye shall not find it in the field.

25. Dixitque Moses, Comedite illud hodie: quia Sabbathum est bodie Jehovae. Hodie non invenietis illud in agro.

26. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

26. Sex diebus colligetis illud: die autem septimo est Sabbathum, non erit in illo.

27. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

27. Accidit autem die septimo ut egrederentur quidam e populo ad colligendum illud: et non invenerunt.

28. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

28. Tunc ait Jehova ad Mosen, Usque quo renuitis servare praecepta mea et leges meas?

29. See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day.

29. Videte quod Jehova posuerit vobis Sabbathum: ideo ipse dat vobis die sexto panem duorum dierum; quisque apud se quiescat nec ullus egrediatur e loco suo die septimo.

30. So the people rested on the seventh day.

30. Quievit itaque populus die septimo.

19. *And Moses said, Let no man.* Moses here recounts that, when he had commanded them all not to take more than enough for their daily food, and to gather a double portion the day before the Sabbath, some were disobedient on both points. As to the former, since God would supply their food to them just as the breast is given to babes, it was a sign of

perverse unbelief that they would not depend on God's providence, but sought for a provision which would last them many days. It was also a proof of their obstinacy that they would give credit to no warnings until they were convinced by experience that they laid up in their houses nothing' but a mass of corruption; for they were not induced to cease from their insatiable greediness till they had received their just punishment. Now, although the case of the manna and the food of our ordinary nourishment is not; altogether similar, yet the comparison holds to a certain extent, for it is so far lawful to keep our corn and wine laid up in granaries and cellars, as that all should still ask truly their daily bread of God. And this will be, if the rich do not greedily swallow up whatsoever they can get together; if they do not avariciously scrape up here and there; if they do not gorge themselves upon the hunger of the poor; if they do not, as far as in them lies, withhold the blessing of God; in a word, if they do not immoderately accumulate large possessions, but: are liberal out of their present abundance, are not too anxious as to the future, and are not troubled, if needs be, that their wealth should suffer diminution; nay, if they are ready to endure poverty, and glory not in their abundance, but repose upon the paternal bounty of God. And surely we often see that what misers collect by theft, rapine, fraud, cruelty, trickery, or meanness, is often turned into corruption. When he adds that, after they saw that their intemperate ardor profited them nothing, they submitted to the command, he implies that their obedience was not voluntary, but extorted from them, for fools are never wise except after adversity.[184] The melting of the manna when the sun waxed hot was a stimulus to correct their idleness or laziness; for, if the manna had remained entire during the whole day, they would not have been so intent upon their duty. Wherefore, by giving them only a short time for its collection, God urged them to diligence.

22. *And it came to pass on the sixth day.* The violation of the Sabbath is not yet recounted, but only the stupidity or dense ignorance of their rulers is set forth, for although they had heard from the mouth of Moses that God would on that day give what would be sufficient for two days' provision, still they marvel, and tell it to Moses as if it were something strange and incredible. It is plain enough that they obeyed the command, and did not spare their labor in gathering the double quantity; but their unbelief and folly betrays itself in their astonishment when they see that God has really performed what he promised. We may conjecture that they accurately observed what awakened in them so much astonishment; so that it follows that they refused to credit God's word until its truth was effectively proved. It came to pass, then, in God's admirable wisdom, that their wicked and perverse doubting availed both for the confirmation of the miracle and the

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"Sinon apres avoir este bien batus;" except after being well beaten. — *Fr.*

observation of the Sabbath. Hence occasion was given to Moses again to enjoin upon them what otherwise, perhaps, they would have neglected, viz., that they should honor the seventh day by a holy rest.

27. *And it came to pass.* This is the second transgression, that by going out on the seventh day they trenched upon its religious observance; and this monstrous greediness arose from their not believing to be true what we have just heard Moses saying, for he had plainly declared to them that they would not find the manna. They, therefore, accuse him of falsehood, refusing' to believe anything but their own eyes. Meanwhile the obligation of the Sabbath was set at naught by them, nay, they sought to profane the day which God had hallowed, so that it should in no wise differ from other days. Therefore does God justly inveigh against them with much bitterness, for, addressing Moses, in his person He arraigns the obstinate wickedness of the whole people. Assuredly Moses was not of the number of those who had refused to obey God's laws, but by this general charge, the multitude, who had transgressed, were more severely rebuked, and a greater obligation is laid on Moses to chastise the people, when a part of the blame is transferred to himself. By the expression "How long?" God implies the intolerableness of their perversity, because there is no end of their offenses, but, by thus provoking greater vengeance by new crimes, they prove themselves to be incorrigible.

Exodus 16:31-36

31. And the house of Israel called the name thereof Manna: and it was like coriander-seed, white; and the taste of it was like wafers made with honey.

31. Appellavit autem domus Israel nomen illius man: et erat quasi semen coriandri album, et gustus ejus quasi placenta mellita.

32. And Moses said, This is the thing which the Lord commandeth, Fill an omer of it, to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

32. Et dixit Moses, Hoc est verbum quod mandavit Jehova, Imple homer ex eo quod servetur in aetates vestras, ut videant panem quo cibavi vos in deserto, quando eduxi vos e terra AEgypti.

33. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

33. Et ait Moses ad Aharon, Tolle urnam unam, et pone in ea homer integrum man, et repone illud coram Jehova in custodiam in aetates vestras.

34. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

34. Sicut praeceperat Jehova Mosi, reposuit illud Aharon coram testimenio in custodiam.

35. And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna until they came unto the borders of the land of Canaan.

35. Et comederunt filii Israel man quadraginta annis, donec venissent in terram habitandam: man ipsum comederunt, donec venissent ad terminum terrae Chanaan.

36. Now an omer is the tenth *part* of an ephah.

36. Porro homer est decima pars epha.

31. *And the house of Israel called.* It is not without reason that Moses repeats what he had said before, that the name of Manna was given to the new kind of food which God had supplied, in order that they might be brought under condemnation for their stubborn impiety, who shall dare to raise a question on so manifest a point, since the conspicuous nature of the thing had extorted this name from people otherwise malicious and ungrateful. Its form is mentioned to prove the certainty of the miracle, viz., that its grains were round and like coriander-seed, because nothing like it had been seen before. Its taste reproves the people's ingratitude in rejecting a food which was not only appropriate and wholesome, but also very sweet in savor.

32. *And Moses said.* Moses does not proceed with the history in order, but by interposing these circumstances by anticipation, he the more confirms the fact that this food was then created for the people by God's special bounty, because He desired an omer of it to be preserved as a memorial, which, undergoing no putrefaction, handed down to posterity the gloriousness of the miracle. And first, he propounds generally God's command, and then, in the next verse, describes the manner in which it was done, viz., that Aaron put it in a bottle or pot, and laid it up by the Ark of the Covenant. Whence, too, it appears how high importance God would have attached to this His bounty, since he wished its memorial to

exist in the sanctuary together with the tables of His covenant. The two expressions, conveying the same meaning, "before the Lord," and "before the Testimony," are used in commendation of the worship of the Law, that the people might know God's power to be near them in the sanctuary, not as if he were shut up in that place, or wished their minds to be fixed upon the visible sign, but, desiring to provide against their weakness, He in a manner descends to them, when he testified to the presence of His power by external images. He descends to them, therefore, not[185] to occupy their minds with a gross superstition, but to raise them up by degrees to spiritual worship.

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"Non pas pour plonger leurs pensees en terre, qui eust ete une lourde superstition:" not to plunge their thoughts in earth, which would have been a gross superstition. — *Fr.*

Exodus 17

EXODUS 17

Exodus 17:1-7

1. And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and *there was* no water for the people to drink.

1. Deinde profectus est universus coetus filiorum Israel e deserto Sin per turmas suas, secundum praeceptum Jehova: et castrametati sunt in Raphidim, ubi non erat aqua ut biberet populus.

2. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?

2. Et rixatus est populus cum Mose, ac dixerunt, Date nobis aquam ut bibamus. Dixit autem illis Moses, Quid rixamini mecum, quid tentatis Jehovam?

3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us, and our children, and our cattle, with thirst?

3. Sitivit ergo illic populus ab aquis, et murmuravit populus contra Mosen, dicens, Quare sic nos ascendere fecisti ex AEgypto, ut interficeres me, et filios meos, et pecora mea, siti?

4. And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.

4. Et clamavit Moses ad Jehovam, dicendo, Quid faciam populo huic? Adhuc paululum, et lapidabunt me.

5. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

5. Et ait Jehova ad Mosen, Transi ante populum, et tolle tecum e senioribus Israel: virgam quoque tuam qua percussisti fiuvium, tolle in manu tua, et incede.

6. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

6. Ecce, ego stabo coram te illic super petram quae est in Oreb, Et tu percuties petram, egredienturque aquae ex ea, ut bibat populus. Et fecit sic Moses coram oculis seniorum Israel.

7. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

7. Vocavitque nomen loci illius Massa et Meriba, (*vel,* tentatio et rixa) propter rixam filiorum Israel, et quia tentassent Jehovam, dicendo, Est ne in medio nostri, an non?

1. *And all the congregation.* Scarcely was the sedition of the people about the want of food set at rest when they again rebel on the subject of drink. They ought, at least, to have learnt from the manna, that as often as necessity pressed upon them, they should have humbly implored in prayer and supplication God's help, in certain hope of relief. But such was their

character, that they were hurried by despair into secret murmurings and impetuous cries. We have almost a precisely similar account in Numbers 20.[186] For the error of those who think it one and the same, is easily refuted by the circumstances of the time and place; and in Numbers 33, it is very clearly shown how great a distance there was between the one station and the other. Neither does the tradition of some of the Rabbins appear probable, that this thirst did not arise from natural appetite, because the manna was not only meat, but also served for drink. For there is no reason why we should be compelled to imagine this; and we gather from the text, that the commencement of their murmurings arose from the fact that the water now began for the first time to fail them. But it was God's will in two ways, and at two different times, to try the minds of the Israelites, that they might more plainly show their natural intractability. If they had required bread and water at the same time, they would have been more excusable; but after they had experienced that a sweet and wholesome kind of food was bountifully given them from heaven, because that country produced no corn, it was an act of intolerable perversity immediately to murmur against God when they had no supply of drink. Moreover, a double accusation is here brought against them, for insulting God by quarrelling and chiding with Him, and also for tempting Him. Both arose from unbelief, the cause of which was ingratitude; for it was too vile of them so soon to bury in willful forgetfulness what God had so recently given them. He had brought them supplies when they were suffering from hunger; why do they not fly to Him when they are oppressed by thirst? It is plain, then, that the former favor was ill bestowed upon them, since it so directly vanished in their insensibility. Hence, too, appears their unbelief, because they neither expect nor ask anything of God; and with this, too, pride is conjoined, because they dare to proceed to chiding. Indeed this almost always happens, that those who neither depend on His providence nor rest; on His promises, provoke God to contend with them, and rush impetuously against Him; because the brutal violence of our passions hurries us on to madness, unless we are persuaded that God will in due time be our helper, and are, submissive to His will. In the beginning of the chapter Moses briefly indicates that the Israelites journeyed according to the commandment, or, as the Hebrew expresses it, "the mouth"[187] of God, as if he would praise their obedience. Whence we

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A brief but able reply to the arguments of those who allege these similar passages against the authenticity of the Pentateuch, will be found in Hengstenberg, (Ryland's Translation,) vol. 2, p. 310, etc.

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פי-על. Literally, "*upon* the mouth." Noldius cites, however, various texts, in which it is equivalent to no more than *according to*, though in this instance, and in many others, he would render it "according to the command." — *Concord. Partic. Hebr.* — *W*

gather that, at the first outset, they were sufficiently disposed to their duty, until a temptation occurred, which interrupted them in the right way. By which example we are warned that, whenever we undertake anything at God's bidding, we should carefully beware that nothing should hinder our perseverance; and that none are fitted to act rightly but those who are well prepared to endure the assaults of temptation.

2. *Wherefore the people did chide with Moses.* Here now displays itself both their impiety against God, since neglecting and despising Him they make war against Moses, and also their malice and unkindness, because, forgetful of so many benefits, they wantonly insult Moses. They know that fountains and rivers cannot be created by mortal man; wherefore, then, do they quarrel with him, and not call directly upon God, in whose hand are the waters as well as all other elements? Certainly, if there had been a spark of faith in them, they would have had recourse to prayer. Rightly, then, does Moses expostulate, that in chiding with him, they tempt God Himself. What madness is there in their accusing Moses of cruelty in bringing them with him out of Egypt, that he might kill them, and their children, and cattle in the wilderness? But Moses chiefly reproves them on this ground, because God Himself is affected by this rebellious chiding. But the actual form of their tempting God is stated at the end, viz., because they had doubted "whether the Lord was among them or not?" Hence it follows, that the root of the whole evil was their unbelief; because they neither ascribed due honor to God's power nor believed Him to be true to his promises.: For He had taken charge of them, and had promised that He would never fail them; why then, now, when circumstances demand it, do they not assure themselves that He will assist them, except because they wickedly detract both from His power and His truth?

4. *And Moses cried.* This cry seems not to have been conformed to the true model of prayer, but to have been mixed with confused complaint, to which Moses was impelled by the deep perturbation of his mind: for excessive earnestness sometimes carries away the godly, so that they rather fret in their prayer than duly and moderately express their requests. For there is something in these words which sounds angry and obstreperous, "What shall I do unto this people?" as if Moses, struck with indignation, complained that he was weighed down with a heavy burden, which he would willingly shake off if he could obtain permission and deliverance from God. Interpreters variously expound what follows. Some thus render it, that "Unless God immediately came to his help, or should He dissemble for ever so short a time, Moses must be stoned." Some, "It is but little that they will rush upon me to stone me." Some, too, read it in the past tense, but to this the particle עוד,[188] *gnod*, which relates to the future, is an objection. I

188 Shortly. — *W.*

am most pleased with this sense; that if God delay His assistance but for a short time, the people's rage could not be restrained from stoning Moses.

5. *And the Lord said unto Moses.* He commands him to go out into the midst, as if He would expose him to the danger of immediate death; but because Moses is persuaded that it is in His power to calm the passion of men, however fierce, as well as the waves and storms of the sea, he neither trembles nor retreats. But, thus did God magnify His power, so as to brand them with ignominy whilst He withheld the people from their previous attitude. In fact, Moses passes before them all, but he only takes the elders with him, before whom to bring the water from the rock, that they may be eye-witnesses of the miracle. This middle course, whilst it does not permit the glory of God's bounty to be obscured, still shows the multitude that they are unworthy of being admitted to behold His power. To remind him that his rod would not be inefficient, He recalls to his memory what he had already experienced; yet does he not recount all the miracles; but only adduces what we saw at first, that, by its touch, the waters of the Nile were turned into blood. The declaration of God, that he will stand upon the rock, tends to remove all hesitation, lest Moses should be anxious or doubtful as to the event; for otherwise the smiting of the rock would be vain and illusory. Moses, therefore, is encouraged to be confident; since God, whom he follows in the obedience of faith, will put forth His power by his hand, so that he should undertake nothing vainly or ineffectually. Meanwhile, although He employs the operation of His servant, still He claims to Himself the honor of the work.

7. *And he called the name of the place.* The verb here might be taken indefinitely, as if it were said, that this name was given to the place; but it is more probable that Moses, at God's command, so called the place, in order that the Israelites might be more ready to acknowledge their crime, when thus it was marked with double infamy. Although it was not only His intention to impress this feeling upon their minds, but also to hand down the memory of it to posterity. The same reproof is afterward repeated at Cades, as we shall see; because the former notice had been buried in oblivion by these foolish people. The very name of the place[189] was as much as to say that the earth itself cried out, that the people, in their perverse nature, were rebellious, and given to unbelief. Now, temptation is the mother of contentions; for as soon as anything occurs contrary to the wishes of one who distrusts God, he has recourse to murmuring and dispute. When Moses relates that the Israelites "tempted the Lord, saying, Is the Lord among us or not?" he does not mean that they openly spoke rims; but that this was the tendency of their cries, when on account of the want of water they rose against Moses, and complained that they were deceived by him, as

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Massah, *i.e.*, temptation.

though God had no power to help them. But though God branded the people for their malignity and perversity, with a lasting mark of ignominy, yet did He afford them an extraordinary proof of His goodness, not only in bestowing on them the drink by which their bodies might be refreshed, but by honoring their souls also with spiritual drink, as Paul testifies, (1 Corinthians 10:4,) "that rock was Christ," and therefore he compares the water which flowed from it to the cup of the holy supper. So do we see how God's immeasurable bounty surpasses all the wickedness of man, and how, by turning their vices to salvation, He brings light out of darkness; so far is He from giving them the reward of their deservings, when He confers upon them what is profitable. But we must remember the warning which is here interposed, that it availed many of them nothing to drink of that spiritual drink, because they profaned by their crimes that excellent gift.

Exodus 17:8-16

8. Then came Amalek, and fought with Israel in Rephidim.

8. Venit autem Amelec et pugnavit cum Israel in Raphidim.

9. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill, with the rod of God in mine hand.

9. Tunc ait Moses ad Josuah, Elige nobis viros, et egrediens pugna contra Amalec: et cras ego stabo in vertice collis, et baculus Dei erit in manu mea.

10. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

10. Et fecit Josuah sicut dixerat ei Moses, pugnando cum Amalec, Moses autem et Aharon et Hur ascenderunt in verticem collis.

11. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

11. Et factum est, quum levaret Moses manum suam, praevaluit Israel, et quum demitteret manum suam, praevaluit Amalec.

12. But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hut stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

12. Manus autem Mosis erant graves: itaque tulerunt lapidem et supposuerunt ei, et sedit super ilium, Aharon vero et Hur sustentaverunt manus ejus, alter hinc et alter inde. Mansitque manibus suis firmis usque ad occasum solis.

13. And Joshua discomfited Amalek and his people with the edge of the sword.

13. Et fregit Josuah Amalec et populum ejus in ore gladii.

14. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven.

14. Tunc dixit Jehova ad Mosen, Scribe illud pro memoriali in libro, et trade auribus Josuah: quoniam delendo delebo memoriam Amalec de sub coelo.

15. And Moses built an altar, and called the name of it JEHOVAH-nissi:

15. Et aedificavit Moses altare: vocavitque nomen ejus Jehova miraculum meum, (*vel*, exaltatio mea.)

16. For he said, Because the Lord hath sworn, that the Lord will have war with Amalek from generation to generation.

16. Et dixit, Certe manus super solium Jehovae: praelium Jehovae cum Amalec a generatione in generationem.

8. *Then came Amalek.* These were the first enemies whom God arrayed against Israel, after having delivered them from Egypt, and having kept them for some time in peace and quietness. It was principally for two reasons that He chose them now to be involved in war, either to punish them for their recent sin, or as a correction of their idleness, lest it should ensnare them into iniquity; for, as among soldiers sedition often arises from a cessation of labor, so also the more God spared this people and indulged them, the more did their forwardness increase. No wonder then that they were awakened by war, when they had taken occasion from their state of tranquillity to wax wanton. But some imagine that the Amalekites were

impelled to take arms with this design; first, to avenge[190] the abdication of their ancestor; and secondly, because they were unwilling that the posterity of Jacob should enjoy the inheritance of which Esau, the grandfather of Amalek, the founder of their nation, had been deprived. And, certainly, it is probable that the recollection of the injury which had been inflicted on their ancestor still remained, and that they were instigated by the devil, in order that the promise of God, whereby the right of primogeniture had been transferred from Esau to Jacob, should be frustrated and fail of its effect. This might, indeed, have been their reason for the war; but God had another object, viz., to render the people more obedient to Him, by humbling their pride. Perhaps it was on that account that He withdrew Moses from the leadership, and substituted Joshua, as some token of His indignation; for although the assistance He gave them was sufficiently manifest, and their victory was obtained by His grace and the prayers of Moses, yet would He have them reminded, by the absence of Moses, of their recent transgression, that, being humiliated by their fear, they might submissively ask for pardon, and fly more earnestly to Him for His aid. He orders chosen men to go forth, partly to inspirit the whole people, and encourage them to hope for victory, because He does not deign to employ the whole army to repel their enemies; and partly in consideration of the cowardice of this unwarlike mob, lest they should faint with terror if the enemies should make an incursion into the midst of their camp. For Moses does nothing of himself, but occupies the station appointed him by God on the top of the hill, to contend with the enemy from afar, but he sends down the others to fight hand to hand before him, since it had pleased God thus to order the battle. It is plain that he did not avoid the fight to spare himself, but because God had given him a different employment; and this appears from his wielding the rod of God, like their general and standard-bearer, and promising the successful issue of the battle, of which he had been assured. For that single rod was of more avail than as if they had gone into the field preceded by a thousand banners. I have already observed that this is sometimes called the rod of God, sometimes of Moses, sometimes of Aaron, according to circumstances; because God used it as an instrument to exercise His power through His ministers. So God does not detract from His own honor, when He works

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Ut paternae abdicationis ultores essent. — *Lat.* Pour venger l'opprobe de leur pere, de ce qu'il avait ete desherite — *Fr.* This, *Willet in loco* paraphrases: "to revenge their father Esau's quarrel for the loss of the birthright." The Jews themselves appear to have recognized the double cause of this war, viz., the jealousy of Amalek, and the sin of Israel, referred to by Calvin. "After they had passed through the sea, they murmured for waters: then came against them Amalek, who hated them for the first birthright and blessing which our father Jacob had taken from Esau; and he came and fought against Israel, because they had violated the words of the law," etc. — *Targum* on Song 2:15, quoted by Ainsworth *in loco*. For a popular account of the origin of Amalek see *Illustrated Commentary* on 1 Samuel 15.

effectually by His ministers. It is a prelude to Joshua's future call, which we shall notice in its place, that. he should be appointed commander of the troops; for he had not yet reached the dignity of next in command to Moses, unless an extraordinary commission had been given him by God.

10. *So Joshua did as.* Although Joshua is by no means backward, but diligently executes what he knows to be commanded him by God Himself, and it is probable that the soldiers whom he had taken to accompany him did their duty properly, yet is it expressly stated that they gained the victory by no care, or striving, or courage of their own, but by the prayer of Moses, by whose support their leader as well as the army was sustained. Yet does not Moses here boastfully commend his own zeal in praying, but is rather the public witness. and proclaimer of his weakness, that the glory might be entirely attributed to the gratuitous favor of God. Nor is there any question, that, conscious of the infirmity which he afterwards confesses, he associated with him Aaron and Hur, who might assist him in his task. There[191] is more acuteness than solidity in the notion which some have, that these two men present a figure of the Old and New Testament, on which the prayers of the saints must rest; and that the stone which they gave to Moses to sit upon was offered him because our faith is only founded upon Christ. I know how plausible such allegories are; but what I have just said is enough for me, that because Moses mistrusted his own weakness, therefore he sought these two assistants. And surely when they stayed his hands they also lifted up their minds, and prayed together to God in common supplications; but Moses speaks chiefly of himself, to show that this charge was entrusted to him by God. For he did not only offer his prayers as a work of charity, but because God had chosen him as intercessor, to conquer the enemies from afar by the stretching forth of the rod, and by his secret earnestness in prayer; and in this respect he was a type of Christ; although the similitude does not hold in all its parts. Doubtless his failure arose from his extreme earnestness, and the extraordinary vehemence of his zeal, and, therefore, praise is mixed up with blame, just as the saints, when they are stirred to make great efforts in prayer, find that not only does their vigor grow cold, but they fail from being almost consumed by their own ardor.

13. *And Joshua discomfited Amalek.* The copula is here used instead of the *illative particle*; for Moses here concludes that the Israelites overcame their enemies, because he had continually persevered in prayer. There is, too, an implied antithesis between the firmness of his hands and the weakness of

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"Divers allegories are made of this place: as that Moses' hands, *i.e.*, the precepts of the law are heavy, but that by Aaron, who signifieth Christ, and Hur, *i.e.*, the Holy Ghost, they are made easy and light. — *Ferus.* Some, by Moses and Hur, understand the two Testaments, upon the which our prayer must rely. Some again thus allegorize: — Aaron, they say, signifieth *montanus*, hilly, and Hur, *fire*, so two things support our prayer, high and heavenly meditation, and fervent charity. — *Lyranus*," etc. — *Willet in loco.*

the enemy, that we may know that they were discomfited or conquered, not so much by the sword as by the uplifting of the rod, and by the intercession of the holy man.

14. *And the Lord said unto Moses.* By this command God made it known that He had performed a work which not only ought to be celebrated by word[192] of mouth, but which also was deserving of eternal glory with posterity; for therefore did He command it to be written in a book, that its memory might never perish. The dispute of commentators respecting this book seems to me to be superfluous; for God simply wills that the memorial of this circumstance should exist in all ages; and this was effected by the narration of Moses, for he handed down in writing even to the end of the world the praise of this favor, together with the perpetual and immortal doctrine of the Law. Yet God did not only wish the memorable event of this battle to be written down, but also that Joshua should be reminded of it, lest he should faint under the many difficulties which awaited him. For nothing could better support him with invincible firmness than the recollection of this history, from whence he might be assured that the people would ever be victorious under the auspices of God. But although this promise was not immediately fulfilled, yet the Amalekites were a long time afterwards totally destroyed by Saul; but it was a great encouragement to Joshua and the people to know that Amalek, who had first made war upon them, was already condemned by the divine decree, and could not escape the destruction to which he was devoted.

15. *And Moses built an altar.* The purpose of this was that not he alone, but the whole people should testify, by solemn sacrifice, their gratitude; which the very name of the altar proves. For neither did he wish to erect a statue to God, nor to honor the altar by God's name, but he shows that this was the object he proposed to himself, that the Israelites, being inflated by their good success, should not boast of their own strength, but glory only in God. I see not why some should translate it "miracle," for the word נס,[193] *nis*, is undoubtedly always rendered "banner." Yet I do not deny that the word is here used metaphorically for "exaltation;" as if Moses had said, that the God who had sustained His people was worthy only to be exalted among them.

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"Par la bouche de ceux qui vivoyent alors;" by the mouth of those who were alive then. — *Fr.*

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It was in *S M 's* version that *C.* found this clause rendered Dominus miraculum meum; and *Munster* cites *Onkelos*, the Chaldee paraphrast, as his authority for so translating the word נסי; but the text of that paraphrase, as given in *Elias Hutter's Heptateuch*, does not justify this singular rendering. — *W*

16. *For he said, Because the Lord.*[194] He confirms by repetition the same declaration which he had lately pronounced from the mouth of God, viz., that God would be ever at war with the Amalekites, until He should have utterly destroyed them. Translators do not agree as to the meaning of the expression, "The hand is upon the throne of the Lord." Some imagine it to be a form of oath, as though God swore by His throne. Others understand by His throne the Church, which is the rest of God, in which he is said to sit. But I have no doubt but that what was said as to destroying and extinguishing the memory of Amalek is confirmed by this reason, viz., that as God is omnipotent He will contend with this wicked nation. Therefore the hand is said to be upon the throne of God, because he does not sit idly in heaven, (as the Epicureans imagine,) but exercises His dominion in the government of the world, as if he had said, that God, who rules in power, and who by His hand and authority controls and moderates, sustains and overthrows all things, as long as He shall reign upon His throne, endued with supreme and formidable might, will never cease to pursue the Amalekites with His just vengeance. And, indeed, it may have been the case, that He inflicted divers punishments upon them, though their last great overthrow was delayed till the days of Saul.

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"Truly the hand is upon the throne of Jehovah." — *Lat.* Margin, *A. V.*, "Because the hand of Amalek is against the throne of the Lord, *therefore*," etc. *Heb.*," The hand upon the throne of the Lord." Holden agrees with Rosenmuller, and, as he says, the most eminent Biblical critics, in preferring the explanation of the margin, *A. V.*

Exodus 18

EXODUS 18

Exodus 18:1-12

1. When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, *and* that the Lord had brought Israel out of Egypt;

1. Audivit autem Jethro sacerdos Midian, socer Mosis, omnia quae fecerat Jehova Mosi, et Israeli populo suo: nempe quod eduxisset Jehova Israelem ex Aegypto.

2. Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

2. Tulit ergo Jethro socer Mosis uxorem Mosis, postquam miserat eam,

3. And her two sons; of which the name of the one *was* Getshorn; for he said, I have been an alien in a strange land:

3. Duos quoque filios ejus: quorum nomen unius erat Gerson: quia dixerat, Peregrinus fui in terra aliena.

4. And the name of the other *was* Eliezer; for the God of my father, *said he*, was mine help, and delivered me from the sword of Pharaoh.

4. Nomen vero secundi Eliezer: quia Deus patris mei in auxilium meum, et eripuit me gladio Pharaonis.

5. And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

5. Venit itaque Jethro socer Mosis, et filii ejus, et uxor ejus ad Mosen in desertum, ubi castra fixerat prope montem Dei.

6. And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

6. Et dixit ad Mosen, Ego socer tuus Jethro venio ad te, et uxor tua, et duo filii ejus cum ea.

7. And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare: and they came into the tent.

7. Egressus autem Moses in occursum soceri sui, incurvavit se atque osculatus est eum: et interrogavit alter alterum de pace, veneruntque in tabernaculum.

8. And Moses told his father-in-law all that the Lord had done unto Pharaoh, and to the Egyptians, for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them.

8. Et narravit Moses socero suo quaecunque fecerat Jehova Pharaoni et AEgyptiis propter Israel, et omnem molestiam quae invenerat eos in itinere, unde liberaverat eos Jehova.

9. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians.

9. Et laetatus est Jethro, super omni beneficentia quam exercuerat Jehova erga Israelem qui liberaverat eum e manu Pharaonis.

10. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

10. Et ait Jethro, Benedictus Jehova, qui liberavit vos e manu Aegyptiorum, et e manu Pharaonis, qui liberavit populum e subjectione manus Aegyptiorum.

11. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them.

11. Nunc cognosco quod magnus Jehova prae omnibus diis: quia secundum rationem qua superbe egerunt contra eos.

12. And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

12. Et accepit Jethro socer Mosis holocaustum et sacrificia ad Deum. Venitque Aharon et omnes seniores Israel ad coinedendum panem cum socero Mosis coram Deo.

1. *When Jethro, the priest of Midian.* This chapter consists of two parts. First of all, the arrival of Jethro in the camp is related, and his congratulation of Moses on account of the prosperity of his enterprise, together with the praise and sacrifice rendered to God. Secondly, his proposed form of government for the people is set forth, in consequence of which judges and rulers were chosen, lest Moses should sink under his heavy task. The greater number of commentators think that Zipporah, having been enraged on account of her son's circumcision, had turned back on their journey, and gone to live with her father; but to me this does not seem probable. For Moses would never have allowed his sons to be deprived of the redemption of which he was the minister; nor would it have been consistent that they should afterwards be appointed priests, of whom God was not the Redeemer. Besides, if he had deposited his wife and children in safety, and had advanced alone to the contest, he would have been deservedly suspected of deceit, or of excessive cowardice. Wherefore I have no doubt but that he underwent, together with his family, that miserable yoke of bondage by which they were long oppressed, and by this proof evidenced his faithfulness, so that greater authority might attend his vocation. The statement, then, in the second verse, "after he had sent her back," I apply to Moses, because he had sent back his wife from the wilderness to visit her father, either having yielded to the desire which was natural to her as a woman, or, induced by his own feelings of piety, he had wished to show

respect in this way to an old man nearly connected with him. There is something forced and cold in the words, which some would supply, "after he had sent back gifts." The text runs very well thus, After Moses had sent back his wife, she was brought again by his father-in-law, thus returning and repaying his kindness.

3. *And her two sons.* It was remarked in its proper place, how distinguished a proof not only of faith, but of magnanimity and firmness Moses had manifested in giving these names to his sons. For we cannot doubt, but that he brought on himself the ill-will of his connections, as if he despised the country of his wife, by calling the one (Gershom) "a strange land;" and the name of his son continually cried out, that though he inhabited Midian, yet was he an alien in his heart, and though sojourning for a time, would afterwards seek another habitation. Whence also we may conjecture that he took them with him into Egypt, rather than banish from him these two pledges of his piety on account of the sudden anger and reproaches of his wife; since by their names he was daily reminded that God's covenant was to be, preferred to all earthly advantages.

5. *And Jethro, Moses' father-in-law.* It was not so much love for Moses as the fame of the miracles which drew this old man,[195] bowed down with age, from his home into the wilderness; for it will hereafter appear from the context, that he was not induced by ambition; because, after he had offered sacrifice to God, and, in solemn thanksgiving, had testified that he ascribed all the glory to God alone, he returned home again with the same simplicity in which he had come. Moses, too, at the beginning of the chapter, has stated the cause of his coming, for he does not say that he had heard of the arrival of his son-in-law, but how wonderful had been God's goodness and power in delivering Moses and the people. He desired, therefore, to be in some measure a spectator of the things whereof he had heard, and not to neglect, by remaining at home, such illustrious instances of God's bounty. I have already explained why Mount Horeb is distinguished by the name of "the Mount of God." The vision, indeed, which had been already vouchsafed to Moses there, rendered it worthy of this honorable title; but here, as before, there is reference made rather to the promulgation of the Law, whereby God consecrated the mountain to Himself.

7. *And Moses went out.* In the foregoing verse he had related what happened last, viz., that Jethro said, I am come, and have brought to thee thy wife and children; but this transposition is common in Hebrew. Now, then, he adds, that Moses went to meet him, and to pay him honor; and that they met each other with mutual kindness, and respectively performed the duties of affection. "To ask each other of their peace,"[196] is tantamount

195 "Ce bon veillard;" this good old man. — *Fr.*

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to inquiring whether things were well and prospering. But the main point is, that Moses told him how gracious God had been to His people; for this was the drift of the whole of his address, that, when he had left his father-in-law, he had not yielded to the impulse of lightness, but had obeyed the call of God, as had afterwards been proved by His extraordinary aids and by heavenly prodigies.

10. *And Jethro said, Blessed.* Hence it appears that although the worship of God was then everywhere profaned by strange additions, yet Jethro was not so devoted to superstition as not to acknowledge and honor the true God. Nevertheless, the comparison which he subjoins, that "Jehovah is greater than all gods," implies that he was not pure and free from all error. For, although the Prophets often so speak, it is with a different import; for sometimes God is exalted above the angels, that His sole eminence may appear, every heavenly dignity being reduced to its due order; sometimes, too, He is improperly called "Greater," not as if the false gods had any rank, but that the greatness which is falsely and foolishly attributed to them in the world may be brought to naught. But Jethro here imagines, in accordance with the common notion, that a multitude of inferior gods are in subordination to the Most High. Thus, where the pure truth of God does not shine, religion is never uncorrupt and clear, but always has some dregs mixed with it. At the same time, Jethro seems to have made some advance; for in affirming that he now knows the power of God, he implies that he was more rightly informed than before; unless, perhaps, it might be preferred to understand this of the experimental knowledge, which confirms even believers, so that they more willingly submit themselves to God, whom they already knew before. Meanwhile, there is no doubt that by the name of Jehovah he designates the God of Israel; for, although they boasted everywhere that they worshipped the eternal God, yet by asserting the true Deity of the One God, he puts all others beneath Him. At any rate he confesses that, by the history of their deliverance, he was assured of the immense power of God, who had manifested himself in Israel; so as to despise, in comparison with Him, whatever gods were honored elsewhere in the world. The latter clause[197] of verse (11) is unfinished; for it stands thus, "According to the word (or reason) wherein they dealt proudly against them;" thus the principal verb is wanting to express that God repaid the Egyptians the just

So in margin *A. V.*

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S. M. has rendered this clause, In re qua insolenter egerunt contra illos [perierunt]; and in his note he says, "Hoc est, remensus est illis ea mensura qua ipsi mensi fuerunt Israelitis." They drowned the little ones of Israel in the water, and they also perished in the waters. Thus Abraham Sepharadi expounds this passage: — "Alii sic exponunt; Propterea quod superbe egerunt contra eos, voluit quoque Deus se magnificum ostendere contra AEgyptios." — *W.*

wages of their cruelty; just as He denounces "judgment without mercy," upon all who proudly and unmercifully mistreat their neighbors, (James 2:13,) according to the declaration of our Lord Jesus Christ, "With what measure ye mete," etc. (Matthew 7:2.) The exposition which some give seems too limited, viz., that the Egyptians, who had drowned the infants in the river, were themselves drowned in the Red Sea. I prefer, then, to extend it to every instance of punishment which they received.

12. *And Jethro.* Although I do not think that Jethro had previously sacrificed to idols, yet, because he worshipped an unknown God, with but a confused and clouded faith, it appears that this was his first sincere and legitimate sacrifice since the God of Israel had been more clearly known to him. We may gather from hence that it was duly offered, because Moses, and Aaron, and the elders openly professed themselves his companions, and partook with him; for it is not merely said that they came to eat bread with him, but "before God;" which expression describes a sacred and solemn feast, a part and adjunct of the offering and divine worship. But they never would have willingly polluted themselves with the defilement's of the Gentiles for the sake of gratifying an unholy man. It follows, then, that this was a token of his piety, since they did not hesitate to become partakers with him. We ought, indeed, to have God before our eyes, as often as we partake of his bounty; but we shall hereafter see, that this expression is peculiarly applied to sacrifices, wherein the faithful put themselves in the presence of God. Yet. do I not admit that Jethro slew the victims in right of the priesthood which he exercised in the land of Midian; but because there was more liberty, as will be explained in its place, before the Law was prescribed by God. It is my decided opinion that by the word "bread," the manna is incontestably meant.

Exodus 18:13-27

13. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

13. Accidit autem postridie ut sederet Moses ad judicandum populum: stabatque populus juxta Mosen a mane usque ad vesperum.

14. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

14. Et videns socer Mosis omnia quae faciebat ipse erga populum, dixit, Quid est quod tu facis populo? quare tu sedes solus, et universus populus stat juxta te a mane usque ad vesperum.

15. And Moses said unto his father-in-law, Because the people come unto me to enquire of God.

15. Et respondit Moses socero suo, Quia venit populus ad me ad quaerendum Deum.

16. When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

16. Quum est illis negotium, veniunt ad me, et ego judico inter quemque et proximum ejus, et ostendo statuta Dei et leges ejus.

17. And Moses' father-in-law said unto him, The thing that thou doest is not good.

17. Tunc dixit socer Mosis ad eum, Non est bonum quod tu facis.

18. Thou wilt surely wear away, both thou and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone.

18. Deficiendo deficies tam tu quam populus iste qui tecum est: Nam haec res gravis est supra tuas vires: non poteris ergo praestare solus.

19. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God;

19. Nunc audi vocem meam: consilium tibi dabo, et erit Deus tecum. Esto tu pro populo coram Deo, ut referas causas ad Deum.

20. And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.

20. Docebisque eos statuta et leges, et ostendes eis viam in qua ambulent, et opus quod faciant.

21. Moreover, 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.

21. Tu autem deliges ex toto populo viros fortes, timentes Deum, viros veraces, qui oderint avaritiam: praeficiesque eis tribunos, centuriones, quinquagenarios, et decanos.

22. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

22. Qui judicent populum omni tempore: si autem acciderit negotium magnum, ad te referent, omnem vero leviorem causam judicabunt ipsi: et tibi levius erit onus, quia sufferent ipsi tecum.

23. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

23. Si hoc feceris, et praeceperit tibi Deus, poteris stare: atque etiam populus hic ad locum suum veniet in pace.

24. So Moses hearkened to the voice of his father-in-law, and did all that he had said.

24. Obedivit Moses voci soceri sui: et fecit omnia quae ille dixerat.

25. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

25. Et elegit Moses viros fortes ex toto Israel, et constituit eos capita super populum, principes super mille centuriones, quinquagenarios, ac decanos.

26. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

26. Qui judicabant populum omni tempore, ardua referebant ad Mosen: omnem vero rem parvam judicabant ipsi.

27. And Moses let his father-in-law depart; and he went his way into his own land.

27. Dimisit autem Moses socerum suum, et abiit ad terram suam.

13. *And it came to pass.* A memorable circumstance, and one well worth knowing, is here introduced. In that form of government over which God presided, and which He honored with extraordinary manifestations of His glory, there was something deserving of reprehension, which Jethro corrected; and again, Moses himself, the mighty Prophet, and with whom alone God was thus familiar, was deservedly reproved for inconsiderately wearing away both himself and the people by excessive labor. It was a proof of his illustrious virtue and mental heroism to undergo so many troubles, to endure so much fatigue, and not to be subdued by weariness from daily exposing himself to new toils. It betrayed also a magnanimity never sufficiently to be praised, that he should occupy himself gratuitously for this perverse and wicked people, and never desist from his purpose, although he experienced an unworthy return for his kind efforts. For we have seen him to have been often assailed by reproaches and contumelies, and assaulted by chidings and threats; so that it is more than marvelous that his patience, so constantly abused, was not altogether worn out. In this, assuredly, many virtues will be discovered worthy of the highest praise; yet Jethro in these very praises finds occasion of fault. Whence we are warned that in all the most excellent acts of men some defect is ever lurking, and that scarcely any exists so perfect in every respect as to be free from any stain. Let all those, then, who are called on to be rulers of mankind know, that however diligently they may exercise their office, something still may be wanting, if the best plan that they adopt be brought to examination. Therefore let all, whether kings or magistrates, or pastors of the Church, know, that whilst they strain every nerve to fulfill their duties, something will always remain which may admit of correction and improvement. Here, too, it is worth while to remark, that no single mortal can be sufficient to do everything, however many and various may be the endowments wherein he excels. For who shall equal Moses, whom we have still seen to be unequal to the burden, when he undertook the whole care of governing the people? Let, then, God's servants learn to measure carefully their powers, lest they

should wear out, by ambitiously embracing too many occupations. For this propensity to engage in too many things (πολυπραγμοσύνη) is a very common malady, and numbers are so carried away by it as not to be easily restrained. In order, therefore, that every one should confine himself within his own bounds, let us learn that in the human race God has so arranged our condition, that individuals are only endued with a certain measure of gifts, on which the distribution of offices depends. For as one ray of the sun does not illuminate the world, but all combine their operations as it were in one; so God, that He may retain men by a sacred and indissoluble bond in mutual society and good-will, unites one to another by variously dispensing His gifts, and not raising up any out of measure by his entire perfection. Therefore Augustine[198] truly says that, God humbled His servant by this act; just as Paul reports, that buffetings were inflicted on him by the messenger of Satan, lest the grandeur of his revelations should exalt him too highly. (2 Corinthians 12:7.)

15. *And Moses said unto his father-in-law.* Moses replies ingenuously, as if on a very praiseworthy matter, like one unconscious of any fault; for he declared himself to be the minister of God, and the organ of His Spirit. Nor, indeed, could his faithfulness and integrity be called in question. He only erred in overwhelming himself with too much labor, and not considering himself privately, nor all the rest publicly. Yet a useful lesson may be gathered from his words. He says that disputants come "to inquire of God," and that he makes them to know the statutes of God and His laws. Hence it follows that this is the object of political government, that God's tribunal should be erected on earth, wherein He may exercise the judge's office, to the end that judges and magistrates should not arrogate to themselves a power uncontrolled by any laws, nor allow themselves to decide anything arbitrarily or wantonly, nor, in a word, assume to themselves what belongs to God. Then, and then only, will magistrates acquit themselves properly:. when they remember that they are the representatives (*vicarios*) of God. An obligation is here also imposed upon all private individuals, that they should not rashly appeal to the authority or assistance of judges, but should approach them with pure hearts, as if inquiring of God; for whosoever desires anything else except to learn from the mouth of the magistrate what is right and just, boldly and sacrilegiously violates the place which is dedicated to God.

17. *And Moses' father-in-law said.* He does not absolutely condemn the whole system which Moses had before adopted, after the manner of morose, or froward, or ambitious men who, by carping at some trifle, obscure the

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"Videndum etiam, ne forte ibi voluerit Deus ab alienigena admoneri Moysen, ubi et ipsum posset tentare superbia," etc. — *Augustin. Quaest. in Ex.*, vol. 3, pt. 1, p. 442. A.

noble deeds of others; but by seeking only to correct a part of it, he detracts not from the just praise of Moses, and leaves the power which God had conferred upon him untouched. Herein his moderation is worth observing, for he does not abuse this pretext of a particular error, so as to upset the due order of things; but only advises Moses how he may usefully execute the office which God had conferred upon him.

19. *I will give thee counsel.* Jethro dares, indeed, to promise success, if Moses will obey his counsel; yet does he not proudly boast that this will be the fruit of his own prudence, but ascribes it to God's blessing and grace, if he prospers even when nothing is established but on the best system. For this is the import of the expression, that a counsel occurs to him, which if Moses follows, God shall bless him. Nor yet does he reprove Moses, as if God had not been thus far with his pious zeal and industry, but rather hints that God is the author of this counsel, which He will follow up with His grace. In sum, he does not state it to be his Object to diminish in the smallest degree the grace which Moses had already experienced; but to point out a plan, of which God will, by its result, show His approbation. Then follows the other point to which I have alluded, viz., that he does not rob Moses of his authority, so as to overturn his call from God, but rather by exhorting him to proceed, desires that what God has once ordained should be firm and inviolable. It is well also for us diligently to consider that counsel be taken according to circumstances and expediency, so that there be no departure from the ordinance of God; because it is sinful to entertain the question whether we should obey God or not. Accursed, then, are the deliberations wherein it is proposed to alter anything in God's Word, or to withdraw ourselves from the bounds of our calling. We have said that the burden whereby Moses was weighed down was not of God's imposing; but only had he been set over the people as their leader, as far as his ability permitted. Jethro leaves this unaffected, and thus confirms by subscribing, as it were, to the decree of heaven. Because he was chosen to be as an interpreter, and God familiarly admitted him as the mediator between Him and His people, Jethro enjoins him to continue in the discharge of these duties. But because the possession of the supreme government did not interfere with the duty of a Prophet, he desired also the greater matters to be referred to him; for I so interpret the expressions, that Moses was to be "to God-ward," for the delivery of the rule of piety, and for the performance of the prophetical office, whilst the weightier causes were to be referred by the rulers to him, that every one might have justice done him.

21. *Moreover, thou shalt*[199] *provide out of all the people* Literally so, "thou shalt provide;" meaning, thou shalt choose out, and take the most worthy, so that such an office be not entrusted rashly to any one that offers.

199 Thou shalt choose. — *Lat.*

But this was most reasonable, among a free people, that the judges should not be chosen for their wealth or rank, but for their superiority in virtue. Yet although it be right that regard should be chiefly had to virtue, so that if any one of the lower orders be found more suitable than others, he should be preferred to the noble or the rich; still should any one choose to, lay this down as a perpetual and necessary rule, he will be justly accounted contentious. Jethro enumerates four qualifications which must be principally regarded in the appointment of judges, viz., ability in business, the fear of God, integrity, and the contempt, of riches, not to exclude others whereof, as we shall soon see, mention is made in the first chapter of Deuteronomy, but to signify that all are not qualified, nay, that extraordinary virtues are required which, by synecdoche, he embraces in these four. The words which we translate "brave men,"[200] (*viros fortes*,) are, in the Hebrew, "men of bravery," (*viros fortitudinis*;) by which title some think that strong and laborious men are described. But in my opinion, Moses rather designates strenuous and courageous persons, whom he opposes not only to the inactive, but to the timid and cowardly also. But because vigor of mind as well as of body is but frail without the fear of God, he adds piety in the second place, in that they should exercise their office as having an account to render to God. "Truth" is opposed not only to deception and gross falsehoods, but to popularity-hunting, flattering promises, and other crooked arts, which tend to corrupt justice. Lastly, hatred of covetousness is demanded; because nothing is more antagonistic to justice than eagerness for gain; and since snares are so constantly set for judges by the offers of pecuniary advantage, they would not be duly fortified against this mode of corruption, unless they earnestly detested avarice.

23. *If thou shalt do this thing.* What immediately follows, "and God command thee so," may be taken in connection with the beginning of the verse, as if, in self-correction, Jethro made the limitation, that he did not wish his counsel to be obeyed, unless God should approve of it. Others extend it more widely, that if Moses followed God's commands in all things, this moderation of his duties would be useful. However you take it, Jethro declares that he would have nothing conceded to him, which should derogate from God's supreme authority; but that there was nothing to prevent Moses from following, as he had done, God as his leader, and still adopting the proposed plan. Yet he signifies that this was to be but temporary, when he adds, that the people should go in peace or prosperously into the land of Canaan. Jethro, then, had no wish to establish a law for posterity;

200 חיל אנשי, Men of might. It is *S. M.* who thinks the words to mean "Strong and hardy men, capable of bearing fatigue." Ἀιδρας δυνατοὺς LXX. — *W.*

but points out a remedy for present inconveniences, and a provisional arrangement,[201] until the people should obtain a peaceful resting-place.

24. *So Moses hearkened.* Here is a. remarkable instance of modesty, that Moses is not indisposed to submit himself to the counsel of his father-in-law. For although Jethro was his superior in age and in degree of affinity, in other respects he was far inferior to him. This yielding, then, of Moses to his authority, lays down a rule for all the greatest and most excellent Doctors, that they should not refuse to receive the admonitions of those whom they admit to teach rightly, although they are not of such high dignity. For Cyprian[202] truly declares that none is a good doctor who is not also docile. It is probable that the old man immediately returned home, not in contempt, or from his dislike to labor or fatigue, but[203] on account of his age; but we shall hereafter see in its proper place that his son remained in the camp.

DEUTERONOMY 1

A REPETITION OF THE SAME HISTORY

Deuteronomy 1:9-18

9. And I spoke unto you at that time, saying, I am not able to bear you myself alone:

9. Dixi vobis in tempore illo, dicendo, Non possum solus ferre vos.

10. The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

10. Jehova Deus vester multiplicavit vos, ita ut sitis hodie sicut stellae coeli in multitudine.

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There is an obscurity here in the Latin, which I have not been able to remove. The words are, "atque (ut vulgo loquitur) modum promissionis ostendit." The common language to which *C.* alludes may probably be that of the ancient grammarians. The *Fr.* is "par maniere de provision, (comme on dit.)"

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"Et ideo vir sanctus Cyprianus, (Ep. 74:12, ad Pompeium,) non solum doctus, sed etiam docibilis, quod in laude episcopi quem designat Apostolus sic intellexit ipse ut diceret: 'etiam hoc in episcopo diligendum, ut non solum scienter doceat, sed etiam patienter discat.'" — *Aug. contra Donat*, lib. 4:7, vol. 9:125.

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"Mais il est vray-semblable, que Moyse l'a volontiers excuse pour sa vieillesse;" but it is probable that Moses voluntarily excused him on account of his old age. — *Fr.*

11. (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!)

11. Jehova Deus patrum vestrorum addat super vos sicut estis, mille vicibus, et benedicat vobis quemadmodum loquutus est vobis.

12. How can I myself alone bear your cumbrance, and your burden, and your strife?

12. Quomodo feram solus laborem vestrum, et onus vestrum, et lites vestras.

13. Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

13. Date ex vobis viros sapientes et intelligentes, et peritos e tribubus vestris, ut praeficiam illos vobis.

14. And ye answered me, and said, The thing which thou hast spoken is good for us to do.

14. Et respondistis mihi atque dixistis, Bona res est quam dixisti ut faciamus.

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.

15. Tulique principes tribuum vestrarum, viros sapientes et peritos, ac constitui eos principes super vos, tribunos, et centuriones, et quinquagenarios, et decuriones, et praefectos tribubus vestris.

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.

16. Atque praecepi judicibus vestris tempore illo, dicendo, Audite inter fratres vestros, et judicate juste inter virum et fratrem suum, et inter peregrinum ejus.

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.

17. Non agnoscetis faciem in ipso judicio: sicut parvum, sic et magnum audietis: non timebitis a facie cujusquam, quia judicium Dei est: rem autem quae gravior erit vobis, referetis ad me, et audiam illam.

18. And I commanded you at that time all the things which ye should do.

18. Praecepique vobis tempore illo onmia quae facere deberetis.

9. *And I spoke unto you at that time.* He does not here say that the counsel was suggested to him from another quarter, as to the appointment of the judges; but, perhaps, he dared not mention any name to these proud and perverse people, lest they should reject the thing which was otherwise good, from dislike of its author, as a foreigner. No doubt he is here recounting what had before happened; therefore he confesses himself, from his own personal feelings, unequal to bearing the burden, if he alone is set over the whole people. He adduces as the cause the immense multitude amongst whom there must necessarily arise many strifes and controversies. As to what he says of their increase, the commencement of its period must not be taken from the Exodus, but he commemorates the extraordinary and incredible favor of God, because they had so largely multiplied under the cruel tyranny when they were doomed to total destruction; and he adds a prayer, that for the future also the same blessing may attend them. Yet in these words he reminds them that the burden of government would become daily more arduous and weighty; whereby he may more readily persuade them to provide at once for what could not be eventually avoided.

13. *Take you wise men.* Hence it more plainly appears that those who were to preside in judgment were not appointed only by the will of Moses, but. elected by the votes of the people. And this is the most desirable kind c f liberty, that we should not be compelled to obey every' person who may be tyrannically put over our heads; but which allows of election, so that no one should rule except he be approved of by us. And this is further confirmed in the next verse, wherein Moses recounts that he awaited the consent of the people, and that nothing was attempted which did not please them all. Again, he does not here mention the same virtues as in Exodus 18; but only distinguishes the judges by three qualifications, viz., that they should be wise, and understanding, and experienced, all of which are comprised under one head, that they should possess acuteness of

intellect and prudence, confirmed by experience and practice; for neither the greatest probity nor diligence would be sufficient; for the office of ruler, apart from skill and sagacity.[204] But the first epithet which the Hebrews often apply in a bad sense to the crafty and deceitful, here means acute and perspicacious. The second I explain as pointing out prudent persons, endued with sound judgment and discretion.[205] The third may be taken either actively or passively; some therefore translate it known or tried; but here the active sense is most suitable. Thus, then, experience and acquaintance with business is required in judges; because none but the practiced are competent for the management of business.

16. *And I charged your judges.* This charge is not found in Exodus 18, where the only object of Moses was to point out the origin of the alteration; but now omitting the praise of his father-in-law, he merely recalls to the recollection of the Israelites what he did with them. The sum, however, of the exhortation is, that they should adjudicate impartially between their brethren; which is more fully expressed in the next verse, where they are forbidden to "acknowledge faces."[206] For there can be no greater corruption than to judge from personal appearance, which always draws away men's minds from the merits of the ease. Wherefore Christ rightly opposes these two things to one another, to "judge righteous judgment," and "according to the appearance." (John 7:24.) This even philosophers have perceived, when they have advised that, as far as possible, judges should be restrained by fixed laws, lest;, being left free, they should be swayed this way or that by favor or ill will. And, in point of fact, wherever there is a sufficient capacity of intellect, equity and rectitude will prevail, unless respect to persons influences the judge. It, is plain from the context, where Moses forbids the making a distinction between small and great, what is meant by "acknowledging persons." But although judges often inflict injury upon the poor and wretched out of contempt of them, yet Moses adverts to the more common fault, when he charges them "to be afraid of no man;" since it very often happens that those who are otherwise just, and disposed to study what is equitable and right, are made to swerve through fear of the threats

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חכמים, wise men. *C.* had already said in his Commentary on Exodus 1:10, that the Hebrews often used this epithet in an ill sense, but the assertion is scarcely tenable. — *W*

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ידעים. The third characteristic can only be said to be ambiguous by such as reject the authority of the Hebrew points. The translators who admit that authority must hold this participle to be passive: and therefore our *A. V.* renders the clause, known among your tribes. — *W*

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So margin *A. V.*

of the powerful, and dare not; manfully encounter their ill will. Moses, therefore, requires magnanimity in judges, so that they may not hesitate to bring upon themselves the hatred of any, in their defense of a good cause. But we must specially observe the reason whereby he corrects their fear and alarm; for he says that they are to be afraid of no mortal man, because "the judgment is God's." He does not here merely remind them, as it; appears to some, that an account must be rendered to God; but shows how absurd it is to turn from the right course out of the fear of man, because thus the majesty of God is prostituted and exposed to scorn; as much as to say that this honor must be paid to God, whose representatives they are, that they should look upon all men as beneath them, and restrain the audacity of rite wicked with such inflexible magnanimity, that God alone may have the preeminence. The same is the object of Jehoshaphat's words:

"Take heed what ye do: for ye judge not for man but for the Lord." (2 Chronicles 19:6.)

If this were thoroughly impressed upon the minds both of magistrates and pastors, they would not vacillate so often; for relying on God's aid, they would stand firmly against all the terrors by which they are so pitifully agitated. Wherefore let all those who are called to any public office, sustain themselves by this doctrine, that they are doing God's work, who is well able to keep them safe from the violence as well as the craftiness of the whole world. Yet, at the same time we are taught by these words that all posts of command are sacred to God, so that whosoever are called to them should reverently and diligently serve God, and ever reflect that His is the dominion whereof they are the ministers.

Chapter 19

EXODUS 19

Exodus 19:1-8

1. In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

1. In mense tertio postquam egressi erant filii Israel e terra Aegypti, ipso die venerunt in desertum Sinai.

2. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness: and there Israel camped before the mount.

2. Profecti ergo e Raphidim venerunt in desertum Sinai, et castrametati sunt in deserto: mansitque illic Israel e regione montis.

3. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

3. Moses autem ascendit ad Deum, et vocavit eum Jehova e monte, dicendo, Sic dices domui Jacob, et annuntiabis filiis Israel.

4. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

4. Vos vidistis quae feci Aegyptiis, et ut portaverim vos quasi super alas aquilarum, et adduxerim vos ad me.

5. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine.

5. Nunc ergo si obediendo obedieritis voci meae, et custodieritis pactum meum, eritis mihi in peculium (*vel,* thesaurum) prae omnibus populis, quia mea est (*vel,* quamvis mea sit) universa terra.

6. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

6. Et vos eritis mihi regnum sacerdotale, et gens sancta. Haec sunt verba quae loqueris ad filios Israel.

7. And Moses came, and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

7. Venit itaque Moses, et vocavit seniores populi, et protulit coram ipsis omnes hos sermones quos praeceperat ei Jehova.

8. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

8. Responderunt autem omnis populus pariter, et dixerunt, Quicquid dixit Jehova faciemus. Et retulit Moses verba populi ad Jehovam.

1. *In the third month.* This chapter informs us by what means God rendered the people attentive and teachable when He would promulgate His laws. He had, indeed, previously delivered the rule of a just and pious life, but by writing the Law on tables, and by then adding its exposition, He not only embraced the perfect doctrine of piety and righteousness, but ratified it by a solemn rite, so that the recognition of it might remain and flourish in future times. And this is the main and principal thing which the prophets celebrate in the redemption of the people; and in this, as in a mirror, propose for consideration the image of the renewed Church, that God made known His testimonies to His redeemed, and bound the people,

whom He had purchased, to Himself by a new covenant. He had indeed made with Abraham an eternal, and inviolable covenant; but because it had grown into disregard from the lapse of time, and the carelessness of mankind, it became needful that it should be again renewed. To this end, then, it was engraved upon the tables of stone, and written in a book, that the marvelous grace, which God had conferred on the race of Abraham, should never sink into oblivion. But in the first place we must observe that, although the Law is a testimony of God's gratuitous adoption, and teaches that salvation is based upon His mercy, and invites men to call upon God with sure confidence, yet it has this peculiar property, that it; covenants conditionally. Therefore it is worth while to distinguish between the general doctrine, which was delivered by Moses, and the special command which he received. Moses everywhere exhorts men, by holding forth the hope of pardon, to reconcile themselves to God; and, whenever he prescribes expiatory rites, he doubtless encourages miserable sinners to have a good hope, and bears witness that God will be merciful to them. Meanwhile this office was separately imposed upon him, to demand perfect; righteousness of the people, and to promise them a reward, as if by compact, upon no other condition than that they should fulfill whatever was enjoined them, but to threaten and to denounce vengeance against them if ever they wandered from the way. It is certain indeed that the same covenant, of which Abraham had been the minister and keeper, was repeated to his descendants by the instrumentality of Moses; and yet Paul declares, that the Law "was added because of transgressions," (Galatians 3:19,) and opposes it to the promise given to Abraham; because, as he is treating of the peculiar office, power, and end of the Law, he separates it from the promises of grace. With the same import, he elsewhere calls it "the ministration of death," and "the letter that killeth." (2 Corinthians 3:6, 7.) Again, in another place, he states that it "worketh wrath," (Romans 4:15;) as if by its arraignment it inflicted a deadly wound on the human race, and left them no hope of salvation. In this preparation, then, wherein God instructed the people to reverence and fear, a twofold object may be perceived; for, since men's minds are partly swollen with pride and haughtiness, and partly stupified by indifference, they must needs be either humbled or awakened, in order to their reception of divine teaching with the attention it deserves; nor can any be prepared to obey God, except he be bowed down and subdued by fear. Moreover, they then begin to be afraid when God's majesty is displayed to inspire them with terror. Thus, therefore, let the fact that the authority of the Law was ratified by many signs and wonders, teach us that this is the beginning of piety and faith in God's children. To this end also did God shake the earth, to arouse men's hearts from their slumber, or to correct them by taming their pride. This object is common to the Law, the Prophets, and the Gospel, and to the whole sum of divine teaching, to which due honor is never paid, unless God's majesty first shines forth, whereby He casts down

all the haughtiness of the world. But we must not pass over what I lately asserted to be peculiar to the Law, viz, to fill men's minds with fear, and by setting forth its terrible curse, to cut off the hope of salvation; for, whilst it consists of three parts, each of them tends to the same end, that all should acknowledge themselves deserving of the judgment of eternal death, because in it God sustains no other character than that of a Judge, who, after having rigidly exacted what is due to Him, promises only a just reward, and threatens the transgressors with vengeance. But who will be found to be a perfect keeper of the Law? Nay, it is certain that all, from the least to the greatest, are guilty of transgression, wherefore God's wrath overhangs them all This is what Paul means, when he writes that believers

"have not received the spirit of bondage again to fear; but the spirit of adoption, whereby they cry, Abba, Father,"
(Romans 8:15;)

showing how much better is our condition than that of the old fathers, because the Law kept them enslaved in its bondage, whilst the Gospel delivers us from anxiety, and frees us from the stings of conscience; for all must necessarily tremble, and finally be overwhelmed by despair, who seek for salvation by works; but peace and rest only exist in the mercy of God. The author of the Epistle to the Hebrews pursues this idea at greater length, where he says,

"Ye are not come unto the mount that must be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words: which voice they that heard entreated that the word should not be spoken to them any more, etc., (*whence* Moses said I exceedingly fear and quake:) but ye are come unto Mount Sion," etc. (Hebrews 12:18-22.)

The *antithesis* here proves, that what was entrusted to Moses is separate and distinct from the Gospel; because God, who appeared in the Law as an avenger, now with fatherly kindness gently invites us unto salvation, and soothes our troubled minds by offering us the forgiveness of our sins. Now, Paul shows us that there is no contradiction in this diversity, because the people were taught by the Law not to seek for salvation anywhere but in the grace of Christ, and being convinced of the horrible condemnation under which they lay, were driven by fear to implore God's mercy; for, as men are apt to[207] allow themselves in sin, "sin (as Paul says, Romans 5:13) is not imputed, where there is no law;" but those, who delight themselves in darkness, are by the teaching of the Law brought before God's tribunal, that they may fully perceive their filthiness and be ashamed. Thus is Paul's saying fulfilled, that the life of the Law is man's death. (Romans 7:9.) Now we understand why the promulgation of the Law was ratified by so many

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Se pardonnent et dispensent aisement. — *Fr.*

miracles; viz., because, in general, the authority of the divine teaching was to be established among the dull and careless, or the proud and rebellious; and, secondly, because the Law was propounded to men, who sought the means of flattering themselves, as the mirror of the curse, so that, in themselves lost, they might fly to the refuge of pardon. I have thought it advisable to say thus much by way of preface, for the purpose of directing my readers to the proper object of the history, which is here related. But Moses first recounts that the people came, at a single march, from Rephidim into the region of Sinai; for so I interpret it, that there was no intervening station; for their interpretation is forced and unnatural, who take "the same day" for the beginning of the month.

3. *And Moses went up.* It is probable that Moses sought, as he was wont, retirement., in order to take counsel of God; for he speaks not as of some new or unusual circumstance, but of a custom previously observed; because he dared not stop anywhere, nor make any further advances, except as far as was prescribed him by the mouth of God. His going up to God signifies no more than that he went; out of the camp, that afar from the multitude, and from all distractions he might in secrecy and quiet inquire of God, what was His pleasure; for he did not, like the superstitious, choose a lofty position, that he might be nearer to God; but he withdrew himself from every disturbance, that he might engage all his senses in the occupation of learning. Afterwards, however, he adds, that he had obtained more than he had hoped for, because God, beyond what was customary with Him, addressed him respecting the renewal of His covenant. And to this the opening words have reference — "Thus shalt thou say to the house of Jacob, and tell the children of Israel;" wherein the repetition and diversity of expression is emphatic, as though He would speak of a very serious matter, and would thus awaken greater attention.

4. *Ye have seen.* With the view of gently inviting the people to obedience, He first recalls to their recollection the blessing of their deliverance, and then promises that the blessings of the future would be not inferior, if they on their part honored their deliverer with the piety and gratitude which belong to Him. He recounts the two parts of His loving-kindness, first that He had exerted His tremendous power against the Egyptians, and secondly, that He had marvelously brought His redeemed people through the sea, and the mighty wilderness, as through the clouds and the air; for this was an instance of His inestimable grace, that He had made war against a most powerful king, had afflicted a most flourishing nation, and had devastated a land remarkable for its extreme fertility, in order to succor a body of despised slaves. For there was no dignity in them, who first of all were strangers, and moreover abject herdsmen, and devoted to base and shameful slavery, whereby God might be incited for their sakes to destroy the Egyptians, who were illustrious in glory, in wealth, in the richness of their land, and in the splendor of their empire. Wherefore it would have been detestable

ingratitude not to acknowledge their great obligations to God. What He adds in the second place, that He bare them as eagles are wont to carry their young, has reference to the constant course of His paternal care. Moses will hereafter use the same comparison in his song, and it often occurs in the prophets. But He mentions the eagle rather than other birds, in my opinion, that He may magnify their difficulties, and thus commend His grace; for eagles lift up their young ones upon high places, and accustom them to look at the sun; thus the people, as if carried above the clouds on the wings of God, had surmounted every obstacle, however great. For the notion which some have, that eagles are mentioned instead of other birds, because they alone bear up their young ones on their wings, is a foolish and truly Rabbinical gloss.[208]

5. *Now, therefore.* God declares that He will ever be the same, and will constantly persevere[209] (in blessing them), provided the Israelites do not degenerate, but remain devoted to their Deliverer; at the same time, He reminds them also, wherefore he has been so bountiful to them, viz., that they may continually aspire unto the end of their calling; for He had not willed to perform toward them a single act of liberality, but to purchase them as His peculiar, people. This privilege he sets before them in the word סגלה,[210] *segullah,* which means all things most precious, whatever, in fact, is deposited in a treasury; although the word "peculium," a peculiar possession, by which the old interpreter[211] has rendered it, is not unsuitable to the passage; because it is plain from the immediate context, that it denotes the separation of this people from all others; since these words directly follow: "for," or, although "all the earth is mine;" the particle כי, *ki*, being often taken adversatively, and there is no doubt but that God would more exalt His grace, by comparing this one nation with the whole world, as it is said in the song of Moses,

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This Rabbinical comment is thus briefly stated in *S. M.*, — I bare you as it were on my shoulders, as an eagle carries her young ones upon her wings, and not after the manner of other birds, who bear up their young ones with their feet wherever they wish to carry them. — *W* See Illustrated Commentary on Deuteronomy 32:11.

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Added from *Fr.*

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סגלה, *S. M.* says this is equivalent to חביב אוצר, a beloved treasure, The root סגל does not occur in Hebrew, but in Arabic it signifies to mark with the owner's seal; so that the noun should mean, a possession on which the owner has stamped his mark. Comp. 2 Timothy 2:19, and Ezekiel 9:4-6. — *W*

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i.e., The Vulgate. Our *A. V.* combines both ideas.

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel; for the Lord's portion is his people; Jacob is the lot of his inheritance." (Deuteronomy 32:8.)

The sum then is, that whilst the whole earth is in God's dominion, yet the race of Israel has been chosen by Him to excel all nations. Whence it is evident, that whereas the condition of all is alike, some are not distinguished from others by nature, but by gratuitous adoption; but, in order that they should abide in the possession of so great a blessing, fidelity towards God is required on their part. And, first, they are commanded to listen to his voice, (since no sacrifice is more pleasing to him than obedience, 1 Samuel 15:22;) and then a definition of obedience is added, viz., to keep His covenant.

6. *And ye shall be unto me.* He points out more clearly, and more at length, how the Israelites will be precious unto God; viz., because they will be for "a kingdom of priests, and an holy nation." By these words, he implies that they will be endowed with sacerdotal as well as royal honors; as much as to say, that they would not only be free, but also like kings, if they persevered in faith and obedience, since no kingdom is more desirable, or more happy, than to be the subjects of God. Moreover, he calls this "an holy kingdom," because all the kingdoms of the world were then in heathenism; for the genitive, according to the usual idiom of the language, is put for an adjective, as if he had said, that they would enjoy not merely an earthly and transitory dominion, but also a sacred and heavenly one. Others understand it passively, that God would be their king; whilst mortals, and for the most part cruel tyrants, would rule over other nations. Though I do not altogether reject this sense, yet I rather prefer the other, to which also St. Peter leads us: for when the Jews, who by their refusal of Christ had departed from the covenant, still improperly gloried in this title, he claims this honor for the members of Christ only, saying, "Ye are a chosen generation, a royal priesthood," etc. (1 Peter 2:9.) But the passive sense would not accord with these words, viz., that believers are subject to the priesthood of God, for the Apostle gracefully applies the words to take away the unacceptableness of novelty; as if he had said, God formerly promised to our fathers that they should be to Him for a royal priesthood. This privilege all, who separate themselves from Christ the Head, falsely lay claim to, since He alone makes us a royal priesthood. Meanwhile he teaches, by this apparent adaptation of the words, that what had been spoken by Moses is actually fulfilled. And, in fact, Christ appeared invested with the kingdom and the priesthood, that He might confer both of these privileges upon His members; whence it follows, that whosoever divorce themselves from Him, are unworthy of either honor, and are justly deprived of them. The nation is here called holy, not with reference to their piety or personal holiness, but as set apart from others by God by special privilege. Yet on this kind of sanctification the other

depends, viz., that they who are exalted by God's favor should cultivate holiness, and thus on their part sanctify God.

8. *And all the people answered.* We shall see in its proper place why God employed Moses as a messenger to carry backwards and forwards the commands and replies; now he merely relates what all the people answered, viz., that they would be obedient in all things. It was not a part, but the whole of the people who promised this, and the reply was unreserved, declaring that they would do whatsoever God required. Yet soon after they relapsed into their natural mind, and kept not their promise even in the smallest degree. Still we may believe that they spoke without dissembling; but that, although without any intention of deceiving God, they were carried away by a kind of headlong zeal, and deceived themselves. Nor was it the object of Moses to tell them in reproach that they had lied to God, or deceitfully boasted with their lips what they did not feel in their hearts; but, by stating how ready they were to obey, he deprives them hereafter of all pretense of ignorance. Nor is there any doubt that God inclined their minds to this docility, in order to establish the doctrine of His law. Meanwhile, let us learn from their example, that we must not merely obey God's word by some earnest impulse; and that a hasty feeling is of no use, unless it be followed by constant perseverance; and, therefore, let us learn to sift; ourselves well, lest: we rashly promise, without serious self-examination, more, than we are able to perform. Yet we must not forget what. I have already said, that they were all made willing by the secret inspiration of God, in order that they might be witnesses both to themselves and others of the many signs, by which the truth and faithfulness of the[212] heavenly doctrine was then confirmed.

Exodus 19:9-15

9. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

9. Tunc ait Jehova ad Mosen, Ecce, ego venio ad te in densa nube, ut audiat populus quum loquar tecum, atque etiam tibi credant in perpetuum. Indicaverat autem Moses Jehovae verba populi.

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10. And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes,

10. Et dixit Jehova ad Mosen, Vade ad populum, et sanctifica eos hodie et cras, laventque vestimenta sua.

11. And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.

11. Et sint parati in diem tertium: quoniam die tertio descendet Jehova coram oculis totius populi super montem Sinai.

12. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

12. Et praescribet terminum populo per circuitum, dicendo, Cavete vobis ne ascendatis in montem, neque contingatis terminum ejus. Quicunque tetigerit montem, moriendo morietur.

13. There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

13. Non tanget eum manus, sed lapidando lapidabitur, aut jaculis ferietur: sive jumentum fuerit, sive homo, non vivet, quum protraxerit buccina, ipsi ascendcut in montem.

14. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

14. Descendit autem Moses e monte ad populum, et sanctificavit populum, et laverunt vestimenta sua.

15. And he said unto the people, Be ready against the third day: come not at *your* wives.

15. Dixitque populo, Sitis parati in diem tertium, et ne accedatis ad uxores.

9. *And the Lord said unto Moses.* God here proclaims, that by a manifest symbol of His glory, He will make it evident that the Law proceeded not from Moses, but that he merely delivered faithfully what he received from heaven; for God was so covered with the cloud, as with a veil that He still upraised their minds as by a certain sign of His presence. On this was the

authority of Moses founded, that the Israelites knew God to be the author of the doctrine, of which he was the minister. And this is especially worth remarking, because we gather from hence that there is no other mode of proving a doctrine, except by the assurance that it comes not from elsewhere, but from God alone; and thus is every mortal brought down to his level, lest any one, however excellent in wisdom, should dare to advance his own imaginations. For if the mightiest of prophets, Moses, obtained credit in the Church on no other grounds than because he bore the commands of God, and only taught what he had heard, how foolish and impudent will it be in teachers, who sink down far beneath him, to endeavor to attain a higher point! In fine, this passage shows that we must believe in God alone, but that at the same time we must listen to the prophets, who spoke out of His mouth. Besides this, it appears that God did not wish to obtain credit for His servant Moses during a short period of time, but that posterity should pay him the same reverence even after his death. The call of some is temporary; and it may happen that God takes away the spirit of prophecy from those to whom He has given it; but so did He appear to Moses, as to ratify, and, as it were, consecrate the truth of his doctrine in all ages. Thence it follows, that the brightness of God's glory, which was shown to his ancient people in the thick cloud, is not yet extinct, but that it ought to illuminate the minds of all the godly, reverently to submit themselves to Moses. What follows at the end of the verse is a repetition from the last; for there was no intervening reply of the people which Moses could report. The meaning is, that although the Israelites had voluntarily promised to abide in the path of duty, yet that this confirmation was added, like a spur to those who are running, that they may proceed more nimbly.

10. *And the Lord said unto Moses.* Before propounding His law, it is not unreasonable that God should command the people to be sanctified, lest He should cast pearls before swine, or give that which is holy unto dogs; for although by right of adoption they were holy, yet, as regarded themselves, the filthiness of their nature unfitted them for participating in so great a blessing. It was by no means right or just that the inestimable treasure should be polluted by foul and stinking vessels. Therefore, in the injunction that they should be sanctified, two things were pointed out, — that the sacred doctrine of God was not to be handled by unwashen hands, and that the whole human race is impure and polluted, and, consequently, that none can duly enter God's school save those who are cleansed from their filthiness. And, doubtless, it is the just reward of their unworthy profanation that so many readers or hearers profit not by heavenly doctrine, because they rush in without fear or reverence, as to some ridiculous stage play. This preparation, then, is seasonably commanded, to make ready God's scholars and render them fit to be taught. But while the inward purity of the heart is chiefly demanded, this ceremony was not without its use to accustom an ignorant people to meditate upon true holiness. That they should wash their clothes

and abstain from the nuptial bed were things of naught in themselves; but when external rites are referred to their proper end, viz., to be exercises unto spiritual worship, they are useful aids to piety; and we know that God, in consideration of the times, before Christ's coming, employed such figures which now have no place under the brightness of the Gospel. But although the use of them be grown obsolete, yet the truth, which I spoke of, still remains, viz., that if we desire to be admitted to a participation in heavenly doctrine, we should

"cleanse ourselves from all filthiness of the flesh and spirit."
(2 Corinthians 7:1.)

But here a question arises; for if, as Peter bears witness, faith purifies the heart, (Acts 15:9,) and understanding of the doctrine goes before faith, since Paul declares that it "cometh by hearing," (Romans 10:17,) the consequence is, that the order of things is inverted if the people are to be sanctified before they hear the Law, because in this way the means of sanctification is wanting. My reply is, that albeit faith, in so far as it embraces the offer of reconciliation and the Spirit of regeneration, can alone truly purify us; yet this by no means prevents the fear of God from going before to prepare a place for the word in our minds. And, properly speaking, a pious desire of learning, humility, and reverence should be accounted the commencement of faith, since it is from these elements that God begins to perfect faith in us by certain progressive steps. On this account James exhorts us to "receive with meekness the engrafted word," because the door of the entrance is shut against it by pride, and obstinacy, and profane contempt. As to the meaning of the passage, to be "sanctified," and to "wash their clothes," are not spoken of as different things, but the second is added as the symbol[213] of the first; for under the Law the rite of ablution reminded the ancient people that no one can please God, except he both seek for expiation in the blood of Christ, and labor to purify himself from the pollution's of the flesh. Abstinence from cohabitation had the same object; for although there is nothing polluting or contaminating in the marriage bed, yet the Israelites were to be reminded that all earthly cares were, as much as possible, to be renounced, and all carnal affections to be put away, that they might give their entire attention to the hearing of the Law. The sanctity of marriage veils and covers whatever of sin there is in the cohabitation of man and wife; yet it is certain that it in some degree distracts them from having their whole minds occupied by spiritual affections. Therefore Paul makes this exception in the mutual obligation of the marriage bed, that couples may be separated for "fasting and prayer." (1 Corinthians 7:5.) Yet the moderation which God prescribed is to be observed; for God did not enjoin perpetual celibacy, but so arranged the time that the Israelites might be

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Comme marque visible. — *Fr.*

disengaged from all earthly preoccupations, and might more freely apply their whole minds to the reverent reception of the Law.

12. *And thou shalt set bounds.* By this symbol the Israelites were admonished to restrain their natural inquisitiveness, that they may be sober in their desires after knowledge, because God, by the teaching of His Law, only enlightens those who are as "little children." We know how great is men's natural curiosity, how forwardly they seek to penetrate the secrets of God, how daringly they indulge themselves, and how, by their irreverence, all religion and fear of God is extinguished in them; wherefore there was good cause why He should set these bounds, and restrain this perverse longing after unlawful knowledge. All would have wished to come, like Moses, to familiar converse with God; but they are commanded to stand within the boundaries, that they may obey God speaking to them by an interpreter. Thus are their modesty and docility proved, when they desire no more than is permitted them, and keep themselves within the bounds of revelation. What was then enjoined upon His ancient people is extended also to us, that in reading and hearing we should not overpass the limits which God assigns us, but, content with the form of doctrine which He delivers to us, should let alone what He would have concealed from us; and, although He speaks to us from afar, should not be offended by the distance. Yet does He not prohibit the people from ascending, as though he grudged them a nearer prospect of His glory; but because it is expedient that the proud and improperly arrogant should be kept within His narrow limit, that they may be reminded of their weakness. To alarm them yet more, He commands that the men themselves,[214] and even beasts, though harmless, should be killed if they passed over the borders. We have just before explained what is meant by God's descending, viz., the manifestation of His power; since His essence which fills heaven and earth moves not from its place.

13. *There shall not a hand touch it.*[215] They ignorantly pervert the meaning who resolve the particle ב, be, into the adversative else; as if Moses forbade them to touch the mountain with the hand, under penalty of stoning.[216] Those also are far from the truth who think that what is

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"Or, pour plus estonner les hommes, il commande que les bestes memes," etc.; now, to alarm men more, He commands that even the beasts. etc. — *Fr.*

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There shall not a hand touch him, (eum.) — *Lat.*

Curiously enough, the French translation contradicts the Commentary, — "Nulle main ne la touchera *(i.e.*, la montagne) *autrement* il sera lapide, etc." Our translation, too, seems to carry this meaning. Dathe's Version is in accordance with Calvin's view, — "Nec tamen ejusmodi transgressorem mann esse tangendum (sc. ut vi adhibita ejiceretur e cancellis) sed lapidibus obruendum, etc." Hugo de S. Victor, in Willet, gives yet another conjecture, — "The hand of man shall not need to be upon him; sed intelligitur lapidum ictibus in eum divinitus volitantibus necandus."

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ordained is, that one should not follow the other, or that none should stretch forth his hand to the transgressors for their help. Moses referred to something altogether different; for in order to render more detestable those who, by rash advances, should violate the limits placed by God, he commanded them to be killed afar off by stones or darts; as if whosoever should touch them, even with a finger, would contract pollution. It is, then, as if he commanded them to be avoided as being accursed, lest they should infect others by their contagion. Therefore there is an antithesis between different kinds of death, viz., to smite with the sword or to shoot through with darts, and to strike with the hand. But lest the people should consider themselves rejected, and thus being offended by the ignominy of their repulse, should abandon their love and desire for the Law, He permits their ascent conditionally, viz., when the sound of the trumpet shall have been protracted for a long time, or it shall have done sounding. Thus there was no ground for complaining of the limitation which God had appointed for their safety.

Exodus 19:16-20

16. And it came to pass on the third day, in the morning, that there were thunders and lightning's, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

16. Et fuit die tertia, quum factum esset mane, facta sunt tonitrua, et fulgura, et nubes densissima super montem, et clangor tubae intentissimus, expavitque universus populus qui erat in castris.

17. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

17. Et eduxit Moses populum in occursum Dei e castris: qui steterunt in inferiore parte montis.

Aben-Ezra sic exponit: Qui praescriptum terminum transierit in hunc nemo injiciat manus, nemo illum sequatur intra constitutos limites, sed projiciant ad eum lapides, aut feriant eum jaculis. *S. M.* — *W.*

18. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

18. Mons autem Sinai fumabat totus, eo quod descendisset super eum Jehova in igne: ascendebatque fumus ejus: sicut fumus fornacis, et commotus est universus mons vehementer.

19. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spoke, and God answered him by a voice.

19. Erat praeterea clangor buccinae procedens, et invalescebat valde: Moses loquebatur, et Deus respondebat ei in voce.

20. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

20. Descenderat autem Jehova supra montem Sinai, super verticem montis: et vocavit Jehova Mosen ad verticem montis, ascenditque Moses.

16. *And it came to pass on the third day.* We must bear in mind what I have already adverted to, that this terrible spectacle was partly to set the presence of God before their eyes, that His majesty might urge the beholders to obedience, and vindicate His doctrine from contempt, and partly to express the nature of the Law, which in itself produces nothing but mere terror. The air was disturbed by thunder and lightning's, and the sound of the trumpet; the mountain was wrapped in smoke and darkness, that the people might humbly prostrate themselves before God, and solemnly embrace the covenant proposed to them; since religion never penetrates the mind so that it seriously receives God's word until its vices are cleansed and corrected, and it is really subdued. And this fear is common also to the Gospel; for as in the promulgation of the Law God shook the earth, so when He speaks by the Prophet of the coming of Christ, and the restoration of His Church, He says, "Yet once, it is a little while, and I will shake the heavens and the earth," etc. (Haggai 2:6.) Thus, too, David, when he would point to God as the avenger of His Church, describes Him under this image; for no doubt when, in Psalm 18:7-9, he says, "Then the earth shook and trembled, the foundations also of the hills moved and were shaken, — there went up a smoke out of his nostrils, and fire out of his mouth devoured; he bowed the heavens also, and came down; and darkness was under his feet," he alludes to the history which Moses here relates. Habakkuk 3:3 yet more plainly does so, — "God came from Teman, and the Holy One from Mount Paran." Meanwhile the other point remains, that the awful

prodigies, at which the people needs must tremble, were added as seals to the promulgation of the Law, because the Law was given to cite slumbering consciences to the judgment-seat, that, through fear of eternal death, they might flee for refuge to God's mercy.

17. *And Moses brought forth the people.* We learn from these words that the prodigies were not intended to drive the people from God's sight, and that they were not smitten with fear to exasperate and disgust them with the doctrine, but that God's covenant was no less lovely than alarming; for they are commanded to go and "meet God," presenting themselves with minds ready unto obedience. But this could not be unless they heard in the Law something besides precepts and threatenings. Yet in the smoke and fire, and other signs, some fear was added, in accordance with the office of the Law, because the sinner will never be capable of pardon until he learns to tremble from consciousness of his guilt, nay, until confounded with dread he lies like one dead before the tribunal of God. In the two following verses, Moses explains what he had briefly touched upon respecting the meeting with God; for he shows that God was near, since His majesty appeared upon the top of Sinai. He adds that he stood within the bounds, because he went up by himself alone, and that by invitation; for he clears himself from the accusation of temerity, by expressly stating that he passed over the limits assigned to the people, not voluntarily, but at the command and call of God.[217] It appears from the context itself that the order of the narration is inverted, which the old translator does not perceive, and perverts the sense. God's answering him "by a voice," means that He spoke aloud and clearly, viz., so that the people might hear, as we shall see hereafter in Deuteronomy 4.

Exodus 19:21-25

21. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

21. Dixitque Jehova ad Mosen, Descende: contestare populum ne perrumpatad Jehovam videndicausa, et cadat ex eis multitudo.

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This sentence is omitted in the *Fr.* I presume the allusion here is to verse 20, which the *V.* translates "descendit, and not as *C.*, "descenderat." *Corn. a Lapide* defends the *V.*, with which our *A. V.* agrees, conceiving that a still closer descent "in a thicker cloud, and with greater glory," upon the very top of the mountain, over which the fire had only hovered before, is here described. It may be so; but his reasoning, founded on the word "super," which is used in both cases, does not prove it.

22. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

22. Quinetiam sacerdotes qui appropinquant ad Jehovam sanctificent se, ne forte rupturam illis faciat Jehova.

23. And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

23. Et ait Moses ad Jehovam, Non peterit populus ascendere in montem Sinai: quia tu nos contestatus es, dicendo, Distermina montem, et sanctifica illum.

24. And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them.

24. Et dixit ei Jehova, Vade, descende, et ascendes tu et Aaron tecum, sacerdotes autem et populus non perrumpant ut ascendant ad Jehovam, ne forte rupturam in illis faciat.

25. So Moses went down unto the people, and spoke unto them.

25. Descendit itaque Moses ad populum, et loquutus est apud eos.

21. *And the Lord said unto Moses.* By God's command the same prohibition is repeated, that the people should not pass over the bounds, because, without doubt, it was not enough to have forbidden them once, as we may gather from the reply of Moses; for he thought that since they were all admonished, there was no necessity for a new prohibition. But God insists with greater vehemence, and again with threatenings, orders them to be charged that they take diligent heed to themselves. He knew, forsooth, that He had to do with the rebellious, for whose subjugation a sorer dread of punishment would be necessary. Now, since we are no better than they, let us not be surprised if God often spurs us on by the application of many exhortations, and redoubles His threats, for else forgetfulness of all which He has once enjoined would creep over us. This passage also confirms the fact, that the curiosity which influences men's minds is greatly displeasing to God; for He expressly commands that they should not break through to gaze, — not because He would have anything concealed or hidden which it was profitable for them to know, but because their inquiries ought to be sober; and this is the legitimate limit of knowledge, humbly to learn

at God's mouth what He voluntarily teaches, — not to advance with too anxious longings, but to follow Him as He leads us.

23. *And Moses said unto the Lord.* Because Moses was persuaded that the people would be obedient, he rejoins that the decree which had already been pronounced would be sufficient, and that the repetition of it would be in some degree supererogatory; for when he says that "the people cannot come up," he replies that he puts himself forward in the name of all as their surety. And this he does honestly, and in accordance with the rule of charity; yet it appears from God's reply that he was deceived, whilst judging of others by his own feelings. Whilst, however, he unhesitatingly executes the task allotted to him, it is plain that he preferred the command of God to his own preconceived opinion; and thus taught us by his example, that whatever may be the imaginations which come into our minds, they must still be submitted to this yoke, that God's authority alone may have the pre-eminence. A doubt may arise because He names "the priests;" since the priestly office was not yet committed to the Levites. Some, therefore, understand it to mean all the first-born, because, by ancient and common consent, it is allowed that they were always invested with the honor of the priesthood. But although I readily admit that they were chosen from the first-born, yet I do not think it probable that out of that immense multitude there were special priests for every house. In the meantime we may conjecture that since no heathen nations were then without priests, there was no less method amongst the chosen people; for what common sense dictated to the blind, assuredly a purer religion more clearly showed, viz., that God's worship should not be separated from the priesthood.

Chapter 20

EXODUS 20

Exodus 20:18-21

18. And all the people saw the thunderings, and the lightning's, and the noise of the trumpet, and the mountain smoking: and, when the people saw it, they removed, and stood afar off.

18. Omnis populus videbant tonitrua et lampades, et clamorem buccinae, et montem fumantem, vidit *inquam* populus, et commoti sunt, steteruntque procul.

19. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

19. Atque dixerunt Mosi, Loquere tu nobiscum, et obsequemur: et ne loquatur nobiscum Deus, ne forte moriamur.

20. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

20. Respondit autem Moses populo, Ne timeatis: quia ut tentaret vos venit Deus, et ut sit timor ejus ante conspectum vestrum, ut non peccetis.

21. And the people stood afar off: and Moses drew near unto the thick darkness where God was.

21. Stetit igitur populus procul, Moses autem appropinquavit ad caliginem, in qua erat Deus.

18. *And all the people saw the thunderings.* Because in the parallel passage[218] Moses more largely pursues what he here only touches upon briefly, I shall also defer my full exposition of it. If he had been the only spectator of God's glory, the credit of his testimony would be lighter; after having, then, reported the ten commandments, which God Himself spoke with His own sacred lips in the hearing of the people, he adds, at the same time, that the lightning's shone openly, the mountain smoked, the trumpets sounded, and the thunder rolled. It follows, therefore, that by these conspicuous and illustrious signs, the law was ratified before all the people, from the greatest even to the least. The confession of the whole people is added; when, overwhelmed with alarm, they supplicate God to go on speaking no more. For no longer could they now despise the voice of the man, whom they had of their own accord desired to be given them as their mediator, lest they should be consumed by the awful voice of God. He lays before them the object, for which those signs had appeared to terrify them, viz., that God might subdue them to obedience. They were terrified, then, not that they might be stupified with astonishment, but only that they might be humbled and submit themselves to God. And this is a peculiar privilege, that the majesty of God, before whom heaven and earth tremble, does not[219] destroy but only proves and searches His children.

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Au passage de Deuteronome, que nous verrons tantost. — *Fr.*

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There is a play on the words in the Latin here: "Non exanimet, sed tantum examinet."

Deuteronomy 5

DEUTERONOMY 5
THE REPETITION OF THE SAME HISTORY

Deuteronomy 5:22-31

22. These words the Lord spoke unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them unto me.

22. Verba haec loquutus est Jehova ad cunctam congregationem vestram in monte e medio ignis nubis et caliginis, voce magna, et non addidit: scripsitque illa in duabus tabulis lapideis, et dedit illis mihi.

23. 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;

23. Fuit autem quum audivissetis vocem e medio tenebrarum, (mons enim ardebat igne,) accessistis ad me omnes duces tribuum vestrarum, et seniores vestri.

24. And ye said, Behold, the Lord our God hath showed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

24. Et dixistis, En ostendit nobis Jehova Deus noster gloriam suam, et magnitudinem suam, et vocem ejus audivimus e medio ignis: hodie vidimus quod loquutus est Deus cum homine, et vixit.

25. Now therefore why should we die? for this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die.

25. Nunc igitur quare moriemur? consumet enim nos ignis magnus iste: si iterum audierimus vocem Dei nostri, moriemur.

26. 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?

26. Nam quae ulla fuit caro, ut audiat vocem Dei viventis, loquentis e medio ignis, sicut nos, et vivat?

27. Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it.

27. Accede tu, et audi omnia quae dixerit Jehova Deus noster: tu autem loqueris ad nos quaecunque dixerit Jehova Deus noster tibi, et audiemus atque faciemus.

28. And the Lord heard the voice of your words, when ye spoke unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

28. Audivitque Jehova vocem verborum vestrorum quum loqueremini ad me. Et dixit Jehova mihi, Audivi vocem verborum populi hujus quae dixerunt tibi: bene dixerunt quaecunque loquuti sunt.

29. Oh that there were such an 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!

29. Quis det ut sit cor eorum istud illis, ut timeant me, et custodiant omnia praecepta mea omnibus diebus, ut bene sit illis et filiis eorum in saeculum?

30. Go say to them, Get you into your tents again.

30. Vade, dic eis, Revertimini in tabernacula vestra.

31. But as for thee, stand thou here by me, 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.

31. Tu vero hic sta apud me, et proferam tibi omnia praecepta et statuta et judicia quae illos docebis, ut faciant in terra quam ego do illis possidendam.

22. *These words the Lord spoke.* That there may be no doubt about the authority of the law, and that it may not be depreciated by the people, Moses recalls to their memory that the presence of God, as He spoke it, was manifested by sure tokens; for this was the object of the fire, the clouds, and the darkness, whereby God's voice was signalized, lest its source might be obscure. He adds, that it was "a great voice," i.e., a voice which had, in an unwonted manner, penetrated far and wide. Nor are the witnesses few, whom he cites, but all that vast multitude, which for the most part would have been more disposed to extinguish the glory of God, unless it had been there made known by manifest proofs. The sum is, that there is no question as to who was the Lawgiver, whose majesty was then proclaimed by tremendous prodigies, and presented before the eyes of an immense multitude. It will be more convenient to speak elsewhere of the two tables. When Moses states that God "added no more," he signifies that a perfect rule of life is contained in the ten commandments, and that, when their instruction is fully received, the whole body of wisdom is attained to, so that the people need seek to know no more; when God, then, made an end of speaking, he Himself laid down the bounds of legitimate inquiry.

23. *And it came to pass, when ye heard.* Lest the Israelites should undervalue his teaching, because he had been put between them by God as their minister, Moses meets the objection, (by reminding them) that it was done at their petition and request. We know how proudly they were wont to reject him; as if they saw in him nothing but what was earthly and human; it was needful, then, that God Himself should speak to rescue His servant from the contempt of posterity. For the people themselves, being convicted of their foolish and preposterous request, could never afterwards have any pretext for rejecting Moses, as if he had not evidenced the truth of his calling. And here their astonishing perverseness betrayed itself, in not being ashamed to refuse credit to the holy Prophet, after he had been approved by so many miracles. Assuredly, if they had been just and honest judges, it

would have been sufficiently notorious, and certain to them, that Moses did not speak of himself, or of his own impulse, but that he was the organ of the Spirit; yet the doctrine of God was scorned by these proud, and perverse, and fretful beings, because it was brought to them by the hands of a mortal man. They, therefore, by their importunate desires, draw down God from heaven, to speak Himself; but immediately terror seizes on their minds, so that they flee from His voice. Thus experience taught them that there was nothing better for them than to hear God speaking to them by the mouth of Moses; and they were instructed by the just reward of their temerity to choose and prefer that mode of teaching which they had spurned; for, if in future they refused to give credit to Moses, whom they had themselves chosen as their mediator with God, they brought themselves in guilty of gross and wicked contumacy; and this is what he now reproaches them with. It would have been worse than unseemly in them, when God had yielded to their prayers, to reject that blessing which they had besought of Him. On this account he reminds them, that, after they had been eye-witnesses of God's fearful power, they had voluntarily asked that He should not speak to them any more; and, lest they should object that this was done only by a few, or inconsiderately, or in tumult, he expressly testifies that these requests were presented by the heads of their tribes, and their elders.

24. *Behold, the Lord our God hath showed us.* They are urged by their own confession no more to dare oppose themselves to the ministry of Moses. For, when they confess that they saw the glory and the greatness of God, they oblige themselves to the necessity of obedience, unless they choose avowedly to make war against God. At the end of the verse, where they say that "God doth talk with man," etc., not only do they mean that there are men surviving on earth who have heard with their ears the voice of God come down from heaven, but they express their astonishment at what was scarcely to be believed. For, although it was sufficiently notorious to them that God had formerly spoken with their fathers; yet, because a long period had elapsed since these revelations had ceased, they are amazed as at a new thing. We see, too, a long time afterwards, that as often as God appeared to His servants, they were overwhelmed with the fear of death, and it was like a proverb with them, "We shall die, because we have seen God." (Judges 13:22.) Good reason, then, is there why they should celebrate this extraordinary privilege, that they had not been swallowed up by the glory of God; for, if at the sight of Him the mountains melt, and all that is most durable is annihilated, and all that is strongest is broken to pieces, how should man stand than whom nothing is more frail or perishable? If by His secret will the troubled air causes not only animals but trees and rocks to tremble; how shall it be when God displays His might not in the elements alone, but when descending from heaven He speaks by the voice of His mouth? It is not unreasonable, then, that the Israelites should account it miraculous that they had heard God's voice, and were not brought to

annihilation. Herein they indirectly rebuke their own folly, because, by their inconsiderate desire, they would have drawn destruction upon themselves, if they had not been aided by God's mercy. The two following verses appear to contradict each other; for, when they had experienced that those to whom God manifests Himself, are not always destroyed and perish, why do they say that they shall die if He continues to speak to them? They seem, indeed, in so saying to show some inconsistency; yet is there cause for them to fear for the future that danger from which they had escaped by the marvelous indulgence of God. It is, then, as if they had said, It is more than enough for us once to have provoked God against us; it is of His inestimable loving-kindness that He has thus far pardoned us; meanwhile, we must beware lest our perversity bring upon us heavier punishment, unless we speedily correct our folly. Hence may a useful admonition be drawn; for, although the voice of God has not sounded in our ears, yet the experience of His ancient people ought to be sufficient to persuade us assuredly that, when God sets teachers over us, He makes the best provision for our salvation; because, if He Himself should thunder from heaven, His majesty would be intolerable to us. And this should avail to repress their destructive itching, who desire God daily to descend from heaven, or at least to send His revelations by angels; and who thus despise the ministers of mortal race whom He employs. In a word, this history is an illustrious proof that God governs His Church by the external preaching of the word, because this is most expedient for us.

26. *For who is there of all. flesh?* The word "flesh" is used in contempt, as often elsewhere, for the human race; for, although we consist of body and soul, yet when the frailty of men, and their perishing and transitory condition is referred to, Scripture calls them "flesh." In this sense Zechariah calls upon "all flesh to be silent before the Lord," (Zechariah 2:13,) and Isaiah says that "all flesh is grass," (Isaiah 40:6,) and elsewhere, that "the horses of the Egyptians are flesh, and not spirit," (Isaiah 31:3.) In these words, then, the reason is given why the Israelites should wonder that they were not killed and consumed after hearing God's voice. Still they were not ignorant that God had formerly spoken in the burning bush; but in their agony of fear they do not reflect on what had previously happened, but only express their own feeling that God's voice is deadly to the flesh, unless it is softened by some interposing remedy. For the notion of the Rabbins, that the Prophets are not to be counted amongst men, is a foolish fancy, except in so far as God supports and strengthens them by His Spirit, that they may be equal to the reception of visions. The Israelites were fully aware that Moses also was himself a mere mortal; yet, because they knew that he was God's chosen interpreter, they do not doubt but that he will be inspired with power from heaven, to endure the speaking of God. Nor is there any question that this confession was forced from them, that they may at length learn to fall back to their proper place, and to submit themselves to Moses, against whom they had been so often rebellious. Now, therefore, they willingly subscribe to

that distinction, which before they would not bear. Their promise, that they would do all things which God should command, undoubtedly proceeded from the fervor of their zeal; and therefore, God soon afterwards praises their answer. Their words were to the same effect., as if they had said that they would value whatever Moses might set before them, as if God Himself should thunder from heaven. Meanwhile: as to themselves, their levity and inconsistency was soon discovered. Thus do men often hastily and rashly consent to promise what they are not able to perform, although they do not intentionally desire to deceive, from neglecting to examine their own powers. God, therefore, pronounces what they said to be right, viz., that they would be obedient to Moses, and content with his teaching. And this sentiment has reference to us also, who are commanded to hear Moses and the Prophets, but especially God's only Son; lest our vague speculations should hurry us away further than becomes us.

29. *O that there were such an heart in them.* God signifies that they would not be so firm and faithful in keeping their promises, as they were ready and willing to make them; and thus that hypocrisy was not altogether banished, or purged from their minds. Moreover, He figuratively (improprie) assumes a human feeling, because it would be vain and absurd for Him to desire what it was in His power to confer. Certainly He has the power of bending and directing men's hearts whithersoever He pleases. Why, then, does He wish that it were given to the people from some other quarter, that they should be always kept in the path of duty, except that, speaking in the character of a man, He shows that it was rather to be wished than hoped that the people would constantly persevere in their fidelity? Wherefore this and similar passages have been ignorantly abused by some, to establish man's free will.[220] They understand this passage, as if man's will were capable of bending either way, and that he possessed the power of doing right, whilst God without interfering looked on at the event; as if God's secret counsel, and not rather the end and use of external teaching, were referred to here. But we, taught by innumerable testimonies of Scripture, maintain, that it is the attribute of God alone to give what He here requires. So also immediately afterwards He says, that he wishes it may be well with the Israelites and their children, viz., because it is certain that it depends on men whether they are happy or not, as often as God invites them, when they refuse the grace offered to them; yet does it not therefore follow, that it depends on every man's free will to attain happiness for himself. But here we must consider God's will as it is set before us in His word, not as it is hidden in Himself; for, while by His word He invites all promiscuously to (eternal[221]) life, He only quickens by His secret inspiration those whom He

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Tels docteurs cornus. — *Fr.*

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has elected. In sum, although God approves of the people's answer, he says that there will be too much difficulty in the performance of it, for the event to accord with it.

30. *Go say to them.* He more plainly subjoins God's consent to the people's prayer; as much as to say, that what they had asked was ratified by God's decree; whence it follows that, if they refuse to obey Moses, they will not be only guilty of perverseness and levity, but will violate a divine decree. I have before shown why God honors the doctrines of the law by various titles, viz., that the Israelites may more willingly acquiesce in them. But, lest they should think that what was enjoined them was only to remain in force, and to be observed for a short time, He expressly refers to the perpetuity of the Law; for this is the import of the words, in which He declares Himself to teach them what they were to do in the land which He should give them.

Added from the French.

Preface to the Law

Preface to the Law
EXODUS 20

Exodus 20:1-2

1. And God spoke all these words, saying,

2. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1. Et loquutus est Deus omnia verba haec: dicendo,

2. Ego Jehova Deus tuus, qui eduxi te e terra AEgypti, e domo servorum.

1. *And God spoke.* I am aware that many agree in reading this verse and the next in connection with each other, and thus making them together the first of the ten commandments. Others taking them separately, consider the affirmation to stand in the place of one entire commandment; but since God neither forbids nor commands anything here, but only comes forth before them in His dignity, to devote the people to Himself, and to claim the authority He deserves, which also He would have extended to the whole Law, I make no doubt but that it is a general preface, whereby He prepares their minds for obedience. And surely it was necessary that, first of all, the right of the legislator should be established, lest what He chose to command should be despised, or contemptuously received. In these words, then, God

seeks to procure reverence to Himself, before He prescribes the rule of a holy and righteous life. Moreover, He not merely declares Himself to be Jehovah, the only God to whom men are bound by the right of creation, who has given them their existence, and who preserves their life, nay, who is Himself the life of all; but He adds, that He is the peculiar God of the Israelites; for it was expedient, not only that the people should be alarmed by the majesty of God, but also that they should be gently attracted, so that the law might be more precious than gold and silver, and at the same time "sweeter than honey," (Psalm 119:72, 103;) for it would not be enough for men to be compelled by servile fear to bear its yoke, unless they were also attracted by its sweetness, and willingly endured it. He afterwards recounts that special blessing, wherewith He had honored the people, and by which He had testified that they were not elected by Him in vain; for their redemption was the sure pledge of their adoption. But, in order to bind them the better to Himself, He reminds them also of their former condition; for Egypt was like a house of bondage, from whence the Israelites were delivered. Wherefore, they were no more their own masters, since God had purchased them unto Himself. This does not indeed literally apply to us; but He has bound us to Himself with a holier tie, by the hand of His only-be-gotten Son; whom Paul teaches to have died, and risen again, "that He might be Lord both of the dead and the living." (Romans 14:9.) So that He is not now the God of one people only, but of all nations, whom He has called into His Church by general adoption.

Deuteronomy 5

THE REPETITION

Deuteronomy 5:1-6, 4:20

1. And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them.

1. Vocavitque Moses universum Israelem, et dixit eis, Audi Israel statuta et judicia, quae ego hodie loquor in auribus vestris, ut discatis ea et custodiatis ad praestandum.

2. The Lord our God made a covenant with us in Horeb.

2. Jehova Deus noster percussit nobiscum foedus in Horeb.

3. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.	**3.** Non cum patribus nostris percussit Deus foedus hoc, sed nobiscum, qui ipsi hodie omnes vivimus.
4. The Lord talked with you face to face in the mount, out of the midst of the fire,	**4.** Facie ad faciem loquutus est Jehova nobiscum in monte:
5. (I stood between the Lord and you at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount,) saying,	**5.** (Ego stabam inter Jehovam et inter vos tempore illo ad annuntiandum vobis sermonem Jehovae: quia timuistis a facie ignis, et non ascendistis in montem:) dicendo,
6. I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.	**6.** Ego Jehova Deus tuus qui eduxi te e terra Aegypti, e domo servorum.
20. But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as. ye are this day.	**20.** Vos autem tulit Jehova, et eduxit vos e fornace ferrea ex AEgypto, ut sitis ei in populum haereditatis, sicut die hac.

1. *And Moses called all Israel.* Since the plan and order of exposition which I have adopted required that this same preface, as it is repeated word. for word in Deuteronomy, should here also be read together, I have thought fit also to insert the five verses, which in this place precede it. In the first verse, Moses exhorts the people to hear the judgments and statutes of God, which he sets before them. He likewise states the object of this, that they should keep[222] to do them; as much as to say, that he was not offering them mere empty speculations, which it was enough to understand with the mind, and to talk about, but that the rule for the ordering of their lives was also contained in his teaching; and, therefore, that it demands imperatively their serious meditation.

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So in margin *A. V.*

2. *The Lord our God.* In these words he commends the Law; because it must be accounted a peculiar blessing, and a very high honor to be taken into covenant by God. Wherefore, that they may anxiously prepare themselves to embrace the Law, he says that what was above all things to be desired had been freely offered to them, viz., that they should be united in covenant with God. In the next verse he still further magnifies this advantage by comparison; because God had given more to them than to their fathers. Thence is all excuse taken from them, unless, for the sake of manifesting their gratitude, they give themselves up entirely to God, and in return worship with sincere affection Him whom they have experienced to be so bountiful a Father. Those who would paraphrase this sentence, "Not only with our fathers, but also with us," pervert its proper meaning; the grounds of their mistake being, that God had formerly made a covenant with Abraham, Isaac, and Jacob. But this may be easily refuted; because the name of "fathers" does not refer to these, but he means by it such as had died in Egypt during the last 200 years; to whose case he justly prefers that of the surviving people, with whom the ancient covenant had been renewed. Now, this reference to time was in no slight degree calculated to stimulate and arouse them to obedience; for it would have been disgraceful in them not to acknowledge that they were honored more than their fathers by this especial privilege, in order that they should excel them in their earnest zeal for God's service. Christ uses the same argument with His disciples, Blessed are the eyes which see the things that ye see: and the ears which hear the things that ye hear, etc.,[223] (Matthew 13:16, and Luke 10:23,) "many Prophets and kings have desired," etc. The sum is, that the more bountifully God deals with us, the more heinous and intolerable is the crime of ingratitude, unless we willingly come to Him when He calls us, and submit ourselves to His instruction.

4. *Face to face.* Again he commends the Law by mentioning their certainty about it; for, when God openly manifested Himself, there could be no doubt of the author from whom it proceeded. To speak "face to face," is equivalent to discoursing openly and familiarly; and in point of fact God had spoken with them, as mortals and friends communicate with each other in their mutual dealings. Moreover, lest any doubt should still remain, God set before their eyes a visible manifestation of His glory, by appearing in the fire; for no other voice but that of God Himself could proceed out of fire. In the next verse a kind of explanation is added, when he says that he was the interpreter, who laid before them the commands he received from God. And thus he reconciles two things which seem at first sight to be contradictory, viz., that God spoke in person, and yet by a mediator; since they themselves having heard God's voice petitioned in their fear that He

223 The quotation here appears to have been made from memory.

should not continue to speak in the same way. Hence it follows that they were convinced, by a sense of the divine glory and majesty, that it was not allowable for them to doubt the authority of the law. But I only slightly glance at this, because it has been more fully treated of before.

Deuteronomy 4:20. *But the Lord hath taken you.* He argues that, from the period of their deliverance, they have been wholly devoted to God, since He has purchased them for His own peculiar possession. Hence it follows that they are under His jurisdiction and dominion; because it would be foul and wicked ingratitude in them to shake off the yoke of their redeemer. And, in order to strengthen the obligation, he extols the greatness of the favor, because nothing could be more wretched than they were, when God stretched forth His hand to deliver them. Their bondage is therefore called metaphorically, a "furnace," nay, an "iron" one; and, then, their present far different condition is compared with it; for this was solid and most desirable happiness, that they should be translated into God's peculiar inheritance.

LEVITICUS 19

Leviticus 19:36, 37

36. I am the Lord your God, which brought you out of the land of Egypt.	**36.** Ego Jehova Deus vester, qui eduxi vos e terra Aegypti.
37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.	**37.** Custodite igitur omnia statuta mea, et omnia judicia mea, et facite illa: ego Jehova.

leviticus 20

Leviticus 20:8

8. And ye shall keep my statutes, and do them: I *am* the Lord which sanctify you.	**8.** Custodite statuta men, et facite ea, Ego Jehova sanctificans vos.

36. *I am the Lord your God.* In these first four passages he treats of the same points which we have observed in the preface to the Law; for he reasons partly from God's authority, that the law should be reverently obeyed, because the Creator of heaven and earth justly claims supreme dominion;

and, partly, he sets before them the blessing of redemption, that they may willingly submit themselves to His law, from whom they have obtained their safety. For, whenever God calls Himself Jehovah, it should suggest His majesty, before which all ought to be humbled; whilst redemption should of itself produce voluntary submission. At the beginning he repeats the same words which he had lately used; and thence exhorts them to observe His statutes and judgments, *i.e.,* treasure them diligently in their minds. Afterwards he reminds them wherefore they ought attentively to observe the Law, viz, that they may perform the works which God therein requires. Nor is it without a reason that at the end of the second verse He declares Himself to be Jehovah, because it is not easy either to subdue rebellious minds or to retain fickle ones in the fear of God. In the next verse, the qualification "which sanctify you" is added, to arouse them earnestly to prove their gratitude to God, who has by peculiar privilege separated them from the rest of mankind.

leviticus 22

Leviticus 22:31-33

31. Therefore shall ye keep my commandments, and do them: I am the Lord.	**31.** Observate praecepta mea, et facite ea: ego Jehova.
32. Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the Lord which hallow you,	**32.** Et ne polluatis nomen sanctum meum, sed sanctificer in medio Israel. Ego Jehova sanctificans vos.
33. That brought you out of the land of Egypt, to be your God: I am the Lord.	**33.** Qui eduxi vos e terra Aegypti, ut essem vobis in Deum: ego Jehova.

32. *Neither shall ye profane.* In forbidding the profanation of His name, He confirms in other words the foregoing sentiment; guarding by them His worship from all corruptions, that it may be maintained in purity and integrity. The same, too, is the object of the clause in apposition, which immediately follows; for they hallow God's name who turn not away from its rightful and sincere worship. Let this be carefully observed, that whatever fancies men devise, are so many profanations of God's name; for although the superstitious may please themselves by their imaginations, yet is all

their religion full of sacrilege, whereby God complains that His holiness is profaned. Mark, also, the mutual relation, when God requires Himself to be hallowed, even as he hallows the people; for nothing can be more unseemly than for the Israelites to mix up with idols Him by whose blessing they excel all other nations. It is as though He commanded them to reflect from whence their superiority proceeded, that they may pay their debt of gratitude to Him who is its author. In sum, forasmuch as He had separated them from heathen nations, He condemns all wicked blending with them, whereby the integrity of religion is corrupted, so that He may alone have the pre-eminence, and all idols may be repudiated.[224]

deuteronomy 4

Deuteronomy 4:1,2

1. Now therefore hearken, O Israel, unto the statutes, and unto the judgments, which I teach you, for to do *them,* that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

1. Et nunc Israel audi statuta et judicia, quae ego doceo vos, ut faciatis: ut vivatis, atque ingrediamini, et possideatis terram quam Jehova Deus patrum vestrorum dat vobis.

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.

2. Non addetis ad verbum quod ego praecipio vobis, neque minuetis ex eo, ut custodiatis praecepta Jehovae Dei vestri, quae ego praecipio vobis.

1. *Now, therefore, hearken, O Israel.* He requires the people to be teachable, in order that they may learn to serve God; for the beginning of a good and upright life is to know what is pleasing to God. From hence, then, does Moses commence commanding them to be attentive in seeking direction from the Law; and then admonishing them to prove by their whole life that they have duly profited in the Law. The promise which is here inserted, only invites them to unreserved obedience through hope of the inheritance. The main point is, that they should neither add to nor diminish from the pure doctrine of the Law; and this cannot be the case, unless men first renounce their own private feelings, and then shut their ears against all the

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Addition in French," Et reboutees bien loin."

imaginations of others. For none are to be accounted (true) disciples of the Law, but those who obtain their wisdom from it alone. It is, then, as if God commanded them to be content with His precepts; because in no other way would they keep His law, except by giving themselves wholly to its teaching. Hence it follows, that they only obey God who depend on His authority alone; and that they only pay the Law its rightful honor, who receive nothing which is opposed to its natural meaning. The passage is a remarkable one, openly condemning whatsoever man's ingenuity may invent for the service of God.

deuteronomy 5

Deuteronomy 5:32, 33

32. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.

32. Custodite ergo ut faciatis quemadmodum praecepit Jehova Deus vester vobis: ne declinetis ad dextram, aut ad sinistram.

33. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

33. Per omnem viam quam praecepit Jehova Deus vester vobis, ambulabitis, ut vivatis, et bene sit vobis, et prorogetis dies in terra quam possidebitis.

32. *Ye shall observe to do therefore.* Again, in this verse also, he does not merely exhort the people to embrace the Law, but at the same time enjoins them to be content with its unadulterated teaching; and, in fact, to receive as just and right whatever God has commanded, is only to be half obedient, unless men also put this restraint upon themselves, not to import anything else, (in addition to His Law.) So, also, in another passage, which I have subjoined, God no less severely forbids additions to it than taking away from it; and this is a declaration deserving our especial observation, because, in its preposterous wilfulness, the whole world almost is carried away into false religions; which, nevertheless, God has briefly condemned in a single word, when He commands His people so to acquiesce in His appointed Law that they may not seek to be more righteous than they are taught to be. There is a similar passage at the end of Deuteronomy 12:32,) but, because it is connected with a particular circumstance, and depends on the preceding passage, it will be more conveniently reserved for consideration in that place. He adds, in conclusion, that they will not satisfy the Law unless they keep

themselves within its bounds; and in order that they may be more disposed to obedience, he gently attracts them by subjoining the promise.[225]

deuteronomy 13

Deuteronomy 13:18

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.

18. Quia audies vocem Jehovae Dei tui, ut custodias omnia praecepta ejus, quae ego praecipio tibi hodie, ut facias quod rectum est in oculis Jehovae Dei tui.

18. *When thou shalt hearken.* Although this sentence depends on something else, (as may be seen by referring to it,) yet is it general, and extends to the commendation of the whole Law. Moses teaches first, that the rule of a holy life must be sought from the mouth of God; and then adds that He must be obeyed not partially, but universally. He confirms also what I have said respecting obedience, for men only please God when they listen to His voice. Moreover, the expression is worth our notice, wherein Moses only assumes for himself the character of a minister, and claims power for God alone; for he says that he commands, but expressly explains that the commandments which he sets before them are God's.

DEUTERONOMY 4

Deuteronomy 4:5-14

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.

5. Videte, docui vos statuta et judicia, sicut praecepit mihi Jehova Deus mens, ut sic faciatis in medio terrae, ad quam vos ingredimini ut possideatis eam.

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"La promesse accoustumee;" the usual promise. — *Fr.*

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.

6. Custodietis itaque, et facietis: quia haec est sapientia vestra et intelligentia vestra coram populis: qui dum audierint omnia statuta haec, dicent, Certe populus hic sapiens et intelligens est gens haec magna.

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?*

7. Quae enim gens tam magna est cui sic appropinquent dii, sicut Jehova Deus noster in quibuscunque invocamus eum?

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?

8. Et quae gens est tam magna cui sint statuta et judicia justa, sicut est universa haec lex, quam ego proporno hodie coram oculis vestris?

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:

9. Veruntamen cave tibi, et custodi animam tuam sollicite, ne obliviscaris rerum quas viderunt oculi tui, neve recedant e corde tuo cunctis diebus vitro tuae, et doceas ea filios tuos et filios filiorum tuorum.

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.

10. Die quo stetisti coram Jehova Deo tuo in Horeb, quum diceret Jehova mihi, Congrega mihi populum, ut recenseam illis verba mea, quae discent, ut timeant me omnibus diebus quibus vixerint super terram, et filios suos doceant.

11. And ye came near, and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

11. Itaque accessistis, et stetistis sub monte: (mons autem ille ardebat igni usque ad medium coeli, tenebrae, nubes, et caligo.)

12. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.

12. Et loquutus est Jehova ad vose medio ignis: vocem verborum vos audiebatis, at imaginem ullam non videbatis praeter vocem.

13. And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

13. Et renuntiavit vobis pactum suum quod praecepit vobis, ut faceretis, decem verba, et scripsit illa in duabus tabulis lapideis.

14. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

14. Mihi quoque praecepit Jehova eodem tempore ut docerem vos statuta et indicia, ut faceretis ea in terra ad quam transitis ut possideatis eam.

6. *Keep therefore, and do them.* In order that they may set themselves more cheerfully about the keeping of the Law, and may proceed more steadily in this endeavor, he reminds them that nothing is better or more desirable for themselves. For God is not duly honored, except with ready minds and volutary obedience, to which we are rather attracted by pleasure than forced by rigor and violence. Now, since all desire to excel, he says, that this is the chief excellence of Israel, that they have God for their Lawgiver and Master. If any object that what he says may be refuted by two arguments, namely, because the Law of God was unknown to heathen nations; and because the form of God's worship prescribed in it, and the whole Jewish religion, was not only despised but hated by them; I reply, that other nations are not here absolutely stated to be the judges or arbitrators, but that the words must be thus understood, viz., that there will be no nation, if it should come to a right understanding, which will dare to compare itself, much less to prefer itself to you; for by the very comparison it will acknowledge to what a height of dignity God has raised you. Wherefore, although the doctrine of the Law should remain neglected,

nay, detested, by almost all the world, still Moses with truth declares, that since God has deigned to deliver to the Jews a rule of life, a stage had been erected before other nations, whereon the nobility of that one people would be conspicuous. For it was unreasonable that the glory of God should be tarnished or extinguished by the ignorance of the blind. But we gather from this passage that we then are truly wise, when we depend on God's words, and submit our feeling to His revelations. Where I have rendered the words, "Surely *(certo)* this people," the Hebrew particle, רק,[226] *rak,* is used, which is often applied in an exclusive sense, so that it would appropriately bear this meaning: *"Only* this people," etc. Unquestionably, the eminent condition of the people, on account of their gracious privileges, is referred to.

7. *For what nation is there so great?* Moses now repeats in his own name what he had stated in the person of others, as if to shew by additional reasons, that not without cause would the Jews be celebrated in the whole world, because it would actually appear that none were equal to them. He mentions two points, first, because God would be ready to afford them help, as often as they call upon Him; secondly, because He had instructed them in perfect righteousness, beyond which nothing could be desired; for, when he says that God is "nigh unto them," I refer it to the presence of His power, which had been abundantly manifested by many miracles. Justly does he deny that the Gentiles had ever experienced such aid from their gods, since their prayers and cries were offered to deaf and dead idols.

9. *Only take heed to thyself* The same particle, רק, *rak,* of which I have just spoken, is used here, and its meaning in this place is, as if Moses had said, that this *only* remained; unless it is preferred to translate it *nevertheless.* What follows means literally "Guard *(custodi)* thyself, and guard thy soul;" wherein Moses advances by degrees, reminding them that they needed no common heedfulness, but that they must beware with extreme vigilance and diligence lest they should fail through the want of them; for the slothfulness of the flesh must be spurred on by such instigations as these, and at the same time our weakness must be fortified, and we must take measures against our unsteadfastness; for nothing is more easy than that all our zeal should suddenly be forgotten, or should gradually grow cold. God had established the certainty of His law, as far as was necessary, for the grateful and attentive, yet not without reason does He desire the people to remember how great is the carelessness of men. Nor does he command those only to remember who were eye-witnesses, but also to hand down (what they had seen) to their sons and grandsons, that the memory of such remarkable things might be preserved.

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Only; at least; surely. — *Nold. Concord. partic.* — *W.*

10. *The day*[227] *that thou stoodest.* The word *day* might be taken in the accusative, as if in apposition. It is, at any rate, clear that he explains more fully what he had briefly alluded to before, for he summons the people as eye-witnesses, lest, perchance, they should object that they were not sure from whence Moses had derived what he professes to be enjoined him by God. For they were all well aware that he had undertaken nothing without the express command of God. Finally, he proves, from the end and object itself of the doctrine, that God was its author, since it tended to nothing else but that God should be purely served, and that His people might be obedient, than which nothing can be imagined more just and right.

11 *And ye came near, and stood.* This explanatory narrative is intended to prove the same thing, viz., that Moses was only the ambassador and minister of God, because the mountain burned in the sight of all the people, that God might be manifested, speaking from the midst of the fire. His statement that they only heard the voice, but saw no similitude, may be understood as a kind of admission, *(concessionis.)* Thus the two clauses would be read adversatively, "Although no similitude appeared, yet a voice penetrated even to your ears." But I conceive that this was expressly stated more clearly to shew that it was the voice of God, and not proceeding from a human being; for no man could have so concealed himself by artifice as to prevent himself from being seen to speak, whereas they beheld the voice come out of the fire without any external instrumentality.

Deuteronomy 4:32-40

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?

32. Interroga agedum de diebus antiquis, qui fuerunt ante re, ex quo die creavit Deus hominem super terram, et ab extremo coeli, usque ad extremum coeli, an acciderit unquam aliquid secundum hanc rem magnam, vel auditum fuerit simile.

33. Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

33. An audierit populus vocem Dei loquentis e medio ignis, sicut tu audisti, et fuerit superstes.

227 "In the day," etc. — *lat.*

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?

34. Vel an tentaverit Deus ut veniret ad gentem sibi assumendam e medio gentis, per probationes, signa et prodigia, praelia, manum fortem, brachium extentum, et visiones magnas, secundum omnia quae vobiscum egit Jehova Deus vester in Aegypto coram oculis vestris.

35. Unto thee it was shewed, that thou mightest know that the Lord he *is* God; *there is* none else beside him.

35. Tibi ostensum est ut cognosceres quod Jehova ipse est Deus, nec ullus praeter ipsum.

36. Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

36. E coelis audire to fecit vocem suam, ut erudiret to: et in terra ostendit tibi ignem suum magnum, et verba ejus audisti e medio ignis.

37. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

37. Et quia dilexit patres tuos, elegit semen eorum post eos, et eduxit te coram facie sua, in virtute sua magna ex Egypto.

38. To drive out nations from before thee greater and mightier than thou *art,* to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

38. Ut expelleret gentes magnas a facie tua, et robustiores te, ac te introduceret ad dandam tibi terram earum in haereditatem, sicut dies haec demonstrat.

39. Know therefore this day, and consider *it* in thine heart, that the Lord he *is* God in heaven above, and upon the earth beneath: *there* is none else.

39. ltaque scito hodie, et reduc ad cor tuum, quod Jehova est Deus in coelis sursum, et super terram deorsum, nec alius ultra.

40. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the Lord thy God giveth thee, for ever.

40. Proinde observabis statuta ejus, et praecepta ejus, quae mando tibi hodie, ut bene sit tibi et filiis tuis post te, utque prolonges dies super terram quam Jehova Deus tuus dat tibi omnibus diebus.

32. *For ask now.* Moses here more forcibly extols and pronounces magnificent praises upon the miracles which he had before more simply related to have taken place at the promulgation of the Law, his object being to produce a fuller conviction of its dignity. He magnifies, too, by comparison, the testimonies whereby its authority had been ratified, viz., because nothing like it had ever occurred; for if any such instance had previously taken place, some portion of its preciousness or honor would have been taken from it. But since from the beginning of the world only one such illustrious manifestation of His power had been given by God, it afforded the greater sanction to the Law. He adds, too, that if they were to search over the whole world they would nowhere find anything similar. For I do not approve of the more refined exposition which some give of this clause, as if he said that all creatures above and below were witnesses that God's might had never been manifested by so many and such illustrious miracles; as also the sense appears too restricted which others give, understanding "the days that are past" to mean annals or chronicles; for I make no question that Moses simply desires them to inquire and to examine whether from the creation of the world, or in any most remote region, any such thing had come to pass.

33. *Did ever people hear?* He points out more openly the greatness and extraordinary transcendency of the matter which he has just mentioned, viz., that they heard the voice of God speaking out of the fire. It is true, indeed, that the superstitions of the Gentiles had been confirmed of old by many apparitions, yet amongst the portents which wretched men have imagined for their willing self-deception, there is nothing approaching to this miracle. Many have individually lied, and their false and foolish tales have been rashly believed; but here we have not to do with unfounded and scattered rumors, nor with the dreams of some single person, but Moses produces more than 700,000 witnesses, to whom God's glory had clearly and certainly appeared; he subjoins, therefore, that God had never assayed to do the same, but had afforded this solitary instance to render His Law illustrious in all ages.[228] Yet in this verse he not only alludes to the promulgation of the

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Law, but to the whole course of their deliverance, since he names in general His "temptations and signs." He says that God "took him a nation from the midst of *another* nation," for by His incomparable power He rescued the descendants of Abraham, who, though dispersed through Egypt, and, as it were, enclosed in its bowels, were yet an obscure and ignoble part of a most famous nation; whereof no similar example is to be found.[229]

35. *Unto thee it was shewed.* He first says that God had so proved His divinity by miracles and prodigies, that the Israelites might know certainly that He was God. Whence, too, he concludes that He is the only God; for although God's holy name be torn in pieces by various opinions, whilst each one manufactures his own gods for himself, yet is it still sure that the power and dominion of God cannot be withdrawn from Him, but reside in a single *subject,* as the logicians say. Therefore the essence of the one God overthrows and annihilates all the other deities which we foolishly invent for ourselves. And this we must carefully remark, for this has been the common error of all ages, to seek for a mixture of many gods, whereas all these imaginations should vanish before the brightness of the true God. In the following verse he confirms this declaration, because God instructed His people out of heaven, and in the fire. Is it, however, asked how these two points accord which seem to be opposed to each other, that God's voice was heard from heaven and from the midst of the fire? I reply, that Moses simply means that the voice which flowed out of the fire into the people's ears was distinguished by plain indications which proved it to be heavenly.

37. *And because he loved.* These words admit of two meanings; for the copulative conjunction stands at the beginning of the verse, — "*And* because he loved thy fathers," and also before the next clause, "and he chose their seed;" the reasons here assigned might, therefore, be taken in connection with the previous sentence, viz., that so many miracles were wrought because God had chosen Abraham and his seed. Others understand it differently, that this people was honored with so many blessings by God because He loved their fathers. In this case they omit the *copula* in the middle of the verse, as must be often done. In the main, there is little discrepancy; for Moses desires to shew that whatever good things God has conferred upon His people are gratuitous, by which circumstance he commends God's grace the more. He had said that by unusual favor this nation was taken from

Ce chef-d'-oeuvre unique. — *Fr.*

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Addition in the *Fr.,* "Si quelqu'un aime mieux prendre le nombre singulier pour le pluriel, lors le sens sera tel: Combien que tous peuples fussent pareils, ou d'estat indifferent quant a leur nature, neantmoins que Dieu en a pris un d'entre tousles autres;" if any should prefer taking the singular number instead of the plural, then the sense will be, Although all people were equal, or of the same condition by nature, nevertheless God chose out one of them from amongst all the others.

the midst of another; and he now adds that this was done on no other account but because God had embraced Abraham, Isaac, and Jacob with His love, and persevered in the same love towards their posterity. But we must remark that by the word *"love"* is expressed that favor which springs of mere generosity, so as to exclude all worthiness in the person beloved, as may be more clearly gathered from other passages, viz., Deuteronomy 7:8, and Psalm 78:68, and as is pretty plain from the context here, wherein he attributes the election of the people to the love with which God had honored their fathers. If any object that God's election is eternal, the objection is readily solved, for the seed of Abraham was separated from all nations, because God had gratuitously adopted their father. We now understand the meaning of Moses, that the deliverance of the people was only to be ascribed to God's goodness. He thus amplifies this blessing by another circumstance, viz., that God had preferred to great and mighty nations this ignoble people, whose own proper worthiness could not have acquired His favor.

39. *Know therefore this day.* He again inculcates what we have lately spoken of, that the glory of the one true God was proved by the miracles, but he does so by way of exhortation. For he desires them carefully and attentively to consider what God had shewn them, because in so plain a matter there would be no excuse for error or ignorance. He therefore infers from what had gone before, that the people must beware of shutting their eyes against the clear revelation of God's power, and therefore urges them to keep it in memory, because man's ingratitude is but too prone to forgetfulness. He afterwards reminds them wherefore God would be known, viz., that they might keep His Law and obey His statutes. The sum is, that they would be inexcusable if they did not obediently receive the Law, which they knew to have come from God; for they must needs be worse than stupid if the majesty of God, known and understood by so many proofs, did not awaken them to reverence. And lest they should undervalue the doctrine as proceeding from a mortal man, he expressly confesses, indeed, that he is the minister, and yet that he had set before them nothing which he had not received from God.

DEUTERONOMY 7

Deuteronomy 7:6-8

6. For thou *art* an 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.

6. Nam populus sanctus es Jehovae Deo tuo: te elegit Jehova Deus tuus— ut sis illi populus peculiaris ex omnibus populis qui sunt in superficie terrae.

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;)

7. Non quia plures essetis prae omnibus populis— amavit vos Jehova— et elegit vos: (vos enim eratis pauciores omnibus populis.)

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 bond-men— from the hand of Pharaoh king of Egypt.

8. Sed quia diligebat vos Jehova— et custodire volebat juramentum quod juraverat patribus vestris— eduxit vos Jehova in manu forti— et redemit vos e manu Pharaonis regis Aegypti.

6. *For thou art a holy people.* He explains more distinctly what we have lately seen respecting God's gratuitous love; for the comparison of the fewness of the people with the whole world and all nations, illustrates in no trifling degree the greatness of God's grace; and this subject is considerably enlarged upon. Almost the same expressions will very soon be repeated, and also in the Song of Moses; but there by way of reproof, whilst here it is directed to a different object, as is plain from the context, viz., that they might be, by so great a blessing, laid under obligation to devote themselves and their services to God. He begins by declaring the end of their election, viz., that God had deigned to bestow this peculiar honor upon them that He might acquire unto Himself a holy people, pure from all pollutions, and then, by adding the circumstance I have adverted to, he magnifies the excellence of the benefit. From his argument drawn from their dignity, that they ought therefore to labor after holiness, we gather, that in proportion to the abundance of grace with which any one is endued, he is solemnly bound to live piously and justly. For God does not wish the gifts he bestows upon us to lie idle, but to produce their appropriate fruits; and we must especially remember that when He adopts us, and gathers us into His Church, we are not "called to uncleanness," but to purity of life, and to shew forth the praises of him who hath called us out of darkness into his marvellous light." (1 Thessalonians 4:7, and 1 Peter 2:9.) The Hebrew word סגלה, *segullah,* which we translate *"peculiaris," special,* some understand to mean a *"treasure,"* or a precious and desirable thing, as was stated on Exodus 19. Undoubtedly it appears from many passages that gold, silver, pearls, and the like, are designated by this word; but substantially it is agreed that this title is given to the elect people, because God delights Himself in

them; and herein His incomparable goodness shines forth, that He so highly esteems such miserable and worthless creatures, *(homunciones.)* Hence, too, it appears that by His holy calling He, as it were, creates out of nothing "things which are not," that they may excel every earthly being.

7. *The Lord did not set his love upon you.* He proves it to be of God's gratuitous favor, that He has exalted them to such high honor, because He had passed over all other nations, and deigned to embrace them alone. For an equal distribution of God's gifts generally casts obscurity upon them in our eyes; thus the light of the sun, our common food, and other things, which all equally enjoy, either lose their value, or, at any rate, do not obtain their due honor; whilst what is peculiar is more conspicuous. Moreover, Moses takes it for granted, that there was nothing naturally in the people to cause their condition to be better or more distinguished; and hence infers, that there was no other reason why God should choose them, except His mere choice of them. We have elsewhere observed, that by this His love, whatever men would bring of their own is excluded or annihilated. It follows, therefore, that the Israelites could never be sufficiently grateful to God, since they had been thus liberally dealt with by Him, without any desert of their own.

8. *Because he would keep the oath.* The love of God is here referred back from the children to the fathers; for he addressed the men of his own generation, when he said that they were therefore God's treasure, because He loved them; now he adds that God had not just begun to love them for the first time, but that He had originally loved their fathers, when He chose to adopt Abraham, Isaac, and Jacob. But although he more clearly proves that the descendants of Abraham had deserved nothing of the kind, because they are God's peculiar people only by right of inheritance, still it must be remarked that God was induced to be kind to Abraham by no other cause than mere generosity. A little further on, therefore, he will say that those who then survived were dear to God, because He had already loved their fathers. But now he still further commends the goodness of God, because He had handed down His covenant from the fathers to the children, to shew that He is faithful and true to His promises. At the end of the verse, he teaches that the deliverance of the people was both an effect and a testimony of that grace.

deuteronomy 10

Deuteronomy 10:14-17

14. Behold, the heaven, and the heaven of heavens, *is* the Lord's thy God, the earth *also,* with all that therein *is.*

14. Ecce, Jehovae Dei tui sunt coeli, et coeli coelorum, terra et omnia quae in ea sunt.

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.

15. Tantummodo in patribus tuis beneplacitum est Jehovae, ut diligeret eos: et elegit semen eorum post eos, *nempe* vos, ex omnibus populis, sicut hodie.

16. Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

16. Circumcidite igitur praeputium cordis vestri, et cervicem vestram ne induretis ultra.

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.

17. Jehova enim Deus vester est, Deus deorum, et Dominus dominorum, Deus magnus, potens et terribilis.-

14. *Behold the heaven.* He again enforces upon them the grace, on account of which we have seen that the people were under obligation to God; because this was the most effectual observation for moving them to submit themselves to their deliverer, to whom they were reminded that they owed altogether themselves and all that they had. First, then, he admonishes them that they differed from others, not by their personal dignity, nor the excellency of their race, but because it pleased God to prefer them, when He ruled equally over all. Literally it is, "Jehovah coveted to love your fathers," by which expression, as may be gathered from many passages, the feeling of inclination to love them is undoubtedly marked. Jerome, therefore, has not aptly used the word "adhere."[230] Now, this desire, whereby God was freely and liberally induced, Moses opposes to all other causes, lest Israel should arrogate anything to themselves or their fathers. We must also remark the comparison between the less and the greater; for this was inestimable condescension, that he should in a manner pass by the heaven and earth with all their beauty and abundance, and set His heart upon a few obscure men. To this the limitation refers, that of all people He chose the seed of Abraham alone; for the word רק, *rak,* is here used *exclusively,* therefore, I have translated it "tantummodo," only; unless it should be thought better to render it "But," or "And yet." The meaning, however, is clear, that God, having disregarded all the nations of the earth, had gratuitously adopted Abraham and his race. For he says that not only were their fathers loved,

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Conglutinatus est. — *V.*

but all their descendants in their persons; since otherwise the exhortation which follows would not be suitable.

16. *Circumcise, therefore.* From this inference it appears wherefore mention was made of this adoption,. viz., that the *Jews* should more earnestly and solemnly serve God, whom they had known from experience to be so gracious. He requires, then, a reciprocal love; for nothing could be more base than not to testify their gratitude by a pious and righteous life. But, because men are by no means inclined or disposed to obey God, Moses exhorts them to self-renunciation, and to subdue and correct their carnal affections; for to circumcise the heart is equivalent to cleansing it from wicked lusts. Meanwhile, he reproves their former perverseness, when he desires them to be no more stiff-necked; as much as to say, that now at last they should put off that depravity of mind, wherein they had too long hardened themselves. We now perceive the design of Moses. He would have his fellow-Israelites submissive and obedient to God, who, by His great goodness, had furnished them with the motive. But, because hitherto they had repaid His kindnesses with ingratitude, at the same time, he enjoins them to amend their conduct. In the first clause, he alludes to the rite appointed by the Law; for circumcision is, as it were, the solemn consecration, whereby the children of Abraham were initiated unto the worship of God and true piety, and at the same time were separated from heathen nations, to be His holy and peculiar people; and they were to be admitted to this elementary rite in their infancy, that by its visible sign they might learn that the defilements of the flesh and the world were to be renounced. There were also other objects in circumcision, but here reference is only made to newness of life, or repentance *(resipiscentia).* Wherefore, the conclusion is, that since God had chosen them as His people, and by an external sign had devoted them to the cultivation of holiness, they ought sincerely and really to prove that they differed from heathen nations, and that they were circumcised in spirit, no less than in the flesh. For Paul declares, that they alone are truly Jews who are circumcised "inwardly," as he says, and not those who only have to boast of "the letter" of circumcision. (Romans 2:28, 29.) Wherefore, the Prophets frequently taunt the transgressors of the Law by calling them uncircumcised, although they bore the visible sign in their flesh. In fine, when he desires to exhort them to sanctify themselves to God, he reasons from the nature and use of the sign, whereby they professed themselves to be His chosen people. In the second clause, there is an elegant metaphor, of frequent occurrence, taken from oxen; for, since the oxen which quietly offer their necks to the yoke are easily subdued to obedience, those are said to be "stiff-necked" *(durae cervicis)* which are fierce and obstinate in their nature.

17. *For the Lord your God.* Lest they should despise this teaching, he reminds them of God's awful power; for the cause of contempt and negligence is, that the majesty of God does not always obtain its due

reverence. Wherefore he inspires them with fear, to deter them from self-indulgence and indifference.

DEUTERONOMY 27

Deuteronomy 27:9, 10

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.

9. Et loquutus est Moses et sacerdotes Levitae ad omnem Israel, dicendo, Ausculta et audi Israel, hodie factus es in populum Jehovae Deo tuo.

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.

10. Audias ergo vocem Dei tui, et facias praecepta ejus, et statuta ejus quae ego praecipio tibi hodie.

The ground of his exhortation is again taken from the special favor of adoption, wherewith the God of Abraham had honored them; for there was nothing which should have more *effectually* stimulated them to obedience, than that more than paternal love, and the gratuitous kindness with which He had prevented them. Although, at the same time, they were admonished in these words of the object for which they were separated from other nations; for the conclusion he draws is, that because they were received by God as His people, they, therefore, lay under an obligation to keep His statutes; as Paul more plainly teaches us that we are redeemed from all iniquity, that Christ might purify unto himself a peculiar people, zealous of good works. (Titus 2:14.) Moreover, since the priests were now appointed, from whose lips the doctrine of the law was to be sought, they here come forward in God's own name, and engage the people to respond to His generous calls upon them; and not only this, but also to obey His ministers.

DEUTERONOMY 26

Deuteronomy 26:16-19

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.

16. Hodie Jehova Deus tuus praecepit tibi ut facias statuta haec et judicia: custodias ergo et facias ea toto corde tuo, et tota anima tua.

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:

17. Jehovam exaltasti hodie, quod, tibi sit in Deum, et ambules in viis ejus, et custodias statuta ejus, et paecepta ejus, et judicia ejus: et obedias voci ejus.

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;

18. Jehova quoque exaltavit to hodie quod sis ei in populum peculiarem, quemadmodum loquutus est tibi, et quod custodias onmia praecepta eius.

19. And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.

19. Et panat to superiorem omnibus gentibus quas fecit, ad laudem, et nomen, et gloriam: et ut sis populus sanctus Jehovae Deo tuo, quemadmodum dixit.

16. *This day the Lord thy God.* He again reminds them that God is the author of the Law, in order that His majesty should the more impress them; and not only so, but that, since the Law was specially delivered to them, its observation was the more enjoined upon them. Hence he exhorts them earnestly to apply their hearts to those things which God had enjoined them to keep, because men grow careless in their duties, unless they are often stirred up. For, undoubtedly, God indirectly rebukes the people's indifference, by so often calling them to obedience. By the words "with all thy soul" is meant serious apprehension, and carefulness, as well as sincerity, free from all disguise and deceit. For nothing is more displeasing to God than hypocrisy, because He seeth the heart. If any object that it was vain to demand of them what no mortal can perform, viz., to keep the Law with all their heart, I reply, that *all* the heart is opposed to a double or divided heart, and is equivalent to entire, or altogether without deceit, although (as

we shall hereafter see) it is not absurd to propose to believers an object, at which they are to aim, although they may not attain to it as long as the weakness of the flesh hinders them.

17. *Thou hast avouched the Lord*[231] He shews them from the consequence that nothing can be better or more desirable for them than to embrace God's Law; for nothing can be more honorable to ourselves than to give to God His due honor, and to exalt His glory to its due preeminence. Moses declares that, if the Israelites submit themselves to the Law, this will be, as it were, to place Him in His rightful dignity; and he promises that the fruit of it will return to them, for that God, on his part, will exalt them, so that they shall far excel all other nations; as it is said in Isaiah, (Isaiah 8:13, 14,) "Sanctify the Lord of hosts — and he shall be for a sanctuary." For no otherwise does He desire to be glorified by us, than to make us in turn partakers of His glory; and thus Moses gently entices them to receive the Law, because their solid happiness consists in this pious duty, if they altogether devote themselves to obedience. But this excellency of the Church, although it shines forth in the world, is still hidden from the blind, and, since it is spiritual, only obtains its praise before God and the angels.

DEUTERONOMY 6

deuteronomy 6:20-25

20. *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

20. Quum interrogaverit to filius tuus cras, dicendo, Quid sibi volunt testimonia et statuta et judicia, quae praecepit Jehova Deus noster vobis.

21. Then thou shalt say unto thy son, We were Pharaoh's bond-men in Egypt, and the Lord brought us out of Egypt with a mighty hand:

21. Tune dices filio tuo, Servi fuimus Pharaonis in Aegypto, et eduxit nos Jehova ex Aegypto in manu forti.

22. And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

22. Deditque Jehova signa et portenta magna et pessima in Aegypto in Pharaonem, et in totam domum ejus, in oculis nostris.

231 Thou hast exalted, etc — *Lat.*

23. And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

23. Atque nos eduxit inde, ut introduceret nos, ac darer nobis terram de qua juravit patribus nostris.

24. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as *it is* at this day.

24. Itaque praecepit Jehova ut faciamus omnia statuta ista, ut timeamus Jehovam Deum nostrum in bonum nostrum omnibus diebus, ut conservaret nos in vita, ut in hac die.

25. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

25. Et justitia erit nobis quum custodierimus ut faciamus omne praeceptum istud coram Jehova Deo nostro, quemadmodum praecepit nobis.

20. *And when thy son asketh thee.* The sole point which Moses urges in these verses is, that the people should testify their gratitude by obeying the Law, and that the same religion,[232] which he commands the fathers to teach, should descend to their posterity. The sum is, that there was good reason why all the precepts of the Law should be observed, since by them it was that God desired His people, after their deliverance, to shew forth their sense of His loving-kindness. Again, therefore, in this passage, he commends the Law by reminding them of their redemption, that the people might more willingly and more earnestly reverence it; for its authority has stronger claims upon them, because it was not imposed before God had laid them under obligation to Himself; and it would have been too base and absurd in them to refuse God as their Lawgiver, when they knew that by Him they had been purchased to Himself. In the next place He reminds them that for the same object they had been constituted the heirs of the land of Canaan, that they should honor God as the author of this special favor; thus he concludes that they are bound by a two-fold tie, for God had devoted them to Himself not once only, but had confirmed His dominion over them by their continued possession of the land. But there is nothing inconsistent in his saying that the land was promised by oath to their fathers before the Law was given; for, although God bestowed this gift gratuitously,

232 Addition in *Fr.,* "qu'il a apprinse de Dieu;" which they have learnt of God.

yet did He justly claim the testimony of their gratitude; just as now-a-days, although He invites us to the hope of an eternal inheritance of His own free bounty, yet the end of our calling is, that we on our part should celebrate His glory all our life long. When in verse 24 he uses the words "to fear the Lord our God," he briefly defines the sum of the Law; for it would not suffice for us to perform whatever is there commanded, unless our obedience had reference to the fear and worship of God. Integrity and uprightness, indeed, give God delight; but none will say that men's life is duly ordered, if, whilst they exercise equity one towards another, they defraud God of His right. But it is well known that legitimate honor and worship are comprehended under the name of fear. Just afterwards, he commends the Law on account of its profitableness; for God provided for their own good, in delivering to them the rule of a just and pious life. In these words he intimates that they would be doubly ungrateful if they rejected what God meant for their own advantage. For this expression, "for our good," is equivalent to saying that God not only had respect and care for His own rights in enacting the Law, but at the same time regarded what would be useful to them; and this he more clearly states in the next verse, where he says that "this shall be their righteousness if they observe" the Law; otherwise, that the rule of a righteous life, which would please God, was prescribed to them, than which nothing better could be desired. But it will be elsewhere shewn at greater length how the keeping of the Law is in itself righteousness, and yet that no man is justified by the Law; for, that the Law brings only wrath and condemnation, does not arise from any defect or faultiness in its doctrine, but must be imputed to our own guilt, as being far removed, nay, aliens from the righteousness[233] which it contains.

NUMBERS 15

Numbers 15:37-41

37. And the Lord spake unto Moses, saying,

37. Dixit Jehova ad Mosen, dicendo:

233 La doctrine. — Fr.

38. Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

38. Alloquere filios Israel, et dic eis ut faciant sibi fimbrias in angulis vestimentorum suorum, per generationes suas, et ponant in fimbria anguli filum hyacinthinum.

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 seek not after your own heart, and your own eyes, after which ye use to go a whoring:

39. Et erit vobis instar fimbriarum, videbitisque eam, et recordabimini omnium praeceptorum Jehovae, ut faciatis ea: et non aspicietis post cor vestrum, et oculos vestros, post quos vos fornicamini.

40. That ye may remember, and do all my commandments, and be holy unto your God.

40. Ut recordemini, *inquam,* et faciatis omnia praecepta, et sitis sancti Deo vestro.

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.

41. Ego Jehova Deus vester, qui eduxi vos e terra Aegypti, ut essem vobis in Deum: ego, *inquam,* Jehova Dens rester.

exodus 23

exodus 23:13

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.

13. In omnibus quae praecepi vobis, cauti eritis.

38 *Speak unto the children of Israel.* A little farther on I will explain the object of this precept more fully: although it is plain from the next verse that God had no other object but to exercise the Jews in constant

meditation upon the Law. For there was no religion contained in the fringes themselves, nor had that material texture any value in itself; but since men are lazy and forgetful in the cultivation of piety, God would by this aid make a provision for their infirmity. For when He says that they should "look upon it and remember," He hints that they have need of these coarse rudiments, which may strike even their outward senses; and again, that, unless their memory was kept awake, nothing was more likely than that forgetfulness should steal upon them. But he presently adds, that God has no satisfaction in mere empty knowledge, but that He demands serious affections and practical performance. In the latter part of the verse he points out another requirement, viz., not only that their sluggishness should be stimulated, but also their wantonness restrained; for when he says "that ye seek not after your own heart," he intimates that, unless God should restrain their wandering senses, they would be too much inclined to all kinds of superstitions and errors. And, first of all, by contrasting "the hearts and eyes" of men with His Law, he shews that He would have His people contented with that one rule which He prescribes, without the admixture of any of their own imaginations; and again, He denounces the vanity of whatever men invent for themselves, and however pleasing any human scheme may appear to them, He still repudiates and condemns it. And this is still more clearly expressed in the last word, when he says that men "go a whoring" whenever they are governed by their own counsels. This declaration is deserving of our especial observation, for whilst they have much self-satisfaction who worship God according to their own will, and whilst they account their zeal to be very good and very right, they do nothing else but pollute themselves by spiritual adultery. For what by the world is considered to be the holiest devotion, God with his own mouth pronounces to be fornication. By the word "eyes" he unquestionably means man's power of discernment.

41 *I am the Lord your God.* Having at the end of the last verse commanded them to be holy unto their God, he now confirms this command by a reason, viz., that it was for this end that God redeemed them, that he might be their God, *i.e.,* that He might be solemnly honored. He asserts God's right, then, as founded upon the blessing of their deliverance, which would have been misplaced unless they devoted themselves to His service. The repetition at the conclusion is intended for confirmation.

deuteronomy 6

REPETITION OF THE SAME COMMAND

deuteronomy 6:6-9

6. And these words, which I command thee this day, shall be in thine heart;

6. Erunt verba haec quae ego praecipio tibi hodie, in corde tuo.

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

7. Et iterabis *(vel,* acues) ea filiis tuis, et disseres de ipsis sedens domi tuae, iter faciens, jacens in lecto, et surgens.

8. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

8. Et ligabis ea in signum in manu tua: et erunt in frontalia inter oculos tuos.

9. And thou shalt write them upon the posts of thy house, and on thy gates

9. Scribes quoque ea in postibus domus tuae, et in portis tuis.

6. *And these words.* In these four next verses God again commands (as before) the study of His Law. And first, indeed, He would have it implanted in their hearts, lest forgetfulness of it should ever steal over them; and by the word "heart" He designates the memory and other faculties of the mind; as though He had said that this was so great a treasure, that there was good cause why they should hide it in their hearts, or so fix this doctrine deeply in their minds that it should never escape. Afterwards He enjoins that constant conversation should be held about it with their children, in order that fathers should diligently attend and apply themselves to the duty of instruction. The word שנן[234] *shanan,* which Moses uses, means properly "to whet." Commentators think that it is employed metaphorically for "to reiterate," or "to repeat constantly," because, when the heavenly doctrine is inculcated, it will scarcely even thus be duly impressed on their hearts; but, since it is here used in the conjugation *Piel,* its signification may be transitive, viz., that they should cause it to penetrate their minds, as if they should prick them with the point of a sword; for the other translation does not seem consistent. But it is sufficient for me to state my opinion, lest any should

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Margin of *A. V.,* to whet, or sharpen. — *W.*

be offended by its novelty. Lastly, he exhorts them to exercise themselves in its meditation both publicly and privately, in order to stimulate their want of energy. But, although he may seem to speak hyperbolically, yet if any one will carefully consider how slow and careless men are in learning, and how forgetful they are when they seem to have made some progress, he will readily acknowledge that Moses does not urge them so strongly on insufficient grounds, but that it was highly necessary for him to be thus rigid in exacting their attention. For this reason the Prophet in Psalm 1:2, pronounces them to be blessed who meditate in God's law "day and night." He leaves, then, no portion of time unoccupied with meditation on the Law; whether they are at home, or abroad, or when they retire to rest, or when they rise in the morning. To this precept David appears to allude in Psalm 119:62, where he says, "At midnight I will rise to give thanks unto thee because of thy righteous judgments;" and again, Psalm 119:148, "Mine eyes prevent the night-watches, that I might meditate in thy word." But still, by the expression "talk of them," Moses does not urge the people to empty talkativeness, to which many are too much inclined, but he would have them severally thus establish themselves and be teachers of each other. He enumerates these various engagements, lest that change of occupation by which the mind is wont to be distracted should withdraw the godly from the right path, as though he commanded them to make this their chief aim in whatever business they might be engaged. For the same reason he desires bracelets and frontlets to be made of the precepts of the Law, contrasting doubtless this spiritual ornament with chains[235] of gold, as much as to say that they would more properly take delight in the pious recollection of the Law, than in those trifling ornaments which attract men's senses. The Jews understanding this literally, accounted this external ostentation a mark of holiness, so as to think that they had almost done all they needed, when they wore the Law on their arms and foreheads. Thence their mistaken zeal proceeded still further, so that, as each desired to be thought better than others, they widened their phylacteries in proportion, for so they denominated the borders of their garments, on which were written certain sentences of the Law, as safeguards. This error our Lord severely reproves in the Scribes and Pharisees, (Matthew 23:5,) because it was a mere mockery of this admonition, and a profanation of its doctrine. The intention of God sufficiently appears in the passage from Exodus, which I have subjoined, and in which they are simply commanded to be diligent in keeping the Law. But there is good reason why diligence should be required, not only on account of the matter being highly important, but because, through our vanity, we are apt to relax our exertions, unless our slowness of heart is stimulated.

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A tous joyaux, affiquets, et parures. — *Fr.*

deuteronomy 11
ANOTHER REPETITION

deuteronomy 11:18-20

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.

18. Ponite verba haec in corde vestro, et animo vestro, atque ea ligate in signum in manu vestra, sintque in frontalia inter oculos vestros.

19. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

19. Et docete ea filios vestros, et loquamini de eis quum sedebis domi tuae, et quum ambulabis per viam: quumque jacebis in lecto, et quum surges.

20. And thou shalt write them upon the door-posts of thine house, and upon thy gates.

20. Scribes quoque ea in postibus domus tuae, et in portis tuis.

18. *Therefore shall ye lay up these my words.* He again demands their serious attention, lest if the doctrine he propounds should be only lightly and carelessly received, it should speedily be let slip; for to lay up in, or on, the heart, is the same as to hide deeply in it; although, where the word "soul" is added, the "heart" refers to the mind, or the intellectual faculties. In fine, he commands them to have the Law not only impressed on the mind, but embraced with sincere affection. In the next place, he commands that aid to the memory which we have just considered, viz., that they should wear the precepts on the arms and foreheads; as if God should constantly meet them, to arouse their senses. For (as has been said) God had no regard to the bands themselves, but would have them seen on their arms and foreheads for another object, viz.,[236] to suggest and renew their care for religion. Again, He appointed them to occupy the place of ornaments, in order to accustom the people to take their chief delight in meditating on

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C'est de renouveler aux enfans d'Israel la pensee, qu ils devoyent avoir de s'enquerir de sa volonte;" to renew in the children of Israel the care they ought to have in inquiring as to His will. — *Fr.*

the Law. Thus that foolish ambition is sufficiently refuted, when hypocrites sought after a reputation for holiness by their fringes and other fopperies, as well as that gross error of the whole people, in thinking that they discharged their duty to God by their outward dress. What follows afterwards, that the precepts should be written on the gates of their cities, and on their private houses, tends to the same thing; for we have said, that since men's minds are prone to vanity, and are easily distracted by innumerable allurements, they have need of such stays to hold them back. And this object is plainly expressed, when He commands them severally to speak of the precepts of the Law, whether they are sitting at home, or going abroad, or lying down, or rising up; because without diligent exercise, it usually happens that whatever men have once learnt is soon lost. He adds, also, another effect of this diligence, viz., that not only should each of them consult their own individual advantage, but also teach their children, whereby God's Law would ever be maintained in rigor by perpetual succession.

DEUTERONOMY 27

deuteronomy 27:1-4, 8

1. And Moses, with the elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day.

1. Et praecepit Moses et seniores Israelis populo, dicendo, Custodi omnia praecepta quae ego praecipio vobis hodie.

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.

2. Erit, quo die transieritis Jordanem ad terram quam Jehova Deus tuus dat tibi, statues tibi lapides magnos, et lines calce.

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.

3. Et scribes in illis omnia verba Legis hujus, quum transieris ut venias in terram quam Jehova Deus tuus dat tibi, terram fluentem lacte et melle: sicut loquutus est Jehova Deus patrum tuorum tibi.

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.

4. Erit ergo quum transieritis Jordanem, statuetis lapides istos de quibus ego praecipio vobis hodie, et lines eos calce.

8. And thou shalt write upon the stones all the words of this law very plainly.

8. Et scribes in lapidibus omnia verba Legis hujus *(ad verbum,* bene) distincte explicando.

1. *And Moses, with the elders.* This precept is of the same character as those that have preceded it; for, as God would have His precepts written on the door-posts, and on the borders of their garments, so that they might constantly meet their eyes, so also would He have a monument existing at the very entrance of their land, from which the people might learn that they dwelt in it, in order that they might worship God purely. Wherefore, lest by the people's carelessness the knowledge of the Law should be obscured, or in any way obliterated, God would have its sum inscribed in a conspicuous place. Hence may be gathered the similarity I have adverted to between the private houses of individuals and the whole land. When the precepts were written on the doors, every one was admonished that his house was sacred to God, and the same was the case with the whole land, so that whosoever entered it might know that it was, as it were, the sanctuary of heavenly doctrine, and thus their zeal might be stirred up to the pure worship of God. The object of the plain and distinct writing of the Scripture, referred to in verse 8, was to take away (the excuse of[237]) ignorance.

DEUTERONOMY 31

deuteronomy 31:10-13

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,

10. Et praecepit Levitis Moses, dicendo, Septimo quoque anno, tempore anni remissionis, in sollennitate tabernaculorum,

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Added from the French.

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.

11. Quum venerit universus Israel ut appareat coram Jehova Deo, in loco quem elegerit, leges Legem istam coram universo Israele in auribus eorum.

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;

12. Congregando populum, viros, et mulieres, parvulos et peregrinos qui sunt intra portas tuas, ut audiant, et discant, timeantque Jehovam Deum vestrum, et custodiant faciendo omnia verba legis hujus.

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.

13. Et filii eorum qui non noverunt audiant, et discant timere Jehovam Deum vestrum, omnibus diebus quibus victuri estis super terram, ad quam transmisso Jordane pergitis ut possideatis.

10. *And Moses commanded them.* The object of this precept is the same as that of the foregoing. He would have (the Law[238]) represented, and constantly kept before their eyes; now He commands that it should also be recited every seventh year, lest the knowledge of it should ever depart. But let us follow the order of the words. First of all, Moses says that "he wrote" the Law. Before this, the doctrines of religion had only been expressed by word of mouth, for their fathers had handed down traditionally to their children whatever had been declared to them from heaven. Thus the religion and faith of the people in Egypt was only founded on ancient revelations *(oraculis)* and the traditions of their fathers. But, forasmuch as nothing is more easy than for men's minds, in their vanity, speedily to forget true doctrine, and to involve themselves in manifold errors, God, willing to provide against this evil, consigned the rule of piety to public records,[239] so that there might be no pretense of ignorance if their posterity should decline

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Added from the French.

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En chartes authentiques. — *Fr.*

from it. Behold, then, the reason why the Law was written down, that God's truth might be witnessed in the continued lapse of ages. He does not mean that the Law was so "delivered" to the Levites, that they should suppress it, or should be its only keepers; but if he had exhorted them all indifferently to read it, scarcely any would have applied themselves to its study; for so it is wont to happen, that individuals neglect what is enjoined generally upon all. Wherefore the Levites are appointed to be the guardians of the Law *(nomophylaces),* to watch diligently, amidst the neglect and contempt of others, lest the knowledge of God should fail. Nor is there any question that the Law was therefore entrusted to their hands, that they might be its interpreters. And to this that passage of Malachi refers, (Malachi 2:7,) "For the priest's lips should keep knowledge, and they should seek the Law at his mouth; for he is the messenger of the Lord of hosts." For what is added immediately afterwards, that they should read over the Law every seventh year, cannot properly be taken, as if, during the rest of the time, it should remain hidden among themselves; for God would have them to teach daily, and constantly to remind the people of their duty. But lest this practice should become obsolete, either by the aversion of the people or the laziness of the priests, this solemn rite was added, that every seventh year when the most numerous assembly of the people took place, the promulgation of the Law should be renewed. Whence it appears that nothing is too sacred nor too abundantly fortified by precautions to escape violation and infraction from man's wickedness; for when the recitation of the Law was thus precisely enjoined upon the Levites, it was surely astonishing and detestable that it should be, as it were, discovered in the time of Josiah, and that all were aroused by its novelty, as if they had never heard of it before. (2 Kings 22:3, etc.) Exactly the same thing did not occur under the Papacy; but when its scarecrow[240] bishops desired to domineer and tyrannize, they used the artifice of declaring it unlawful to inquire into the mysteries of Scripture. Hence it was brought about that they might securely addict themselves to their ridiculous follies, and that the monks, their emissaries, might vent with impunity whatever fables came into their heads. But, in fine, the intention of God was that every seventh year the people should be reminded to meditate diligently on the law.

12. *Gather the people together.*[241] Literally, "to gather,"[242] etc., in the infinitive mood; and although this is sometimes taken for the imperative, yet, in this passage some improperly translate it "Gather," etc., as if Moses

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Larvati. — *Lat.* Les Eveques comus et masquez. — *Fr.*

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"Congregando," by congregating — *Lat.* There is much abridgment of the passage in the French.

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commanded them to give these injunctions once only to the people of their own generation, whereas he is rather continuing with the foregoing sentence. This verse, then, is connected with what went before, viz., that the Law should be promulgated anew, in the years in which they were to hold their greatest assembly; because the people was then called to the Jubilee by the sound of the trumpet. The word "gather," therefore, extends to all these septennial assemblies, of which mention will be elsewhere made. Nor certainly would what he says of the people that are "within their gates," accord with the times of Moses, since in those days there were none. Consequently he more fully explains why he pointed out the seventh year, viz., because the whole people then came "to appear before God." He specially mentions the "women and children," lest their age or sex might be an excuse; and this heightens the villany and dishonesty of those[243] who would debar not children only, but women also, from religious learning; since God invites all from the least to the greatest to His school, and would have them to be His disciples. With respect to "the strangers," we must understand not those who had come into the land of Canaan on business, and were soon to return home, but those who had chosen to take up their abode there, and from their long residence had coalesced into the same body with the Israelites. The fruit and utility (of this recitation[244]) is added, that by hearing they might learn to fear God. Whence we infer, that true religion has its origin in knowledge, and that whatever piety men not instructed by God's word may appear to have, is mere pretense. "To observe to do," is equivalent to applying themselves diligently and zealously to obey the precepts of the Law.

13. *And that their children, which have not known anything.* Again, we see that their present assembly is not referred to, but that which was to be repeated every seven years, in order that their posterity might be retained in the path of duty. Another use, then, of this recitation is adduced; that many who, from their age, could not be witnesses of the first promulgation, might thence learn how God was to be served. The possession of the land is again set before them, that God's bounty may attract them to obedience.

DEUTERONOMY 6

הקהל. The form is strictly that of the imperative Hiphil, whilst the infinitive of the same voice is properly הקהיל, as seen in Numbers 10:7, though its *yod* might be changed into a *tzere,* in which case the form of these two different tenses would be identical. — *W*

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L'audace du Pape et de son clerge. — *Fr.*

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Added from the French.

deuteronomy 6:10-12

10. And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not;

10. Erit autem quum introduxerit to Jehova Deus tuus in terram de qua juravit patribus tuis, Abraham, Isaac et Jacob, se daturum tibi eam, et urbes magnas et pulchras quas-non aedificasti:

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; when thou shalt have eaten, and be full;

11. Et domus plenas omni bono, quas non replesti, et cisternas effossas, quas non effodisti: vineas et oliveta, quae non plantasti: et comederis, et saturatus fueris:

12. *Then* beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage.

12. Cave tibi ne obliviscaris Jehovae, qui eduxit te e terra Aegyptie domo servorum.

10. *And it shall be, when the Lord thy God.* Since wealth and prosperity for the most part blind men's minds, so that they do not sufficiently attend to modesty and moderation, but rather grow wanton in their lusts, and intoxicate themselves with pleasures, God prescribes against this error by anticipation. For not without cause does he admonish them to beware lest they forget God, when they shall have been liberally and luxuriously treated by Him, but because he knew this to be a common vice, for abundance to beget arrogance; as afterwards he will say in his song,

"Jeshurun waxed fat and kicked: thou art waxen fat, etc., then he forsook God which made him, and lightly esteemed the Rock of his salvation." (Deuteronomy 32:15.)

First of all, he shews how base and unworthy would be their ingratitude, if, when loaded with so many excellent benefits by God, they should cast away the recollection of Him; for, as His goodness was inestimable, in giving them cities built by the hands of others, and in transferring to them whatever others had prepared by their great labor and industry, so would their impiety be the more detestable in neglecting Him, when He daily set Himself before

them in this abundant store of blessing. Let us learn, therefore, from this passage, that we are invited by God's liberality to honor Him, and that whenever He deals kindly by us, He places His glory before our eyes; but, on the other hand, we should remember, that what ought to be as it were vehicles, to lift up our minds on high, are, by our own fault, converted into obstacles and clogs, and that therefore we ought to be the more upon our guard. At the end of verse 12, he reproves their folly by another argument, if being thus suddenly enriched, they should give way to intemperance; as if he had said, that their absurdity would be insupportable, if, when uplifted by God's bounty, they should not remember their origin; for nothing should have served more to incline them to humility than that wretched state of servitude from whence they had been rescued. Therefore he contrasts with that ample dominion to which God had exalted them, the house of bondmen,"[245] in order that the recollection of their former lot may restrain all frowardness.

DEUTERONOMY 9

Deuteronomy 9:1-6

1. Hear, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great, and fenced up to heaven;

1. Audi Israel, Tu transis bodie Jordanem, ut ingrediaris ad possidendum gentes magnas et robustas praeter to, urbes magnas et munitas usque ad coelum;

2. A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say,* Who can stand before the children of Anak?

2. Populum magnum et procerum, filios Enacim quos tu nosti, et de quibus tu audisti, Quis consister coram filiis Enac?

245 Margin of *A. V.*

3. Understand therefore this day, that the Lord thy God *is* he which goeth over before thee; *as* a consuming fire 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.

3. Scito itaque hodie quod Jehova Deus tuus ipse est qui transit ante to, ignis consumens: ipse delebit eos ac humiliabit eos coram re, ut expellas eos perdasque eos cito, quemadmodum dixit Jehova tibi.

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 for the wickedness of these nations the Lord doth drive them out from before thee.

4. Ne dicas in corde tuo, quum expulerit Jehova Deus tuus illos a facie tua, dicendo, Propter justitiam meam introduxit me Jehova ut possideam terram hanc: quum propter iniquitatem gentium istarum Jehova expellat eas a facie tua.

5. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob.

5. Non propter justitiam tuam et rectitudinem cordis tui tu ingredieris ad possidendam terram eorum, sed propter impietatem gentium istarum Jehova Deus tuus expellit eas a facie tua, ut confirmet verbum quod juravit ipse Jehova patribus tuis, Abrahae, Isaac, et Jacob.

6. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiff-necked people.

6. Scito itaque quod non propter justitiam tuam Jehova Deus tuus dat tibi terram istam optimam, ut possideas eam: siquidem populus durae cervicis es.

1. *Thou art to pass over Jordan this day.* The whole of this passage contains an eulogy on the gratuitous liberality of God, whereby He had bound the people to Himself unto the obedience of the Law. But this (as we have already seen) ought to have been a most pressing stimulus to incite the people, and altogether to ravish them to the worship and love of God, to whom they were under so great obligation. The design of Moses, then,

was to shew that the Israelites, for no merit of their own, but by the signal bounty of God, would be heirs of the land of Canaan; and that this entirely flowed from the covenant and their gratuitous adoption; in order that, on their part, they should persevere in the faithful observation of the covenant, and so should be the more disposed to honor Him. For it would be too disgraceful that they, whom God had prevented by His grace, should not meet Him, as it were, by voluntarily submitting to His dominion. Moreover, lest they should arrogate anything to themselves, he commends the greatness of God's power, in that they could not be victorious over so many nations, unless by the miraculous aid of heaven. With this view, he states that these nations excelled not only in greatness and multitude, but also in military valor. He adds that their cities were great and impregnable; and, finally, that in them were the children of the giants, formidable from their enormous stature. For Anak (as is related in Joshua 15[246]) was a celebrated giant, whose descendants were called Anakim. And, to take away all doubt about this, he cites themselves as witnesses, that they were so terrified by their appearance as to wish to turn back again. We now understand the object of all these details, viz., that God's glory may shine forth in the victories and success of the people. The words "whom thou knowest, and of whom thou hast heard," have reference to the spies;[247] for these giants had not yet become openly known to the people; but he transfers the case of a few to them all, because, by the account the spies had given, terror had invaded the whole camp, as though they had actually come into conflict with them. Since, then, they had been persuaded of their inferiority to their enemies, and utterly disheartened by the report they received, Moses convicts them on their own evidence, lest, perchance, they might hereafter assume to themselves the praise which was due to God alone. But we are taught in these words, that such is the ingratitude of mankind, that they obscure, as much as they can, God's bounties, and never yield, except when driven to conviction.

3. *Understand therefore this day.* He concludes from what has preceded that the Israelites would be too perverse, unless they acknowledge that their enemies were overcome by the hand of God; and, still more to heighten the miracle, he uses a similitude, comparing God to a fire, which consumes so many nations in an unwonted and incredible manner. It is as if he had said, that it could not be effected by human or ordinary means that so many and such warlike peoples could thus quickly perish. Elsewhere God is called "a consuming fire" in a different sense, that we may fear his wrath and power;

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Or, more fully in Numbers 13:33.

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"Qui avoyent este envoyez pour descouvrir la terre;" who had been sent to descry the land. — *Fr.*

but here Moses only means that the destruction of the Canaanitish nations was His wonderful work.

4. *Speak not thou in thine heart.* He now more plainly warns the people not to exalt themselves in proud and foolish boasting. If they had not been naturally so depraved and malignant, it would have been sufficient to point out God's grace in a single word; but he could not induce them to gratitude except by correcting and destroying their pride. He therefore takes away this stumblingblock, in order that God's generosity might be conspicuous among them. "To speak in the heart" is equivalent to reflecting or conceiving an opinion. Wherefore Moses not only reproves the boasting of the lips, but that hidden arrogance, wherewith men are puffed up, when they take to themselves the praise which is due to God. Moreover, he not only prohibits them from ascribing it to their own valor, that they had routed their enemies, and gained possession of the land, but also from imagining that this was the just recompense of their merits. For God is not less defrauded of His glory when men oppose their righteousness to His liberality, than when they boast that whatever blessings they have are obtained by their own industry. To make this more 'clear, I will repeat it. Moses does not forbid the people from thinking that they had themselves acquired the land without God's aid; nay, he takes it for granted that they themselves will acknowledge that it was by God's help that they were victorious; but he is not contented with this limited gratitude unless they at the same time acknowledge that they had deserved nothing of the kind, and therefore that it was a mere and gratuitous act of His bounty. The reason given in the second clause does not appear sufficiently[248] conclusive, viz., that the nations were driven out on account of their own wickedness; for it might have been that what God took away from these wicked reprobates He transferred to those who were more worthy; but. it appears to be an indirect admonition, that the Israelites should compare themselves with these nations; because it was evidently to be gathered by them from thence,[249] that they had not acquired this foreign land, from which the former inhabitants had been ejected, by their own righteousness. And this is still more clearly expressed in the two next verses.

5. *Not for thy righteousness.* First of all, he would have the punishment inflicted upon these nations awaken the Israelites to fear, and thus that they should attribute nothing to themselves; because it was God's design not to reward their merits, but to shew the severity of His judgment. Secondly,

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De prime face. — *Fr.*

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"Pour ce que, se cognoissans povres et miserables, ils devoyent aisement conclurre," etc.; because, knowing themselves to be poor and miserable, they might easily conclude, etc. — *Fr.*

he confirms this by two arguments; viz., because God thus had performed what He promised Abraham; (which promise, as has been already seen, was founded on mere grace;) and, again, because the people itself was naturally perverse and rebellious. Hence, it sufficiently appears that there was no room for merits, since by them God's covenant would have been nullified, nor, if there were, could any such be found in so depraved and contumacious a nation. And besides, God had made His covenant with Abraham almost four centuries before they were born. Hence it follows that this benefit proceeded from some other source. But he still further represses their pride, by reproaching them with being "stiff-necked;" for it would have been too absurd to imagine that God, whom they had not ceased to provoke with their sins, was under obligation to them, as if they had duly discharged their duty. This metaphor is taken from oxen, which are useless until they are accustomed to bend their necks; it is then the same as saying that they were not only unsubmissive, but that in their obstinacy they shook off the yoke. By his impressing on them, for the third time, that the Israelites had not deserved the land by their righteousness, we learn that nothing is more difficult than for men to strip themselves of their blind arrogance, whereby they detract some portion of the praise from God's mercies. Now, if in regard to an earthly inheritance God so greatly exalts His mercy, what must we think of the heavenly inheritance?[250] He would have it attributed to Himself alone, that the children of Israel possess the land of Canaan; how much less, then, will He tolerate the obtrusion of men's merits in order to the acquisition of heaven? Nor is there anything in the pretense of the Papists that they attribute the first place to God's bounty; because He claims altogether for Himself what they would share with Him. But if any object that this was only said to His ancient people, I reply, that we are no better than they. Let each retire into himself,[251] and he will not excuse the hardness of his neck. But they who are regenerated by God's Spirit, know that they are not naturally formed unto obedience; and thus that it is only mercy which makes them to differ from the worst of men.

DEUTERONOMY 10

Deuteronomy 10:21, 22

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L'heritage celeste, et permanent. — *Fr.*

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Pour se bien examiner. — *Fr.*

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.

21. Jehova est laus tua, et ipse est Dens qui fecit tecum magna et terribilia ista quae viderunt oculi tui.

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 heaven for multitude.

22. Cum septuaginta animabus descenderunt patres tui in Aegyptum: nunc autem posuit to Jehova Deus tuus sicut stellas coeli in multitudinem.

21. *He is thy praise.* That he may the more easily persuade his countrymen that nothing is better, or more desirable for them than to devote themselves to God's service, Moses reminds them that they have nothing to boast of out of Him; as if he had said, that they were happy in this one respect, that God had taken them under His charge; but that if this glory were to be taken away, they would be miserable and ruined. For God is called "the praise" of His people, as being their honor and their ornament. Consequently, if they desire to enjoy true and solid blessedness, they must take care to keep themselves under His guardianship; for, if they should be deprived of this, nothing would remain to them but ignominy and shame. To the same effect, he adds, that He is their God; because nothing can be more perverse and absurd than not to receive the Creator of the world Himself, when He freely offers Himself as our God. In proof of this, he subjoins, that He has exerted His power in many miracles for His people's safety; and, in order that they might be rendered the more inexcusable, he cites their own eyes as witnesses of so many mighty acts which had been wrought in their favor. Thence he goes a step higher, (reminding them,[252]) that their race had been wondrously increased in a short time; whence it was plain, that they had been thus incredibly multiplied by preternatural and divine influence. For assuredly the signal blessing of God was clearly manifested, in the procreation of seven hundred thousand men in less than two hundred and fifty years.[253] Those who then lived had not seen them with their own eyes; but Moses retraces God's grace to the fountainhead, that they may more fully acknowledge, that whatever good they had experienced depended on that adoption, which had made them God's people.

252 Added from the French.

253 D'un si petit hombre des gens. — *Fr.*

Deuteronomy 11

Deuteronomy 11:1-7

1. Therefore thou shalt love the Lord thy God— and keep his charge— and his statutes— and his judgments— and his commandments— alway.

1. Dilige igitur Jehovam Deum tuum— et custodi custodiam ejus— et statuta ejus— et judicia ejus— et praecepta ejus omnibus diebus.

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—

2. Et scitote hodie— non enim cure filiis vestris loquor— qui non noverunt— neque viderunt eruditionem Jehovae Dei vestri— magnitudinem ejus— manum ejus validam— et brachium ejus extentum—

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 land;

3. Et signa ejus— et opera ejus quae fecit in medio Aegypti— ipsi Pharaoni regi Aegypti— et universae terrae ejus.

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;

4. Et quae fecit exercitui Aegyptiorum— equis ejus et curribus ejus: qui inundare fecit aquas maris rubri super fades eorum— dum vos persequerentur: et perdidit eos Jehova usque in hanc diem.

5. And what he did unto you in the wilderness— until ye came into this place;

5. Quae praeterea fecit vobis in deserto donec veniretis usque ad locum istum.

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.

6. Et quae fecit Datham et Abiram filiis Eliab filii Ruben— quando aperuit terra os suum— deglutivit eos— domosque eorum ac tabernacula eorum— atque universam substantiam quae erat in pedibus eorum— in medio totius Israelis.

7. But your eyes have seen all the great acts of the Lord which he did.

7. Quandoquidem oculi vestri viderunt omnia opera Jehovae magna quae fecit.

1. *Therefore thou shalt love the Lord thy God.* The whole address has this scope, that the people should testify their gratitude by their obedience, and thus being allured by God's bounties, should reverently embrace His Law. On this account also, he requires them to love God, before he exhorts them to obey the Law itself. For, although he might have imperiously and menacingly commanded them, he preferred to lead them gently to obedience, by setting before them the sweetness of His grace. In sum, he exhorts them that, being invited by God's love, they should love him in return. Meanwhile, it is well to observe that free affection is the foundation and beginning of duly obeying the Law, for what is drawn forth by constraint, or servile fear, cannot please God. He designates the precepts of the Law by various names, in order that they may zealously and attentively apply themselves to listen to God, who has omitted nothing calculated to regulate their life; for, by this variety of words, he signifies that God had familiarly and perfectly taught whatever was required. As to the three latter words, "his statutes, and judgments, and commandments," what I have observed in Genesis and in the Psalms may be referred to. The word משמות,[254] *meshamroth,* or guards, *(custodiae,)* which here stands first, is spoken in commendation of the Law on this ground, that it fences in our life, as it were, with rails, lest it should be exposed to errors on the right hand and on the left,. At the end of the verse he exhorts them to perseverance, because it was not allowable for the recollection of their deliverance ever to cease.

2. *And know ye this day.* He again confirms the preceding sentence; because they had been more than sufficiently taught by the illustrious acts of God, how great was His power and how remarkable His mercy toward

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משמרת. *A. V., charge.* The LXX. keeps closest to the Hebrew idiom, φυλάξη τὰ φυλάγματα ἄυτου. — W.

themselves. Two meanings may be given to the words; for some connect them thus, "Know ye this day the chastisement of the Lord," and include in a parenthesis the clause, "for I speak not with your children, which have not known, and have not seen;" but others read the word of exhortation "know ye" separately, and[255] without any connection. The latter view pleases me best; although it little affects the substance of the matter which exposition we follow. For Moses admonishes them, that, if they only pay attention to the works of God, His glory, which may instruct them to fear Him, may be clearly beheld in them. In order, however, to urge them more vehemently, he adds, that he does not speak to posterity, to which the fame of these miracles would reach, but that he addresses eye-witnesses, who need no proof of them, having been assured of them by certain experience. He celebrates in many expressions of eulogy these miracles, whereby God had testified to them His power and goodness, lest they should lightly pass by what was worthy of their most earnest attention, and constant meditation. I forbear now to speak of other points, which I have elsewhere commented on. The word מוסר[256] *musar,* which stands first, is general, and extends to all the specific terms that follow; some, therefore, improperly render it "chastisement." Where it is said at the end of verse 4, that the Egyptians were "destroyed unto that day," we must understand that the effects of the slaughter, wherewith God destroyed them, were felt as if still present.

5. *And what he did unto you.* These things will be spoken of in their proper place in the regular course of the history, from which my method of teaching has compelled me to wander a little. For Moses, to heighten the authority of the Law, sets before them compendiously the circumstances which had occurred in the desert, partly in order that God's judgments might alarm them by their severity, and partly that His mercies might draw their minds towards Him by their graciousness. Finally, he concludes by saying that he does not speak of unknown things, but that he merely recalled to their recollection the works of God whereof they had been themselves spectators.

DEUTERONOMY 8

Deuteronomy 8:1-6

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Tellement que tont le reste va son train. — *Fr.*

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מוסר *S.M.* has rendered this word *castigatio. V.*, disciplina. The root is יסר; and both the root and noun meaning to correct and correction, will sometimes mean to chastise, etc. — *W*

1. All the commandments which I 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 sware unto your fathers.

1. Omne praeceptum quod ego praecipio tibi hodie, custodietis ut faciatis, ut vivatis, et multiplicemini, et ingrediamini ut possideatis terram de qua juravit Jehova patribus vestris.

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 wouldest keep his commandments, or no.

2. Meminerisque totius vim per quam deduxit to Jehova Deus tuus jam quadraginta annis in deserto, ut affligeret to ac tentaret to, ut sciret quid haberes in corde tuo, utrum observaturus esses praecepta ejus, annon.

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.

3. Et afflixit te, ac esurire te fecit, postea pavit te Man, quod non noveras, neque noverant patres tui: ut scire faceret te quod non in pane solo vivet homo, sed omni eo quod egreditur ex ore Jehovae vivet homo.

4. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

4. Vestimentum tuum ne quaquam veteravit super re, neque pes tuus intumuit jam quadraginta annis.

5. Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the Lord thy God chasteneth thee.

5. Sciasque in corde tuo quod quemadmodum erudit homo filium suum, sic Jehova Deus tuus erudit re.

6. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

6. Et custodies praecepta Jehovae Dei tui, ut ambules per vias ejus, et timeas eum.

Deuteronomy 11

Deuteronomy 11:8, 9

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;

8. Custodite ergo omne praeceptum quod ego praecipio vobis hodie, ut roboremini, et ingrediamini, possideatisque terram ad quam vos transitis ut possideatis cam.

9. And that ye may prolong *your* days in the land which the Lord sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

9. Atque ut prolongetis dies super terram quam juravit Jehova patribus vestris se daturum illis et semini eorum, terram fluentem lacte et melle.

1. *All the commandments.* Although the first verse might have been included among the promises, whereby, as we shall hereafter see, the Law was ratified by Moses, because he here exhorts and incites the Israelites to obedience by proposing to them the hope of reward; still it appeared to me that I might conveniently insert it here, since the design of Moses was simply this, to attract them by the sweetness of the promised inheritance to receive the doctrines of the Law. This sentence, then, may be justly counted among those whereby their minds were prepared to submit themselves to God with the gentleness and docility that became them; as though he had said, because the land of Canaan is now not far from you, its very nearness ought to encourage you to take upon you God's yoke more cheerfully; for the same God, who this day declares to you His law, invites you to the enjoyment of that land, which He promised with an oath to your fathers. And certainly it is evident from this latter clause of the verse, that Moses did not simply promise them a reward if they should keep the law; but rather set before them the previous favor, wherewith God had gratuitously prevented them, in order that they might, on their part, shew themselves grateful for it Moses calls the commandments *his,* not (as we have already seen) because he had invented them himself, but because he faithfully handed them down from the dictation of God's own mouth. And this we may also more fully gather from the following verse, wherein he recounts the mercies of the time past, and at the same time calls to their recollection by how many proofs God had instructed them, to form and accustom them to obedience. In the first place, he bids them remember generally the dealings of God, which they had seen for forty years, and then descends to particulars, viz., that God

had proved them by afflictions, "to know what was in their heart;" for thus may the expressions be paraphrased, "to humble thee, and to prove thee, to know what was in thine heart;" in which words he admonishes them, that they were painfully tried by many troubles and difficulties not without very good reason, viz., because they had need of such trial. Yet, at the same time, he indirectly reproves their obstinacy, which was then detected; since otherwise, if all things had gone prosperously with them, it would have been easy for them to pretend great fear of God, though, as was actually discovered, it did not really exist.

3. *And he humbled thee, and suffered thee to hunger.* Inasmuch as they were sometimes made to suffer hunger in the wilderness, he proves the advantage of this discipline, because they thus learnt that the human race does not live by bread and wine alone, but by the secret power of God. For though all confess that it is through God's goodness that the earth is fruitful, still their senses are so tied to the meat and drink, that they rise no higher, and do not acknowledge God as their Father and nourisher, but rather bind Him down to the outward means to which they are attached, as if His hand, of itself, and without instruments, could not effect or supply anything. Their perception, therefore, that the fruits of the earth are produced by God, is but a cold notion, which speedily vanishes, and does not cling to their memory. The power of God, as well as His goodness, is indeed abundantly manifested in the use of His creatures, which we naturally enjoy; but the depravity of the human mind causes that the testimonies of it act like a veil to obscure that bright light. Besides, the majority of mankind think of God as if banished afar off, and dwelling in inactivity as if He had resigned His office in heaven and earth; and hence it arises, that trusting in their present abundance, they implore not His favor, nay, that they pass it by as needless; and, when deprived of their accustomed supplies, they altogether despair, as if God's hand alone were insufficient for their succor. Since, then, men do not sufficiently profit by the guidance and instruction of nature, but rather are blinded in their view of God's works, it was desirable that in this miracle (of the manna) a standing and manifest proof should be given, that men do not only live upon God's bounty, when they eat bread and drink wine, but even when all supplies fail them. Although there be some harshness in the words, yet the sense is clear, that men's life consists not in their food, but that God's inspiration suffices for their nourishment. And we must remember, that the eternal life of the soul is not here referred to, but that we are simply and solely taught that although bread and wine fail, our bodies may be sustained and invigorated by God's will alone. Let it then be regarded as settled, that this is improperly, however acutely, referred to the spiritual life, and a relation imagined in its doctrine to faith; as if the grace, which is offered in the promises, and received by faith, gave life to our souls; since it is simply stated, that the animating principle *(vigor),* which is diffused by the spirit of God for sustenance, proceeds out of His

mouth. In Psalm 104:30, there is an exact repetition of what was before said here by Moses, "Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth." The word translated "not only," seems to have been expressly added, lest, if Moses had altogether excluded the bread which is destined for our food, he should not do justice to God. Thus, then, does he guard his words, as much as to say, that although bread sustains man's life, still this support would be too weak, unless the hidden power of God occupied the first place; and that this intrinsic virtue, as it is called, which He of Himself inspires, would suffice, even although all other aids should fail. And this doctrine, first of all, arouses us to gratitude, referring to God Himself whatever by His creatures He supplies to us for the nourishment and preservation of our lives, whilst it teaches us that although all the instruments of this world should fail, still we may hope for life from Himself alone. There is no ordinary wisdom in recollecting both these points. Christ admirably applied this passage to its true and genuine practical use; for when the devil would persuade him to command the stones to be made bread for the satisfaction of His hunger, He answered, "Man shall not live by bread alone," etc., (Matthew 4:4,) as if he had said, There is in God's hands another remedy, for even although He supply not food, He is still able to keep men in life by His will alone. But I touch upon this the more briefly, because I have more fully treated it in my Commentaries on "the Harmony of the Gospels."[257] With the same object he adds, that their raiment was not worn out in so long a time, and that their shoes remained whole; viz., that they might be fully convinced, that whatever concerns the preservation of human life and man's daily wants is so entirely in God's hands, that not only its enjoyment, but even its continuance and being, depend upon His blessing.

5. *Thou shalt also consider in thine heart.* He concludes that in the constant tenor of God's acts, from the time the Israelites were brought out of Egypt, His paternal care for their instruction might be recognised For the word יסר,[258] *yasar,* is taken by some in too restricted a sense for "to chastise," whereas it comprehends the whole process of a proper education; as if he had said, that unless they were hereafter submissive, and disposed to be dutiful, they would be something more than intractable, since they had been duly taught and kept under the best discipline, and that God had omitted nothing which could be required from the father of a family. Hence it follows, that long ago, and by much instruction, they were accustomed to embrace the teaching of the Law, just as it becomes children to be obedient

257 See Calvin Society Translation, *in loco.*

258 See note on Deuteronomy 11:2, *ante,* p. 383.

to their father's voice. And this he explains more clearly in the next verse; again concluding, that therefore they were to observe the Law, and to walk in the commandments of God. Whereon also we may shortly observe, that the fear of God, as I have already stated elsewhere, is the foundation of due obedience to the Law. The passage which I have interwoven from Deuteronomy 11 may also be counted among the promises, for God allures in it His people to obedience by the hope of His blessing; and since the possession of the land, which was then in sight, is set before them, the words appeared to me to fit in not badly here; because God had no other intention in this eulogium of it, but to prepare the minds of the people for keeping the Law.

Deuteronomy 29

Deuteronomy 29:2-9

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;

2. Vocavitque Moses universum Israelem, et dixit eis, Vos ipsi vidistis omnia quae fecit Jehova in oculis vestris in terra Aegypti Pharaoni et omnibus servis ejus, et universae terrae ejus.

3. The great temptations which thine eyes have seen, the signs, and those great miracles;

3. Probationes magnas quas viderunt oculi tui, signa et portenta ilia magna.

4. Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

4. Neque dedit vobis Jehova cor ad intelligendum, et oculos ad ridendum, et aures ad audiendum usque in hunc diem.

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.

5. Et deduxi vos quadraginta annis per desertum: non inveteraverunt vestimenta vestra super vos, nec calceamentum vestrum veteravit super pedem vestrum.

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.

6. Panem non comedistis, neque vinum et siceram bibistis: ut intelligatis quod ego Jehova Deus vester.

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:

7. Venistis tandem ad locum istum: egressusque est Sehon rex Esbon, et Og rex Basan in occursum nostrum ad praelium, et percussimus eos;

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.

8. Et abstulimus terram ipsorum, tradidimusque in haereditatem Rubenitis, et Gadiris, et dimidiae tribui Manasse.

9. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

9. Custodiatis ergo verba pacti hujus et facite ea, ut *(vel,* intelligatis) prospere agatis in omnibus quae facturi estis.

2. *And Moses called unto all Israel.* This passage also may be fitly referred to the preface of the Law, since its tendency is to recommend it, and to instruct and prepare the people's minds to be teachable. It takes its commencement from the divine blessings, which they had experienced as well in their exodus as in their forty years' wanderings; for it would have been the height of baseness and ingratitude not to devote themselves to a Deliverer who had dealt so graciously with them. And surely it was an inestimable sign of His paternal love towards them, that He should have arrayed Himself against so very powerful a king for His servants' sake. Finally, lest there should be any question as to their deliverance, he enlarges upon the power which God displayed therein, in magnificent terms of praise according with its dignity.

4. *Yet the Lord hath not given.* By reproaching them with their past stupidity, he stirs up their desire for a better understanding, as if he had said, that they had been too long indifferent to so many miracles, and therefore they should no longer delay to rouse themselves, etc., to give greater heed to God; not because they had been so senseless that His acts had altogether escaped their notice, but because all acknowledgment of them had immediately come to an end. For, just as the drunken man,

or one suffering from lethargy, when he hears a cry, raises his head for a moment, and opens his eyes, and then relapses into a state of torpor, so the people had never seriously applied their minds to consider God's works; and when they had been aroused by some miracle, had immediately sunk back into forgetfulness, wherefore there is good cause why Moses should seek to awaken them from their dulness and stupidity by various methods. But he does not merely condemn their senselessness, and blindness, and deafness, but declares that they were thus senseless, and blind, and deaf, because they were not inspired with grace from above to profit duly by so many lessons. Thence we learn that a clear and powerful understanding is a special gift of the Spirit, since men are ever blind even in the brightest light, until they have been enlightened by God. What Moses relates of the Israelites, is unquestionably common to us all. He declares, then, that they were not induced by the conspicuous glory of God to fear and worship Him, because He had not given them either mind, or eyes, or ears. It is true that at man's creation He had naturally bestowed upon him a mind, and ears, and eyes; but Moses means, that whatever innate light we have, is either hidden or lost, so that, as far as regards the highest point of wisdom, all our senses lie useless. True that in nature's corruption, *the light* still *shineth in darkness,* but it is light which is soon obscured; therefore, the entire understanding and faculty of reason, in which men glory and pique themselves, is nought but smoke and darkness. Well then may David ask that his eyes may be opened to behold the secrets of the Law.[259] (Psalm 119:18.) Still this defect by no means frees us from blame; because (as we are told) none have wisdom, but those to whom it is given by the Father of lights; for we are ignorant[260] through our own fault. Besides, every one is sufficiently, and more than sufficiently convicted by his own conscience, that his ignorance is closely connected with pride and indolence, and is therefore voluntary. The word *heart* is not here used for the seat of the affections, but for the mind itself, which is the intellectual faculty of the soul.

5. *And I have led you.* He descends to the blessings with which He had continually visited His people during the course of forty years. Yet he does not recount them all, but contents himself with a few of the most remarkable instances, viz., that their clothes had not been worn out by age, and that they had been fed from heaven, when no sustenance was to be obtained from the fruits of the earth. He reminds them that God's glory had been manifested by these testimonies, in order that they might submit themselves to His rule.

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The references here are to Psalm 19:13, and 18:24, (in the *Fr.* 14.) There may be *allusion* to 19:12, and 18:28. See *Calvin's* comments on these passages.

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"Desipimus." — *Lat.* "Ainsi hebetez, et desprouvez de sens." — *Fr.*

7. *And when ye came unto this place.* This, a third instance (of God's goodness), because He had smitten the first enemies, who encountered them to impede their passage, and thus had already begun to bring them into a place of rest. For inasmuch as the two tribes and a half had here chosen their home, they might behold as in a mirror that the possession of the promised land awaited them. Hence, then, Moses concludes that they were under obligation to keep the law, and exhorts them to shew their gratitude by faithful and sincere obedience. The object, therefore, of the recital is, to procure reverent attention to his doctrine; since the word שכל,[261] *shakal,* in *Hiphil,* means to act successfully as well as prudently. I have set down both readings, since they are alike suitable to the sense. For we have seen in chapter 4, that this was the people's only wisdom to obey God's statutes; nor was their prosperity to be expected from any other source except God's blessing, which is everywhere promised to the Israelites, if they keep the law.

Deuteronomy 8

Deuteronomy 8:7-10

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;

7. Quia Jehova Deus tuus introducit to in terram bonam, terram ubi torrentes, aquarum fontes, et abyssi erumpentes per valles et colles.

8. A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey;

8. Terram frumenti, et hordei, vitis et ficus, et malogranati: terram oleae oliviferae, et mellis.

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.

9. Terram in qua non comedes panem in penuria, ne ulla re indigebis: terram cujus lapides sunt ferrum, et e cujus montibus effodies aes.

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תשכילו; *A. V.,* that ye may prosper. *S.M.,* ut prudenter agatis; but he adds, the Hebrews, explain this word by הצליחו, "that ye may prosper." The Hiphil of שכל, says Simon's Lexicon, is *to act prudently,* and by a metonymy of the antecedent for the consequent, *to proceed prosperously. — W.*

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.

10. Comedes igitur, et satiaberis: et tunc benedices Jehovae Deo tuo in terra illa quam dedit tibi.

DEUTERONOMY 11
A REPETITION OF THE SAME DECLARATION

Deuteronomy 11:10-12

10. For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

10. Terra enim quam tu ingrederis ut possideas eam, non est sicut terra Aegypti, ex qua egressi estis, in qua seminabas semen tuum, et irrigabas pede tuo, ut hortum oleris.

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:

11. At terra ad quam vos transibitis ut possideatis eam, terra montium et vallium est: de pluvia coeli bibes aquam.

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.

12. Est terra quam Jehova Deus tuus requirit: semper sunt oculi Jehovae Dei tui in ca, a principio anni usque ad extremum anni.

7. *For the Lord thy God.* We may shortly sum up the words and the matter. He almost sets before their eyes a habitation full of wealth and various advantages, in order that they there may worship God more cheerfully, and study to repay by their gratitude so signal a benefit. In chapter 8 he commends the goodness of the land, because it is watered by the streams which flow through its valleys and mountains, and because it produces all kinds of fruits to supply them with nourishment; and not only so, but because it contains also mines of iron and brass. In chapter 11 he expresses the same thing more plainly and in greater detail, by the addition of a comparison with the land of Egypt; the fruitfulness of which, although it is marvellous from the yearly inundation of the Nile, and is renowned

as an extraordinary miracle, yet requires much labor and cultivation, since it is irrigated by means of drains by the hand and industry of men. But the land of Canaan depends on God's blessing, and waits for the rain from heaven. Moreover Moses extols in glowing words the peculiar privilege of the land, saying, that it is ever looked upon by God, in order that, on their part, the Israelites might attentively, and constantly also, look to Him. For this is the force of the words, "always, from the beginning of the year, even unto the end of the year;" as if he had said, that they would be ungrateful to God, unless they constantly and zealously directed their regards to Him, since He never ceased daily to look on them. It is true, indeed, that there is no corner of the earth which does not experience God's blessing, witness the fact that the Nile fertilizes the whole of Egypt; but, because that only happens once a year, and since its waters are conducted hither and thither by drains artificially made by man, Moses, therefore, not improperly makes it the ground of his exhortation that they should constantly give themselves to meditation on the Law; for not only at a particular season of the year, but almost at every moment, their necessity would compel them to ask for God's aid, when they saw that the land was ever requiring from Him the remedy of its dryness. The question however arises, how Moses could declare in such magnificent terms the richness of the land of Canaan, when now-a-days it is scarcely counted among those that are fertile; and thus[262] the ungodly wantonly deride him, since all whom business or any other cause have taken there contradict his encomiums. Yet I do not doubt that it was always distinguished by the abundance of its various fruits, as we shall presently see in its proper place, where its fertility was proved by the bunch of grapes; but, at the same time, it is to be observed that its abundance was increased in a new and unwonted manner by the arrival of the people, that God might shew that He had blessed that country above all others for the liberal supply of His children. As long, therefore, as that land was granted as the inheritance of the race of Abraham, it was remarkable for that fertility which God had promised by Moses. But now, so far from wondering that it is to a great extent desert and barren, we ought rather to be surprised that some small vestiges of its ancient fruitfulness exist; since what God Himself had so often threatened against it must needs be fulfilled. The barrenness, therefore, of the land as it now appears, instead of derogating from the testimony of Moses, rather gives ocular demonstration of the judgment of God, which, as we shall see elsewhere, was denounced against it. In sum, as God for His people's sake still further enriched a land already fruitful, so,

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"Des esprits phrenetiques, and profanes." — *Fr.* This ancient scoff, repeated by Voltaire and other modern infidels, is well met by Dr. Keith, "Evidences of Prophecy, (Art. Judaea,)" by quotations not only from Tacitus, Ammianus Marcellinus, Florus, and Pliny the Elder, but from Volney and Gibbon themselves, as well as more friendly witnesses.

for the punishment of the sins of this same people, He sowed it with salt, that it might afford a sad spectacle of His curse.

10. *When thou hast eaten and art full.* In these words he admonishes them that they would be too senseless, unless God's great bounty should attract them to obedience, since nothing is more unreasonable, than, when we have eaten and are full, not to acknowledge from whence our food has come. Fitly, then, does Moses require gratitude from the people, when they shall enjoy both the land promised to them and an abundance of all good things.

Deuteronomy 6

Deuteronomy 6:1-3, 17-19

1. Now these *are* the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it;

1. Istud autem est praeceptum, statuta et judicia quae praecepit Jehova Deus vester ut docerem vos, ut faciatis illa in terra ad quam vos transitis ut possideatis:

2. That thou mightest fear the Lord thy God, to keep all his statutes, and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life, and that thy days may be prolonged.

2. Ut timeas Jehovam Deum tuum, custodiendo omnia statuta ejus et praecepta ejus, quae ego praecipio tibi, tu et filius tuus, et filius tilii tui, omnibus diebus vitae tuae: et ut prolongentur dies tui.

3. Hear therefore, O Israel, and observe to do *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 the land that floweth with milk and honey.

3. Audias ergo o Israel, et custodias ut facias, ut bene tibi sit, utque multiplicemini valde, quemadmodum dixit Jehova Deus patrum tuorum tibi in terra, quae fluit lacte et melee.

17. Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee.

17. Custodiendo custodietis praecepta Jehovae, Dei vestri, et testimonia ejus, et statuta ejus quae praecepit tibi.

18. And thou shalt do *that which is* right and good in the sight of the Lord; that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers,

18. Faciesque quod rectum et bonum est in oculis Jehovae, ut bene sit tibi, et ingrediaris possideasque terram bonam, quam juravit Jehova patribus tuis.

19. To cast out all thine enemies from before thee, as the Lord hath spoken.

19. Ut expellat omnes hostes tuos a facie tua, sieur loquutus est Jehova.

1. *Now these are the commandments.* In these three verses he repeats what we have already seen in many previous passages; since God deals so liberally with the Israelites, they would be too perverse, unless such great kindness should allure them to love the law. We must remember too what I have already touched on, that, although I have postponed to another place the promises, whereby Moses urged the people to endeavor to keep the Law, still I have designedly put before my exposition of the Law those passages, in which, by setting the promised land as it were before the people's eyes, he prepares their minds for submission, and renders the rule of so bountiful a Father pleasant and delightful. Since, then, they were appointed to inherit the land, Moses, when he invites them to its enjoyment, commands them gladly to embrace the doctrine, for the sake of which they were adopted; and to devote themselves, on their side, to obedience to God, by whose gratuitous goodness they had been prevented. As in chapters 8 and 11 he praised the richness of the land, so does he now confirm the same statement; or rather afterwards more fully explains what he slightly touches upon here. They all agree in this, that the happy state of life which was before their eyes ought to awaken the people's gratitude, lest such notable beneficence should be expended on them in vain. Moses therefore declares, that he had presented to them laws and statutes, by which they might be instructed in the fear of God; at the same time, he reminds them how base in them it would be not to be ravished to the love of God and of His law by the delightfulness and abundance of the land. I pass over what I have already explained, viz., that he taught nothing of himself, but was the faithful interpreter of God; and

also that he commands the doctrine to be handed down to their posterity, so that it may never be lost. Whence it appears how difficult it is for men to be duly prepared for keeping the law, since God does not in vain so often stimulate their indolence; for there is a silent reproof conveyed either of their indolence or instability, when God does not cease to insist on what it would have been sufficient to have pointed out in a single word. We must also remark the definition of righteousness, that they should *do what is right in the sight of the Lord;* in opposition to the reason and judgment of the flesh.

Deuteronomy 8

Deuteronomy 8:11-18

11. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

11. Cave tibi ne obliviscaris Jehovae Dei tui, ut non observes praecepta ejus, et judicia ejus, et statuta ejus, quae ego praecipio tibi hodie.

12. Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;*

12. Ne forte comedas et satureris, et domos egregias aedifices, atque habites in illis.

13. And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

13. Et boves tui ovesque tuae multiplicentur, argentum quoque et aurum multiplicentur tibi: omne *inquam* quod est tibi multiplicetur;

14. Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

14. Tum elevetur cor tuum, et obliviscaris Jehovae Dei tui, qui eduxit to e terra Aegypti, e domo servorum:

15. Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

15. Qui deduxit to per desertum magnum et terribile serpentis adurentis, et scorpionis, et sitis, in quo nulla erat aqua: qui eduxit tibi aquam e petra silicis:

16. Who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

16. Qui pavit to Man in deserto, quod non noverant patres tui: ut affligeret to, et probaret to, ut benefaceret tibi in novissimo tuo.

17. And thou say in thine heart, My power, and the might of *mine* hand, hath gotten me this wealth.

17. Ut dicas in corde tuo, Potentia mea et robur manus meae paravit mihi has opes.

18. But thou shalt remember the Lord thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

18. Sed memineris Jehovae Dei tui, quia ipse dat tibi facultatem ad parandas opes, ut confirmet pactum suum quod juravit patribus tuis, sicut in hoc die.

11. *Beware that thou forget not*[263] We may easily estimable the necessity of this admonition from the common corruption of human nature, which is even yet only too general and too influential; for scarcely shall we find one person in a hundred in whom satiety does not generate headiness. Moses will hereafter speak in his Song of the rebelliousness of this people,[264]

"The beloved, *(Jeshurun,)* waxen fat, and grown thick, kicked." (Deuteronomy 32:15.)

It was needful, then, that a restraint should be put on such refractory beings, nay, that they should have their wantonness still more tightly repressed in their prosperity. But we may, and it is well to, extend this doctrine to ourselves also, since prosperity intoxicates almost all of us, so that we intemperately grow wanton against God, and forget ourselves and Him. Therefore Moses not only commands the Israelites not to be ungrateful to God, but warns them to *guard* themselves (for he uses this word for to *beware)* from that impious ingratitude. He immediately after uses this same word for the keeping of the Law. But this is the sum, that they needed the

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Take heed to thyself — *Lat.*

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"LXX. autem pro eo (Jeshurun) substituerunt ὁ ἠγαπημένος, et *V.* imitatur per suum *Dilectus.* Unde autem sit illa versio, vix explicari video; fatente etiam Steucho, se nescire a quo verbo id nomen duct possit si Dilectum significat," *etc.* — *Marckius on Deuteronomy 32:* C.'s own translation of the word is *Rectus.*

utmost care and attention to beware lest forgetfulness of God should steal over them in happy circumstances, and thus they should shake off His fear, and cast away His yoke, and indulge themselves in the lusts of their flesh. For he shews that contempt of the Law would be a token of ingratitude; because it could not be but that they would submit themselves to God, and keep His Law, if they only reflected that it was to nothing but His blessing that they owed their prosperity. We have already observed elsewhere that his designation of the Law by various terms amounts to a commendation of its perfect doctrine; as much as to say, that no part of right conduct is omitted in it. He also asserts here (as often elsewhere) the faithfulness of his ministry, lest they should shufflingly contend that, whilst they refuse the commands of a mortal man, they are not therefore rebellious against God. He says, then, that their piety will not be acceptable to God, unless they keep the Law propounded by Him.

12. *Lest when thou hast eaten and art full.* He more fully explains what we have already observed, viz., that it might happen, in the gradual course of time, that they should fail in their fear of God and honor for His Law, and therefore should take the greater care lest continual peace and joy should bring this callousness upon them. We should diligently remark the cause of departure which he points out, viz., the pride whereby riches and abundance ordinarily puff up men's minds. The examples of moderation in prosperity are rare; rather, as soon as men perceive themselves to be in a flourishing estate, they begin to swell with arrogance, and so admire their exaltation that they despise even God Himself. On this ground Paul charges

"the rich in this world that they be not high-minded, nor trust in uncertain riches." (1 Timothy 6:17.)

We ought., indeed, the more kindly we are dealt with by God, to submit ourselves the more meekly to His rule; but, as I have said, the depravity of our nature hurries us quite the other way, so that we grow insolent under God's indulgence, which should bend us to submission. And if this does not happen immediately, yet whenever prosperity flows on uninterruptedly, its delights gradually corrupt even the best of us, so that they at last degenerate from themselves. If, then, we desire to steer a straight course, we ought to strive after the healing of this most deadly disease of pride. Again, since by the wiles of Satan continued prosperity softens and ensnares us, let us learn to beware not only for a day, but to keep watch through the whole course of our lives. Moses wisely anticipates their pride by recalling to the Israelites' recollection what was their original condition. For whence does it arise that those who seem to themselves and others to be happy in the world are puffed up with self-confidence and pride, except because they reflect not on their origin, but despise all but themselves, just as if they had come down from the clouds? For there are few like Codrus, who, after gaining a kingdom, always ingenuously confessed that his father had been a potter. God here presents a remedy to this vice, (which reigns

too extensively,) by representing to the Israelites their former state, and commanding them to reflect that they were rescued from it by His especial blessing. Nothing but the recollection of their deliverance could tame their arrogance; for what could be more unreasonable than that *they* should be insolent who were formerly the slaves of a most haughty nation, and who had not acquired their liberty by their own efforts, but contrary to their hope and deserts had obtained it by God's mere favor, who then had wandered in exile through the wilderness, and at length, under God's guidance, had entered the land promised them? In a word, God deals with them just as if one should reproach a man (who, having become suddenly rich, bore himself intemperately) with his former beggary and want. Moreover, since they were too slow of heart to receive this admonition promptly and cheerfully, Moses enlarges on the Divine benefits which they had experienced in the wilderness. For this was incredible, that this mixed multitude of men, and women, and children, and slaves should have lived so many years, not only amongst wild beasts, but amongst scorpions and vipers, and all that is most venomous in the serpent tribe. God's goodness shone forth, too, still more brightly in that sudden miracle whereby He supplied water to them in their thirst from what was before an and rock.[265] But since he reminds them in the next verse how they had manna for their bread or food, I will join these two things together.

16. *Who fed thee in the wilderness.* He had said that water was brought forth from the rock of flint when the people were suffering from thirst; now, he adds that they had manna instead of bread; as if he had said that when meat and drink failed them they must have perished of want unless God had preternaturally given them both, causing the hard rock to flow down in water, and sending bread from heaven. Moreover he repeats what he had said before, that the people were afflicted with this need as a trial of their faith and patience; yet in this trial both their incredulity and intemperance were discovered, whilst God's goodness and power were eventually more clearly displayed, since He pardoned their ingratitude, and, notwithstanding it, aided their necessity. For if they had not suffered from hunger, God's bounty in supplying them with their daily food would have been neglectfully received. This is the meaning of the conclusion, "to do thee good at thy latter end." From which words let us also learn that we are often deprived of our necessary supplies, in order that our senses may awaken to acknowledge God's aid which appears in our extremity. For whilst abundance covers our eyes with a veil, or dims their sight, so, on the other hand, deprivation and want purge and remove this dimness that we may more clearly perceive the benefits afforded us by God.

265 The following sentence is omitted in the French.

17. *And thou say in, thy heart.* He describes that kind of pride of which we have lately spoken, viz., when men attribute to their own industry, or labor, or foresight, what they ought to refer to the blessing of God. It has indeed been said, that our hearts are uplifted in other ways also; but this is the principal ground of pride, to assume and assign to ourselves what belongs to God. For nothing so greatly confines us within the boundaries of humility and modesty as the acknowledgment of God's grace; for it is madness and temerity to raise our crests against Him on whom we depend, and to whom we owe ourselves and all we possess. Rightly, then, does Moses reprove the pride of the human heart which arises from forgetfulness of God, if they think that they have gained by their own exertions *(marte suo)* what God has given them of His own pleasure, in order to lay them under obligation to Himself. "To say in the heart," is a Hebraism for thinking in one's self, or reflecting in one's self. He does not, therefore, only require the outward expression of the lips, whereby men profess that they are grateful to God's bounty, (for in this there is often nothing more than hypocrisy and vanity;) but he would have them seriously persuaded that whatever they possess is derived from His sheer beneficence. He has already said, that although when they entered the land they would be fed with bread and other foods, still the manna wherewith God had supported them in the wilderness would be a perpetual proof that man is not sustained by bread only, but by the secret virtue of God, which inspires the principle of life. Another lesson is now added, viz., that because God formerly fed and clothed them gratuitously, and without any act of their own, they thence are taught that, even whilst they strenuously labor and strive, whatever they acquire is not so much the reward of their own industry as the fruit of God's blessing. For he not only affirms that at their first entrance into the land they were enriched, because God dealt with them liberally, but He extends this to the whole course of human life, that men obtain nothing by their own vigilance and diligence, except in so far as God blesses them from above. And this he more fully explains immediately afterwards, where he commands them to remember therefore that "it is God who giveth them power," etc. For although God would not have us slumber in inactivity, yet what Paul says of the preaching of the Gospel,[266] holds good also in the most trifling matters, viz., that "neither is he that planteth anything, neither he that watereth," but all things are in the power of God, by whose only influence it is that the earth brings forth fruit. (1 Corinthians 3:7.) We must then recollect that although God reproves man's slothfulness, and punishes it with want and hunger, still they who are active in labor do not get wealth by their own diligence, but by the blessing of God alone. On this doctrine the prayer which Christ

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A parenthesis is here added in the *Fr.,* ("selon qu'il est prins de la similitude des laboureurs;") as it. is taken from the similitude of laborers.

dictated to us is founded, in which we ask to have our daily bread given us. But although this relates alike to all mankind, yet Moses appropriates it especially to God's chosen people, in whom God's blessing shines forth most brightly, and at the same time admonishes them that the fact of His supplying them with food depends on the covenant whereby He adopted the race of Abraham to Himself.

Exodus 23

Exodus 23:20-23, 25-31

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.

20. Ecce, ego mitre Angelum coram to, ut custodiat to in via, et introducat to in locum quem praeparavi.

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

21. Cave a facie ejus, *(ad verbum,* custodias to; *vel* custoditus sis,) et obtempera voci ejus, ne exacerbes eum, neque enim parcet transgressioni vestrae: nomen meum intra ipsum.

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.

22. Si autem audiendo audieris vocem ejus, et feceris omnia quae loquor, inimicus ere inimicis tuis, et affligam affligentes te.

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.

23. Nam praecedet Angelus meus faciem tuam, et introducet tead Emorrhaeum, Hitthaeum, et Perezaeum, Chananaeum, Hivaeum, et Jebusaeum: et exterminabo illos.

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.

25. Coletis Jehovam Deum vestrum, et benedicet pani tuo, et aquis tuis: auferamque infirmitatem e medio tui.

26. There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfill.

26. Non erit abortum faciens et sterilis in terra tua: numerum dierum tuorum complebo.

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.

27. Terrorem mittam coram to, et interficiam omnem populum ad quem venies, et dabo omnes hostes tuos tergum.

28. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

28. Mittam crabronem ante to, qui expellat Hivaeum, Chananaeum, et Hitthaeum a facie tua.

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.

29. Non ejiciam ilium a facie tua anno uno, ne sit terrae desolatio, et multiplicetur contra to bestia agri.

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

30. Paulatim paulatim ejiciam illum a facie tua, donec crescas et haereditate accipias terram.

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.

31. Ponam autem terminum tuum a mari rubro usque ad Philistin, et a deserto usque ad fluvium, ham dabo in manus vestras habitatores terrae.

20. *Behold, I send an Angel before thee.* God here reminds the Israelites that their wellbeing is so connected with the keeping of the Law, that, by neglecting it, they would sorely suffer. For He says that He will be their leader by the hand of an angel, which was a token of His fatherly love for them; but, on the other hand, He threatens that they would not be unpunished if they should despise such great mercy and follow their own lusts, because they will not escape the sight of the angel whom He had appointed to be their guardian. Almost all the Hebrew rabbins,[267] with whom many others agree, too hastily think that this is spoken of Joshua, but the statements, which we shall consider more fully just beyond, by no means are reconcilable with his person. But their mistake is more than sufficiently refuted by this, first of all, that if we understand it of Joshua, the people would have been without the angel as their leader as long as they wandered in the desert; and, besides, it was afterwards said to Moses, "Mine Angel shall go before *thee,"* (Exodus 32:34;) and again, "And I will send an Angel before thee," (Exodus 33:2.) Moses, too, elsewhere enlarges on this act of God's goodness, that He should have led forth His people by the hand of an angel. (Numbers 20:16.) But what need is there of a long discussion, since already mention has been so often made of the angel of their deliverance? This point ought now to be deemed established, that there is no reference here to a mortal man; and what we have already said should be remembered, that no common angel is designated, but the chief of all angels, who has always been also the Head of the Church. In which matter the authority of Paul should be sufficient for us, when he admonishes the Corinthians not to tempt Christ as their fathers tempted Him in the desert. (1 Corinthians 10:9.) We gather this, too, from the magnificent attribute which Moses immediately afterwards assigns to Him, that "the name of God should be in him." I deem this to be of great importance, although it is generally passed over lightly. But let us consider it particularly. When God declares that He will send His angel "to keep them in the way," He makes a demand upon them for their willing obedience, for it would be too base of them to set at nought, or to forget Him whose paternal care towards them they experience. But in the next verse, He seeks by terror to arouse them from their listlessness, where He commands them to beware of His presence, since He would take vengeance on their transgressions; [268] wherein, also, there is a delicate allusion to be observed in the ambiguous meaning of the word employed. For, since שמר, *shamar,* in Hebrew signifies "to guard," after He has said that an angel shall be their guardian, He warns them, on

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For this opinion, *Corn. a Lapide* quotes *Justin.* contra Tryphon. fol. 58; and *Eusebius,* lib. 4, Demonstr. Evang. 28, and *Raban.*

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In the *Fr.* the following paragraphs are omitted.

the other hand, that they should guard themselves. Herein the Angel is exalted above the rank of a human being, since He is appointed to be their judge, if the Israelites should offend in any respect; not in the way that judgment is deputed to the Prophets with reference to their doctrine, the power of which is supreme, but because nothing shall be hidden from Him. For Scripture assigns to God alone as His peculiar attribute, that we should walk before His face. What follows is to the same effect, "provoke him not," which is everywhere spoken of God. But, as I have just said, this seems to me to be of most importance, that the name of God was to be in Him, or in the midst of Him, which is equivalent to this, that in Him shall reside my majesty and glory; and, therefore, He shall possess both the knowledge of hearts, as well as dominion, and the power of judgment. Besides, we have already said that there is no absurdity in designating Christ by the name of the Angel, because He was not yet the Incarnate Mediator, but as often as He appeared to the ancient people He gave an indication of His future mission.

22. *But if thou shalt indeed obey.* He moderates the terror with which He had inspired them for two reasons, — *first,* that He may rather gently attract them than force them by the fear of punishment; *secondly,* lest, if they imagine that the Angel is formidable to them, the anxiety conceived in their minds should deaden their perception of His mercy and layout. Now, although I postpone to another place the promises whereby their obedience to the Law was confirmed, I have thought it right to include this among the exhortations or eulogiums whereby the dignity of the Law is enhanced, because it relates to the time past, for thus is the expression to be paraphrased, "Take heed that ye respond to God who deals so liberally with you. The promises which He made to your fathers as to the inheritance of the land, He is now ready to perform, unless your iniquity should stand in the way. Make room, then, for His grace, that, by the hand of the Angel, He may lead you into His rest." In order to stimulate them still more, He points out to them their need of His aid, as though He had said that nothing, could be more miserable than their case, unless they were protected from so many enemies by His defense, for He enumerates several most important nations to which they would be by no means a match unless they should fight under the guidance of the Angel. He says, therefore, that if they only obey His Law, there is no occasion for them to be afraid, for that He will destroy by His own power alone all that shall rise against them to resist them.

25. *And ye shall serve the Lord your God.* It is true that this promise is very similar to others, to which I have assigned a peculiar place, but it has this difference, that, in inviting the people to be zealous in keeping the Law, it sets before their eyes the effect of the covenant already made with their fathers, in order that they may more cheerfully receive the Law. Therefore there was good reason for my saying just before that the promises which

refer to the past have their appropriate place here, where their minds are prepared to obey God and keep His Law, because the race of Abraham God had chosen to Himself, that tie may continually visit them with His favor. He therefore promises them His blessing on their bread and water and bodily health, for on these three things depend the condition of our present life. Two other things He adds — fecundity in generation, and length of days. The sum is, that they had been prevented by God's loving-kindness, in order that they might willingly honor Him, and that now all He had promised them was close at hand, if only they responded to His grace. But, although the fertility of the land was great, and its productions various and abundant, no mention is here made, as in other places, of wine or oil, but only of simple food, as if He had said that the necessary supports of life should not be wanting to them.

27. *I will send my fear before thee.* It is very clear from these words that God's fatherly love towards the people is magnified, to prepare their minds to submit themselves to the yoke of the Law. Therefore their reward, if they should keep the Law, is not so much set before them here, as shame is denounced upon them if they should be ungrateful to God their deliverer, who was soon after about to give them the enjoyment of the promised land. Moreover, God is said to sent forth His fear, when by His secret inspiration He depresses men's hearts. Whence we gather that fear, as well as courage, is in His hand. Of this no doubtful examples exist in every history, if only God obtained His due rights amongst men. It will often happen that the courage of brave men gives way to alarm, and on the other hand, that the timid and cowardly awake to sudden bravery. Where the cause is not discovered, the profane have recourse to the hidden dominion of fortune to account for it, or imagine that men's minds have been stupified by Pan or the Satyrs.[269] Let us however learn, that it is in God's power to bend men's hearts either way, so as both to cast down the courageous with terror, as well as to animate the timid. From this passage what we read in Psalm 44:2, 3, is taken, —

"Thou didst drive out the heathen with thine hand, and plantedst them, *(our fathers.)* For they got not the land in possession by their own sword, neither did their own arm save them," etc.

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"Les phantomes ou tritons." — *Fr.* "De Panicis terroribus prudentissima doctrina proponitur: Natura enim rerum omnibus viventibus indidit metum, ac formidinem, vitro atque essentim suae conservatricem, ac mala ingruentia vitantem, et depellentem: veruntamen eadem natura modum tenere nescia est; sed timoribus salutaribus semper vanos, et inanes admiscet, adeo ut omnia (si intus conspici darentur) Panicis terroribus plenissima sint; praesertim humana, quae superstitione (quae vere nihil aliud, quam Panicus terror est) in immensum laborant: maxime temporibus duris, et trepidis, et adversis." — *Bacon, de Sapientia Veterum.*

Moreover, Rahab, who was both a harlot and belonged to an unbelieving nation, still acknowledged this, when she said to the spies,

"our hearts did melt; for the Lord your God is God in heaven above, and in the earth beneath." (Joshua 2:11.)

She does not, indeed, express what we have here, that they were smitten from heaven with internal fear, but only says that their terror came from a sense of God's power; still she admits that it is no human cause which makes them thus to tremble. Moses ascends higher, that God puts to flight or routs their enemies not only by setting before them external objects of terror, but that He works also inwardly in their hearts, that they may fly in confusion and alarm; as it follows in the end of the verse, "I will make them turn their backs," as much as to say, that He would cause them immediately to retreat, and not even to sustain the sight of the people.

28. *And I will send hornets.* Although that secret terror, of which He had made mention, would be sufficient to put their enemies to flight, He states that there would also be other ready means, to rout them without any danger, or much difficulty to His people. Yet He does not threaten to send great and powerful warriors, but only insects and hornets; as much as to say, that God would be so entirely propitious to His people that He would prepare and arm even the smallest animals to destroy their enemies.[270] Thus is the easiness of their victory shewn; because, without the use of the sword, hornets alone would suffice to rout and exterminate their enemies. He adds, however, an exception, lest the Israelites should complain, if the land should not immediately lie open to them empty and cleared of its old inhabitants; and He reminds them that it would be advantageous to them that He should consume their enemies by degrees. Although, therefore, God might at first sight seem to perform less than He had promised, and thus to retract or diminish somewhat from His grace; yet Moses shews that in this respect also He was considering their welfare, lest the wild beasts should rush in upon the bare and desert land, and prove more troublesome than the enemies themselves. It came to pass indeed, through the people's slackness, that they were long mixed with their enemies, because they executed with too little energy the vengeance of God; yea, His menace against them by the mouth of Joshua was then fulfilled,

"if ye cleave unto the remnant of these nations, know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides,

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Few historical conjectures can be more striking than that of Dr. Hales, quoted in the Illustrated Commentary on Joshua 24:12, who supposes the "arma Jovis," by which Virgil represents Saturn as having been driven to Italy, to have been the hornets here spoken of, and identifies the fugitive monarch with one of the Amorite kings, expelled before the armies of Joshua.

and thorns in your eyes, until ye perish from off this good land, which the Lord your God hath given you." (Joshua 23:12, 13.)

The fact, therefore, that it was later and at the end of David's reign that these wicked and heathen nations were exterminated so as to deliver up to the people the quiet possession of the land, must be attributed to their own fault, since unbelief and ingratitude rendered them inactive, and disposed to indulge their ease. But, if no such inactivity had delayed the fulfillment of the promise, they would have found that the final destruction of the nations by God would have been delayed no longer than was good for them.

31. *And I will set thy bounds.* There is no question that He confirms here the covenant which he had made with Abraham in somewhat different words. More briefly had it been said to Abraham,

"Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Genesis 15:18.)

Here the four cardinal points of the compass are enumerated, and, instead of the Nile, the other sea is mentioned, which is opposite to the sea of Tarshish.[271] Nor is it anything new which the Israelites are commanded to expect; but they are reminded of what they had heard of by tradition even from the time of Abraham. Hence what I have already said is more clearly perceived, viz., that the ancient covenant is set before them, in order that they may respond to God's gratuitous favor, and on their part honor and worship Him, who had already anticipated them with His mercy. Furthermore, when they had robbed themselves of this blessing, God applied a remedy to their iniquity, by raising up a new condition of things under David, to whom this promise is repeated, as is seen in Psalm 72. Therefore, although even up to that time their inheritance was in a measure incomplete *(truncata),*[272] yet, under this renovated condition, they reached its full and solid enjoyment. But since that prosperity and extension of the kingdom was not lasting, but after Solomon's death began to fail, and at last its dignity was destroyed; therefore Zechariah uses the same words in declaring its ultimate and perfect restoration. (Zechariah 9:10.) Thence we gather that by the coming of Christ this prophecy at length obtained its perfect accomplishment; not that the race of Abraham then began to bear rule within the bounds here laid down, but inasmuch as Christ embraced the four

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Corn. a Lapide thus explains these boundaries, — "God here gives the boundaries of the promised land with respect to the cardinal points; for it has the Red Sea as its southern limit; on the west, the sea of the Palestini, or the Mediterranean, whose shores are inhabited by the Philistines; (whence Scripture often speaks of 'the Sea' to express the west;) on the east, it has the Arabian Desert, lying between it and Egypt; and, finally, to the north it has the River Euphrates, which is called *par excellence* (autonomasian) the River."

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"Quand Dieu a establi son Eglise;" when God established His (Church. — *Fr.*

quarters of the globe under His dominion, from the east even to the west, and from the north even to the south. Meanwhile the power of David was the prototype of this boundless reign, when he acquired the sovereignty of the promised land. We ought not to think it unreasonable that the ancient people should be kept out of some portion of that inheritance which was to be expected by them in accordance with the covenant; but rather does God's incredible goodness display itself, in that, when they had altogether disinherited themselves, He still combated their iniquity, and failed not to shew practically His faithfulness. We may see the same thing in the calling of the Gentiles; for, if the Jews had continued faithful, the Gentiles would have been joined with them, as it had been said,

"In those days it shall come to pass that ten men shall take hold of the skirt of him that is a Jew," (Zechariah 8:23;)

but their rebellion brought it about, that God only gathered from among them the first-fruits of His Church, and afterwards the Gentiles were substituted in the place which they had left empty. In this way neither did this people retain their right of primogeniture, neither did God's truth cease to stand firm, as Paul more fully explains in the eleventh chapter of Romans.

Deuteronomy 29

Deuteronomy 29:29

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.

29. Secreta sunt Jehovae Deo nostro: revelata autem nobis et filiis nostris usque in saeculum, ut faciamus omnia verba Legis hujus.

29. *The secret things belong.* The conciseness and brevity of this passage has rendered its meaning ambiguous; still there is no necessity for discussing the various expositions of it. I will only shortly touch upon those most generally accepted, lest they should lead to error. The meaning is forced which some of the Hebrews[273] give it, viz., that God is the sole avenger of hidden crimes, whilst those transgressions, which come to the knowledge of men, should be punished by earthly judges; for here the execution of

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S.M. quotes Aben-Ezra as saying, "The secret things done by men belong to God, that he may punish them. But the things which become manifest, or are publicly done, belong to us, and such things we are bound to punish." Where the ה demonstrative is repeated with the conjunction, as noticed by *C.,* our *A. V.* has properly *but those.* — *W.*

punishment is not the subject in discussion, but Moses is simply commending the use of the doctrine of the Law. The opinion of those who conceive that the excellency of the Law is maintained, because God has manifested by it His secret things, would be more probable, if the rules of grammar did not oppose it; for the words are not to be read connectedly." The secret things of God are revealed unto us," since the ה, or demonstrative pronoun,[274] which is adjoined to both, does not permit this any more than the copula which stands between them. To me there appears no doubt that, by *antithesis,* there is a comparison here made between the doctrine openly set forth in the Law, and the hidden and incomprehensible counsel of God, concerning which it is not lawful to inquire. In my opinion, therefore, the copula is used for the adversative particle; as though it were said, "God indeed retains to Himself secret things, which it neither concerns nor profits us to know, and which surpass our comprehension; but these things, which He has declared to us, belong to us and to our children." It is a remarkable passage, and especially deserving of our observation, for by it audacity and excessive curiosity are condemned, whilst pious minds are aroused to be zealous in seeking instruction. We know how anxious men are to understand things, the knowledge of which is altogether unprofitable, and even the investigation of them injurious. All of them would desire to be God's counsellors, and to penetrate into the deepest recesses of heaven, nay, they would search into its very cabinets. Hence a heathen poet truly says, —

"Nil mortalibus arduum est:
Coelum ipsum petimus stultitia." — Hor. Od. 1: 3-37.

"Nought for mortals is too high;
Our folly reaches to the sky."

On the other hand, what God plainly sets before us, and would have familiarly known, is either neglected, or turned from in disgust, or put far away from us, as if it were too obscure. In the first clause, then, Moses briefly reproves and restrains that temerity which leaps beyond the bounds imposed by God; and in the latter, exhorts us to embrace the doctrine of the Law, in which God's will is declared to us, as if He were openly speaking to us; and thus he encounters the folly of those who fly from the light presented to them, and wrongfully accuse of obscurity that doctrine, wherein God has let Himself down to the measure of our understanding. In sum, he declares that God is the best master to all who come to Him as disciples, because He faithfully and clearly explains to them all that it is useful for them to knew. The perpetuity of the doctrine is also asserted, and that it never is to be let go, or to become obsolete by the lapse of ages. How far the Law is perpetual

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In *C.'s* Latin "ה agedia," or as spelt in Buxtorf's Thesaurus Gram. Ling. Sanctae, Lib. 2, c. 5, "ה hajediha, that is הידיעה, translatable *which maketh known,* is the name given to the prefix ה, when its effect is demonstrative" — *W*

I have more fully discussed in the Second Book of the Institutes, chap. 11. The rule of just and pious living even now retains its force, although we are delivered from the yoke of bondage and from the curse; but the coming of Christ has put an end to its ceremonies in such a way as to prove more certainly that they were not mere vain and empty shadows. Lastly, Moses requires obedience of the people, and reminds them that the Law was not only given that the Israelites might know what was right, but that they might do all that God taught. True is it indeed that all His precepts cannot be fully obeyed; but the perfection which is required, compels those to ask for pardon who otherwise feel themselves to be exposed to God's judgment, as will be hereafter explained. Besides, we must observe that the doctrine that we must keep the whole Law has this object, that men should not separate one commandment from the others, and think that they have done their duty by performing only a part of it; since God admits no such divorce, having forbidden us to steal no less than to kill (James 2:11.)

Deuteronomy 30

Deuteronomy 30:11-14

11. For this commandment, which I command thee this day, it *is* not hidden from thee, neither *is* it far off:

11. Praeceptum hoc quod praecipio tibi hodie, non est absconditam a to, nec procul remotum.

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?

12. Non est in coelis ut dicas, Quis nobis ascendet in coelum, ut deferat illud ad nos, et annuntiet nobis, ut ipsum faciamus?

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?

13. Nec est ultra mare, ut dicas, Quis nobis trajiciet mare ut deferat iliud ad nos, et annuntiet nobis, ut ipsum faciamus?

14. But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

14. Certe valde propinquns est tibi sermo in ore tuo, et in corde tuo, ut facias ipsum.

11. *For this commandment, which I command thee.* This declaration is like the preceding, and tends to the same end; for Moses commends in it the Law, on account of its easiness; because God does not propound to us obscure enigmas to keep our minds in suspense, and to torment us with difficulties, but teaches familiarly whatever is necessary, according to the capacity, and consequently the ignorance of the people. Therefore, in Isaiah 45:19 He reproves the Jews for having wandered in darkness through their own depravity and folly; because He had *not spoken* to them in *secret, nor said in vain* [275] *to the seed of Jacob, Seek ye me.* But Moses here invites them to learn, because they had an easy and clear method of instruction set before their eyes, and would not lose their labor; for we know that it is very often made an excuse for idleness, if great labor without much profit is to be applied to deep and difficult studies. Moses, therefore, declares that the Law is not hard to be understood, so as to demand inordinate fatigue in its study; but that God there speaks distinctly and explicitly, and that nothing is required of them but diligent application. More-over, he thus takes away from them every pretext for ignorance, since, with so much light, they cannot err, except by wilfully blinding themselves, or shutting their eyes. Whence, also, we gather, how impious are the babblings of the Papists that the Scripture is beset by thick darkness, and how wicked is their driving away the people from approaching it, as if it were some labyrinth. Surely they thus must needs accuse the Holy Spirit of falsehood, who so abundantly asserts its comprehensibleness, *(claritatem,)* or else they malign itself by their blasphemous taunts. But if the ancient people were left without excuse, unless they kept in the right way, when they had the Law for their mistress and director, our stupidity must be worthy of double and triple condemnation, if we do not make progress in the Gospel, wherein God has opened all the treasures of His wisdom, as far as is sufficient for salvation. The Sophists[276] improperly and ignorantly wrest this passage to prove the freedom of the will. (They allege[277]) that Moses here declares the precepts of the Law not to be above our reach. What? Does he state that the keeping of them is within the compass of our strength? Surely the words convey nothing of the sort; neither can this sense be elicited from them, if his intention be duly weighed. For he merely encourages the Jews, and commands them to be diligent disciples of the Law, because they will

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In *A. V.,* it will be remembered, the words, "in vain," are connected with "Seek ye me." "I said not unto the seed of Jacob, Seek ye me in vain."

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Les Theologiens de la Papaute. — *Fr.*

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Added from the French.

easily understand whatever is enjoined by God therein. But the power of performance is a very different thing from understanding. Besides, Paul, with very good reason, accommodates this passage to the Gospel, (Romans 10:8;) because it would profit nothing to comprehend the doctrine itself in the mind, unless reverence and a serious disposition to obey be superadded. But he takes it for granted, that to have a good will is so far from being in our own power, that we are not even competent to think aright. Hence it follows, that what is here stated falls to the ground as frivolous, and spoken to no purpose, if it be applied simply to the Law. Paul also considers another thing, viz., that because the Law requires a perfect righteousness, it cannot be received by any mortal fruitfully; for however any one may study to obey God, yet he will still be far from perfection; and, therefore, it is necessary to come to the Gospel, wherein that rigorous requirement is relaxed, because, through the interposition of pardon, the will to obey is pleasing to God instead of perfect obedience. For Paul insists on the latter verse, "The word is nigh in the mouth, and in the heart, that the people may do it." Now, it is clear that men's hearts are strongly and obstinately opposed to the Law; and that in the Law itself is contained only a dead and deadly letter; how then could the literal doctrine have a place in the heart? But if God, by the Spirit of regeneration, corrects the depravity of the heart and softens its hardness, this is not the property of the Law, but of the Gospel. Again, because in the children of God, even after they are regenerated, there always abide the remainders of carnal desires, no mortal will be found who can perform the Law. But in the Gospel God receives, with fatherly indulgence, what is not absolutely perfect. The word of God, therefore, does not begin to penetrate into the heart, and to produce its proper fruit in the lips, until Christ shines upon us with His Spirit and gratuitous pardon. Wherefore Paul most truly concludes that this is *the word of faith* which is preached in the Gospel; both because the Law does not efficaciously lead men to God, and because the keeping of it is impossible, on account of its extreme rigor. But this is the peculiar blessing of the new covenant, that the Law is written on men's hearts, and engraven on their inward parts; whilst that severe requirement is relaxed, so that the vices under which believers still labor are no obstacle to their partial and imperfect obedience being pleasant to God.

Leviticus 27

Leviticus 27:34

34. These *are* the commandments, which the Lord commanded Moses, for the children of Israel in mount Sinai.

34. Haec praecepta quae praecepit Jehova Mosi ad filios Israel in monte Sinai.

Deuteronomy 29

Deuteronomy 29:1

1. These *are* the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

1. Haec sunt verba foederis quae praecepit Jehova Mosi ut pangeret cum filiis Israel in terra Moab praeter foedus quod pepigerat cum ipsis in Horeb.

Leviticus 27:34. *These are the commandments.* This first passage commends the Law, which was promulgated and written on the two tables, together with the declarations which were annexed to it, to explain more fully the mind of God. For God did not only propound the Decalogue, but also interpreted what He briefly summed up therein. Moreover, Moses endeavors to gain their belief of this doctrine, first, from its authority, because it was delivered by God; and secondly, because he had not assumed the office of lawgiver, but had been appointed by God, and called to undertake it. He demands obedience from the children of Israel, because he had been sent to them as their teacher and master.

Deuteronomy 1

Deuteronomy 1:1-5

1. These *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red *sea,* between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

1. Haec sunt verba quae loquutus est Moses ad omnem Israelem trans Jordanem in deserto, in planitie, e regione Suph, inter Paran et Thophel, et Laban, et Hazeroth, et Dizahab.

2. *(There are* eleven *days' journey* from Horeb, by the way of mount Seir, unto Kadeshbarnea.)

2. Undecim dies sunt ab Horeb, itineris montis Seir, usque ad Cades Barnea.

3. And it came to pass 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;

3. Fuit autem quadragesimo anno, undecimo mense, prima mensis, loquutus est Moses ad filios Israel juxta omnia quae praeceperat Jehova ad illos.

4. After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei.

4. Posteaquam percusserat Sehon regem Emorrhaeorum qui habitabat in Hesbon, et Og regem Basan, qui habitabat in Astaroth in Edrei.

5. On this side Jordan, in the land of Moab, began Moses to declare this law, saying.

5. Trans Jordanem in terra Moab incepit Moses explanare legem hanc, dicendo.

1. *These are the words.* These two latter passages properly belong to the *supplements,* wherein God afterwards more clearly and familiarly illustrated the Law previously given by Him; they comprehend also exhortations, by which He subdued the people's minds to obedience, and eulogies, by which He commended and confirmed the Law. The sum is, that Moses is appointed the minister and ambassador of God, who by his mouth prescribes to Israel all that is right and just. But when he says, "beside the covenant, which he made with them in Horeb," (Deuteronomy 29:1,) necessary that the Decalogue should be more fully explained, lest its brevity should render it obscure to an ignorant and slow-hearted people. For God did not, like earthly kings, learn from experience to enrich His law by new precepts, but considered the people's dull and weak understanding. The particle of exception, "beside," does not, therefore, designate anything additional, but only signifies that God had again repeated His covenant, that it might be more distinctly and certainly understood. In which respect He gave an extraordinary proof of His indulgence, that previous to their entering the land, He renewed His covenant about forty years after its first promulgation, and added a clear exposition of it, because He had then to do with a new generation. For this reason the place is expressly mentioned, because from thence the lapse of time is made evident.

Deuteronomy 4

Deuteronomy 4:44-49

44. And this *is* the law which Moses set before the children of Israel:

44. Haec est Lex quam proposuit Moses coram filiis 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:

45. Haec testimonia et statuta et judicia quae pronuntiavit Moses filiis Israel, quum egressi essent ex Aegypto.

46. On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

46. Trans Jordanem in valle e regione Beth-peor in terra Sehon regis Emorrhaeorum, qui habitabat in Esbon: quem percussit Moses et filii Israel, quum egressi essent ex Aegypto.

47. And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising;

47. Et possederunt terram ejus, et terram Og regis Basan, duorum regum Emorrhaeorum, qui erant trans Jordanem ad ortum solis.

48. From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

48. Ab Aroer qui erat juxta ripam torrentis Arnon, usque ad montem Sion qui est Hermon.

49. And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

49. Et universam solitudinem trans Jordanem ad orientem usque ad mare planitiei, sub effusionibus aquarum.

44. *And this is the Law.* This last passage refers to the same thing, viz., that the Law was promulgated anew when the people had now reached the threshold of the promised land, in order that they might be more disposed

to obedience, especially when the two tribes and a half had now, by the conquest of the Amorites, obtained a resting-place and a home; for this is the reason why their habitation is mentioned, because the taste of the favor already received ought to stir up their zeal to proceed more cheerfully. We shall elsewhere remark on the country and names of places. It is sufficient here to recollect, that the memory of the Law was renewed, after their inheritance without the promised land had been obtained by the sons of Reuben and Gad, and half the tribe of Manasseh, and when their assured possession was before the eyes of the rest. But Moses shews that, although he might explain the Law at fuller length, still nothing had been added to that summary which was originally promulgated; but he rather indicates, that whatever he had taught them during the forty years, had had no other object than that they might more faithfully and exactly keep the Law of God.

The Law: The First Commandment

THE LAW
The First Commandment
EXODUS 20

Exodus 20:3

3. Thou shalt have no other gods before me.

3. Non erunt tibi dii alieni coram facie mea.

A REPETITION OF THE SAME
Deuteronomy 5

Deuteronomy 5:7

7. Thou shalt have none other gods before me.

7. Non erunt tibi dii alieni coram facie mea.

Exodus 20:3

Exodus 20:3 *Thou shalt have no other gods before me.* In this commandment God enjoins that He alone should be worshipped, and requires a worship free from all superstition. For although it seems to be a simple prohibition, yet must we deduce an affirmation from the negative, as will be more apparent from the following words. Therefore does He set Himself before them, in order that the Israelites may look to Him alone; and claims His own just right, in order that it may not be transferred elsewhere. All do not agree in the exposition of the words, for some construe the word פנים,[278] *panim,* "anger," as if it were said, "Thou shalt not make to thyself other gods to provoke my anger;" and I admit that the Hebrew word is often used in this sense. The other interpretation, however, seems to me the more correct, "Make not to thyself gods before my face." Yet still there remains a difference of opinion, for people are not agreed as to the particle על, *gnel.* Some explain it, "Make not to thyself gods *above* me, or whom thou mayest prefer to me;" and they quote the passage in Deuteronomy 21:15-17, wherein God forbids a man, if he have two wives, and children by both, to transfer the rights of primogeniture to the second *before the face* of the first-born. But though we admit that a comparison is there made between the elder and the younger, still it would be too frigid an interpretation here to say that God demands nothing more than that other gods should not obtain the higher place; whereas He neither suffers them to be likened to Him, nor even to be joined with Him as companions;[279] for

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פנים, signifying properly the face or countenance, is sometimes used by metonymy for those passions which shew themselves in the countenance. — *W.*

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religion is defiled and corrupted as soon as God's glory is diminished in the very least degree. And we know that when the Israelites worshipped their Baalim, they did not so substitute them in the place of God as to put Him altogether aside, and assign to them the supreme power; nevertheless, this was an intolerable profanation of God's worship, and moreover an impious transgression of this precept, to choose for themselves patrons in whom some part of the Deity should be lodged; because if God *have not alone* the pre-eminence, His majesty is so far obscured. I consider, therefore, the genuine sense to be, that the Israelites should not make to themselves any gods, whom they might oppose to the true and only God. For in Hebrew the expression, *before the face,* generally means *over against;* therefore God would not have companions obtruded upon Him, and placed as it were in His sight. Meanwhile, it seems probable to me that He alludes to that manifestation of Himself which ought to have retained His people in sincere piety; for true and pure religion was so revealed in the Law, that God's face in a manner shone forth therein. The case was different with the Gentiles, who, although they might rashly make to themselves false gods, still would not do so before the face of God, which was unknown to them. Let us then understand, after all, that those alone are accounted the legitimate worshippers of God who bid adieu to all figments, and cleave to Him alone. Nor can it be doubted that these words comprehend the inward worship of God, since this commandment differs from the next, whereby external idolatry will be seen to be condemned. It is sufficiently notorious, that men may make to themselves gods in other ways besides in statues, and pictures, and in visible forms. If any should adore the angels instead of God, or should foolishly imagine any other secret divinity, none will deny that he would offend against this Law. God, therefore, calls for the affections of the heart, that He alone may be spiritually worshipped; and the expression "before my face," may be not inaptly referred to this; because, although their impiety, who secretly turn aside to false worship, and cherish their errors within their own bosoms, may be able to evade the eyes of men, yet their hypocrisy and treachery will not escape the notice of God. Hence, again, it follows, that the one God is not rightly worshipped, unless He be separated from all figments. Wherefore it is not enough to make use of His name, unless all corruptions opposed to His word be laid aside; and thence we arrive at the distinction between true religion and false superstitions; for since God has prescribed to us how He would be worshipped by us, whenever we turn away in the very smallest degree from this rule, we make to ourselves other gods, and degrade Him from His right place.

Addition in *Fr.,* "encore qu'on les estime inferieurs;" even though they be counted his inferiors.

Exposition of the First Commandment

PASSAGES WHICH HAVE REFERENCE
TO THE EXPOSITION OF THIS COMMANDMENT

Deuteronomy 6:4, 13, 16

4. Hear, O Israel; The Lord our God *is* one Lord.

4. Audi, Israel, Jehova Deus noster Deus unus est.

13. Thou shalt fear the Lord thy God, and serve him.

13. Jehovam Deum tuum timebis, et ipsum solum coles.

16. Ye shall not tempt the Lord your God, as ye tempted *him* in Massah.

16. Non tentabitis Jehovam Deum vestrum, sicut tentastis in Masa.

Deuteronomy 10:20

20. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave.

20. Jehovam Deum tuum timebis, eum coles, eique adhaerebis.

4. *Hear, O Israel.* When Moses proclaims that God is One, the statement is not confined to His sole essence, which is incomprehensible, but must be also understood of His power and glory, which had been manifested to the people; as though he had said, that they would be guilty of rebellion unless they abode in the One God, who had laid them under such obligations to Himself. Therefore he not only calls him Jehovah, but at the same time infers that He is the God of that people whom he addresses, "Thy God." Thus all other deities are brought to nought, and the people are commanded to fly and detest whatever withdraws their minds from the pure knowledge of Him; for although His name may be left to Him, still He is stripped of His majesty, as soon as He is mixed up with a multitude of others. Thus He says by Ezekiel, (Ezekiel 20:39,) "Go ye, serve ye every one his idols;" in which words He not only repudiates all mixed worship, but testifies that He would rather be accounted nothing than not be worshipped undividedly. The orthodox Fathers aptly used this passage against the Arians;[280] because, since Christ is everywhere called God, He is undoubtedly the same Jehovah who declares Himself to be the One God; and this is asserted with the same force respecting the Holy Spirit.

13. *Thou shalt fear the Lord thy God.* Hence it is more evident why He has just declared that there is One God, viz., that He alone may be undividedly worshipped; for unless our minds are fixed on Him alone, religion is torn, as it were, into divers parts, and this is soon followed by a labyrinth of errors. But, first, he calls for reverence, and then for the worship which may testify and demonstrate it. "Fear" contains in it the idea of subjection, when men devote themselves to God, because His terrible majesty keeps them in their proper place. Hence results worship, which is the proof of piety. But we must observe that the fear enjoined in this passage is voluntary, so that men influenced by it desire nothing more than to obey God. When I stated, therefore, that God brings us under the yoke by a sense of His power and greatness, I did not understand that a violent and servile obedience is extorted from us; I only wished to affirm that men cannot be induced to obey God, before they have been subdued by fear; because their innate corruption always carries with it a contempt for religion, and a spirit of licentiousness. Therefore, in Jeremiah (Jeremiah 5:22), in order to exhort

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Vide St. Ath. Or. 3, *contra* At. sec. 7, 8. Jones of Nayland's "Cath. Doctrine of Trinity," chap. 4:2, sums up the argument concisely and well.

men to fear, He sets forth His terrible power in restraining the strength of the sea; but this fear leads on His true worshippers further. In the other passage which we have subjoined from Deuteronomy 10, the word *cleave* again confirms the truth, that as soon as men decline from God in the least degree, His worship is corrupted. For this is the meaning of that union with Himself to which He calls His worshippers, that they should be, as it were, glued to Him, and should not look elsewhere.

16. *Ye shall not tempt the Lord.* Since the doctrine here should undoubtedly be referred to the First Commandment, we gather from it that this is the main foundation of piety, to give to Him what is His own, and to diminish nothing from the prerogative which He claims. As we have already seen, unbelief was the fountain and cause of the tempting in Massah, for when the people neither relied on God's providence nor rested on His paternal love, they burst forth into impatience, and at length advanced so far as to think that God was not with them, unless He complied with their wicked lusts. We perceive, then, that God cannot be rightly worshipped unless when He has His peculiar attributes acknowledged. Whence, also, it appears that true piety cannot be dissevered from faith, because, if we confess that every desirable good dwells in Him, we shall expect and seek for all things from Him; we shall also patiently and contentedly allow ourselves to be governed by His will, and, in a word, give up ourselves and our lives into His hands.

Leviticus 19

Leviticus 19:1, 2

1. And the Lord spake unto Moses, saying,	**1.** Loquutus est Jehova ad Mosen, dicendo:
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.	2. Loquere ad universum coetum filiorum Israel, et dic eis, Sancti estote, quia ego sanctus Jehova Deus vester.

1. *And the Lord spake.* This is the object of the exhortation: first, that they should not measure the service of God by their own conceits, but rather by His nature; and secondly, that they should begin by studying[281]

281 "Pour le servir deuement, ils commencent par ce bout, de se purifier de toutes souillures;" in order to serve Him duly, they should begin by purifying themselves from all uncleanness — *Fr.*

to be holy. For nothing is harder than for men to divest themselves of their carnal affections to prepare for imitating God. Besides, they willingly lie slumbering in their own filthiness, and seek to cloak it by the outward appearance of religion. Here, then, they are recalled to the imitation of God, who, in adopting them, desired that they should bear His image, just as good and undegenerate children resemble their father. If any should pretend to equal God, his emulation would be madness; but although the most perfect come very far short even of the angels, yet the weakness of the very humblest does not prevent him from aspiring after the example of God. To this point did all the ceremonies tend, whereby God exercised His ancient people unto holiness, as we shall hereafter see. Although this declaration does not occur once only, yet because it is annexed in other places to special precepts in order to their confirmation, let it suffice at present to apprehend the general doctrine it contains.

Deuteronomy 6

Deuteronomy 6:14, 15

14. Ye shall not go after other gods, of the gods of the people which *are* round about you;

14. Non ambulabitis post deos alienos e diis populorum qui undique circum vos sunt:

15. (For the Lord thy God *is* a jealous God among you;) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

15. Quoniam Deus zelotes Jehova Deus tuus in medio tui est: ne forte irascatur furor Jehovae Dei tui in to, et disperdat te e superficie terrae.

14. *Ye shall not go after.* In this passage Moses commands the people not to turn away from the simple service of God, although examples of superstition may present themselves to their sight on every side. For this was a very destructive temptation, that none could be anywhere found who subscribed to the doctrine of the Law, although the respective nations had some religion, or at any rate the name of it existing among them. Since, therefore, these various forms of worship were so many temptations to forsake the right way, it was needful to provide against the danger betimes, and so to establish the authority of the One God, that the Jews might have courage to despise the common belief of all the Gentiles. A threat is added, that vengeance would not be far off if they should fall away into these superstitions, since *God is a jealous God,* and dwelling *among them.* As to the former epithet, I am about to say more under the Second Commandment.

Meanwhile, let my readers observe that God is called jealous, because He permits no rivalry which may detract from His glory, nor does He suffer the service which is due to Him alone to be transferred elsewhere. When He reminds the people that he dwells among them, it is partly to inspire terror by reason of His presence, and partly to reprove indirectly their ingratitude, if they should forsake Him, and seek for themselves gods who are afar off.

Deuteronomy 18

Deuteronomy 18:9-14

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.

9. Quum tu ingressus fueris in terram quam Jehova Deus tuus dat tibi, ne discas ad faciendum secundum abominationes gentium istarum.

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,

10. Non inveniatur in medio tui qui tradueat filium suum, *(ad verbum,* Transire faciat,) vel filiam suam per ignem, qui divinet divinationes, augur, magus, et incantator,

11. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

11. Colligans colligationes, consulens Pythonem, prognostes, *(vel,* ariolus,) et qui sciscitatur a mortuis.

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.

12. Abominatio enim est Jehovae quisquis facit haec, et propter abominationes istas evellit cos Jehova Deus tuus a facie tua.

13. Thou shalt be perfect with the Lord thy God.

13. Integer eris cum Jehova Deo tuo.

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.*

14. Nam gentes istae quas tu obtinebis attentae sunt ad prognostas *(vel,* ariolos) et ad divinos: quod ad to, non ita permisit tibi Jehova Dens tuus.

9. *When thou art come.* It is too well known from experience how eagerly the human race lays hold of bad examples, and how prone it is to imitate them. Especially those who come into a foreign land, accustom themselves readily to its manners and customs. This is the reason why God expressly commands the Israelites to beware, lest, when they come into the land of Canaan, they should catch any infection from its inhabitants. The doctrine, indeed, is universal in its application; but there was a necessity for providing against the danger which immediately impended. Moreover, Moses explains clearly in this passage what it is to have other gods, viz., to mix up the worship of God with things profane, since its purity is only thus maintained by banishing from it all uncongenial superstitions. The sum, therefore, is, that the people of God should abstain from all the inventions of men, whereby pure and simple religion is adulterated. In general, God wished to deter His worshippers from every fallacy whereby, from the beginning, Satan has deluded and fascinated miserable men; but He enumerates certain particular points, which by usage and custom had obtained the greatest prevalence. But in order that God's purpose may be more apparent, it is expedient to observe what it is that displeases Him in these vices which He condemns. Since men have a natural desire after knowledge, even in the superstitious this has always proceeded from a good principle, inasmuch as God has implanted it in the minds of all, when He would distinguish our race from the lower animals. Neither in this was there anything to be reprehended, that men, being conscious of their own ignorance, conceived that they were to obtain knowledge in no other way than by consulting God. Now this was the sole object of the Gentiles when they inquired of their magicians and sorcerers, to seek from heaven that knowledge of which they perceived themselves to be destitute. Thus they undoubtedly confessed themselves to be overwhelmed with darkness, and that the light of understanding was the special gift of God. Whence also came the name of divination, because they were persuaded that secret things were not within the compass of human apprehension, but that this knowledge must come from divine inspiration. But since by his machinations the devil perverts what is right in itself, these principles implanted in us, as I have said, by nature, have been corrupted by two errors, for both an immoderate desire of knowing more than is lawful has crept into our minds, and then we have had recourse to illicit means of knowledge. From these sources, viz., foolish

curiosity and unrestrained temerity or audacity, all the superstitions and errors have flowed whereby the world has been assailed. Therefore does God, by forbidding magical arts, introduce a remedy for these two diseases, which arts were perversely invented that they might search out and bring to light things which He had chosen to conceal. For the best rule of knowledge is sobriety, that it may suffice us to know as much as is expedient for us. The lust of men has carried them deeper, so that they have desired to penetrate into all the most profound secrets. But the second error on which I have touched is much worse, that they should have sought by improper means to discover hidden things. We shall soon see that God also has foretold things to come by his servants; but no further than He knew to be profitable, and only with this object, to make it manifest that He exercises special care for His church. But since men's curiosity is insatiable, they do not consider what is useful for them, but, like Adam, desire to "be as gods," and to know all things without exception. When God indulges not these improper desires, they address themselves to the devil, the father of lies, still, however, as I have stated, under the false disguise of God's name. This is the origin of all the vanities whereby the world has ever been entangled. I now descend to particulars.

10. *There shall not be found among you.* This horrible and altogether monstrous infatuation, whereby the Gentiles had been possessed, afterwards invaded the Jews also, that they should immolate and even burn their children in honor of the gods to which they had devoted themselves; although it is probable that the greater part of them were not inflamed by such an excess of madness, but satisfied their superstition more easily, by merely making their children to pass through the fire. This was with them a kind of lustration to purge away all filthiness. But their cruel zeal impelled many of them even to murder, so as not even to spare their own flesh and blood. Yet in this they pleaded the example of Abraham, as if there were any similarity between the obedience of that holy man who, led by God's command, was ready to slay his son Isaac, and this barbarous act of violence in people who, though God prohibited and gainsaid, murdered their children. Yet in this horrible spectacle we perceive how much more fervently men engage in impious rites which their own temerity has dictated, than in efforts to worship God aright, when He openly and expressly enjoins them the thing that is good. This, indeed, ought to be the first care of parents to consecrate their children to God; but the only rite of initiation for the Jews was circumcision, and with this they should have been content. Moses then enumerates the various kinds of divination to which the heathen nations were addicted, in order to satisfy their foolish desire to know more than was lawful. I do not, however, disapprove of the view which some prefer,[282] that the generic term is first used, and the various species are then subjoined. I shall explain these briefly, and not waste time in refuting particular opinions,

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although it is evident that even some of the rabbis are grossly mistaken about them. The word מעונן,[283] *magnonen,* I willingly admit to be derived from (a word signifying) *clouds*; and therefore it may properly mean *augurs,* or judicial astrologers. There are some who are rather of opinion that its root is מגון, *magnon,* which in Hebrew means *a place;* and this etymology would not badly suit the fanatics who divine all things from the position of the stars, and assign their stations both to the planets and the signs of the zodiac for their respective aspects. At any rate this is fully agreed, that auguries, as well as frivolous observations of the stars, are here condemned, when men, in their preposterous curiosity, suppose all events and circumstances to be under the dominion of the stars. The word which follows מנחש,[284] *menachesh,* means a *diviner* or *soothsayer, (ariolum,)* which sufficiently appears from Genesis 44:5, where Joseph pretends that he divined by his cup, because it was commonly believed that he possessed the art of soothsaying; and hence the name has been given to serpents on account of their subtlety. Some interpret the word מכשף,[285] *mekasheph,* a *juggler, (praestigiatorem,)* one who dazzles and deceives the eyes by optical illusions. Next follows the fifth[286] term, which I have translated *"tying knots," (colligans colligationes,)* whereby some understand enchanters, who by magic arts gather together serpents into one place. But this, in my judgment, is a poor explanation, and I, therefore, rather agree with those who conceive the calling together of evil spirits to be alluded to. But since it may be correctly translated

In observing that some choose to say that Moses first uses a general term for all soothsayers, and then proceeding to describe particular classes of them, *C.* is following *S. M's* note on קסמים קסם; where the latter has said, "Alii putant esse generale vocabulum ad omnium divinationum species." The verb seems to be so used in 1 Samuel 28:8, where *A. V.* renders it *divine.* — *W.*

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The next term, מעונן, *S. M.* has explained as derived from ענן, a cloud, or its radical verb. Some have chosen to regard it rather as derived from ענן, to watch; but *C.* must have learnt from some other source that there are critics who derive it from מעון, a place of habitation. — *W*

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מנהש. That this term here means some kind of diviner is certain; but the root is used in an inoffensive sense for *making diligent search;* and the best critics are now generally agreed that it ought to have been so understood and rendered in Genesis 44:5, where *S. M.* has acknowledged (in his note on the present passage)that it is used for *sciscitari rem occultam,* notwithstanding his having there rendered it *auguratur.* — W.

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מכשף. The explanation here given is from *S. M.* — W.

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חבר חבר. The root signifies to join, or combine. How it came to mean *enchanting,* which it does in Syriac and Arabic, as well as in Hebrew, remains disputable. The explanation disliked by *C.* he had found in *S. M.;* that which follows is his own. — *W*

"collecting, or gathering an assembly," I do not altogether reject the opinion of others, that it relates to those imaginary assemblies, to which unhappy men, whom the devil has bewitched, fancy themselves to be transported to feast and dance together, and to join in wicked conspiracies, and which are commonly called "synagogues." In the sixth word there is no ambiguity, whereby the people are forbidden to consult a spirit of Python; for thus may we properly render the Hebrew אוב,[287] *ob,* as St. Luke, a faithful and competent interpreter, has done, when he relates that a spirit of Python was cast out of the damsel at the command of Paul, (Acts 16:16;) and sometimes the Scripture calls these by the name of אובות, *oboth,* who allure evil spirits to give replies, of which deception a remarkable example is given in sacred history, (1 Samuel 28:7,) in the case of the witch *(Pythonissa)* who shewed Saul Samuel, although dead. The Greeks have translated the word Python, because the delusions of Apollo Pythius were particularly famous. The seventh class (Ang., wizards) is ידעני,[288] *yadgnoni,* which may correctly be translated gnostics, or knowers; for I make no doubt that they adopted this honorable name for purposes of deceit, which is by no means an uncommon practice with impostors. Thus the Genethliacs, and others like them, vaunted themselves to be mathematicians. This is the craft of Satan to steal the respectable names of virtues and good things, and to make them a covering for his lies, as, for instance, he gave the name of wise men to the Chaldean and Egyptian impostors; and thus, since the Prophets are called seers, he set against them the vain prognostications of false prophets, to astonish the minds of the simple. [289] For to derive, as some do, this word from a certain bird, is too childish a conjecture; and I wonder that in such a plain matter they have been led so utterly astray, whilst they waste their

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אוב שאל, *S.M.,* Consulens pythonem. By saying that the Greeks have rendered אוב, Pythonem, *C.* would naturally lead his readers to suppose that the LXX. had done so, whereas, both in the Pentateuch and in I Samuel 28, where the Hebrew has *an interrogator of* אוב, the LXX. has ἐγγαστρίμυθος, a ventriloquist. The word אוב is allowed to mean properly a water-bottle, and its gurgling sound; and, from this last, a ventriloquist. It is obvious that Luke cannot be correctly spoken of as translating a Hebrew phrase when he was relating in Greek what the Greeks said of a person possessed by an evil spirit. — *W*

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ידעני, from ידע, he knew. This word had previously been used by Moses in Leviticus 20:27, where *S. M.* has said the Jews affirm that there were conjurers who put between their teeth the mouth of a certain animal called ידוע, and speak wonderful things through it. They add a wonderful fable, etc. The LXX. has ἐπάοιδος, an enchanter, in Leviticus, and its equivalent here. — *W*

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Omitted in *Fr.* "The Hebrews describe him thus, that 'he put into his mouth a bone of a certain bird called Jaduaugh, and burned incense, and did other works, until he fell down as with shame, (or, modestie,) and spake with his mouth things that were to come to *pass' — Maim. Treat. of Idolatry,*.ch, 6, sect. 2." *Ainsworth in loco.*

acuteness upon nothing. Finally, necromancy[290] is condemned, *i.e.,* the deceitful and delusive science of prophesying upon the answers of the dead, which some improperly restrict to those who sleep among tombs, in order to hear in their sleep the dead speaking, because foolish men have in many ways endeavored to obtain communications from the dead. But, let us learn from this passage, with how many monstrous and ridiculous fascinations Satan, whenever God loosens the chain by which he is bound, is able to bewitch unhappy men; and how great, power to deceive the father of lies obtains from the just vengeance of God, for the purpose of blinding unbelievers. As to the notion which some conceited persons entertain, that all these things are fabulous and absurd, it arises from inconsideration and presumption, because they do not reflect how severe a judgment is merited by those who wilfully extinguish the light and enwrap themselves in darkness. For God's truth is too precious to Him, for Him to suffer it to be rejected with impunity. Certainly it would be an impudent blasphemy to deny that magical arras were ever practiced, since thus would God be accused of inadvertency, as though He had legislated[291] respecting things which did not exist. The objection that is made of its being absurd thus too highly to extol the power of Satan, as if he had the control of prophecies, which God claims for Himself alone, and as if he could cause the living to converse with the dead and change the forms of things, admits of an easy solution. With respect to vaticinations, there is no necessity for a subtle discussion as to how Satan can foreknow secret things, (on which point, as it seems to me, Augustine troubled himself too anxiously,) for this is a labor of supererogation, if we recollect that by God's just judgment a certain kind of vaticination is permitted to the devils, in order more and more to deceive unbelievers, as will be more fully treated of elsewhere. Meanwhile, we know that unbelievers were mocked with[292] ambiguous responses by all the oracles of false gods, and at length discovered from the event that they had been beguiled by deadly artifices; and, therefore, in Isaiah 41:23, God justly charges every idol with ignorance of futurity. Yet this does not prevent Satan from revealing certain hidden matters, by the prediction of which he may ensnare, as by a bait, the reprobate. I admit, indeed, that in progress of time the Roman augurs abandoned the study of their art, and abused the credulity of the lower orders by nothing but gross fictions; but if in former times Satan had

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דרש אל-המתים, one who seeks to the dead, (compare last clause of Isaiah 8:19;) a necromancer.

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"Fait des loix frivoles et superflues;" passed frivolous and superfluous laws. — *Fr.*

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"Par circuits et responses a deux ententes;" by circuitous and ambiguous answers. — *Fr.*

not led even the most sharp-sighted into error by this artifice, Xenophon,[293] the disciple of Socrates, would not have so often mentioned among the chief praises of Cyrus,[294] that he was devoted to augury, and had learnt to be so from his father. Finally, the experience of all ages teaches us that men of depraved curiosity have often received from Satan, by means of magicians, a knowledge of things which could not have been obtained naturally. As to the actual operations of Satan, whether he raises the dead, or bewitches men and beasts, or invests any substances with new forms through enchantment, we must consider that whatever miracles he appears to work are mere delusions; and, since he is the father of darkness, it is clear he has no power except upon unbelievers, whose minds are darkened, so as not to distinguish black from white. Yet we have already seen how Pharaoh's magicians rivalled Moses in their miracles. Wherefore we need not wonder if, by God's permission, he should disturb the elements, or afflict the reprobate with diseases and other evils, or present phantoms to their sight. On this account we should more earnestly implore of God to restrain from us an enemy armed against us with so many destructive arts.

12. *For all that do these things are an abomination.* First, he would have the authority of God act as a rein to guide them; and then sets before them that vengeance which they were soon about to see inflicted upon the heathen, nay, of which they were themselves to be the executioners and ministers. For since it could not be a matter of the slightest doubt, but that the inhabitants of the land of Canaan were rooted out from their peaceful habitations only by God's hand, he assigns as the cause of this destruction that they had polluted themselves and their country by these blasphemous and abominable superstitions. By this striking example, then, he deters them from imitating the sins which facts themselves shewed to be thus severely punished. Thus Paul admonishes believers to seek diligently to avoid the sins which provoke God's wrath against the disobedient. (Ephesians 5:6.)

13. *Thou shalt be perfect.* He refers to the mutual obligation of that holy covenant whereby as on the one side He had pledged Himself to the Jews, so on the other He had made them His debtors, not to prostitute themselves to idols, or to hanker after strange religions, whereby men's minds are led astray. This *perfectness,* then, is opposed to all those mixtures or corruptions which withdraw us from the sincere worship of the one true

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Homme de *jugement.* — *Fr.*

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See, for example, at the end of the 1st Book of the Cyropaedia, the advice of Cyaxares: Μάθε δὲ μς, ὦ παῖ, καὶ τάδε, ἔφη, τὰ μέγιςα· Παρὰ γὰρ ἱερὰ, καὶ οἰωνοὺς μήτ ᾽ ἐν σαυτῷ μηδέποτε μηδ ᾽ ἐν τῶ στρατιᾷ κινδυνεῦσ῎Υς, κατανοὼν ὡς ἄνθρωποι μὲν αἱροῦνται πράξεις εἰκάβοντες, εἰδότες δὲ οὐδὲν ἀπὸ ποίας ἔςαι αὐτοῖς τἀγαθόν· κ. τ. λ.

God; because the simplicity which retains us in obedience to heavenly teaching, is that spiritual chastity which God requires in His Church. The context of the passage proves this with sufficient clearness, viz., that God would restrain the Jews from all licentiousness, so that being devoted to His service, they should not look this way or that way, nor be carried away by vanity and instability, but constantly abide in the pure worship which He had prescribed to them. For this reason Paul declares that he is jealous for Christ; and because he had "espoused" the Corinthians to Christ, he feared "lest by any means, as the serpent beguiled Eve, through his subtlety," so being ensnared by the wiles of impostors, they should fall "from the simplicity that is in Christ." (2 Corinthians 11:2.)

14. *For these nations.* As God had just before been setting before them the punishment He was about to inflict upon these nations, in order to alarm and warn them, so now does he admonish them that the inheritance was handed over to them on this condition, that they should be mindful of so great a benefit, and beware of all pollutions; and that they succeeded the former inhabitants of the land, with a view to their being separate from them; for whence was this change, except that God might acquire to Himself a new people, and purify the land from all its defilements? Although He only mentions two classes of superstitions, yet thus, by *synecdoche,* He indicates them all. The sum is, that they should not be like the nations in vices and corruptions, which had been the cause of their destruction; since God had not only exterminated the men themselves, but their abominable rites also. Some divide the latter part of the verse into two clauses, "but thou shalt not do so;" and then, "Jehovah gives you the land," which last word they supply. But I do not hesitate to think that the pronoun אתה, *athah,* must be thus rendered, "But as for thee;" and then I think it must be read continuously, "God hath not suffered thee to do so," for the word נתן, *nathan,* is of extensive signification. The tendency of the whole is, that the prohibition of God should be of more weight with them than the example of the nations.

Deuteronomy 18:15-18

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;

15. Prophetam e medio tui, ex fratribus tuis, sicut me, suscitabit tibi Jehova Deus tuns: illum audietis.

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.

16. Secundum omnia quae petiisti a Jehova Deo tuo in Horeb, in die conventus, dicendo, Non adjiciam audire vocem Jehovae Dei mei, et ignem hunc magnum non videbo amplius, ne moriar.

17. And the Lord said unto me, They have well *spoken that* which they have spoken.

17. Et dixit Jehovah ad me, Bene egerunt in eo quod loquuti sunt.

18. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

18. Prophetam suscitabo illis e medio fratrum suorum sicut to, ponamque verba mea in ore ejus: loqueturque ad eos quaecunque ei mandavero.

15. *The Lord thy God will raise up.* This is added by anticipation, lest the Israelites should object that they were more hardly dealt with than the rest of the nations of the world; for it was always most justly considered an extraordinary blessing to hold communication with God; and indeed there can be nothing more to be desired. But an opinion had obtained currency, that men approached more closely to God by means of magical arts, by the oracles of Pythonic spirits, and by the study of augury. The people of Israel, then, would have complained of being badly treated, if they had been shut out from all prophecies and revelations. Moses meets this complaint or objection by announcing, that their access to God would be not less familiar than as if He should Himself openly come down from heaven; if only they kept the right way, and were contented with that rule which He deemed best for them. He, therefore, commands that, instead of all the imaginations of the Gentiles, the doctrine of the Prophets should alone have force among them. Thus He signifies that although God should not openly come down from heaven, yet that His will, as far as was expedient, should be surely and clearly made known to them, since He would faithfully teach them by His servants the Prophets. On this ground when, in Isaiah, He has mocked at the prophecies of false gods, He calls the Israelites His "witnesses," (Isaiah 43:1-10,) as having made them the depositaries of His secrets and of the treasures of divine wisdom. We see, then, the way pointed out in which God would have His people inquire concerning the things necessary to salvation; and this is more plainly declared in Isaiah 8:19, 20,

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony."

Nor is there any doubt that Isaiah took this doctrine from the passage before us, when he first condemns the errors which men by their curiosity invent for themselves, and then enjoins the faithful simply to give attention to the Law, and to be content with this form of instruction, unless they desired to be miserably misled. Hence we conclude that the expression, "a Prophet," is used by *enallage* for a number of Prophets. For it is altogether absurd, as some do, to restrict it to Joshua or Jeremiah; since Moses is here treating of the continual manner of the Church's government, and is not speaking of what God would do within a short time. Not at all more correct is their opinion, who apply it strictly to Christ alone; for it is well to bear in mind what I have said respecting God's intention, viz., that no excuse should be left for the Jews, if they turned aside to familiar spirits *(Pythones)* or magicians, since God would never leave them without Prophets and teachers. But if He had referred them to Christ alone, the objection would naturally arise that it was hard for them to have neither Prophets nor revelations for two thousand years. Nor is there any strength in those two arguments on which some insist, that the Prophet, of whom Moses bears witness, must be more excellent than him who proclaimed him; and that the eulogium that he should be "like unto" Moses could not be applied to the ancient Prophets, since it is said elsewhere that "there arose not a Prophet since like unto" him. (Deuteronomy 34:10.) For he does not at all detract from his own dignity, by recommending that whosoever might be sent by God should be hearkened to, whether they were his equals or his inferiors; and, as to the comparison, this particle translated *like (sicut)* does not always denote equality. Therefore it is true that there was no Prophet like Moses, that is to say, similar to him in every respect, or in whom so many gifts were displayed; yet it is no less true, that they were all like Moses; because God set over His Church a continual succession of teachers, to execute the same office as he did. This is referred to in the words, "For all the prophets and the law prophesied until John," (Matthew 11:13, and Luke 16:16,) where we see others united as colleagues with Moses in the government of the Church, until the coming of Christ. Yet Peter aptly and elegantly accommodates this testimony to Christ, (Acts 3:22,) not to the exclusion of others of God's servants, but in order to warn the Jews that in rejecting Christ they are at the same time refusing this inestimable benefit of God; for the gift of prophecy had so flourished among His ancient people, and teachers had so been constantly appointed to succeed each other, that nevertheless there should be some interruption before the coming of Christ. Hence, in that sad dispersion which followed the return from the Babylonish captivity, the faithful complain in Psalm 74:9, "We see not our signs; there is no more

any prophet." On this account Malachi exhorts the people to remember the Law given in Horeb; and immediately after adds, "Behold I send you Elijah the prophet," etc., (Malachi 4:4, 5;) as much as to say, that the time was at hand in which a more perfect doctrine should be manifested, and a fuller light should shine. For the Apostle says truly, that

"God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son," (Hebrew 1:1, 2;)

and, in fact, by the appearing of the doctrine of the Gospel, the course of the prophetic doctrine was completed; because God thus fully exhibited what was promised by the latter. And this was so generally understood that even the Samaritan woman said that Messias was coming, who would tell all things. (John 4:25.) To this, then, what I have lately quoted as to the transition from the Law and the Prophets to the Gospel refers; and hence it is made out, that this passage was most appropriately expounded by Peter as relating to Christ; for unless the Jews chose to accuse God of falsehood, it was incumbent upon them to look to Christ, at whose hand was promised both the confirmation of doctrine and the restoration of all things. They had been for a long time destitute of Prophets, of whom Moses had testified that they should never be wanting to them, and whom he had promised as the[295] lawful ministers for retaining the people in allegiance, so that they should not turn aside to superstitions; they had, therefore, either no religion, or else that greatest of Teachers was to be expected, who in his own person *(unus)* would present the perfection of the prophetic office. But we must remark the peculiar circumstances whereby God restrains the evil affections of the Jews. It was no common act of His indulgence, that He should take to himself Prophets from among that people, so that they should have no need to run about to a distance in search of revelations, and at the same time that they might be taught familiarly according to their capacity. But with regard to the comparison which Moses makes between himself and other prophets, its effect is to raise their teaching in men's estimation. They had been long accustomed to this mode of instruction, viz., to hear God speaking to them by the mouth of a man; and the authority of Moses was so fully established, that they were firmly persuaded that they were under the divine government, and that all things necessary to salvation were revealed to them.

16. *According to all that thou desiredst.* He pronounces them to be guilty of ingratitude if they did not quietly submit themselves to their Prophets, since on this point God had complied with their own request. For in order that the prophetic office might be more reverenced and beloved by them, and lest it should fall into disrepute through their beholding the Prophet to be but a mortal, God had extracted the confession from them that nothing

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Ordinaires. — *Fr.*

could be better than that He should make choice of human interpreters. At the promulgation of the Law, the visible majesty of God had shone forth, and the people, terrified at the sight, had voluntarily desired that Moses should be given to them as a teacher, and as the proclaimer of the heavenly voice. We have already seen how useful was this terror to recommend the teaching which is delivered by the mouth of man. We have abundant experience that our minds are often carried away by vain speculations. Thus we should wish to bring down God from heaven as often as any doubt creeps into them. It was necessary, therefore, that the Israelites should be convinced of their weakness, lest they should go beyond their due bounds, and that they might be led to ask for that as a great blessing which God had foreseen to be for their good, and at the same time might abandon that proud curiosity which would always have been exciting them, had it not been corrected betimes by the application of this remedy. But it would have been anything but excusable in them to have grown weary of that gift which they had judged to be so good for themselves. The sum is, that God had appeared once to obtain credit and authority for His Prophets; but that He had established that order for the government of His Church, and for the declaration of His will, which the people themselves had known by experience to be most highly advantageous to themselves.

17. *They have well spoken.* Moses relates how this desire of the people was approved by the judgment and the voice of God. Not as if whatever the foolish caprice of men may have urged them absurdly to ask, ought therefore to be immediately granted; but when God's consent and, so to speak, His vote coincides with it, then whatever He shews to be pleasing to Him ought to stand firm and inviolable. Hence it follows that God, in sending the Prophets, provided for the salvation of men as was most expedient. Moreover, He asserts that when pious teachers arise, who faithfully shew the way of salvation, it is an extraordinary proof of His favor, and He takes to Himself the praise when He repeats it again,[296]

"I will raise them up a Prophet." (Deuteronomy 18:18.)

Thus also Paul teaches, —

"And how shall they preach except they be sent?"
(Romans 10:15.)

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S. M. says, in his note on this verse, "Some of the Hebrews understand by that Prophet, Joshua, who succeeded Moses as ruler; others think Jeremiah must be meant, who rebuked the people in the same terms as Moses had done. But Christians who devoutly assert that this passage speaks of Christ, confute the Jews by referring to what is said in the last chap. of Deut., — 'There arose not a prophet since in Israel like unto Moses,' etc. This passage must be prophetic of some other remarkable Prophet who should not be inferior to Moses, especially as the text says, *like thee,* 'that as thou didst deliver the people from corporal bondage, so shall the prophet whom I will raise up for them deliver them from the bondage of sin.'" — *W.*

The same Apostle, too, bears witness that none will be found sufficient for this office, and that the power of teaching aright is received from God. (2 Corinthians 2:14, and 4:1.) Hence it follows that God, by a certain evidence of His presence, declares His favor towards us as often as He enlightens with the gifts of His Spirit, and raises up faithful and true teachers. Moses afterwards reminds them that God so governs His Church by the hands and the operation of men as not to derogate from Himself; for He retains this as His attribute, to suggest to the mouth, as it were, of His Prophets what they are to say; neither does He permit them to say or advance more than He has commanded. We perceive, then, that pastors were from the first appointed, not that they should themselves rule, or subject the Church to their imaginations, but only to be the organs of the Holy Spirit. And those who in these days usurp a greater power, ought to be altogether deposed from their sacrilegious despotism.

Deuteronomy 13

Deuteronomy 13:1-4

1. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

l. Quum surrexerit in medio tui propheta, vel qui somnium somniabit, et dederit tibi signum vel portentum.

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;

2. Eveneritque tibi signum et portentum quod dixerat tibi, dicendo, Eamus post deos alienos quos non nosti, et colamus eos.

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.

3. Non obedies verbis prophetae illius, aut somnium somniantis: quia tentat vos Jehova Deus rester, ut sciat an diligatis Jehovam Deum vestrum toto corde vestro, et tota anima vestra.

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.

4. Post Jehovam Deum vestrum ambulabitis, illumque timebitis, ac praecepta ejus custodietis: voci ejus obedietis, et eum coletis, eique adhaerebitis.

After having restrained the Israelites from the strange delusions of the Gentiles, Moses now forbids them from being too credulous if false teachers should arise from among themselves, and warns them diligently to beware of all novel inventions, and not to turn aside in the very least degree from the Law, at the instigation of any one. For there is peril to be apprehended, not only from professed and manifest enemies, or from foreign superstitions, but Satan plots also by means of intestine deceits, and abuses the holy name of God in order to betray us. Therefore it behoves that the faith of the godly should not only be externally fortified and protected by the ramparts of the word, lest corruption should creep in from without, but also that it should be garrisoned within by the same word, lest novel imaginations should secretly insinuate themselves and destroy the purity of doctrine. Moreover, we gather from this prohibition that there is such certainty in the divine doctrines as to prevent our faith from being undermined or shaken, provided it has put forth into them living roots, and is firmly grounded upon them. For it would be vain for God to warn us against giving admission to false teachers, unless He, at the same time, shewed the means by which they were to be guarded against. And assuredly nothing can be more improbable than that religion should be ambiguous; and since the rule and definition of it is faithfully prescribed and set forth in the Law, justly does God require of His people that they should not waver, but constantly persist in the truth delivered to them. For truly does Isaiah declare respecting the Law, that in it it has not been said in vain to the seed of Jacob, that they should seek God's face.[297] (Isaiah 45:19.) But, in seeking God, it would not be sufficient to teach what is right, unless men's minds are established in it; it is requisite, therefore, that religion should be sure and firm, or it will not be duly ordered. Nor is there any doubt that what Paul witnesses of the Gospel was true also of the Law, viz., that it armed its disciples against all the storms of temptation, that they "should be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men," etc. (Ephesians 4:14.) But the words before us, when examined more closely and regularly, will shew, with greater clearness, the aim of the matter.

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See note on Deuteronomy 30:11, *ante.*

1. *If there arise among you.* We already perceive that the question is not respecting the falsities and errors which Satan had spread throughout the world, but respecting those which were to appear in the very bosom of the Church, as if it had been said that the Law was not only given in order to separate the Israelites from heathen nations, but to keep themselves in the purity and integrity of the faith; for just as now-a-days Christ betroths the Church to Himself by the preachers of the Gospel, (2 Corinthians 11:2,) that she may devote herself as a chaste virgin to His obedience, and not allow herself to be withdrawn from the simplicity of the faith by any seductions; so of old God espoused His ancient people to Himself, and bade them close their ears against impostors, who are, as it were, the seducers of Satan tempting them to violate that sacred and special bond of marriage whereby God would be united with His people. We shall speedily see wherefore God would have His Church exposed to this evil. Meanwhile it is useful to admonish believers of their danger, that they may be constantly watching against the snares of Satan; for this abomination did not only prevail in that particular age, but it will have its evil influence even to the end of the world. We must remember what Peter says, that "as there were false prophets among" the Jews of old, so also in the kingdom of Christ

"there shall be false teachers who privily shall bring in damnable heresies." (2 Peter 2:1.)

Moses, however, does not merely speak of domestic enemies, but, of such as shall assume the title of Prophets in order that they may deceive with greater license and impunity. From hence we infer that it is not enough to have an honorable position, or a plausible name, whether pastor, or prophet, or priest, unless it be allied to sincerity in accordance with our calling; for who are the persons whom God here commands to be avoided and held in abomination? Just those who boasted themselves to be Prophets, but who, when carefully inquired into, were obliged to drop their mask, and driven to confusion. A particular appellation is subjoined to their general one, since the same individual is spoken of as "a dreamer of dreams," because God of old time manifested Himself to the Prophets sometimes in visions and sometimes in dreams. Either of these, then, was an honorable pretext for conciliating favor. But the temptation which follows was still more dangerous, viz., if such an one should have commended himself by a successful prediction; for who would despise a prophecy authenticated by events, especially when Isaiah declares this to be the attribute of God alone? (Isaiah 45:21.) And the difficulty here is still increased, because in chap. 18, God appears to distinguish false Prophets from true ones by this very test.[298] Thus I resolve the difficulty, God's claiming to Himself the glory of

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Addition in *Fr.*, "disant, Que si le cas n'advient, le Prophete s'est ingere par presomption;" saying, that if the thing does not come to pass, the Prophet has meddled with it presumptuously.

foretelling events does not prevent Him from occasionally conferring even on the ministers of Satan the power of prophecy respecting some particular point. Balaam was worse than any hireling crier, wishing as he did to frustrate the eternal decrees of God, and yet we know that his tongue was directed by the divine inspiration of the Spirit so as to be the proclaimer of that grace which he had been hired to quench. There is, therefore, no inconsistency in this, that a man should be a perfidious impostor, and still endowed at the same time with a particular gift of prophecy, not so as always to deliver true revelations, (as, for instance, Caiaphas, who prophesied correctly once, was not always veracious,) but in so far as by God's permission it shall be given him to foreknow this or that, so that one example of truth-telling may be the cloak for many falsehoods. Fitly, then, and properly, in the other passage, does God, by Moses, reprove the vanity of those rash spirits who promise what is not fulfilled. For we must take into consideration His intention. Many are there who bring themselves into notice by clandestine acts, and at length boldly burst forth and boast themselves to be prophets, whilst the people are in doubt whether they ought so to consider them. But since it most frequently happens that the folly of such men is betrayed by marks of infamy and disgrace inflicted upon them from above, so that the world may see that they have spoken falsely, justly does God declare that the event of their predictions is to be regarded, lest the Israelites should promiscuously and unreflectingly receive whatever they may hear. The principle, therefore, is established, that those speak in God's name who predict what really comes to pass; for they could not declare the truth respecting things unknown to man unless God Himself should dictate it to them. This is the tendency of the answer of Jeremiah to Hananiah, —

"The prophets that have been before me and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." (Jeremiah 28:8, 9.)

Hananiah promised that the war should end prosperously; but Jeremiah, knowing that he lied, brings him to an experimental proof of his falsehood, in case the facts should not correspond with what he had said. Thus far there is no inconsistency in our statement, that all true prophesies must proceed from God, and yet that the same Prophet who has predicted the truth may, in other points, be a deceiver And especially let us remark the admonition of Paul, that

"because they (the reprobate) receive not the love of the truth, that they may be saved; for this cause God sends them strong delusion, that they should believe a lie; that they all might be damned who believed not the

truth, but had pleasure in unrighteousness."
(2 Thessalonians 2:10-12,)

Hence we are taught that not only are the reins of Satan loosed in order that he may do injury, but that he is armed with power effectively to drag on the reprobate to final tied struction. Moses here teaches the same thing, for there are no reasonable grounds for the differences between Hebrew commentators as to the word *sign.*[299] It is unquestionable that signs were sometimes used in order to obtain credit for prophesies, as when Isaiah walked naked, (Isaiah 20:2,) and Jeremiah wore a yoke on his neck, (Jeremiah 18:10;) it is also unquestionable that Satan often deceives by magical incantations; but I have no doubt that by the words signifying *the sign and the wonder,* Moses here means anything incredible and unexpected, for the purpose of vaticination. The Hebrews use the word מופתים*, mophethim,* to express miracles whereby God portends anything future, as if He spoke from heaven. The word אות*, oth,* is more general, and is sometimes used for a banner, or a watchword, or signal, *(symbolum.)* Both are here put for extraordinary signs which testify the power of God, as if it were present; in this sense, Christ warns His disciples to beware of signs and lying prodigies. (Matthew 24:11.) But although Satan dazzles the eyes with his illusions, so as in his false rivalry to win to himself the glory of God, yet have we shewn from St. Paul, and Moses has before declared, that impostors in their working of miracles are the ministers of God's vengeance, in order that the reprobate may be taken in their snares. Should any object that signs would be useless, which may be as well dangerous deceptions as confirmations of the truth, I reply, that such license has never been accorded to the devil, as that the light of God should not in the end shine forth from the midst of the darkness. It will happen, therefore, that the true power of God may be obscured for a time, (as we have seen before in the history of the magicians,) but that it will never be overwhelmed. Thus in the miracles, whereby the Law was ratified, the glory of God so shone forth that they might obtain credit without any hesitation from the godly. Such, without controversy, are the miracles which authenticate the Gospel, because they present evidences inscribed upon them by God by which all suspicion of deceit is fully removed. And, indeed, since men's minds are involved in dull stupidity, and are blind even to the ordinary course of God's dealings, so also they are almost always mistaken with respect to miracles, unless His word enlightens them to dispel the darkness. In order, therefore, that we may duly profit by signs, an inseparable connection must be established between

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C. found in *S. M.'s* note on this verse that some of them understood the word *signs* to refer to such a sign as Jeremiah was to exhibit, (Jeremiah 27:2,) the like to which was done by the false Prophet Zedekiah, (1 Kings 22:12;) whilst others thought that the text spoke of what magicians might do by their art, as Moses had witnessed in Pharaoh's presence. — *W.*

them and doctrine; and Moses rightly teaches that they must be repudiated who shall endeavor to pervert piety under the pretext of signs, because they impiously and wickedly divide things which God has joined together, and improperly divert to a contrary use the signs which only serve as aids to righteous doctrine. But after the religion of the Jews had been sealed by sure and evident signs, it was wrong for them to attend to accidental signs, and not altogether without base ingratitude. We now arrive at the sum of this passage, viz., that they must persevere in the worship of the one God, so that not even prodigies should have any force to shake the people's minds. The clause, therefore, "which thou hast not known," must be observed; whereby Moses signifies that the glory of the God which they serve was so certainly testified that their levity in turning this way or that would be inexcusable; and thus the knowledge which ought to be firmly implanted in their hearts, and to abide therein, is opposed to all the artifices of the devil, which only affect unstable minds.

3. *For the Lord your God proveth you.* (Latin, *tentat vos.)* Whenever this word, which means *to tempt,* is applied to God, it is not used in a bad sense, for "to take by guile," or, "to lay snares of deceit to entrap the unwary," but only for "to prove or examine." Now, God proves men's hearts, not that He may learn what was before unknown, but to lay open what was before concealed. The expression, "to know," therefore, refers to experimental knowledge only. The explanation of Augustine is tame and involved,[300] "That He may know, *i.e.,* that He may cause you to know." But, since it is so very common for human feelings to be attributed to God, where is the use of twisting words, which signify no more than that God makes trial, so that what might have been otherwise doubtful, should be actually displayed? Thus God tempted Abraham, when in an important matter He made trial of his faith or obedience. (Genesis 22:1.) Nor is what I have lately touched upon, and which we often read of, at all contradictory to this, viz., that God uses the instrumentality of Satan and of wicked men, in order to tempt men; because we must take into consideration the object to which He directs these trials, whereby it will be manifest that His design is very different from the malice and wiles of Satan. The reason here given is worthy of remark, because it removes the difficulty by which weak minds might have been easily disturbed. For nothing is less probable than that Satan should insult God and involve heaven and hell in war, or that he should assume to himself with impunity an attribute of God. Lest, then, such a discussion should trouble and weary the good, or keep them in perplexity, Moses thus anticipates it, by reminding them, that God does not meanwhile

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Aug. *de Genesi,* lib. 1:34. "Sic dicetur etiam illud, 'Tentat vos Dominus Deus vester, ut sciat si diligitis eum;' non enim ut sciat ipse, quem nihil latet, sed ut scire nos faciat, quantum in ejus dilectione profecerimus, tentari nos permittit." See also *Tractatus* 43, *in Johannem,* 5, 6.

lie idle or asleep, having abandoned the care of His Church;[301] but that He designedly brings the truly pious to the proof, in order to distinguish them from the hypocrites; and this takes place, when they constantly persevere in the true faith against the assaults of their temptations, and do not fall from their standing. The Apostle declares the same thing also with regard to heresies, that they must needs arise in the Church, "that they which are approved may be made manifest." (1 Corinthians 11:19.) Wherefore we must not be impatient, nor murmur against God, if He chooses that the firmness of our faith, which is more precious than silver or gold, should be tried in the fiery furnace; but it behoves us humbly to acquiesce in His justice and wisdom. If any should still object, that, since the weakness of mankind is only too notorious, God deals with them somewhat unkindly, when He subjects them to these dangerous temptations, an answer may be readily given. I acknowledge indeed that, since our carnal sense is tender, this may seem hard, and inconsistent with the fatherly kindness of God; for, surely, when a miracle presents itself before our eyes, it is difficult not to submit to it. But, since the temptation injures none but those whose impiety, which it lays bare, was already convicted and condemned, whilst the sincere worshippers of God are preserved free from injury, how unjust would it be to take away from God this liberty of plucking the mask from treachery and deceit? Whosoever loves God with a pure heart is armed with the invincible power of the Divine Spirit, that he should not be ensnared by falsehoods; God thus rewards true and not fictitious piety, so that whosoever are of a true heart, should be protected by his faithful guardianship, and never feel the deadly wound. Meanwhile, why should He not devote to just destruction those who wilfully desire to perish? Nor need we be surprised at what He elsewhere declares, that it is He who deceives false prophets,[302] that by them he may inflict just vengeance on the reprobate, who eagerly go in search of their destructive deceits. Since, then, all the good are sure to overcome, so that the wiles of Satan are to them nothing but the exercises of their virtue; why should God be blamed, because the malice of Satan and of the wicked prepares for them the grounds of their victory and triumph? Only let us cleave to this axiom, that all, who heartily love and reverence God, will always be sure and safe under the protection of God. It is true, I confess, that integrity of heart is a peculiar gift of God and the fruit of His secret election; but, since their own consciences reproach the reprobate with their contempt of God, their hypocrisy, pride, or depravity, the blame of the iniquity that dwells in them is unjustly laid upon God. This, then,

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Addition in French, "quand les seducteurs brouillent tout;" when seducers confuse everything.

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I presume that there is an allusion here to Ezekiel 14:9.

is sufficient to refute all carnal and perverse reasonings and blasphemies, viz., that whosoever are right in heart are guarded by the aid of the Spirit from the poisonous influence of Satan, and that no one perishes against his will. And thus we come to the conclusion, that all who, having once seemed to embrace the doctrines of salvation, afterwards reject and deny them, had never possessed anything more than the disguise of a false profession, because, if they sincerely loved God, they would remain firm in heart in the midst of all things tending to disturb them. It will indeed sometimes happen that the pious also will fall into errors, and will be seduced by the wicked; but it will only be in some respects and for a time; so that they never fall from the foundation, and presently recover themselves, *(resipiscant.)* And then, it must also be observed, they pay the penalty of their negligence, or instability, because they have not been sufficiently attentive to God's Word, or have not sufficiently devoted themselves to religious pursuits. Hence we further gather, that whilst many turn away professedly from the doctrines of religion, on the ground of their seeing so many contentions and disputes to distract them, it is a mere vain excuse to cover their profane neglect or hatred of God. It is true that there are great discrepancies of opinion, and very warm contentions; but whosoever in a teachable and gentle spirit shall seek after truth, and shall give himself over and submit himself as the disciple of God, he will never be without the spirit of judgment and discretion. But, since some listen disdainfully, some supremely despise it, some wish that God's Word were altogether destroyed, others think lightly of it, the saying of the Prophet holds good, "that that dieth, let it die;" (Zechariah 11:9;) and what Paul after him declares, "But if any man be ignorant, let him be ignorant." (l Corinthians 14:38.) Since it has always been the case that God's truth was never hidden from anybody, except him whose mind the God of this world has blinded. (2 Corinthians 4:4.) And this especially takes place[303] when light has shone from heaven, which suffers none to go astray but those who shut their eyes. The remedy, therefore, is immediately subjoined, "Ye shall walk after the Lord your God;" as if Moses had said, it was sufficient for their preservation, that they had God to guide them in the right way, who had already prevented them by His gratuitous bounty. But, since numbers respond not to God's call, and regard Him not when He points out the way to them, the words "and fear him" are added; because "the fear of God is the beginning of wisdom." (Psalm 111:10.) Finally, Moses again inculcates that, if men are only resolved to obey God, they will be sufficiently taught by His voice what they ought to do. By the word "cleave," perseverance is denoted, and titus he indirectly reproves the instability of those who forsake and forget God, and go astray after empty imaginations.

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"Cela se verifie et demonstre principalement;" and this verifies and demonstrates itself principally. — *Fr.*

Deuteronomy 18

Deuteronomy 18:21, 22

21. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

21. Quia si dixeris in corde tuo, Quomodo cognoscemus verbum quod non loquutus fuerit Jehova?

22. When a prophet speaketh in the name of the Lord, 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 presumptuously: thou shalt not be afraid of him.

22. Quando loquetur propheta in nomine Jehovah, et non extiterit res illa, neque evenerit: sermo est quem non loquutus est Jehova, per superbiam enim loquutus est propheta ille: ne timeas ab eo.

21. *And if thou say in thy heart.* This exception has reference to the prohibition, which we have already noticed in this same chapter. God, in His appointment of Prophets to be His substitutes in teaching the people, had invested them with no common authority, enjoining obedience to be paid to their precepts. But those, upon whom the office of teaching is conferred, do not alwayduly fulfill it; and hence the doubt naturally arises, how the people shall determine when they are addressed as by Gods mouth, so as to distinguish the true from the false. There is, therefore, no question expressed in words, but God anticipates the secret scruples which might otherwise keep men's minds in suspense; for to "say in the heart" is equivalent to doubting in one's self when any danger is perceived. Now, to remove this difficulty, He does not enumerate all the marks of distinction; because He does not indeed allude to doctrine, but only to prophecies. But, speaking popularly, as to evil and ignorant persons, He commands them to observe whether those, who pretend to the name of Prophet, foretell the truth. But although, as we have lately seen, false teachers also rival in this respect the servants of God, and are found to be veracious in some particular prophecy; yet it is sufficient as the touchstone of their truth, to set down what happens for the most part, (ἐπὶ τὸ πολὺ;) just as God himself chooses to be distinguished and separated from idols by the same test. Nor does Moses affirmatively pronounce that credit must be given to prophets, whenever events correspond with their predictions; but only admonishes them, that, if they consider attentively, they cannot be deceived, because God will speedily expose the false prophets to ridicule, and will confound

their folly. Thus Jeremiah prudently accommodates this passage to the circumstances of his own times, in order that it may be manifested how rashly and falsely Hananiah spoke in promising impunity for those sins over which God's vengeance impended. (Jeremiah 28:6.) In sum, Moses means nothing more than that the people would not be exposed to the danger of going astray, if they endeavored heartily to obey God; because it would come to pass by His just judgment, that the temerity of all who have falsely abused His holy name should be made to appear, and thus they should be unmasked.

22. *The prophet hath spoken it presumptuously.* He not only condemns the folly and vanity of those who advance their own inventions in the place of God's commands, but also their arrogance; since doubtless, this is impious and intolerable audacity, to set forth the offspring of man's earthly brain as if it were a divine revelation. And on this ground it is that their impiety is detestable, who fill the air with the fumes of their revelations in order to alarm the simple. Wherefore, he adds, that they should "not be afraid" of such a prophet; because, as nothing can be more arrogant than the ministers of Satan, they confidently utter their boastings, by which we may be easily moved and even overwhelmed, unless we had this buckler to protect us, viz., that their terrific noise may be safely despised. This doctrine is now-a-days very useful for us. We know how insolently the Papists boast of the Catholic Church; of the Apostolic See; how fiercely they rage in Peter's name; how impetuously they fulminate their curses and anathemas; but, when it is ascertained that whatever they put forward as revelations of the Spirit are but the empty figments of men, it will be easy to dispel those terrors which flow from this same fountain of presumption.

Leviticus 18

Leviticus 18:21

21. And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I am the Lord.

21. E semine tuo non dabis quod trajiciatur coram Moloch: neque profanabis nomen Dei tui: Ego Jehova.

Leviticus 19

Leviticus 19:26, 31

26. Neither shall ye use enchantment, nor observe times.	**26.** Non augurabimini, neque divinationi eritis intenti.
31. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the Lord your God.	**31.** Non respicietis post Pythones, et ariolos non inquiretis: ut polluamini in ipsis. Ego Jehova Dens vester.

18:21. *Thou shalt not let any of thy seed.* In these three precepts Moses more lightly touches on what we have lately seen set forth at greater length in Deuteronomy; for there he condemns impious offerings, as well as the responses of familiar spirits, magical arts, and enchantments. He now in the first place adverts to adulterous sacrifices, especially to that impure and detestable service of consecrating their children to Moloch, as they called him, the idol of the Gentiles; and then adds a prohibition, that they should give no heed to false revelations. But in these two passages of Leviticus he only enumerates two classes,[304] viz., to use auguries and divinations, and to seek responses from familiar spirits, and to consult magicians or enchanters; yet he includes all the others of which we have previously spoken. And, lest they should think the crime a light one, he says that all they are "defiled" who devote themselves to this kind of curiosity. The confirmation, which is added at the end of both clauses, has relation to the sum of the First Commandment; for when God declares Himself to be "Jehovah, and the God of Israel," he both claims the worship which is due to Him alone, and also condemns all the superstitions whereby pure religion is adulterated. There is also an *antithesis* implied, in which God contrasts Himself with all fictitious idols; and therefore the words may be thus paraphrased, — Since I am the eternal God, and separated from all others which the Gentiles foolishly make to themselves, and since I have chosen you to myself as my peculiar people, I would have you, as you ought to be, pure and separated from all defilements.

Deuteronomy 12

Deuteronomy 12:29-32

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"Il en raconte seulement *quatre* especes; mais il y comprend toutes celles que nous avons veus par ci-devant;" he mentions *only four* sorts, but comprehends in them all those which we have before observed. — *Fr.*

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;

29. Quum exciderit Jehova Deus tuus gentes ad quas tu venis possidendas a facie tua, et eas possederis, et habitaveris in terra ipsarum.

30. Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

30. Cave tibi ne to illaquees post ipsas, postquam deletae fuerint a facie tua: et ne inquiras ad deos earum, dicendo, Quomodo servierunt gentes istae diis suis, sic etiam ego faciam.

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.

31. Non facies sic Jehovae Deo tuo: quia quicquid abominatio est Jehovae, et quod odit, fecerunt diis suis: quinetiam filios suos et filias suas combusserunt igni diis suis.

32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

32. Omne igitur verbum quod ego praecipio vobis, observabitis ad faciendum: non adjicies super illud, neque minues quicquam ex eo.

29. *When the Lord thy God shall cut off.* This passage has some affinity to that in the eighteenth chapter of Deuteronomy, which we have already remarked on. For inasmuch as it was easy for the people to lapse into the imitation of the Gentiles, and to worship their false gods, under whose protection the inhabitants boasted their land to be, all inquiry respecting them is also strictly forbidden.[305] For this is the origin of idolatry, when the genuine simplicity of God's worship is known, that people begin to be dissatisfied with it, and curiously to inquire whether there is anything worthy of belief in the figments of men; for men's minds are soon attracted

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Addition in French, "de peur que de l'un ils ne vienent a l'autre;" for fear that they should pass from one to the other.

by the snares of novelty, so as to pollute, with various kinds of leaven, what has been delivered in God's word. Nor does he only withdraw and restrain them from the desire of inquiry, but expressly commands them to "take heed to" themselves, or to keep themselves; because men are naturally disposed to this wanton curiosity, and take much delight in it. Therefore God encloses His people with barriers, which may keep them back from all hurtful desires; nay, He would have them so abominate the practice of superstitions, as to fly even from the infection of hearing of them. We must briefly observe respecting the words, which we have translated "to possess the nations," that Moses does not mean that they were to become their prey, so as to be their slaves by right of capture, but that he refers to the land. Therefore he says, "thou shalt possess them before thy face;" *i.e.,* when they are destroyed, the land will be vacant for you to possess it. In the *Hiphil* conjugation this word signifies to expel, as we have already seen; and to this meaning Moses perhaps makes allusion. The word[306] which I have translated *"illa-queare,"* to snare, some interpreters render to *stumble,* and others to be *carried away,* which would be more agreeable to the construction, "lest you should be carried away after them;" yet I have been unwilling to depart from the generally received opinion, when the metaphor of "ensnaring" is very appropriate; as if he had said, that all the perversities of the Gentiles were so many nets or snares to entrap men, if they come too near them; for it presently follows, "after that they be destroyed," which some also thus render, "lest you should perish after them," as if He would awaken their fears by holding forth the example of their destruction.

31. *Thou shalt not do so.* From these words we may gather what it is not to make to one's self the gods of others, viz., to bid farewell to all the inventions of men, and to pay attention to this one thing — what God commands. For why does God desire to be worshipped by His elect people, otherwise than the nations were in the habit of serving their gods, except because there ought to be a notable distinction, so that religion may not be confused? And surely unless men cleave to God's word, so as resolutely to determine that nothing else is permitted to them except what is there taught, they will not only be vacillating, but. they will receive indiscriminately whatever comes in their way. We must then hold fast to this, "Thou shalt not do so;" and our minds must be restrained by this curb, lest any superstition which may defile the service of God should insinuate or establish itself. He adds, that God not only repudiates these strange worships, but even abominates them; and in order to impress this the more, he adduces one form of superstition, in which its absurdity was unusually

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תנקש, 2. fut. pass. of נקש. The Chaldee paraphrast is cited by *S. M.* as explaining it by a word equivalent to *thou stumble.* It does not appear who has rendered it *be carried away.* — *W.*

Pol. Syn. gives "aberres," as the Syriac version, and "ne captarts," as that of Malvenda.

manifest; for it is a foul barbarity that innocent children should be burnt by their parents.

32. *What thing soever I command.* In this brief clause he teaches that no other service of God is lawful, except that of which He has testified His approval in His word, and that obedience is as it were the mother of piety; as if he had said that all modes of devotion are absurd and infected with superstition, which are not directed by this rule. Hence we gather, that in order to the keeping of the First Commandment, a knowledge of the true God is required, derived from His word, and mixed with faith. By forbidding the addition, or diminishing of anything, he plainly condemns as illegitimate whatever men invent of their own imagination; whence it follows that they, who in worshipping God are guided by any rule save that which He Himself has prescribed, make to themselves false gods; and, therefore, horrible vengeance is denounced by Him against those who are guilty of this temerity, through Isaiah,

"Forasmuch as this people draw near me, etc., by the precept of men; therefore, behold I will proceed to do a marvellous work and a wonder: for the wisdom of their wise men shall perish," etc. (Isaiah 29:13, 14.)

Now, since all the ceremonies of the Papal worship are a mass of superstitions, no wonder that all her chief rulers and ministers should be blinded with that stupidity wherewith God has threatened them.[307]

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Addition in French, "avoit menace les anciens Sacrificateurs."

The Institution of the Passover

The Ceremonial Supplements of
the First Commandment
The Institution of the Passover
EXODUS 12

Exodus 12:1-20

1. And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

1. Loquutus est Jehova ad Mosen et ad Aaron in terra Aegypti, dicendo.

2. This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

2. Mensis iste principium vobis erit mensium, et primus idem vobis in mensibus anni.

3. Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their'* fathers, a lamb for an house.

3. Loquimini ad totum coetum Israel, dicendo, Decima hujus mensis tollat sibi quisque agnum secundum domum patrum, agnum domatim.

4. And if the household be too little for the lamb, let him and his neighbor next unto his house take *it,* according to the number of the souls: every man, according to his eating, shall make your count for the lamb.

4. Quod si minor fuerit familia quam pro agno, assumet ipse vicinum suum qui propinquior fuerit domus suae, pro numero animarum, singuli ad mensuram cibi sui numerabitis pro agno.

5. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats.

5. Agnus erit vobis integer masculus anniculus, quem ex ovibus aut capris tolletis.

6. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

6. Et erit vobis in custodia usque ad decimam quartam diem hujus mensis: mactabitque eum omnis coetus Israel inter vesperas.

7. And they shall take of the blood, and strike *it* on the two sideposts, and on the upper door-post of the houses wherein they shall eat it.

7. Et tollent e sanguine, ponentque super duos postes, et in superliminari ad domus in quibus eum comedent.

8. And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

8. Et comedent carnem in ipsa nocte assam igni, et azymos panes cum amaritudinibus comedent.

9. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

9. Non comedetis ex co crudum, vel coctione coctum in aquis, sed assum igni: caput ejus cum cruribus ejus, et cum intestinis ejus.

10. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

10. Nec residuum facietis quicquam ex eo usque mane: quod autem reliquum fuerit ex eo usque mane, comburetis.

11. And thus shall ye eat it: *with* your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it *is* the Lord's passover.

11. Sic comedetis illum, lumbis vestris accincti, et calceamenta vestra in pedibus vestris, et baculus vester in manu vestra, et comedetis ipsum cum festinatione. Est Pesah Jehovae.

12. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I am the Lord.

12. Nam transibo per terram Aegypti nocte hac, et percutiam omnem primogenitum in terra Aegypti ab homine usque ad jumentum: et in cunctis diis Aegypti edam judicia: ego Jehova.

13. And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you,* when I smite the land of Egypt.

13. Et erit sanguis vobis in signum per domos in quibus vos fueritis: et videns sanguinem ipsum transiliam vos: nec erit in vobis plaga interitus quum percutiam terram Aegypti.

14. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever.

14. Et erit vobis dies iste in memoriam: et celebrabitis eum festum Jehovae in generationes vestras, statuto aeterno celebrabitis eum.

15. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel.

15. Septem diebus infermentata comedetis: prima die cessare facietis fermentum e domibus vestris.

16. And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

16. Et in die primo, convocatio sancta, die quoque septimo convocatio sancta erit vobis: omne opus non fiet in eis, veruntamen quod comedetur ab omni anima, illud tantummodo fiet a vobis.

17. And ye shall observe *the feast of* unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

17. Observabitisque infermentata: quia hac ipsa die eduxi exercitus vestros e terra Aegypti: observabitis *inquam* diem istum in generationibus vestris statuto perpetuo.

18. In the first *month,* on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

18. In primo mense, decimo quarto die mensis, in vespera comedetis infermentata usque ad diem vicesimum primum mensis in vespera.

19. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

19. Septem diebus fermentum non invenietur in domibus vestris.

20. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

20. Omne fermentum non comedetis: in omnibus habitaculis vestris comedetis infermentata.

1. *And the Lord spake.* Although the institution of the Passover in some degree appertains to the Fourth Commandment, where the Sabbath and Feast-days will be treated of; yet, in so far as it was a solemn symbol[308]

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Memorial. — *Fr.*

of their redemption, whereby the people professed their obligation to God their deliverer, and in a manner devoted themselves to His dominion, I have not hesitated to insert it here as a supplement of the First Commandment. The observation of the day itself will again recur in its proper place; it will only be suitable to observe here, that God enjoined this ceremony in order that He might wholly bind the people under obligation to Himself alone, and that from it the Israelites might learn that they should never turn away from Him, by whose kindness and hand they were redeemed. For by these means He had purchased them to Himself as His peculiar people; and, therefore, whenever He reproves them for declining from His pure worship, He complains that they were forgetful of this great favor, the memory of which ought to have been sufficient to retain them. In effect, then, the celebration of the Passover taught the Israelites that it was not lawful for them to have regard to any other God besides their Redeemer; and also that it was just and right for them to consecrate themselves to His service, since He had restored them from death to life; and thus, as in a glass or picture, He represented to their eyes His grace; and desired that they should on every succeeding year recognize what they had formerly experienced, lest it should ever depart from their memory. First, let us define what the Passover *(Pascha)* is;[309] I use its trite and ordinary name. In its etymology there is no difficulty, except that the passage *(transitus)* of God, is equivalent to His leaping over, *(transilitio)* whereby it came to pass that the houses of the Israelites remained untouched; for Isaiah,[310] speaking of the second redemption, unquestionably alludes to this place, when he says, I will leap over Jerusalem. The reason, then, for this expression being used is, that God's vengeance passed over the Israelites, so as to leave them uninjured. With respect to the twofold mention by Moses of a passing-over, observe that the same word is not used in both places; but *Pesah* [311] refers to the chosen people, and *Abar* to the Egyptians; as if he had said, my vengeance shall pass through the midst of your enemies, and shall everywhere destroy them; but you I will pass over untouched. Since, then, God was willing to spare His

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This paragraph not in French.

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Isaiah 31:5 *C.'s* own translation of the words rendered in our *A. V.,* "passing over he will preserve it," *i.e.,* Jerusalem, is "transiliens servabit;" that of Bishop Lowth is "leaping forward, and rescuing her." In his note on the passage, he expresses the opinion that the action described by the word פסח, in this chapter, is the "springing forward" of Jehovah the protector, to defend his people from the destroying angel.

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פסח and עבר in verses 13 and 12. It is observable that *C.* now properly translates פסח, *transilire,* in his own comment; though, when commenting on it before, he had only used parts of the word transire, which expresses no more than עבר. — *W*

Israel, He awakened the minds of the faithful to the hope of this salvation, by the interposition of a sign;[312] whilst He instituted a perpetual memorial of His grace, that the Passover might every year renew the recollection of their deliverance. For the first Passover was celebrated in the very presence of the thing itself, to be a pledge to strengthen their terrified minds; but the annual repetition was a sacrifice of thanksgiving, whereby their posterity might be reminded that they were God's rightful and peculiar dependents *(clientes).* Yet both the original institution and the perpetual law had a higher reference; for God did not once redeem His ancient people, that they might remain safely and quietly in the land, but He wished to bring them onward even to the inheritance of eternal life, wherefore the Passover was no less than Circumcision a sign of spiritual grace; and so it has an analogy and resemblance to the Holy Supper, because it both contained the same promises, which Christ now seals to us in that, and also taught that God could only be propitiated towards His people by the expiation of blood. In sum, it was the sign of the future redemption as well as of that which was past. For this reason Paul writes, that "Christ our Passover is slain," (1 Corinthians 5:7;) which would be unsuitable, if the ancients had only been reminded in it of their temporal benefit. Yet let us first establish this, that the observation of the Passover was commanded by God in the Law, that He might demand the gratitude of His people and devote to Himself those who were redeemed by His power and grace. I now descend to particulars. God commands the Israelites to begin the year with the month in which they had come out of Egypt, as if it had been the day of their birth, since that exodus was in fact a kind of new birth;[313] for, whereas they had been buried in Egypt, the liberty given them by God was the beginning of a new life and the rising of a new light. For though their adoption had gone before, yet, since in the mean time it had almost vanished from the hearts of many, it was necessary that they should be in a manner re-begotten, that they might begin to acknowledge more certainly that God was their Father. Wherefore He says in Hosea,

"I am the Lord thy God from the land of Egypt, and thou shalt know no God but me," (Hosea 12:9, and Hosea 13:4;)

because He had then especially acquired them to Himself as His peculiar people; and He speaks even more clearly a little before,

"when Israel was a child, then I loved him,
and called my son out of Egypt." (Hosea 11:1.)

312 "Symbolum." — Lat. "Signe ou Sacrement." — *Fr.*

313 "Une facon de faire renaistre;" a means of bringing about the new birth of the Church. — *Fr.*

Now, although it was common to the race of Abraham with other nations to begin the year with the month of March; yet in this respect the reason for it was different, for it was only to the elect people that their resurrection was annually put before their eyes. But, up to that time, the Hebrews themselves had begun their year with the month of September, which is called in Chaldee *Tisri,* and in which many suppose that the world was created; because immediately on its creation the earth produced ripe fruits, so that its fecundity was in perfection. And still there remains among the Jews a twofold manner of dating and counting their years; for, in all matters which relate to the common business of life, they retain the old and natural computation, so that the first month is the beginning of Autumn; but, in religious matters and festivals, they follow the injunctions of Moses; and this is the legal year, beginning nearly with our month of March,[314] yet not precisely, because we have not their ancient *embolisms;* for, since twelve circuits of the moon would not equal the sun's course, they were obliged to make an intercalation, lest, in progress of years, an absurd and enormous diversity should arise. Thence it happens that the month *Nisan,* in which they celebrated the Passover, begins among the Jews sometimes earlier, and sometimes later, according as the intercalation retards it.

3. *Speak ye unto all.* A question is asked on this passage, why, when one Lamb alone was offered in sacrifice for the reconciliation of the Church, and God was propitiated by the blood of one Christ alone, He should have commanded a lamb to be slain in every house, as if there were to be a special sacrifice for every one apart? The reply is easy; because, although all were protected from destruction by the same blood, and the general rite united them altogether into fellowship in the same expiation, yet still it was not unreasonable that, by that special application, so to speak, God would have every family separately reminded, so as to feel the grace more peculiarly conferred on itself. Thus now-a-days we have all the same baptism, whereby we are ingrafted in common into the body of Christ; yet His baptism is conferred on every individual, that they may more surely acknowledge that they are partakers in the adoption, and therefore members of the Church. God, then, in commanding them to slay a lamb in every house, did not wish to draw away the people to different grounds of hope, but only to shew them in a familiar way, that all houses were under obligation to Him, and that not only the salvation of the whole people ought to be confessed to come from Him, but that His singular blessing ought to shine forth in every family. The cause of his desiring the neighbors to be added if the number of people in one house were not, sufficient to eat the Passover, was that nothing might be left of it; and this amongst others appears to have been the chief reason why the whole lamb was to be consumed, viz., lest they should mix this sacred

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There is a considerable abbreviation of this passage in the French.

feast with their daily food, and also lest its dignity should be diminished by appearing in the form of tainted meat. Perhaps, too, God provided this, lest any superstition should creep in from the preservation of the remnants; and therefore commanded the very bones to be burnt.

5. *Your lamb shall be without blemish.* We shall see elsewhere, that in all their sacrifices prescribed by the Law they were diligently to beware, lest there should be any spot or fault in them; and by this the people were reminded, that the expiation was not legitimate, unless it possessed the utmost perfection, such as is never to be found in men. It is not to be wondered, therefore, that God should now require the Passover to be of one year old, and without blemish, that the Israelites might know that in order to propitiate God, a more excellent price was required than could be discovered in the whole human race; and since such excellency could much less exist in a beast, the celestial perfection and purity of Christ was shewn forth by this visible perfection of the lamb, or kid. It was with reference to this also that; they were commanded to keep it up separate from the rest; of the flock, from the tenth until the fourteenth day of the month. As to God's will, that the side-posts and lintel should be sprinkled with blood, by this sign He plainly taught them, that the sacrifice would profit none but those who were stained and marked with Christ's blood; for this sprinkling was equivalent to their bearing each one the mark: of His blood upon their forehead. And, in effect, Christ, by the outpouring of His blood, has not delivered all, but only the faithful, who sanctify themselves with it. That internal sprinkling indeed holds the first place, which Peter teaches us to be effected by the power of the Spirit, (1 Peter 1:2;) yet by this external sign the Israelites were instructed that they could not be protected from God's wrath, except by holding up against it the shield of the blood. And this corresponds with the lesson learnt above, that the same universal sacrifice was offered particularly in every house, in order that thus its peculiar instruction might affect them more seriously, when generally it would have been uninteresting and ineffectual. I prefer to be ignorant as to why He required the flesh to be roasted and not boiled, rather than to invent such unfounded subtleties, as that Christ was, in a manner, roasted on the Cross. A nearer approach to the truth appears to me to be, that God desired thus to mark their haste, because, when their implements were all packed up, the meat would be more easily roasted on a spit than cooked in the pot. And this also is the tendency of the precept respecting the manner of eating it, in which three things are to be observed, the unleavened bread, the sauce of bitter herbs, and the girded loins, together with the rest of the costume of travelers. Undoubtedly God commanded the bread to be made without leaven on account of their sudden departure, because He would snatch his people out of Egypt, as it were, in a moment; and, therefore, they baked unleavened loaves out of flour hurriedly kneaded.[315] It was required that the remembrance of this should

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be renewed every year, in order that their posterity might know that their deliverance was afforded them from above, since their fathers hastily took flight without having made any preparation for their journey; for any greater preparation would have thrown some shade upon the divine grace, which shone forth more brightly on account of their want of food. God would have them content with bitter herbs, because hasty travelers, and especially in an enemy's country, are satisfied without delicacies, and whatever sauce they meet with is very grateful to their taste, nor does its bitterness seem offensive to them, as it does in seasons of abundance and ease. Possibly too they were reminded of their former condition; for under so dire and bitter a tyranny nothing could be sweet or pleasant. But their haste was still more plainly represented by their eating the lamb hurriedly with their shoes on their feet, and their loins girded, and leaning on their staves. Men pass from their suppers to bed and to repose; and therefore the ancients used both to take off their shoes and to lie down to it; but the people's necessity inverts this order, since they were compelled to fly immediately from their supper. And hence the reason is subjoined, "it is the Lord's passover;" since they escaped in safety amidst the confusion, and when the sword of God was raging. We must, however, bear in mind what we have already said, that the use of this sacrament was twofold, both to exercise the people in the recollection of their past deliverance, and to nourish in them the hope of future redemption; and therefore the passover not only reminded them of what God had already done for His people, but also of what they were hereafter to expect from Him. Consequently there is no doubt that the Israelites ought to have learnt from this rite that they were redeemed from the tyranny of Egypt on these terms, viz, that a much more excellent salvation still awaited them. But this spiritual mystery was more clearly laid open by the coming of Christ; and therefore Paul, accommodating this, ancient figure to us, commands us, because

"Christ our passover is sacrificed for us," to "keep the feast, not with old leaven, neither with the leaven of malice, and wickedness; but with the unleavened bread of sincerity and truth."
(1 Corinthians 5:7, 8.)

God therefore formerly wished the houses, in which the Passover was celebrated, to be free from all corruption; and far more does it become us now to take care of this, lest the sacrifice wherewith Christ has redeemed us from eternal death, should be polluted by any leaven of wickedness. To the same effect[316] is what follows, warning us lest we should be devoted to

"N'ayant pas logsir d'avoir du pain ordinaire;" not having time to make ordinary bread — *Fr.*

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"Nous avons aussi a prendre instruction touchant les herbes ameres, et equipages des voyageurs," etc.; we must also receive instruction from the bitter herbs, and their equipment as *travelers.* — *Fr.*

the attractions of the world, and lest our course should be delayed by the enticements of pleasure; but that we are pilgrims on earth, and should be ever girt and ready to make haste; and that although the cross of Christ be bitter, yet we should not refuse to taste it.

12. *For I will pass through the land.* This refers to the first passover, the night in which they were to be delivered from Egypt; and God expressly declares that He will be the judge against the false gods, because it then especially appeared how utterly unable they were to help, and how vain and fallacious was their service. The absurd commentary of some of the Rabbins[317] is tame and far-fetched, that the idols should be cast down, because by the single miracle of their redemption, all superstitions were magnificently overturned, and whatsoever men believed about idols was condemned as folly and delusion. God therefore affirms, that he would not only conquer the nation itself, but its very gods. Perhaps Isaiah alludes to this passage when he says,

"Behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence," (Isaiah 19:1;)

for wherever He has appeared as the Savior of His people, He has asserted His glory in opposition to all impious and corrupt religions.

14. *And this day shall be unto you.* This is spoken of its annual celebration, which was as well a monument of their exodus as a symbol of their future deliverance. As to its being called a rite, or ordinance for ever, *(edictum soeculi,)* I admit that by this expression perpetuity is meant, but only such as would exist until the renovation of the Church; and the same explanation will apply to circumcision, as well as to the whole ceremonial of the Law; for although by Christ's coming it was abolished as concerns its use, yet did it only then attain its true solidity; and therefore the difference between ourselves and the ancient people detracts nothing from this perpetual statute; just in the same way as the new Covenant does not destroy the old in substance, but only in form. A little further on, where he says, "save that which every man must eat, that only may be done of you," verse 18; the meaning is, that they must cease from every work, except the preparation of their day's food; and this exception is expressly made, that they may not permit themselves to violate their sacred festivals by other business.

Exodus 12:24-27, 43-49

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C. found in *S. M.* that Onkelos and the Rabbis said the Egyptian idols were laid prostrate. — *W.*

24. And ye shall observe this thing for an ordinance to thee and to thy sons for ever,

24. Observabitis itaque rem istam, (*vel* verbum istud,) in statutum tibi et filiis tuis usque in saeculum.

25. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

25. Et erit quum intraveritis terram quam dabit Jehova vobis, ut pollicitus est, tunc observabitis hunc cultum.

26. And it shall come to pass, when your children shall say unto you, What mean ye by this service?

26. Erit autem quum dixerint vobis filii vestri, Quis est cultus iste vobis?

27. That ye shall say, It *is* the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head, and worshipped.

27. Tunc dicetis, Est sacrificium Pesah Jehovae, qui transiliit domos filiorum Israel in Aegypto quando percussit Aegyptios, et domos nostras eruit.

43. And the Lord said unto Moses and Aaron, This *is* the ordinance of the passover; There shall no stranger eat thereof:

43. Et dixit Jehova ad Mosen et Aharon, Statutum Pesah: Nullus alienigena comedet ex eo.

44. But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

44. Sed omnis servus viri pecunia emptus, postquam ipsum circumciderit, comedet ex eo.

45. A foreigner and an hired servant shall not eat thereof.

45. Advena et mercenarius non comedet ex eo.

46. In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

46. In eadem domo comedetur: non efferes extra domum foras e, carne, et os non confringetis ex eo.

47. All the congregation of Israel shall keep it.

47. Universus coetus Israel facient ipsum, (*vel,* mactabunt.)

48. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

48. Quod si inquilinus apud to peregrinetur, ut faciat Pesah Jehovae, circumcidetur ei omnis masculus, et tunc accedat ad faciendum illud, eritque sicut indigena terrae; nullus autem incircuncisus veseatur ex eo.

49. One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

49. Lex una erit indigenae et peregrino, qui peregrinatur in medio vestri.

24. *And ye shall observe this thing.* He again repeats the precept as to its annual celebration, and expressly says, that, when they have come into the land, the recollection of their deliverance is yearly to be revived by this rite. He adds, however, what he had not before touched upon, that they should also teach their children, since, without the aid of this teaching, it would have been an unmeaning and useless spectacle. For doctrine may justly be called the life of sacraments, without which no rigor remains in them, so far are they from imparting to us any life. Lest, then, the passover should be a lifeless ceremony, God in this place enjoins that it shall not be mute; for in these words, "when your children shall say unto you," Moses does not mean that they are to wait until their children make inquiry of their own accord, and anticipate the zeal of their parents; but he only indicates the age when they are capable of being taught. Yet, at the same time, he indirectly exhorts the children to teachableness, when their age admits of their understanding what the passover signifies, and enjoins them diligently to inquire into the use of the ceremony; that thus religion may be handed down, and may ever flourish amongst the people. Since, then, the Paschal Lamb corresponds with the Holy Supper, we may gather from hence, that

none can be duly admitted to receive it, but those who are capable of being taught.

43. *This is the ordinance of the passover.* Since the passover was the sacred bond whereby God would hold the elect people in obligation to Himself, He forbids all strangers from partaking of it; because a promiscuous permission to eat of it would have been an unworthy profanation. And in fact, since this is a supplement to the First Commandment, it only addresses itself to those unto whom is directed the preface of the Law, "Hear, O Israel; The Lord our God is one Lord." We know that among the Gentiles none but the initiated[318] were admitted to their sacred rites. This was an absurd imitation[319] of this true and lawful ordinance; because such a condition is only applicable to the institution of God, lest strangers should promiscuously usurp the testimonies of His grace, with which He honors His Church alone. For circumcision was then like a hedge, which should distinguish heathen nations from the holy race of Abraham; if, then, any should wish to celebrate the passover together with the elect people, it was necessary that he should be circumcised, so as to attach himself to the true God; though God did not merely refer to the outward sign, but to the object, viz., that all who were circumcised should promise to study sincere piety. Moses, therefore, first of all, excludes all strangers who were unclean through their uncircumcision; and then he adds two exceptions, viz., that servants bought with money should be circumcised, (which was a necessary requirement;) and that free and independent persons, if they chose to embrace the same alternative, should also be received to the passover. Hence it appears that this rite was not only peculiar to God's people, but that it was a sign of the future redemption. For strangers could not testify that they were sharers in that redemption which had been promised to the race of Abraham alone; and, therefore, the ceremony of the sacred feast would have been vain and useless to them. Nor does Moses refer only to that mixed multitude which had followed the Israelites out of Egypt; but prescribes a law respecting all strangers, who for many succeeding ages should come on business into the land. No doubt but that, in celebrating the passover, they would have expected another redemption; since that which was already vouchsafed to

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"Ceux qui y estoyent sollennellement introduits, et comme emmatriculez;" those who had been solemnly introduced to them, and as it were, matriculated. — *Fr.*

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"Vray est que cela n'a este qu'une singerie: mais tant y a que le diable a voulu contrefaire ce qui est du vray ordre et legitime, lequel doit estre observe en tous sacremens, c'est puis qu'ils sont tesmoinages de la grace speciale de Dieu envers son Eglise, qu'on ne les doit pas prostituer a tons venans;" it is true that this was but a monkey-like imitation; but whilst the devil has thus wished to counterfeit the true and legitimate, order, which should be preserved in all sacraments, it is because they are the testimonies of the special favor of God to His Church, that they must not be prostituted to all comers. — *Fr.*

the children of Abraham had not extended to them. For although they might be reckoned among the people, yet did no portion of the land in consequence fall to their lot, nor was their condition improved as to temporal rights;[320] but it was only that they might become members of the Church. From the analogy between the Holy Supper and the Passover, this law remains in force now, viz., that no polluted or impure person should intrude himself at the Lord's table, but that only the faithful should be received, after they have professed themselves to be followers of Christ.[321] And this is expressed also in the words, "One law shall be to him that is homeborn, and unto the stranger," etc., ver. 49; viz., that the ordinance of the sacrament should be solemnly observed by all, and that thus they should equally participate in the grace offered to them in common, and that in this respect the condition of all should be equal, though it differed as to their inheritance of the land.

46. *Neither shall ye break a bone thereof.* I am not certain why God desired no bone to be broken; unless that this might also be a sign of haste; because people at table seldom partake of the marrow, unless when their entertainment is protracted. For I fear there is too much subtlety in the explanation which some give, that the virtue of Christ, which is represented by the bones, is not diminished whilst we feed on His flesh. But the former opinion which I have glanced at above, as it is the simplest, so also it is by no means unsuitable here; that they were commanded, when they were standing in readiness for their journey, and eating hurriedly, to burn the bones in order to prevent all delay. What God commanded as to the lamb, He chose to have openly fulfilled in the person of His only-begotten Son; that the truth corresponding with its type, and the substance with its shadow, might shew that God would be reconciled to His people by no other blood than Christ's. Whence it is again clear that the ancients under the Law were instructed by the Paschal Lamb as to the future redemption, for otherwise this passage could not have been properly accommodated to Christ. But when the Evangelist quotes it, (John 19:33,) he takes it for granted that thus was typically shewn what God would bestow by His Son. Hence it came to pass that He was distinguished by this visible mark, which proved Him to be the true Passover. But, in order that no bone of Christ's should be broken, God's providence wonderfully interfered. The soldiers were commanded to hasten the death of Christ, no less than that of the robbers, by breaking their bones. They execute their intention on the robbers, but lest they should attempt the same on Christ, it is certain that they were restrained

320 Omitted in the French.

321 "Fait protestation de leur roy et Chrestiente;" made open profession of their faith and Christianity. — *Fr.*

by a divine power, so that the wholeness of His bones might be a presage of the approaching redemption.

Exodus 13

Exodus 13:3-10

3. And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this *place:* there shall no leavened bread be eaten.

3. Tune dixit Moses ad populum, Memento diei hujus quo egressi estis ex Aegypto, e domo servorum: quia in fortitudine manus eduxit vos hinc Jehova: neque comedatur fermentatum.

4. This day came ye out, in the month Abib.

4. Hodie vos egredimini mense Abib.

5. And it shall be, when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

5. Quum to introduxerit Jehova in terram Chananaei, Hittaei, Amorrhaei, et Hivaei, et Jebusaei, de qua juravit patribus tuis se daturum tibi, terram fluentem lacte et *melle,* tum coles cultum istum in meuse isto.

6. Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the Lord.

6. Septem diebus comedes infermentata, die autem septimo solemnitas erit Jehovae.

7. Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters.

7. Infermentata comedentur septem diebus: nec conspicietur apud to fermentatum, neque apparebit apud to fermentum in universo termino tuo.

8. And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the Lord did unto me when I came forth out of Egypt.

8. Annuntiabisque filio tuo eo die, dicendo, Propter hoc quod fecit (*vel,* propterea quod hoe fecit) Jehova mihi quum exirem ex Aegypto.

9. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

9. Et erit tibi in signum super manum tuam, et in memoriale inter oculos tuos, ut sit lex Jehovae in ore tuo, quia in manu forti eduxit to Jehova ex Egypto.

10. Thou shalt therefore keep this ordinance in his season from year to year.

10. Observabisque statutum hoc in tempore suo quotannis.

3. *And Moses said unto the people.* He repeats what he had said more at length in the foregoing chapter, respecting the unleavened bread, not so much to instruct as to exhort them; for he had already expressed the matter with so much clearness, that there was no need of further explanation; but it was useful to stimulate them, that they might devote themselves with greater zeal to their duty, and especially lest, after a longer lapse of time, their ardor should, as usual, gradually abate. He therefore exhorts them, that after they came into the land, they should diligently observe what he had before commanded. And from the context here, it is plain that the two commands as to the sanctifying the first-born, and celebrating the passover, had the same object, viz., that their deliverance should retain the elect people in the special service of the true God.

4. *This day came ye out.* He compares the day of their coming out with the whole time of their sojourning in the land of Canaan; as if he had said that they were redeemed not to enjoy a mere transient joy, but that they might be mindful of their blessing throughout all ages. He proceeds to eulogize the extent and the fertility of the land again, principally for two reasons. The first is, lest after such glorious victories pride should possess their minds, and in the abundance of their good things their eyes should be closed by fatness;the second, that by the very multitude of their possessions they might be the more incited to the duty of gratitude, and to the service of God. For it might be that the conquerors of so many nations, and the lords of so rich and extensive a territory would wax wanton, so as to be less devoted to God's service, unless they had been reminded that they owed it

to God alone that they had conquered so many peoples, and had obtained dominion over them. But Moses shews them that, in proportion to God's goodness to them, so would they be the more inexcusable, if they did not earnestly labor to testify their gratitude. With this object he repeats the names of the nations, by the destruction of which they were to become inheritors of the land; and then adds, "a land flowing with milk and honey," in order to arouse them still more and more to piety by the great profusion of the blessings which would be ever before their eyes. Those are entirely mistaken who suppose that the month *Abib* [322] is the same as *Ab,* which corresponds with our July. For it is evident that the Israelites came out of Egypt in the month *Nisan,* about the vernal equinox; of which circumstance, the keeping of Easter, handed down by tradition from our forefathers, is an unquestionable proof. Now, since the Hebrews borrowed from the Chaldeans all the names of their months, which were in use two thousand years after, it would be absurd in this place to regard *Abib* as a proper name, especially when, in Scripture, we nowhere find the months designated by proper names. Since, then, reason demonstrates that this word is applied appellatively, we must inquire why it is applied to March or the beginning of April. Those who translate *A bib* "ripening fruits," have no ground for it, since the word simply means "anything which grows;" hence it is applied to the stalks of corn; and because in those warm climates the corn rises to its height about the vernal equinox, from this fact, *Nisan* is called the month of stalks. It is also a probable conjecture, (as we have already said,) that the beginning of the year was changed, in order that the nativity of the Church might receive more distinction; as if the world were then renewed. The opinion of some that Noah came out of the ark in the same month, so that the temperature of spring might receive him in his new birth, as well as the other animals, I leave undecided as I have done on Genesis 8. But if this opinion be accepted, there will be an anticipation *(prolepsis)* in the name of the months; and in this there will be an absurdity, because it was useful for the people to be accustomed to the rites of the Law. But I do not enter into controversy about uncertainties.

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אביב *C.* has copied the Hebrew in his text, writing it Abib, as a proper name; but in the *V.* it is translated "mensis novarum frugum," and in *S.M.*, "mensis maturescentis frugis." The name for July is אב, which exists in Chaldee as a general name for the fleshy fruit of trees. David Levi says, in his *Lingua Sacra,* that one of their Rabbis had observed that Ab or Av is not to be found in Scripture, and that all the names of the Jewish months, as Sivan, Nisan, etc., are not Hebrew but Chaldee; for which reason we do not meet with them but in the books of Zechariah, Daniel, Ezra, and Esther, which were written during the captivity; and in these four books mention is made of seven of the months, but in the Jerusalem Targum of Esther they all follow regularly. This is also the opinion *of Aben-Ezra;* but adds, "we find three of the months named in Hebrew, viz., Zif, in 1 Kings 6:1; Bul, in same chapter, verse 38, and Ethanira in 8:2; which plainly shews that they had names for all the months in Hebrew; but during the captivity they adopted those of their masters." — *W.*

8. *And thou shalt shew thy son in that day.* He repeats what we have already remarked, viz., an injunction to parents to teach their children, that they may thus transmit the service of God to their descendants. In the preceding chapter it was said, "when your children shall say unto you," etc.; and now he more briefly commands that God's goodness should be proclaimed, although none should make inquiry respecting it; because parents ought to be voluntarily disposed to educate their children in the fear of God. He also repeats, as we have seen above, that the memory of their deliverance should be annually renewed lest it should ever fade away, since religion is easily neglected unless men are diligently exercised in its study, he uses a comparison when he says, "it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes;" as though it had been said that their redemption should be set before their eyes in the passover, just as the ring which is on the finger, or the ornament which is bound upon the forehead are constantly seen. For which purpose also he had before desired that the precepts of the Law should be inscribed both on the head, and on the hands, and fringes of their garments. The sum is, that in the passover a monument of God's grace should exist, so that it might never sink into oblivion; just as ornaments which appear on the forehead and on the fingers awaken the attention by their being constantly beheld. But, if any should rather be of opinion that Moses alludes to those who, conscious of their own faithlessness, contrive means to assist their memory,[323] I offer them no opposition; as if he had said that, since they were disposed to forgetfulness, they should use this remedy, to awaken themselves to gratitude. He will soon afterwards repeat the same injunction, in connection with the offering of the first-born. The following words, "that the Lord's Law may be in thy mouth," confirm the opinion that the passover has reference to the First Commandment. They intimate that it is not enough to perform the external rite, unless it be associated with its proper object, viz., that they should devote themselves to God and to His doctrine. He mentions the mouth, not because the main thing is, to speak or discourse of the Law, for if piety lay in the tongue, hypocrites would be the best worshippers of God; but he expressly requires that, when each one shall have privately applied himself to the study of the Law, they shall also mutually teach and exhort each other.

Deuteronomy 16

Deuteronomy 16:3, 4

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"Et pourtant font des neuds a leurs ceintures, ou quelque marque a leur bonnet;" and therefore make knots in their girdles, or some mark in their cap. — *Fr.*

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.

3. Non comedas cum illo fermentatum: septem diebus comedes cum illo infermentata, panem afflictionis: quia festinanter egressus es e terra Aegypti: ut memineris diei quo egressus es e terra Aegypti, omnibus diebus vitae tuae.

4. And there shall be no leavened bread seen with thee in all thy coasts seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

4. Neque conspicietur apud to fermentum in omni termino tuo septem diebus: neque pernoctabit de carnibus quas sacrificabis in vespera die primo usque mane.

Exodus 23

Exodus 23:18

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

18. Non immolabis cum fermento sanguinem victimae meae: neque pernoctabit adeps agni mei usque mane.

Exodus 34

Exodus 34:25

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.

25. Non immolabis cum fermento sanguinem sacrificii mei: neque pernoctabit usque mane sacrificium solemnitatis Pesah.

Deuteronomy 16:3 *Thou shalt eat no leavened bread with it.* Because by this sign they were reminded of their having escaped in haste, as it were

from the very flames; therefore does Moses so often enforce the prohibition of leaven. And here this reason for it is alleged, viz., that their recollection should be recalled to the affliction from which they were rescued; for they must needs have been involved in the greatest straits, when there was no time even for baking bread. Unleavened bread is therefore called "the bread of affliction," that the manner of their deliverance may the more enhance God's grace. He repeats what we have seen before, that none of the flesh of the Lamb should be reserved to the following day. In the former passage from the Book of Exodus, because Moses speaks generally, the command may at first sight be referred to the perpetual sacrifice; but the latter passage takes away all obscurity, by the express mention of the passover. We need not wonder that in one place the word "fat" is used for the whole carcase, or any part of the lamb, either by *synecdoche,* or that God might commend the superior sanctity of the fat, of which they were not permitted to eat, and which was burnt in all sacrifices.

Numbers 9

Numbers 9:1-14

1. And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

1. Loquutus est autem Jehova ad Mosen in deserto Sinai, anno secundo quo egressi sunt e terra Aegypti, mense primo, dicendo:

2. Let the children of Israel also keep the passover at his appointed season.

2. Facient filii Israel Pesah in tempore suo.

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.

3. Decimoquarto die mensis hujus inter duas vesperas facietis illud tempore suo: secundum omnes titus suos, et juxta omnes ceremonias suas facietis illud.

4. And Moses spake unto the children of Israel, that they should keep the passover.

4. Alloquutus est itaque Moses filios Israel ut facerent Pesah.

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.

5. Feceruntque Pesah in primo mense, decimoquarto die ejusdem inter duas vesperas in deserto Sinai: secundum omnia quae praeceperat Jehova Mosi, sic fecerunt filii Israel.

6. And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day.

6. Fuerunt autem quidam immundi super anima hominis, qui non potuerunt facere Pesah die ipso: tunc accesserunt coram Mose et coram Aharon ipso die.

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?

7. Dixeruntque homines illi ad cum, Nos immundi sumus super anima hominis, ut quid prohibemur ne offeranem oblationem Jehovae tempore suo in medio filiorum Israel?

8. And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you.

8. Et dixit ad eos Moses, State, et audiam quid praecipiat Jehova pro vobis.

9. And the Lord spake unto Moses, saying,

9. Loquutus est autem Jehova ad Mosen, dicendo:

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.

10. Alloquere filios Israel, dicendo, Quicunque fuerit immundus super anima, aut fuerit in via remota, ex vobis, vel ex generationibus vestris, faciet Pesah Jehovae.

11. The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs.*

11. Mense secundo, decimoquarto die inter duas vesperas facient illud: cum infermentatis: et herbis amaris comedent illud.

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.

12. Non relinquent *quicquam* ex eo usque mane, neque os confringent in co: seeundum onmes ritus Pesah facient illud.

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 his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.

13. Vir autem qui est mundus, aut in via non fuerit, et cessaverit facere Pesah, excidetur anima illa e populis suis, quia oblation era Jehovae non obtulit tempore suo, peccatum suum portabit vir ille.

14. And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

14. Si vero habitaverit apud vos peregrinus, et fecerit Pesah Jehovae, juxta ritum Pesah, et juxta ceremonias ejus sic faciet: ritus unus erit vobis, tam peregrino quam indigenae terrae.

1. *And the Lord spake unto Moses.* We may infer how great was the carelessness, nay, even the ingratitude of the people, from the fact that God recalls to their recollection the celebration of the passover, before a year had elapsed. For what would they do fifty years hence, if there was any danger of their falling into forgetfulness of it in so short a time? If they had been voluntarily assiduous in their duty, it would have been unnecessary to repeat what had been so severely enjoined even with threats. But now God, as the year came to a close, reminds them that the day approaches on which He had fixed the passover to be held; that the Israelites might more surely learn that this solemn sacrifice is of yearly recurrence, and thus that it was sinful to omit it. He then commands that all the ceremonies should be diligently observed, and that they should not corrupt the pure institution with any

strange leaven. Finally, their obedience is praised, because they had neither added anything to, nor diminished anything from, God's command.

6. *And there were certain men.* A question is here introduced incidentally, viz., what must be done, if any sudden defilement should prevent any persons from celebrating the passover with the rest; since God would expunge from amongst His people whosoever should not observe this memorial of their redemption? Although the history is here touched upon, yet because the doctrine as to the just and pure observance of the passover is its main subject, nay, because this passage is a kind of supplement to the general command, I have thought it proper to connect them here. Moses says that certain men were found defiled over the soul of a man,[324] viz., either because they had touched a dead body, or had gone into a house of mourning, or had been present at the funeral of a dead man; for the Law accounted such to be polluted, as will be seen elsewhere. Hence arose a kind of discrepancy; because, whilst the unclean were not permitted to approach the sacred feast, it was sinful to neglect this exercise of religion. Even Moses confessed that he was perplexed as to this matter, since he sought for time to inquire of God. The extraordinary modesty of the Prophet here displays itself, in not daring to pronounce on a doubtful matter, although he was their lawgiver. But he thus more clearly shewed that he by no means gave the Law out of his own head, since he did not dare even to interpret it, except after receiving a new command. God, therefore, by laying down a special exception, takes away the contradiction (ἀντινομίαν). For to those, whom just necessity excused, He assigns the second month, that they too might be partakers of the passover, though they might not change the day at their own option. By this privilege He not only relieves the unclean, but also those who might be at a distance[325] from the society of their fellows, concerning whom the same question might be raised. For it was not suitable that any one should eat the passover by himself; and even if a family were too small, the neighbors were called in, that the number might be sufficient to eat the whole lamb; and therefore, the traveler abroad, or even at home, if he was far from his friends, had need of some remedy to preserve him from punishment. Moreover, we must remember that this was not a concession to despisers, nor was profane carelessness encouraged by this indulgence; but it was only a provision for the necessity of those who had inadvertently contracted defilement, or who could not escape it, or who were unexpectedly delayed on their journey. For they are said to have complained of their own accord to Moses that, on account of their uncleanness, they were prevented from eating the paschal

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"By occasion of the soul of a man." — *Douay Version.* "Ex funere." — *Dathe.*

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Hors leurs maisons et pays. — *Fr.*

lamb; and hence we infer their pious solicitude. For such, then, another passover is permitted; that, in the second month, they might recover what they had lost without their fault. Meanwhile it is strictly enjoined on them that they should change nothing in the whole ceremony; and on this account, what we have already seen is again repeated, viz., that they should eat it with bitter herbs, that they should not break a bone of it, and the like. But, that the permission might not be extended too far, the penalty is again denounced, if any, except for these two causes, should have neglected to celebrate the passover. For we know how men, unless they are restrained, permit themselves too great license in searching out excuses. It is more clearly expressed here than before, that the paschal lamb was a victim;[326] for it is said in verse 7, "wherefore are we kept back, that we may not offer an offering?" and in ver. 13, "because he brought not the offering of the Lord." I call attention to this, because there are some who think that the paschal lamb was so slain as not to be the offering of a sacrifice; whereas Paul distinctly teaches that a victim was offered in it, and then the feast annexed to it; for such is the meaning of his words, "Christ our Passover is sacrificed for us; therefore let us keep the feast," etc (1 Corinthians 5:7, 8.) Whenever the word "soul"[327] is used for a dead body, I take it to be a tolerably common metaphor of the Hebrew language.

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Sacrifice. — *FR.*

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"The soul is here put for the body; and that dead, as often otherwhere; see Leviticus 19:28, and Numbers 5:2. Sometime the Scripture explaineth it, calling it a 'dead soul,' Numbers 6:6. The Chaldee, Greek, and Latin keep the Hebrew phrase." — *Ainsworth in loco.*

Sanctifying the First Born

Another Supplement
(to the First Commandment)
respecting the Sanctifying
of the First-born
Exodus 13

Exodus 13:1, 2, 11-16

1. And the Lord spake unto Moses, saying,

1. Et loquutus est Jehova ad Mosen, dicendo:

2. Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

2. Sanctifica mihi primogenitum: quicquid apetit vulvam in filiis Israel, tam in hominibus quam in jumentis, meum est.

11. And it shall be, when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

11. Quumque introduxerit te Jehova in terram Chananaeorum, quemadmodum juravit tibi et patribus tuis, et dederit eam tibi.

12. That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the Lord's.

12. Tunc transferes omnem apertionem vulvae ad Jehovam: omnem apertionem, emissionem (vel, foetum, vel, primogenitum) jumenti quod tuum erit: mascula, Jehovae erunt.

13. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children shalt thou redeem.

13. Omne autem primogenitum asini redimes hoedo: quod si non redemeris, cervicem franges ei: omne quoque primogenitum hominis in filiis tuis redimes.

14. And it shall be, when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage:

14. Quum autem interrogaverit to filius tuus eras, dicendo, Quid hoc? Tum dices ad eum, in fortitudine marius eduxit nos Jehova ex Aegypto e domo servorum.

15. And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children I redeem.

15. Et fuit quum indurasset se Pharao quominus dimitteret nos, occidit Jehova omne primogeniture in terra Aegypti, a primogenito hominis usque ad primogenitum animalis: idcirco ego sacrifico Jehovae omnem apertionem vulvae sexus masculini, omne autem primogeniture filiorum meorum redimo.

16. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.

16. Et erit in signum super manum tuam, et in frontalia inter oculos tuos: quid in fortitndine manus eduxit nos Dominus ex Aegypto.

Exodus 22

Exodus 22:29, 30

29. The first-born of thy sons shalt thou give unto me.	**29.** Primogeniture filiorum tuorum dabis mihi.
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.	**30.** Sic facies de bore tuo, et de pecude tua: septem diebus erit cum matre sua, die autem octavo dabis eum mihi.

2. *Sanctify unto me all the first-born.* This also refers to the First Commandment, because God asserts His right over the first-born, lest the recollection of their redemption should ever be lost. For thus were the Israelites admonished that they must honor that God by whose grace they had escaped in safety from the common destruction of Egypt, and, moreover, that they were rescued by His special blessing, in order that they should consecrate themselves to God their Deliverer. For the offering which He here requires, was a mark of separation between them and the heathen nations.[328] The first-born is called the opening of the womb, because it is the beginning of generation. The expression, "among the children of Israel," when he is speaking of brutes, as well as of their own offspring and children, is meant to distinguish the wild beasts from the tame and domestic animals. But although He commands only the first-born of the race of Abraham to be offered to Him, still this must undoubtedly be extended to the sanctification of the whole people; for whilst He says, that the first-born were His, because they especially owed their preservation to His mercy, yet for the same reason he signifies that all were His own.

11. *And it shall be when the Lord shall bring thee.* He proceeds with what had been glanced at in the beginning of the chapter with respect to the consecration of the first-born, that in this way they should bear witness to the special blessing of God which preserved them when He destroyed the first-born of the Egyptians. But He commands the animals to[329] be brought to Him, in order that they should be slain in the tabernacle. It is a common figure of speech to say, that the faithful and their gifts were

328 Omitted in *Fr.*

329 Observe *A. V.*, "thou shalt set apart;" *margin*, "cause to pass over;" *Lat.,* "transferes."

placed in God's sight when they entered the tabernacle. I conceive that they were ordered, in Exodus 22:30, to keep the first-born seven days, in order to prevent deceptions, because if the young had been earlier torn from the teats of their dams, and immediately delivered to the priests, the offering would have been useless. Yet I doubt not that the eighth day was chosen because it was the one prescribed for circumcision. An exception is added, that a price should be paid for an ass, the offering of which would have been unclean. With regard to their children, it was requisite that they should be redeemed, because they could not be offered in sacrifice, nor made priests.

Exodus 34

Exodus 34:19, 20

19. All that openeth the matrix is mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male.*

19. Quicquid aperit vulvam, meum est, et omne pecus tuum quod memorabitur inter primogenita bovum et ovium.

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 firstborn of thy sons thou shalt redeem; and none shall appear before me empty.

20. At primogenitum asini redimes ove: quod si non redemeris, tunc cervicem praecides illi: omne primogenitum filiorum redimes.

19. *All that openeth the matrix is mine.* He here defines what the offering was to be, viz., that they should redeem their children as well as the unclean animals at a price; but that they should bring into the tabernacle whatsoever could be offered in sacrifice. But God would not have their own sons consecrated to Him, because He had chosen the tribe of Levi, as we shall see elsewhere; they were therefore to remain free and in their own power after a pecuniary compensation. In the same way, unclean animals might be applied to domestic purposes, viz., after God's price had been paid, since to Him they belonged, and He claimed them for Himself. But if any should not put so high a value on an ass or other unclean animal, the Law commanded that its neck should be broken; for otherwise it would have been sacrilege to reap profit from God's property, or, what is the same, to transfer to their private use what God had adjudged to Himself.

Leviticus 27

Leviticus 27:26

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.

26. Veruntamen primogeniture quod jure primogeniturae debetur Jehovae inter animalia, nemo consecrabit: sive bos, sive ovis, Jehovae est.

26. *Only the firstling of the beasts.* Here a caution is interposed, that none should offer what is already the property of God. For since men are so greatly given to ostentation, and therefore in testifying their piety *whitewash two walls,* as the saying is, *out of the same pot,* God provides against this sin by forbidding the first-born to be offered to Him, since that would be to present stolen goods to Him. The sum is, that they should not, by consecrating to God what is already due to Him, steal from Him in their fictitious liberality what is consecrated and not their own. Nor let us be surprised at this law, because this ambition is almost natural to us all, to desire to lay God under obligation by the empty appearance of liberality, and therefore to seek for various grounds of boasting of religious duties, which, after all, are nought. And, undoubtedly, if this restraint had not been put upon the Jews, they would have aimed at the reputation of double zeal by this deceitful oblation, nor would they have scrupled, under the pretext of offering, to deprive God of what was His own.

Deuteronomy 15

Deuteronomy 15:19, 20

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 shear the firstling of thy sheep:

19. Omne primogenitum quod nascetur in armento, aut in grege tuo, masculum sanctificabis Jehovae Deo tuo: non uteris opera primogeniti bovis tui, neque tondebis primogenita gregis tui.

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.

20. Coram Jehova Deo tuo comedes eum annuatim in loco quem elegerit Jehova, tu et familia tua.

19. *All the firstling males.* Another caution is added, that they should make no profit of the first-born; for they might have used the labor of the ox in plowing, or as a beast of burden; they might also have sheared the lambs, and have afterwards brought a deteriorated animal into the tabernacle. God commands, therefore, that what was due to Him should be honestly and absolutely paid. But, if good laws sprang from evil habits, it hence appears with what audacious greediness men have ever been led away to wicked gains, since it was necessary that they should be prohibited by an express edict from seeking to enrich themselves at God's expense. Wherefore, it is not to be wondered at that men are acute and sagacious in cheating each other, since they by no means hesitate to deceive God by wicked artifices.

Respecting the Payment of tribute

Another Supplement
respecting the Payment of Tribute
Exodus 30

Exodus 30:11-13, 15, 16

11. And the Lord spake unto Moses, saying,

11. Loquutus est Jehova ad Mosen, dicendo,

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

12. Subduces summam filiorum Israel, prout numerati fuerint inter eos: dabunt singuli redemptionem animae suae Jehovae quum numeraveris eos, et non erit in eis plaga quum numeraveris eos.

13. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the Lord.

13. Hoc dabunt quisque transiens inter numeratos, dimidium sicli secundum siclum sanctuarii. Viginti obolorum est siclus, dimidium sicli erit oblatio Jehovae.

15. The rich shall not give more, and the poor shall not give less, than half a shekel, when *they* give an offering unto the Lord, to make an atonement for your souls.

15. Dives non augebit, et pauper non diminuet ex dimidio sicli, dando oblationem Jehovae ad expiandas animas vestras.

16. And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

16. Accipiesque pecuniam expiationum a filiis Israel, et dabis eam in opus tabernaculi testimonii: eritque filiis Israel in memoriale coram Jehova, ad expiandas animas vestras.

12. *When thou takest the sum of the children of Israel.* The tribute which God here demands at the taking of the census, is very fitly annexed to the First Commandment; for God, in making them tributary to Himself, shews that they were under His jurisdiction and power; and because He had purchased them to Himself, He willed that this voluntary gift of acknowledgment should be paid to Him. Princes, in numbering their subjects, make an estimate of their power; but God, who needs not the aid and assistance of men, would have the Israelites testify, at least by some sign, that they live in subjection to Him by whom they were redeemed. Therefore, when David numbered the people, (2 Samuel 24:2,) it was a kind of emancipation of them from their subjection to God; and hence this pride, or temerity, or ingratitude, was so severely punished. But because it was useful and right that the people should be numbered, it is permitted upon this condition, that by paying a *ransom* for every individual, they should acknowledge God as their sole King. The word is not badly rendered by some an *atonement* or *expiation,* because, whilst they confessed that they owed their life to God, He was appeased towards them on the score of this testimony of their gratitude. But it may be derived from a word meaning *to cover;* for when they voluntarily subjected themselves to God, and fled

beneath the shelter of his wings, they were protected and secure, under this *covering.* Therefore it is said below, that this gift was offered to God as "an atonement for their souls;" and this is expressed in other words, that there should "be no plague" or destruction among them, because their safety rested in God's protection alone, that they should not be exposed to any evils. And since they had been Pharaoh's servants, their freedom would have been unlawful unless God had authorized and maintained it. Wherefore it was just. that they should ascribe their deliverance by a solemn rite to God, lest they should suffer the punishment of fugitive slaves. But He appointed the same sum for all, that every one, of whatever rank, from the least, to the greatest, might know that they were altogether His. Nor need we wonder, that since this was a personal due, (as it is commonly phrased,) their condition was not taken into account, so that the rich should pay more than the poor, but that the same price should be paid for every soul. The shekel[330] of the sanctuary was equivalent to an Attic *tetra-drachma,* which Budaeus estimates at 14 sols French, or thereabouts; for the *didrachma* amounts to seven sols, and the common *drachma* to three and a half sols, *minus a denier Tournois.* This is the didrachma of which mention is made in Matthew 17:24; for when the Jews were conquered by the Romans, it is probable that, in order to make their yoke more galling, this right of tribute was transferred to their conquerors. For this divinely prescribed offering being the symbol of their freedom, exempted the Jews from all heathen dominion, as if free or only belonging to God. But. since by their own rebellion they had shaken off God's yoke, He purposely suffered them to be despoiled of their right, in order to subject them to the tyranny of strangers. And this occurred just before Christ's coming, that this new and

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I am indebted to an anonymous writer in that useful little publication, "Notes and Queries," vol. 5, p. 325, for the following note. Having given a translation almost identical with that in the text, he adds, "which is as much as to say, that the sickle (or shekel) equalled 14 solidi, less four deniers; or 13.67 solidi. But owing to the rapid declension in the value of French coin after the tenth century, it is manifestly impossible to assign a value to these solidi, unless the precise date of their coinage were known. A writer may, of course, allude to coin indefinitely precedent to his own time. In the present case, however, we may, as a matter of curiosity, *analytically* approximate to a result in this way: — The drachm, is now known to have contained about 65 grains of pure silver, consequently the tetradrachma contained 260 grains. The present franc contains about 70 grains of pure silver, and consequently the sol, or 20th part, is 3.5 grains. This last multiplied by 13.67 produces about 48 grains. But the weight of the tetradrachma is 260 grains; therefore the sol with which the comparison was made, must have contained upwards of fivefold its present value in pure silver. Now, according to the depreciation tables of M. Dennis, this condition obtained in 1483, under Charles VIII., at which time Budaeus was actually living, having been born in 1467; but from other circumstances I am induced to believe that the solidus Gallicus mentioned by him was coined by Louis XII. in 1498, at which time the quantity of pure silver was fourfold and a half that of the present day." Dean Prideaux, *Connexion* 1:3, says, "Every Jew annually paid a half shekel, *i.e.,* about eighteenpence of our money."

unwonted oppression might increase their longing for Him. But inasmuch as this tribute was paid by command of the Law, the Jews were reminded that they were a people consecrated to God.

The Vow of the Nazarites

Another Supplement
as to the Vow of the Nazarites
(Heading from the French,
"Autre dependence du Voeu des Nazariens.")
Numbers 6

Numbers 6:1-21

1. And the Lord spake unto Moses, saying,

1. Et loquutus est Jehova ad Mosen, dicendo,

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;

2. Alloquere filios Israel, et dic eis, Vir aut mulier quum separaverit se vovendo votum Nazaraei, ad separandum se Jehovae:

3. He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

3. A vino et sicera separabit se, acetum vini, et acetum sicerae non bibet, neque ullum liquorem uvarum bibet, nec uvas recentes et siccas comedet.

4. All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk.

4. Omnibus diebus separationis suds, ex omni quod confieitur ex vite vinifera, ab acinis usque ad corticem, non comedet.

5. All the days of the vow of his separation there shall no razor come upon his head; until the days be fulfilled, in the which he separateth *himself* unto the Lord he shall be holy, *and* shall let the locks of the hair of his head grow.

5. Omnibus diebus voti separationis suae novacula non transibit super caput ejus, donec impleti fuerint dies quibus separabit se Jehovah, sanctus erit, crescere sinet cresariem capitis sui.

6. All the days that he separateth *himself* unto the Lord he shall come at no dead body.

6. Omnibus diebus quibus separabit se Jehovae ad animam mortui non ingredietur.

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.

7. Super patre suo aut super matte sua, super fratre suo aut super sorore sua, non polluet sese illis quum mortui fuerint: quia consecratio Dei sui est super caput ejus.

8. All the days of his separation he *is* holy unto the Lord.

8. Omnibus diebus separationis suae sanctus erit Jehovae.

9. And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

9. Si autem mortuus fuetit mortuus juxta eum statim mox, et polluerit caput separationis ejus: radet caput suum die purificationis suae, die septimo radet illud.

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;

10. Die autem octavo afferet duos turtures, vel duos pullos columbae ad sacerdotem, ad ostium tabernaculi conventionis.

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.

11. Et faciet sacerdos unum pro peccato, et alterum in holocaustum: expiabitque ilium de eo quod peccavit super cadavere, et sanctifiedbit caput ejus die illa.

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.

12. Et separabit Jehovae dies separationis suae, afferetque agnum anniculum pro delicto: et dies priores erunt irriti, quoniam polluta fuit separatio ejus.

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;

13. Haec autem est lex Nazaraei, die quo completi fuerint dies separationis eius, conferet se ad ostium tabernaculi conventionis.

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,

14. Offeretque oblationem suam Jehovae, agnum anniculum perfectum unum in holocaustum, et agnam unam anniculam perfectam in sacrificium pro petcato, et arietem unum perfectum in hostiam prosperitatum.

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.

15. Canistrum praeterea *panum* infermentatorum, similam placentarum conspersarum oleo, et lagana infermentata uncta oleo, et minham eorum, et libamina eorum.

16. And the priest shall bring *them* before the Lord, and shall offer his sin-offering, and his burnt-offering.

16. Et offeret *illa* sacerdos coram Jehova, facietque sacrificium pro peccato illius, et holocaustum illius.

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.

17. Arietem quoque faciet sacrificium prosperitatum Jehovae, una cum canistro infermentatorum: faciet item sacerdos minham ejus, et libamen ejus.

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.

18. Tum radet Nazaraeus ad ostium tabernaculi conventionis caput separationis suae, capietque caesariem capitis separationis suae, et ponet super ignem qui est subter sacrificium prosperitatum.

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* the separation is shaven.

19. Capiet praeterea sacerdos armum coctum de ariete illo, et placentam infermentatam unam e canistro, et laganum infermentatum unum, et ponet super manus Nazaraei, postquam rasa ruetit separatio ejus.

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.

20. Et elevabit ea sacerdos elevatione coram Jehova: sanetitas est sacerdotii ultra pectusculum elevationis, et ultra armum exaltationis, et postea bibat Nazaraeus vinum.

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.

21. Haec est lex Nazaraei qui voverit, et oblationis ejus Jehovae pro separatione sua, praeter id quod attinget manus ejus: secundum votum suum quod voverit, sic faciet secundum legem separationis suae.

2 *When either man, or woman shall separate themselves.* God recently appointed a tribute for every soul, whereby the Israelites were to acknowledge that they were His children. By that profession, then, he bound them all to Himself from the least to the greatest. A closer tie of obligation is now treated of, when any should voluntarily devote himself to God for a season. These were called Nazarites, which is equivalent to *separate* or *select,* because there was greater dignity or excellence in them than in the common people. For they were as ornaments to the Church, and God willed that His peculiar glory should shine brightly in them. When, therefore, Amos expostulates with them (Amos 2:11) because they had prevented the prophets from exercising their office, and had corrupted the Nazarites with wine, he says, in amplification of their crime, that they bad been honored with a special blessing, when God had created of their sons Nazarites and prophets. And when Jeremiah deplores the desolation of the Church, he insists on this corruption, that their Nazarites no longer appeared as of old, "purer than snow," etc. (Lamentations 4:7.) Nor is it to be doubted, that when Jacob distinguished Joseph his son by the title of a Nazarite[331] among his brethren, (Genesis 49:26,) he alluded in the spirit of prophecy to that degree of honor in which afterwards, under the Law, they stood who separated themselves unto God, as the lights of the Church. Therefore, although this consecration pertained not to the whole people, yet it should be deservedly reckoned amongst the exercises of piety, because the Nazarites were like standard-bearers to shew others the way; and though they did not

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The Hebrew word rendered *separate* in the *A. V* of Genesis 49:26, is נזיר, *Nazir.* — *W.* Vide *C. in loco.*

attract all to follow their example, yet the ardor of their zeal was of no little advantage to the weak and inexperienced, exciting them forwards according to their capacity.

Now, because God abominates all fictitious worship, he put a restraint on their licentiousness, by giving them a clear and certain rule. And, from the testimony of Amos which I have just quoted, it is gathered that God alone was the appointer of the Nazarite vow. We must remember, then, that the Nazarites shone among the people of God like precious jewels, and although few imitated them, yet that they were as standard-bearers and leaders to awaken zeal amongst the multitude for the service of God. We must observe, by the way, that Samson was a Nazarite of another kind, because he did not take the vow upon him only for a season, but was sanctified from the womb for his whole life, and separated from the rest of the people; in which respect, too, he was a type of Christ, and represented Him, as it were. And surely whatever is here taught should be referred to the sole Fountain of sanctity, as if the image of Christ had been set before the eyes of the Jews in a mirror. For the nearer any one under the Law approached to God, the more did Christ shine forth in him. We know that the whole priesthood of the Law was nothing but His image. The same may be said of the Nazarites, whose purity and abstinence ornamented them with peculiar dignity.

3. *He shall separate himself from wine.* The first injunction is, that they should not only abstain from wine, but that they should not even taste grapes or anything connected with wine. The simple observance was, that they should not drink wine or anything inebriating; but, because men are crafty in inventing subterfuges, it was necessary to express specifically the means whereby the Law might be defrauded. Thus, in abstaining from wine, they would not have deprived themselves of luxuries, either by indulging in fresh or dried grapes, or by mixing water with grapes and expressing their juice, or by imitating the sweetness of wine by other delicate preparations. Hence it appears how many secret recesses and lurking-places are possessed by man's hypocrisy, whilst it shamelessly imagines stupid means of deception for cheating God himself. But, at the same time, we must remark that this subtlety was intolerable to God, who is pleased by nothing so much as sincerity. We shall also see elsewhere that the priests, when they were executing their office by turns in the Temple, were forbidden the use of wine. This similarity proves what I have already said, that the Nazarites were thus separated from the multitude, that they might approach to the honor of the priesthood. But abstinence from wine was enjoined not only that they might avoid drunkenness, but that their whole mode of living might be more temperate and frugal; for the drinking of wine is well known to be among the chief pleasures of the table, and those who are not abstentious will rather content themselves with moderate and common food than bear to be deprived of wine. We may, then, learn from hence, that a sober use of wine is a most important part of temperate living; and in all gluttony

and intemperance, this is most to be condemned, when men have too great a love of excess in wine-drinking. It is then astonishing that when the monks under the Papacy boast of their angelical perfection, they should with one accord refuse to abstain from wine. With many[332] it is sinful to touch during their whole life a bit of beef or pork, and they would glory in being martyrs, if they obstinately preferred to die rather than to eat meat in a case of necessity; but their temperance is so inconsistent, that this austerity as to food acquires for them the greater license in drinking, as if they purposely avenged themselves in this way.[333] Wherefore nothing can be more insufferable than their boasting, since this abstinence in eating alone is a mere mockery of God.

5. *There shall no razor come upon his head.* It cannot be certainly determined why God would have the Nazarites let their hair grow, except that by this present mark of their consecration, they might be more and more reminded of their vow. Some think that it was a mark of honor, as if they wore a crown on their heads. In this the Popish clergy are more than ridiculous, comparing themselves to the Nazarites by their circular tonsure.[334] But this reason satisfies myself, that God would constantly exercise them in the faithful performance of their vow by this visible sign. It is a mark of manhood to cut the hair, and this, as Paul says, a natural feeling dictates. (1 Corinthians 11:14.) Therefore, the dedication of the Nazarites was shewn conspicuously by their heads, lest they should fail in their own vows through carelessness or forgetfulness. A question arises respecting the women, for whom this command appears superfluous; but this is easily answered, that they were thus bound to let their hair grow, so as to have it long not only from custom, but in accordance with their vow. Yet there will be nothing absurd in the *synecdoche,* whereby that is spoken of both the sexes which applies only to the males. Here also the devil formerly played his game, when he persuaded certain monks, as Augustine relates,[335] to make a shew of sanctity by wearing long hair; for, in order that

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"Aux Chartreux;" with the Carthusian monks. — *Fr.*

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Addition *Fr.* — Sur le gobelet.

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"Sous l'ombre de la couronne, qu'ils appellent, quand ils ne sont pas rasez par les bors;" with reference to the *crown,* as they call it, when their heads are not shaved round the edges — *Fr.*

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De opere Monachorum, 40. (Edit. Benedict. t. 6:501.) "Jam illud, si dici potest, quam luctuose ridiculum est, quod rursus invenerunt ad defensionem crinium suorum. Virum, inquiunt, prohibuit Apostolus habere comam; qui autem se ipsos castraverunt propter regnum coelorum, jam non sunt viri. O dementiam singularem! etc."

the celibacy which they had vowed might be more conspicuous, they would not allow themselves to be men, having "made themselves eunuchs for the kingdom of heaven's sake;" (Matthew 19:12;) and, therefore, their long hair was a sign of their virginity. This example teaches us to beware of the wiles of Satan, lest our κακοζηλία make us rather the apes than the imitators of the ancients.

6. *He shall come at no dead body.* This, too, they had in common with the high-priest, that they were not even to mourn for their relations. Although Moses enjoins two things, that the Nazarites should make themselves unclean neither by entering the house of mourning, nor by mourning themselves, it was indeed a duty of humanity to bury the dead; but if any of the people had touched a dead body, or had come near a death-bed or bier, they were polluted. But God demands more of the Nazarites, lest, they should contract uncleanness; for it was not sufficient for them (as will be seen again presently) to purify themselves according to the accustomed means, but it behoved them to be far removed from all things that would pollute them. But why the touch of a dead body was a pollution, we shall consider more at large in its proper place. Now it must be briefly concluded, that because by death is represented God's curse, the wages of sin, the Israelites were thus admonished to beware of dead works.[336] As to the mourning, the reason of the prohibition was different, viz., that those who professed the special service of God, should set, an example to others of magnanimity and submission. If it were sinful to weep and lament when our friends are taken from us, Christ would not, have wept. at the tomb of Lazarus; but because perturbation is always associated with grief, and men in their mourning are too apt to give way to ambition and pomp, and voluntarily and purposely provoke themselves to excess, as though nature did not already carry them further than is right, the Nazarites could not give an example of moderation, if they had mixed themselves with mourners. Wherefore, as they were before restrained from daintiness, so now a remedy is applied to the opposite disease, viz., to sorrow. But, although all ought, to seek to indulge it moderately, yet something more is prescribed to the Nazarites, that, as if disentangled and stripped from earthly affections, they should go further than the rest of the people; as we shall see hereafter with respect to the priests.

9. *And if any man die very suddenly.* Here is prescribed what must be done, if a defilement should have been contracted which no precaution could have prevented. If a Nazarite should have willingly and knowingly entered a house of mourning, or should have come near a dead body, his consecration would have been violated not without, sin; but, in the case of a sudden death, the error was excusable, though God commands that it should be expiated;

336 "Comme l'Apostre les nomme;" as the Apostle calls them. — *Fr.*

for whatever time of the vow had passed He counts for nothing, nor will it be taken into account. This was no light punishment, that he, who had been guilty of no fault, should begin to pay his vow altogether afresh. Besides the loss of the time, a sacrifice is also added, whereby he who was polluted should prepare himself for a new consecration. But, because this consecration was voluntary, none could complain of the immoderate rigor to which he had subjected himself of his own accord. Meanwhile, it was shewn how precious to God is the purity of His worship.[337] Two Hebrew words from different roots, though they are of kindred signification, are used, by which mode of speaking Moses wished more fully to express the unexpected nature of the death. For, in my opinion, it is puerile of the Jews to understand the first of a bloody murder, the other of a sudden death.

13. *And this is the law of the Nazarites.* Moses now shews at last how, after the full period of the vow, the Nazarites must return to their common life. And, first, he commands them to place themselves at the door of the tabernacle; then, to offer there a lamb without spot for a burnt-offering, a ewe-lamb for a sin-offering, and a ram for peace-offerings, with cakes of fine flour mingled with oil, wafers, and unleavened bread, and meat-offering, and drink-offerings. As to the peace-offering, because it was presented in thanksgiving, it was by no means inappropriate; nor the burnt-offering either, because they might justly congratulate themselves, and celebrate God's goodness, when they had discharged their pious duty, since God had vouchsafed them no ordinary honor. But what was meant by the sin-offering may be questioned, since expiation was needless for the pure and holy. Here we clearly perceive, that however cheerfully and earnestly men endeavor to offer themselves altogether to God, yet they never attain to the goal of perfection, nor arrive at what they desire, but are always exposed to God's judgment, unless He should pardon their sins. Whence it appears how base is the Papists' folly, when they dream of appeasing God by works of supererogation. For, if ever any supererogation were pleasing to God, the holiness of the Nazarites, being testified to by the Law, was worthy of this honor; yet God, when the work is complete, commands them to confess their guilt, and suffers not this service to intrude into the place of merit, but requires of them a sacrifice, that they may borrow from elsewhere what belongs not to themselves, though they appear to be the most perfect of all men.

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פתאם פתע Each means *suddenly. A. V., very suddenly.* It is a rule of Hebrew Grammar that the use of two synonymous words is to be considered as a mode of expressing a superlative. — *W.*

The Offering of First Fruits

Another Supplement
as to offering the First Fruits
(Heading from the French
"Autre dependence d'offrir les premices.")
Deuteronomy 26

Deuteronomy 26:1-11

1. And it shall be, when thou *art* come in unto the land which the Lord thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein,

1. Quum autem ingressus fueris terram quam Jehova Deus tuus dat tibi in haereditatem, et possederis eam, et habitaveris in ea:

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.

2. Tunc accipies de primitiis omnium fructuum terrae, quas afteres e terra tua quam Jehova Deus tuus dat tibi, et pones in canistro: ibis. que ad locum quem elegerit Jehova Deus tuus, ut illic habitare faciat nomen suum.

3. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us.

3. Et venies ad sacerdotem qui erit in diebus illis, dicesque illi, Annuntio hodie Jehovae Deo tuo quod ingressus sum terram quam juravit Jehova patribus nostris se daturum nobis.

4. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

4. Capietque sacerdos canistrum e manu tua, et ponet illud coram altari Jehovae Dei tui.

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:

5. Et loqueris, ac dices coram Jehova Deo tuo, Syrus *ille* inopia laborans pater meus descendit in Aegyptum, et peregrinatus est illic cum viris paucis, et evasit illic ingentem magnam, robustam et multam.

6. And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

6. Molestia autem nos affecerunt Aegyptii, et affiixerunt nos, imposueruntque nobis servitutem duram.

7. And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and on our labor, and our oppression:

7. Clamavimus itaque ad Jehovam Deum patrum nostrorum, et exaudivit Jehova vocem nostram, et aspexit afflictionem nostram, et laborem nostrum, et oppressionem nostram.

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:

8. Et eduxit nos ex Aegypto cum manu forti, ac brachio extento, et terrore magno, et signis, atque portentis.

9. And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

9. Et introduxit nos ad locum istum, deditque nobis terram istam, terram fluentem lacte et melle.

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.

10. Nunc igitur, ecce, attuli primitias fructus terrae quam dedisti mihi, O Jehova; et relinques illud coram Jehova Deo tuo, atque adorabis coram Jehova Deo tuo.

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.

11. Et laetaberis in omni bono quod dederit tibi Jehova Deus tuus et domui tuae, tu et Levita, et peregrinus qui est in medio tui.

Exodus 23

Exodus 23:19

19. The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God.

19. Primitias frugum novarum terrae tuae adduces in demure Jehovae Dei tui.

Exodus 34

Exodus 34:26

26. The first-fruits of thy land thou shalt bring unto the house of the Lord thy God.

26. Principium primitiverum terrae tuae inferes in domum Jehovae Dei tui.

1. *And it shall be when thou art come.* The Israelites are commanded to offer their first-fruits, for the same reason that they were to pay the tribute

for every soul; viz., that they might confess that they themselves, and all that they had, belonged to God. This was the only distinction, that the tribute was a symbol of their emancipation, that they might acknowledge themselves to be free, as having been redeemed by the special mercy of God; but by the firstfruits they testified that the land was tributary to God, and that they were masters of it by no other title than as tenants at will, so that the direct sovereignty and property of it remained with God alone. This, then, was the object of the first-fruits, that they might renew every year the recollection of their adoption; because the land of Canaan was given to them as their peculiar inheritance, in which they were to worship God in piety and holiness, and at the same time reflect that they were not fed promiscuously, like the Gentiles, by God, but like children; whence also their food was sacred. But we shall have to speak again elsewhere of the first-fruits, in as much as they were a part of the oblations; yet it was necessary to insert here their main object, that we might know that they were appointed to be offered by the people, in pious acknowledgment that their food was received from God, and to shew that, being separated from other nations, they were dependent upon the God of Israel alone.

2. *That thou shalt take of the first.* We know that in the first-fruits the whole produce of the year was consecrated to God. The people,[338] therefore, bore in them a testimony of their piety to Him, whom they daily experienced to be their preserver, and the giver of their food. This typical rite has now, indeed, ceased, but Paul tells us that the true observation of it still remains, where he exhorts us, whether we eat or drink, to do all to the glory of God. (1 Corinthians 10:31.) As to the place where the first-fruits were to be offered, and why God is said to have placed His name there, we shall hereafter consider, when we come to the sacrifices; I now only briefly touch upon what concerns the present subject.

I profess this day. In these words the Israelites confess that they had not gained dominion of the land either by their own strength or good fortune, but by the free gift of God, and that according to His promise. There are, therefore, two clauses in this sentence; *first,* that God had gratuitously promised to grant that land to Abraham as the inheritance of his descendants; and, *secondly,* that He had performed His promise, not only when He had brought the children of Abraham into possession, but by adding' to His grace by their peaceful enjoyment of it. He pursues the same point more fully immediately afterwards, where the Israelites are commanded to declare how wretched was the condition of their fathers,

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"Ainsi les enfans d'Israel apportoyent en leur corbeille une protestation qu'ils se vouloyent ranger a Dieu comme enfans, selon qu'ils l'experimentoyent Pere nourissier;" thus the children of Israel bore in their basket a protestation that they desired to rank themselves as God's children, since they daily experienced Him to be their nursing Father. — *Fr.*

before the Lord embraced them with His favor, and vouchsafed unto them His mercy. The original word in verse 5, meaning to *answer,* I translate simply, according to the Hebrew idiom, to *speak* or *say;* unless to *testify* be thought better, which would be very suitable; for the solemn profession is here described, whereby they bound themselves every year to God. They do not count their origin from Abraham, but from Jacob, in whose person God's grace shone forth more brightly; for being compelled to fly from the land of Canaan, he had spent a good part of his life in Syria, (for he did not return home, till he was old,) and then, being again driven into Egypt by the famine, he had at length died there. The land had not, therefore, fallen to them by hereditary right, nor by their own efforts; their father Jacob not having been permitted even to sojourn there. They call him a Syrian, because when he had married Laban's daughters, and had begotten children, and was stricken in years before he had returned home, he might seem to have renounced the land of Canaan. Since then he had been content for many years with the dwelling which he chose for himself in Syria, his descendants justly confessed that he was a pilgrim and stranger, because of his long exile; and for the same reason that they also might be counted foreigners. They add that their father Jacob again abandoned the land of Canaan when he was forced by the famine to go down into Egypt; and whilst they recount that he sojourned there with a few, and afterwards grew into a mighty nation, they thus acknowledge that they were Egyptians, since they had sprung from thence, where was the beginning of their name and race. In the rest of the passage they further confirm the fact that they were led into the land of Canaan by the hand of God; because when they were oppressed by tyranny, they cried unto Him, and were heard. They are commanded also to celebrate the signs and wonders whereby their redemption was more clearly manifested, in order that they should unhesitatingly give thanks to God, and contrast His pure worship with all the imaginations of the heathen: otherwise, this would have been but a cold exercise of piety. What follows in the last verse, "And thou shalt rejoice," etc., seems indeed to have been a promise, as if God, by setting before them the assurance of His blessing, added a stimulus to arouse the people to more cheerful affection; but the sense would appear more clear and natural if the *copula* were changed into the temporal adverb *then;* for this is the main thing in the use of our meat and drink, with a glad and joyful conscience to accept it as a testimony of God's paternal favor. Nothing is more wretched than doubt; and therefore Paul especially requires of us this confidence, bidding us eat not without faith. (Romans 14:23.) In order, then, to render the Israelites more prompt in their duty, Moses reminds them that they would only be able to rejoice freely in the use of God's gifts, if they should have expressed their gratitude as He commanded.

Numbers 15

Numbers 15:17-21

17. And the Lord spake unto Moses, saying,

17. Loquutus est Jehova ad Mosen, dicendo,

18. Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you;

18. Alloquere filios Israel, et dicas eis: Quum ingressi fueritis terram ad quam ego introduco Vos.

19. Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave-offering unto the Lord.

19. Tum fiet, quum incipietis comedere de pane terrae, offeretis in oblationem Jehovae.

20. Ye shall offer up a cake of the first of your dough *for* an heave-offering: as ye *do* the heave-offering of the thrashing-floor, so shall ye heave it.

20. De primitiis conspersionum vestrarum: placentam offeretis in oblationem: stout oblationem areae, sic offeretis illam.

21. Of the first of your dough ye shall give unto the Lord an heave-offering in your generations.

21. De primitiis conspersionum vestrarum dabitis Jehovae, oblationem per generationes vestras.

20. *Ye shall offer up a cake.* Here another kind of first-fruits is required, to offer up sacred cakes of the first of their dough. First-fruits were offered of their fruits and ears of corn; but the representation was more lively in the bread itself; and, consequently, God would have them present tokens of their gratitude, not only from the barn, but from the mill, and the oven, so that whilst they eat their bread also, they might have Him before their eyes.

Exodus 22

Exodus 22:29

29. Thou shalt not delay *to offer* the first of thy ripe-fruits, and of thy liquors.

29. Plenitudinem tuam et lachrymam tuam non differes.

29. *Thou shalt not delay.* We may gather from this passage that the first-fruits were offered, to the end that the Israelites should devote themselves and their possessions to God; for Moses enjoins these two things in conjunction, that they should not delay to consecrate to God of the abundance of their fresh fruits, and their first-born. But we know that, in offering the first-born, the recollection of their deliverance was revived, by the acknowledgment of the preservation of their race, and of their cattle. And there was, moreover, added to the grace of their redemption, the continual supply of food to them from day to day. I do not assent to their opinion who restrict the word *fullness*[339] to wine, because it flows more abundantly from the press, and take the word *tear* [340] to mean oil, because it runs less freely; nor do I approve of their notion who apply *fullness* only to dry fruits. It seems to me more proper to take *fullness* as the generic term, whilst *tear* is taken to denote liquids, as if Moses commanded them not only to offer grapes, and olive-berries, but the very drops which were expressed from the fruit. The other passages confirm this command, that they should not defraud God of the first-fruits, and so bury the remembrance of their redemption, and profane themselves in their very eating and drinking, but rather by this portion of the fruits sanctify the food of the whole year. Nor is it causelessly that Moses so often inculcates a point by no means obscure, since all these admonitions were despised and neglected by the Jews, as soon as they had returned from the Babylonish captivity, as Malachi complains in his third chapter.

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Vide margin, — *A. V.*

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Vide margin, — *A. V.*

Purification of Women After Confinement

Another Supplement
as to the Purification of Women
after their Confinement
(Heading from the French, "Autre dependence de purifier les femmes apres leur enfantement.")
Leviticus 12

Leviticus 12:1-8

1. And the Lord spake unto Moses, saying,

1. Et loquutus est Jehova ad Mosen, dicendo:

2. Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man-child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

2. Loquere ad filios Israel, dicendo, Muller si misso semine conceperit, et pepererit masculum, immunda erit septem diebus: juxta dies separationis morbi sui immunda erit.

3. And in the eighth day the flesh of his foreskin shall be circumcised.

3. Porro die octavo circumcidetur caro praeputii ejus.

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.

4. Et triginta tribus diebus sedebit in sanguine purificationis: nullam rem sacram tanget, et ad sanctuarium non veniet, donec completi fuerint dies purificationis suae.

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.

5. Quod si foeminam pepererit, immunda erit duabus hebdomadibus, secundum separationem suam, et sexaginta sex diebus sedebit in sanguine purificationis suae.

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:

6. Postquam autem impleti fuetint dies purificationis suae pro filio vel pro filia, afferet agnum anniculum in holocaustum, et pullum columbae, aut turturem, in oblationem pro peccato, ad ostium tabernaculi conventionis ad sacerdotem.

7. Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.

7. Et offeret ipsum coram Jehova: et expiabit eam, et mundabitur a vena sanguinis sui. Haec est lex parientis masculum vel foeminam.

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.

8. Quod si non potuerit offerre agnum, tune accipiet duos turtures, aut duos pullos columbae, unum in holocaustum, et alterum ad oblationem pro peccato: expiabitque eam sacerdos, et mundabitur.

2. *If a woman have conceived seed.* This ceremony had reference to two points; for, first, the Jews were reminded by it of the common corruption of our nature; and *secondly,* the remedy of the evil was set before them. There is little difficulty in understanding why a woman who has conceived and given birth to a child, should be pronounced unclean; viz., because the whole race of Adam is polluted and defiled, so that the woman already contracts uncleanness from the offspring which she bears in the womb, and is further contaminated by giving it birth. Hence it appears how foul and disgusting in God's sight is our condition, since at our birth, and even before it, we infect our mothers. It has been almost universally, but very absurdly, considered that nothing is here condemned but libidinous intercourse between male and female; whereas the purification is not required except there be offspring; and to this the word תזריע, *thazriang,* refers, which can only be properly translated by *insemination,* and therefore it must be carefully observed that impurity in intercourse is not generally condemned here, but in generation. For the cohabitation of man and woman in itself, without reference to offspring, is a matter of shame and indecency; but here the procreation of children, which should remove this indecency, is accounted the cause of pollution, because the whole race of Adam is full of contagion. Hence the error of Pelagius[341] is clearly refuted, who denied that the sin of Adam was propagated among his descendants, and pretended that we contracted sin from our parents not by origin, but by imitation. For the mother would not be unclean if the children were pure and free from all defilement. Therefore God would by this rite teach His ancient, people that all men are born accursed, and bring into the world with them an hereditary corruption which pollutes their very mothers. If any object that holy matrimony is thus brought into disgrace and disrepute, the reply is easy, that if the marriage couch is free from stain, it is due to the indulgence of God. When therefore the husband and wife procreate children in lawful wedlock, it is not to be considered simply permitted, as if the generation were altogether without impurity, but by special privilege and indulgence; because the sanctity of marriage covers what otherwise might be imputed to blame, and purifies the very defilements of our guilty nature. Whence it is plain that marriage, through which the procreation of children becomes lawful, has nothing disgraceful about it. Yet it does not follow that the children who are thus engendered are holy and free from stain; for those who are born to unbelievers, remain under the guilt of the curse; and those who owe their birth to believers, are delivered from the common perdition by supernatural grace, and special adoption. And this God desired openly and distinctly to testify, by requiring a sacrifice for their purification. For

341 Une heretique ancien nomme Pelage. — *Fr.*

although Moses seems only to speak of the mother, St. Luke,[342] his faithful interpreter, includes also the infant. If it be asked whether circumcision would not suffice to remove the stain of corrupt nature, I reply that hence it more clearly appears how great is our impurity, since God was not content with one symbol for its expurgation, but in order that He might exercise His people in continual meditation upon it, added another subsidiary sign, and did this especially because He knew how profound is men's hypocrisy, with what self-complacency they flatter themselves in vice, how difficult it is to humble their pride, and, when they are forced to acknowledge their miseries, how easily forgetfulness creeps over them. Wherefore, when circumcision is expressly mentioned here, I presume it is by anticipation, lest the Israelites should object that circumcision was given them for the very purpose of altogether removing the curse; and therefore God signifies that, although circumcision should precede it, still the purification which He here enjoins would not be superfluous. The foolish comments of the Rabbins on this passage respecting seed, are both ridiculous in themselves, and unfitted by their filthiness for modest ears; since, as we have said, the simple intention of Moses was that the woman should undergo purification, if offspring should follow her intercourse. Now, since the Son of God, although He was not only pure, but purity itself, still was the representative of the human race, He subjected himself to the Law; and (as Paul teaches) submitted Himself to the Law, "to redeem them that were under the Law." (Galatians 3:13, and 4:5.) And, by this His voluntary submission to it, He abrogated the old rite; so that it is not now necessary to bring infants to the visible tabernacle with the sacrifices, but all purity is to be sought in Himself.

4. *And she shall then continue.* The uncleanness of seven days in the case of a male, and fourteen days for a female, has reference to the hemorrhage, as we shall also see elsewhere of the menstrual discharge. For the remainder of the time she is forbidden to take part in religious services, and to approach the sanctuary, (by which word the court is here meant,) and thus is accounted unholy, not only that she should herself lament her condition, but that her husband also, admonished by the sight, should learn to abhor and detest original sin. For this was a serious exhortation to repentance, when they acknowledged that they were contaminated in their offspring, wherein otherwise God's blessing manifests itself. The question now arises, why the time of purification is double for a female child? Some ascribe this to a natural cause, viz., because the hemorrhage is then of longer continuance; and in truth it was a part of chastity and continence, that husbands should not then come near their wives. But inasmuch as the object of this ceremony was different, viz., as an indication of the curse on the whole human race, we must look more attentively in this direction. I

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The allusion is, I suppose, to Luke 2:23.

know not whether the view is sound which some take, that the mother is more defiled by female offspring, because there is more disposition to vice in this sex. Perhaps, it is more probable, as some think, that it was because the woman was the beginning of the rebellion, when, being deceived by the serpent, she destroyed her husband with her, and drew her posterity into the same ruin. But it seems more correct to me that the punishment in regard to males was lightened and diminished by circumcision. For although in that symbol God consecrated both sexes, yet He honored males with special favor, by engraving His covenant on their flesh.

Wherefore, also, He expressly mentions their circumcision, whereby a dignity was imparted to them, which rendered them superior to females. At the end of the chapter; regard is had to the poor, lest, being burdened by too great an expense, they might be rendered less ready to obey the Law: whence we gather that God has no care for outward pomp and wealth, since the humble sacrifice of the poor, according to the measure of their poverty, is no less grateful to Him than the more valuable one of the rich.

The Law: The First Commandment (continued)

Shutting Up of the Leprous

Another Supplement as to the Shutting. up of the Leprous [343]

Deuteronomy 24

Deuteronomy 24:8, 9

8. Take heed in 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.

8. Observa in plaga leprae, ad observandum diligenter et faciendum secundum omnia quae docuerint vos sacerdotes Levitae: sicuti praecepi eis, ita observabitis ad faciendum.

9. Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

9. Recordare quid fecerit Jehova Deus tuus Mariae in itinere, quum egressi estis ex Aegypto.

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Heading added from the *Fr.* "Autre dependence de forclorre les lepreux."

8. *Take heed in the plague of leprosy.* I am aware how greatly interpreters differ from each other and how variously they twist whatever Moses has written about Leprosy. Some are too eagerly devoted to allegories; some think that God, as a prudent Legislator, merely gave a commandment of a sanitary, nature, in order that a contagious disease should not, spread among the people. This notion, however, is very. poor, and almost unmeaning; and is briefly. refuted by Moses himself, both where he recounts the history of Miriam's leprosy, and also where he assigns the cause why lepers should be put out of the camp, viz that they might not defile the camp in which God dwelt, whilst he ranks them with those that have an issue, and that they are defiled by the dead. Wherefore, I have thought it well, previous to attempting the full elucidation of the matter, to adduce two passages, by way of preface, from whence the design of God may more fully appear. When, in this passage from Deuteronomy, He commands the people to "take heed" and "observe diligently" the plague of leprosy, there can be no question but that He thus ratifies what He had before set forth at greater length in Leviticus. And, first of all, He refers the judgment of the matter to the priests, that what they pronounce should be firm and unalterable; and secondly, He would have the priests, lest they should pronounce rashly, and according to their own wishes, to follow simply what He prescribed to them, so that they may only be the ministers, or heralds; whilst, as to the sovereign authority, He alone should be the Judge. He confirms the law which He imposes by a special example; because He had cast out Miriam, the sister of Moses, for a time, lest her uncleanness during her leprosy should defile the camp. For the view which some take, that He exhorts the people lest, through sin, they should bring upon themselves the same evil as Miriam, is not to the purpose. But that which I have stated makes excellent sense, viz., that God's command, whereby He prohibited Miriam from entering the camp, was to have the force and weight of a perpetual law; because He thus ordained what He would always have done.

Numbers 5

Numbers 5:1-3

1. And the Lord spake unto Moses, saying,	**1.** Et loquutus est Jehova ad Mosen, dicendo:

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:

2. Praecipe filiis Israel ut ejiciant e castris omnem leprosum, omnem seminifluum, et omnem immundum super anima.

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.

3. Tam masculum quam faeminam ejicietis: extra castra ejicietis eos, ne contaminent castra sua, quia ego habito in medio eorum.

2. *Command the children of Israel.* This passage clearly shews that God, in desiring the lepers to be put out of the camp, was not acting as a physician by any means, and merely consulting the health of the people: but that by this external rite and ceremony He exercised them in the pursuit of purity; for, by joining with the lepers those who had an issue, [344] and who were defiled by the dead, He instructs the people simply to keep away from all uncleanness. The reason, which follows, confirms this, — "that they defile not their camps, in the midst whereof He dwells." It is just as if He had said, that all the habitations of His elect people were parts of His sanctuary, which it was a shame to defile with any pollution. For we know what license men give themselves in corrupting [345] the service of God, by mixing, as the proverb says, sacred things with profane. Thus we see that the very worst of men boast themselves to be anything but the least zealous of His worshipers, and spare not to lift up polluted hands, although God so sternly repudiates them. It was, then, profitable that the ancient people should be reminded by this visible proof, that all those who are defiled cannot duly serve God, but that they rather pollute. with their filthiness what is otherwise holy, and thus grossly abuse religious exercises; and again, that they ought not tobe tolerated in the holy congregation, lest their infection should spread to others. Let us now briefly examine Leviticus 13

Leviticus 13

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Seminifiuos — *Lat.*

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Brouiller et abastardlir — *Fr.*

Leviticus 13:1-59

1. And the Lord spake untoMoses and Aaron, saying,

1. Et loquutus est Jehova ad Mosen et Aharon, dicendo:

2. When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

2. Homo quum fuerit in cute carnis ejus tumor, vel scabies, vel alba macula, et in cute carnis ejus fuerit plaga leprae, ducetur ad Aharon sacerdotem, vel ad unum e filiis ejus sacerdotibus.

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.

3. Tune videbit sacerdos plagam in cute carnis: quod si pilus in plaga versus fuerit in albedinem, et superficies plagae profundior fuerit cute carnis ejus, plaga leprae est, et postquam viderit eum sacerdos judicabit illum contaminatum, (*vel,* contaminabit illum.)

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:

4. Quod si macula alba fuerit in cute carnis ejus, et profundior non fuerit aspectus ejus cute, nec pilus ejus versus fuerit in albedinem, includet sacerdos plagam septem diebus.

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:

5. Postea videbit eum sacerdos die septimo et si plaga fuerit aequalis coram oculis ejus, nee creverit plaga in cute, includet eum sacerdos septem diebus secundo.

6. And the priest shall look on him again the seventh day: and, behold,*if* the plague *be* somewhat dark, *and* the prague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

6. Tune inspiciet sacerdos ipsum die septimo iterum, et si subnigra futerit plaga, (*vel,* obscurius contracta,) nec creverit plaga in cute, tune mundum declarabit (*vel,* mundabit) eum sacerdos: scabies est: et lavabit vir vestimenta sua, et mundus erit.

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:

7. Quod si crescendo creverit scabies in cute postquam ostensus fuerit sacerdoti in purgatione ejus, inspi-cietur secundo a sacerdote.

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.

8. Ubi autem viderit sacerdos; crescere scabiem in cute, immundum judicabit cum sacerdos, lepra est judicabit cum sacerdos, lepra est.

9. When the plague of leprosy is in a man, then he shall be brought unto the priest;

9. Quoties plaga lepre fuerit in homine adducetur ad sacerdotem;

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;

10. Et aspiciet sacerdos, et si tumor albus fuerit in cute, et mutaverit pilum in albedinem, et ailmentum carnis vivae in tumore,

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.

11. Lepra inveterate, est in cute carnis ejus: ideoque contaminabit eum sacerdos, quia immundus est.

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;

12. Sin germinando germinaverit lepra in cute, et operuerit lepra totam cutem plagae, a capite ejus, et totum aspectuum oculorum sacerdotis:

13. Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

13. Tunc inspiciet sacerdos, et si operuerit lepra totam carnem ejus, tunc mundam judicabit plagam: ubi tota versa est in albedinem, munda est, (*vel,* mundus.)

14. But when raw flesh appeareth in him, he shall be unclean.

14. Quo autem die visa fuerit in eo cato viva, immundus erit.

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.

15. Et ubi viderit sacerdos carnem vivam, immundum judicabit ipsum, caro viva immunda *est,* lepra est.

16. Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

16. Vel si reversa fuerit caro viva, et conversa in albedinem, tunc veniet ad sacerdotem:

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.

17. Et inspiciet sacerdos: et si versa fuerit plaga in albedinem, mundam judicabit sacerdos plagam illam: munda est.

18. The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

18. Et si fuerit in cute carnis alicujus ulcus, (*vel,* pustula ardens,) et illud sanatum fuerit.

19. And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

19. Et extiterit in loco ulceris tumor albus, aut macula alba subrufa, ostendetur sacerdoti:

20. And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

20. Et quum inspexerit sacerdos, si pilus profundior fuerit cute, et pilus conversus fuerit in albedinem, contaminabit eum sacerdos: quia plaga leprae est ex ulcere germinans.

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:

21. Et si viderit cam sacerdos, et non fuerit in ea pilus albus, nec fuerit profundior cute, sed fuerit subobscura, tunc includet eum sacerdos septem diebus.

22. And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is a* plague.

22. Si vero crescendo creverit per cutem, immundum judicabit eum sacerdos: plaga est.

23. But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

23. Si vero suo loco constiterit macula alba, nec ereverit, adustio ulceris est: mundum (*vel,* mundam) judicabit eum sacerdos.

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;

24. Quum fuerit caro in cujus cute erit adustio ignis, et in viva carne adustionis macula alba subrufa, vel alba.

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.

25. Inspiciet eum sacerdos: et, si versus fuerit pilus in albedinem in macula illa, et superficies ejus fuerit profundior cute, lepra est in adustione germinans: ideo immundam judicabit eam sacerdos, plaga leprae est.

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:

26. Quod si inspexerit eam sacerdos, et non fuerit in macula pilus albus, nec profundior cute, sed fuerit subnigra, includet eum sacerdos septem diebus.

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.

27. Postea inspiciet eum sacerdos die septimo: et si crescendo creverit in cute, immundam judicabit eam sacerdos, plaga leprae est.

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.

28. Quod si in loco suo steterit macula, nec creverit per cutem, et eadem fuerit contracta, (*vel,* subnigra,) tumor adustionis est: ideoque mundum judicabit eum sacerdos: quia ardor exustionis est.

29. If a man or woman have a plague upon the head or the beard;

29. Si viro aut mulieri exorta fuerit plaga in capite, aut in barba.

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.

30. Tune inspiciet sacerdos plagam: et si superficies ejus profundior erit cute, et fuerit in ea pilus flavus et tenuis, immundum judicabit sacerdos: macula nigra est, lepra capitis aut barbae est.

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:

31. Si autem inspexerit sacerdos plagam maculae nigrae, et superficies ejus non fuerit profundior cute, nec pilus niger in ea, includet sacerdos plagam maculae nigrae septem diebus.

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;

32. Et quum inspexerit sacerdos die septima, si non creverit macula illa nigra, nec in ea fuerit pilus, et aspectus maculae nigrae non fuerit profundior cute:

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:

33. Tune radetur, sed maculam nigram non radet, includetque sacerdos maculam nigram septem diebus secundo.

34. And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

34. Postea, inspiciet sacerdos maculam nigram die septima: et, si non creverit macula nigra in cute, nec superfides ejus profundior fuerit cute, mundum judicabit eum sacerdos: lavabitque vestimenta sua, et mundus erit.

35. But if the scall spread much in the skin after his cleansing;

35. Si autem crescendo creverit macula per cutera post purificationem suam,

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.

36. Tune inspiciet eam sacerdos: et, si creverit macula illa in cute, non requiret ad examen sacerdos pilum flavum: immundus est.

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.

37. Quod si in oculis ejus constiterit macula, et pilus niger fuerit in ea, sanata est macula illa, mundus est, et mundum judicabit eum sacerdos.

38. If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

38. Quum in cute *carnis* viri aut mulieris fuerint maculae, maculm *inquam* albae.

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.

39. Inspiciet sacerdos, et, si in cute carnis corum fuerint maculae albae, subnigrae (*vel,* contractae,) macula alba est quod floret in cute, mundus est.

40. And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.

40. Vir quum depilatum fuerit caput ejus, calvus est, mundus est.

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.

41. Quod si ex parte faciei suae caput habuerit depilatum, recalvaster est, mundus est.

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.

42. Quod si in calvitio ejus aut parte depilata fuerit plaga alba, subrufa, lepra germinans est in calvitie, vel parte ejus depilata.

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;

43. Aspiciet ergo eum sacerdos: et, si tumor plagae albus, rufus in calvitio ejus aut parte depilata, sicut species leprae in cute carnis,

44. He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

44. Vir leprosus est, immundus est: contaminando contaminabit illum sacerdos: in capite ejus est plaga ejus.

45. And the leper in whom the plague *is,* his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

45. Leprosi autem in quo fuerit plaga illa, vestimenta erunt scissa, et caput ejus nudum, et pilum labri operiet, et Immundus, immundus sum clamabit.

46. All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be.*

46. Cunctis diebus quibus fuerit plaga in *eo,* contaminabitur, immudus est: seorsum habitabit: extra castra mansio ejus erit.

47. The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

47. Si in veste fnerit plaga leprae, in veste lanea, aut in veste linea,

48. Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

48. Aut in stamine, aut in subtegmine ex lino, aut ex lana, aut in pelle, aut in quovis opere pelliceo:

49. And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:

49. Et fuerit plaga illa viridis aut rufa in veste, aut in stamine, vel in subtegmine, vel in quovis opere pelliceo, plaga leprae est, ostendetur sacerdoti.

50. And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

50. Et inspiciet sacerdos plagam, includetque plagam illam septera diebus.

51. And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean.

51. Postea inspiciet plagam illam die septimo: si creverlt plaga illa per vestera, vel per subtegmen, vel pellem in omni opere pelliceo, lepra corodentis plagae est, immunda est.

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.

52. Comburetque vestem, vel stamen, vel subtegmen ex lana, vel ex lino, vel quovis opus pelliceum in quo fuerit plaga illa: quia lepra corrodens est, igni comburetur.

53. And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

53. Quod si, ubi inspexerit sacerdos, ecce non creverit plaga illa in veste, vel in stamine, vel in subtegmine, vel in quovis opere pelliceo.

54. Then the priest shall command that they wash *the thing* wherein the plague *is,* and he shall shut it up seven days more:

54. Tune praecipiet sacerdos, et lavabunt id in quo est plaga: et recludet illud septem diebus secundo.

55. And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.

55. Inspiciet vero sacerdos, postquam lotum fuerit, plagam illam: et, si non mutaverit plaga illa colorem suum, nec plaga creverit, immunda est, igni combures illud: corrosio est in calvitio ejus vel in parte ejus depilata.

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:

56. Quod sidum inspexerit sacerdos, ecce, subobscura fuerit plaga postquam lota fuit, abscindet eam e veste, vel epelle, vel e stamine, vel e subtegmine

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.

57. Quod si comspecta fureit ultra in veste, vel in stamine, vel in subtegmine, vel in quovis opere pelliceo lepra germinans est, igni combures illud in quo fuerit, lavabitur secundo, et mundum erit.

58. And the garment, either warp or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

58. Vestis autem, sive stamen, sive, subtegmen, aut quoivis opus pelliceum quod laveris, si recesserit ab eis plagra, lavabitur secundo, et mundum erit.

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.

59. Haec est lex leprae vestimenti lanei, vel linei, vel staminis, vel subtegminis, vel cujusvis operis pellicei ad judicandum illud mundum vel immundum.

2. *When a man shall have in the skin.* Since every eruption was not the leprosy, and did not render a man unclean, when God appoints the priests to be the judges, He distinguishes by certain marks a common eruption from the leprosy; and then subjoins the difference between the various kinds of leprosy. For the disease was not always incurable; but, only when the blood was altogether corrupted, so that the skin itself had become hardened by its corrosion, or swollen by its diseased state. This, then, must be observed in the first place, that the Greek and Latin word *lepra,* and the Hebrew צרעת *tzaragmath,* extend further than to the incurable disease, which medical men call *elephantiasis* [346] both on account of the hardness of the skin, and also

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its mottled color; not, however, that there is an entire agreement between the thickness of the man's skin and that of an elephant, but because this disease produces insensibility of the skin. This the Greeks call Ψώρα, and if it be not a kind of leprosy, it is nearly allied to it. Thus we see that there was a distinction between the *scab* and leprosy; just as now-a-days, if it were necessary to judge respecting the itch, (which is commonly called the disease of St. Menanus, [347] the marks must be observed, which distinguish it from leprosy. But, as to the various kinds of leprosy, I confess that I am not a physician, so as to discuss them accurately, and I purposely abstain from close inquiry about them, because I am persuaded that the disease here treated of affected the Israelites in an extraordinary manner, which we are now unacquainted with; for what do we now know of a leprous house? Indeed it is probable that, since heathen writers knew that the Jewish people suffered from this disease, they laid hold of it as the ground of their falsehood, that all the descendants of Abraham were infected with the itch, and were driven away from Egypt, lest others should catch it from them. That [348] this was an ancient calumny appears from Josephus, both in the ninth book of his Antiquities, and in his Treatise against Apion; and it is repeated both by C. Tacitus and Justin. Yet I make no doubt that the *Egyptians,* a very proud nation, in order to efface the memory of their own disgrace, and of the vengeance inflicted upon them by God, invented this lie, and thus grossly turned against this innocent people what had happened to themselves, when they were smitten with boils and blains. But we shall see hereafter, amongst God's curses, that He chastised His people with the same plagues as He had inflicted on the Egyptians:

"The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab," etc. (Deuteronomy 28:27.)

Whence it may be probably inferred, that God avenged the crimes of His ancient people with special judgments, which are now unknown to us; just as afterwards new diseases arose, from which those in old times were free. At any rate, Josephus, by clear and solid arguments, exposes the absurdity of this accusation, that Moses was driven from Egypt with a crowd of exiles, lest they should infect the country with their disease; because, if they had

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St. Mehan — *Fr.* C. probably wrote Melanus. St. Mean, or Melanus, was a Welshman, who founded the monastery of Gael, now called St. Meen's, of which he became abbot, and where he died. At his tomb wonderful cures were effected, chiefly of cutaneous diseases, especially "itch and scab, to which a mineral well, which bears the name of the saint, and in which the patient bathes, seems greatly to contribute," quoth honest Alban Butler.

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The reference here, I think, ought to be Josephus, Jewish Antiq., Book 3. ch. 11. Section 4. See also, "Against Apion," Book 1. Section *25, et seq.* Tacitus, Hist. v. 3. Justin, 36. 2.

been universally affected with this malady, he never would have imposed such severe laws for separating the lepers from general society.

God first commands that, whenever a suspicion of leprosy arose, the man was to present himself to the priest; if any symptom of leprosy appeared, He commands him to be shut up for a period of seven days, until it should appear from the progress of the disease that it was incurable leprosy. That God should have appointed the priests to be judges, and those, too, only of the highest order, is a proof that His spiritual service was rather regarded than mere bodily health. If any shall inquire whether leprosy is not a contagious disease, and whether it be not therefore expedient that all who were affected by it should be removed from intercourse with others, I admit, indeed, that such is the case, but I deny that this was the main object in view. For, in process of time, physicians would have been better able to decide by their art and skill: whereas God enjoined this decision upon the priests alone, and gave them the rule whereby they were to judge. Nor did He appoint the Levites indiscriminately, but only the sons of Aaron, who were the highest order, in order that the authority of the decision might be greater. It was, then, by a gross error, or rather impudence, that the Papal priests (*sacrifici*) assumed to themselves this jurisdiction. It was (they say) the office of the chief priests under the Law to distinguish between the kinds of leprosy; and, therefore, the same right is transferred to the bishops. But they carry the mockery still further: the official [349] the bishop's representative, sits as the legitimate judge; he calls in physicians and surgeons, from whose answers he pronounces what he confesses he is ignorant of himself. Behold how cleverly they accommodate a legal rite to our times! The mockery, however, is still more disgusting, when in another sense they extend to the whole tribe of priests what they have said to belong solely to the bishops; for, since the sin under which all labor is a spiritual leprosy, they thence infer that all are excluded from the congregation of the faithful until they shall have been purged and received by absolution, which they hold to be the common office of all the priests. They afterwards add, that judgment cannot be pronounced till the cause is heard, and so conclude that confession is necessary. But, if they choose to have recourse to subtleties, reason would rather conduct us to the opposite conclusion; for God did not desire the priests to take cognizance of a hidden disease, but only after the manifest symptoms had appeared: hence it will follow, that it is preposterous to bring secret sins to judgment, and that wretched men are dragged to their confession contrary to all law and justice. But, setting aside all these absurdities, an analogy must be observed between us and God's ancient people. He of old forbade the external uncleanness of the flesh to be tolerated in His people. By Christ's coming, the typical. figure

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has ceased; but we are taught that all uncleanness, whereby the purity of His services is defiled, is not to be cherished, or borne with amongst us. And surely excommunication answers to this ceremony; since by it the Church is purified, lest corruptions should everywhere assail it, if wicked and guilty persons occupied a place in it promiscuously with the good. The command of God that, whilst the disease was obscure and questionable, the infected person should be shut up for seven days, recommends moderation to us, lest any, who is still curable, should be condemned before his time. In fact, this medium is to be observed, that the judge should not be too remiss and hasty in pardoning, and still that he should temper severity by justice; and especially that he should not be too precipitate in his judgment. What we translate "shall pronounce him clean, or unclean," is in Hebrew, "shall clean, or unclean him;" thus the dignity of the judgment is more fully established, as though it had proceeded from God Himself; and assuredly no medical skill could declare on the seventh day a leprosy to be incurable, respecting which there was doubt so short a time before, unless God should in some special manner discover the uncleanness, and guide the eyes of the priests by His Spirit.

29 *If a man or woman.* What is here spoken of is not the baldness which so often occurs in old age; but that loss of hair, which is the consequence of leprosy, is distinguished from any other, the cause of which may be some indisposition, and which yet does not pollute a man. But, inasmuch as some kinds of baldness do not so greatly differ at first sight from leprosy, — such, for instance, as *ophiasis* and *alopecia* [350] — it is therefore necessary to distinguish them.

44. *He is a leprous man, he is unclean.* In the first part of the verse he says that the leprous man must be counted unclean; but, in the latter part, he commands the priest to give sentence against this uncleanness, lest it should be carried into the congregation. On this ground he says, "*his* plague is upon his head," which is as much as to say, that he is sentenced to just ignominy, for Moses takes it for granted that God holds up to public

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"Ophiasis, (ὀφιασις *Gr.*,) a disease, in which the hair grows thin, and falls off, leaving the parts smooth and winding like the folds of a serpent."

"Alopecia, (ἀλωπεκια of ἀλωπηξ, a fox, *Gr.,* the fox-evil,) a disease called the scurf, when the hairs fall from the head by the *roots.*" — *Bailey's Dictionary.*

"These regulations will be better understood from the fact, that the Orientals distinguish two sorts of baldness. The first is that which begins from the forehead, and the other that which begins from behind. The Hebrew has a distinct name for each of these. By the Arabian poets also, the former is distinguished as the 'noble baldness,' because it generally proceeded from the wearing of a helmet; whilst the latter was stigmatized as 'servile baldness.' With this understanding, let us read the terms 'bald' קרח, (*kareach*) in verse 40, and 'forehead-bald' גבח (*gibeach*) in verse 41. (See Michaelis, iii. *285.*)*"* — *Illustrated Comment., in loco.*

infamy whomsoever He smites with leprosy, and thence reminds them that they justly and deservedly bear this punishment.

The two following verses contain the form in which the sentence is executed, viz., that the man should wear a rent in his garment, which is to be the mark of his disgrace, that he should walk with his head bare, and with his mouth covered, (for this I take to be the meaning of the covering of his lip;) and besides this, that he is to be the proclaimer of his own pollution; finally, that he must dwell without the camp, as if banished from communication with men. Moses here [351] refers to the existing state of the people, as long as they sojourned in the desert; for after they began to inhabit the land, the lepers were driven out of the towns and villages to dwell by themselves. I know not whether the opinion of some is a sound one, that they were enjoined to cover the mouth or lip, lest by the infection of their breath they should injure others. My own view is rather, that because they were civilly dead, they also bore the symbol of death in having the face covered — as their separation deprived them of the ordinary life of men. Where we translate "shall cry, Unclean, unclean," some, taking the verb, יקרא *yikra,* [352] indefinitely, construe it passively, "shall be called,:" and I admit that in many passages it has the same force as if it were in the plural number. But, because the repetition of the word "unclean" is emphatic, it is probable that the word is not to be taken simply for "to call," (*vocare*;) and therefore, I rather incline to the opinion that, by the command of the Law, they warned all with their own mouth not to approach them, lest any one should incautiously pollute himself by touching them; although their uncleanness was perhaps proclaimed publicly, so that all might mutually exhort each other to beware And Jeremiah seems to allude to this passage, where, speaking [353] of the defilements of the city, he says that all men cried

"Unclean; fly ye, fly ye." (Lamentations 4:15)

58. *And the garment.* This kind of disease, God, in his infinite clemency, has willed to be unknown to us. He has indeed subjected woolen garments and furs to the ravages of the moth, and vessels of various kinds to rust, and other corruptions; in fact, has surrounded the human race with rottenness,

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Add. *Fr., "en* parlant de l'oster du camp;" in speaking of putting him out of the camp.

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יקרא. He shall cry, or call out. Had it been passive it would have been יקרא There is, therefore, no ambiguity as to the voice, except to such as deny the authority of the points, or read Hebrew without them. — *W*

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*Fr., "*en parlant des pollutions de la ville de Jerusalem, il dit que tous pourront bien crier, 'Souillez, retirez vous, retirez vous,'" in the speaking of the pollutions of the city of Jerusalem, he says, that all might well cry, "Ye polluted, depart ye, depart ye." *A. V.* "It is unclean, (or *Margin,* ye polluted,) depart, depart," etc.

in order that everywhere our eyes should light on the punishment of sin; but what the leprosy of garments may be, is unknown. But its expiation under the Law admonished his ancient people that the must carefully beware of even external uncleanness, so as to cleanse themselves "from all filthiness of the flesh and spirit." It has appeared to me sufficient to touch upon the sum of the matter, because it would be almost superfluous labor to insist upon the words, although I should be unwilling to condemn the diligence of those who examine these points also; but it is not my purpose to perform the office of the grammarian.

Of the Purifying of the Lepers

Of the Purifying of the Lepers [354]

Leviticus 14

Leviticus 14:1-57

1. And the Lord spake unto Moses, saying,

1. Et loquuntus est Jehova ad Mosen, dicendo:

2. This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

2. Hace erit lex leprosi die pugationis suae, *nempe* adducetur ad sacerdotem.

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;

3. Et egredietur sacerdos foras extra castra, et inspiciet sacerdos: et su sanata fuerit lepra a leproso;

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Heading added from *Fr.,* "De la purgation des lepreux."

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:

4. Tunc praecipiet sacrdos ut tollantur ei qui mundatur dae aves vivae, mundae, et lignum cedrinum, et coccus vermiculi, et hyssopus.

5. And the priest shall command that one of the birds be killed in an earthen vessel over running water:

5. Et praecipiet sacerdos ut mactetur avis una super vas fictile super aquas vivas.

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:

6. Avem vivam tollet, et lignum cedrinum, et cuccum vermiculi, et hyssopum: et tinget illa, et avem vivam in sanguine avis mactatae super aquas vivas.

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.

7. Et sparget super eum qui mundatur a lepra septem vicibus, mundabitque emu: et emitet avem vivam in superficiem agri.

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.

8. Et lavabit qui emundatur vestimenta sua, et radet omnem ilum suum, lavabitque se aqua, et mundus erit: postea ingredietur castra, habitabitque extra tabernaculum suum septem diebus.

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 cloathes, also he shall wash his flesh in water, and he shall be clean.

9. Die autem septimo radet omnem pilum suum, caput suum, et barbam suam, et supercilia oculorum suorum, atque omnem reliquum pilum summ radet: lavbit quoque vestimenta sua, postquam laverit carnem suam aqua, et purificabit se.

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.

10. Die autem octavo tallet duos agnos immaculatos, et agnam unam anniculam immaculatam, et tres decimas mixturae minha mixta oleao, et sextarium unum olei.

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:

11. Statuetque sacerdos qui mundat virum mundandum, et illa coram Jehova ad ostium tabernaculi conventionis.

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:

12. Tolletque sacerdos agnum unum quem offert in sacrificium pro delicto, et sextarium olei, et agitabit ea agitatione coram Jehova.

13. And he shall slay the lamb in the place where he shall kill the sin-offering and the burnt offering, in the holy place: for as the sin-offering *is* the priest's, *so is* the trespass offering: it *is* most holy:

13. Mactabitque agnum in loco in quo mactare solet oblationem pro peccato, et holocaustum *nempe* in loco sanctitatis: quia sicut hostia pro peccato, *ita* oblatio pro delicto, est sacerdotis, sanctitas sanctitatum est.

14. And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

14. Accipietque sacerdos de sanguine oblationis pro delicto, et ponet super tenerum auris mundandi dextrae, et super pollicem manus ejus dextrae, et super pollicem pedis ejus dextri.

15. And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

15. Accipiet praeterea sacerdos de sextario olei, et fundet in manum suam sinistram.

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:

16. Tingetque ipse digitum suum dextrum in oleum quod est in manu sua sinistra, spargetque de oleo digito suo septem vicibus coram Jehova.

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:

17. De residuo vero olei quod in manu sua ponet sacerdos super tenerum auris mundandi dextrae, et super pollicem manus ejus dextrae, et super pollicem pedis ejus dextri, ultra sanguinem oblationis pro delicto.

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.

18. Quod autem superest de oleo quod est in manu ejus, ponet super caput mundandi: expiabitque eum sacerdos coram Jehova.

19. And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

19. Faciet item sacerdos oblationem pro peccato, emundabitque mundandum ab immunditia sua, et postea mactabit holocaustum.

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.

20. Et ascendere faciet sacerdos holocaustum et minham super altare expiabitque eum sacerdos, et mundus erit.

21. And if he *be* poor, and cannot get so much; then he shall take one lamb *for* a trespass offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat offering, and a log of oil;

21. Si autem pauper fuerit, et manus ejus non possit assequi, tum accipiet agnum unum in hostiam pro delicto in elevationem ad expiandum illum, et decimam partem similae unam permistam oleo pro minha, sextariumque olei.

22. And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

22. Duos praeterea turtures, aut duos filios columbae, quodcunque apprehendere poterit manus ejus: eritque unus in hostiam pro peccato, et alter pro holocausto.

23. 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.

23. Afferetque ea octavo die purificationis suae ad sacerdotem, ad ostium tabernaculi conventionis coram Jehova.

24. 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:

24. Suscipietque sacerdos agnum oblationis pro delicto, et sextarium olei, atque agitabit ea sacerdos elevationem coram Jehova.

25. And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

25. Mactabitque agnum oblationis pro delicto, ac tollet sacerdos de sanguine oblationis pro delicto, ponetque super tenerum auris mundandi dextrin, et super pollicem manus ejus dextrae, et super pollicem pedis ejus dextri.

26. And the priest shall pour of the oil into the palm of his own left hand:

26. De oleo quoque fundet sacerdos in manum suam sinistram.

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:

27. Spargetque sacerdos digito suo dextro de oleo quod est in manu sua sinistra septem vicibus coram Jehova.

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:

28. Ponet quoque sacerdos de oleo quod est in manu sua super tenerum auris emundandi dextrae, et super pollicem manus ejus dextrae, et super pollicem pedis ejus dextri, in loco sanguinis oblationis pro delicto.

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.

29. Quod autem superest de oleo quod est in manu sacerdotis, ponet super caput emundandi ad emundandum illum coram Jehova.

30. And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

30. Faciet item unum de turturibus, vel ex pullis columbarum, ex iis quae apprehenderit manus ejus.

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.

31. Quod *inquam* apprehenderit manus ejus, faciet unum pro peccato, et alterum in holocaustum cum minha, emundabitque sacerdos mundaudum coram Jehova.

32. This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

32. Ita est lex ejus in quo fuerat plaga leprae, cujus manus non poterat apprehendere mundationem sui.

33. And the Lord spake unto Moses and unto Aaron, saying,

33. Et loquutus est Jehova ad Mosen et Aharon, dicendo:

34. When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

34. Quum ingressi fueritis terram Chanaan, quam ego do vobis in possessionem, et posuero plagam leprae in domo terrae possessionis vestrae:

35. And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

35. Veniet ille cujus erit domus, renuuntiabitque sacerdoti, dicendo,. Tanquam plaga *leprae* visa est mihi in domo.

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:

36. Tunc praecipiet sacerdos, et expurgabunt domum antequam ingrediatur sacerdos, ut dispiciat plagam, ne polluatur quicquam quod sit in ea domo: et postea ingredietur sacerdos ad contemplandam domum

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;

37. Tunc considerabit plagam ipsam: et siquidem in plaga quae est in parietibus domus, fuerint nigredines, flavedines, vel rubedines: et aspectus eorum fuerit depressior reliquo pariete:

38. Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

38. Egredietur sacerdos e domo ad ostium domus, et claudet domum septem diebus.

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;

39. Postea revertetur sacerdos die septimo, et contemplabitur: et siquidem creverit plaga in parietibus domus,

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:

40. Tunc praecipiet sacerdos, et eruent lapides in quibus fuerit plaga illa, projicientque illos extra civitatem in locum immundum:

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:

41. Domum autem radere jubebit intrinsecus per circuitum, et effundent pulveremquem abraserint extra civitatem in locum immundum.

42. And they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and shall plaister the house.

42. Et accipient lapides altos quos reponent loco lapidum illorum, et latum aliud capient, et complanabunt domum.

43. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

43. Quod si reversa fuerit plaga, et effloreat in illa domo postquam erui fecit lapides, et abradi domum, et posteaquam obducta fuit:

44. Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.

44. Tunc ingredietur sacerdos, et considerabit: et siquidem creverit plaga in domo, lepra corrodens est ipsa in domo, immunda est.

45. And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry *them* forth out of the city into an unclean place.

45. Destruetque domum, et lapides ejus, et ligna ejus, atque universum lutum domus, educetque extra civitatem in locum immundum.

46. Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

46. Qui autem ingressus fuerit domum illam omnibus diebus quibus jusserit eam claudi, immundus erit usque ad vesperam.

47. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

47. Et qui dormierit in ea domo, lavabit vestimenta sua: quique comederit in domo, lavabit vestimenta sua.

48. And if the priest shall come in, and look *upon it,* and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

48. Si autem ingrediendo ingressus fuerit sacerdos: contemplatusque viderit non crevisse plagam in ipsa domo, postquam ipsa obducta fuit: mundam judicabit sacerdos domum, quia sanata sit plaga illa.

49. And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

49. Tollet itaque ad purificandam domum duos passeres, et lignum cedrinum, et coccum vermiculi, ct hyssopum.

50. And he shall kill the one of the birds in an earthen vessel over running water:

50. Mactabitque passerera unum super vas fictile, super aquas vivas.

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:

51. Capietque lignum cedrinum, et hyssopum, et coccum vermiculi, et passerem vivum, et tinget illa in sanguine passeris mactati, et in aqua vivente: aspergetque domum septem vicibus.

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:

52. Purificabitque domum illam sanguine passeris, et aqua viva, et passere vivo, lignoque cedrino, et hyssopo, et cocco vermiculi.

53. But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

53. Postea dimittet passerem vivum extra civitatem super faciem agri, purgabitque domum, et munda erit.

54. This *is* the law for all manner of plague of leprosy, and scall,

54. Ista est lex omnis plagae leprae, et maculae nigrae,

55. And for the leprosy of a garment, and of a house,

55. Et leprae vestis, et domus,

56. And for a rising, and for a scab, and for a bright spot:

56. Et tumoris, et scabiei, et candentis maculae:

57. To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

57. Ad docendum quid agendum, quo die immundus et quo die mundus declarandus est.

2 *This shall be the law of the leper.* Moses now treats of the manner in which those who were cured of leprosy were to be cleansed and restored. Thus far he had shewn whom the priest was to admit into the holy congregation, and account to be clean; he now prescribes the rite of expiation, whereby the people might learn how greatly God abominates the uncleanness, which He commands to be purified by a solemn propitiation; and also that he who is healed may acknowledge that he is rescued from death by God's special blessing, and may in future be more diligent in seeking to be pure. For there were two parts in the sacrifice here demanded-purification and thanksgiving. But we must ever keep in view the object which I have stated in the last chapter, that the Israelites were instructed by this ceremony to serve God in chastity and purity, and to keep far away from those defilements, whereby religion would be profaned. Since, then, leprosy was a kind of pollution, God was unwilling that those who were cured of it

should be received into the holy congregation, [355] except after the offering of a sacrifice; as if the priest reconciled them after excommunication. It will now be well to discuss the points which are worthy of consideration. The office of cleansing is imposed on the priest; yet he is at the same time forbidden to cleanse any except those who were already pure and clean. In this, on the one hand, God claims for Himself the honor of the cure, lest men should assume it; and also establishes the discipline which He would have to reign in His Church. To make the matter clearer, it belongs to God only to forgive sins; what, then, remains to man, except to be the witness and herald of the grace which He confers? God's minister can, therefore, absolve none whom God has not before absolved. In sum, absolution is not in the power or will of man: the minister only sustains an inferior part, to endorse God's judgment, or rather to proclaim God's sentence. Hence that remarkable expression of Isaiah, "I, even I, am he that blotteth out thy transgressions, *O Israel, and none but me.*" [356] (Isaiah 43:25.) In which sense, too, God everywhere promises by the prophets that the people shall be clean, when He shall have cleansed them. Meanwhile, however, this does not prevent those who are called to the office of teaching from purging the uncleanness of the people in a certain peculiar way. For, since faith alone purifies the heart, in so far as it receives the testimony which God proffers by the mouth of man, the minister who testifies that we are reconciled to God, is justly reckoned to take away our pollution. This expiation is still in force, though the ceremony has long ceased to be in use. But, since the spiritual healing, which we receive by faith, proceeds from the mere grace of God, the ministry of man does not at all detract from His glory. Let us, then, remember that these two things are perfectly consistent with each other, that God is the sole author of our purity; and yet that the method, which He uses for our justification, must not on that account be neglected. And this is properly referred to discipline, that whosoever has been once cast out of the holy congregation by public authority, must not be received again except upon professing penitence and a new life. We must observe, too, that this jurisdiction was given to the priests not only on the ground that they represented Christ, but also in respect to the ministry, which we have in common with them.

3 *And the priest shall go forth.* This is the examination, which was more fully treated of in the last chapter, without which it was not lawful to receive him who had been once rejected. The priest's command, which is mentioned immediately afterwards, I refer to the Levites, some one of

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"Rentrassent au rang de ses enfans;" should be restored to the rank of His children. — *Fr.*

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The words in italics seem to be added paraphrastically by *C.*

whom probably accompanied the priest to prepare the sacrifice, that thus the priests might only discharge the principal duty. The sum of the rite respecting the two birds tends to this, that the cleansing from leprosy was a kind of resurrection Two birds were placed before their eyes; the liberty of one was purchased by the blood of the other; because the former was not let go until it had been first dipped in the blood and the water; and thus the matter of sprinkling was prepared for the man's purification. The sevenfold repetition was intended to impress more deeply on men's memories a continual meditation on God's grace; for we know that by this number perfection is often expressed in Scripture. With the same object, he who had been cured shaved his hair, and washed in water. Yet he did not return home on the first day, but on the eighth. Meantime, on the seventh day he shaved his beard, and his eyebrows, and all the hair of his head; he washed himself and his garments, and then proceeded to the sacrifice. So difficult is it to accustom men to a serious acknowledgment of the two points, to hold their vice in detestation, and worthily to estimate the grace of God whereby they are delivered.

10. *And on the eighth.* As infants on the eighth day after they were cleansed from the uncleanness which they had brought from the womb, were grafted into the Church, and made members of it; so now the eighth day is prescribed for the restoration of those who, in the cure that they have received, are as it were born again; for they are accounted dead whom the leprosy had banished from the holy congregation. A sacrifice is therefore appointed which may renew the circumcision that had been in some measure effaced. Now, the meaning of all the things here mentioned is not clear to myself, and I would not have my readers too curious respecting them. Some may be probably accounted for; the right ear, the thumb of the right hand, and the great toe of the right foot, were sprinkled with the blood of the offering, because the leper was restored to the ordinary habits and customs of life, so as to have freedom of walk and action, and free conversational intercourse; for in the ear there is a mutual correspondence between speaking and hearing. The head is anointed, or cleansed with the oil, that nothing impure should remain in his whole body [357] God spare the poor and lowly, and does not compel them to offer the two lambs, lest they should be burdened beyond their means; whence it appears, that sacrifices are not estimated according to their intrinsic value, but according to the pious feeling which disposes each on liberally to offer in proportion to what is given him.

34. *When ye be come into the land.* Another sort of leprosy is here treated of, as to which we may not unreasonably rejoice that it is now unknown to

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Addition in French, "mais d'esplucher tout par le menu, je ne l'oserois entrependre, et ne voundrois;" but I dare not, and would not undertake to explain the whole in detail.

us. But, as God had honored that people with extraordinary privileges, so it was consistent that their ingratitude should be punished by more severe penalties, if they defiled the gifts in which they excelled. It is not to be wondered at, therefore, that punishments were inflicted upon them, which it fills us with surprise and horror to hear of. It was a sad sight to behold the leprosy invading the human body; but there was something portentous to perceive it affecting their houses also, and driving out the owners and their families; for if they wittingly and voluntarily remained there, the contagion spread to themselves and all their furniture. But, since God marked with public ignominy those whose houses were struck with leprosy, He commands them to confess their guilt, and not only when the evil had made much advance, but when any suspicion of it had begun to exist. It appears, too, from the Law, that some were but lightly chastised: for, if after the priest's inspection, in seven days the plague did not increase on the scraped walls, the possessor returned to his house. God punished others more severely, and it was necessary that the building should be utterly destroyed, because the pollution was incurable. But, although these were tokens of God's wrath, yet, inexpiating the uncleanness, He exercised His people in the study of purity; for it was just as if He drove away from approaching His sanctuary those who came from an unclean house. The sense, then, was that. they should each of them diligently endeavor to keep their houses pure, and chaste, and free from every stain. But if, through God's mercy, the plague ceased, a sacrifice of thanksgiving was to be offered, as for the human beings (who had been healed.) The next chapter, in which general pollutions and their purifications are not treated of, but only one kind of pollution is glanced at, which has reference to fleshly lust, would perhaps be suitably introduced under the Seventh Commandment; but it will presently appear from the context that it must be brought under this head.

Of the Pollutions Which Arise From Issues

Of the Pollutions which arise from Issues [358]

Leviticus 15

Leviticus 15:1-33

1. And the LORD spake unto Moses and to Aaron, saying,

1. Loquutus est autem Jehova ad Mosen et Aharon, dicendo,

2. Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, *because of* his issue he *is* unclean.

2. Loquimini ad filios Israel, et dicite eis, Unusquisque quum semen ejus defluet de carne sua, immundus est.

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Heading added from *Fr.,* "Des pollutions qui adviennent par flux."

3. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

3. Haec vero erit immunditia ejus in semine ipsius, si emittat caro ejus semen suum, vel clauserit carnem suam semine suo, immunditia ejus est.

4. Every bed whereon he lieth that hath the issue is unclean: and every thing whereon he sitteth, shall be unclean.

4. Omne stratum in quo jacuerit qui patitur fluxum seminis, immundum erit: et omne id super quo sederit, immundum erit.

5. And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

5. Quicunque item tetigerit lectum ejus, lavabit vestimenta sua, posteaquam laverit sese aqua: eritque immundus usque ad vesperam.

6. And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6. Et qui sederit super alquid super quo sederit seminifluus, lavabit vestimenta sua, posteaquam laverit se aqua: eritque immundus usque ad vesperam.

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.

7. Qui vero tetigerit carnem seminiflui, lavabit vestimenta sua, posteaquam laverit sese aqua: eritque immundus usque ad vesperam.

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 uncleau until the even.

8. Et si despuerit seminifluussuper mundum, lavabit vestimenta sua posteaquam laverit se aqua: eritque immundus usque ad vesperam.

9. And what saddle soever he rideth upon that hath the issue shall be unclean.

9. Et omne sagma super quo equitaverit seminifluus, immundum erit.

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.

10. Atque omnis qui tetigerit omne quitquid fuerit subter eum, immundus erit usque ad vesperam et qui portaverit ea, lavabit vestimenta sua, posteaquam laverit sese aqua: eritque immundus usque ad vesperam.

11. And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shalt wash his clothes, and bathe *himself* in water, and be unclean until the even.

11. Omnis autem quem tetigerit seminifluus, et manus suas non abluerit aqua, lavabit vestimenta sua: posteaquam laverit sese aqua: eritque immundus usque ad vesperam.

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.

12. Et vas fictile quod tetigerit seminifluus, confringetur: onme auterum vas ligneum lavabitur aqua.

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.

13. Quum autem mundatus fuerit seminifluus a fluxusuo, numerabit sibi septem dies ab emundatione sua, lavabitque vestimenta sua, posteaquam laverit quoque carnem suam aqua viva: et mundus erit.

14. And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

14. Die vero octava capiet sibi duos turtures, aut duos pullos columbinos, venietque coram Jehova ad ostium tabernaculi conventionis, et tradet eos sacerdoti.

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.

15. Quos sacrificabit sacerdos, unum pro peccato, et alterum in holocaustum: et emundabit illum sacerdos coram Jehova a fluxu ipsius.

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.

16. Quum autem ex aliquo egressa fuerit effusio seminis, lavabit aqua totam carnem suam: immundusque erit usque ad vesperam.

17. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

17. Et omnis vestis, omnisque pellis super quam fuerit aliquid de effusione seminis, lavabitur aqua et immunda erit usque ad vesperam.

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.

18. Mulier quoque cum quo dormierit vir patiens effusionem seminis, lavabitur aqua et immunda erit usque ad vesperam.

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.

19. Mulier autem quum fuerit fluens sanguine, et erit fluxus ejus per carnem ejus, septem diebus erit in separatione sua: et omnis qui tetigerit eam, immundus erit usque ad vesperam.

20. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

20. Et omne super quo jacuerit separatione sua, immundum erit: omne quoque super quo sederit, immundum erit.

21. And whosoever toucheth her bed shall wash his clothes, and bathe *hinself* in water, and be unclean until the even.

21. Omnis praeterea qui tetigerit lectum ejus, lavabit vestimenta sua, et lavabit sese aqua: immundusque erit usque ad vesperam.

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.

22. Omnis etiam qui tetigerit quamcunque sedem super quam sederit, lavabit vestimenta sua, posteaquam laverit sese aqua: immundusque erit usque ad vesperam.

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.

23. Quod si instrumentum aliquod fuerit super stratum ipsum, vel super sellam super quam sederit: quum tetigerit illud aliquis, immundus erit usque ad vesperam.

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.

24. Quod si dormiendo dormierit quis cum ea, et fuerit immunditia ejus super eum, immundus erit septem diebus: et omne stratum super quo dormierit, immundum erit.

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.

25. Mulier autem, quum fluet fluxum sanguinis ultra menses suos: cunctis diebus fluxus immunditiae suae erit sicut diebus menstrui sui, immunda est.

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.

26. Omne stratum in quo dormierit cunctis diebus fluxus sui, sicut stratum menstrui sui erit, et omnis sedes super qua sederit, immunda erit secundum immunditiam menstrui sui.

27. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himseIf* in water, and be unclean until the even.

27. Quicunque tetigerit cam immundus erit, lavabitque vestimenta sua, et lavabit se aqua, immundusque erit usque ad vesperam.

28. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

28. Quod si mundata fuerit a fluxu suo, tunc numerabit sibi septem dies, et postea mundabitur.

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.

29. Die autem octava tollet sibi duos turtures, aut duos pullos columbinos: afferetque illos ad sacerdotem ad ostium tabernaculi conventionis.

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.

30. Et faciet sacerdos unum in hostiam pro peccato, et alterum in holocaustum: emundabitque illam sacerdos coram Jehova a fluxu immunditiae suae.

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.

31. Separabitque filios Israel ab imnmnditias suas, ne moriantur propter immunditias suas, dum polluertint tabernaculum, quod est in medio eorum.

32. This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

32. lsta est lex patientis fluxum seminis, et ejus ex quo egreditur effusio seminis, ut sit immundus propter illam.

33. And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

33. Et aegrotantis in fluxu suo, et ejus qui profundit fluxum suum, sive sit masculus, sive foemina, et viri qui dormierit cum immunda.

2 *When any man hath a running issue.* He here alludes to other species of contamination, for which a solemn purification is required. And, first, he teaches that men are defiled by the flow of the seminal fluid, which occurs in two ways, either when it involuntarily bursts out in sleep, or when it escapes gradually in the disease, which the Greeks call γονόρ᾽ῥοια This Supplement might, as I have said, be appended to the Seventh Commandment, because every [359] indisposition arising from lust appears here to be condemned; but, if we look more closely, we shall perceive that

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it is a general law for the cultivation of purity, and which must *not* be confined to chastity alone. For this flux, arising from disease and debility, unless it be contracted from immoderate venery, has nothing in common with venereal lust. Besides, what is immediately after added concerning the menstruation of women, is connected with other forms of uncleanness and defilement. The sum then is, that the seminal-flux is reckoned among the pollutions which prevented the Israelites from entering the tabernacle, and from the external service of God; and thence the rule must always be borne in mind, that whatever proceeds from an unclean man is corrupt, and that no one can duly offer either himself, or what he possesses, to God, except he who is pure and perfect in soul and body. Thus Paul explains the end and object of this ceremony, when he exhorts believers that, being received as God's peculiar people, they should cleanse themselves

"from all filthiness of the flesh and spirit."

(2 Corinthians 7:1.)

But Moses further declares, that uncleanness is contracted, not only when the seed is emitted, but when it is retained; and that not only is the man himself rendered unclean, but whatever he may have touched — his bed, his seat, his saddle, his clothes; and that the contagion extends to others also, if any should have lain on the same bed, or ridden on the same saddle. Thus did God desire to impress them with horror, that they might be more accustomed to fly from all impurity. Nor would the crime have been detestable: in itself, had not spiritual purity been set forth under this external exercise and symbol. Thus, too, in (Psalm 24:3, 4), the truth of this figure is described:

"Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart."

Therefore he who was conscious of no sin in the seminal-flux, still must be reminded by this sign of the corruption of his nature; and at the same time be an example to others, that all should diligently take heed to themselves, because corruption cleaves to the whole human race. In the ablution the remedy of the evil was proposed, since the mark of ignominy induced them to repentance. It is expedient that whosoever is infected with any stain should be brought to shame, so as to be displeased with himself; but the acknowledgment of the evil would produce despair, unless the hope of pardon were associated with it. Therefore, those to whom purification was necessary, are always sent to water; and, whenever water is mentioned, the passage in St. John should be brought to mind, that Christ came "by water and blood," to purge and expiate all uncleanness. (1 John 5:6.) Besides the water, a sacrifice of turtle doves, or two young pigeons is added; and this has reference

"Toute intemperance de la chair et *lubricite,* qu'on appelle." — *Fr.* The negative is here added from the *Fr*

to the same thing; viz., that purification for the unclean must be sought for elsewhere, which we have at length obtained by the sacrifice of Christ.

19. *And if a woman have an issue.* Women are now spoken of who suffer under a twofold issue of blood; for with almost all it occurs every month, (whence it is called *menses,* or *menstruation,*) and some labor under a constant hemorrhage. He declares both to be unclean; and, after menstruation, a certain period of separation is appointed, during which the law prohibited their cohabitation with men; but, if the blood flowed beyond the usual time, the time of purification is postponed until it ceased. Whence it appears, that in every shameful thing the Jews were reminded of their uncleanness, that thus they might be accustomed to modesty and seek after purity. And this still more clearly appears at the end of the chapter, where it is said, (v. 3l,) "Thus shall ye separate the children of Israel from their uncleanness; that they die not — when they defile my tabernacle." God, I say, briefly sets forth His intention that He would drive away all profanation far from His people; because he desires sincerity to prevail amongst his worshippers, and cannot bear his tabernacle to be polluted by any stain.

Of Other Defects Which Exclude Men From Tabernacle

Of other Defects which exclude Men from Tabernacle [360]

Deuteronomy 23

Deuteronomy 23:1, 2

1. He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

1. Non ingredietur qui contusione fractos aut abscissos habet testiculos, in congregationem Jehovae

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Heading added from *Fr.*, "*D'autres* vices qui excluent les hommes du Tabernacle."

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.	**2.** Non ingredietur spurius congregationem Jehovae: etiam genereatione decima non ingredietur congregationem Jehovae

1 *He that is wounded.* What is here delivered respecting those who are mutilated, and who are bastards, has a similar object; lest the Church of God should be onctaminate by foul stains, and thus religion should lose its honor. Moses rejects from the congregation of the faithful two sorts of men, viz, eunuchs and bastards. But, before we treat of the subject itself, the definition of the words is to be considered. The first question is, that it is to enter into the congregation; the second, what it is to be wounded in the stones; the third, who are the ממזרים, *mamzerim*, which we have translated bastards, (*spurios*). Many understand that both are rejected from the church, lest they should undertake any public office in it; others, lest they should marry wives of the seed of Abraham; because it would not be fair that women should be thrown away upon bastards, (*Lat, mamzeris;*) and it would be absurd that those who were created to multiply God's people, should marry impotent persons, (*effoeminatis*). But both these opinions appear to me to be tame. For what is afterwards added respecting certain foreign nations cannot be so taken, that no government or dignity should be entrusted to them; besides, by "the congregation of the Lord," the purity and holiness of religion is sufficiently expressed. I do not doubt, then, but that Moses prohibits those who are defiled by these two stains from communicating in the sacrifices. For although they were circumcised as well as the rest of the chosen people, still God would have them bear this mark of their disgrace, that they might be an example to others, and that the people might be more diligent in preserving themselves from all pollution. This, then, is to be concluded that the privilege which was peculiar to the legitimate Israelites, was to be denied them of being participators and associates [361] in the sacrifices. As to the wounded testicles, the Jews dispute more curiously, in my opinion, that the subject warrants, and after all miss the right meaning. For God intended nothing else than to exclude from the congregation of His people, wherever holy assemblies were held, those who were mutilated or defective in the genital organs; although by *synecdoche,* He comprehends more than are specified. Finally, by condemning this external bodily defect He commends the excellency of His people that they may remember themselves to be His chosen property, not that they should pride

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"Et d'entrer au parvis pour faire service solennel a Dieu;" and to enter into the court to perform solemn service to God — *Fr.*

themselves upon it [362] but that the holiness of their life may correspond with such high nobility.

2. *A bastard shall not enter.* All agree that by the word ממזר, *mamzer*, a bastard is signified, who is born of an uncertain father; but they take it in different ways, For some extend it to all bastards who spring from fornication, whilst others imagine that it refers to those only whose origin is doubtful, and who are called *vulgo geniti*; viz, whose mothers, in their base and common prostitution of themselves, have brought it about by their gross licentiousness, that their children should be born from this monstrous medley, as it were. This second opinion I approve of most. But, by this symbol God would admonish the seed of Abraham how exalted was its dignity, as being separate from the polluted heathen. Meanwhile, He would not altogether exclude these unhappy persons from the hope of salvation, although, by no fault of their own, they were unable to give the name of their father; but He only humbled them by a temporal punishment, and desired that their example should be profitable to others.

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"Mais afin de se maintenir en sa grace par sainetete de vie;" but that they might keep themselves in His favor by holiness of life—*Fr.*

The General Purification of the People

Another Supplement as to the general Purification of the People [363]

Numbers 19

Numbers 19:1-22

1. And the LORD spake unto Moses and unto Aaron, saying,

1. Loquutus est insuper Jehova ad Mosen et Aharon, dicendo:

363 Added from *Fr.*, "Autre dependence de la purgation generale du peuple."

2. This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:

2. Hoc est statutum Legis quod praecepit Jehova, dicendo, Alloquere filios Israel, ut afferant ad te vaccam rufam perfectam, in qua non sit macula, super quam non ascenderit jugum.

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:

3. Et dabitis eam Eleazar sacerdoti, qui educet eam extra castra, et mactandam curabit ante se.

4. And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

4. Capietque Eleazar sacerdos de sanguine ejus digito suo, et sparget e regione faciei tabernaculi conventionis de sanguine ejus septera vicibus.

5. And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

5. Postea comburendam curabit vaccam in oculis suis: pellem ejus, ct carnem ejus, et sanguinem ejus una cum fimo ejus comburet.

6. And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

6. Tunc accipiet sacerdos lignum cedrinum, et hyssopum, et coccum vermiculi, projicietque in medium combustionis vaccae.

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.

7. Et lavabit vestes suas sacerdos, lavabit quoque carnem suam aqua, et postea ingredietur castra, immundusque erit sacerdos usque ad vesperam.

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.

8. Ille quoque qui combusserit eam, lavabit vestimenta sua aqua, lavabit et carnem suam aqua, immundusque erit usque ad vesperam.

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.

9. Colliget autem vir mundus cinerem illius vaccae, et ponet illum extra castra in loco mundo: eritque congregationi filiorum Israel in custodiam in aquam separationis: nam expiatio est.

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.

10. Et lavabit qui collegerit cinerem vaccae vestimenta sua, immundusque erit usque ad vesperam: et erit filiis Israel et peregrino qui pere-grinatur in medio eorum, in statutum perpetuum.

11. He that toucheth the dead body of any man shall be unclean seven days.

11. Qui tetigerit cadaver omnis animae hominis, immundus erit septem diebus.

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.

12. Ipse purificabitur eo die tertia, et die septima mundus erit: quod si non purificatus fuerit die tertia, die septima non erit mundus.

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.

13. Quicunque tetigerit mortuum, animam hominis qui mortuus fuerit, et non fuerit purificatus, tabernaculum Jehovae polluit: et excidetur anima illa ex Israel: quia aqua separationis non fuit aspersa super eum, immundus erit, adhuc immunditia ejus erit in ipso

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.

14. Haec est lex, Quum quis mortuus fuerit in tabernaculo, quicunque ingressus fuerit tabernaculum, et quicquid fuerit tabernaculo, immundum erit septem diebus.

15. And every open vessel, which hath no covering bound upon it, *is* unclean.

15. Omne item vas apertum super quo non fuerit operculum adjectum, immundum est.

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.

16. Quicunque praeterea tetigerit in superficie agri occisum gladio, aut mortuum, aut os hominis, aut sepul-chrum, immundus erit septem diebus.

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:

17. Tollentque pro immundo de pulvere combustionis oblationis pro peccato, et ponent super eum aquam vlvam in vase.

18. And a clean person shall take hyssop, and 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 touched a bone, or one slain, or one dead, or a grave:

18. Capiet item hyssopum, et intinget in aquam vir mundus, et sparget super tabernaculum, et super omnem supellectilem, et super animas quae fuerint ibi, ac super eum qui tetigit os illud, vel occisum, vel mortuum, vel sepulchrum.

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.

19. Asperget, inquam, mundus super immundum die tertia, et die septima, et mundabit eum die septima: postea lavabit vestimenta sua: lavabit quoque sese aqua, et mundus erit in vespera.

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.

20. Vir autem qui immundus fuerit, et non purificaverit se, excidetur anima illa medio congregationis, quia sanctuarium Jehovae polluit: aqua separationis non est aspersa super eum immundus est.

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.

21. Et erit els in statutum perpetuum: et qui sparserit aquam separationis, lavabit vestimenta sua: quique tetigerit aquam separationis, immundus erit usque ad vesperam.

22. And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

22. Et quicquid tetigerit immundus, immundum erit: et anima quae tetigerit ipsum, immunda erit usque ad vesperam.

2 *This is the ordinance of the law.* Because it could not but occur that, whilst the faithful were engaged in the world, they should often contract some pollution by their contact with its many impurities, the composition of the water is here described, by the sprinkling of which they might wash away, and expiate their uncleanness: and then certain kinds of pollution are specified, whereof the purification is required. God commands that a red heifer should be slain, which had never been subjected to the yoke; and that it should be burnt without the camp, together with its skin and dung; that the ashes should be gathered by a man that was clean, and laid up without the camp for the common use of the people. But, in order that the water, which was mixed with these ashes, should have the power

of reconciliation, God at the same time commands that the blood should be sprinkled seven times before the altar by the finger of the priest. The object of this ceremony was twofold: for God would awaken the attention of the people to reflect more closely upon their impurity; and, although they might be pure within, still would have them carefully look around them, lest they should be polluted from without; and also taught them that, as often as they were infected by any pollution, expiation was to be sought for from elsewhere, viz., from sacrifice and sprinkling; and thus admonish them that men inquire in vain in themselves for the remedies demanded for their purification, because purity can only proceed from the sanctuary. Those, who speculate subtilty on the details, advance some questionable matters. I leave them, therefore, to the enjoyment of their conceits; let it suffice for us to consider generally what God referred to in this ceremony, and what advantage accrued from it to the people. By the red color, they suppose that sin is signified. Meanwhile, lest they should run into a manifest contradiction, they are obliged absurdly to interpret what follows, that He required a heifer perfect and without blemish, as if it were said that there should be no difference of color in her hair; whereas God demands the same thing as in the other sacrifices, which were rejected as faulty if any mark of deformity existed in them. And in this sense it is added that she should never have borne a yoke. Therefore I make no doubt but that God enjoined that a pure heifer, neither mutilated nor lame, should be chosen; and, that her perfectness might be more apparent, as yet unbroken to the yoke. What, then, is the meaning of the red color? First of all, I prefer confessing my ignorance to advancing anything doubtful; but it may be conjectured that a common and ordinary color was rather chosen, lest it should be too conspicuous, as it would have been, if either white or black. But this should be deemed sure, that a perfect heifer, and one free from every blemish, was to be offered, and one too, which had not been broken to bear the yoke by the hands of men, that the purification might have nothing of humanity about it.: But the command to offer her was given to the whole people; because, in order that we may be partakers of ablution, it is necessary that each of us should offer Christ to the Father. For, although He only, and that but once, has offered Himself, still a daily offering of Him, which is effected by faith and prayers, is enjoined to us, not such as [364] the Papists have invented, by whom in their impiety and perverseness, the Lord's Supper has been mistakenly turned into a sacrifice, because they imagined that Christ must be daily slain, in order that His death might

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See the dogmatical statement of this notion in the Creed of Pius iv.

Art: V. — "I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist there are truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ," etc.

profit us. The offering, however, of faith and prayers, of which I speak, is very different, and by it alone we apply to ourselves the virtue and fruit of Christ's death.

3 *And ye shall give her unto Eleazar.* A clear distinction is here made between two offerings; for the people are not permitted to kill the heifer, but this is the peculiar office of the priest. Thus the people offered vicariously by the hand of the priest; and in this way also at present, although we set Christ before God's face in order to propitiate Him, still it is necessary that Christ Himself should interpose, and exercise the office of a priest. Again, the heifer was to be taken outside the camp, as a sign that it was accursed, since it was an atonement. On which account, too, the atoning victims, whose blood was carried into the Holy of Holies, were burnt without the camp; the truth of which figure was accomplished in Christ, who therefore suffered outside the gates of the city, as the Apostle testifies. (Hebrews 13:11-12.) But, because this was a species of rejection, lest the heifer should be less accounted of, or lest the Israelites should think her polluted by the curse, God shews that her blood was sacred and of a sweet savor, by commanding that it should be sprinkled seven times upon the altar, which might not be profaned by anything unclean. The same thing is most clearly seen in Christ; for although He was made a curse for us, and is called "sin," because by bearing our accursed sins upon the cross, He was our atoning victim, yet nothing was thereby taken from His purity, so as to prevent His holiness from being the sanctification of the whole world. For He offered Himself through the Spirit, and by His own blood entered into the holy place, and His death is elsewhere called by Paul, "a sacrifice for a sweet-smelling savor." (Hebrews 9:11-12; Ephesians 5:2; Philippians 4:18).

6 *And the priest shall take cedar-wood.* That the sprinkling of the blood might be conjoined with that of the water, the cedar-wood, and hyssop, and scarlet, thread, with which the sprinkling was wont to be made, were cast into the fire; for, unless the Israelites had been admonished by this visible sign, they would not have so clearly known that they were not only washed with the water, but that by the offering of the sacrifice also their uncleanness was removed. But it was not enough that the blood should be poured forth, unless, as has been already seen, they were purified by its aspersion. But, for as much as the scent of cedar-wood is precious, and in hyssop there is a cleansing property, we gather from hence also that the victim was pure, although it bore their sins together with the curse and expiation. Peter teaches us how we are sprinkled with the blood of Christ, viz., through the Spirit, (1 Peter 1:2;) nay, John shews us in his Canonical Epistle, that we find all the parts of this ceremony in Christ, where he writes that Christ "came by water and blood," and "it is the Spirit that beareth witness, because the Spirit is truth." (1 John 5:6.)

7 *Then the priest shall wash his clothes.* At first sight there seems to be a discrepancy in the facts, that the heifer was sacred to God, and pure, and

still that the priest was polluted by touching it; yet they accord very well with each other. But that both the priest as well as the minister who made the burning, were unclean until the evening, ought to have forcibly struck the people, and taught them the more to abominate sin. And, since it was not permitted to any but a man that was clean to gather the ashes, not that they should be laid anywhere but in a clean place, it was manifested by this sign that there was no impurity in the sacrifice itself, but that from an extraneous and adventitious pollution; because it was destined to purge away uncleanness, it was accounted in a certain sense unclean. Whence too the water, into which the ashes were thrown, was called the water of separation, as well as the expiation [365] For this translation which I have given is the right one; and others improperly render it "for waters of separation, and for expiation." The old interpreter has not given the sense amiss, as far as regards this word, "*because* the heifer is burnt for sin." But since in Hebrew the word,חטאה *chateah* [366] means not only wickedness or sin, but also the sacrifice on which the curse is imposed; what Moses intended to convey is better expressed by the word "*expiation.*" But the expression "separation" has reference to the men, whose personal uncleanness excluded them from the holy congregation. But the question arises, why this ordinance is pronounced to be common to the strangers who sojourned in the land of Israel, as well as to the natives; because it was by no means reasonable that the uncircumcised should be purified. The reply is easy, that such strangers are not adverted to as were altogether aliens from the people, but those who, although born of heathen parentage, had embraced the Law. These God equalizes with the children of Abraham in the sacrifices and other religious services; for if their condition were different, the-church, into the body of which they were ingrafted, would be rent asunder.

11. *He that toucheth the dead body.* He now recites certain forms of pollution in which the washing was necessary; all of them, however, come to the point, that men are defiled by the touch of a corpse or, bones, or a grave. Nor is there here any distinction between the body of a person who is slain, or of one who has died in bed; whence it follows that death is here set forth as a mirror of God's curse: And assuredly, if we consider its origin and cause, the corruption of nature, whereby the image of God is defaced, presents itself in every, dead man; for, unless we were altogether corrupt, we should not be born to perish But God also taught His people by another

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"Nam expiatio est." — *Lat*, v. 9. "It is a purification for sin." — *A. V.*

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הוא חטאת נדה למי Ὑδωρ ῥαντισμᾶ ἁγνισμά ἐστι· — *LXX.* In aqua aspersionis; quia pro peccato vacca combusta est. — V. This last is what *C.* means by "the old interpreter." The translation which he condemns he had seen in *S.M.* — W.

mode of signifying it, that uncleanness is contracted by our communication with the unfruitful works of darkness. For the Apostle (Hebrews 6:1) calls them "dead works," either from their consequences, or because, as faith is the life of the soul, so unbelief keeps it in death. Since, then, the corpse the bones, the grave, designate whatever we bring from the womb, because, until we are born again, and God quickens us by His Spirit and faith, we are dead while we live; there is no question but that the children of Israel were reminded, that in order to keep themselves pure before God, they must abstain from all corruption; inasmuch as, if they were rendered unclean by their contact with a dead man, they must immediately have recourse to ablution. In fine, the ceremony had no other object than that they should serve God in pureness from the sins of the flesh; and exercise themselves in constant thoughts of repentance, whilst, if they fell from their purity, they should labor to obtain reconciliation with God, by means of sacrifice and ablution.

13. *Whosoever toucheth the dead body.* The severity of. the capital punishment shews how very pleasing to God is purity. If any one bad forgotten to sprinkle himself on the third or the seventh day, he might redeem his negligence by a prolongation of the term, because he only postponed his purification to another day; but it was a capital crime to enter the sanctuary in his uncleanness, since thus holy and profane things would be mixed together, nay, the altar would have been polluted as well as the whole service of God. But indeed the act of touching a dead body was of slight importance, nor was it to be deemed an atrocious crime; but here the external defilement is not regarded in itself, as if God were wroth on account of a stain contracted by the performance of a pious duty. [367] Rather must the object of the *ceremony* be considered, for God designed by these rudiments to teach the Israelites, like children, that if any one should pollute sacred things by his impurity, he would by no means be tolerated in this audacity. In this then consisted the religious import of the transaction, that the worship of God was too precious for the Israelites to be permitted to contaminate it with impunity. Whence we gather that the punishment was denounced as against sacrilege. In sum, it comes to this, that God is not duly worshipped except with a sincere heart and pure hands; and that if any pollution be contracted, there is need of expiation before a free access is re-opened to holy things. But it must be remarked as to the contact, that it was accounted the same thing, whether the corpse lay in a field or a house; whilst, if any one died in a tent, men were polluted by merely entering it, and likewise vessels without covers thus became unclean.

22. *And whatsoever the unclean person toucheth.* Others translate *it,* — "Whosoever toucheth an unclean thing shall be unclean." for, since the

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"Pour ensevelir son pere;" by burying his father — *Fr.*

Hebrew is without a neuter gender, [368] the relative אשר, *asher,* and the noun הטמא, *hattame,* may be either masculine or neuter; and either sense would not be unsuitable; except that we gather from the second clause, that reference is rather made here to the contagion with which unclean persons infect either men or garments, or other articles. For those who had touched a dead body, or bones, or a grave, were not only unclean until the evening, but for seven entire days. But it appears that this was added in conclusion, lest the Jews should murmur at the severity of the punishment, as if God would inflict the penalty of death for a trifling sin. In this way, then, Moses shews how great is the guilt incurred by those who, being unclean, intrude into the sanctuary; because, as far as in them lies, they pollute the holiness of God, and not without intolerable impertinence. Hence appears to be taken the reproof of the Prophet, when he reproaches the Jews with having done nothing but defile the worship of God with their sacrifices; for he proposes this question to the priests, — "If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?" After they have replied in the negative, he asks again, "If one that is unclean by a dead body touch any of these, shall it be unclean?" and they answer, "It shall be unclean." Whence the Prophet infers:

"So is this people, and so is this nation before me, saith the Lord, and so is the work of their hands; and that which they offer there is unclean." (Haggai 2:12-14.)

This passage shews us the legitimate use of the ceremony, that corrupt and perverse worshippers [369] bring disgrace rather than honor on God, whilst they mix up His holy name with their profanations.

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S.M. had used the words cited by *C.* "Quicunque tetigerit immundum;" but *C.* appears to have overlooked his note upon this clause, viz., "Hoc est, qui tetigerit hominem, qui super mortuo est immundus;" or else he would have seen that *immundum* was not meant for a neuter. — *W.*

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"*Ceux* qui servent a Dieu sans droite affection, and par hypocrisie;" those who serve God without right affections, and in hypocrisy. — *Fr.*

Keeping Clean by the Concealment of Impurities

Another Supplement as to keeping themselves clean by the concealment of their impurities [370]

Deuteronomy 23

Deuteronomy 23:9-14

9. When the host goeth forth against thine enemies, then keep thee from every wicked thing.

9. Quum egressus fueris in exercitu contra hostes tuos, cave ab omni re mala.

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Added from *Fr.*, "*Autre* dependence de se tenir nettement en cachant ses pouretez."

10. If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

10. Si fuerit in te quispiam non mundus casu nocturno, egredietur extra castra, nec ingredietur in medium castrorum

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.*

11. quum autem aspexerit vesperum, lavabit se aqua: et quum occubuerit sol, ingredietur castra.

12. Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

12. Locus etiam erit tibi extra castra, egredierisque illuc foras.

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:

13. Paxillus item erit tibi inter vasa tua, et quando desidebis extra, fodies ipso, et conversus operies excrementa tua.

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.

14. Jehova enim Deus ambulat per medium castrorum tuorum, ut eripiat te, et tradat inimicos tuos coram te. Sit igitur in castris tuis sanctitas, ne videat in te turpitudinem aliquam, et avertatur abs te.

9. *When the host goeth forth.* What he had taught with respect to the preservation of purity at home, and in time of peace, he now extends to times of war also, so that they might keep themselves clean from all defilement even in the midst of the clang of arms. We know how greatly laws are disregarded during war, when all things are under the control of violence rather than reason; and we know that much license is wont to be given to soldiers, which would be by no means tolerated in peace. God

would remedy this evil by requiring the Israelites to aim at the same purity in war as in peace; for this is a special law which forbids their being dissolute and unruly in war-time, as He has before condemned all impurity in general, as if He had said, that under no pretext would they be excusable, if they neglect the duty of cultivating habits of purity. For He does not command them to be cautious in the army and in the camp, as if they might sin with impunity when at home, but admonishes them that God would by no means excuse them although they should allege the necessity of war. Much more would the crime be aggravated, if they should pollute themselves in peace and when their minds were calm. Whence we gather that it is vain to catch at empty excuses for the violation of God's commands in any respect; for, however difficult the performance of duty may be, still God never resigns His rights. Now, if war, which seems to dispense with laws, does not excuse crime, much greater, as I have said, shall their guilt be accounted, who in a tranquil condition of life are licentiously carried away by sin.

10. *If there be among you.* He enumerates two kinds of pollution, whereby the Israelites may know what is meant by their keeping from the "wicked thing." First, He pronounces to be unclean, and casts out of the camp those who may have had a filthy dream, until they shall have washed themselves in the evening. Secondly, He forbids them to defile the camp with what passes from the bowels; and not only this, but, even when they have gone outside the camp, He commands them to bury their excrement beneath the earth, lest any filthiness should appear. Yet it is probable that, by *synecdoche,* everything is referred to which rendered men unclean and polluted. But Moses, speaking as to soldiers, considered it sufficient to tell them briefly, that although they might be occupied with war, cleanliness must still be attended to. By "what chanceth at night," all are agreed in understanding a flow of semen; from whence we infer how greatly impurity defiles a man, since uncleanness is contracted even from foul dreams. As to the second part, some desire to appear quick and clever by attacking Moses, because he has introduced among the precepts of holiness, that none should relieve his bowels in the camp. Forsooth, they say, the smell might offend the nostrils of God! But their silly petulance is easily rebutted; for God would by such rudiments keep His ancient people in the way of duty, lest liberty even in the most trifling things should lead them onwards to audacity. If they had been permitted to defile every part of the camp, the people would presently have been hardened against filthiness of every sort. Thus they were held back by this rein, that they might more earnestly apply their minds to spiritual integrity. They also are mistaken who suppose that this was a sanitary precaution, lest the smell should produce diseases, and be injurious to their bodily health. For Moses plainly declares that he not only had regard to what was wholesome, or even to what was decent in the eyes of men; but rather that he would accustom the people to abhor uncleanness, and to keep themselves pure and unpolluted — for he adds, that God presided in the

camp, to protect them from the power and assaults of their enemies; and that they should fear, lest, if they should contaminate the camp, He would be offended with their filthiness and forsake them. The sum is, that when they have need of God's assistance, and are engaged in war against their enemies, the pursuit of holiness must not be omitted or neglected even in the midst of arms.

Another Supplement [371]

Deuteronomy 22

Deuteronomy 22:9-11

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.

9. Non seres vineam tuam diversis speciebus seminum, ne forte pollatur fructus seminis quod sevisti, et fruetus vineae.

10. Thou shalt not plow with an ox and an ass together.

10. Non arabis cum bove et asino pariter.

11. Thou shalt not wear a garment of divers sorts, *as* of woolien and linen together.

11. Non indues te diversa specie, lana et lino pariter.

Deuteronomy 14

Deuteronomy 14:1, 2

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Heading in French, "Autre dependence de se tenir nettement en Cachant ses pouretez."

1. Ye *are* the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

1. Filii estis Jehovae Dei vestri. Non vos incidetis, nec facietis calvitium super mortuo.

2. For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

2. Quoniam populus sanctus es Jehovae Deo tuo, qui te elegit ut sis ei in populum peculiarem e cunctis gentibus quae sunt in superficie terrae.

Deuteronomy 22:9. *Thou shalt not sow thy vineyard.* These four precepts, which all condemn strange medleys, I doubt not to be supplements of the First Commandment; and the reason, which is subjoined in Deuteronomy, directs us to this, where God declares that the produce of the seed and of the vineyard is polluted, if there be divers mixtures. Whence it appears that nothing else is demanded but that they should cultivate purity. The word indeed, which Moses uses, means to "*sanctify,*" קדש *kadesh;* but, by *antiphrasis,* it is taken for to "*contaminate.*" To the same effect is what follows, that they should not plough with an ox and an ass together; for this diversity is forbidden on no other account, but because men contract some defilement as soon as they depart from simplicity. Yet, if any one thinks otherwise, I shall not strongly contend with him. It might indeed be objected, that when God forbids animals to be used promiscuously, so that those of different kinds should not be mixed together, He has regard to chastity, [372] and that, by forbidding the fields to be sown with divers seeds, and garments to be woven of divers materials, He would prevent frauds. But the more simple explanation is, that the people were thus retained in purity, lest they should accustom themselves to corrupt habits, and lest they should bring in strange rites from various quarters, or seek, with depraved curiosity, for mixtures which might at length invade the worship of God. For if animals of different species are joined together, the integrity of nature is corrupted, and an adulterine offspring is produced, which degenerates from the institution of God; but, if various kinds of seed should be mixed together, or if a garment should be woven of linen and wool, there would be no danger of deception or fraud in so manifest a matter. It is probable, therefore, that the end which, as I have said, was proposed by God was, that, by cultivating natural and simple habits all their life through, they should keep themselves

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"Au septieme commandement de la Loy, qui est d'observer chastet;" to the Seventh Commandment of the Law, which is to observe chastity. — *Fr.*

pure and uncorrupted from every strange vice. On this account Scripture compares strange doctrines to leaven, since by their additions or curtailings they corrupt the pure word of God. (Matthew 16:11.) And this was by no means a useless discipline; when, in trifles, and almost things of nought, the rein was applied to them, so that they should not decline from purity in the very least degree. It was a small matter to interweave a thin thread with a thicker one, and perchance such a process would have been profitable for their general advantage; in some fields, too, a better crop is grown, if the seed is compounded of pure wheat, and some other sort of grain (*siligine*), as also the union of the horse and ass has been approved of, since thus mules are produced. But God would not allow these things amongst His ancient people, lest, sinking by degrees to greater license, they should at length addict themselves to the practice and customs of the heathen. He therefore uses this preface: "Ye shall keep my statutes," (Leviticus 19:19;) from whence we gather that the people were surrounded with fixed barriers, lest they should defile themselves with foreign vices, and imitate the nations, from which they had been separated. Wherefore this is the sum, that they should abide in God's statutes.

Leviticus 19

Leviticus 19:19, 23-25, 27, 28

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: neither shall a garment mingled of linen and woollen come upon thee.

19. Statuta mea observabitis. Animal tuum non facies coire cum altero semine. Agrum tuum non seres diverso semine, et vestis contexta ex lana et lino non ascendet super te.

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.

23. Quum ingressi fueritis terram, et plantaveritis omnis generis arborem fructiferam, tune praeputiatum ducetis praeputium ejus, fructum ejus: tribus annis erit vobis incircumcisa: non comedetis ejus fructus.

24. But in the fourth year all the fruit thereof shall be holy to praise the LORD *withal.*

24. Quarto autem anno erit omnis fructus ejus sanctitas laudum Jehovae.

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.

25. Anno vero quinto comedetis fructum ejus, ut multiplicet vobis fructum suum. Ego Jehova Deus vester.

27. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

27. Non attondebitis cornare capitis vestri in circuitu, nec radetis extrema barbie.

28. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

28. Incisionera pro mortuo non facietis in carne vestra, neque sculpturam notse tacietis in vobis: ego Jehova.

23. *And when ye shall come.* There seems to me no question but that the circumcision of trees as well as of men appertains to the First Commandment, not only that the Jews might see a symbol of their own adoption in the very trees, but that they might learn that it was permitted to none but the children of God to feed on their fruit; and also that whatsoever the earth produces is in a manner profane, until it is purified. For surely by this ceremony was set forth what Paul teaches, that all things are "sanctified by the word of God, and prayer," (1 Timothy 4:5;) not that anything is in itself impure, but because the earth has contracted pollution from the corruption of man, it is just, as regards us, that the harmless fruits also should be accounted to be in uncircumcision. In sum, God would raise up a wall whereby He might separate His people from the Gentiles, and at the same time admonish them that a legitimate use of those things which the earth produced could not be made by the sons of Adam, except by special privilege. But the similitude of uncircumcision, until the year appointed for their being circumcised, was a very appropriate one, that they might acknowledge the fruits of their trees to be pure for them by the same right whereby they were consecrated as God's peculiar people. But, lest the three years' unproductiveness should press heavily upon them, he promises them compensation from the future blessing of God; for, if they should abstain from eating the unclean fruit, a larger produce was to be expected in future.

27. *Ye shall not round the corners.* It clearly appears that God had no other object than by the interposition of this obstacle to sever His people from heathen nations. For there is nothing to which men are more prone than to conform themselves to the customs of others; and hence it arises, that they mutually communicate each other's vices. Wherefore care was especially to be taken lest the people of Israel should adopt foreign habits, and by this pliableness should fall away from the true worship of God; from whence too the ordinary phrase has arisen, that the word "common" should be used for "unclean." God then strictly forbids them from declining to the habits of the Gentiles, and confounding the distinction which He had Himself placed between them. There is no doubt but that it was usual for the Gentiles, out of superstition, to cut marks [373] upon their faces, to trim the hair in certain steps or circles, and in their mourning to lacerate their flesh, or to disfigure it with marks. It is well known that the priests of Cybele [374] made gashes in their flesh with knives and razors, and covered themselves all over with wounds, for the sake of shewing their zeal. The same thing was also commonly practiced by others; inasmuch as the world

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"Most of the barbarous nations lately discovered have their faces, arms:, breasts, etc., curiously carved or *tattooed,* probably for superstitious purposes. Ancient writers abound with accounts of marks made on the faces, arms, etc., in honor of different idols; and to this the inspired penman alludes, (Revelation 13:16-17; 14:9-11, etc.), where false worshippers are represented as receiving in their hands, and in their forehead, the marks of the beast. These were called στίγματα among the Greeks, and to these St. Paul refers when he says, "I bear about in my body the marks (στίγματα) of the Lord Jesus.".(Galatians 6:17}

"All the *castes* of the Hindoos bear on their foreheads, or elsewhere, what are called *sectarian* marks, which not only distinguish them in a civil, but in a religious point of view, from each other."

"Herodotus observes that the Arabs shave, or *cut their hair round,* in honor of Bacchus; (lib. 3. ch. 8). He says, also, that the Macians, a people of Lybia, *cut their hair round,* so as to leave a tuft on the top of the head; (lib. 4. ch. 175."

"That the ancients were very violent in their grief, tearing the hair and face, beating the breast, etc., is well known. Virgil represents the sister of Dido: — Unguibus ora — foedans, et pectora pugnis. AEn. iv. 672." — Adam Clarke, *in loco.*

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The authorities for this practice of the *Galli,* or Priests of Cybele, are too numerous to mention. The following extract from a curious description given by Apuleius, of the religious dance of her worshippers, may suffice: "Die sequenti variis coloribus indusiati, et deformiter quisque formarti, facie coenoso pigmento delita, et oculis obunctis graphice, prodeunt; mitellis, et crocotis, et carbasinis, et bombycinis injecti. Quidam tunicas albas, in modum lanciolarum quoquoversum fluente purpura depictas, cingulo subligati, pedes luteis induti calceis, Deamque serico contectam amiculo mihi gerendam imponunt: brachiisque suis humero tenus renudatis, attollentes immanes gladios ac secures, evantes exsiliunt, incitante tibiae cantu lymphaticum tripudium.

"Nec paucis pererratis casulis, ad quandam villam possessoris beati perveniunt, et ab ingressu primo statim absonis ululatibus constrepentes, fanatice pervolant. Diuque capite demisso, cervices lubricis intorquentes motibus, crinesque pendulos rotantes in circulum, et nonnunquam morsibus suos incursantes musculos, ad postremum ancipiti ferro, quod gerebant, sua quisque brachia dissecant." — Metam. (lib. 8, Edit). (Bipont. 1. 184-185)

is easily deceived by external ceremonies. But though this were a thing in itself indifferent, yet God would not allow His people to be at liberty to practice it, that, like children, they might learn from these slight rudiments, that they would not be acceptable with God, unless they were altogether different from uncircumcised foreigners, and as far as possible from following their examples; and especially that they should avoid all ceremonies whereby their religion was testified. For experience teaches how greatly the true worship of God is obscured by anything adscititious, and how easily foul superstitions creep in, when the comments of men are tacked on to the word of God. Doubtless that part, "Ye shall not make any cuttings in your flesh for the dead," etc., might be expounded as a correction of immoderate grief; because we know how intemperately men set themselves against God when they give the reins to their sorrow; but since the object of the Gentiles was to pay what was due to the dead, and to celebrate their funeral obsequies [375] as a kind of propitiation, it is probable, and more suitable, that by the whole context those preposterous gestures are condemned, which were proofs of piety among the Gentiles, but which would have been defilements to the people of God.

The same thing appears more clearly from the passage in Deuteronomy, which next follows, wherein Moses condemns cutting themselves, and making themselves bald for the dead in connection with each other, as if they were one thing; and confirms the law by a general argument, that they might withdraw themselves from every pollution as the children of God; since they were chosen to be His peculiar people; as much as to say, that God's grace would be altogether frustrated, if they did not differ at all from foreign nations. As to his saying that they were chosen out of all the nations, it does not a little illustrate the gratuitous mercy of God, wherewith He honored them alone, by calling them to the hope of eternal salvation, and passing by the Gentiles; for there was no nobility found in them, nor did they exceed others either in number or in any other superiority, on account of which He should prefer them to the whole world. But the design of Moses in magnifying the extraordinary goodness of God, was that they might the more abhor that impure cornmixture, which, by bringing them on a par with the Gentiles, degraded them from this high honor.

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"Et user de satisfactions pour racheter leurs ames;" and to offer satisfactions for the redemption of their souls. — *Fr.*

Clean and Unclean Beasts

Another Supplement touching the Clean and Unclean Beasts [376]

Leviticus 20

Leviticus 20:25, 26

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.

25. Vos quoque discrimen facite inter animal mundum et immundum, et inter avem immundam et mundam, et ne abominabiles reddatis animas vestras in animalibus et volatilibus, atque in omni quod reptat in terra: quae separavi vobis ad immunditiam.

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Heading added from the *Fr.,* "Autre dependance, touchant les bestes pures ou impures."

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.

26. Eritis autem sancti mihi: quia sanctus sum ego Jehova, et separavi vosa populis, ut essetis mei.

Deuteronomy 14

Deuteronomy 14:3-20

3. Thou shalt not eat any abominable thing.

3. Non comedes ullam abominationem.

4. These *are* the beasts which ye shall eat: The ox, the sheep, and the goat,

4. Haec sunt animalia quae comedetis: bovem, agnum ovium, et hoedum caprarum,

5. The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

5. Cervum, et capream, et bubalum, et hircum sylvestrem, et damam, et bovem sylvestrem, et capram rupicolam.

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.

6. Omne animal findens ungulam, et findens fissuram duarum ungularum, ruminans inter animalia, illud comedetis.

7. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

7. Veruntamen hoe non comedetis ex ruminantibus et ex findentibus ungulam divisam, camelum, et leporem, et cuniculum: quia ruminant, et ungulam non dividunt, immunda sunt vobis.

8. And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

8. Et porcum, quia findit ungulam, et non ruminat, immundus est vobis: de carne eorum non comedetis, et cadavera eorum non contingetis.

9. These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

9. Hoc comedetis ex omnibus quae sunt in aqua, quicquid habet pinnulam et squamam, comedetis.

10. And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

10. Quicquid vero non habet pinnulam et squamam, non comedetis: immundum est vobis.

11. *Of* all clean birds ye shall eat.

11. Omnem autem mundam comedetis.

12. But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

12. Hae autem sunt ex quibus non comedetis, aquila, et gryphus, et haliaeetus,

13. And the glede, and the kite, and the vulture after his kind,

13. Et ixus, et vultur, et milvus secundum speciem suam.

14. And every raven after his kind,

14. Et omnis corvus. secundum speciem suam.

15. And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

15. Et filia struthionis, et noctua, et larus, et accipiter secundum speciem suam.

16. The little owl, and the great owl, and the swan,

16. Et herodius, et ibis, et cygnus,

17. And the pelican, and the gier-eagle, and the cormorant,

17. Et pellicanus, et porphyrio, et mergulus,

18. And the stork, and the heron after her kind, and the lapwing, and the bat.	**18.** Et ciconia, et charadrius secundum speciem suam: et upupa et vespertilio.
19. And every creeping thing that flieth *is* unclean unto you: they shall not be eaten.	**19.** Et omne reptile alatum immundum est vobis, non comedetur.
20. *But of* all clean fowls ye may eat.	**20.** Omnem avem mundam cometis

Leviticus 20:25. *Ye shall therefore put difference.* I have no doubt but that this sentence depends on the end of the foregoing verse; for although that verse contains a reason to deter them from incest, of which he had been speaking, still it refers also to the doctrine before us, and stands in the shape of preface to it. In a word, it connects two things, for God here briefly declares His will, not only with respect to unlawful and improper intercourse, but also why He forbids His people to eat of unclean animals. Therefore He says, "I am the Lord your God, which have separated you from *other* people." Whence it follows, that for no other reason were they prohibited from eating those animals, except that they thence may learn to take more diligent heed, and to withdraw themselves far from all the pollutions of the Gentiles. He had before recommended purity by various symbols, and now extends it even to the very animals. And this reason must be carefully marked, that the distinction between meats is propounded to them in order that they may study purity. For there would be something unmeaning in what is here said, if we did not know that this interdiction was imposed with this object, that they should not mix themselves promiscuously with the Gentiles. Therefore it is again repeated, that they were severed, that they might be God's inheritance; and hence it is inferred, that holiness was to be cultivated by them, that they might conform themselves to the example of their God. Now it cannot be questioned, that the distinction of meats which is prescribed, is a supplement to the First Commandment, wherein the rule for worshipping God duly and purely is laid down; and thus religion is rescued from all admixtures of superstition.

Leviticus 11

Leviticus 11:1-47

1. And the LORD spake unto Moses and to Aaron, saying unto them,

1. Et loquutus est Jehova ad Mosen et Aharon, dicendo ad eos:

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.

2. Loquimini ad filios Israel, dicendo, Haec sunt animalia quae comedetis ex omnibus animalibus quae sunt super terram:

3. Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

3. Omne dividens ungulam et findens fissuram ungularum, et ruminans inter animalia, illud comedetis.

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.

4. Veruntamen hoc non comedetis ex his quae ruminant, et ex his quae dividunt ungulam, camelum, quia ruminat, et ungulam ipse non dividit: immundus erit vobis.

5. And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5. Et cuniculum: quia ruminat, et ungulam non dividit, immundus erit vobis.

6. And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6. Et leporem: quia ruminat, et ungulam non dividit, imnmndus erit vobis.

7. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.

7. Suem quoque: quia dividit ungulam, et findit fissuram ungulae, ipse vero non ruminat, immundus erit vobis.

8. Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

8. De carne eorum non comedetis, neque cadaver eorum tangetis: immunda erunt vobis.

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.

9. Hoe autem comedetis ex omnibus quae sunt in aquis: onmia quibus sunt pinnae et squamae in aquis maris, et in fluminibus, illa comedetis.

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:

10. Omnia vero quibus non sunt pinnae et squamae in mari, et in fluminibus, tam de omni reptili aquatili, quam de omni anima vivente quae est in aquis: abominatio erunt vobis.

11. They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

11. Abominatio, inquam, erunt vobis: de carne eorum non comedetis, et cadaver eorum abominabimini.

12. Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

12. Quicquid non habet pinnas et squamas in aquis, abominatio erit vobis.

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,

13. Haec autem abominabimini ex volatilibus, (non comedetur: quia abominatio sunt:) aquilam, et gryphum, et haliaeetum,

14. And the vulture, and the kite after his kind;

14. Et vulturem, et milvum secundum speciem suam.

15. Every raven after his kind;

15. Et omnem corvum secundum speciem suam.

16. And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16. Et filiam struthionis, et noctuam, et larum: et accipitrem secundum speciem suam.

17. And the little owl, and the cormorant, and the great owl,

17. Et nycticoracem, et mergulum, et ibin,

18. And the swan, and the pelican, and the gier-eagle,

18. Et porphyrionem, et pellicanum, et cygnum,

19. And the stork, the heron after her kind, and the lapwing, and the bat.

19. Et ciconiam, charadrium secundum speciem suam, et upupam, et vespertilionem.

20. All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

20. Omne reptile alatum ambulans super quatuor pedes, abominatio erit vobis.

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;

21. Veruntamen hoc comedetis ex omni reptili alato quod gradietur super quatuor pedes, cui sunt crura super pedes suos, quibus saliant super terram.

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.

22. Haec ex illis comedetis, locustam juxta speciem suam, et attacum juxta speciem suam, et ophiomacum secundum speciem suam, et bruchum secundum speciem suam.

23. But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

23. Omne autem reliquum reptile alatum cui sunt quatuor pedes, abominatio erit vobis.

24. And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

24. Et his polluetis vos: quicunque tetigerit cadaver eorum, immundus erit usque ad vesperam

25. And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

25. Et quicunque portaverit cadavera, lavabit vestimenta sua, et immundus erit usque advesperam.

26. *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

26. Omne animal quod dividit ungulam, et fissuram non findit., et non ruminat, immunda erunt vobis: quicunque tetigerit ea, immundus erit.

27. And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

27. Et quicquid graditur super volas suas inter omnes feras quae gradiuntur super quatuor pedes, immunda erunt vobis: quicunque tetigerit cadavera eorum, immundus erit usque ad vesperam.

28. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

28. Et qui portaverit cadavera eorum, lavabit vestimenta, immundusque erit usque ad vesperam: immunda erunt vobis.

29. These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

29. Et haec vobis immunda erunt inter reptilia quae reptant super terram, mustella, et mus, et rubeta secundum speciem suam.

30. And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

30. Et mygale, et chameleon, et stellio, et lacerta, et talpa.

31. These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

31. Ista immunda sunt vobis inter omnia reptilia: quicunque tetigerit illa postquam mortua fuerit, immundus erit usqne ad vesperam.

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, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

32. Et omne super quod tetigerit aliquid ex eis postquam mortua fuerint, immudum erit, tam vas lineum quam vestis, aut pellis, aut saccus: omne vas in quo fieri solet opus, in aquam mittetur, et immundum erit usque ad vesperam, et mundabitur.

33. And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

33. Omne praeterea vas testaceum intra quod occiderit aliquid ex eis, quicquid erit in illo immundum erit, et ipsum confringetis.

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.

34. Omnis cibus qui comeditur, super quem venerit aqua, immundus erit, et omnis potus qui potatur in omni vase impuro, immundus erit.

35. And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

35. Et omne super quo ceciderit quicquam de cadavere eorum, imundum erit: clibanus et chytropodes diruentur, immunda sunt, et immunda erunt vobis.

36. Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

36. Veruntamen fons et cisterna congregationis aquarum erit munda: at quod tetigerit cadaver eorum, immundum erit.

37. And if *any part* of their carcase fall upon any sowing-seed which is to be sown, it *shall be* clean.

37. Praeterea si ceciderit quicquam de cadavere eorum super aliquod semen satum, quod seminabitur, mundum erit.

38. But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

38. At quum fusa fuerit aqua super semen, et ceciderit quicquam de cadavere eorum super illud, immundum erit vobis.

39. And if any beast of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

39. Quum autem mortuum fuerit aliquod animal quod sit vobis in cibum, qui tetigerit cadaver ejus, immundus erit usque ad vesperam.

40. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

40. Et qui comederit de cadavere ejus, lavabit vestimenta sua, immundusque erit usque ad vesperam: is quoque qui extulerit cadaver, lavabit vestimenta sua, atque immundus erit usque ad vesperam.

41. And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

41. Et omne reptile reptans super terram, abominatio est, non comedetur.

42. Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

42. Quicquid item graditur super pectus, et quicquid incedit super quatuor aut plures pedes inter omnia reptilia quae reptant super terram, non comedetis: quia abominatio sunt.

43. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

43. Ne impuras reddatis animas vestras in omni reptili quod reptat, nec polluatis vos in eis, neque coinquinetis vos per ea.

44. For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

44. Quia ego Jehova Deus vester, sanctificate ergo vos, et estote sancti, quia sanctus sum: et ne polluatis animas vestras per aliqua reptilia quae reptant super terram.

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.

45. Ego enim sum Jehova, qui eduxi vos e terra AEgypti, ut essem vobis in Deum, et essetis sancti, quia sanctus sum.

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:

46. Haec est lex animalium terrestrium, et volatilium, atque omnium animalium viventium qae reptant, et omnium animantium reptantium super terram.

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.

47. Ad distinguendum inter immundum et mundum, et inter bestias qum comedi possunt, et bestias qum comedi non possunt.

2. *These are the beasts which ye shall eat.* The holy fathers, before the birth of Moses, knew what animals were unclean; of which fact Noah afforded a manifest proof, when, by God's command, he took into the ark seven pairs of the clean animals, and offered of them his sacrifice of thanksgiving to God. Certainly he could not have obeyed the command of God, unless he had either been taught by secret inspiration, or unless this tradition had descended to him from his forefathers. But there is nothing absurd in the notion that God, desiring to confirm the traditional distinction,

appointed certain marks of difference whereby its observation might be more scrupulously attended to, and lest any transgression of it should creep in through ignorance. For God also consecrated the Sabbath to Himself from the creation of the world, and desired it to be observed by the people before the promulgation of the Law; and yet afterwards the peculiar holiness of the day was more distinctly expressed. Besides, the clean animals are here distinguished from the unclean, by name as well as by signs. The proper names, which are recited, are of little service to us now-a-days; because many species which are common in the East, are unknown elsewhere; and it was therefore easy for Jews [377] who were born and had lived in distant countries, to fall into error about them; whilst, on the other hand, the more bold they are in their conjectures, the less are they to be trusted. As to many of them, I acknowledge that there is no ambiguity, especially as to the tame animals, or those that are to be found everywhere, or that have plain descriptions of them given in the Bible. A positive knowledge then is only to be sought from the signs which are here laid down; viz., that the animals which have cloven hoofs, and which ruminate, are clean: and that those are unclean in which either of these two things is wanting; that either sea or river fish, which have fins and scales, are clean. No such distinction as to birds is given, but only the unclean are named, which it was sinful to eat. Lastly, mention is made of reptiles. As to details, if there be anything worthy of observation, the place to consider them will be further on; let us now remember, in general, what I have before touched upon, viz., that whilst the Gentiles might eat every kind of food, many were forbidden to the Jews, in order that they might learn in their very food to cultivate purity; and this was the object of their separation from ordinary customs. Hence it arose that they use the word חלל, *chalal* [378] both for "to make common," and to "contaminate;" and the word, חול, *chol,* signifies "polluted," because it is opposed to anything holy or set apart. It is true, indeed, that the Gentiles, by natural instinct, have regarded with the utmost horror the eating of some of the animals which are here forbidden; still, God would surround His people with barriers, which must separate them from their neighbors.

Those who imagine that God here had regard to their health, as if discharging the office of a Physician, pervert by their vain speculation the whole force and utility of this law. I allow, indeed, that the meats which God permits to be eaten are wholesome, and best adapted for food; but, both from the preface, — in which God admonished them that holiness was

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"Rabins Juifs." — *Fr.*

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חול is rendered by *A. V. unholy,* Leviticus 10:10; *common*, 1 Samuel 21:5; *profane,* Ezekiel 22:26, and Ezekiel 42:20, in which last instance *common,* or *public,* would have been more suitable. — *W*

to be cultivated by the people whom He had chosen, — as also from the (subsequent) abolition of this law, it is sufficiently plain that this distinction of meats was a part of that elementary instruction [379] under which God kept His ancient people.

"Let no man therefore judge you (says Paul) in meat or in drink, which are a shadow of things to come; but the body is of Christ." (Colossians 2:16-17.)

By which expressions he means, that what was spiritual had been shadowed forth in the external rite of abstaining from meats. To the same effect he elsewhere says, (Romans 14:14) that he knows and is persuaded, [380] that in the Lord Jesus Christ there is nothing unclean; viz., because Christ by his death has redeemed His people from slavish subjection. Hence it follows, that the prohibition of meats must be counted among the ceremonies, which were exercises in the worship of God. But here a question arises, how it is reconcilable that, even from the days of Noah, certain animals were unclean, and yet that all without exception were allowed to be eaten? I cannot agree with some in thinking that the distinction originally made by God grew obsolete by degrees; for God, in excepting the eating of blood only, makes a grant of whatsoever moves upon the earth as the food of the posterity of Noah. I therefore restrict to the sacrifices that uncleanness, with the knowledge of which the hearts of the Patriarchs were then inspired, nor do I doubt but that it was as lawful for Abraham, as well as for them, to eat swine's flesh as the flesh of oxen. Afterwards, when God imposed the yoke of the Law to repress the licentiousness of the people, He somewhat curtailed this general permission, not because He repented of His liberality; but because it was useful to compel in this way to obedience these almost rude and uncivilized people. But, since before the Law the condition of the saints was the same as our own, it must be remembered, as I said before, that, agreeably to the dictates of nature, they spontaneously avoided certain foods, just as at present no one will hunt wolves or lions for food, nor desire to eat serpents and other venomous animals. But the object of this ordinance was different, viz., lest they who were God's sacred and peculiar people, should freely and promiscuously communicate with the Gentiles.

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"Pedagogiae." — Lat. "La doctrine puerile." — *Fr.*

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Vide *C. in loco,* (Calvin Society Translation,) and Owen's note. *C.* evidently does not understand the words in the sense of our translation; "I know, and am persuaded *by* the Lord Jesus," — but rather as I have given them in the text, supposing the Apostle to speak of Christ, not as the author of his persuasion, but as the remover of the uncleanness referred to. The *Fr.* is "il sait, et est persuade qu'il n'y a rien impur a ceux, qui croyent en Jesus Christ; "he knows and is persuaded that there is nothing unclean to them that believe in Jesus Christ.

3 *Whatsoever parteth the hoof.* Whilst I fear that but little confidence can be placed in the allegories, in which many have taken delight; so I do not find any fault with, nor even refuse that which has been handed down from the ancients, [381] viz., that by the cleaving of the hoof is signified prudence in distinguishing the mysteries of Scripture, and by the chewing of the cud serious meditation on its heavenly doctrines; although I cannot approve of the subtlety [382] which they add, viz., that those "rightly divide the word" who have known how to elicit mystical senses from its letter; because hence it has come to pass that they have allowed themselves in all sorts of imaginations. I therefore embrace the more simple notion, that they who only have a taste for the carnal sense, do not divide the hoof; for, as Paul says, only "he that is spiritual discerneth all things." (1 Corinthians 2:15, *margin.*) The chewing of the cud ought to follow, duly to prepare and digest the spiritual food; for many gulp down Scripture without profit, because they neither sincerely desire to profit by it, nor seek to refresh their souls by it, as their nourishment; but satisfied with the empty delights of knowledge, make no efforts to conform their life to it. In the first clause, then, brutal stupidity is condemned; in the other, the ambition and levity of curious men. [383] God, indeed, set before Peter, in the vision, unclean animals as images and figures of the Gentiles, (Acts 10:12;) and therefore it is lawful, by probable analogy, to transfer to men what is said about the animals. But why God should have appointed the cloven hoof and rumination as signs, is no more clear to me than why He should have forbidden their eating swine's flesh; unless, perchance, because the solid hoof is a sign of wildness; whilst the animals which do not ruminate feed for the most part on filth and excrement. We know that on this point there was much contention immediately after the promulgation of the Gospel, because some of the Jews, in their excessive devotion to the Law, and considering that the distinction of meats was not to be reckoned among the, ceremonial enactments, desired that the new Church should be bound by the same trammels as had been imposed upon the ancient people. At length, by the decree of the Apostles, permission was given to the Gentiles to eat all kinds of meat, except only blood and

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Fr. "les Docteurs anciens." "Ungulam dividunt, qui secundum duo testamenta firmo se gradu innocentiae et justiciae statuunt. Judaei ruminant verba legis: sed ungulam non findunt, quia duo testamenta non recipiunt; nec in Patrem et Filium credunt: fidei gressum dividunt: heretici ungulam findunt, in Patrem et Filium credentes; seal doctrinam veritatis non ruminant." — Glossa ordinaria, *in loco*

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"Toutefois ils gastent tout a la fin par une subtilite frivole, etc;" nevertheless they spoil all by a frivolous subtlety. — *Fr.*

383

Addition in *Fr.* "qui ne prenent nulle refection de la doctrine de salut:" who receive no refreshment from the doctrine of salvation.

things strangled, and that only for a time, for the sake of avoiding offense, since the Jews would not otherwise have been propitiated. Now, after what God Himself had ordained respecting the distinction of meats had been abrogated, it was an act of diabolical audacity to oblige men's consciences by human laws, and to prevent them from enjoying the liberty obtained by Christ.

Another question remains, how God should pronounce anything which He has created to be unclean; for, if an animal be rejected on account of its uncleanness, part of the reproach redounds to the Author Himself. Besides, this rejection seems also to be opposed to the first declaration of God, when, considering all things which He had made, He acknowledged them to be "very good." The solution is, that no animal was ever unclean in itself; but that this merely refers to its use. Thus in the tree of the knowledge of good and evil there was naturally neither fault nor harm, so that it should infect man by its pollution, yet he contracted death from it on account of God's prohibition. Wherefore, also, in this passage, God does not condemn His work in the animals, but, as to their being eaten, He would have them accounted unclean, that the people may abominate that which is forbidden them. In a word, it is only transgression which defiles: for the animals have never changed their nature; but it was in God's power to determine what He would have to be lawful or unlawful. Thus another objection is removed. Christ declares that

"not that which goeth into the mouth defileth a man "
(Matthew 10:11.)

If any one should thence infer that harmless animals are improperly condemned, we must reply that they are not accounted unclean in themselves, but that the prohibition had a different object. For that doctrine was always true, that

"the kingdom of God is not meat and drink,"
(Romans 14:17;)

but, when God forbade the Israelites to eat this or that kind of food, they were admonished by this ceremonial precept how abominable is the inward corruption of the heart. But by such elementary teaching they were prepared and led onwards to spiritual doctrine, that they might know that nothing defiles a man except what comes out of his mouth. Now-a-days the condition of believers is different. for liberty is obtained for them, since Christ, having abrogated the Law, has nailed

"the handwriting of ordinances to his cross."
(Colossians 2:14.)

4 *Nevertheless these shall ye not eat of.* He more clearly expresses what he had previously glanced at, viz., that an animal, although it may ruminate, shall not be clean unless it also cleaves the hoof; and, on the other hand, that the cloven hoof will not be sufficient unless combined with rumination. In these words Moses taught that partial and imperfect purity must not be

obtruded upon God. If any choose to think that rumination is the symbol of internal purity, and the cloven hoof of external, his opinion will be a probable one. Since this distinction has occurred to my mind, although I have no taste for subtle speculations, I have thought it well to mention it, yet leaving it free for any one to accept it or not. Meanwhile we must hold it as certain, as I have lately said, that God demands perfect cleanliness, undefiled by any admixture. But the prohibition was most onerous to the Jews with respect to swine's flesh, because it is very well adapted for food, not only as being a pleasant accompaniment of other meats, but because the working-classes are fed upon it at a smaller cost. In this point, therefore, the religion of the Jewish people was especially proved. For, when the soldiers of Antiochus desired to force the people to an entire renunciation of the Law, they only urged them to eat swine's flesh [384] And hence the famous witticism of Augustus, "I would rather be Herod's pig than his son;" [385] because, whilst he abstained from pork, he was the murderer of his children. But, in order that the Jews might observe this prohibition more strictly, the very touch was also forbidden them; so that it was not only wicked to taste swine's flesh, but even to touch it with their hands after the animal was killed. The same rule did not apply to beef or mutton; for it is necessary to handle the meat which is appointed for our food.

9 *These shall ye eat of all that are in the waters.* Here, also, some who know little of religion, plausibly contend that God is acting the physician's part, and distinguishing wholesome from unwholesome food. But although their opinion is sufficiently refuted by medical men themselves, yet, even if I should admit what they desire, they reason badly. For the purpose of God was other than to provide for the people's health; and, because He had to do with a rude people, He chose common marks, being admonished by which they might gradually ascend to higher things. It would be useless to follow the allegories which Isychius has invented [386] and I would willingly bury in oblivion these triflings, except that many have such a leaning to subtleties, that sober views would scarcely please them, until the folly of these allegories shall have been convicted. I will say nothing of the scales and fins. If at first sight any should approve of what he says as to the names of the fish being omitted, because the Church seeks not. a name upon earth, and that the Church is signified by the fish, — let them consider whether it is consistent that the Church should only exist in the water; and, again,

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There is allusion to this in 1 Macc. 1:47, and 62-63. "Howbeit, many in Israel were fully resolved and confirmed in themselves, not to eat any unclean thing; wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant, so then they died."

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Macrob., Saturnalia, 2 4.

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that the birds, which are nearer heaven, should be excluded from this honor; thirdly, that the clean animals should be rejected, as if they did not belong to the Church; lastly, that those who by their contagion pollute the Church should be counted amongst the elect, whose names are written in heaven; for certainly many of the fish are unclean. Those who will not acquiesce in these perspicuous reasons, I will allow to wander in their labyrinth. This simple view will satisfy the moderate and teachable, that the fish are not named, because the greater part of them were unknown to the Jews, whose country did not produce many of the river-fish, since it scarcely had any river besides the Jordan, whilst the sea-fish only visited the neighboring shores.

13. *And these are they which ye shall have in abomination.* The species of birds and reptiles which are forbidden, are such as common feeling almost naturally repudiates. And assuredly God dealt with great indulgence towards His people, so as not to weigh them down with too heavy burdens. But because man's greediness sometimes delights in monstrous food, He desired even in minor matters to put the rein upon them, lest they should rush with heathen nations into intemperance, whereby they would be polluted. For there was danger lest, by devouring filthy animals, they should harden themselves to join in various other corruptions. Another law is added, that they should not only abstain from eating these unclean animals, but, if any such should be killed, that they should not defile themselves by touching its carcase; nay, that if any vessels should have come in contact with them, those made of earth should be broken, and others should be washed. It seems to be a trifling matter to enjoin, that if a mouse should have been drowned in a vessel of water, the vessel itself should be unclean; and the strictness appears excessive, that the Jews should be commanded, [387] if any such animal had fallen into a vessel of wine, and had died there, not only to pour away the wine, but also to destroy the vessel; and if it had been smothered in an oven, or had lain in the hearth, to break down both of them; as if spiritual infection reached even to things without life. But we must always consider the intention of God: from whence we shall learn

"Hesychius, observing that no proper names are given here or elsewhere in Scripture, as I have said, to fishes, interprets it of the Gentiles gathered into the Church, whose names she does not desire to be written on earth, but in another generation, and in heaven; that these are born again in the *waters* of baptism; that they have *fins,* in the meditation of the law, which corresponds with the sublime and heavenly life; and *scales,* which may be easily removed, as also they may easily lay aside their ignorance, even as *scales* are said to have fallen from the eyes of Paul when he was converted. He declares that the adulterer, the covetous man, the drunkard, and the calumniator, have not *fins*, since their life is sordid and unclean; and says that the worshipper of idols cannot be counted among those who have *scales,* since he seems to be possessed of a hard and *shellfish-like,* and incurable ignorance of divine things." — *Lorinus, in loco.*

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"*De* contraindre les poures gens;" to constrain the poor people. — *Fr.*

that He was not so severe and exacting in unimportant things as to tie His people to the observation of (superfluous) [388] matters; but that these were acts of discipline whereby He might accustom them to study purity, which is so generally neglected and omitted among men. Now-a-days, also, we are commanded by the mouth of Paul,

"whether we eat, or drink, or whatsoever we do, to do all to the glory of God," (1 Corinthians 10:31;)

but in this respect we differ from the ancient people, that, being delivered from childish rudiments, we are directed only to what is spiritual, viz., that meat and drink are supplied to us by God, that we may serve in purity the Author of our life. But it was necessary to stimulate the Jews in various ways that they might be more attentive to this object; whilst God commanded them to keep their houses free from all uncleanness, and to be diligent in watching over the purity of their water, and all their vessels; that He might constantly set before their eyes how diligently He would have them to labor after true cleanliness; as follows in the end of the chapter.

43 *Ye shall not make yourselves abominable.* He does not invite them to take care of their health, nor warn them of the danger of contracting' diseases, but bids them beware of defiling themselves. And a clearer explanation is subjoined, "For I am the Lord your God: ye shall therefore sanctify yourselves; for I am holy." Lest they should imagine that the main part of religion was contained in external ceremonies, they were to consider the nature of God; for, inasmuch as He is a Spirit, He would be worshipped only spiritually. Thus holiness is only connected instrumentally with the distinction of meats; since their abstinence had no other object than that they should consecrate themselves to God. Therefore the superstition of the Jews was inexcusable, when they satisfied themselves with trifling observances; [389] as if one should learn the letters of the alphabet without applying them to their use, and reading what is written. From their example we perceive how eagerly men lay hold of everything they can to sustain them in their hypocrisy, for they not only wrested to their earthly notions the things which were profitable in the pursuit of true integrity of heart; but, not content, with this, they heaped to themselves many supererogatory rites; [390] hence the water of expiation, or lustration always in use, even when they were unconscious of any pollution: hence their anxious labor in washing cups

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This word is added from the *Fr.*

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"Quand ils se sont arrestez a l'observation une et simple de choses frivoles; comme si quelqu'un apprenoit 1' a, b, c, et qu'il ne luy chalust puis apres d'accoupler les lettres pour lire;" when they stopped at the bare and simple observation of frivolous things; as if one should learn the a, b, c, and cared not afterwards to join the letters together so as to read.—*Fr.*

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and platters, that it might readily appear how constantly the perversity of man abuses what God has appointed for the best of reasons.

Addition in *Fr.,* "Comme si la religion eust este enclose en choses de neant;" as if religion had been comprised in things of nought.

Touching Things Accidentally Unclean

Another Supplement touching Things Accidentally Unclean [391]

Deuteronomy 14

Deuteronomy 14:21

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* an holy people unto the LORD thy God.

21. Non comedetis ullum cadaver: peregrino qui est intra portas tuas dabis illud, et comedet illud, aut vendes alienigenae: populus enim sanctus es Jehovae Deo tuo.

Exodus 22

391 Heading added from *Fr.*, "Autre dependence des choses impures par accident."

Exodus 22:31

31. And ye shall be 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.

31. Viri sancti eritis mihi: carnem in agro raptam non comedetis, cani projicietis eam.

Leviticus 17

Leviticus 17:15, 16

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.

15. Onmis anima quae comederit cadaver, aut raptum, tam de indigenis quam de peregrinis, lavabit vestimenta sua, ubi laverit se aqua: eritque immundus usque ad vesperam, deinde mundus erit.

16. But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

16. Quod si non laverit vestes, et carnem non laverit, portabit iniquitatem suam.

Deuteronomy 14:21. *Ye shall not eat of any thing that dieth of itself.* The eating of any carcase, or of flesh torn by wild beasts, is reckoned among the causes of defilement; but we must understand it to be the carcase of an animal which has died of hunger or disease, for, from the nature of its death, it contracted impurity, although in itself it were otherwise pure. The end of the precept is gathered from the reason which is immediately subjoined, "for thou art a holy people unto the Lord thy God," and from the ablution which is prescribed in the passage from Leviticus. The same thing is, secondly, enjoined respecting flesh that has been torn, as before with regard to the carcase, for the deformity of its laceration is counted as uncleanness. The holiness of the people is again referred to, that they may more diligently beware of defilements. Hence it follows that those were contaminated who should eat of torn flesh. Therefore, in the third

passage, he confirms it that the Jews were to abstain, and were prohibited from the eating of a carcase or the flesh of an animal torn by beasts, lest they should pollute themselves. Nor is it an objection that the eating of carrion and of blood are here prohibited in conjunction with each other; for we know that Moses does not always arrange his precepts in order, but promiscuously adduces such as appertain to different classes. Therefore, I have thought it well to separate these two prohibitions which have distinct objects, and whose dissimilarity manifestly appears from the difference of their punishment. He who shall have eaten blood shall be cut off from the people; whereas he who shall have eaten carrion, shall wash himself and be unclean till the evening. A question might again arise respecting torn or lacerated flesh; but it seems in my judgment to be plain enough from the context, that flesh torn by beasts is counted amongst unclean meats; for the reason of the law is expressed, viz., because those who were chosen to be a holy people should keep themselves pure and incorrupt. Nor would God command that meat intended for man should be thrown to dogs, unless it were infected with a contagion, which would pollute His holy ones. As to the command, in the first passage, to give it to a stranger, or to sell it to an alien, that he might eat it, it does not appear reasonable, since that would be to supply the materials for sin, as though one should offer a sword to a madman, or transfer illicit goods to others. But the solution of this difficulty is easy: for the Gentiles were permitted to eat indifferently of all sorts of food, since no distinctions were placed between them; but the prohibition of certain meats was a mark of separation between them and the elect people of God. A more difficult question arises from a kind of contradiction, because Moses in another passage binds both the stranger and the home-born by the same law, and declares them to be alike unclean if they shall have tasted of carrion. But we must bear in mind that he sometimes calls those strangers who, although born of heathen parents, had embraced the Law. Circumcision, therefore, connected them with God, just as if they had derived their origin from Abraham; whilst there were other strangers, whom uncircumcision separated from the children of Abraham as profane and excomnmnicate. The sum is, that whosoever allege God's name, and boast themselves to be His people, are called to cultivate holiness, and to keep themselves pure from every stain.

Marriage With Unbelievers

Another Supplement as to Marriage with Unbelievers [392]

Deuteronomy 21

Deuteronomy 21:10-13

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,

10. Quum egressus fueris ad bellum contra inimicos tuos, et dederit eos Jehova Deus tuus in manum tuam, et ex eis captivos abduxeris:

11. And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

11. Videris autem in captivitate mulierem pulchram forma, et deamaris eam, et acceperis tibi in uxorem.

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Heading added from French, "Autre dependence de se marier avec les incredules."

12. Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

12. Introduces eam domum tuam: et radet caput suum, ac praecidet ungues suos:

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.

13. Deponetque vestimentum captivitatis suae a se, et manebit in domo tua, ae flebit patrem suum, et matrem suam mensem integrum: et postea ingredieris ad eam, erisque maritus ejus, et erit tibi uxor.

10. *When thou goest forth to war.* The same thing is now commanded respecting wives as above respecting meats. As regarded the Canaanites, who were destined and devoted to destruction, we have seen that the Israelites were prohibited from taking their women to wife, lest this connection should be an enticement to sin; but Moses now goes further, viz., that the Israelites, having obtained a victory over other nations, should not marry any of the captive women, unless purified by a solemn rite. This, then, is the sum, that the Israelites should not defile themselves by profane marriages, but in this point also should keep themselves pure and uncorrupt, because they were separated from other people, to be the peculiar people of God. It was better, indeed, that they should altogether abstain from such marriages; yet it was difficult so to restrain their lust as that they should not decline from chastity in the least, degree; and hence we learn how much license conquerors allow themselves in war, so that there is no room for perfect purity in them. Wherefore God so tempers His indulgence as that the Israelites, remembering the adoption wherewith He had honored them, should not disgrace themselves, but in the very fervor of their lust should retain some religious affection. But the question here is not of unlawful ravishment, but Moses only speaks of women who have been made captives by the right of war, for we know that conquerors have abused them with impunity, because they had them under their power and dominion. But since many are led astray by the blandishments of their wives, God applies a remedy, viz., that the abjuration of their former life should precede their marriage; and that none should be allowed to marry a foreign wife until she shall have first renounced her own nation. To this refers the ceremony, that the woman should shave her head, and cut her nails, and change her garments, and lament her father and her family for an entire month, viz., that she may renounce her former life, and pass over to another people. Some of the rabbins twist the words to a different meaning, as if God would extinguish love in the minds of the husbands by disfiguring the women; for the shaving

of the head greatly detracts from female beauty and elegance; and "to make the nails," for so the words literally mean, they understand as to let them grow; and the prolongation of the nails has a disgusting appearance. But their gloss is refuted by the context, in which she is commanded to put off the raiment of her captivity.: But I have no doubt but that their month of mourning, their shaven head, and the other signs, are intended by God for their renewal, so that they may accustom themselves to different habits. And with the same object they are commanded to bewail their parents as if dead, that they may bid farewell to their own people. To this the Prophet seems to allude in Psalm 45:10, when he says, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;" for he intimates that otherwise the marriage of a foreign woman with Solomon would not be pure and legitimate, unless she should relinquish her superstitions, and devote herself to God's service. Nor was it needless that God should require the Israelites diligently to beware lest they should take wives as yet aliens from the study of true religion, since experience most abundantly shows how fatal a snare it is. But although we are not now bound to this observance, yet the rule still holds good that men should not rashly ally themselves with women still devoted to wicked superstitions.
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Addition in *Fr.,* "Pour s'envelopper en leur impiete."

Judicial Supplements

Judicial Supplements

Deuteronomy 18

Deuteronomy 18:19

19. 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.

19. Erit autem ut si quis non audierit verba mea quae loquetur Propheta in nomine meo, ego requiram ab eo.

Thus far I have reviewed The Supplements To The First Commandment, which relate to the Ancient Types and Legal Worship. The Commandment itself will always remain in force, even to the end of the world; and is given not only to the Jews, but likewise to us also. But God formerly made use of the ceremonies as temporary aids, of which, although the use has ceased, the utility still remains; because from them it more clearly appears how God is to be duly served; and the spirit of religion shines forth in them. Therefore the whole substance is contained in the precept, but in the external exercise, as it were, the *form* to which God bound none but His ancient people. Now follow The Political Supplements,[394] whereby God

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Les dependences, qui concernent la justice et la police — *Fr.*

commands the punishments to be inflicted, if His religion shall have been violated. For political laws are not only enacted with reference to earthly affairs, in order that men should maintain mutual equity with each other, and should follow and observe what is right, but that they should exercise themselves in the veneration of God. For Plato also begins from hence, when he lays down the legitimate constitution of a republic, and calls the fear of God the preface of all laws; nor has any profane author ever existed who has not confessed that this is the principal part of a well-constituted state, that all with one consent should reverence and worship God. In this respect, indeed, the wisdom of men was at fault, that they deemed that any religion which they might prefer was to be sanctioned by laws and by punishments; yet the principle was a just one, that the whole system of law is perverted if the cultivation of piety is ignored by it.

But, whilst God commends the care and study of religion to the judge, and commands that the contempt of it should be publicly avenged, He at the same time provides against a common error, that they should not rush into severity with rash and inconsiderate zeal. For, inasmuch as the several nations, cities, and kingdoms foolishly invent their own gods, He propounds His own Law, from the regulation of which it is sinful to decline. It has been wisely forbidden by human legislators, that men should make to themselves private gods; but all this is vain unless the knowledge of the true God enlightens and directs them. Justly, therefore, does God recall His people to that doctrine which He has delivered, to the end that whosoever shall have contumaciously despised it should be punished. But, since it would be insufficient that they should be once instructed in the proper worship of God by a written law, unless daily preaching were subjoined, God expressly furnishes His prophets with authority, and denounces the punishment to be inflicted if any should violate it. He had previously said that He would raise up prophets, that the condition of His chosen people should not be worse than that of other nations; since, therefore, He had deposited with them the treasure of true religion, that they might be, as it were, its guardians, He now threatens with destruction whosoever shall refuse to obey their commands. It is plain, however, from the expression "in my name," that He does not speak of all who may usurp the name of prophet, for it is as much as to say that they came from Him, and advanced nothing without His command. For, although many may falsely present themselves in God's name, this honorable distinction does not belong to them unless God should ratify it; but this is truly the characteristic of faithful and approved teachers, that they speak in the name of God. Thus, when Christ promises that

"*where* two or three are gathered in His name, there is He in the midst of them," (Matthew 18:20,)

He does not dignify with such great honor hypocrites, who with sacrilegious audacity usurp His name; but He speaks of the reality, as will also appear more clearly from the reverse law, which follows.

Deuteronomy 13

Deuteronomy 13:5

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.

5. Propheta antem falsus aut somniator interficietur, eo quod defectionem loquutus sit contra Jehovam Deum vestrum, qui eduxit tee e terra AEgypti, et redemit tee domo servorum, ut te depelleret a via quam princaepit tibi Jehova Deus tuus, ut ambules in ea: et exterminabit malam e medio tui.

5. *And that prophet.* Since the ministers of Satan deceive men by their plausible exterior, when they vaunt themselves to be the prophets of God, Moses had already admonished them, that all. teachers were not to be listened to indifferently, but that the true were to be distinguished from the false, and that, after judgment had, those should obtain credit who deserved it. He now subjoins the punishment of such as should creep in under the name of a prophet to draw away the people into rebellion. For he does not condemn to capital punishment those who may have spread false doctrine, only on account of some particular or trifling error, but those who are the authors of apostasy, and so who pluck up religion by the roots. Observe, again, that the season of this severity would not be until a positive religion should be established; and, therefore, the grossness of the impiety is expressly named, "if they should have tried to turn the people away from the worship of the true God." Moreover, that all excuse might be obviated, Moses says that it is sufficiently manifested who God is, and how He is to be worshipped, both by the wonderful blessing of their redemption, as well as by the doctrine of the Law. Therefore, in order that God may shew that so heavy a punishment is justly inflicted upon apostates, He declares the certainty of that religion which should exist among the Israelites; as much as to say, that no pardon could be granted to such impious contempt, since God had abundantly proved the glory of His Godhead by the miracle of their redemption, and had manifested His will in the Law.

It must then be remembered, that the crime of impiety would not otherwise merit punishment, unless the religion had not only been received by public consent and the suffrages of the people, but, being supported also

by sure and indisputable proofs, should place its truth above the reach of doubt. Thus, whilst their severity is preposterous who defend superstitions with the sword, so also in a well constituted polity, profane men are by no means to be tolerated, by whom religion is subverted. [395] Thus they are unable to endure, who desire to be at liberty to make disturbances with impunity; and therefore they call those sanguinary who teach that the errors by which religion is undermined and thence destroyed, should be restrained by public authority. But what will they gain by openly raving against God? God commands the false prophets to be put to death, who pluck up the foundations of religion, and are the authors and leaders of rebellion. Some scoundrel or other gainsays this, and sets himself against the author of life and death. What insolence is this! [396] As to their denial that the truth of God stands in need of such support, it is very true; but what is the meaning of this madness, in imposing a law upon God, that He should not make use of the obedience of magistrates in this respect? And what avails it to question about the necessity of this, since so it pleases God? God *might,* indeed, do without the assistance of the sword in defending religion; but such is not His will. And what wonder if God should command magistrates to be the avengers of His glory, when He neither wills nor suffers that thefts, fornications, and drunkenness should be exempt from punishment. In minor offenses it shall not be lawful for the judge to hesitate; and when the worship of God and the whole of religion is violated, shall so great a crime be fostered by his dissimulation? Capital punishment shall be decreed against adulterers; but shall the despisers of God be permitted with impunity to adulterate the doctrines of salvation, and to draw away wretched souls from the faith? Pardon shall never be extended to poisoners, by whom the body

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It is impossible not to be here reminded of Calvin's acquiescence in the punishment of Servetus. In the principle he lays down, we have, as it were, his final apology for the part he took in that matter. Any discussion of the much-vexed question would here be out of place, but it may not be altogether amiss to introduce the few following calm reflections from the pen of a very able modern historian, M. de Felice — "1. Servetus was not an ordinary heretic; he was audaciously Pantheistic, and outraged the doctrine of all the great Christian communions, by saying that God in three persons was a Cerberus — a monster with three heads. 2. He had already been condemned to death by the (Roman) Catholic Doctors at Vienna in Dauphine. 3. The matter was adjudicated, not by Calvin, but by the magistrates of Geneva; and, if it be objected that his opinion must have influenced their decision, it must be remembered that the Councils of the other Reformed Cantons of Switzerland unanimously approved of the sentence. 4. It was of supreme importance that the Reformation should clearly separate its cause from that of an Infidel like Servetus. The (Roman) Catholic Church, which now-a-days accuses Calvin of having participated in his condemnation, would, in the sixteenth century, have much more harshly accused him, if he had sought for his acquittal." — *Hist, des Protestants de France.* Liv. 1., Section 5.

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"Quant a ce qui tels babouins alleguent," etc. — *Fr.*

alone is injured; and shall it be sport to deliver souls to eternal destruction? Finally, the magistracy, if its own authority be assailed, shall take severe vengeance upon that contempt; and shall it suffer the profanation of God's holy name to be unavenged? What can be more monstrous! But it is superfluous to contend by argument, when God has once pronounced what is His will, for we must needs abide by His inviolable decree

But it is questioned whether the law pertains to the kingdom of Christ, which is spiritual and distinct from all earthly dominion; and there are some men, not otherwise ill-disposed, to whom it appears that our condition under the Gospel is different from that of the ancient people under the law; not only because the kingdom of Christ is not of this world, but because Christ was unwilling that the beginnings of His kingdom should be aided by the sword. But, when human judges consecrate their work to the promotion of Christ's kingdom, I deny that on that account its nature is changed. For, although it was Christ's will that His Gospel should be proclaimed by His disciples in opposition to the power of the whole world, and He exposed them armed with the Word alone like sheep amongst wolves, He did not impose on Himself an eternal law that He should never bring kings under His subjection, nor tame their violence, nor change them from being cruel persecutors into the patrons and guardians of His Church. Magistrates at first exercised tyranny against the Church, because the time had not yet come when they should "kiss the Son" of God, and, laying aside their violence, should become the nursing fathers of the Church, which they had assailed according to Isaiah's prophecy, that undoubtedly refers to the coming of Christ. (Isaiah 49:6-23.) Nor was it causelessly that Paul, when he enjoins prayers to be made for kings and other worldly rulers, added the reason that under them

"we may lead a quiet and peaceable life
in all godliness and honesty." (1 Timothy 2:2.)

Christ, indeed as He is meek, would also, I confess, have us to be imitators of His gentleness, but that does not prevent pious magistrates from providing for the tranquillity and safety of the Church by their defense of godliness; since to neglect this part of their duty, would be the greatest perfidy and cruelty. And assuredly nothing can be more base than, when we see wretched souls drawn away to eternal destruction by reason of the impunity conceded to impious, wicked, and perverse impostors, to count the salvation of those souls for nothing. But, if under this pretext the superstitious have dared to shed innocent blood, I reply that what God has once commanded must not be brought to nought on account of any abuse or corruption of men. For, if the cause alone abundantly distinguishes the martyrs of Christ from malefactors, though their punishment may be identical, so the Papal executioners will not bring it to pass by their unjust cruelty that the zeal of pious magistrates in punishing false and noxious teachers should be otherwise than pleasing to God. And this is admirably expressed in the words of Moses, when he reminds them that judgment must

be passed according to the law of God. I have already said that. this severity must not be extended to particular errors, but where impiety breaks forth even into rebellion. When it is added, "to thrust thee out of the way, which the Lord thy God commanded thee," we gather from it that none are to be given over to punishment, but those who shall have been convicted by the plain word of God, lest men should judge them arbitrarily. Whence it also appears that zeal will err in hastily drawing the sword, unless a lawful examination shall have been previously instituted.

Deuteronomy 17

Deuteronomy 17:12, 13

12. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.	**12.** Vir autem qui egerit in superbia ut non audiat sacerdotem qui stat ut illic ministret Jehovae Deo, tuo, aut judicem, morietur vir ille, et exterminabis malum ex Israele
13. And all the people shall hear, and fear, and do no more presumptuously.	**13.** Atque omnes e populo audi ant, ut timeant, neque in posterurn superbiant.

He pronounces a similar punishment on those who shall have contumaciously rejected the judgment of the priests. We have already seen that the prophetical office was united with the priesthood; since, according to Malachi 2:4, the covenant of God was with Levi, that his descendants might be the guardians of His knowledge, and the interpreters of His law: yet God often punished the laxity of the priests, by setting other teachers over his people. At any rate, both were ambassadors for Him. Since, therefore, the authority of the prophets had been sanctioned above, the same rights are now conferred upon the priests; nor is this surprising, for it was no trifling crime to despise God, the appointer of this order. Yet we must remember what I have elsewhere stated, that the priests were not armed with tyrannical authority, so that it was sinful to reject whatever they might have decreed according to their own fancy. For neither did God dethrone Himself when He appointed them, nor did He bind men's consciences to obey their ordinances without distinction, but only would put reins on the audacity of those who have no scruple in undervaluing the government of the

Church. For this must be considered, that foul and horrible would be the disorder, if men were promiscuously permitted to reject whatever the rulers of the Church may have appointed; and it would be ridiculous that persons should be called to govern, to whom no dignity should be accorded; and, therefore, natural reason itself shews and dictates, that the reverence, which is here demanded, is due to all lawful commands. God was the author of the priesthood: He, too, ordained judges. What could be more absurd than that they should be despised and laughed at with impunity, who presided in the name and by the command of God? But He has never exalted a mortal man so high as to abdicate His own rights; nay, it was often necessary boldly to reject what the priests had commanded. Urijah the priest built a profane altar in the fashion of that at Damascus, which Ahaz had sent, and offered a sacrifice thereon, [397] (2 Kings 16:12,) was it necessary that Isaiah should acquiesce in this? Nay, detestable was the adulation of all who assented to the decree of a wicked and perfidious priest. Moreover, we see that the prophets were very often so far from agreeing with the priests, that they waged open war with them. But the whole of this matter is decided by the words of Moses, for he does not unreservedly condemn all who should not obey, but restricts his law by the addition of a special mark, viz., if the contempt should arise from presumption or arrogance. Therefore it was not else a capital crime to disobey the priest or the judge, unless any one should insolently and proudly oppose himself to the ordinance established by God. Otherwise this exception would have been interposed without reason. In fine, the priests of old were to be obeyed, as far as it concerned the public peace that the pastors ordained by God should be reverently honored; yet so as that there should be no departure from God Himself, the one Head and Prince of all pastors. We have elsewhere seen how foolishly the Papists take this to themselves [398]

13. *And all the people.* He shews from the object of the enactment why the proud despisers (of the priests) were not to be spared; for punishments have reference to common example, whilst, on the other hand, impunity is a bait to sin, and the nurse of unbridled licentiousness. And, assuredly, when He commands that the whole people should be inspired with terror, it is a hint that, unless presumption should be corrected, and the bold and wicked should be restrained by severe discipline, the door would be opened to them to destroy the Church.

Deuteronomy 13

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"Ce vilein traistre Urie y offroit;" that vile traitor Urijah offered on it. — *Fr.*

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"*Combien* les Papistes sont sots et badins, voulant faire leur profit de ce passage;" how silly and trifling the Papists are, in seeking to make their profit of this passage. — *Fr.*

Deuteronomy 13:6-11

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;

6. Si incitaverit te frater tuus, filius matris tuae, aut filia tua, aut filia tua, aut uxor complexus tui, aut amicus tuus qui sit sicut anima tua, clam dicendo, Eamus et colamus deos alienos quos non noveris neque tu, neque patres tui:

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;

7. E diis populorum qui sunt in circuitu vestro, sive propinqui sint, sive remoti a te, ab extremo regionis usque ad extremum ejus:

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:

8. Non acquiesces ei, neque obedies ei, nec parcet ei oculus tuus, neque misereberis, neque occultabis eum:

9. But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

9. Sed occidendo occides eum: manus tua erit in eum prima ad ipsum interficiendum, deinde manus universi populi.

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.

10. Et lapidabis eum lapidibus et morietur: quia quaesivit te abstrahere a Jehova Deo tuo, qui eduxit te e terra AEgypti, e domo servorum

11. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.	**11.** Ut totus Israel audiant et timeant, nec addant facere quicquam simile huic rei pravae in medio tui

6 *If thy brother, the son of thy mother.* The punishment which he had commanded to be inflicted on false teachers, is now extended to each one of the people. For although it is a lighter offense in a private individual to draw others with him into error, both because his ignorance is excusable, and the profession of a teacher does not increase his responsibility, yet a falling away from religion, from whencesoever it arises, is intolerable to God. Only, those two points, to which we have already adverted, are to be kept in remembrance, viz., that this judgment can have no place except where religion is duly constituted; and, also, that all are not to be put to death indifferently, who may have erred in some particular, but that this severity is only to be exercised against apostates, who pluck up religion by the roots, so that the worship of God is adulterated, or pure doctrine abolished. Nor indeed does God enjoin that the slipperiness of the tongue is to be capitally punished, if it shall have inconsiderately let fall something amiss, but rather [399] the wicked design of altering the true religion, as the words clearly express the matter. It is worth while remarking with what particularity God enforces upon us the duty of fostering and upholding religion: for, because general laws are usually eluded by various exceptions, He expressly says that neither brother, nor son, nor wife, nor intimate friend is to be spared. [400] The *eye* is said to pity, because the very look is of great power in awakening the affections on both sides; therefore it is not without reason that God requires [401] such courage as may be moved to pity neither by tears, nor blandishments, nor the sadness of the spectacle. The phrases, too, are emphatic, "thy brother, who proceeded from the same womb;" "the wife who sleeps in thy bosom or embrace;" "the friend whom you love as yourself;" in order that pure zeal, when it sees God's sacred name profaned, may not give way to any human affection. Christ says that no one is worthy

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"Une malice deliberee, et conceue de longue main;" deliberate malice, and aforethought. — *Fr.*

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Addition in *Fr,* "Quand ils tomberont en ceste malheurete de vouloir attirer quelqu'un en idolatrie;" when they shall fall into this iniquity of wishing to tempt any one to idolatry.

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Addition in *Fr.*, "En celuy qui se voudra monstrer bon zelateur de la religion;" in him, who would shew himself to be duly zealous in religion.

to be acknowledged as His disciple, but he who shall neglect his father, and mother, and children, when necessary. So now God declares that all our tenderest affections, which are implanted in us by nature, and in which all the best persons sometimes indulge, are sinful, if they hinder us from vindicating His glory.

It is pious and praiseworthy to love our wives and children as our own bowels; nor is there any reason which forbids us from regarding our brother and our friend with similar love; only let God be preferred to all, for it is too preposterous to betray His glory for the sake of man. For to plead the love due to our wives, or anything of the same kind, what is this but to set our affections against God and His precepts? Wherefore the desire to mitigate that severity to which He would harden us, betrays an effeminacy which He will not endure. Now, there are two most just grounds for the heaviness of the punishment; first, because we are almost all of us slack when we ought to be very zealous in avenging the insults which God may receive; and, secondly, because more severe remedies are applied to perilous diseases, so it is right that so noxious, and altogether deadly pestilence as this should be met with extraordinary means. And to this refers the expression "*secretly.*" For although it might seem cruel to betray such as have not publicly transgressed, yet, inasmuch as sectaries fly from the light, and creep in by clandestine and deceitful arts, it is necessary to prevent them from fraudulently infecting individual houses with their poison, as always is the case with them. Therefore God would have their insidious endeavors checked betimes, lest the contagion should spread.

7 *Namely, of the gods of the people.* The sum of the matter is to this effect, that we should so acquiesce in the known truth, as that our ears may be closed to all the falsehoods by which it is opposed. Men's neighborhood to each other commonly produces, by their intercommunication, a conformity of habits. Thus errors pass from one to the other; [402] and since we are generally prone to evil, the worse pervert the better. Since, then, the people of Israel were everywhere surrounded by idolaters, they might have easily been enticed to imitate them, unless measures were taken to prevent it. But the expression "round about" is used, because a pretext for yielding might have been taken from the fact, that the Israelites differed in religion not from a single nation only, but from all who surrounded them on every side. For to whatever quarter they looked, examples presented themselves to their eyes, whereby they were attracted to a new and strange form of religion. He afterwards amplifies this, by adding, even if those nations "be far off from thee;" for the Israelites were not divided from their neighbors only, but severed also from the whole human race. But this was no slight temptation, that they found no companions in the whole world, nor any

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"Trottent ca et la, ct ont la vogue." — *Fr.*

nation, which agreed with them. Besides, distance itself sometimes causes us to have respect for those who are unknown to us; since the curiosity of men is volatile, and traverses in its levity sea and land, in order to procure for itself pestiferous monsters for the sake of their novelty. Meanwhile, God exalts the faith which is founded on His Word, in comparison with the manners, institutions, rites, and customs of all nations; for none has made any true proficiency in religion unless he abominates whatever is opposed to it.

9 *But thou shalt surely kill him.* He would not that every one should privately execute vengeance without a public trial; but he referred to the ordinary custom, that the witnesses should throw the first stone at condemned criminals, as we shall see elsewhere. For it was an admirable provision, that God would have those who had denounced the crime, to be the executors of its punishment, in order that they should be more cautious and moderate in giving their testimony. The reason, which is added at the end, "because he hath sought to thrust thee away from the Lord thy God, who brought thee out," etc., again exaggerates the crime on the score of its ingratitude; which was detestable in proportion to the inestimable blessing of their deliverance. It was an act of gross wickedness to rebel against God after they had known Him; but it was still more gross to undervalue their Deliverer. Finally, the advantage and fruit of this severity is subjoined; for, whilst punishment was inflicted on one man's crime, all others were inspired with terror; and thus the death of one is a wholesome discipline for all, in the way of example.

Deuteronomy 13

Deuteronomy 13:12-17

12. If thou shalt hear *say* in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,	**12.** Si audieris de una urbium tuarum quas Jehova Deus tuus dat tibi ut habites ibi, aliquem dicentem:
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;	**13.** Egressi sunt quidam homines filii impietatis e medio tui, qui impulerunt habitatores urbis suae, dicendo, Eamus et colamus deos alienos quos non nostis.

14. Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

14. Tunc inquires, et investigabis diligenter: et siquidem veritas sit et rumor verus, quod facta sit abominatio ista in medio tui:

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.

15. Percutiendo percuties habitatores urbis illius acie gladii, perdendo eam, et quicquid in ea fuerit, et jumenta ejus acie gladii.

16. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

16. Atque omnia spolia ejus congregabis in medio plateae ejus, et combures igni urbem ipsam et omnia spolia ejus prorsus Jehovae Deo tuo, eritque tumulus perpetuus, non aedificabitur.

17. And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

17. Neque adhaerebit manui tuae quicquam de anathemate, ut avertatur Jehova ab ira furoris sui, et det tibi misericordias, misereaturque tui, ac te multiplicet quemadmodum juravit patribus tuis.

12. *If thou shalt hear say.* If impiety and rebellion should more widely prevail, Moses declares that whole cities, together with their inhabitants, should rather be destroyed, than that so great a crime should remain unpunished. Hence we may better infer how unholy is the tenderness of those who would have no punishment inflicted for the violation of the religion of God. If any sedition may have arisen in an army or nation, and the contagion may have spread through the whole multitude, the severity of a just and moderate ruler does not usually proceed further than to punish the ringleaders; when, therefore, God commands all without exception to be destroyed, the great atrocity of the crime is made apparent. Hence, too, we are admonished, that zeal for God's glory is but cold among us, unless

true religion is held to be of more value than the preservation of a single city or people. But if so many together are to be dragged to death in crowds, their impudence is more than detestable, and their pity cruelty itself, who would take no account of God's injured majesty, so that one man may be spared. And since we are created to no other end, and live for no other cause than that God may be glorified in us, it is better that the whole world should perish, than that men should enjoy the fruits of the earth in order that they may contaminate it with their blasphemies. If those who first professed Christ's name had been inspired with such zeal as this, true religion would never have been overwhelmed, and almost extinguished by so many corruptions. But we must always bear in mind what I have already said, that this severity must not be resorted to except when the religion is suffering, which is not only received by public authority and general opinion, but which is proved on solid grounds to be true; so that it may clearly appear that we are the avengers of God against the wicked.

13. *Certain men, the children of Belial.* Moses puts a case, which very often is wont to occur. For all do not break forth into impiety together at the same moment, but Satan stirs up some who are like fans to excite others; and by their instigations the multitude is led to imitate them. Moses calls such as these "children of Belial;" [403] by which word some think that rebellious (*proefractos*) men are pointed out, and expound it "without yoke." Their opinion, however, seems to be more correct, who interpret it "men of nothing," men in whom nothing good or praiseworthy is found; and literally translate it "those who are worthless." [404] This expression is invariably applied to the wicked (*sceleratis, improbis, et nequam;*) and therefore Paul, contrasting Christ with Belial, designates by it Satan the chief of all the wicked. (2 Corinthians 6:15.) He uses the words "gone out," as if they had dared to come forward, and openly to parade their impiety. But, though the evil may have originated with a few authors, he does not mean that punishment should stop with them; as if the instigation of others availed as an excuse for the multitude. And he enjoins diligent inquiry to be made, for two reasons: viz., lest they should connive at the iniquity, and be lax, and careless about it, or lest they should be too hasty and precipitate in their judgment; because, on the one hand, whilst we are never equitable, nor decide rightly in precipitation and anger, so on the other it betrays

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בליעל, *Belial.* If the authority of the points be conceded, this word must be considered as composed of בלי, *without,* and יעל, *use,* or *profit,* so as to correspond with our expression *good-for-nothing;* but, if the points be disregarded, it might be considered as made up of בלי, and על, *without yoke;* insubmissive, rebellious. *S.M.'s* note says, "Without the yoke of the Divine Law." — W.

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"Ausquels il ne se trouve pas une seule goutte de bien." — *Fr.* The *Lat., "*Eos, qui non ascendunt," appears to be a misprint; possibly for qui non *assis sunt?*

base indifference, and something like disloyalty, to overlook so great a crime. Thus both activity and moderation are commended, so that the judge may neither be lax, nor make any decision until the matter shall be carefully inquired into.

15 *Thou shalt surely smite.* Lest the severity of the punishment should occasion surprise, let us first observe that the error was unpardonable, because its authors, being educated in the doctrines of the Law, could not be deceived involuntarily, nor unless they had grown weary of religion, and set their hearts on the impostures of the devil. On this account God, in the Book of Jeremiah, in order to inveigh more heavily against the inconstancy of the Jews, refers them to distant isles and nations: "Passover (He says) and consider," etc., "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this," etc. (Jeremiah 2:10-12.) For justly must their instability be accounted monstrous, that they should have voluntarily forsaken the fountain of life, and have been carried away to vanity by their preposterous love of novelty. If any should object that the little children at least were innocent, I reply that, since all are condemned by the judgment of God from the least to the greatest, we contend against Him in vain, even though He should destroy the very infants as yet in their mothers' womb. When Sodom and the neighboring cities were swallowed up, we doubt not but that in the mighty multitude many infants and pregnant women also perished; and whilst our reason struggles against this, it is better rather to look up reverently to the Divine tribunal, than to subject it to our own laws. The same may be said of the destruction of Babylon; for when the Prophet exclaims: "Happy shall he be that taketh and dasheth thy little ones against the stones," he assuredly eulogizes the just vengeance of God. (Psalm 137:9.) So also in this passage, if it does not appear to us agreeable to reason that the whole race of evil-doers should be exterminated, let us understand that God is defrauded of His rights, whensoever we measure His infinite greatness, which the angels themselves admiringly adore, by our own feelings. Although we must recollect that God would never have suffered any infants to be destroyed, except those which He had already reprobated and condemned to eternal death. But if we admit God's right to deprive of the hope of salvation whomsoever He sees fit, why should the temporal punishment, which is much lighter, be found fault with? Rather let us learn from the severity of this Law, how detestable is the crime of setting up false and spurious modes of worship, since it contaminates not only the infants, whose age prevents them from being conscious of it, [405] but even the cattle and flocks, and the very houses and walls. For he proceeds immediately afterwards to say,

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"Lesquels n'en sont point coulpables." — *Fr.*

16. *And thou shalt gather all the spoil of it.* They are commanded to burn all the furniture, and whatever is found in the city; and the reason is subjoined, because it is accursed (*anathema*) If any city was taken in war, all that God here commands to be burnt was to be counted as spoil, for the Jews would pollute themselves by its very touch. It might be indeed that God's intention was to obviate covetousness, lest the Jews should mix up their zeal with rapine; but the principal reason was that which Moses expresses, that the people might be more accustomed to detest the crime, which they saw to be so cruelly punished by God. The word חרם, *cherem,* which the Greeks have translated *anathema,* [406] properly means destruction, or abolition; but that which God would have annihilated, because He cannot bear the sight of it, is called חרם, before Him. Therefore it is said, "Thou shalt burn it to the Lord thy God;" for the translation which some give, "for (*propter*) the Lord," is not quite literal. The sum is to this effect, that if they fear God's vengeance for themselves, and desire to propitiate His favor, they must hold in execration the houses and property of those who have rebelled against the Law. Moreover, it is implied by the words "mercy" and "compassion," that if God should deal with absolute justice, the wickedness of one city would suffice to destroy a whole country. Whence we gather, that a kind of expiation is demanded to propitiate God, when they are commanded utterly to destroy the city, and to cast every remnant of it into the fire.

Exodus 22

Exodus 22:18

18. Thou shalt not suffer a witch to live.

18. Maleficam non pateris vivere.

18. *Thou shalt not suffer a witch to live.* In these passages the punishment of those is appointed who should in any respect violate the worship of God. We have lately seen how severely God avenged apostasy from the faith; but now He touches upon certain particular points when religion is not professedly forsaken, but some corruption is introduced, whereby its purity is affected. The first passage denounces capital punishment upon witches; by which name Moses means enchantresses, or sorceresses, who devote themselves to magic arts, either to injure persons by their fascinations, or

406 "Execration." — *Fr.*

to seek revelations from the devil; such as she was whom Saul consulted, although she might be called by a different name [407] Since such illusions carry with them a wicked renunciation of God, no wonder that He would have them punished with death. But since this pestilent crime would be no more tolerable in a man than a woman, it has been probably supposed that the law was directed against women, because their sex is more disposed to superstition. Certainly the same enactment is made respecting males in Deuteronomy 18:1, [408] only the punishment is not there denounced, but God merely prohibits any of the people from being an enchanter or a witch. Now it is clear that all the kinds which are there recited, are here included under one; so that God would condemn to capital punishment all augurs, and magicians, and consulters with familiar spirits, and necromancers and followers of magic arts, as well as enchanters. And this will appear more plainly from the second and third passages, in which God declares that He "will set. His face against all, that shall turn after such as have familiar spirits, and after wizards," so as to cut them off from His people; and then commands that they should be destroyed by stoning. Wherefore, since it is not just that men should escape with impunity, when the infirmity of women is not spared, nor that dissimilar sentences should be pronounced in similar cases, the same punishment which was decreed against witches and enchantresses, is now extended to either sex, and to all magical superstitions. In the words also "that turneth to go a whoring," the atrocity of the crime is again expressed, the similitude being taken from immodest women, who seek with wandering glances for the indulgence of their lust. Moses, therefore, signifies that, as soon as we begin to cast our eyes this way and that, and do not keep them fixed on God alone so as to be content with Him, that sacred union [409] is violated wherein He has bound us to Himself.

Numbers 15

Numbers 15:30, 31

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It is said of the woman, (1 Samuel 18:7,) that "she had a familiar spirit," (אוב See vol. 1, p. 428; the word here used is מכשפהfrom כשף*, praestigiis uti. — Taylor's Concordance.*

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See *ante,* vol. 1, p. 426, on Deuteronomy 18:10.

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"Le mariage spirituel."—*Fr.*

30. But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

30. Anima quae fecerit in manu excelsa, tam civis quam peregrinus, ut Jehovam contumelia afficiat, excidetur anima illa e medio populi sui.

31. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

31. Quia sermonem Jehovae contempsit, et praeceptum ejus irritum fecit: excidendo excidetur anima illa: iniquitas ejus in ea.

30. *But the soul that doeth ought.* This verse is variously translated. For some read it thus [410] "The soul that doeth ought with a high hand, the same reproacheth the Lord, and, therefore, shall be cut off;" thus there would be two propositions. We have followed another opinion, reading it connectedly, *"The* soul, who shall have raised a high hand to the reproach of God, shall be cut off " Literally, it is, "The soul, who shall have dealt with a high hand, whether born in the land, or a stranger, himself blaspheming God, and that soul shall be plucked up from the midst of his people." But, since either version is probable, and makes no difference in substance, I have allowed myself freely to choose that which expressed the meaning more clearly. "To deal with a high hand" is nothing more than to attempt, or undertake proudly, what is not lawful: for our hands ought to be guided, and, as it were, restrained by God's word, lest they should lift themselves up. But although men's hands are used in various acts of audacity and wantonness, yet here there is especial mention of the profanation of God's true and legitimate worship, when anything is invented inconsistent with its purity: for the punishment is not decreed against thefts, or murders, or other similar crimes, but against the perverse imaginations, which tend to the corruption of religion. The reason is afterwards added: "Because he hath despised the word of the Lord, and hath broken His commandment." For it is no light offense to transgress the bounds which God hath placed. Now, it is certain that all self-invented services betray an impious contempt of God, as if men designedly despised Him, and spurned at His commands. Whence we infer, that nothing is more opposed to perfect and sincere religion than that temerity which induces men to follow whatever course they please.

410 Vide *A. V.*, and margin.

The clause, "his iniquity shall be upon *him,*" may be explained in two ways, either as a confirmation by Moses of the justice of this punishment, and of its merited infliction, or as an admonition, that the impiety should be corrected betimes, before it has advanced too far. There is no objection to either.

Leviticus 20

Leviticus 20:1-6, 27

1. And the LORD spake unto Moses, saying,

1. Loquutus est Jehova ad Mosen, dicendo:

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.

2. Filiis Israel dices, Quicunque e filiis Israel, et e peregrinis qui peregrinantur in Israel, dederit e semine suo Moloch, moriendo morietur: populus terrae lapidibus lapidabit eum.

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.

3. Ego etiam ponam faciem meam contra virum illum, et exterminabo eum e medio populi sui, eo quod dederit e semine suo Moloch, ut contaminaret sanctuarium meum, et profanaret nomen sanctitatis meae.

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:

4. Quod si abscondendo absconderit populus terrae oculos suos a viro illo quando dabit ex semine suo Moloch, non interficiendo illum;

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.

5. Tunc ponam ego faciem meam in virum illum, et in familiam ejus, et succidam eum et omnes qui scortantur post ipsum, ut scortentur post Moloch, e medio populi sui.

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.

6. Anima quae respexerit ad Pythones et ariolos, ad fornicandum post eos, ponam faciem meam contra animam illam, et exterminabo e medio populi sui.

27. A man also or woman that hath a familar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

27. Vir sive muleir in quibus fuerit Python, vel aruspicum spiritus, moriendo morietur: lapidando lapidabunt eos: sanguis eorum super eos.

1. *And the Lord spake.* The prohibition of this superstition was previously expounded in its proper place. God here commands the punishment to be inflicted, if any one should have polluted himself with it. And surely it was a detestable sacrilege to enslave to idols that offspring, which was begotten to God, and which He had adopted in the loins of Abraham, since in this way they not only despoiled God of His right, but, so far as they could, blotted out the grace of adoption. What He had then generally pronounced, He now specially applies, viz., that they should be stoned who offered their seed to Molech; for otherwise they would have tried to escape on the pretense that they had no intention of revolting to other gods. Just as now-a-days, under the Papacy, whatever is alleged from Scripture against their impious and corrupt worship, is coldly and contemptuously received; because they varnish over their idolatries, and so indulge themselves in them in security. But after God has commanded His judges to punish this crime severely, He at the same time declares that, if perchance they should connive at it, and encourage it by their lenity, He Himself will avenge it, so as to punish much more heavily those who may have escaped from the hands of men; and not only so, but that He would implicate all those who might have been aware of it in the same con-detonation.

Exodus 12:15, 19

15. ... Whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

15. Quicunque comederit fermentatum a die primo usque ad diem septimum, excidetur anima illa ex Israel.

19. ... Whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

19. Quicunque comederit fermentatum, exterminabitur anima illa e coetu Israel: tam peregrinus quam indigena terre.

15. *Whosoever eateth leavened bread.* This law specially refers to the keeping of the Passover. God had before forbidden the use of leaven; and He now enacts the punishment to be inflicted, if any should neglect the prohibition, and mingle leaven with the Paschal feast. But it is not without reason that we have postponed to this place what Moses has joined together with the institution of the Passover; for the plan proposed by us demands that the political laws, which sanction God's worship by the denunciation of punishments, should occupy their peculiar place. From the punishment it appears that, although it may be in itself a trifling matter to abstain from leaven, (as Paul teaches that "bodily exercise profiteth little," 1 Timothy 4:8,) yet, inasmuch as in this ceremony the redemption of the people was kept in memory, it was a very gross crime not to observe whatever God had prescribed, for we must estimate the importance of the rites of the law from their object. [411]

Deuteronomy 17

Deuteronomy 17:14-20

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"Selon leur fin, et leur verite." — *Fr.*

14. When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

14. Quum ingressus fueris terrain quam Jehova Deus tuus dat tibi, et possederis eam, et habitaveris in ea, ac dixeris, Constituam super me regem sicut omnes gentes quae sunt per circuitus meos.

15. Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

15. Constituendo constitues super te regem quem elegerit Jehova Deus tuus: e medio fratrum tuorum constitues super te regem: non poteris constituere super te virum alienigenam, qui non sit frater tuus.

16. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

16. Verum non multiplicabit sibi equos, neque reducet populum in Aegyptum ad multiplicandos equos: quum Jehova dixerit vobis, Non adjicietis reverti per hanc viam amplius.

17. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

17. Neque multiplicabit sibi uxores, neque avertetur cor ejus, neque plurimum argentum et aurum sibi cumulabit.

18. And it shall be, when he sitteth upon the throne of his kingdom, that he shalt write him a copy of this law in a book out of *that which is* before the priests the Levites:

18. Verum quum sederit super solium regni sui, tunc describet sibi exemplar legis hujus in volumine; a conspectu sacerdotum et Levitarum.

19. And it shalt 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:

19. Eritque apud eum, et leget in eo cunctis diebus vitae suae: ut scilicet discat timere Jehovam Deum suum: et observare omnia verba legis hujus, atque statuta haec, ut faciat ea.

20. That his heart be not lifted up above his brethren, and that he 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.

20. Ne elevetur cor ejus super fratres ipsius, neque declinet a praecepto ad dextram aut ad sinistram, ut proroget dies in regno suo: ipsc et filii ejus in medio Israelis.

14. *When thou art come unto the land.* In this passage God sets forth the merits of that sacerdotal kingdom, of which mention is made elsewhere; for, since the splendor of the royal name might dazzle their eyes, so that they should forget that God retained the sovereignty over them, they are thus early admonished how unjust it would be if the majesty of God should be diminished by the rule of a mortal man. In sum, the power of kings is here put beneath that of God; and kings themselves are consecrated unto obedience to Him, lest the people should ever turn to ungodliness, whatever change of government might take place. But although under the judges religion was often subverted, yet it was not without a cause that a special law was enacted with respect to kings, because nothing is more likely than that earthly pomps should draw men away from piety. Now we understand the design of God in this matter, let us proceed to examine its several parts. He passes over (as I have said) all the intermediate time until the beginning of the kingdom, because this new state of things brought with it an increase of danger: for as long as the judges were in power, their different form of government separated the Jews from heathen nations. All the surrounding neighbors were subject to kings; and God always retained the preeminence, whilst He raised up judges from amongst the people; but when they began to choose kings for themselves, they were so mixed up with the Gentiles, that it was easy for them to fall into other corruptions. For the very similarity (of their governments) united them more closely; wherefore, it is expressly said, When thou shalt set a king over thee "like as all the nations that are about" thee. For God signifies that the example of the nations would be an evil snare to them, that they should desire to have a king, and thus their condition would in future be identical, though by divine decree it had been distinct. In short, their rebellion is here indirectly condemned, when God

foretells that they would wantonly shake off their yoke; as indeed actually took place, when they rejected Samuel, and tumultuously required a king. On which point God elsewhere complains that He was despised. But the question arises, how these two things can be reconciled, that kings should reign over them from the lust or foolish desire of the people, and yet that the kingdom was the chief glory of the people, a special pledge of God's favor, and consequently of their welfare and full felicity. The prophecy of Jacob is well known,

"The scepter shall not depart from Judah, — until Shiloh come." (Genesis 49:10.)

Whence it appears that a king was promised to the children of Abraham as an inestimable blessing. Why, then, does not God declare Himself its author? I reply that, although it was God's design from the beginning to set up David as a type of Christ, yet, because their unseemly haste disturbed the order of things, the commencement of the kingdom is ascribed to the people's fault, when they were impelled by their perverse emulation to wish to be like the Gentiles. God appears then to have designedly censured their wilfulness, as if He had said, "Although by appointing a king, you approach more nearly to the Gentiles, beware lest your perverse desire should altogether turn you away from true religion.

15. *Thou shalt in any wise set him king over thee.* First of all, God maintains His own supremacy in the appointment of a king, and does not consign the matter to the people's own suffrages; that thus He may chastise their audacity in demanding a king in accordance with a hasty impulse. Secondly, He commands that he should be taken from the people themselves, and excludes foreigners, because, if they had been admitted, a door was opened to apostasy; for each would have tried to force upon them his native gods, and true religion would have been persecuted by the force and threatenings of the royal power. Behold why God would not suffer a king to be sought elsewhere but from the bosom of His Church; in order that he might cherish and maintain that pure worship which he had imbibed from his childhood.

16 *But he shall not multiply horses.* The royal power is here circumscribed within certain limits, lest it should exalt itself too much in reliance on the glory of its dignity, [412] For we know how insatiable are the desires of kings, inasmuch as they imagine that all things are lawful to them. Therefore, although the royal dignity may be splendid, God would not have it to be the pretext of unrestrained power, but restricts and limits it to legal bounds. [413] רק, *rak*, is an adversative particle which some construe

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Addition in *Fr,* "Et face du cheval eschappe;" and act like a runaway horse

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"Le mot que nous avons translate *au reste* " In the Latin, *verum*; *A. V., but.*

only; almost with the same meaning, because this exception was added to restrain the passions of their kings. The first prohibition is, that he should not collect for himself a multitude of horses; but, since it is twice repeated, we must consider why it is so. Many thus translate it, "He shall not multiply horses, nor cause the people to return to Egypt, to multiply horses;" but this manner of speaking is harsh and obscure. Now, since the particle למען *lemagnan,* signifies "for the sake of (*propter*), it may be properly translated to the letter, "for the sake of multiplying *horses,*" (*propter multiplicare, vel propter ad multiplicandum.*) I have no doubt, then, but that God condemns an immoderate number of horses from the consequences which might ensue; because it might excite the minds of the kings rashly to undertake expeditions against the Egyptians. This, therefore, I consider to be the genuine meaning, that the king should not provide himself with horses in too great numbers, lest, when he was in possession of many horses, he should lead his army into Egypt. Thus, amongst other evils which might arise from a multitude of horses, Moses mentions this, that the king's mind will be puffed up with pride, so as to invade Egypt with an army of horse. Now, the question is, why God forbade His people to return by that way? Some explain it, that the horses would be brought contrary to God's command, who had forbidden them to trade (with that people;) [414] but this does not seem appropriate. Others think that the people were prohibited from passing the desert, lest in their curiosity they should be ungrateful to God; but this, too, is far-farfetched. To me it seems probable, that this journey was prohibited them, in order that, being mindful of their deliverance, they should be content with their own boundaries. They had been rescued from a thousand deaths: if they had voluntarily gone thither to provoke an adversary, their confidence would have been a sign of their despising and forgetting God's grace. Therefore, in order that the recollection of their redemption should be deeply impressed upon their minds, God would have the honor put upon His miracles, that they should avoid those regions like the abysses of death. Unless perhaps this reason may be preferred, that a handle for those wicked alliances was cut off, which we see were audaciously contracted, because the kings of Israel gloried in the abundance of their cavalry. But the former explanation is most suitable. This law, however, was not obeyed by their best kings; and hence it appears that the wilfulness and pride of their kings could scarcely be repressed by any restraints.

17 *Neither shall he multiply wives to himself.* Polygamy at that time had generally prevailed, so that the very humblest of the people violated the marriage vow with impunity; and therefore it was necessary that the

414 Addition from *Fr.*

kings should be bound with closer restrictions, lest by their example they should give greater countenance to incontinency. And thus their ignorance is easily refuted who conclude that what was specially interdicted to the kings was permitted to private individuals, whereas the law of chastity was imposed upon the former, because without this remedy there would be no bounds to their lasciviousness. Besides, the people would have been subjected to great expense on their account, since such is the ambition of women, that they would all have desired to receive royal treatment, and would have even vied with each other in finery, as actually came to pass. David transgressed this law, and in some degree excusably on account of his repudiation by Michal; still it appears that lust had more power over him than the continency prescribed by God. What follows is so connected by some as if it were the reason of the foregoing sentence, in this way, "that kings were not to multiply wives to themselves, lest their heart should turn away from what was right," as was the case with Solomon; for, from being too devoted to his wives, and being deceived by the snares of women, he fell into idolatry. And assuredly it can scarcely fail to happen, that when many wives beset a man, they must render his mind effeminate, and stifle in him all his manly good sense. Yet I prefer taking the clause separately, that kings must beware lest the splendor of their dignity should affect the soundness of their judgment, for nothing is more difficult than for one in great power to continue disposed to temperance. Therefore God does not in vain enjoin that they should constantly persevere in their duty, and not lose their understanding. Moreover, He forbids kings to heap up treasures, because it cannot be done without rapine and violent exactions; whilst, at the same time, wealth encourages them audaciously to undertake unjust wars, incites them to gross dissipation, and at length hurries them forward to tyrannical excesses. First, therefore, God would have kings beware, lest in their pursuit of riches they should exhaust the blood of the people, and lest they should lavish their ill-gotten money in superfluous expenses, and be extravagant with what belongs to others; and lastly, lest they should be tempted by the pride of wealth to attempt unlawful things.

18. *And it shall be, when he sitteth upon the throne.* It would not be enough to correct their errors unless kings were also instructed in the fear of God, and properly taught their duty; now, therefore, a system of discipline is added, whereby it was profitable for them to be grounded in the study of religion and justice, viz., that they should take the Law from the priests and Levites, which was to be the rule of all their actions. Because the demonstrative pronoun is used, [415] some think that only the book of Deuteronomy is referred to, but without good reason. I make no doubt but that the whole sum of doctrine is included, which is delivered both here and in Exodus and Leviticus. But although it was without exception to be common to all, yet in order that kings might be more assiduously attentive

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in reading it, God would have a copy peculiarly dedicated to their use by the priests and Levites, and given into their hands in a solemn ceremony; that kings might know that they required greater wisdom and counsel for ruling the people than private persons. When, therefore, the priests and Levites presented them with this book, it was as if God deposited this treasure with the king. He then enjoins that they should exercise themselves in the doctrine of the Law through the whole course of their lives, because kings are usually supplied with books only out of ostentation and pomp, and when they have tasted of what is taught in them, straightway grow tired and cease to read them. Finally, the object of their reading is subjoined: first of all, in general, that they may learn to fear God and keep His statutes; and, secondly, lest, being lifted up with pride and vanity, they should despise and oppress their brethren. And the word *brethren* is used designedly, lest they should imagine that the law of brotherhood was abolished, because they were set over the whole people; but rather that they should study to cherish all as members (of themselves.) Again, it is afterwards repeated, lest they should "turn aside to the right hand or the left;" because, when men have much liberty of action, their lusts can never be sufficiently restrained. But, lest it should be grievous to them to be thus reduced to order, finally God reminds them that this moderation would be useful to them, for that they thus would prolong their reigns; whereas the tyranny of kings is often their destruction; as the Lacedemonian king replied, when his wife was annoyed that the Ephori were appointed to restrain him, "that he should indeed leave less power to his children, but that it would be the more lasting. [416] But, here a long succession is promised by God's favor, if they were willing to guide themselves aright.

Deuteronomy 20

Deuteronomy 20:1-4

"Pource qu'il dit, *de ceste loy*;" because he says, *of this law.* — *Fr.* The *LXX.* translation is, Καὶ γράψει ἑαυτῷ τὸ Δευτερονόμιον τῦτο εἰς βιβλίον παρὰ τῶν ἱερέων τῶν Λευιτῶν *C.* seems to overlook the command that it should be transcribed by the king himself, of which, notwithstanding the opinion of some ancient commentators, the words appear to leave no doubt.

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This anecdote of Theopompus is mentioned by Aristotle, Pol. v. 11; Plutarch, in vita Lycurgi, Section 7; and Valerius Max., lib. 4. cap. 1. Section 8.

1. 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.

1. Quum egressus fueris ad praelium contra hostes tuos ac videris equitatum, currus, et populum majorem te, non metues ab illis: quia Jehova Dens tuus tecum est, qui te eduxit e terra AEgypti.

2. And it shall be, when ye are come nigh untothe battle, that the priest shall approach and speak unto the people,

2. Et quum occurreritis ad praelium, accedet sacerdos ad populum,

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;

3. Ac dicet illis, Audi Israel, vos occurretis hodie ad praeliandum cum hostibus vestris: ne mollescat cor vestrum, neque timeatis, neque terreamini, neque paveatis a facie eorum:

4. For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

4. Quoniam Jehova Deus vester incredit vobiscum ad praeliandum pro vobis contra hostes vestros, et ad servandum vos.

1 *When thou goest out to battle.* This law also, which concerns their political government, is a Supplement to the First Commandment, enacting that they should carry on their wars under the auspices of God, and, trusting in His help, should follow Him as their leader. For it behoved them to give this proof of their piety, so as to look to God not less in war than in peace, and not to rest their hopes of safety on anything but the invocation of His name. Whence we gather that the worship of God should be by no means passed over in civil and earthly government; for, although its direct object is to preserve mutual equity between men, yet religion always ought to hold the first, place. The sum, therefore, is that, amidst the very clang of arms, they must not be in such confusion as not to recognize that they are under the guardianship of God, or to lose the confidence they will be safe in reliance on His power. He does not, however, encourage them rashly to engage in war, but takes it for granted that there is a legitimate cause for it; because this would be a gross abuse of God's name, to seek a prosperous issue from Him,

when we are engaged in anything contrary to His command. But He forbids them to fear, although the enemy should be superior in horses, in multitude, and in all their warlike array; and in these words He reminds them that they would not be liable to suffer defeat, because they were not supplied with abundance of chariots and horses; for we have lately seen that not even their kings were permitted to collect the forces in which the Gentile nations gloried; and therefore, lest the consciousness of their weakness should make them afraid, God declares that His strength would be a sufficient safeguard to them. And without question that passage in Psalm 20:7, is taken from hence, "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." On which score Isaiah reproves the people, because, refusing the waters of Shiloah, they long for great and rapid rivers; viz., as he elsewhere explains it, because they trust in the horsemen of Egypt. (Isaiah 8:6; 31:1.) But we must observe upon what their security is to be founded, viz., because the people ought to hope that the same Divine power would be with them to the end, which their fathers had experienced when they were redeemed from Egypt.

2 *And it shall be, when ye are come nigh.* God commits the duty of exhortation to the priests, when the time of the conflict shall have arrived. But we gather from the expressions used that this passage is supplementary to the First Commandment, for it contains no more than that the priest should encourage the Israelites to confidence, the ground of which is declared to be the help of God in preserving and constantly protecting the Church, which He has once redeemed. Moreover, He forbids their fears not in one word only, but heaps many together, "let not your hearts faint, fear not, and do not tremble, neither be ye terrified." By this we are reminded how difficult it is to cure that evil — fear, which in so many different ways assails and disturbs our minds, that they should not rest in God. And surely we all experience that we are troubled by such various besetments, that we have need of manifold remedies for the establishment of our faith. We must observe, too, the familiar representation of the presence of God, that He should go together with His people, to save them, viz., if they should be exposed to danger not by their own fault, but by the unjust aggression of their enemies.

Numbers 10

Numbers 10:1-10

1. And the LORD spake unto Moses, saying,	**1.** Et loquutus est Jehova ad Mosen, dicendo:

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.

2. Fac tibi duas tubas argenteas: opere ductili facies illas: quae sint tibi ad convocationem coetus, et ad castra movenda.

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.

3. Quum clangent illis, congregabuntur ad te omnes coetus ad ostium tabernaculi testimonii.

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.

4. Si vero una clanxerint, congregabuntur ad te principes, capita millium Israelis.

5. When ye blow an alarm, then the camps that lie on the east parts shall go forward.

5. Si vero clanxeritis cum jubilatione, proficiscentur castra eorum qui castrametantur ad Orientem.

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.

6. Quum autem clanxeritis cum jubilatione secundo, tum proficiscentur castra eorum qui castrametantur ad meridiem; cum jubilatione clangent in profectionibus suis.

7. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

7. Quando vero congregabitis coetum, clangetis, sed absque jubila.tione.

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.

8. Filii autem Aharon sacerdotes clangent tubis illis, eruntque vobis in statutum perpetuum per aetates vestras.

9. And if you 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.

9. Et quando venietis ad praelium in terra vestra contra hostem vestrum qui vos affliget, cum jubilatione clangetis tubis illis: et recordatio vestri erit coram Jehova Deo vestro, ut servemini ab hostibus vestris.

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.

10. Die quoque laetitiae vestrae, et in solennitatibus vestris, et in principiis mensium vestrorum clangetis tubis illis super holocausta, et super sacrificia prosperitatum vestrarum, ut sint vobis in recordationem coram Deo vestro: ego Jehova Deus vester.

2 *Make thee two trumpets of silver.* This passage respecting the silver trumpets, which gave the gathering-signal, so that the people should always be attentive to the voice and will of God, is properly annexed to the First Commandment. For God would have the Israelites set in motion by their sound, whithersoever they were to go, so that they should not dare to commence anything either in war or in peace, except under His guidance and auspices, as it were. But their use was threefold, viz., to gather the people or the rulers to public assemblies; to arm them against their enemies; and, thirdly, to announce the sacrifices and festivals. It might seem absurd, and somewhat indecorous, to appoint the priests to be trumpeters, since there was no splendor or dignity in this office; but God would in this way awaken greater reverence in the minds of the people, that the authority of the priests should precede all their actions. For this office, to which they were appointed, was no servile one, as that they should blow the trumpets at the command of others; but rather did God thus set them over public affairs, that the people might not tumultuously call their assemblies in the blindness and precipitation of passion, but rather that modesty, gravity, and moderation should be observed in them. We know how often in earthly affairs God is not regarded, but counsels are confidently discussed without reference to His word. He testified, therefore, by this employment of the priests, that all assemblies, except those in which He should preside, were accursed. Profane nations also had their ceremonies, such as auguries,

supplications, soothsayings, victims, [417] because natural reason dictated that nothing could be engaged in successfully without Divine assistance; but God would have His people bound to Him in another way, so that, when called by the sound of the sacred trumpets as by a voice from heaven, they should assemble to holy and pious deliberations. The circumstance of the place also has the same object. The door of the Tabernacle was to them, as if they placed themselves in the sight; of God. We will speak of the word מועד , *mogned* [418] elsewhere. Although it signifies an appointed time, or place, and also an assembly of the people, I prefer translating it *convention,* because God there in a solemn manner, as if before His sacred tribunal, called the people to witness, or, according to appointment, proceeded to make a covenant with them.

He was also unwilling that wars should be undertaken precipitately, or with the desire of vengeance, but that the priests should perform the office of heralds, (*feciales,*) in order that he might be the originator of them himself. But it was honorable for the priests to be the proclaimers of the festivals, and to cite the people to the sanctuary. Now, since we understand the intention of the Legislator, let us briefly touch upon the words. We have said that the priests, when they sounded, were, as it were, the organs or interpreters of God, that the Israelites might depend upon His voice and commandment. If the princes or heads of thousands only were to be called, they sounded only once; if it was a convocation of the whole people, they doubled the sound. A similar distinction was observed in war, that a different signal should be given, according as the camps of either side were to advance. Some use the fictitious word *taratantara,* [419] in place of what I have translated "with jubilation:" it is probable that it was a louder and more protracted sound, but blown with intervals. We must, however, observe the promise, which is inserted, that the Israelites "should be remembered before the Lord," that He should put their enemies to flight; not as if the safety or deliverance of the people was attached to the trumpets, but because they did not go to the battle except in reliance on God's aid. For the reality itself is conjoined with the external symbol, viz., that they should fight under God, should follow Him as their Leader, and should account all their strength to be in

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"Comme d'espier le vol des oiseaux, ou de regarder les entrailles des sacrifices, et meme sacrifier, et faire prieres solennelles;" such as observing the flight of birds or examining the entrails of sacrifices, and even sacrificing and offering solemn prayers. — *Fr.*

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"Le mot Hebrieu, que nons avons translate *convenance.*" — *Fr.* An heemantic from יעד, to give previous notice, to summon together. *W.*

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Thus Malvenda in Poole's Syn., "*et clangetis taratantara* " The word is used by Ennius "At tuba terribili sonitu taratantara dixit." — *Serv. in, AEn*, 4. *A.V.*, "an alarm."

His grace. And that all the saints were guided by this rule appears from Psalm 20:7, —

"Some trust in chariots, and some in horses; but we will remember the name of the Lord our God:"

and again, "There is no king saved by the multitude of an host; a mighty man is not delivered by much strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy." (Psalm 33:16-18)

10. *Also in the day of your gladness.* This was as if God should make it manifest that He approved of no festivals, and that no sacrifices pleased Him, except His command should go before them; for it was not lawful for the people to choose this or that day, but the authority for prescribing them was in the hands of the ministers of sacred things. And, indeed, God Himself had appointed the New-moons (*Neomenias, vel novilunia*) and the other solemnities; but, lest any change should occur, since men are ever daring in their innovations, He would have their lawful observation sanctioned by the sound of the trumpets; as if, by the mouth of the priests, He Himself published the holy assemblies. The sacrifices, which others have translated "of your peace-offerings," [420] I translate, and not without reason, "of your prosperities." For this is what שלמיכם, *shalmecem,* properly means; and it was the name they gave to their supplications and testimonies of thanksgiving, when they had been delivered from some great danger, or were visited by some extraordinary blessing from God. But Moses says that the trumpets were to be "for a memorial before their God;" because when they should have assembled at His command, He would look upon them, and honor them with His paternal favor.

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So *A. V* שלמיכם, *Pacificorum vestrorum,* is the rendering of *SM*. To justify rendering this form of the word *your prosperities,* the vowel-points should be different. *Your sacrifices of thanksgiving,* is the ordinary interpretation of the lexicographers. — *W*

The Law: The Second Commandment

The Second Commandment

No Images

Exodus 20

Exodus 20:4-6

4. Thou shalt not make unto thee any graven image, or any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

4. Non facies tibi sculptlie, neque ullam imaginem eorum quae sunt in coelo sursum, neque eorum qae in terra deorsum, neque eorum quae in aquis sunt subter terram.

5. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

5. Non adorabis ea, neque coles ea, ego enim Jehova Deus tuus, Deus zelotes, visitans iniquitatem patrum super filios, in tertiam et quartam generationem in his qui me oderunt:

6. And shewing mercy unto thousands of them that love me, and keep my commandments.

6. Et faciens misericordiam: in mille diligentibus me, et custodientibus praecepta mea.

4. *Thou shalt not make unto thee any graven image.* In the First Commandment, after He had taught who was the true God, He commanded that He alone should e worshipped; and now He defines what is His Legitimate Worship. Now, since these are two distinct things, we conclude that the commandments are also distinct, in which different things are treated of. The former indeed precedes in order, viz., that believers are to be contented with one God; but it would not be sufficient for us to be instructed to worship him alone, unless we also knew the manner in which He would be worshipped. The sum is, that the worship of God must be spiritual, in order that it may correspond with His nature. For although Moses only speaks of idolatry, yet there is no doubt but that by *synecdoche,* as in all the rest of the Law, he condemns all fictitious services which men in their ingenuity have invented. For hence have arisen the carnal mixtures whereby God's worship has been profaned, that they estimate Him according to their own reason, and thus in a manner metamorphose Him. It is necessary, then, to remember what God is, lest we should form any gross or earthly ideas respecting Him. The words simply express that it is wrong [421] for men to seek the presence of God in any visible image, because He cannot be represented to our eyes. The command that they should not make any likeness, either of any thing which is in heaven, or in the earth, or in the waters under the earth, is derived from the evil custom which had everywhere prevailed; for, since superstition is never uniform, but is drawn aside in various directions, some thought that God was represented under the form of fishes, others under that of birds, others in that of brutes; and history especially recounts by what shameless delusions Egypt was led astray. And hence too the vanity of men is declared, since, whithersoever they turn their eyes, they everywhere lay hold of the materials of error, notwithstanding that God's glory shines on every side, and whatever is seen above or below, invites us to the true God.

Since, therefore, men are thus deluded, so as to frame for themselves the materials of error from all things they behold, Moses now elevates them above the whole fabric and elements of the world; for by the things that are "in heaven above," he designates not only the birds, but the sun, and the moon, and all the stars also; as will soon be seen. He declares, then, that a true image of God is not to be found in all the world; and hence that His glory is defiled, and His truth corrupted by the lie, whenever He is set before our eyes in a visible form. Now we must remark, that there are two parts in the Commandment — the *first* forbids the erection of a graven image, or any likeness; the *second* prohibits the transferring of the worship which God claims for Himself alone, to any of these phantoms or delusive shows. Therefore, to devise any image of God, is in itself impious; because by this corruption His Majesty is adulterated, and He is figured to

421 "C'est une folie et perversite." — *Fr.*

be other than He is. There is no need of refuting the foolish fancy of some, that all sculptures and pictures are here condemned by Moses, for he had no other object than to rescue God's glory from all the imaginations which tend to corrupt it. And assuredly it is a most gross indecency to make God like a stock or a stone. Some expound the words, "Thou shalt not make to thyself a graven image, which thou mayest adore;" [422] as if it were allowable to make a visible image of God, provided it be not adored; but the expositions which will follow will easily refute their error. Meanwhile, I do not deny that these things are to be taken connectedly, since superstitious worship is hardly ever separated from the preceding error; for as soon as any one has permitted himself to devise an image of God, he immediately falls into false worship. And surely whosoever reverently and soberly feels and thinks about God Himself, is far from this absurdity; nor does any desire or presumption to metamorphose God ever creep in, except when coarse and carnal imaginations occupy our minds. Hence it comes to pass, that those, who frame for themselves gods of corruptible materials, superstitiously adore the work of their own hands. I will then readily allow these two things, which are inseparable, to be joined together; only let us recollect that God is insulted, not only when His worship is transferred to idols, but when we try to represent Him by any outward similitude.

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"All such images, or likenesses, are forbidden by this commandment, as are made to be adored and served; according to that which immediately follows, *thou shalt not adore them nor serve them.* That is, all such as are designed for *idols* or *image-gods,* or are worshipped with *divine honor.* But otherwise, images, pictures or representations, even in the house of God, and in the very sanctuary, so far from being forbidden, are expressly authorized by the Word of God. See Exodus 25:15, etc.; 38:7; Numbers 21:8-9; 1 Chronicles 28:18-19; 2 Chronicles 3:10." — Note to Douay Version. Dublin, 1825*; by authority.*

The Repetition from Deuteronomy 5

THE REPETITION FROM DEUTERONOMY 5

Deuteronomy 5

Deuteronomy 5:8-10

8. 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:

8. Non facies tibi sculptile, vel ullam imaginem eorum quae sunt in coelo sursum, nec eorum quae sunt in terra deorsum, nec eorum quae sunt in aquis sub terra.

9. Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

9. Non adorabis ea, neque coles: ego enim Jehova Deus tuus, Deus zelotes, visitans iniquitatem patrum super filios, in tertiam et quartam generationem in his qui me oderunt.

10. And shewing mercy unto thousands of them that love me, and keep my commandments.

10. Faciens autem misericordiam in millia diligentibus me, et custodientibus praecepta mea.

9 *Thou shalt not bow down thyself unto them.* Idolaters in vain endeavor to elude this second point by their foolish cavils; as amongst the Papists that trifling distinction is commonly advanced, that only λατρέια, [423] and not δελέια is prohibited. For Moses, first of all, comprehends generally all the Forms And Ceremonies Of Worship; and then adds immediately afterwards the word עבד, *gnabad,* which means properly *to serve.* Hence we conclude that they make a childish endeavor at evasion, when they pay only the honor of *service* to pictures and statues. But if we grant them what they desire, not even so will they escape; because the prohibition is equivalent to God's declaring that He will not be worshipped in wood and stone, or in any other likeness. For unbelievers have never been carried away to such an extent of folly as to adore mere statues or pictures; they have always alleged the same pretext which now-a-days is rife in the mouths of the Papists, viz., that not the image itself was actually worshipped, but that which it represented. But the Spirit everywhere reproves them for worshipping gods of wood and stone, since God rejects that carnal worship which unbelievers offer before stocks and stones. If any one should ask them, whom they have it in their mind to worship, they will immediately reply, that they offer to God that honor which they pay to pictures and statues. But this frivolous excuse comes to nothing; because to erect the idol before which they prostrate themselves, is really to deny the true God; and, therefore, no wonder that He should declare that unbelievers worship wood and stone, when they worship in that wood and stone phantoms of their own imagination. And we have already said, that all rites which do not accord with the spiritual worship of God, are here forbidden: and this is enough, and more than enough to put to flight all such misty notions, (*nebulas.*)

For I the Lord thy God. He partly terrifies them by threats, and partly attracts them by sweet promises, in order to keep them in the way of duty. In the earlier expressions He convicts them of ingratitude, if they prostitute themselves to idolatry, when they had been chosen to be a peculiar and holy people. He afterwards inspires them with terror, by the denunciation of punishment; and, finally, allures them with the hope of reward, if they obediently abide in the pure worship of God. Nor does He affirm that He will be severe or kind to individuals only, but extends both to their posterity,

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The *Fr.* will sufficiently explain this distinction in: "Que *l'honneur* est bien defendu, mais non pas le *service* " *See C.'s* Institutes, book i. chap. xii. sec. 2 and 3; and *C.* on the Psalms: — (Calvin Society's Translation) Vol. 2, pp. 272-273.

although, as we shall afterwards see, not equally. I have indeed assigned another place to the promises and threatenings, whereby the authority of the whole Law is sanctioned; but since this clause is annexed to a particular Commandment, it could not be conveniently separated from it. The word אל, *el,* some translate appellatively, *mighty;* but since God is so called from His might, I have preferred following this meaning, [424] which is more suitable here. Yet I do not think that Moses used various names without reason; for when he had first employed the name אלהים, *elohim,* he soon afterwards honors God by another title, and magnifies His power, that He may be feared. And for this reason he also calls Him *the Rival,* [425] or, as some not inaptly translate it, the *jealous;* for to give the name of "the envious" (*obtrectatoris*) to God, as somebody has done, is not only silly, but monstrous. This is the word by which Cicero renders ζηλοτυπίαν, [426] expressing by it the sin of guilty rivalry, when one person envies the superiority of another. But God is here set before us in the character of a husband, who suffers no rival; or if it be preferred to extend the meaning of the word, He is called the assertor of His rights; since His rivalry is nothing more than retaining what is His own, and thus excluding all the rivals of His honor. Because mention has lately been made of His sacred covenant with the Jews, Moses seems to allude to the violation of this spiritual marriage. But although he begins with threatening, still, far preferring mercy to His severity, He rather gently allures them, than compels them by fear, to allegiance; for He declares that He will be merciful even to a thousand generations; whilst He only denounces punishment on the thirds and fourths, (for thus it is literally expressed,) *i.e.,* on their grandsons and great-grandsons. In order, therefore, to encourage His worshippers to earnest piety, He declares that He will be kind, not only to themselves, but to their posterity, even for a thousand generations. But this is the proof of His inestimable kindness, and even indulgence, that He deigns to bind Himself to His servants, to whom He owes nothing, so far as to acknowledge, in His favor towards them, their seed also for His people. For hence it appears, that it is wrong to infer merit from the promised reward, because He does not say that He will be faithful or just towards the keepers

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i.e., as the *Fr.* explains it, "De le prendre pour un nomme propre;" to take it as a proper name.

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קנא *AEmulator,* says *C.* after *S.M.*, who explains himself as meaning thereby, Qui aequo animo ferre non potest, ut ab eo divellamur, et alium quaeramus amatorem. The *L.V.* has *Zelotes.* The perplexity of the translation into the Latin tongue does not seem to have arisen from any ambiguity in the Hebrew, but from the want of an equivalent in classical Latin. — *W*

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"*Obtrectatio* autem est ea, quam intelligi zelotypiam volo, aegritudo ex eo, quod alter quoque potiatur eo, quod ipse concupiverit."— Tusc. Quaest. iv.

of His Law, but merciful. Let then the most perfect come forward, and he can require nothing better of God than that He should be favorable to him on the grounds of His gratuitous liberality. For חסד, *chesed,* is equivalent to kindness, or beneficence; but when it is applied to God, it generally signifies mercy, or paternal favor, and the blessings which flow from it.

Since, then, He here promises that He will shew mercy, it is as much as to say that He will be beneficent, or will deal with clemency. Hence it follows, that the main source of reward is that. gratuitous beneficence wherewith He liberally blesses His people. Now, when it is said, "unto them that love me," [427] the fountain and origin of true righteousness is expressed; for the external observation of the Law would be of no avail unless it flowed from hence. And praise is given to love rather than to fear, because God is delighted with none but voluntary obedience, but He rejects that which is forced and servile, as we shall again see elsewhere. But because hypocrites also boast that they love God, whilst their life corresponds not with the profession of their lips, the two things are here distinctly connected; viz., that the true servants of God love Him, and keep His commandments, *i.e.,* make effectual proof of their piety. But here a difficult question arises, for the history of all ages shews that a great proportion of the progeny of the holy have been rejected and condemned; and that God has inflicted upon them weightier manifestations of His curse and vengeance, than upon strangers. We must, however, observe, that in these words grace is not promised severally to all the posterity of the saints, as if God were bound to each individual who may derive their race and original from them. There were many degenerate children of Abraham, to whom it profited nothing that they were called the offspring of the holy patriarch; nor indeed is the promise restricted to individuals, for many who are children after the flesh, are not counted for the seed — but God in His free election adopts whom He will, yet so governs His judgments, as that His paternal favor should always abide with the race of believers. Besides, the fruits of this promised grace are manifested in temporal blessings; and thus although God severely avenged the sins of the children of Abraham, and at length when their impiety shewed itself to be desperate, renounced them, yet did He not fail to be kind to them for a thousand generations. For again, God fulfills and performs what He here promised by the outward testimonies of His favor, although they turn to the destruction of the reprobate. Thus He was merciful to the race of Abraham, as long as he saw fit to leave them the Law, the Prophets, the Temple, and other exercises of religion. [428] Now, again, it will be well for us to consider

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La source de toute vertu, et de toutes bonnes oeuvres. — *Fr.*

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Addition in *Fr.,* "Combien qu'ils n'en fissent point leur profit;" although the*y* did not profit by them.

how far even the holiest fall short of the perfect keeping of the Law, and perfect love of God; and therefore we need not wonder if they experience in many respects the failure of this grace, and only enjoy some slight taste of it. In any case, the goodness of God ever superabounds, so that His grace, if it does not shine with full splendor, still appears in bright sparks unto a thousand generations. As to the opposite clause, wherein God limits His vengeance to the third or fourth generation, we see how He prefers to attract men to duty by gentle invitations, than by terrifying threatenings to extort from them more than they are willing to do; inasmuch as He extends His mercy further than the severity of His judgment. We must also observe that the transgressors of the Law are called the enemies and *haters* of God. It is surely horrible, and almost monstrous impiety to hate God; and scarcely would any one be found so wicked as openly to declare Him to be his enemy; yet it is not without a cause that God pronounces thus harshly respecting their impiety; for since He cannot be separated from His justice, a contempt of the Law convicts men of this hatred; for it is impossible that they should not wish to deprive Him of His dominion, who endure Him not as a Lawgiver and a Judge.

"*To visit iniquities,*" is equivalent to inquiring into them, or taking cognizance of them, in order that punishment should be inflicted in proportion to the crime; for as long as God spares men and suspends His judgment, He seems to connive at them, or to pay no attention to them. Therefore, when men shall think that their sin is buried, He declares that He will bear it in memory. But it may be asked, how it is consistent for God to exact punishment from the children or grandchildren on account of the sins of their fathers? for nothing is more unreasonable than that the innocent and guilty should be involved in the same punishment; and the declaration of the Prophet is well known,

"The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; but the soul that sinneth, it shall die." (Ezekiel 18:20.)

The difficulty, which arises from the words of the Prophet, is easily solved, for God therein refutes the wicked expostulation of the people, that their children, who were not in fault, were unjustly and cruelly exposed to punishment. The proverb was generally rife, that "the fathers had eaten sour grapes, and the children's teeth were set on edge;" but God replies, that not one of those with whom He was angry and severe was free from crime; and, therefore, that their complaint was false, since each of them received the recompense of his own iniquity. And this is most true, that God's severity never assails the innocent; and however the world may murmur against His judgments, that He will always be clear in condemning this person or that
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But when God declares that He will cast back the iniquity of the fathers into the bosom of the children, He does not mean that He will take vengeance on poor wretches who have never deserved anything of the sort; but that He is at liberty to punish the crimes of the fathers upon their children and descendants, with the proviso that they too may be justly punished, as being the imitators of their fathers. If any should object, that this is nothing more than to repay every one according to his works, we must remember that, — whenever God blinds the children of the ungodly, casts them into a state of reprobation, (*conjicit in sesum reprobum*), and smites them with a spirit of madness or folly, so that they give themselves up to foul desires, and hasten to their final destruction, — in this way the iniquity of the fathers is visited on their children. But suppose other punishments are added, all are under condemnation (*convicti,)* so that they have no ground for murmuring against God; and even then also God still proceeds to execute the vengeance which He here denounces; for, when He would direct one work to various objects, He uses wonderful and secret expedients. When He commanded the people of Canaan to be destroyed, it is certain that those, who then were living, were worthy of this punishment; yet, inasmuch as God foretold [430] that their iniquities were not yet full, we infer that He then inflicted the punishment upon them which He had deferred for 400 years. On this ground, Christ declares that the Jews of His time were guilty of all the blood that had been shed from that of Abel to the blood of Zacharias, the son of Barachias, (Matthew 23:35.) But if it be not agreeable to our judgment that God should repay every one according to his deserts, and yet that He at the same time requires the sins of their fathers of the children, we should remember that His judgments are a great depth; and, therefore, if anything in His dealings is incomprehensible to us, we must bow to it with sobriety and reverence. But since this doctrine will recur elsewhere, I have thought fit only to touch upon it lightly here. One question remains, how we can reconcile the statement of Paul, that the fifth commandment is the first with promise, (Ephesians 6:2,) whereas a promise is annexed to this second. The solution of this is easy; for if you duly consider, this promise, which we have now explained, is not peculiarly annexed to any single commandment, but is common to the whole first Table of the Law, and these refer to the whole service of God; but when it is said, "honor thy father and thy mother, that thy days may be long," the keeping of that commandment is particularly and specially sanctioned.

The Latin is "fore *victorem* quoties hunc vel illum damnaverit," with evident allusion to Psalm 61:4, which the *V.* renders "et *vincas* cum judicaris;" to which passage there is a reference in the *Fr.*

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Vide Genesis 15:16.

Exposition of the Second Commandment

Exposition of the Second Commandment

Exodus 34

Exodus 34:17

17. Thou shalt make thee no molten gods.

17. Deos conflatiles non facies tibi.

Leviticus 19

Leviticus 19:4

4. Turn ye not unto idols, nor make to yourselves molten gods: I *am* the Lord your God.

4. Ne vertatis vos ad idola, neque deos conflatiles faciatis vobis: ego Jehova Deus vester.

Leviticus 26

Leviticus 26:1

1. Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for: *I am* the LORD your God.

1. Non facietis vobis idolum, et sculptile: statuam non erigetis vobis, nec lapidem politum ponetis in terra vestra, ut vos incurvetis coram eo: quia ego Jehova Deus rester.

Exodus 20

Exodus 20:22, 23

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.

22. Et ait Jehova ad Mosen, Sic dices filiis Israel, Vos vidistis quod e coelis loquutus sum vobiscum.

23. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

23. Non facietis mecum deos argentcos, neque deos aureos fadetis vobis.

Exodus 34:17. *Thou shalt make thee no molten gods.* When he calls graven things, statues, and pictures, by the name of gods, he shews the object and sum of the Second Commandment, viz., that God is insulted when He is clothed in a corporeal image. Moreover, the name of God is transferred to idols, according to common parlance, and the corrupt opinion of the Gentiles; not that unbelievers thought that the Deity was included in the corruptible material, but because they imagined that it was nearer to them, if some earthly symbol of its presence were standing before their eyes. In this sense, they called the images of the gods their gods; because they thought they could not ascend to the heights in which the Deity dwelt, unless they mounted by these earthly aids. There is no doubt but that he comprehends by *synecdoche,* all kinds of images, when he forbids the making of molten gods; because metal is no more abominated by God than

wood, or stone, or any other material, out of which idols are usually made; but, inasmuch as the insane zeal of superstition is the more inflamed by the value of the material or the beauty of the workmanship, Moses especially condemned molten gods. All question on this point is removed by the fourth passage here cited, wherein the Israelites are forbidden to make gods of silver or gold, viz., because idolaters indulge themselves more fully in their worship of very precious idols, by the external splendor of which all their senses are ravished. To the same effect is the third passage, in which mention is not, only made of graven images, but there is also added the name of a statue [431] or figured stone; for, although some expound these words as referring to a pavement, yet I have no doubt but that all monuments are included in them, wherein foolish men think that they have God in some measure visible, and therefore that they express all sculptures and pictures by which the spiritual worship of God is corrupted. For the object of Moses is to restrain the rashness of men, lest they should travesty God's glory by their imaginations; for another clause is immediately added, "I am the Lord your *God,*" in which God reminds them that He is despoiled of His due honor, whenever men devise anything earthly or carnal respecting Him. The word מצבה, [432] *matsebah,* is sometimes used in a good sense; whence it follows, that no other statues are here condemned, except those which are erected as representations of God. The same also is the case as to the polished stone, [433] viz., when it receives a consecration, which may attract men's minds to regard it in a religious light, so as to worship God in the stone. But both in the second and third passages, Moses teaches men that as soon as they imagine anything gross or terrestrial in the deity, they altogether depart from the true God. And this is also expressed in the word אלילים, *elilim,* which embraces in it statues, stones, and graven images, as well as molten gods. Some think that this word is compounded of אל, *al* [434] the negative particle, and אל, *el,* God. Others translate it "a thing of nought;" the Greeks and Latins have rendered it "idols." It

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A.V. "a standing image." *Margin, "pillar:"* or "image of stone." *Margin,* "figured stone, *Heb.* a stone of picture."

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The same word occurs in Genesis 28:18 and 22, where the *AV.* has *pillar,* and where the narrative shews that no idolatry was meant. — *W.*

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משכית *C polished. S.M., figured. AV, image of stone,* and in. the margin, *figured, stone. V, insignem. S.M* quotes Rabbinical interpreters, who explain the root שכה as meaning to imagine; and the noun as somewhat painted, or fashioned after an imagination. The root does not occur in Hebrew, but is preserved in Arabic, where it means to form an obscure resemblance. Hence in Simon's Lexicon, the words משכית אבן, are interpreted as meaning such a stone as an Egyptian obelisk, with its hieroglyphics. — *W.*

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is plain, that the false representations, which travesty God, are so called to mark them with disgrace and ignominy. But, since the superstitious cease not to gloss over their errors with cavils, God is not content with this opprobrious name, but adds others also, respecting which their pretext was more specious; that we may know that whatsoever withdraws us from His spiritual service, or whatsoever men introduce alien from His nature, is repudiated by Him. In the fourth passage, the *antithesis* must be noted, which will presently be explained more fully, viz., when God forbids them to make gods of corruptible materials, since He has "spoken from heaven;" in which words He signifies that all are doing wrong, who, when they ought to look up to heaven, tie down their own minds as well as Him to earthly elements.

Deuteronomy 4

Deuteronomy 4:12-19, 23, 24

12. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.

12. Tunc loquutus est Jehova ad vos e medio ignis: vocem verborum audistis, at formam non vidistis praeter vocem.

13. And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

13. Et exposuit vobis pactum suum quod praecepit vobis ut faceretis: nempe decem verba, quae scrip-sit super duas tabulas lapideas.

14. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

14. Mihi praecepit Jehova tempore illo ut docerem vos statuta et judicia, quae faceretis in terra, ad quam transitis possidendam.

So *S.M.* says "Some think this word compounded of אל, *not,* and אל, *God,* as much as to say, those who are not gods; but others interpret it to mean an empty thing, and that which profiteth not." Lexicographers observe that the same word occurs in Syriac, in which language it means *weak* either in body or mind, and is therefore a fit epithet for designating idols. — *W*

15. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

15. Itaque custodiatis vos valde super animabus vestris: (quoniam non vidistis ullam formam illo die, quo loquutus est Jehova vobiscum in Horeb e medio ignis:)

16. Lest ye corrupt *yourselves,* and make you a graven image, the similitude of any figure, the likeness of male or female,

16. Ne forte corrumpamini, et faciatis vobis sculptile, formam ullius simulachri, effigiem masculi aut foeminae.

17. The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

17. Effigiem cujusque animalis quod est in terra: effigiem cujuscunque volucris alatae quae volat per coelos:

18. The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

18. Effigiem cujuscunque repentis in terra: effigiem cujuscunque piscis qui est in aquis sub terra.

19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

19. Neve attollas oculos tuos in coelum: et quum videris solem, lunam, et stellas cum universo exercitu coelorum, impellaris ut adores atque colas ea, quae distribuit Jehova Deus tuus omnibus populis sub universo coelo.

23. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing,* which the LORD thy God hath forbidden thee.

23. Custodite vos, ne forte obliviscamini foederis Jehovae Dei vestri, quod percussit vobiscum, et faciatis vobis sculptlie, quamcunque simili-tudinem, sicut praecepit Jehova Deus tuus.

24. For the LORD thy God *is a* consuming fire, *even* a jealous God.

24. Nam Jehova Deus tuus, ignis consumens est, et Deus zelotes.

Exodus 34

Exodus 34:14

14. For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God:

14. Non incurvabis te Deo alieno. Nam Jehova zelotes nomen ejus, Deus zelotes est.

Deuteronomy 8

Deuteronomy 8:19, 20

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, I testify against you this day that ye shall surely perish.

19. Si obliviscendo oblitus fueris Jehovae Dei tui, et ambulaveris post deos alienos, et colueris eos, et te incurvaveris illis, testificor vobis hodie quod pereundi sitis perituri.

20. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

20. Sicut gentes quas Jehova disperdit a facie vestra, sic peribitis: eo quod non obediveris voci Jehovec Dei vestri.

Deuteronomy 4:12. *And the Lord spake unto you.* It is a confirmation of the Second Commandment, that God manifested Himself to the Israelites by a voice, and not in a bodily form; whence it follows that those who are not contented with His voice, but seek His visible form, substitute imaginations and phantoms in His place. But here arises a difficult question, for God made Himself known to the patriarchs in other ways besides by His voice

alone; thus Abraham, Isaac, and Jacob knew Him not only by hearing, but by sight. Moses himself saw Him in the midst of the burning bush; and He also manifested Himself to the Prophets under visible figures. Since it would be superfluous to heap together many citations, let the remarkable vision of Isaiah suffice, which is related in (Isaiah 6), and those of Ezekiel, which we read of in (Ezekiel 1 and Ezekiel 10) And yet God was not forgetful of Himself, when He thus presented Himself to the sight of His servants. Wherefore, this argument does not appear to be valid and good, that it is sinful to represent God in a visible image, because His voice was once heard without His being seen; when, on the other side, it is easy to object that visible forms have often been exhibited, wherein He testified His presence. The solution is twofold: first, that, although God may have invested Himself in certain forms for the purpose of manifesting Himself, this must be accounted as a peculiar circumstance, and not be taken as a general rule; secondly, that the visions shewn to the patriarchs were testimonies of His invisible glory, rather to elevate men's minds to things above than to keep them entangled amongst earthly elements. In the promulgation of His Law, God first prescribed what believers must follow; because He saw that this was the best method (*compendium*) for retaining the minds of His people in true religion, and at the same time the best remedy for idolatry. Unless we submit to this counsel of God, we shall not only betray a licentious spirit of contention, but shall run directly against God, like butting bulls. For it was not in vain that Moses laid down this principle, that when God collected to Himself a Church, and handed down a certain and inviolable rule for holy living, He had not invested Himself in a bodily shape, but had exhibited the living image of His glory in the doctrine itself. Hence we may conclude that all those who seek for God in a visible figure, not only decline, but actually revolt, from the true study of piety.

If any one should object that God is not inconsistent with Himself, and yet, as has been said, that He has more than once taken upon Himself a visible form, the reply is simple and easy, that, whenever He appeared to the patriarchs in a visible form, He gave a temporary sign, which still was by no means contradictory of this commandment. Isaiah saw the Lord of hosts sitting on His throne; yet he boldly cries out as from the mouth of God, "To whom will ye liken me?" (Isaiah 40:25.) Nor need I repeat how constantly he speaks against idolaters; certainly he inveighs more strongly than any of the prophets against the folly, nay, the madness of those who make to themselves any image of God; because they thus turn truth into falsehood; and finally he assumes the same principle as that of Moses, that the true nature of God is corrupted by tricks and delusions if a corruptible thing be called His image. But what was His vision itself? The seraphim, who surrounded God's throne, sufficiently shewed by their covering their faces with their wings that the sight of Him could not be borne by mortals. As to what Ezekiel relates, no painter could represent it; for God has always

appeared distinguished from the shape of any creature by those marks which surpass man's apprehension. This conclusion, therefore, always remains sure, that no image is suitable to God, because He would not be perceived by His people otherwise than in a voice. But then also fire was a symbol of His presence, yet He testified by it that His glory is incomprehensible, and thus would prevent men from idol-making. We have elsewhere explained what it is "to guard themselves as to their souls." [435] But we infer, from his anxious exhortations, that they should take heed, how great is the leaning of the human soul to idolatry. This is the tendency of that attestation against them, which I have inserted from (Deuteronomy 8); for Moses not only threatens them, but, as if summoning witnesses according to the custom of solemn trials, denounces that they shall perish, in order to inspire them with greater fear by this earnest mode of address. Whence it appears that this insane lust (of idolatry) is not to be repressed by ordinary means. With the same object he says that they are "corrupted, or corrupt themselves," who make any similitude of God. Thus Paul also declares that in this way the truth is changed into a lie, (Romans 1:25;) and Jeremiah and Habakkuk condemn images for their falsehood. (Jeremiah 10:14; Habakkuk 2:18.) No wonder, then, that an idol should be called the "corruption" of men, since it adulterates the worship of God; and it is a most just recompense to those who pollute the pure and perfect knowledge of God, that they should be thence infected with a rottenness which consumes their souls. Hence, also, the stupid ignorance of the Papists is confuted who confine this prohibition to the ancient people, as if it were now permitted to paint or to sculpture (images of God) [436] as if they had been Jews whom Paul was addressing, when he reasoned from the common origin of our nature: "Forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver," or corruptible matter. (Acts 17:29) [437] There is no necessity for entering into details; but the Spirit declares no less plainly now that we must keep ourselves from idols, (1 John 5:21,) than He of old forbade their being made. Moreover, it was an act of diabolical madness to make away with one of the Ten Commandments, in order that they might rush into this foul and detestable extravagance with impunity. They pretend that the Jews were formerly prohibited from idolatry with greater strictness, because they were too much disposed to it, as if they were not themselves

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See *Lat.* of ver. 15. The explanation to which he alludes is probably that given on Deuteronomy 8:11. Vol. 1 p. 397.

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Added from *Fr.*

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Addition in *Fr.,* "Or, c'estoit aux Payens qu'il parloit ainsi;" Now, they were heathens whom he thus addressed.

much worse in this respect. But, setting aside this, who does not see that the vice of superstition, which is natural to the human mind, was corrected by this remedy? Until, therefore, men have laid aside their nature, we infer that this Commandment is necessary for them.

19. *And lest thou lift up thine eyes.* Moses proceeds further, lest the Jews should imagine any divinity in the sun, and moon, and stars; nor does he only recall them from the error with which many were imbued, [438] thinking that these were so many gods; but also anticipates another superstition, lest, being ravished by the brightness of the stars, they should conceive them to be *images* of God. And to this the expression, to "be driven," refers. For since God represents His glory in the heavenly host, so also Satan, under this pretext, confuses and stupefies men's minds by a wily artifice, in order that they may worship God in these luminaries, and thus stumble at the very threshold. Therefore, that the Israelites may the better acknowledge how absurd it is to seek for God in earthly things, or in the elements of the world, or in corruptible matter, he expressly declares that they must not even lean [439] on heavenly creatures; since God's majesty is superior to the sun, and moon, and all the stars. Besides, he reproves the absurdity of transferring the worship of God to the stars, which, by God's appointment, are to minister to us; for when he says that "God hath divided them unto all nations," it implies subjection; as if he had said that the sun was our minister, and the moon, together with all the stars, our handmaid. Still, by the word "divided," God's admirable providence is fitly commended in respect to their varied position, and course, and different offices; for the sun does not enlighten and warm all lands at the same moment; and, again, it now retires from us, and now approaches us more closely; the moon has her circuits; the stars rise and set as the heaven revolves. I pass over the slower movement of the planets; but, according to the aspect of the stars, one climate is moister, another drier; one feels more heat, another more cold. This variety is aptly called by Moses "dividing " Yet it aggravates the sin of superstition, if the Jews give themselves to the service of the stars, which minister also to heathen nations; for what can be more unworthy than for the children of God to worship the sun, which is the servant of all the world? whence again it follows, that in proportion to the dignity and excellence of the creatures themselves, so is the ingratitude of men towards God all the

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See Job 31:26-27. Any discussion on the history of Sabaism would be superfluous here. Dr. Layard, (Nineveh and its Remains, vol. 2, p. 446,) points out, that "representations of the heavenly bodies, as sacred symbols, are of constant occurrence in the most ancient sculptures;" whilst the "one symbol" of the supreme Deity is "a winged figure in a circle," sometimes assuming the form of "a winged globe, wheel, or disc," resembling the Egyptian representation of the sun, and the Persian Ormuzd.

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Lat. "subsistendum." Fr. "s'amuser."

more base, if they adorn with His worship as with spoils, those creatures which He has appointed to minister to their advantage. The silly notion in which some of the Rabbins delight themselves, [440] is unworthy of mention, viz., that God has divided the stars to the Gentiles, since they are subject to their influences, from which by special privilege the Jews are free; as if the condition of the human race had not been the same from the beginning. But the reason which I have adduced plainly shews, that they depart most widely from the meaning of Moses, and therefore pervert his intention; viz., that the creatures which are destined for our use, are by no means to be worshipped as God.

23. *Take heed unto yourselves, lest ye forget.* There is no contradiction in the sense, that he should first of all altogether forbid that idols should be made; and, secondly, speak only of worshipping and adoring them; for it is already in itself a wicked error to attribute any image to God; and another superstition always accompanies it, that God is always improperly worshipped in this visible symbol. There is a strong confirmation here of what I have previously stated, that whatever holds down and confines our senses to the earth, is contrary to the covenant of God; in which, inviting us to Himself, He permits us to think of nothing but what is spiritual, and therefore sets His voice against all the imaginations, whereby heathen nations have always been deceived; because they have been deprived of the light of that doctrine which would direct them to the heavenly greatness of God Himself. But those who have been taught by God's Law, not only that He alone is to be worshipped, but that He may not be represented by any visible effigy, are justly accounted covenant-breakers, if they do not confine themselves within these bounds; for they violate that Second Commandment (*caput*) by which they are commanded to worship God spiritually; and consequently are forbidden to make to themselves likenesses, or images, whereby they would deface and pollute His glory. At the end of the verse, which some translate "the likeness, which your God hath *forbidden,*" [441] the proper rendering is, "hath *commanded,* or *enjoined*:" and hence the relative אור, *asher,* must be taken, as in many other places, as an adverb of

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S.M. says, "Rabbi Aben-Ezra, and the author of the 'Bundle of Myrrh,' foolishly think that the Gentiles were under the dominion of decrees emanating from the stars; but that the Jews were free, because the Lord turneth aside their noxious influences. But this text teaches us, that the functions of the stars are distributed among the nations, inasmuch as they afford light and heat, and temper the cold to all men." — *W.*

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So the *V.* which is followed by *A.V.* and *S.M.* Our expositor seems to mean that אשר is here equivalent to *even as,* and connects the last with the first clause of the verse; so that it should be rendered as follows, "Take heed to yourselves, etc., *even as* the Lord your God commanded you." —*W.* The *Fr.* thus abbreviates the Latin text: "*La* ou j'ay translate, *Ce que l'Eternel vostre Dieu vous a defendu,* vaut autant que s'il estoit dit Comme ou Selon."

comparison. The meaning of Moses is indeed by no means obscure; viz., that we must simply obey God's word; and that we must not dispute whether what He has forbidden is lawful or not; and that no other rule of right is to be sought for, except that we should follow what He has prescribed. Let the Papists dispute as they please, that images are not to be removed because they are useful for the people's instruction; but let this be our wisdom, to acquiesce in what God has chosen to decree in this matter. Although the threat which is subjoined might have been placed amongst the sanctions, which we shall hereafter consider in their proper place, yet I have been unwilling to separate it from the Second Commandment, to which it is annexed. A confirmation is added in Deuteronomy; viz., that God, who has not spared foreign nations, will much less pardon His people; inasnmch as it is a greater crime, and fouler ingratitude to forsake God when once He is known, and to cast aside the teaching of His Law, than to follow errors handed down from our forefathers. I have already explained in what sense He is called a "jealous God;" but in Exodus 34:14, Moses has not deemed it sufficient simply to honor God with this title; but, in amplification, he has added that this is His name, in order that we may know that He can no more bear a companion, or a rival, to be compared with Him, than He can cast away His Godhead, or deny Himself. He compares Him to fire, to increase our terror of Him. We know how audaciously the world indulges itself in superstitions; so that, as if in very sport, it metamorphoses God just as fancy leads. Wherefore, in order to incline men's minds to reverence, he sets before us in this figure God's fearful vengeance; as though He would instantly consume them, just as fire consumes stubble, if they shall have dared to think of God otherwise than is right.

Deuteronomy 11

Deuteronomy 11:16, 17

16. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

16. Cavete *ergo* vobis ne seducatur cor vestrum, et recedatis, colatisque deos alienos, et vos incurvetis coram eis.

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.

17. Unde excandescat ira Jehovae in vos, et claudat coelos ne sit pluvia, ac ne det terra fructum suum: pere-atisque celeriter e terra bona quam Jehova dat vobis.

16 *Take heed to yourselves.* By often inculcating the same thing, viz., that they should diligently take heed, he indirectly arraigns man's proneness to superstition; and this too is again expressed in the words, "that your heart be not deceived;" for by them he signifies, that unless they take diligent heed to themselves, nothing will be more easy than for them to fall into the snares of Satan. Wherefore the impudence of the Papists is the less excusable, who intoxicate their own and others' minds with security, when God constantly exhorts them to solicitude. Let us learn, then, that since many impostures and deceits besiege us on every side, we shall in the vanity of our nature be liable immediately to fall into them, unless we carefully guard ourselves. By the expression "turn aside," he implies what has been before said, that whosoever declines to corrupted worship, impiously falls away from the true God. Unbelievers but little think so, for with them it is a light transgression to exceed in this respect; and they would wilfully blind the eyes of God with their inventions (*commentis*), nay, there is nothing too silly for them to desire to be approved of, and sanctioned by God. But if it be objected that obedience is better than sacrifice, they shield themselves under the cover of their good intention, as if God were not at liberty to repudiate what they foolishly obtrude upon Him. At any rate, they so pertinaciously indulge themselves in their inconsiderate zeal, that they will hardly acknowledge the slightest fault in it. But, on the other side, God declares that all are apostates who do not confine themselves to the simplicity of the Law. A threat is again added, that God will avenge the violation of His worship, and will curse their land, until He shall destroy them by dearth and famine; and, finally, He pronounces that they shall perish off that land which God had promised them to the end that He might be there purely worshipped.

Deuteronomy 16

Deuteronomy 16:22

22. Neither shalt thou set thee up *any* image; which the LORD thy God hateth.

22. Non eriges tibi statuam: quod odio habet Jehova Deus tuus.

22. *Neither shalt thou set thee up.* Hence also it more clearly appears what is the meaning and tendency of the Second Commandment. God elsewhere commands, [442] (as we have seen,) that statues [443] should be erected on the borders of the land, on which the sum of the Law should be inscribed. At first sight this prohibition seems to be contradictory; and indeed it would be so, unless you understand "statue" to be a false image of God, in which men set Him before them in bodily form; and, therefore, it is added, that He hates such statues. But I have preferred translating [444] the relative in the neuter gender, that the sentence might be fuller; *i.e.,* that the erecting of statues is an abomination to the Lord; because in this way His glory is dishonored, when He is transfigured into a body, or when anything corporeal is mixed with His spiritual nature.

Exodus 23

Exodus 23:24

24. Thou shalt not bow down to their gods, nor serve them, nor do after their works: ...

24. Non adorabis deos eorum, neque coles eos, neque facies secundum opera eorum.

24. *Thou shalt not bow down to their gods.* Moses repeats what had been before said, that the worship of God must *be* separated from all the superstitions of the Gentiles; for this error has been everywhere rife, that unbelievers would rather draw down God to themselves on earth, than ascend above to seek for Him. And in this sense we have said that idols are called gods; because it is impossible but that he who would represent God by

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Deuteronomy 27:2-3. See vol. 1, p. 369.

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A. V, image. *Margin,* statue, or pillar.

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C makes the relative refer, not to the image set up, but to the act of setting it up. So also *V.* and Dathe, though the relative is plural with them.

wood and stone, should associate Him with corruptible matter. Experience also teaches us, that all the wicked are so attached to their idols, that they gain nothing by their subterfuge, when they allege that this is a necessary help to their ignorance. The following clause, "nor do after their works," sufficiently proves that all corrupt worship is comprehended under the term idolatry.

Deuteronomy 12

Deuteronomy 12:4-14, 17, 18, 26, 27

4. Ye shall not do so unto the LORD your God.

4. Non facietis sic Jehovae Deo vestro.

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:

5. Sed locum quem elegerit Jehova Deus vester e cunctis tribubus vestris, ut ponat illic nomen suum ad habitandum, quaretis, veniesque illuc.

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 freewill offerings, and the firstlings of your herds and of your flocks:

6. Et afferetis illuc holocausta vestra, sacrificia vestra, decimas vestras, levationem manus vestrae, vota vestra, spontaneas oblationes vestras, primogenita armentorum vestrorum, et pecudum vestrarum.

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.

7. Comedetisque in conspectu Jehovae Dei vestri, et laetabimini in omni applicatione manus vestrae, vos et domus vestrae quibus benedixerit Jehova Deus tuus.

8. Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

8. Non facietis secundum omnia quae nos hodie hic facimus, unusquisque quod rectum est in oculis suis.

9. For ye are not as yet come to the rest and to the inheritance which the LORD your God giveth you.

9. Quia non venistis adhuc ad requiem et haereditatem quam Jehova Deus tuus dat tibi.

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;

10. Quum vero transieritis Jordanem, et habitabitis in terra quam Jehova Deus tuus dat tibi possidendam, et requiem dederit vobis ab omnibus inimicis vestris in cireuitu, et habitabitis secure.

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:

11. Tune ad locum quem elegerit Jehova Deus vester, ut in eo habitare faciat nomen suum, adducetis omnia quae ego praecipio vobis, holo-causta vestra, sacrificia vestra, decimas vestras, elevationem manus vestrae, et omnem delectum votorum vestrorum quae vovebitis.

12. And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.

12. Et laetabimini coram Jehova Deo vestro, vos et filii vestri, et filiae vestrae, servi vestri et ancillae vestrae: Levita quoque qui erit intra portas vestras: quia non habebit partem et haereditatem vobis-cum.

13. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

13. Cave tibi ne forte offeras holocausta tua in quovis loco quem conspexeris:

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.

14. Sed in loco quem elegerit Jehova in una tribuum tuarum, illic offeres holocausta tua, et illic facies quae ego praecipio tibi.

17. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

17. Non poteris comedere in portis tuis decimam frumenti tui, vini tui, et olei tui, neque primogenita armentorum tuorum et pecudum tuarum, et onmia vota tua quae voveris, et spontanea tua, et elevationem manus tuae.

18. But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

18. Sed coram Jehova Deo tuo comedes illa in loco quem elegerit Jehova Deus tuus, tu et filius tuus, et filia tua, servus tuus, et ancilla tua, et Levita qui erit intra portas tuas: laetaberisque coram Jehova Deo tuo in omni applicatione manuum tuarum.

26. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose.

26. Sanctificata tua quae fuerint tibi et vota tua tolles, ut venias ad locum quem elegerit Jehova:

27. And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

27. Et facies holocausta tua ex carne et sanguine super altare Jehovae Dei tui, sanguis autem sacrificiorum tuorum fundetur super altare Dei tui, carnes vero comedes.

4 *Ye shall not do so unto the Lord your God.* The principal distinction, as far as regards the external exercises of devotion, is here laid down between the legitimate worship of God, and all the fictitious rites which the Gentiles have invented; viz., that God would have but one sanctuary and one altar, which might be a symbol of the difference between Himself and all idols; and thus that true religion should have no affinity to superstitions. To this refers the prohibition, that the Israelites should not conduct themselves towards God as the Gentiles did towards their idols; but that a barrier should be raised, which would separate [445] them from the whole world. The whole external profession of God's worship is fitly annexed to the Second Commandment, because upon that it depends, and has no other object than its due observation. But when I begin to speak of the tabernacle, the priesthood, and the sacrifices, I am entering on a deep and vast ocean, in which many interpreters, whilst indulging their curiosity, have pursued a wild and wandering course. Admonished, therefore, by their example, I will take in my sails, and only touch upon a few points which tend to edification in the faith. But my readers must now be requested, not only to pardon me for abstaining from subtle speculations, but also themselves willingly to keep within the bounds of simplicity. Many have itching ears; and in our natural vanity, most men are more delighted by foolish allegories, than by solid erudition. But let those who shall desire to profit in God's school, learn to restrain this perverse desire of knowing more than is good for them, although it may tickle their minds. Now let us consider the words of Moses.

5 *But unto the place which the Lord your God shall choose.* It is asked why God would have sacrifices offered to Him only on one altar? Besides the reason which I have lately advanced, it is not to be doubted but that He in this way had regard to believers, that He might cherish in them an agreement in the unity of the faith. This place, then, was like a standard to gather together the people, lest their religion should be torn by divisions, and lest any diversities should insinuate themselves. Moreover, God, by claiming His right and authority to choose the place, commends obedience, on which also the purity of worship depends. But, again, another question arises; because, before the time of David, the Ark had nowhere a fixed resting-place, but traveled about, as it were, to various lodgings, therefore, if the chosen place is understood to be Mount Zion, the people were free in the intermediate time to perform the sacrifices wherever they pleased. I reply, that the place was not, chosen until the Ark was placed in Zion; for not till then was fulfilled what is said in the Psalm,

"I was glad when they said unto me, Let us go into the house of the Lord; our feet shall stand within thy gates, O Jerusalem,"
(Psalm 122:1-2;)

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Fr. "l'Eglise."

in which words the Prophet intimates that there was before no resting-place, because God had not yet pointed out the place in which He would be worshipped. Therefore it is expressly said, "out of all your tribes," or "in one of your tribes," whereby a special privilege is referred to, which was to be conferred on one of their tribes, to the exclusion of the others. And to this relates what is said in another Psalm,

"Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah, the Mount Zion which he loved: and he built his sanctuary like high *palaces,* like the earth, which he hath established for ever."
(Psalm 78:67-69)

To the same effect the faithful elsewhere congratulate themselves, after the Ark was deposited with David, "We will go into his tabernacles, we will worship at his footstool;" and, on the other hand, the Spirit declares,

"The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it " (Psalm 132:13-14.)

Similar statements everywhere occur, confirming the opinion that the Ark never rested in its true home until it was deposited on Zion; and God, in my judgment, in order that He might keep the hope of His people in suspense, promised, although the Ark changed its place from time to time, that He had still determined on a perpetual abode in which it should rest. Yet it does not therefore follow that, up to that period, a free permission was given to the people to sacrifice wherever they would. For, wherever the sanctuary was, there was also a temporary choice of the place, until the legitimate resting-place was shewn them. Therefore God, chastising by Jeremiah the foolish confidence by which the Jews were puffed up, said,

"Go ye now unto my place, which was in Shiloh,
and see what I did to it," etc., (Jeremiah 7:12;)

in which words he implies that Shiloh had been highly honored for a season, but had now been deprived of its honor, because the sacrifices had there been unworthily polluted.

Although, then, there is a special promise here concerning Zion, still there is no doubt but that God in the meantime confines the Jews to His sanctuary, lest any one should erect a private altar for himself, or build for himself other cities and other temples. The phrase is worthy of observation, "to put his name there;" and again, "his habitation." The gross imaginations of men are thus obviated, lest the people should enclose God within walls, as they are wont to circumscribe His infinite essence, or to draw Him down from heaven, and to place Him beneath the elements of the world. But God's name is said to inhabit a place, not in His own nature, but with reference to man; whilst, in deference to their ignorance, He sets before their eyes a visible symbol of His presence. Thus He is often said to "come down," not as if He, who fills heaven and earth, actually moved, but because the familiar knowledge of Him brings Him near to men. But although He allows

Himself to be invoked on earth, yet He would not have the minds of men rest there, but rather lifts them up on high as if by steps. Therefore, by Isaiah, He harshly chides them, because, although enwrapped in their sins, they still thought that He was under obligation to them because His temple was in their sight, (Isaiah 66:1,) whereas it is our business to approach Him by faith and with serious feelings when He extends His hand to us. The Ark of the Covenant indeed is often called "His face;" but, lest men should form any gross or earthly conceptions of Him, the sanctuary is also called "His footstool."

The various kinds of oblations which are here enumerated will be hereafter more clearly explained. I will only briefly remind you that the burnt-offerings are included in the sacrifices, as a part is taken for the whole. The Hebrew word, which we have translated "the elevating of the hand," is, תרומה, *therumah,* [446] to which another word, תנופה, *thenuphah,* is often added; but, although both are derived from the act of elevating, still they seem to differ, and those skilled in the language thus distinguish them, viz., that תרומה, *therumah,* is to be lifted up, and then brought down; and, תנופה, *thanuphah,* to be turned at the same time to the right and left, although others think it means to be turned round to the four quarters of the globe. There is a difference between vows and freewill-offerings; for although a vow is at first freely made, yet we may offer things which we have not vowed. I have already spoken of the firstlings.

7 *And there shall ye eat.* We see that the sanctuary in which God manifested Himself is called His face; [447] for, although believers are taught that always, wherever they dwell, they walk before God; yet they placed themselves nearer, and in some special manner in His sight, when they approached His sanctuary. By this mode of speaking God also stimulates the laziness or tardiness of the people, lest it should be irksome to them to come to the Ark of the Covenant for the purpose of sacrificing, inasmuch as this inestimable benefit would compensate for the labor and expense of the journey. I have elsewhere shewn that, when men are said to feast before the Lord, sacred feasts are thus distinguished from our daily meals. For this was as it were an accessory to the sacrifices, to eat what remained of the victims; and in this way the guests were made partakers of the offering, which custom even heathen nations imitated, though improperly. Again, God kindly invites them when He says, "ye shall rejoice in all that thou

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תרומה, the heaving or elevating; תנופה, the heaving or vibrating. *C.'s* translation of the first word is that of *S.M.*; and his note on both is extracted from a note of *S.M.* on Exodus 25:2, where תרומה occurs, and is rendered *offering* in the text of *A.V.*, but *heave-offering* in its margin. — *W*

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לפני, *Heb.*; in conspectu, *Lat;* before, *A.V*

puttest thine hands unto," for which some translate it, "in everything to which you shall have sent your hand;" literally it is, "in the sending forth of the land." There is no ambiguity in the sense, for it refers to those works which require the motion and application of the hands. A little below, where I have translated it, "which he hath blessed," (*quibus benedixerit,*) some insert the proposition *in,* and supply the pronoun *you,* (*i.e., in* which he hath blessed *you;*) but it is quite appropriate to say, that God blesses their works, although it may be understood of their families also. As to the command that the tithes should be eaten in the holy place, I do not extend it to tithes in general, [448] for it was hardly probable that the food of those who were dispersed through various cities should be transferred to another place, so that they would perish (at home) [449] from hunger; but I understand it of the second tithes, which the Levites separated to be a special and peculiar oblation; for we shall see elsewhere that what remained over passed into the nature of ordinary produce, as if the Levites ate of the fruits of their own possessions.

8 *Ye shall not do after all.* Even then they observed the rite of sacrifice handed down to them from the fathers; but since as yet they were wandering in the desert, it was lawful for them to build altars anywhere, until an end should be put to their journeyings. And this Moses expressly declares, adding the reason, viz., that they had not yet entered into the rest which the Lord had promised them. He shews them, then, that when they shall have attained the tranquil possession of the land, there would be no further room for excuse if they should sacrifice wheresoever it pleased them. When, therefore, it is said that they then did "every man whatsoever was right in his own eyes," it does not extend to any of the inventions which men devise for themselves in the worship of God, but only points out a freer system and form in the exercise of devotion, before the place was shewn them in which they must stay their foot. [450]

10. *But when ye go over Jordan.* This verse confirms what I have before said, that the Jews were constrained to a certain rule as soon as they should have reached the promised land; and yet that the place in which the Ark was perpetually to rest, would not be immediately manifested to them; for what is declared at the end of the verse, that God would give them rest round about, so that they should dwell in safety, was not in fact perfectly

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"Ne s'estend pas en general a la nourriture des Levites;" does not extend generally to the maintenance of the Levites. — *Fr.*

449

Added from *Fr.*

450

"Ou seroit le sanctuaire;" where the sanctuary should be. — *Fr.*

exhibited before the time of David. Still God would have them, as soon as they were in enjoyment of the land, come together even from their remotest boundaries to the sanctuary. He omits certain kinds of offerings of which he had lately spoken, and puts, instead of "vows,"

[451] "the choice vows," which some translate "very choice vows," or "the chief things in your vows." I do not reject this; but the other sense is more simple, that all the vows were comprised which every one had made of his own free judgment and choice. Soon afterwards he more fully expresses his meaning, when he prohibits them from offering sacrifices of their own accord in any places that might please them; for, "to see a place," here, is equivalent to being carried away by the sight, so as to connect religion and holiness with elegance and beauty.

26 *Only thy holy things.* This passage more clearly explains what was meant by the foregoing precepts, viz., that but one place was set apart for the performance of their sacred rites, lest, if each should offer wherever it pleased him, religion should be corrupted, and by degrees the various altars should beget as many gods. He therefore commands that all the victims should be sacrificed on one altar, with a provision that the blood should be poured out.

Deuteronomy 14

Deuteronomy 14:23-26

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.

23. Et comedes coram Jehova Deo tuo in loco quem elegerit ut habitare faciat nomen suum ibi, decimam frumenti tui, vini tui, et olei tui, et primogenita boum tuorum, et pecudum tuarum: ut discas timere Jehovam Deum tuum omnibus diebus.

451

A. V., Your choice vows; *margin,* the choice of your vows. Ainsworth *in loco, "i.e.,* the best, *or fairest,* as the Chaldee translateth."

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:

24. Quod si longior fuerit via quam ut per eam ferre possis illas, quod distet a te locus ille quem elegerit Jehova Deus tuus ut ponat nomen suum ibi, quum benedixerit tibi Jehova Deus tuus:

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:

25. Tunc dabis pro pecunia, et colligabis pecuniam in manu tua, et ibis ad locum quem elegerit Jehova Deus tuus:

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,

26. Et dabis pecuniam pro omni eo quod desiderat anima tua, pro bobus, et pro ovibus, et pro vino, et pro sicera, et pro cunctis denique quae postulaverit a te anima tua: et comedes ibi coram Jehova Deo tuo, et laetaberis tu et domus tua.

23. *And thou shalt eat before the Lord.* He again commands the victims to be brought into the place of the sanctuary; although by the place which God shall choose, he designates Jerusalem, as has been said in the above commentary on chap. 12; for the Ark of the Covenant had no settled resting-place until the time of David, but was received as it were in temporary lodgings. Moses, therefore, now commands, that when God shall have so greatly honored a particular place, and shall have chosen a perpetual rest, in which His name shall dwell, thither are the offerings to be brought. But we know that this place was Jerusalem; and all the oblations were restricted to this one place, lest any corruption should creep in to destroy the unity of the faith. For all strange inventions, as has already been sufficiently seen, are so many profanations of God's worship. But, whereas in chap. 12, Moses had promiscuously joined the tithes with the firstlings, and had made the same appointment with respect to both, he now relaxes the stringency of that law, by adding an exception, viz, that if the way should be too long, a commutation might be made, and money might be paid instead of corn. He does not, indeed, speak only of the tithes, but unites with them the vows and free-gifts; nay, he refers properly to these alone. But, since

as to the latter there is no question, let us only consider whether it was consistent that the tithes should be paid in one place alone. They were given to the Levites for their maintenance, who, as is well known, were dispersed throughout the whole land; either then their residence must have been fixed at Jerusalem, or they must not be deprived of their subsistence, wherever they might dwell. The command, therefore, appears to be absurd, that all the tithes of the whole land should be brought to Jerusalem, for that would have amounted to nothing less than to destroy the poor Levites by famine. This absurdity has compelled the commentators to fabricate a doubtful conjecture; viz., that the people voluntarily set apart certain tithes, which they might carry to Jerusalem at the festivals; but it is not probable that so heavy a burden was imposed upon them, [452] as that they should only keep at home what remained of the fifth part. But a nearer approach to probability would be, that the tithes of the neighboring country, as convenience offered, were carried to Jerusalem; whilst those which were collected in more distant places were set aside there; but that they were accounted for at Jerusalem, so that upon a calculation of the number of their families, an equal distribution might be made to the Levites. Certainly it is by no means probable that the respective tillers of the soil carried up to Jerusalem what the Levites, having received there, were compelled to take back again for the maintenance of their families; for what would have been the advantage of all this expense and trouble of carrying them backwards and forwards? Besides, it would have been useless to command the Levites, and that too with the addition of severe threats, to pay the priests faithfully, if the tithes had been first deposited with the priests themselves, who might easily have provided against all deception, since they had the whole quantity of corn in their own hands. I have, therefore, no doubt but that the Levites collected the tithes each in their own neighborhood, but that another tithing, of which mention will be made presently, was carried up to the sanctuary as a sacred offering, and a profession of service to God. For we have lately seen, that after that part had been withdrawn, the nine parts which remained were assigned to the Levites, as if they had been grown on their own ground. But because it was a subject which might cause complaints, that the first-fruits and other tithes should be collected into one place, God would anticipate this by showing the advantage of it to the whole people, in that there might be food enough for all who should come to the celebration of the festivals; for this is the meaning of the words, "thou shalt eat before the Lord thy God;" as if it had been said, that the place should be sacred to God, to which the worshippers of God might come from the whole land. Yet He commands, in the meanwhile, the pure observation of His worship; lest a

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"De redoubler ainsi les dismes les unes sur les autres;" thus to redouble their tithes one upon another. — *Fr.*

diversity of places might draw away the people in various directions to false superstitions.

24 *And if the way be too long.* I am prevented from understanding this restriction as having reference to the tithes, by the ordinance which is elsewhere made, that whosoever would redeem them by a money-payment, (Leviticus 27:31,) should add a fifth part, and this is omitted here; and, again, by the explanation which is soon after added, that they should bring money with them instead of their offerings, and buy with it oxen and sheep, wine, and strong drink, as they pleased. The sum is, that if it were too burdensome for them to bring from their distant homes victims and other gifts, they were permitted to buy at Jerusalem whatever they chose to offer, provided they made no offerings elsewhere.

Exodus 20

Exodus 20:24, 25

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 I will bless thee.

24. Altare terreum facies mihi, et sacrificabis super illud holocausta tua, et sacrificia prosperitatum tuarum, pecudes tuas, et armenta tua: in onmi loco in quo memoriam posuero nominis mei, veniam ad te, et benedicam tibi.

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.

25. Quod si altare ex lapidibus feceris mihi, non aedificabis eos excisos, si gladium tuum elevaveris super illos, pollues.

24. *An altar of earth thou shalt make.* This precept differs from the other, which I have just explained; because although it refers to the choice of a place, [453] yet the mention of a place is omitted, and it only touches upon the material and form of the altar. God, therefore, commands that an altar should be built to Him, either of earth or of a heap of stones, which

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"D'autant qu'il ne traitte pas expressement du lieu mais de la matiere, et forme de l'autel;" because it does not treat expressly of the place, but of the matter and form of the altar. — *Fr.*

had not been artificially polished. But I understand this of the altars, which either in the desert or elsewhere should be built, before the choice of the perpetual place had been manifested to them. God would have them built of earth, that they might fall down of themselves, and that no trace of them might remain after the departure of the people; but if stones were used, He forbade their being fitted together in a permanent structure, but would have them thrown rough and unpolished into a heap, lest their appearance should entice posterity to superstition. I am surprised that commentators [454] should here put themselves to the pains of inventing allegories; since God had no other object than to remove stumbling-blocks, whereby the Israelites might be turned away from the sanctuary; for we know how antiquity, and the example of our forefathers, is apt to attract the minds of the vulgar. If anything in the shape of an altar had remained, immediately religious notions would have been associated with it, that, God could nowhere be more solemnly or better worshipped, than in the place already dedicated of old by their fathers. Thus degenerate modes of worship would have sprung up, and the dignity of the sanctuary would have been brought into contempt. Wherefore this evil is anticipated when He forbids altars to be built which might exist for any length of time; and only allows them to be adapted for present use, being made of earth, or of an unfashioned heap of stones. As to "the sacrifices of prosperities,". I have elsewhere stated why I so translate the word שלומים, *shelumim,* [455] which signifies all prosperous and happy results; for the rendering of others, viz., peaceful things, (*pacifica*), is very unsuitable. The latter part of the verse, "*in all places, where I record my name, I will come unto thee,*" has been ignorantly perverted by commentators, and hence has afforded a ground of error; for they have read it in connection with the former part, as if God had forbidden such an altar to be made in Mount Sion also; whereas He rather anticipates a doubt, which might have otherwise perplexed the minds of the people; Will not God be favorable to us where He heard the prayers of our fathers? He replies, I say, to this by the promise, that they will pray to Him well and duly, if they only obey His command, and seek no other place except that which He shall choose. On this score it is said, that wheresoever it shall please God that

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In the *Gloss. Ord*, there is an exposition from *Gregory,* that "to *make an altar of earth* is to found our hopes upon the Incarnation of Christ; for our offering is then accepted by God, when our humility bases our works upon faith in the incarnation of our Lord;" and from *Isidore,* that "*hewn stones* are those who break the unity of the Church, and sever themselves from the society of their brethren. These Christ does not receive into His body, which the construction of the altar represents," etc.

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שלמיך *A. V., peace-offerings. C.* says rightly that the word שלומים comprehends every kind of prosperity and happy result; but the word in the text is the pl. of שלם. — *W.* See Note on Numbers 10:10, *ante,* p. 105.

sacrifices should be offered, there He will descend to you, to be favorable unto you.

Deuteronomy 27

Deuteronomy 27:5-7

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.

5. AEdificabis in monte Ebal altare ex lapidibus Jehovae Deo tuo: non levabis super eos ferrum.

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:

6. E lapidibus integris aedificabis altare Jehovae Dei tui: et offeres super illud holocausta Jehovae Deo tuo:

7. And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

7. Et offeres sacrificia prosperiratum, comedesque illic, ac laetaberis coram Jehova Deo tuo.

5 *And there shalt thou build an altar.* At their first entrance into the land, God commands that a sacrifice of thanksgiving should be offered to Him; and this Joshua performed, as is related in Joshua 8:30-31

"Then Joshua built an altar unto the Lord God of Israel in Mount Ebal; as Moses the servant of the Lord commanded the children of Israel, an altar of whole stones, over which no man hath lift up any iron."

First of all, then, this testimony of their gratitude is required, that the children of Israel, as soon as they have begun to set foot in the land of Canaan, might celebrate the praises of the Lord; secondly, he forbids all artificial work, because, if the altar had been permanent, it would have been an occasion of superstition, and this exceptional instance would have been more regarded than the perpetual Law of God. Hence the nine tribes and half were so greatly wroth against the two tribes of Reuben and Gad, and half Manasseh, on account of the altar which was built on the bank of Jordan, (Joshua 22,) insomuch that they determined utterly to destroy their brethren, until they had cleared themselves by alleging that they had only built it as a memorial of their brotherly union, and not for sacrifice. Assuredly they were good expounders of the Law who accounted it an inexpiable crime, that an altar should be left for posterity, to withdraw the people from the one sanctuary, and thus to destroy the unity of faith.

Exodus 25

Exodus 25:1-22

1. And the LORD spake unto Moses, saying,

1. Et loquutus est Jehova ad Mosen, dicendo:

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.

2. Alloquere filios Israel ut tollant mihi levationem: ab omni viro cujus cor voluntarie dederit illam, sumetis levationem meam.

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

3. Ista autem est oblatio quam capietis ab eis, aurum et argentum, et aes,

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

4. Et hyacinthum, et purpuram, et vermiculum cocci, et byssum, et pilos caprarum,

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

5. Et pelles arietum rubricatas, et pelles taxorum, et ligna sittim.

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

6. Oleum pro luminari, aromata pro oleo unctionis et pro thymiamate aromatum:

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

7. Lapides onychinos, et lapides plenitudinum pro ephod et pro pectorali.

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

8. Et facient mihi sanctuarium, ut habitem in medio eorum.

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

9. Omnino ut ego ostendam tibi similitudinem habitaculi, et similitudinem omnium vasorum ejus, sic facietis.

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.

10. Facient etiam arcam e lignis sittim: duorum cubitorum et semis erit longitudo ejus, cubitus vero et semis latitudo ejus, cubiti item et semis altitudo ejus.

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.

11. Operiesque eam auro puro, intrinsecus et extrinsecus, operies inquam, eam, faciesque super eam coronam auream in circuitu.

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.

12. Fundes quoque ei quatuor annulos aureos, quos pones ad quatuor angulos ejus: duos videlicet annulos in latere ejus uno, et duos annulos in latere ejus altero.

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

13. Facies praeterea vectes ex lignis sittim, quos cooperies auro.

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

14. Inducesque vectes in annulos qui erunt in lateribus illius arcrae, ut illis deferetur area.

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

15. In annulis illius arcae erunt vectes, non removebuntur ab ea.

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

16. Ponesque in arca testimonium quod dabo tibi.

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.

17. Facies et operculum ex auro mundo: duorum cubitorum et dimidii erit longitudo ejus, cubiti vero et dimidii latitudo ejus.

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

18. Facies etiam duos cherubim aureos: ductiles facies eos in duabus extremitatibus propitiatorii.

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

19. Facies autem cherub unum in extremo hinc, et cherub alterum in extremo inde: ex propitiatorio facietis cherubim, duabus extremitatibus ejus.

20. And 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.

20. Expandentque cherubim duas alas superne tegentes alis suis propitiatorium, et se mutuo aspicient: ad propitiatorium erunt facies cherubim.

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

21. Pones autem propitiatorium super arcam superne, et in arca pones testimonium quod dabo tibi.

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

22. Conveniamque tecum illuc, et loquar tecum e propitiatorio inter duos cherubim quod erit super arcama testimonii, quaecunque praecipiam tibi ad filios Israel.

2. *Speak unto the children of Israel.* If any caviller should raise a question as to the time in which I have thought fit to introduce this history, [456] although I would not pertinaciously contend with him, still I have not only a probable, but a sure reason for my opinion. For it appears to me that I clearly gather from Exodus 33, that the tabernacle was already built before Moses brought down the first tables from the Mount; for it is there said, that in token of their divorce, in order that the people might know that they were repudiated by God, Moses took the tabernacle and pitched it separately for himself without the camp; not for his own peculiar use, because it is expressly said that he did not dwell there, but that he went out of the camp as often as he desired to consult God; whilst Joshua was its keeper and guardian, (*aedituus.*) But there is no doubt but that this took place previous to his second ascent to bring down new tables from the Lord; it

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"*Calvine* here hath a singular opinion by himself concerning the time of erecting the tabernacle, with the parts and members thereof, which begin here to be described; for he thinketh that the tabernacle was built and set up before Moses had brought the first tables; and his reasons are these: — 1. There is mention made of the tabernacle, 33-7, immediately after Moses was come down with the tables in his hand, which he broke; and therefore the tabernacle being presently after spoken of, must be made before. *Answer.* This was not the great tabernacle which was afterwards made for God's service, for that tabernacle was not set without the Host, as this was, but in the midst: *Lippoman.* But it was Moses's tabernacle, whither the people had access to consult with God. *Jun.* 2. In this chapter it is said, verse 16, 'Thou shalt put in the ark the testimony, which I shall give thee;' therefore he received the testament before he made the ark, wherein he was to put it. *Answer.* This followeth not, that the ark was therefore made first, but that the form thereof was described first how it should be made, which was in the Mount; after which form it was made after that Moses had received the tables of the testimony. 3. When Moses cometh to exhort the people to build the tabernacle, he maketh no mention at all of their apostasy and idolatry; therefore it is evident, that they were yet sound, they had not yet committed that sin, seeing they do so cheerfully consecrate their best things to the Lord.

"*Answer.* — 1. The people had already received correction for their fault; and Moses, in sign of God's indignation against them, had removed his tent from among them, 33-7; therefore it cannot be said that no mention is made of their falling away. 2. The people, such especially as were touched with remorse for their sin, did so much the more shew themselves cheerful in God's service, as a sign of true repentance. 3. And Moses having entreated the Lord for His people, would not be still harping upon the same string, in upbraiding them with their fault, lest he might altogether have discouraged them.

is, therefore, clear that the tabernacle was already erected. If any object that it was not set up till the end of the second year, the reply is easy, that it was placed anew in its proper position, so that being everywhere surrounded by the children of Israel, it might have all its guards, according to the twelve tribes encamped in their due order; and again, that the tables were then actually deposited in the Ark of the Covenant, and by them God represented Himself, so that without them the tabernacle was in a manner empty; finally, that the solemn dedication is there treated of, for which the due season had not arrived, until in testimony of God's presence the covenant was deposited in the Ark, by way of pledge. In order the better to remove all ambiguity, we must briefly calculate the time. In the third month from their exodus the people reached Mount Sinai. On what day the Law was given is nowhere stated, unless we may probably conjecture that it was promulgated about the end of that month. Thus there will be eight months to be computed until the day on which the tabernacle was dedicated, and the tables deposited in the Ark of the Covenant, as Moses expressly says in the last chapter of Exodus; but, in the Book of Numbers, he relates that in the second month of that year the people removed the camp from that place, and departed to Kibroth-Hattaavah. [457] Now, since between the dedication of the tabernacle and their departure only one month intervened, we must admit that the two ascents into the mountain had preceded in order of time.

"Wherefore, it is very clear that the tabernacle was not erected and set up before the receiving of the tables, but after; for these reasons: — 1. Because Moses is here bidden to make the tabernacle according to all which the Lord should show him in the Mount; but the form thereof was first showed him in the Mount, when he continued there forty days and nights, in the end whereof he received the tables, Deut. 9:10; therefore the tabernacle could not be made before the fashion thereof was shewed to Moses. *Calvine* here answereth that divers times before this Moses was in the Mount with God, when the fashion of the tabernacle might be shewed him. But it is evident, 24:18, that this was done in the forty days and nights, when Moses was entered into the cloud, and there so long continued. 2. It is expressly said that the tabernacle was reared up in the second year, and the first month, the first day, xl. 17. It was not then dedicated and set in order only, as *Calvine* answereth, but then first set up. And in the second year, in the second month, upon the twentieth day, they removed from Sinai, which was about a month and a half after; but if the tabernacle were built before Moses received the tables, he after the finishing thereof was twice with the Lord, each time forty days; which could not be, seeing about forty or fifty days after the tabernacle was erected, the whole camp removed, as is said. 3. Besides, by this means a great part of Exodus shall be transposed; all that followeth from chap. 35. to the end, concerning the making and setting up of the tabernacle, should be in order placed before the 32, 33, and 34, chapters; this being admitted, that the tabernacle was first erected, before Moses had the tables delivered to him. Therefore, rather the order of the story is this: *first,* there is the description of the tabernacle to chap. 30; *then* followeth the let and impediment to the building of it, the people's trans- gression, chap. 32-33; *thirdly,* the execution of God's commandment, and framing of the tabernacle, chap. 35:40; *fourthly,* the erection and setting of it up, chap. xl *Lyranus."* — Willet's *Hexapla, in loco.*

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"Sepulchra concupiscentiae." — *Lat.*

Now, the question is, whether he was called to receive the first tables in the beginning of the fourth month? If this be allowed, he could scarcely have prescribed the building of the sanctuary before the end of the eighth month; for it would have been absurd to give [458] the tables of God's paternal favor between the two ascents, while the separation of the tabernacle was testifying of their divorce from Him. Thus, then, I establish the fact, that four whole months were employed in this long and difficult work. And surely it was wonderful that so short a time should suffice; had not incredible activity surpassed all men's expectation, whilst they all emulously devoted themselves with unwearied labor to hasten the work. And it is probable, that after God had established His covenant, He immediately delivered the ordinances respecting the tabernacle and its adjuncts; lest the people should be without the external exercises of religion, which we have seen to be so very necessary. But after the completion of the work, Moses was again commanded to come nigh to God with Nadab, Abihu, and the seventy elders; and after the offering of sacrifices, he was taken up into the cloud to hold familiar communion with God, where he passed about a month and a half. Having returned, and being made aware of the rebellion of the people, the slaughter of the three thousand took place, and he commanded the people to mourn. How long he remained we know not, but it is probable that at least a month passed before he was recalled We have now more than nine months; and if we add the month and a half during which he was kept in the mount, we shall not be far from the end of the year. God then reconciled Himself to the people, and thus the legitimate dedication of the tabernacle soon followed, which took place in the second year at the beginning of the first month. The Passover having been celebrated, the sign of removal was given in the second month.

If any disagree with me, I would now have them answer me, how it is consistent that Moses, having detected the people's transgression, should then have begun to exhort them to the building of the sanctuary, whereas in his whole address there is no mention made of idolatry? Surely, all things well considered, we must be ready to confess that the people were still loyal when they so heartily consecrated their property to God. But the whole question is sufficiently settled by what I have alleged on the testimony of Moses, viz., that before he came down with the first tables the tabernacle was already in being, unless, perhaps, it be objected that it was another tabernacle, and different from that which was afterwards set up by God's command. But this is a very foolish cavil, for Moses had no authority to make an earthly dwelling-place for God, and to impose on it the sacred name whereby the sanctuary is always honored; and he expressly relates that God's glory appeared in it, in order that the people might more surely know

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"Les tables comme instrument de la faveur paternelle de Dieu." — *Fr.*

that they were separated from God for their uncleanness, of which matter we shall again speak in its proper place. Again, the word לקח, *lakach,* [459] implies that Moses *took* the tabernacle out of the camp, to transfer it to another place. If any one should now object that the tabernacle was arranged according to the pattern which Moses saw in the mount, the reply is easy, that Moses was not then first in the mountain instructed in the true worship of God and heavenly mysteries, when he was kept there forty days, but already before the promulgation of the Law; nor is there any doubt but that the same things were then shewn to him which he had learned before, in order that the people might be more disposed to diligent meditation on the Law. For, from the length of time, they might acknowledge that nothing was omitted which it would be useful for them to know; since, although God might have so instructed His servant in a moment that nothing should have been wanting, still He chose gradually, and as if at His ease, to form for Himself a perfect teacher; and this concession was made to the infirmity of the people. For thus we read in Exodus 19:9,

"Behold I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever."

And again, Exodus 20:21,

"And the people stood afar off, and Moses drew near unto the thick darkness, where God was."

From whence it is plain that there is no absurdity in saying that he had already seen the pattern of the tabernacle wherein God would be worshipped.

But lest any should object that I rest upon conjectures only, Moses himself plainly shews that, before he received the tables, God gave him instructions respecting the making of the tabernacle; for twice in chapter 25 it is said, "Thou shalt put in the Ark the testimony which I shall give thee," verses 16 and 21; from whence it is clear that the tables were not yet given, when from God's command he described the whole structure; and thence we again infer that, when the tabernacle was set up, he went up into the mount to bring down the tables which were to be placed in the Ark. But, before he begins to treat of the construction of the tabernacle, he imposes a tribute upon the people, that each, according to his means, should contribute materials both for the tabernacle itself and for all its furniture. The heaving, or, תרומה, *therumah,* [460] is here put simply for an offering; and is not, as in other passages, distinguished from another kind of sacrifice, which is called תנופה, *thenuphah.* But the Israelites are simply commanded to bestow from their

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לקח, the verb (to take,) whose future, יקח, occurs Exodus 33:7. — *W*

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A. V., an offering; *margin,* heave-offering. See note on Deuteronomy 12:6, *ante,* p. 132.

abundance what may suffice for the worship of God. It is indeed certain that all we have is God's, and that all He bountifully gives us is polluted unless we devote it to His glory. Still in His indulgence He permits us the free use of all, if only we testify that it remains under His power, and are ready to expend it as He shall command. Thus we duly offer alms, as sacrifices of, sweet-smelling savor; although the rich may not exhaust himself to poverty, but, whilst he relieves the poor, enjoys the goods which he possesses. In sum, whatever we offer to God is like the first-fruits, whereby we testify that all we have is consecrated to His glory. Now, although He required no assistance from the people for the building and adorning of His tabernacle, since it was He who, for the maintenance of them all, daily rained down manna from heaven; yet he would have every one, from the very least to the greatest, bring together, in testimony of their piety, whatever was necessary for the sacred work. But what He then would have spent on the visible sanctuary, He now requires for the building of His spiritual temple. Properly speaking, it is He alone that builds His Church; yet He uses the work of men, and will have many builders associated with Him, that the edifice of His Church may arise in some measure by the labor of men; as also He ascribes the praise of its prosperity and success to them. Meanwhile we offer nothing which He Himself has not bestowed; just as the Israelites gave nothing but what had been derived from his bounty alone. Therefore, He distributes the gifts of His Spirit in certain measures, (1 Corinthians 12:7;) that, as each has received more or less, he may employ it on the building of the Church. But this should be the best incentive to activity, that none is so poor or humble but that his offering is acceptable and pleasing, however small it may be, and almost worthless in the eyes of men. Moreover, it must be observed, that the tribute is not demanded authoritatively, but it is declared that each should freely offer what he pleased; for, from the beginning, Paul's word was true, that "God loveth a cheerful giver," (2 Corinthians 4:7;) and all Scripture teaches us that no obedience is pleasing to God except what is voluntary; for, although the word ידבנו, *yidbenu,* [461] is variously rendered by the translators, the sum comes to this, that the gift of each would be pleasing to God according to the cheerful alacrity of his mind. The old interpreter (*i.e.,* the *Vulgate*) has it "*qui offert ultroneus,*" (he who offers voluntarily;) but this is rather paraphrastic than literal. [462] Others differ from each other: some understand the relative as referring to the offering, and translate it, "*whose* heart shall have voluntarily given it;" others, "He

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The third person singular masculine future of נדב, with the pronoun affix נו, *it.* The verb signifies to do, or give, anything with a cheerful readiness. - *W*

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The concluding sentence omitted in *Fr.*

who shall have shewn his heart liberal, or willing." The second rendering is the right one.

3 *And this is the offering.* Hence, what I have before said is more fully continued, viz., that what the poor offer of their little will not be eclipsed by the abundance of the rich, since God deigns to reckon goats' hair among the sacred offerings not less than gold, purple, and precious stones. Again, by the varied and manifold contributions, He would shew, as in a glass, that a variety of gifts are necessary to the building of the spiritual temple, as Paul sets forth in Romans 12 and 1 Corinthians 12. The liberality of the rich was indeed more splendid; but, as they did not scruple to mix their gold and silver, blue, purple, and precious stones, with brass, iron, and other common materials, so also, now-a-days, those who aid the edification of the Church by their more excellent gifts, admit, without contempt or dislike, into fellowship poor brethren, to whom it is not given to equal them.

8 *And let them make me a sanctuary.* By first setting before them an inestimable recompense, God stirs up the people to give largely; for, although liberality is praised by all as a most excellent virtue, yet no one willingly deprives himself of his own to bestow it upon others, since all think that it is so much lost to themselves, unless they have some compensation in view. Wherefore, that they may expend cheerfully, God promises that He will dwell among them, than which nothing is more desirable. But we must beware of imagining anything inconsistent with the nature of God, for He who sits above the heavens, and whose footstool is the earth, could not be enclosed in the tabernacle; but, because in His indulgence for the infirmities of an ignorant people, He desired to testify the presence of His grace and help by a visible symbol, the earthly sanctuary is called His dwelling amongst men, inasmuch as there He was not worshipped in vain. And we must bear in memory what we have lately seen, that it was not the infinite essence of God, but His name, or the record of His name, that dwelt there. This was the object of the expressions; that the Israelites ought not to be slow or lazy in setting up the tabernacle, because by these means they would obtain for themselves an inestimable advantage. Another clause follows, that the artificers should copy the pattern shewn to Moses, and not dare to invent anything, since it would be a profanation to mix up anything human with the commands of God; on which matter we shall treat more diffusely when we speak generally of the types. Now is described the form of the Ark and its covering: for the composition of the tabernacle, and its various parts, which Moses now only slightly adverts to, will be presently repeated at greater length in chapter 32. But, although the tabernacle was called God's house, yet there was a more express image of His glory in the Ark of the Covenant; because the Law, whereby God bound the people to Himself, was there deposited. The material was shittim-wood, covered or overlaid with plates of gold. As to the species of the tree, [463] not even the

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Hebrews are agreed among themselves, although we may conjecture that it was beautiful and costly; yet God would have gold over its whole surface, and even shining on its staves, that the dignity of the Law might be enhanced But here a question may arise, which introduces many others with it, how the sumptuous splendor both of the Ark, as well as the tabernacle and all its utensils, contributed to the worship of God? for it is certain that God would never be worshipped except agreeably to His nature; whence it follows, that His true worship was always spiritual, and therefore by no means comprised in external pomp.

But the great number and intricacy of the ceremonies were so far from awakening piety, that they were even the occasion of superstition, or era foolish and perverse confidence. Again, so many and such various rites seem to have had no other tendency than to feed curiosity. It will be therefore worth while briefly to premise something respecting this point. They are, in my judgment, at fault, who think that the eyes of the people were captivated by these magnificent sights, lest their religion, being stripped of all ornament, should become dishonored, when amongst the Gentiles their false worship was splendid even to a miracle; and thus a depraved rivalry might affect their minds, [464] if the beauty of the tabernacle did not at least equal the pomp of others, as though the God they worshipped were inferior to idols. On the same grounds they imagine that the Jews were burdened with many observances; lest, if God had only sparingly and slightly exercised them, they would in their natural curiosity, have sought in all directions after profane trifles. They tell part of the truth, but not the whole; for I admit that this was given to the ancient people, in order that, when they saw the tabernacle so brilliantly ornamented, they might be inspired with greater reverence. I also admit that, by God's command, they were engrossed with many ceremonies, that they might not seek after strange ones; but if this had been the only object proposed in them, the whole legal service would have only availed for ostentation in its shadows and histrionic pomps. But it is most absurd to think that God so trifled with His people. We see, too,

"This was perhaps the *acacia horrida,* a kind of mimosa, a native of Arabia, since the Arabic word resembles the Hebrew. The thorns are twinned, and nearly equal to the leaves in length. The leaves are repeatedly winged. The spikes, of white flowers, proceed from the bosom of the leaves. The wood is of an excellent quality, whence it deserves the name given by the Greek translators, ξύλα ἄσηπτα, wood that never decays." — Illustrated Comment., *in loco.* "The most important material, the wood for the tent, is just that which is found here most plentifully, while Palestine is deficient in acacia trees." — Comp. Theophrast., Hist. P1. 4 3. Prosper Alpinus, de Plant. AEg., 100. 1., "Acaciae arbores copiosissime in montibus Sinai penes Rubrum Mare positis proveniunt." Hieron. ad Joel, 4., "Quae ligna in locis cultis, et in Romano solo absque Arabiae solitudine non inveniuntur. Forskal. Flora AEg. Arab., p. 56." Havernick, Introd. Pent., p. 284.

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"Et fussent induits a essayer de faire plus qu'eux;" and they might be induced to try to do more than the*y*. — *Fr.*

how honorably David and the Prophets speak of these exercises. [465] It is, therefore, impiety to suppose that the legal rites were like farces composed in imitation of the Gentiles. In order, then, to preserve their honor and dignity, we must remember the principle to which we have lately alluded, viz., that all of them were arranged according to the spiritual pattern which had been shewn to Moses in the mount. (Exodus 25:40.) And this both Stephen, and the Apostle in the Epistle to the Hebrews, wisely observed, when they would reprove the gross follies of the people who continued to be wrapped up in the external ceremonies, as if religion were comprised in them. (Acts 7:44; Hebrews 8:5.) Stephen and the Apostle, therefore, are our best expositors, that the tabernacle, the altar, the table, the Ark of the Covenant, were of no importance except in so far as they referred to the heavenly pattern, of which they were the shadows and images. Thence their entire utility, and even their legitimate use, depended on the truth, (which they represented.)

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Hengstenberg,. *Dissertations on the Pentateuch,* vol. 2, pp. 504-505, briefly, but most satisfactorily, enumerates the objects of the Ceremonial Law in reply to the deistical writers, who, like De Wette, "can find out no rational basis for it," and can form no other notion of these pedantic regulations, this gnat-straining, as he calls it, than as the production of a later priestcraft. "The best apology Hengstenberg says of the Ceremonial Law lies in pointing out its objects, and these, therefore, we present to refute the charges brought against it: — *First,* It served to cherish the religious sentiment. The Israelite was reminded by it in all his relations, even the most insignificant and external, of God; the thought of God was introduced into the very midst of the popular life. *Secondly,* It required the recognition of sin, and thus called forth the first thing essential for the reception of redemption, a sense of the need of redemption. The people must be burdened and heavy-laden, in order that the Lord might say to them, *Come unto me, all ye that are weary and heavy, laden, and I will give you rest.* The Law was, and was intended to be, a heavy yoke, and therefore would awaken a longing after the Redeemer. Everywhere it proclaimed, *Touch not, taste not, handle not!* and thus was a perpetual remembrancer of sin. *Thirdly,* It served to separate Israel from the heathen; it erected between the two a wall of separation, by which communication was prevented. Compare Ephesians 2:14. Not yet strong enough to conquer heathenism, the people were, so to speak, shut up, to be withdrawn from its influence, to preserve them for the time in which, armed with power from on high, they might commence an offensive war against it. The preliminary limitation effected by the Ceremonial Law served as the means of the future illimitedness. *Fourthly,* Many things in the Ceremonial Law served, by impressions on the senses, to awaken reverence for holy things among a sensual people. The bad consequence of denying this is, that it will then be necessary to impose a symbolic meaning on institutions, in which evidently nothing of the kind is to be found. *Fifthly,* One principal object of the Ceremonial Law lay in its symbolic meaning. The people, enthralled in visible objects, were not yet capable of vitally appropriating supersensual truth in words, the form most suited to their nature. It was needful for the truth to condescend, to come down to their power of apprehension, to prepare itself a body from visible things, in order to free the people from the bondage of the visible. This form was common to the Israelitish religion with that of the heathen, and therein lies its best apology. Would we rather not speak at all to the dumb than make use of signs? The Ceremonial Law was not the opposite to the worship of God in spirit and in truth, but only an imperfect form of the same, a necessary preparation for it. The accommodation was only formal, one which did not alter the essence, but only presented it in large capital letters to children who could not yet read a small running-hand." - *Ryland's Translation,* Edinburgh, 1847.

[466] For the slaughter of an ox profits nothing in itself, nay, it is but an unimportant thing; and so all the sacrifices, except that they were types, would have been thought nothing of. Whence we gather that there is the greatest difference between the ceremonies of the Law and the profane rites of the Gentiles, for they differ from each other not only inasmuch as God is the author of the one, and that the temerity of men has foolishly invented the other, but because among the Gentiles their religion was entirely comprised in these bare and empty pomps; whilst God, by these rudiments, which He gave to His people, elevated pious minds, as it were by steps, to higher things. Thus the Gentiles seemed to themselves duly to propitiate (their gods) when they offered victims; whilst the sacrifices of the Jews were acceptable to God, because they were exercises of repentance and faith. So the Law instructed the Jews in the spiritual worship of God, and in nothing else, though it were clothed in ceremonies agreeably to the requirements of the age. For, before the truth was fully made known, the childhood of the Church was to be directed by earthly elements, and thus, though there was great affinity and likeness between the Jews and Gentiles as regarded the external form of their religious service, yet its end was widely different. Moreover, when we would seek the body or substance of the ancient shadows, and the truth of the figures, we may learn them, not only from the Apostles, but also from the Prophets, who everywhere draw the attention of believers to the kingdom of Christ; yet their clearer explanation must be sought in the Gospel, where Christ, the Sun of Righteousness, shining forth, shews that their fulfillment exists in Himself alone. But, although by His coming He abolished these typical ceremonies as regards their use, yet at the same time He established the reverence justly due to them; since they have no claim to be held in esteem on any other grounds, except that their completion is found in Him; for, if they are separated from Him, it is plain that they are mere farces, [467] since neither the blood of animals, nor the sweetness of fat, nor aromatic odors, nor candles, nor anything of that sort, have any power to propitiate God. This indeed must be remembered, that the Jews did not pay attention to the legal sacrifices in vain, since the promises were annexed to them; as often, therefore, as these sentences occur, "your iniquity shall be blotted out," — "ye shall appear before my face," — "I will hear you from the sanctuary," we are reminded that all the ancient figures were sure testimonies of God's grace and of eternal salvation; and thus Christ was represented in them, since all the promises are in Him, yea, and amen. (2 Corinthians 1:20.) Yet it by no means follows from hence that there were

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Added from *Fr*

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Lat., "lusorias." *Fr.,* "frivoles et comme badinages."

mysteries hidden in all their details, since some, with mistaken acuteness, pass over no point, however trifling, without an allegorical exposition; as, in this passage, for instance, the dimensions of the ark afford them matter of speculation. [468] But it will be enough for the sound and sober-minded to know that God would have His Law deposited in a handsome vessel, in order that its majesty should be recognized. He commanded that the ark itself should be carried with staves, that the hands of the Levites might not touch it, and thus that its sanctity might be the greater

16. *And thou shalt put into the ark the testimony.* The title of "the testimony," which is often given to the law, indicates that something more is contained in it than the rule of a just and holy life; viz., the compact whereby God bound Himself to His people, and His people to Himself; therefore the words "the table of the covenant," are afterwards used instead of "the testimony." Thus the word עדת, [469] *gneduth,* in this passage, and similar ones, is equivalent to a contract, which is commonly called a convention In this sense the Prophet in Psalm 114 calls by the name of testimonies, not only the Commandments, but whatever God hath delivered by the hand of Moses for the salvation of His people. In Psalm 14:7, the word testimony is added as if in explanation of the word law: "The law of the Lord is perfect; the testimony of the Lord is sure;" as in Isaiah 8:20, where it is said, "To the law and to the testimony," it is not that two different things are referred to, but the utility of the law is commended, because it contains all that God would have testified to His people.

17 *And thou shalt make a mercy-seat.* The primary root of the verb כפר, *caphar,* from whence this noun is derived, [470] is used for "to smear with pitch," but in the Hiphil conjugation, it signifies either to expiate, or to purge, or to receive into favor; whence כפר, *copher,* is expiation, as we have seen elsewhere; and כפרת, *caphoreth,* a covering or lid. Yet I doubt not but that Moses alludes in this word to a metaphorical meaning, for the law requires a covering to conceal our transgressions. And it is probable that, when Paul calls Christ ἱλαστήριον, (Romans 3:25,) and John ἱλασμὸν, (1 John 2:2,) they both refer to this figure, because God was propitiated

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"*Rupertus* thus *collecteth,* that as the Ark is described to be two cubits and a half in length, equal to the stature of a man, so God hath appeared on earth, and shewed himself unto the capacity of men " — *Willet,* Hexapla, *in loco.*

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"A testimony, or public evidence," from עוד, to affirm, or testify. — *W*

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כפרת *C.* has not derived his explanation of the verb כפר from his usual guide in Hebrew, viz., *S.M.;* but his remark, that it signifies to smear over with bitumen, or pitch, agrees with its generally acknowledged meaning in Genesis 6:14. It is in the Pihel conjugation, — the effect of which is frequently the same as that proper to the Hiphil, — that the verb means to expiate. The noun, as *C.* observes, properly signifies a covering. — *W.*

towards believers by the covering of the Law, so as to shew Himself favorable to them by hearing their vows and prayers. For as long as the law stands forth before God's face it subjects us to His wrath and curse; and hence it is necessary that the blotting out of our guilt should be interposed, so that God may be reconciled with us. Nor is it without reason that David exclaims, after he has proclaimed the righteousness of the law, "Who can understand his errors?" (Psalm 19:12.) Whence we gather that, without a propitiation, the law does not bring us near to God, but accuses us before Him. And assuredly, when I consider all things, it seems to me a tame explanation, that Moses spoke literally of the cover, when he [471] would have the Cherubim turn their faces toward it, and God promises that He will give His answers from it. By these honorable distinctions it is exalted above the Ark.

18 *And thou shalt make two cherubims.* I have stated in my commentary on Genesis and elsewhere, [472] that there are various opinions respecting the word cherub; but that those approach most nearly to the truth who make the כ, *caph,* not a servile, but a radical letter, and take it generally for any image; for those who suppose the כto be a note of similitude, render it "like a boy;" which in itself is forced, and besides it is refuted by the words of Ezekiel, (Ezekiel 1:10, and Ezekiel 10:1,) who calls the forms of a calf, a lion, and an eagle by this name, as well as the human form. It is enough for me that the images were winged, which represented angels. Therefore, when Moses speaks of the angels, who were placed as guards to keep man away from approaching paradise, he calls them cherubim; not so much in reference to that time, as to keep the people in the doctrine of the Law [473] But God appointed angels, by whom He exercises His dominion, and who are the ministers of His blessings, to be a symbol of His presence; for as often as He manifested Himself to believers by angels, He in a manner extended His hand to them. On this ground, David, and other Prophets, in order to encourage themselves to confidence in prayer, often speak of God as "dwelling between the cherubims," (Psalm 80:1; 64:1; Isaiah 37:16;) as much as to say, that He conversed familiarly with His people, since His virtue exercises itself by His angels. That they covered the lid of the ark

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Addition in *Fr.,* "quand il le magnifie tant, et."

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See Commentary on Genesis 3:23. Calvin Society Translation, vol. 1, p. 186. The fanciful derivation to which *C.* objects, he had found in *S. M.,* who states it as popular with the Rabbis, But as untenable. — *W.*

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"Que pour donner goust au peuple de la doctrine de la Loy, et l'accoustumer aux ceremonies;" as to give the people a taste for the doctrine of the Law, and to accustom them to its ceremonies — *Fr.*

with their extended wings, I do not imagine to have been done to hide it, but to mark the readiness of their obedience, for the extension of their wings is equivalent to their being prepared for the performance of whatever God might command. Thus they are said to turn their faces towards the mercy-seat, because they are attentive to the will of God. Moreover, because the fullness of the Godhead resides in Christ, He justly declares that, in His descent upon earth, the heavens were opened that the angels might ascend and descend. Their looking towards each other indicates that harmony in which the angels are united for performing the commands of God. It is indeed a plausible conceit, [474] that the two cherubim were the Old and New Testaments, which look from one to the other, and surround the mercy-seat, inasmuch as Christ is their common object; but this notion vanishes before the contradiction of many passages of Scripture.

Exodus 35

Exodus 35:4-19

4. And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

4. Dixitque Moses ad universam synagogam filiorum Israel, his verbis, Hoc est verbum quod praecepit Jehova, dicendo:

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,

5. Accipite a vobis oblationem Jehovae: omnis spontaneus corde suo afferet eam oblationem Jehovae, aurum, argentum, et aes:

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Gregorius in *Gloss. Ord.* "The two cherubim are the two Testaments. One of them stands on one end of the mercy-seat, and the other on the other; because what the Old Testament begins to promise in prophecy respecting the Incarnation of Christ, the New relates to be perfectly fulfilled. They are made of very pure gold, because both Testaments are written with pure and simple truth.They stretch out their wings and cover the oracles; because we (who are God's oracles) are protected from imminent errors by the study of sacred Scripture; and whilst we earnestly look at it, we are covered by its wings from the mistakes of ignorance. They look towards one another with their faces turned to the mercy-seat, because the Testaments differ in nothing, and look mutually to each other; for what the one promises the other exhibits. And they see the mercy-seat, *i.e.,* the Mediator between God and men, placed between them; for they would turn away their faces from each other, if the one promised what the other denied." — See also *Bede* in *Gloss. Ord.,* and *Augustin Qoest. in Ex.* 105.

6. And blue, and purple, and scarlet, and fine linen, and goats' *hair,*

6. Et hyacinthum, et purpuram, et vermiculum cocci, et byssum, et caprarum pilos:

7. And rams' skins dyed red, and badgers' skins, and shittim wood,

7. Et pelles arietum rubricatas, et pelles taxorum, et ligna sittim.

8. And oil for the light, and spices for anointing oil, and for the sweet incense,

8. Et oleum pro luminari, et aromata pro oleo unctionis, et ad suffimentum aromaticum.

9. And onyx stones, and stones to be set for the ephod, and for the breastplate.

9. Et lapides onychinos, et lapides pro ephod et pro pectorali.

10. And every wise hearted among you shall come, and make all that the LORD hath commanded;

10. Et omnes sapientes corde in vobis venient, et facient quaecunque praecepit Jehova:

11. The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

11. Tabernaculum, tentorium ejus, et operimentum ejus, et circulos ejus, et tabulas ejus, vestes ejus, columnas ejus et bases ejus:

12. The ark, and the staves thereof, *with* the mercy seat, and the vail of the covering,

12. Arcam et vectes ejus, propitiatorium, et velum tentorii.

13. The table, and his staves, and all his vessels, and the shewbread,

13. Mensam, et vectes ipsius, et omnia vasa ejus, et panem facierum:

14. The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

14. Et candelabrum luminaris et vasa ejus, et lucernas ejus, et oleum luminaris:

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,

15. Et altare suffimenti et vectes ejus, et oleum unctionis, et suffimentum aromaticum, et aulaeum ostii pro ostio tabernaculi:

16. The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

16. Altare holocausti, et cribrum ejus aeneum, et vectes ejus, et omnia vasa ejus, et concham et basin ejus:

17. The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

17. Cortinas ipsius atrii, columnas ejus, et bases ejus, et aulaeum portae atrii,

18. The pins of the tabernacle, and the pins of the court, and their cords,

18. Paxillos tabernaculi, et paxillos atrii, et funiculos eorum,

19. The cloths of service, to do service in the holy *place,* the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

19. Vestes ministerii ad ministrandum in sanctuario, et vestes sanctas Aharonis sacerdotis, et vestes filiorum ejus ad fungendum sacerdotio.

5. *Take ye from among you an offering.* I have introduced a passage from chapter 35, wherein Moses again requires what he had before prescribed; but he goes more into detail, and treats at greater length of the parts of the tabernacle. In the former passage he employed a verb, where he here uses a noun, "willing or voluntary of heart." There is, however, no ambiguity in the meaning; since in both places God requires a cheerful zeal, so that they may not only contribute abundantly, but willingly. He will afterwards use a different form of expression, viz., that *they* did their duty, whose heart roused, or stirred them up, so as to distinguish them from the indifferent and slow. — 5:21.

10. *And every wise-hearted among you.* Thus he denominates the artificers, who excelled in shrewdness of intellect, and so, after having commanded them severally of their private means to supply the materials, he now exhorts others to contribute their industry for shaping and joining

them together. He then briefly enumerates the parts of the Tabernacle, a longer explanation of which will be seen in chapter 26. This is, therefore, a kind of epitome of all those things, of which he before spoke more in full, since it was necessary to spur them on afresh to the performance of what they had been clearly instructed in. For we know that instruction is very often coldly received without the addition of exhortations. It might indeed seem strange, [475] how so much wealth could be possessed by a miserably pillaged people, and long driven to servile work; unless it may be inferred from the abundance which is here described, that they were incredibly enriched at their departure from Egypt by the booty which God gave them. The kingdom of Egypt was very wealthy; and its people, as we know, had always been devoted to pleasures and luxuries. What, then, they had accumulated by their rapacity in many years, flowed away from them by the secret influence of God, when they were suddenly made prodigal. But, just as He had blinded the Egyptians, that they should profusely give all they had, so He now directed the minds and hearts of His people, that, mindful of so great a benefit, they should willingly expend, at His command, what they had obtained of His mere grace.

Exodus 25

Exodus 25:23-30

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

23. Facies quoque mensam ex lignis sittim: duorum cubitorum erit longitudo ejus, et cubiti latitudo ejus, cubiti vero et dimidii alitudo ejus.

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"Particular stress is laid on the contrast, which the condition of the Israelitish nation at that time presents to the splendor and speedy completion of the tent. That tent was certainly splendid, but, in point of fact, exceedingly simple in its construction. If we compare it with the monuments of Egyptian architecture, its relative simplicity must strike us in a much greater degree. As to the materials that were required for it, it admits of proof that the Israelites might well have been possessed of them at that time. The wilderness even might supply them with many of these things. With respect to other things, the metals, precious stones, etc, we must keep in view the condition of a people that had just come out of Egypt. History describes that country as having mercantile transactions with Asia, even from the earliest times. The people had acquired property, in part at least, in Egypt; the description in Exodus 32, leaves us no doubt as to the possessions, and even wealth, that they had gained there. They had not gone out of Egypt empty-handed, but richly provided with silver and gold, 12:36. — "Havernick, Introd. to Pentat. Edin., 1850, pp. 284-285.

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

24. Et teges eam auro puro, faciesque ei coronam auream in circuitu.

25. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

25. Facies quoque ei clausuram latam quatuor digitos in circuitu: faciesque coronam auream clausurae illi in circuitu.

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.

26. Facies insuper ei quatuor annulos aureos, quos pones in quatuor angulis qui sunt in quatuor pedibus ejus.

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

27. E regione illius clausurae erunt annuli per quos trajicientur vectes ad portandum mensam:

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

28. Faciesque vectes illos e lignis sittim: et operies eos auro, et feretur illis mensa.

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.

29. Facies etiam scutellas ejus, et cochlearia ejus, et opercula ejus, et crateres ejus quibus libabitur: ex auro mundo facies ea.

30. And thou shalt set upon the table shewbread before me alway.

30. Et pones super mensam illam panem facierum coram me jugiter.

23. *Thou shalt also make a table.* The sentiment of a certain ancient bishop [476] is deservedly praised, who, when he sold the sacred vessels in the time of a famine, to relieve the distress of the poor, thus excused himself to the Church: "Our God, who does not eat or drink, has no need of patens

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and chalices;" and yet this seems little in accordance with this His command, that bread should be offered to Him. I answer, that if, under that pretext, the bishop had stripped the sacred table of its ornaments under the Law, he would have spoken unseasonably, what, under the Gospel, he spoke piously and wisely; because at the coming of Christ the shadows of the Law ceased. But God would then have the loaves, which were offered to Him, deposited among the golden dishes and censers, and spoons placed with them, not that He had need of meat and drink, but that He might prescribe the duty of temperance to His people, by deigning to have His table among them; for, when they ate of the same wheat, of which the sacred loaves were made, they were reminded by that symbol that their meat and drink was to be taken, as if they sat before God, and were His guests. Finally, they were taught that the food, by which man's life is sustained, is in a manner sacred to God; that thus they might be contented with simple and sober food, and might not profane the things which were dedicated to His service. Although, therefore, this offering might appear to be gross and rude, yet it had a just object, *i.e.,* that believers might acknowledge that God presided over their tables, because the loaves were presented in the temple before God in the name of all the people. The same was the intention of the first-fruits, in which the produce of the whole year was consecrated; that even in their feasts they might cherish a recollection of God, who fed them as a father does his children. They are called "the bread of faces" [477] by Moses, because they always appeared before God, in which sense the Greeks called them the bread προθέσεως, because they were always in His presence; for it was not permitted them to remove the precious offering, until others were substituted in their place. I now pass over many points, because what I now omit will soon have to be treated of.

Exodus 25

Exodus 25:31-40

This was Acacius, bishop of Amida, who sold the treasures of the Church for the redemption of 7000 Persian slaves, who were perishing by famine in the hands of some Roman soldiers. *Vide* Socrates, lib. 7-121, quoted in Bingham, book 5-100; 6-6 Ὁ Θεός ἡμῶν ὔτε δίσκων ὅυτε ποτηρίων χρώβει· οὔτε γὰρ ἐσθίει, ὕτε πίνει, ἐπεὶ μὴ προσδεής ἐστιν, seem to be the words referred to by *C*

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A. V., shew-bread. "In Hebrew called bread of faces or presence; because they were to be set before the face, or in the presence of God continually. The Hebrew doctors give also another reason, because every cake was made square, and so had as it were many faces." — Ainsworth, *in loco.*

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.

31. Facies item candelabrum ex auro puro: ductile fiet candelabrum illud: restile ejus, et calamus ejus scyphi ejus, sphaerulae ejus, et flores ejus ex ipso erunt.

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:

32. Et sex calami egredientur a lateribus ejus: tres calami candelabri ex latere ejus uno, et tres calami candelabri ex latere ejus altero.

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.

33. Tres calices in speciem nucis amygdalinae deformati erunt in calamo uno, spaerula, et flos, et tres calices in speciem nucis amygdalinae deformati in calamo altero, sphaerula et flos: sic de sex calamis egredientibus e candelabro.

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

34. Et in candelabro erunt quatuor calices in speciem nucis amygdalinae deformaft, sphaerulae ejus, et flores ejus.

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.

35. Eritque sphaerula sub duobus calamis ex ipso, sphaerula item sub duobus calamis ex ipso, et sphaerula sub duobus calamis ex ipso: sic de sex calamis egredientibus e candelabro.

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

36. Sphaerulae eorum et calami eorum ex ipso erunt: totum ipsum ductile unum, ex auro puro.

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

37. Facies quoque lucernas ejus septem, quas collocabis in sublimi, ut luceant ad latus faciei ejus.

38. And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.

38. Et forcipes ipsius, et receptacula ejus ex auro puro.

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

39. Talento auri puri facies illud, et omnia vasa ista.

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

40. Vide autem ut facias juxta similitudinem suam, quae tibi ostensa est in monte.

31. *And thou shalt make a candlestick.* God would have seven bright lamps burning day and night in the Tabernacle: *first,* that the people might know that they were directed by God Himself as to how they were to worship Him aright, and that a light was set before their eyes which might disperse all the darkness of error; and, *secondly,* lest they should obscure the very worship of God with their gross inventions, but that, intent on the instruction of the Law, they might with a pure and enlightened mind seek after God in all the ceremonies. Let us, therefore, remark a distinction here set forth between the rule of true religion and the superstitions of the Gentiles; because the Gentiles were carried away by their foolish and blind devotions, as they call them, into circuitous and erring ways, so that nothing was straight in them; for unless we have divine teaching to enlighten us, our own reason will beget nothing but mere vanity. But it was not enough for the Israelites that the right way should be pointed out, unless their eyes were open to direct them, since men sometimes are blind in the very midst of light. And this occurred to themselves not only when they went astray into strange and adulterous worships, for though they held fast the external form of the Law, they were, nevertheless, degenerate; and religion was corrupted among them by foul superstitions, when, in obedience to their carnal reason, they conceived that religion consisted in ceremonies. For when God is not worshipped spiritually according to His nature, this is to travesty Him. Hence there was so much security in the hypocrites, that they proudly despised all the reproofs of the Prophets, nay, that they broke out into open fury whenever their empty pomps were condemned. But

the candlestick, shining with its seven lights, reminded the people that, in their worship of God, they should look attentively to the light of heavenly doctrine.

But, for the understanding of this type, the vision of Zechariah will be no slight assistance to us, since the truth of this symbol is there set forth. (Zechariah 4:2.) God there promises that the power of His Spirit will alone avail, and more than avail, for the preservation of His Church, although it may be destitute of all other aid. To awaken confidence in this, He represents the same image of a candlestick which is here described, with the addition of some other circumstances, whereby He reminds us that the shining lights were no vain show like stage plays, but that in the candlestick was represented what believers would really experience to take place. But, that the comparison may be made clearer, we must say a little respecting this passage. The material of the candlestick is pure gold, whereby the excellency of the thing signified is denoted. But, when we have spoken somewhat of its form, the application of Zechariah's prophecy will be more manifest. Some parts of it were merely for ornament, that its dignity might be increased by its very appearance, such as the flowers and the balls or knops; others for use, as the bowls or receptacles, to prevent the sacred oil from falling on the ground. The lamps were placed at the top, that the Israelites might know that men are surrounded with darkness on earth, if God did not enlighten His Church from on high, and that by day and by night. Thus Isaiah, describing the kingdom of Christ, in which the reality of this sign was at length exhibited, says, — "Behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." And again,

"Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thy everlasting light."
(Isaiah 60:2-20.)

Now, since God is called the Father of lights, the grace of illumination resides in the Spirit; and since a variety of gifts are distributed by the Spirit, there were seven lamps which visibly represented what Paul says, —

"The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."
(1 Corinthians 12:7-11.)

Some, however, have gratuitously invented a mystery in the number seven, whence the common notion [478] among the Papists about the sevenfold grace of the Spirit, which is refuted both by the above-cited passage of St. Paul

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and the eleventh chapter of Isaiah, where a greater number of gifts are enumerated. I suppose rather that perfection is denoted by the seven lamps according to the ordinary and acknowledged use (of the figure); as if God thus declared that nothing would be wanting for the full enlightenment of believers, who should seek it from its one and only source; secondly, that the Spirit presides over all religious rites when He shines forth to the Church in His gifts. Now, the Prophet, (Zechariah 4:2,) desiring to teach that what had been shewn forth in this visible symbol would be fulfilled in the restoration of the Church, adds to the lamps seven pipes and two olive-trees, from whence oil would continually flow, so that there was no fear of want or failure. Thus he signifies that God is possessed of a manifold abundance of blessings for the enrichment of the Church; and so that the virtue which flows down from heaven is sufficient for its preservation, according to what is added in connection,

"Not by might, nor by power, but by my Spirit,
saith the Lord of hosts." (Zechariah 4:6.)

For although God uses the ministry of men and earthly means at His discretion for the protection and maintenance of the Church, yet He would have, as is just, all the praise ascribed to Himself; whilst He would also have believers to be contented under His guardianship, and not to be discouraged although they should find no ground of confidence in the world.

40 *And look that thou make them.* He again inculcates, what we have already seen, that Moses should take care that all things were exactly modeled according to the original or pattern seen in the mount. But it is certain that it is not any mere vision which is here in question, but that the external ornaments of the sanctuary have *reference* to their spiritual object, as is plain from the explanation of Stephen and the Apostle. Wherefore we need not wonder that Zechariah should say that God would make manifest, and that by certain proof, under the reign of Christ, that it was no empty spectacle which God had set before His people under the Law.

Deuteronomy 27

The seven gifts of the Holy Ghost are represented in Roman Catholic Catechisms to be, — 1. Wisdom; 2. Understanding; 3. Counsel; 4. Fortitude; 5. Knowledge; 6. Godliness; 7. The fear of the Lord: founded, of course, on Isaiah 11:2. *Augustin* says, Sermo 8, (Edit. Ben., tom. 5, p. 46,) speaking of the Holy Spirit, "Ipse requiescit super humilem et quietum, tanquam in Sabbato suo. Ad hoc *septenarius numerus etiam Sancto Spiritui deputatur,* hoc Scripturae nostrae satis indicant. Viderint meliora meliores, et majora majores; et de isto septenario numero subtilius aliquid et divinius aliquid dicant et explicent: ego tamen, quod in presenti sat est, illud video, illud vos ad videndum commemoro, septenariam istam rationem inveniri proprie Sancto Spiritui deputatam; quia; septimo die sonat sanctificatio," etc.

Deuteronomy 27:5-7

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.

5. AEdificabis in monte Ebal altare ex lapidibus Jehovae Deo tuo: non levabis super eos ferrum.

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:

6. E lapidibus integris aedificabis altare Jehovae Dei tui: et offeres super illud holocausta Jehovae Deo tuo:

7. And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

7. Et offeres sacrificia prosperiratum, comedesque illic, ac laetaberis coram Jehova Deo tuo.

Leviticus 24

Leviticus 24:1-4

1. And the LORD spake unto Moses, saying,

1. Loquutus est autem Jehova ad Mosen, dicendo:

2. Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

2. Praecipe filiis Israel ut afferant tibi oleum olivae purum, contusum pro luminari, ad accendendas lucernas semper.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be a* statute for ever in your generations.

3. Extra velum testimonii in tabernaculo conventionis disponet eas Aharon a vespera usque ad mane, coram Jehova semper: statutum per-perpetuum erit in generationibus vestris.

4. He shall order the lamps upon the pure candlestick before the LORD continually.	**4.** Super candelabrum mundum disponet lucernas coram Jehova semper.

Exodus 27:20 *And thou shalt command the children of Israel.* I have transferred these two passages from elsewhere, since they relate to the service of the tabernacle; for the children of Israel are commanded to contribute as much oil as may be sufficient for the seven lamps. Now, since Divine illumination and the grace of the Holy Spirit were, as we have seen, the truth of this symbol, God requires pure oil, *i.e.,* not muddy, or mixed with lees, for, had it been in any respect faulty, so much would have been detracted from the dignity of the mystery. Its purity, then, shewed that nothing mean or common was signified by it; that the Israelites also might bring with them pure minds, and duly prepared and disposed to consider the spiritual light. He again repeats, that the oil must be supplied seasonably at its proper hours, so that the lamps may be always burning; that thus the children of Israel might learn that nothing is more opposed to the worship of God than obscurity and darkness; and that it is not to be interrupted at intervals, [479] but that the direction of the Spirit should shine from heaven in a perpetual flow. Thus, in the second passage cited, He thrice reiterates the word "continually," to shew that the true light should never be put out in any respect. This office God enjoins upon the priests, because they ought to be ministers of light when they are interpreting the Law, which David calls "the lamp of our feet, and the light of our paths." (Psalm 119:105.) But what is the meaning of the offering (of the oil) by the people, since men are possessed of no power for the spiritual enlightening of their own minds? I reply that, in the types of the Law, the several parts are not to be so scrupulously forced to the rule, as if there were nothing in the outward sign with which the reality did not correspond; and again, that although men having nothing of their own and of themselves to bring, yet, that they may more diligently exert themselves in their endeavors to serve God, they are justly required to dedicate themselves and all that they have to God. At the end, where the words "a statute for ever" are added, understand them to mean, until the real manifestation of those things, of which the candlestick and its lamps were a type. This point I have discussed in Genesis

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"Et que ce n'est point assez d'estre eselaire par bouffees;" and that it is not enough to be enlightened by puffs. — *Fr.*

[480] It is called "a statute from the [481] children of Israel," (*a filiis* Israel,) since God requires its observance from them; unless it be preferred to translate it with Jerome, "Before (*coram*) the children of Israel." The exposition of others, "among (*apud*) the children of Israel," or from the fathers to the children, is harsher, and altogether forced.

Numbers 8

Numbers 8:1-4

1. And the Lord spake unto Moses, saying,

1. Et loquutus est Jehova ad Mosen, dicendo:

2. Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

2. Loquere ad Aharon, et dicas illi, Quando accendes lucernam, contra faciem candelabri lucebunt septem lucernae.

3. And Aaron did so: he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

3. Fecitque ita Aharon: contra faciem candelabri accendit lucernas ejus, quemadmodum praeceperat Jehova ipsi Mosi.

4. And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

4. Et hoc est opus candelabri, ductile aureum usque ad hastile suum, usque ad flores suos ductile erat, juxta exemplar quod ostenderat Jehova ipsi Mosi, sic fecit candelabrum.

2 *When thou lightest the lamps.* This precept, like many others, is not inserted in its proper place. Moses again declares what was the use of the

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"Au dix-septieme chapitre de *Genese* " — *Fr.*

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מאת, *from the. A. V., on the behalf of. C.* adheres to *S.M.*, and in so doing he has kept close to the Hebrew. — *W.*

candlestick, and how the lamps should be arranged, so that their light might be spread through the sanctuary, and that the brightness of the gold might shine over against them; for this was the reason why God would have the lamps lighted *against the face of,* or opposite to, the candlestick, that the very stand of the light might retain its beauty. Moreover, it is expressly stated that Aaron obeyed God's command, as if in no despicable matter, as he had received it from Moses. To this also refers what immediately follows, that it was made "according unto the pattern" which Moses had seen in the mount; and this was, as I have before explained it, that God is the Father of lights, who illuminates His Church by His Spirit, that it may not wander in darkness; and so, whilst darkness covers the whole earth, He is as an everlasting light to believers instead of the sun and moon, as says Isaiah 60:19

Exodus 26

Exodus 26:1-37

1. Moreover thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purpl e, and scarlet: *with* cherubims of cunning work shalt thou make them.

1. Tabernaculum vero facies e decem cortinis e bysso retorta, et hyacintho et purpura, et vermiculo cocci: cherubin opere phrygionico facies.

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.

2. Longitudo cortinae unius erit octo et viginti cubitorum: et latitudo cortinae unius, quatuor cubitorum: mensura, una erit omnibus cortinis.

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

3. Quinque cortiae erunt con junctae altera eum altera, et quinque aliae cortinae conjunctae altera cum altera.

4. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

4. Facies quoque, laqueolos hya cinthinos in ora cortinae unius in extremo in conjunetione: et sic facies in ora cortinae extrema in conjunctione secunda.

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.

5. Quinquaginta laqueolos facies in cortina una, et quinquaginta laqueolos facies in extremo cortintae quae est in conjunctione secunda: oppositi erunt laqueoli alter alteri.

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

6. Facies item quinquaginta uncinos aureos, et ita conjunges cortinas alteram cum altera per uncinos: atque ita fiet tabernaculum unum.

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

7. Facies insuper cortinas e pilis caprarum in tentorium super tabernaculum: undecim cortinas facies eas.

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.

8. Longitudo cortinae unius, triginta cubitorum: et latitudo cortinae unius, quatuor cubitorum: mensura una erit undecim cortinis:

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.

9. Et conjunges quinque cortinas seorsum: et sex cortinas seorsum: et conduplicabis cortinam sextam e regione faciei tentorii.

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.

10. Facies autem quinquaginta laqueolos in ora cortinae unius in extremo in conjunctione, et quinquaginta laqueolos in ora cortinae con-junctionis secundae.

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.

11. Facies *item* uncinos aereos quinquaginta, quos induces in laqueolos, et conjunges tentorium, et erit unum.

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.

12. Superfluitas autem quae redundat in cortinis tentorii, nempe dimidium cortinae redundantis, superfluet a tergo tabernaculi.

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.

13. Cubitusque hinc, et cubitus illinc, qui redundat in longitudine cortinarum tentorii, redundabit super latera tabernaculi hinc et inde, ut tegat illud.

14. And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

14. Facies item operimentum tentorio e pellibus arietum rubifactis: operimentum item e pellibus taxorum superne.

15. And thou shalt make boards for the tabernacle *of* shittim wood standing up.

15. Facies et tabulas tabernaculo e lignis sittim stantes.

16. Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

16. Decem cubitorum longitudo tabulae: cubiti vero et dimidii latitudo tabulae unius.

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.

17. Duo cardines erunt tabulae uni, instar graduum sealae dispositi, alter e regione alterius, sic facies omnibus tabulis tabernaculi.

18. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

18. Facies autem tabulas tabernaculo, viginti tabulas ad latus meridianum ad austrum.

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.

19. Et quadraginta bases argenteas facies sub viginti tabulis, duas bases sub una tabula, pro duobus cardinibus ejus: et duas bases sub tabula altera, pro duobus cardinibus ejus.

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

20. In latere vero tabernaculi secundo ad plagam Aquilonis, viginti tabulas.

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

21. Et quadraginta bases earum argenteas, duas bases sub una tabula, et duas bases sub tabula altera.

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

22. Porro in latere tabernaculi ad occidentem facies sex tabulas.

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

23. Et duas tabulas facies angulis tabernaculi in latere occidentali:

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.

24. Quae erunt quasi gemellae inferne, et simul erunt quasi gemellae in fastigio ejus in circulum unum: sic erit de duabus illis: in duobus angulis erunt.

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.

25. Erunt igitur octo tabulae, et bases earum argenteae, sexdecim bases: duae bases erunt sub tabula una, et duae bases sub tabula altera.

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

26. Facies etiam vectes e lignis sittim, quinque tabulis pro latere tabernaculi uno.

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.

27. Et quinque vectes tabulis pro latere tabernaculi altero: et quinque vectes tabulis pro latere tabernaeuli, pro latere *inquam vergente* ad occi- dentem.

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

28. Vectis autem medius per medium tabularum transibit ab extremo ad extremum.

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.

29. Tabulas vero teges auro, atque annulos earum facies ex auro, per quos trajicientur vectes, cooperiesque vectes ipso auro.

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

30. Et ita eriges tabernaculum secundum dispositionem ejus, quae tibi ostensa est in monte.

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

31. Facies et velum ex hyacintho, et purpura, et vermiculo cocci, et bysso retorta, opere phrygionico facies illud cum figuris cherubin.

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.

32. Et pones illud super quatuor columnas sittim obductas auro (uncini earum aurei) super quatuor bases argenteas.

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

33. Ponesque velum sub uncinis, et introduces illuc intra velum arcam testimonii, dividetque velum illud vobis inter sanctum et sanctum sanctorum.

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

34. Pones insuper propitiatorium super arcata testimonii in sancto sanctorum.

35. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

35. Pones quoque mensam illam extra velum, et candelabrum e regione mensae in latere tabernaculi ad meridiem, et mensam pones in latere aquilonis.

36. And thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

36. Et facies velum ad ostium tabernaculi ex hyacintho, et purpura, et vermiculo cocci, et bysso retorta opere acupictoris.

37. And thou shalt make for the hanging five pillars of shittim *wood,* and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

37. Velo autem facies quinque columnas ex sittim, quas teges auro, et uncini earum aurei, fundesque els quinque bases aereas.

1. *Moreover, thou shalt make the tabernacle.* In the whole construction of the tabernacle we must remember what we have already seen, that the Israelites were instructed by external figures how precious a thing is the worship of God, and therefore that they must diligently beware lest it should be polluted by any meanness. For all this richness and magnificence of ornament was the very contrast to meanness. They were also reminded that, if they would be accounted pure worshippers of God, they must avoid all uncleanness, for the tabernacle was the type of the Church. Thus it is certain that by its external ornaments the excellency of spiritual gifts was designated. On this ground Isaiah, discoursing of the perfect glory of the Church as it would be under the reign of Christ, says,

"I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones,"
(Isaiah 54:11, 12;)

by which words he plainly signifies that the Church would be adorned with heavenly beauty, since all kinds of graces shone forth in her But the chief excellency of her adornment must be referred to the instruction which renews us into the image of God. Thus David, when he celebrates the beauty of God's house, assigns this honor chiefly to the exercises of faith and piety:

"One thing have I desired of the Lord," he says, "that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." (Psalm 27:4.)

Was this that he might feed his eyes with empty pictures, with its costly materials, and with the exquisite workmanship of it? Assuredly he does not speak of gazing inquisitively at it, but thus alludes to its visible workmanship, that with the spiritual eyes of faith he may consider the glory more excellent than the whole world, which was there represented. Nor indeed did anything magnificent appear in the tabernacle to delight men's eyes, but rather was all its richness and excellence covered up with goats' hair and paltry leather, in order that believers beneath that hidden beauty might reflect on something higher than the carnal sense.

It will suffice to have given these general hints; I now descend to particulars, in which let not my readers expect of me any conceits which may gratify their ears, since nothing is better than to contain ourselves within the limits

of edification; and it would be puerile to make a collection of the *minutiae* wherewith some philosophize; since it was by no means the intention of God to include mysteries in every hook and loop; and even although no part were without a mystical meaning, which no one in his senses will admit, it is better to confess our ignorance than to indulge ourselves in frivolous conjectures. Of this sobriety, too, the author of the Epistle to the Hebrews is a fit master for us, who, although he professedly shews the analogy between the shadows of the Law and the truth manifested in Christ, yet sparingly touches upon some main points, and by this moderation restrains us from too curious disquisitions and deep speculations. In the first place, curtains are made of twilled linen, and blue, purple, and scarlet, which, when coupled together, made an inclosure of forty cubits; for they were ten in number, and the breadth of each was four cubits. By "cunning work," commentators are agreed that embroidery is meant, especially when God commands that cherubim should be made in them. But some translate the word cherubim by the general name of *pictures,* [482] which, although it is not grammatically incorrect, yet, since we have before seen that angels were designated by this word, it; is more probable that figures of angels were everywhere scattered over them; for, when the majesty of God is represented to the life by Daniel 7:10, "ten thousand times ten thousand" are said to stand around His judgment-seat, Ridiculous is it of the Papists [483] to infer from hence that churches would be empty and unsightly unless they are adorned with images; for in order that the similitude should hold good, they must needs hide their images under a triple covering, lest the people should be able to see them; and then, how would they be "the books of the unlearned" (*idiotarum*), as they call them? [484]

Now, since the seraphim, of which Isaiah makes mention, (Isaiah 6:2,) signify the same as the cherubim, and are said "with twain of their wings to cover their faces, and with twain their feet," their images must be veiled, in order to correspond with them. Besides, it is preposterous, as I have said, forcibly to transfer these rudiments, which God delivered only to His ancient; people, to the fullness of time, when the Church has grown up and has passed out of its childhood. But how far the Jews were from worshipping

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S. M. is the translator who has here rendered cherubim, pictures. *V.* renders it, paraphrastically, "pulchra varietate contextum." — *W.*

483

See Institutes, vol. 1, p. 122, *et seq.;* see also Petr. Martyr, Loci. Com. Cl. Sec., cap. 5; and Becon, Catechism, Part 3; Parker Soc. Edit., pp. 61, 62.

484

"Idcirco enim pictura in ecelesiis adhibetur, ut hi, qui literas nesciunt, saltem in parietibus videndo legant, quae legere in codicibus non valent." — Greg. Magni, lib. 9, indict, 2, epist, 105, ad Serenum Massil. Episc.

the cherubim, the heathen poets bear them witness; for Juvenal, speaking of them, said,

"Qui puras nubes, et coeli numen adorant;" [485]

and God extorted these words from an impure and licentious man, that all might know that the Law of Moses lifted his disciples to things above. A threefold covering is then described, the inner one of goats' hair, another of rams' skins dyed red, and the outer one of badgers' skins; a wooden frame is then added, to strengthen the tabernacle within by its firmness, since otherwise the curtains would have got out of place at the slightest motion. The boards were of shittim-wood, overlaid with gold, either only gilt or covered with gold plates; each of them was supported by two silver bases, [486] like feet, and they were joined together by bars, passed through rings of gold. In this space the whole tabernacle was contained, which then was distinguished into the outer sanctuary and the Holy of holies. Besides these there was the court in which the people were to stand, because it was not lawful for them to enter the sanctuary, to which the priests alone had access, and they only when clean. Thus David, after having exclaimed, "How amiable are thy tabernacles, O Lord of hosts," immediately adds, "My soul longeth, yea, even fainteth for the courts of the Lord;" and again, "for a day in thy courts is better than a thousand," (Psalm 84:1, 2, 10;) and again, "Worship the Lord in his holy *court."* [487] (Psalm 29:2.) But on so plain a matter there is no need of the abundant proofs which he furnishes. The disposition of the tabernacle is said again, in ver. 30, to have been shewn in the mount, that the people should not rest their attention on the visible tabernacle, but with the understanding of faith should penetrate to heaven, and direct their minds to the spiritual pattern, the shadows and types of which they beheld. Neither here must we philosophize too curiously. The allegory will please the ears of many, that by the two bases are meant the Old and New Testament, or the two natures of Christ, because believers rest on these two supports. But with no less probability we might say, that two bases were placed beneath each of the boards; either because godliness hath the promise of this life and of that which is to come; or because we must resist on both sides the temptations which assail us from the right and from the left; or because faith must not limp nor turn to the right or

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The actual words of Juvenal, Sat. 14:97, are: —
"Nil proeteter *nubes, et coeli numen adorant;"*
Nought but the clouds, and heaven's God adore.

486

A. V., "sockets."

487

C. quotes the translation of the *V.*, "in atrio sancto ejus." See note on Psalm 29:2, in *C.* Society's Commentary, vol. 1, p. 476.

left: thus there would be no bounds to trifling. They allegorically explain that the covering of the tabernacle was made of rams' skins, [488] because the Church is protected by the blood of Christ, who is the spotless lamb; but I ask, what do the badgers' skins, which were above, mean? Why was the covering of goats' hair put below? Wherefore, sobriety is our best course.

31. *And thou shalt make a vail.* The inner shrine or recess was covered by one vail; the sanctuary was divided from the court by another. By both the people were admonished how reverently God's majesty must be regarded, and with what seriousness holy things are to be engaged in, so that they might not approach God's presence without fear, nor boldly break in upon the mysteries of things sacred. But by the vail the obscurity of the shadows of the Law was principally denoted, that the Israelites might know that the time of full revelation had not yet come, but that the spiritual worship of God was as yet enshrouded in a vail; and thus might extend their faith to their promised Messiah, at whose coming the truth would be discovered and laid bare. Wherefore, when Christ rose again from the dead, "the vail of the temple was rent in twain from the top to the bottom," (Matthew 27:51;) and an end was put to the ceremonies of the Law, because God then presented Himself in His living and express image, and the perfect reality of all the ceremonies was manifested. Now, therefore, in the light of the gospel, we behold "face to face," what was then shewn afar off to the ancient people under coverings. (2 Corinthians 3:14.) Yet, although there is now no vail to prevent us from openly and familiarly looking upon Christ, let us learn from this figure that the manifestation of God in the flesh is a hidden and incomprehensible mystery. (1 Timothy 3:16.) It is not without reason that Christ Himself compares His body to the temple, because the fullness of the Godhead dwells in it. (John 2:19.) Let us then know assuredly that the Father is in the Son, and the Son in the Father, (John 17:21;) but if it be asked in what manner, this is ineffable, except that the eternal Son of God, who, before the creation of the world, possessed the same glory with the Father, (John 17:5,) that even He is now man, that "He might be the firstborn among many brethren." (Romans 8:29.)

Exodus 27

Exodus 27:1-8

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Arietes rubricati, Christus sanguine passionis cruentatus; significantur etiam martyres, etc. — *Gloss. Ord.*

1. And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

1. Facies etiam altare e lignis sittim: quinque cubitorum exit longitudo: et quinque cubitorum latitudo: quadrature erit altare: et trium cubitorum altitudo ejus.

2. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

2. Huic facies cornua in quatuor angulis ejus: ex ipso erunt cornua ejus, tegesque illud aere.

3. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass.

3. Facies deinde lebetes ejus: ad repurgandum cinerem ejus, et scopas (*vel, forcipes*) ejus, et crateras ejus, et fuscinulas ejus, et receptacula ejus: omnia vasa ejus facies ex aere.

4. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

4. Facies etiam illi craticulam opere craticulato aeream, et ad rete quatuor annulos, in quatuor extremitatibus ejus.

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.

5. Ponesque illud sub ambitu altaris inferne, et erit rete illud usque ad medium altaris.

6. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

6. Facies praeterea vectes alta vectes e lignis sittim, et cooperies eos aere.

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.

7. Et inserentur vectes ejus in illos annulos: et erunt vectes in utroque latere altaris, dum portabitur illud.

8. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make *it.*

8. Cavum tabulis facies illud: quemadmodum ostendi tibi in monte, sic facient.

1. *And thou shalt make an altar.* The altar of whole burnt-offerings (*holocaustorum*) is here described, which, however, it was called by *synecdoche,* for not only entire victims were burnt there, but also parts of them only, as we shall see in Leviticus. The burnt-offerings received their name from their *ascending,* [489] whereby the Israelites were reminded that they had need to be purified, that they might ascend to God; and at the same time were instructed that whatever corruption there might be in the flesh did not prevent the sacrifices from being acceptable and of a sweet savor to God. It is clear that from the first beginning of the human race there were burnt-sacrifices, suggested by the secret inspiration of God's Spirit, since there was no written Law; nor can we doubt but that by this symbol they were taught that the flesh must be burnt by the Spirit, in order that men may duly offer themselves to God; and thus they acknowledged, under this type, that the flesh of Christ must receive this from the divine power, so as to become a perfect victim for the propitiation of God; thus, as the Apostle testifies, he offered himself through the Spirit. (Hebrews 9:14.) But fuller mention of this subject will be made elsewhere. The altar was so constructed that the sacrifices might be cast upon a grate placed within it, and thus they were covered by its external surface. The ashes were received into a pan, so that they should not fall about upon the ground and be trodden under foot, but that reverence might be inculcated even towards the very remnants of their holy things. [490] That the victims were bound to the four horns, which stood out from the four corners, is plain from the words of Psalm 118:27, "Bind the sacrifice with cords, even unto the horns of the altar." And this also is the beginning of a proper offering of spiritual sacrifices, that all the lusts of the flesh should be subdued, and held captive as it were unto the obedience of God. Wherefore even Christ, although in Him there was nothing which was not duly regulated, was nevertheless bound, in order to prove His obedience; as He had said, "Not as I will, but as thou wilt." (Matthew 26:39.) The altar was carried on staves, to obviate the necessity of having more than one; else there would have been danger of

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C. alludes to their Hebrew name, עלה, the primary signification of which is mounting upwards. — *W*

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"Mais que la sainctete des *sacremens,"* etc. — *Fr.* be an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

their being compelled, by the very difficulty of carrying it, to leave it behind after it was made, if they were setting about a long journey; and this would have been the seed or ground of superstition, whilst no other could be built which was not spurious.

Exodus 27

Exodus 27:9-19

9. And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

9. Facies insuper atrium tabernaculi ad plugam meridianam australem: cortinae erunt atrio e bysso retorta: centum cubitorum erit longitudo angulo uni.

10. And the twentypillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

10. Columnae autem ejus erunt viginti, et bases earum viginti aereae: capitella colunmarum et ilia earum argentea.

11. And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets of silver.

11. Et sic lateri aquilonari in longitudine erunt cortinae centum, et columnm ejus viginti, basesque earum viginti rerem: capitella columnarum, et fila earum argentea.

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.

12. Porro in latitudine atrii ad latus occidentale, erunt cortinae quinquaginta cubitorum: et columnae earum erunt decem, et bases earum decem.

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

13. In latitudine vero atrii in latere orientali ad orientem, quinquaginta cubiti erunt.

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

14. Qindecim autem cubitorum erunt tortinto lateri uni: columnae earum tres, basesque earum tres.

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

15. Lateri vero secundo quindecim cortinae: columnae earum tres, et bases earum tres.

16. And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four.

16. Et portae atrii disponetur aulaeum viginti cubitorum ex hyacintho, et purpura, et vermiculo cocci, et bysso retorta, opere acupictoris: columnae ejus quatuor, basesque earum quatuor.

17. All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.

17. Omnes columnae atrii in circuitu cinctae erunt argento: capitella vero earum erunt argentea, et bases earum aerea.

18. The length of the court *shall* be an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

18. Longitudo atrii erit centum cubitorum, et latitudo quinquaginta in quinquaginta: altitudo autem quinque cubitorum: ex bysso retorta et bases earum aereae.

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.

19. Omnia vasa tabernaculi in omni ministerio ejus, et omnes paxilli ejus, et omnes paxilli atrii, ex aeare.

9. *And thou shalt make the court.* There were two courts divided from the sanctuary, one for the priests, the other common to the whole people. To the first chambers were annexed, in which the Levites dwelt, who were the keepers of the tabernacle; and thus sometimes the courts are spoken of in the plural number, and especially in the Psalms, (Psalm 64:4; 84:2; 92:13; 96:8.) It is the court of the people which is here referred to, where they consecrated the victims, offered their prayers, and were reconciled to God. In this manner the condition of mankind was shewn to the Israelites,

by their being forbidden to enter the Temple, whilst at the same time they were reminded that men, although unworthy outcasts, are received by God, if only they seek Him simply, and with due humility, mindful of their own unworthiness. Hence the consolation in which David gloried, [491] "I had rather dwell in the courts of the Lord, than in the splendid tents of the ungodly." The court was formed by four curtains, two of which, on the north and south sides, were 100 cubits long, and supported by 20 pillars, whose bases were of brass, and their capitals [492] and fillets of silver; on the east and west, each curtain was 50 cubits long, supported by 10 pillars. The length spoken of is not from the ground upwards, but from their opposite corners: for the court was twice as long as it was broad, as is said in ver. 18. There would be an appearance of contradiction in the fact that Moses afterwards speaks of two sides, and assigns fifteen cubits to each, if he did not immediately go on to mention the hanging or curtain, which covered the gate of the court, and which he sets at twenty cubits. Thus the measure will be correct, and the passage will be quite accordant; for, after he has said in ver. 13 that the curtain on the east side should consist of fifty cubits, he adds in explanation that there were two curtains at the sides of the door, and a third between them to cover the door, making up in all the fifty cubits. But the door was covered by the hanging, that the Israelites might reflect in themselves, whenever they went into the sanctuary, that it was no profane or common (*promiscuum*) place; but if they came thither in purity and chastity, they might be assuredly persuaded that they were safe under the protection of God. Finally also the majesty of holy things was shewn them in this type, in order that they might reverently approach the worship of God; and they were reminded of their own unworthiness, that they might humble themselves the more before God, and that fear might beget penitence, whilst moderation in the desire of knowledge was recommended to them, that they might not be unduly inquisitive. The religion of the Gentiles also had its secret shrines with the same object, but for very different causes; for it was a brutal religion, for which veneration was sought by darkness, and the disguise of ignorance; whereas God, whilst He retained His people in modesty and simplicity, at the same time set before them the Law, from which they might learn whatever it was right and useful for them to know.

Exodus 29

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It will be seen that he quotes Psalm 84:10, somewhat parathrastically.

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A. V., hooks.

Exodus 29:36, 37

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

36. Juvencum pro peccato facies in singulos dies pro expiationibus: et expiabis altare expiando ipsum, ungesque illud ad ipsum sanctificandum.

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

37. Septem diebus expiabis altare et sanctificabis illud: eritque sanctitas sanctitatum: quicquid tetigerit altare, sanctificabitur.

36. *And thou shalt offer every day a bullock.* Since the ancient altar was no less a type of Christ than the priest was, it may naturally be asked, what its *expiation* could mean, as if there were anything impure or polluted in Christ. But we must remember, what I before adverted to, that no similitude is identical (with the reality); for then the substance and reality of the shadows could not be represented in their perfection. Yet this was an apt similitude, shewing that God could only be propitiated towards the human race by an expiation made with blood. On this account not only was the altar to be cleansed, but; also dedicated to its use, that reconciliation might proceed from it; and this is expressed by the word "sanctify," especially when it is added, "it shall be the holiness of holinesses," [493] that it may sanctify whatever is put upon it. Others read it in the masculine gender: "Whosoever shall touch it, shall be holy;" and understand it of the priest, who by right of his anointing might approach the altar; but; it rather dignifies the consecration of the altar by its consequence, viz., because it sanctifies the victims themselves. The sum is that the body of Christ, inasmuch as it was offered as a sacrifice, and consecrated with blood, was acceptable to God; so that its holiness washes away and blots out all our uncleanness. We shall speak of the anointing a little further on.

Exodus 30

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A. V., "And it shall be an altar most holy." Ainsworth, *in loco,* says: "*Heb. holinesse of holinesses; i.e.,* most holy, not only sanctified itself, but sanctifying the gifts that were offered to God upon it."

Exodus 30:1-10

1. And thou shalt make an altar to burn incense upon: *of* shittim wood shalt thou make it.

1. Facies et altare suffimenti suffitus, ex lignis Sittim facies illud.

2. A cubit *shall be* the length thereof, and a cubit the breadth thereof; four-square shall it be: and two cubits *shall be* the height thereof; the horns thereof *shall be* of the same.

2. Cubitus longitudo ejus, et cubitus latitudo ejus, quadratum erit: et duo cubiti altitudo ejus: ex ipso cornua ejus.

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.

3. Teges illud auto puro, tectum ejus vel parietes ejus per circuitum, et cornua ejus: faciesque ei coronam auream per circuitum.

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.

4. Duos etiam annulos aureos facies ei infra coronam ejus, in duobus angulis ejus, in utroque latere ejus: et per illos trajicientur vectes ad illud cum ipsis portandum.

5. And thou shalt make the staves *of* shittim wood, and overlay them with gold.

5. Facies autem vectes illos ex lignis sittim, et teges eos auro.

6. And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.

6. Et pones illud ante velum, quod erit juxta aream testimonii, ante propitiatorium, quod erit super testimonium, ubi conveniam tecum.

7. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

7. Et adolebit super illud Aharon suffitum aromatum singulis matutinis, quando aptabit lucernas adolebit illum.

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

8. Et quando accendet Aharon lucernas inter duas vesperas, adolebit suffitum illum jugiter coram Jehova in generationibus vestris.

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

9. Non offeretis super illud suffitum alium, neque holocaustum, neque minha: sed nec libamen libabitis super illud.

10. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

10. Et expiabit Aharon super cornua ejus semel in anno sanguine oblationis pro peccato expiationum: semel in anno expiabit super illud in generationibus vestris. Sanctitas sanctitatum est Jehovae.

1. *And thou shalt make an altar.* God now issues His commands respecting the altar of burnt incense, whereby the people were assured that the odor of the worship under the Law was sweet to Him. This ceremony indeed also prevailed among the Gentiles; whence there is frequent mention made by heathen authors of incense-burning; but what its object was they knew not themselves, nor did they care to reflect upon its proper intention, since they conceived themselves to have done all that was required of them, by the bare sign itself. In this way, however, God would encourage His believing people, by giving them to know that the worship which they offered at this command sent up to him a sweet savor. Meanwhile He admonished them diligently to beware lest any uncleanness should profane their sacrifices, but that they should come cleansed and pure into His sight. And David applies this type specially to prayer, when he says:

"Let my prayer be set forth before thee as incense."
(Psalm 131:2.)

Therefore, as the other altar of which we have been hearing, was devoted to the victims for the purpose of propitiating God, so also this altar perfumed the sacrifices with the odor of its incense, that they might be acceptable to God. Hence it was placed near the ark of the testimony, though with the vail between, that its savor might ascend directly to God without any let or hindrance. There is no ambiguity in the words, except that some think there is a repetition where it is said, "every morning," and "between the two evens;" [494] others suppose that there are two separate oblations, and this latter view is the more probable, *i.e.,* that the incense was offered morning and evening. He afterwards forbids either the altar itself to be transferred to other uses, or any other kind of incense to be burnt upon it; of this he will speak elsewhere.

10. *And Aaron shall make an atonement.* We should observe here the correspondence between the two altars; for, as the Israelites were admonished that the sacrifices would not please God, unless all uncleanness were wiped away by pure and holy prayers, so also the altar of incense was purified by the sprinkling of blood, that they might learn that their prayers obtained acceptance through sacrifices. Although this was only done once a year, yet it was daily to be called to mind, in order that they might offer the death of Christ by faith and prayer, [495] and yet might know that their prayers had no sweet savor, unless in so far as they were sprinkled with the blood of atonement.

Exodus 30:34-38

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*:

34. Et dixit Jehova ad Mosen, Accipe tibi aromata, stacten, et onychen, et galbanum, aromata, et thus purum: ut pondus ponderi respondeat.

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A. V., Margin, ver. 8.

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"Ut fide et precibus adolerent mortem Christi." — *Lat.* "Afin qu'en appliquant a eux la vertu de la mort de Jesus Christ par foy et prieres;" in order that applying to themselves the virtue of the death of Jesus Christ by faith and prayers. — *Fr.*

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

35. Et facies ex eo suffimentum aromaticum, opus aromatarii, mistum, purum et sanctum.

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.

36. Et contundes ex eo comminuendo: ponesque ex eo coram testimonio in tabernaculo conventionis, in quo conveniam tecum: sanctitas sanctitatum erit vobis.

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.

37. Suffimentum quod facies secundum compositionem ejus non facietis vobis: sanctitas tibi erit Jehovae.

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

38. Quisquis fecerit simile ad adolendum ilhd, excidetur e populis suis.

34. *Take unto thee sweet spices.* This oblation might have been noticed with the others, yet, since it merely describes the composition of the incense, which is connected with the altar of incense, and in fact is but an appendage to it, I have seen no reason why I should separate them. Let the curious subtilely discuss, if they please, the ingredients themselves; it is enough for me that they were chosen at God's will to make a very sweet smell. For I know not whether it is likely, as some suppose, that galbanum [496] is of a strong and disagreeable savor, and, since they only offer this conjecture in an unknown matter, they deserve little credit. My conviction is that it was sweet, which the words of Moses himself a little further on confirm, where he denounces the penalty of death upon those who should use such perfume for their private gratification; for this prohibition would have been absurd,

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"Not of strong and evil savor, as *R. Salomom,* for then it had been unfit to make a perfume of." — *Tostatus in* Willet. "Dioscor. asserit galbanum esse gravis odoris, et Plinius ait galbanum foetere et castorem olere; quod forte intelligit de partibus galbani magis terrestribus — ideoque noster interpres addit τὸ *bonis odoris;"* (*i.e., V.,* after LXX. Χαλβάνην ἡδυσμῦ·) Corn. a Lapide, *in loco.*

unless its odor had been very agreeable. Besides, the analogy between the sign and the thing signified would not have held good, unless its sweet savor had testified that God is greatly pleased with the prayers of His people. Moreover, in order that the sacred symbol might be the more reverenced, it was not allowable to transfer this mixture to private use; for since men are rude and earthly-minded, there is nothing they are more prone to than to mix up heavenly things with those of earth. Therefore, to elevate their minds the more, it was necessary that the incense, in which there was a special holiness due to God alone, should be set apart from common use.

Exodus 30:17-21

17. And the LORD spake unto Moses, saying,

17. Loquutus est etiam Jehova ad Mosen, dicendo:

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

18. Facies et concham aeneam, et basin ejus aeneam ad lavandum, ponesque illam inter tabernaculum conventionis et altare, et pones aquam ill ea.

19. For Aaron and his sons shall wash their hands and their feet thereat:

19. Lavabuntque ex ea Aharon et filii ejus manus suas et pedes suos.

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:

20. Quando ingredientur tabernaculum conventionis lavabunt se aqua, ut non moriantur: aut quum appropinquabunt ad altare, ut ministrent, ut incendant oblationem ignitam Jehovae.

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

21. Lavabunt inquam manus suas et pedes suos, ne moriantur: eritque illis statutum perpetuum, ei scilicet et semini ejus per generationes suas.

18. *Thou shalt also make a laver of brass.* Although this oblation was a sign of the purity which God required in His priests, yet, inasmuch as this hollow vessel (*concha*) or laver, which supplied the water, was a part or utensil of the sanctuary, I have thought it best to insert here what is ordained respecting it, not only as to its fashion, but also its use, which could not be well separated: for if bare mention had only been made of a laver or water-vessel, [497] the reader would have received no profit from it. But, when God expressly commands that water should always be ready in this basin for the priests to wash their hands and feet, we gather from hence with what reverence and sanctity God would have His holy service performed. It was, indeed, a common proverb among the Gentiles that they were guilty of impiety who handled holy things with unwashen hands, and they testified in this ceremony that they could not worship God aright except when purified from all pollution and uncleanness. One in Virgil says:

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"——— donec me flumine vivo Abluero." [498]

"Till in some living stream I cleanse the guilt
Of dire debate and blood in battle spilt." — Dryden.

And such expressions are of constant occurrence. Sometimes they even seemed almost to hit the right point; as where the poet commands the ungodly and the criminal to depart from the sacrifices, lest they should contaminate them; [499] but this was only a fleeting imagination, since no anxiety to repent had awakened in them a desire to propitiate God; and so, even whilst they were diligent in performing ablutions, their minds, darkened with error, knew not what it meant. But the Israelites were thus chiefly reminded how unworthy they were to offer sacrifices to God, since the impurity of the very priests, who were chosen to this once, prevented them from exercising it, until they were cleansed with water. The washing of the hands and feet denoted that all parts of the body were infected with

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Addition in *Fr.,* "Sans savoir pourquoy il estoit basti;" without knowing what it was made for.

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*A*En. 2:719, 720. They are among the words which *A*Eneas reports himself to have spoken to Anchises, when about to bear him out of Troy:

"Tu, genitor, cape sacra manu, patriosque Penates.
Me, bello e tanto digressum et caede recenti,
Adtrectare nefas; donec me flumine vivo Abluero."

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Doering's note on Hor. Carm. 3:1. 1. — "Odi profanum vulgus et arceo," contains the following words: "He uses these formulas which the priests were accustomed to use at the commencement of their ceremonies, in order to drive away the profane, ἑκάς, βέβηλοι! or ἑκάς, ἑκάς, ὅστις ἀλιτρός· (Callim. Hymn., Ap. 2.) Procul o procul este, profani. (Virg. *A*En. 6:258.)"

uncleanness; for, since Scripture often uses the word “hands” for the actions of life, and compares the whole course of life to a way or journey, it is very suitable to say by *synecdoche* that all impurity is purged away by the washing of the hands and feet. The comparison with Christ now remains to be considered; but this we shall understand better a little beyond in reference to the sacrifices.

The Priesthood

The Priesthood

Exodus 28

Exodus 28:1-43

1. And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even.* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

1. Tu vero accerse ad to Aharonem fratrem tuum et filios ejus eum co, e medio filiorum Israel: ut sacerdotio fungatur mihi Aharon, Nadab, Abihu, Eleazar, et Ithamar filii Aharon.

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

2. Et facies vestes sacras Aharoni fratri tuo, in gloriam, et decorem.

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.

3. Tu itaque alloqueris omnes sapientes corde quos replevi spiritu sapientiae, ut fadant vestes Aharon ad sanctificandum eum, ut sacerdotio fungatur mihi.

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

4. Hae sunt omnes vestes quas facient, pectorale et ephod, et pallium et tunicam ocellatam, mitram et baltheum: facient inquam vestes has sacras Aharoni fratri tuo et filiis ejus, ut sacerdotio fungantur mihi.

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

5. Qui accipient aurum et hyacinthum, et purpuram, et vermiculum cocci, et byssum.

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

6. Facient autem ephod ex auro, hyacintho, et purpura, vermiculo cocci, et bysso retorta, opere phrygionico.

7. It shall have the two shoulderpieces thereof joined at the two edges thereof; and *so* it shall be joined together.

7. Duae orae junctae erunt in duabus extremitatibus ejus, et ita conjungetur.

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.

8. Cingulum autem ipsius ephod ejus quod in eo erit, simile erit texturae ipsius, in ipso erit, nempe ex auto, hyacintho, et purpura, et vermiculo cocci, et bysso retorta.

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

9. Accipies quoque duos lapides onychinos, et sculpes in eis nomina filiorum 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.

10. Sex e nominibus eorum in lapide uno, et nomina sex reliqua in lapide altero, secundum generationes eorum.

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.

11. Opere artificis lapidum et sculpturis annuli sculpes duos illos lapides nominibus filiorum Israel, circundatos palis aureis facies eos.

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

12. Ponesque duos illos lapides in lateribus ephod, lapides memoriae pro filiis Israel: et feret Aharon nomina eorum coram Jehova in duobus humeris suis ad memoriam.

13. And thou shalt make ouches *of* gold;

13. Facies itaque palas aureas:

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.

14. Et duas catenas ex auro puro terminatas, facies opere plectili, inseresque catenas plectiles palis illis.

15. And thou shalt make the breastplate 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.

15. Facies deinde pectorale judicii, opere phrygionico: sicut opus ephod facies illud, ex auro, et hyacintho, et purpura, et vermiculo cocci, et bysso retorta.

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

16. Quadratum erit et duplicatum: palmus erit longitudo ejus: et palmus latitudo ejus.

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

17. Et implebis in eo impletione lapidum quatuor ordines lapidum: ordo erit talis: sardius, topazius, et carbunculus, ordo primus.

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

18. Ordo vero secundus: smaragdus, sapphirus, et jaspis.

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

19. Ordo praeterea tertius: lyncurius, achates, et amethystus.

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

20. Postremo ordo quartus: chrysolithus, onychinus, et berillys: constricti auro erunt in plenitudinibus suis.

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.

21. Porro lapides illi erunt juxta nomina filiorum Israel, duodecim, secundum nomina ipsorum, sculpturis annuli singuli juxta nomen suum, erunt duodecim tribubus.

22. And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

22. Facies et in pectorali catenas termini opere plectili ex auro puro.

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.

23. Facies etiam in pectorali duos arnnulos aureos, et illos duos annulos pones in duabus extremitatibus pectoralis.

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

24. Pones item duas catenas aureas in duobus annulis in extremitatibus pectoralis.

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.

25. Et duas extremitates duarum catenarum inseres duabus palis, et pones in lateribus ephod a fronte ipsius.

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.

26. Facies et duos annulos aureos, quos pones in duabus extremitatibus ipsius pectoralis in ora ejus, quse est in latere ipsius ephod intrinsecus.

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.

27. Facies item duos altos annulos aureos, quos pones in duobus lateribus ipsius ephod inferne a fronte ejus, e regione conjunctionis ejus, supra baltheum 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.

28. Ita jungent pectorale annulis suis ad annulos ipsius ephod filo hyacinthino, supra baltheum ipsius ephod, neque separetur pectorale ab 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.

29. Itaque feret Aharon nomina filiorum Israel in pectorali judicii supra cor suum, quando ingredietur in sanctuarium in memoriam coram Jehova jugiter.

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.

30. Pones autem in pectorali judicii Urim et Thummim, ut sint super cor Aharon quando ingredietur coram Jehova: gestabitque Aharon judicium filiorum Israel super cot suum coram Jehova semper.

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

31. Facies et pallium ipsius ephod totum ex hyacintho.

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

32. Et erit foramen sumrose parris ejus in medio ejus: labrum erit foramini illius in circuitu opere textoris, sicut foramen loricae erit el, ne rumpatur.

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:

33. Facies et in fimbriis ejus malogranata ex hyacintho, et purpura, et vermiculo cocci: in fimbriis, inquam, ejus per circuitum, *et tintinnabula aurea in medio per circuitum.*

34. A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

34. Tintinnabulum aureum unum et malogranatum, tintinnabulum aureum alterum et malogranatum in fimbriis pallii per circuitum.

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.

35. Erit autem Aharon ad ministrandum, et audietur sonus ejus quando ingredietur sanctuarium coram Jehova, et quando egredietur: et non morietur.

36. And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, Holiness To The Lord.

36. Facies insuper laminam ex auto puro, et sculpes in ea sculpturis annuli. Sanctitas ipsi Jehovae.

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.

37. Quam pones in filo hyacinthino, eritque super cidarim, ex adverso faciei cidaris erit.

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.

38. Et erit supra frontem Aharon, feretque Aharon iniquitatem sanctificationum quas sanctificabunt filii Israel in omnibus muneribus sanctificationum suarum: erit inquam supra frontem ejus jugiter in beneplacitum els coram Jehova.

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.

39. Et facies opere ocellato tunicam byssinam, facies item cidarim byssinam, cingulum quoque facies opere phrygionico.

40. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

40. Filiis autem Aharon facies tunicas, facies quoque illis cingula et pileos ad gloriam et decorum.

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.

41. Et vesties illis Aharon fratrem tuum, et filios ejus cure illo, atque unges illos: implebisque manum eorum, et sanctificabis cos, ut sacerdotio fungantur mihi.

42. And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

42. Fac eis et feminalia linea ad tegendam carnem turpitudinis: a lumbis usque ad femora erunt,

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.

43. Eruntque super Aharon et super filios ejus quando ingredientur tabernaculum conventionis, aut quum accedent ad altare ut ministrent in sanctuario: et non ferent iniquitatem, neque morientur. Statutum perpetuum illi et semini ejus post eum.

We now arrive at the second part of the Legal Worship, *i.e.,* the Priesthood; for we must bear in mind what I have said, that there are three things to be considered, —

1. The Tabernacle;

2. The Priestly Office; and

3. The Sacrifices.

And indeed all the splendor of the tabernacle, of which we have been speaking, would have been an empty parade without the priest, who so mediated as an intercessor, that he reconciled men to God, and in a manner united heaven to earth. Now it is unquestionable, that the Levitical priests were the representatives of Christ; since, with respect to their office, they were even better than the very angels; which would be by no means reasonable, unless they had been the type of Him, who is Himself the head of the angels. The heathen nations, it is true, had their priests, who presided over their religious services, but they were but empty phantoms; for there was no mention with them of the Mediator, so that the people might know that God cannot be duly appeased, and that our prayers cannot be heard by Him, unless a peace-maker interfere between us. But the nature of the Levitical priesthood was widely different; for the Israelites were instructed that all of them were unworthy to stand before God, and so that there was need of an Intercessor to propitiate Him. Now, since the general rule had been laid down, that all things should be rigidly referred to the pattern which had been shewn to Moses in the mount, their minds were necessarily drawn upwards; and this too they might easily have arrived at, for various reasons. The whole body of the people saw a man like themselves, who could not enter the sanctuary trusting in his own innocence, and whose dignity was conferred upon him by adventitious rites; *i.e.,* by anointing, and by investiture. The full truth, therefore, did not shine forth in this, but only a figure to direct them to the truth; and of this they were doubtless admonished, lest they should rest in earthly things. Besides, its interpretation was added (by the prophets [500]); because, as the Apostle wisely teaches us in the Epistle to Hebrews 7:18, the promise to appoint hereafter a priest after the order of Melchisedec would not hold good, unless it were applied to Christ; for it is plain that the Levitical priesthood is there brought into comparison by contrast with one of a different nature; and since the latter is eternal, it follows that the former is temporary; and, whilst the one is sanctioned by an oath, it clearly is superior to the other. There is no doubt, then, but that David, as a faithful interpreter of the Law, more manifestly shewed forth what there was obscurely shadowed.

Thus far my wish has been to teach that the Levitical priest was ordained, that he might be a type of the true Mediator. It will now be worth our while briefly to advert to the marks by which our perpetual and only Priest, the Son of God, is to be distinguished from those of old; for a fuller exposition will follow hereafter in its proper place. The *first* distinction I have already pointed out, viz., that the type was temporary; since perpetuity is only to be sought in the reality itself: whence we learn that the priestly office was

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Supplied from *Fr.*

not so instituted by Moses to last for ever, but to direct the people to a better hope. But what I have said as to the office, must be transferred also to the persons. There was only one high priest under the Law, who was afterwards succeeded by one of his race, since they were all mortal. None, then, was ever such a priest as became us, except Christ; because none other could be perpetual; and hence we arrive at the *second* distinction. The *third* arises from Christ's divinity, which is proved by the fact, that the priest after the order of Melchisedec has no beginning; for we find nowhere the origin of Melchisedec; but he is only brought forward once and unexpectedly, as if be had come down from heaven. The *fourth* is the combination of the kingdom and the priesthood. Under the Law God would have some to be kings, and others to be priests; nor was it allowable to mix up the one office with the other; but He, of whom it is said that He should be a priest like Melchisedec, is honored with the title of king. The *fifth* is, that the legal priest only appeared before God in the visible and sanctuary, but Christ entered into heaven, to present us to His Father, not in the external symbols of (precious) stones, [501] but in the reality itself; for in Him as our Head we are all gathered together unto God. The *sixth* lies in the perfect righteousness of Christ; for the legal priest, since he was one of us sinners, had need to seek pardon for himself; but Christ, being free from all guilt, awakens favor towards us by His own purity. The *seventh* is, that the priest borrowed from external figures what was truly and really shewn forth in Christ. The sacred garments, as we have lately said, denoted something more than human; the anointing, too, was a symbol of the Spirit which dwells in Christ; and He therefore was not consecrated with visible and corruptible oil, but with the fullness of all gifts. The priest of old abstained from intercourse with his wife when he went into the sanctuary; he was only allowed to marry a virgin; the perfect and spiritual purity of Christ was contented with its own perfection. The *last* distinction consisted in the *sacrifices* themselves, respecting which I abstain at present from speaking more fully, because they will have their proper place hereafter. This only we must now recollect, that Christ expiated the sins of the world, not with the blood of beasts, but with His own blood. Now we turn to the words of Moses.

1. *And take thou unto thee Aaron.* The calling of God is here alleged to prove the importance and dignity of the priesthood, and this too the Apostle has well weighed in the words:

"And no man taketh the honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5:4.)

Among heathen nations the priests were appointed by popular election, so that ambition alone governed their appointment; but God would only

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"Non pas en effigies exterieures de diamans et rubies." — *Fr.*

have those accounted lawful priests whom He had selected at His own sole will; and surely the whole human race together had no power to obtrude any one on God, who should interpose himself to obtain pardon and peace; nay, not even Christ Himself would have been sufficient to propitiate God, unless He had undertaken the office by the decree and appointment of His Father. To which refers the famous oath, whereby His heavenly Father appointed Him to be priest; and so much the more vile and detestable was the sacrilege which afterwards prevailed in the Jewish nation, viz., that the successors of Aaron bought the priesthood! This unworthy traffic of the office, which Josephus relates, ought to awaken horror in us now, when we see that sacred honor profaned by the family which had been chosen by God to represent Christ. Nevertheless, however they may have violated all law and justice, still the counsel of God remained inviolable, that believers might know that the priesthood depended on His authority, just as reconciliation flows from His mere mercy. For in order that it should be lawful for men to establish a priest, it would be necessary that they should anticipate God by their own deservings; and from this they are very far distant. The case is different as to the election of the pastors of the Church; since, after Christ had instituted the order itself, He commanded that there should be chosen out of the Church those who by their doctrine and integrity of life were fitted to exercise the office. Still He does not thus resign His own right and power to men, for He does not cease through them to call those (by whom He would be served. [502]) Wherefore, to shew that He is the sole author of the priesthood, God commands Aaron and his sons to be separated from among the others; and the performance of this He entrusts to Moses, whom, however, He does not elevate to the like honor. Moses consecrates Aaron, although he was never himself dedicated by anointing and investiture to the service of God; [503] whence we perceive that the sacraments have their power and effect not from the virtue of the minister, but only from the commandment of God; for Moses would not have given to others what he had not himself, if it had not so pleased God.

2. *And thou shalt make holy garments.* These external ornaments denoted the want of those which are true and spiritual; for if the priest had been absolutely and entirely perfect, these typical accessories would have been superfluous. But God would shew by this symbol the more than angelical brightness of all virtues which was to be exhibited in Christ. Aaron was defiled by his own corruption, and therefore unworthy to appear in the presence of God; in order, then, that he might be a fit peacemaker between God and man, he put off his ordinary garments, and stood forth as a

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Added from *Fr.*

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"Ad Dei cultum." — *Lat.* "A sacrifier." — *Fr.*

new man. Hence the holy garments were, first of all, supposed to conceal his faults; and, secondly, to represent the incomparable adornment of all virtues. The latter may indeed be in some measure applied to the pastors of the Church; nor will the comparison be absurd, if we say that no others are worthy of so excellent an honor, except those in whom surpassing and extraordinary virtue brightly manifests itself. But we must chiefly recollect what I have said, viz., that in these garments the supreme purity and wondrous glory of Christ were represented; as if God should promise that the Mediator would be far more august than the condition of man could produce. He therefore declares that they shall be "for glory and for beauty." We shall speak more fully hereafter, what I will touch upon now, as to the wisdom of the artificers, viz., that all who from the foundation of the world have invented arts useful to the human race, have been imbued with the Spirit of God; so that even heathen authors have been compelled to call them the inventions of the gods. But inasmuch as in this Divine work there was need of rare and unwonted skill, it is expressly spoken of as a peculiar gift of the Spirit.

4. *And these are the garments.* Here again I must remind my readers, that they should abandon all subtle speculations, and be contented with simplicity. I might repeat many plausible allegories, which perhaps would find more favor with some than a sound knowledge of facts. If any should delight in this kind of child's play, let him only read what *Jerome* wrote to *Fabiola;* in which he collected almost everything that he possibly could from the writings of others; but nothing will be found except dull trifling, the folly of which it is painful even to report, much more to refute. Those who are conversant with my writings, are aware that I do not willingly find fault with the opinions of others; but when I reflect how dangerous are those itching ears, with which many are troubled, I am obliged to prescribe this remedy. Six principal parts of the dress are enumerated. What the Greeks call the λογεῖον, and the Latins the *pectorale,* was like a square breastplate attached by small chains, so as to be connected with the ephod. Inclosed in it were twelve stones to represent the tribes of Israel; and the Urim and Thummim were also annexed to it. But what its form might be, cannot be certainly declared from the words of Moses; and since even the Jews also differ among themselves, let us be satisfied with its comparison to a breastplate. I have no objection to the opinion, that its name [504] was derived from *strength,* or a *treasure.* But this is worthy of the utmost attention, that the priest bore the sons of Abraham as it were upon his heart, not only that he might present them to God, but that he might be mindful of them, and

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The Hebrew name of the breastplate, viz., חשן, is a word whose root has not been preserved in the *Heb.* But in the Arabic its root signifies *elegant,* or *adorned with beauty,* according to Simon's Lexicon. There is no discoverable reason for its signifying *strength, or a treasure. — W.*

anxious for their welfare. The twelve precious stones were by no means given to be symbols of the twelve tribes as a cause for awakening their pride, as if they were so highly esteemed on the score of their own dignity or excellence; but they were thus reminded that the whole value, in which believers are held by God, is derived from the sanctity of the priesthood. Therefore, let us learn from this figure, that:, however vile and abject we may be in ourselves, and so altogether worthless refuse, yet inasmuch as Christ deigned to ingraft us into this body, in Him we are precious stones. And to this Isaiah seems to allude in the passage before cited, where, speaking of the restoration of the Church, which was to take place under the reign of Christ, he says, "Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows with carbuncles, and all thy borders with pleasant stones;" for immediately after the exposition follows, "And all thy children shall be taught of the Lord." (Isaiah 54:11-13.) Therefore what was to be fulfilled in Christ, was typified by the external sign under the Law; viz., that though we sojourn in the world, yet are we united with Christ by faith, as if we were one with Him; and, besides, that He takes care for our welfare, as if He bore us enclosed in His heart; and, finally, that when our heavenly Father regards us in Him, He esteems us above all the wealth and splendor of the world.

As to the Urim and Thummim, it appears probable to me that they were two conspicuous marks on the breastplate, corresponding to these names; for the supposition of some of the Jews, [505] that the ineffable name of God was placed beneath its texture, is not free from foolish and dangerous superstition. I pass over other fancies, which are equally frivolous; nor am I anxious to know what was the form of either of them; the fact itself is sufficient for me. By the *Urim,* therefore, or *splendors,* I doubt not but that the light of doctrine, wherewith the true Priest illuminates all believers, was represented; first, because He is the one "light of the world," without which all things are full of darkness; and because in Him "are hid all the treasures of wisdom and knowledge." (John 8:12; 9:5; Colossians 2:3.) Hence did Paul justly glory that he knew nothing but Jesus Christ, (1 Corinthians 2:2,) since His priesthood sufficiently and more than sufficiently enlightens us. As then the people were admonished that their eyes should be directed to the splendor of the priest, so now we must diligently remember what Christ

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"R. *Salomon* thinketh, that the Urim and Thummim was nothing else but the name of Jehovah, which was written in letters and put within the breastplate; which name some ancient Hebrews, even before Christ, did take to signifie the Trinitie. In this word, יהוה Jehovah, they would have the first letter *yod,* taken for the Father; *he,* for the Son, which letter is doubled to signifie his two natures, the humane and divine; and *vau,* which is a conjunctive copulative, signifieth the Holy Ghost. — *Vatab.* But between these words, Urim and Thummim, and the name Jehovah, there seemeth to be small affinitie." — Willet *in loco.*

Himself teaches, that "he that followeth him shall not walk in darkness." (John 8:12.) On the other hand, the *Thummim,* which signifies *perfections,* was a symbol of the perfect and entire purity which is only to be sought in Christ; for He would not have been a meet high priest unless He had been perfect, free from every spot, and deficient in nothing which is required unto complete holiness. It is not, then, an improper distinction, that the *Urim* refers to the light of doctrine, and the *Thummim* to the life; and this is indeed in some measure applicable to the pastors of the Church, who ought to shine both in sound doctrine and in integrity of life. But it was God's design to shew that neither of these things is to be sought anywhere except in Christ; since from Him we obtain both light and purity, when He deigns to make us partakers of them according to the measure of His free bounty. Whence it follows, that they who seek for the least spark of light or drop of purity out of Christ, plunge themselves into a labyrinth, where they wander in mortal darkness, and inhale the deadly fumes of false virtues unto their own destruction.

What the Scripture sometimes relates, as to the inquiries made by *Urim* and *Thummim,* it was a concession made by God to the rudeness of His ancient people. The true Priest had not yet appeared, the Angel of His Almighty counsel, by whose Spirit all the Prophets spoke, who, finally, is the fountain of all revelations, and the express image of the Father; in order then that the typical priest might be the messenger from God to man, it behooved him to be invested with the ornaments of Christ. Thus even then believers were taught in a figure, that Christ is the way by which we come to the Father, and that He also brings from the secret bosom of His Father whatever it is profitable for us to know unto salvation, hence that fiction of the Jews is contradicted, that the responses were given in this way: if a question was asked respecting a particular tribe, that the stone which represented it was lighted up; and that the colors of the stones were changed according as God refused or assented. For even if we allow that the Urim and Thummim were the rows of precious stones themselves, still this imagination is altogether unmeaning. But, as I have said, by the very form of the breastplate God would testify that the fulness of wisdom and integrity was contained in it; for which reason it is called "the breastplate of judgment," *i.e.,* of the most perfect rectitude, which left nothing to be desired; for the word משפט *mishphot,* often signifies in Scripture whatsoever is well and duly ordered. The interpretation which some give, that "judgment" means "inquiry," because the priest only asked for responses when he had the breastplate on, is too restricted, and is even proved to be erroneous by sundry passages. Let this then be deemed settled, that this honorable appellation is meant to express a correct and infallible rule (*ordinem.*) Because the breastplate was, as it were, a part of the ephod, it is therefore sometimes comprehended in that word; in which it may be well also to observe, that this peculiar ephod of the high priest's was different

from the others, of which mention is made elsewhere; for all of the sacerdotal lineage wore an ephod in the performance of religious duties. (1 Samuel 14:3; 23:6.) Even David, when he danced before the Ark, wore his ephod, (2 Samuel 6:14;) and this custom is still retained by the *Jews* at their chief festivals. The rest I will introduce presently in their proper places.

9. *And thou shalt take two onyx-stones.* That the connection between the priest and the people might be made more plain, God not only placed on his breast the memorials of the twelve tribes, but also engraved their names on his shoulders. Thus all occasion of envy was removed, since the people would understand that this one man was not separated from the others for the sake of private advantage, but that in his one person they were all a kingdom of priests, which Peter teaches to have been at length really fulfilled in Christ, (1 Peter 2:5;) as Isaiah had foretold that there should be priests of God, and Levites brought from the Gentiles, (Isaiah 66:21;) to which John makes allusion in the Apocalypse, where he says that we are all priests in Christ, (Revelation 1:6.) But we must remember the reason why our High Priest is said to bear us on His shoulders, for we not only crawl on earth, but we are plunged in the lowest depths of death; how then should we be able to ascend to heaven, unless the Son of God should raise us up with Him; Now, since there is no ability in us unto eternal life, but all our powers of mind and body lie prostrate, we must be borne up by His strength alone. Hence then arises our confidence of ascending to heaven, because Christ raises us up with Him; as Paul says, we "sit together in heavenly places in Christ Jesus," (Ephesians 2:6;) however weak then we may be in ourselves, herein is all our strength, that we are His burden. Therefore in this old type was prefigured what Paul teaches, that the Church is "his body," and "the fullness of him," (Ephesians 1:22.) It remains that each of us, conscious of our own weakness, should rest on Christ; for when in foolish arrogance we exalt ourselves, we do not suffer ourselves to be lifted up by Him, to be borne and sustained by His power. Let the proud then, by lifting themselves on high, fall down in ruin, whilst Christ supports us upon His shoulders. These stones are called "stones of memorial;" and again, "for a memorial" to the children of Israel; as is also afterwards repeated of the twelve stones; which some expound, that "God may be mindful of the children of Israel;" others, that "the priest himself may remember them;" others, that "the children of Israel may remember that God is reconciled to them for the sake of the one Mediator;" but I simply interpret it, that they were a monument of the mutual agreement between God and them; as if God would shew by a visible sign that He embraced them and received them into His sanctuary, as often as they were offered in this manner.

30. *And thou shalt put in the breastplate.* From these words some infer that the *Urim* and *Thummim* were distinct from the whole work, which is before described; others think that they were the twelve stones, because no mention will be made of them when Moses relates that the whole was

completed. But nothing is more probable, as I have already said, than that on the breastplate itself some representation was given of light in doctrine, and of entire uprightness of life; and therefore after Moses has called it "the breastplate of judgment," he also speaks of it as "the judgment of the children of Israel;" by which expression he means a certain and defined system, or an absolutely perfect rule, to which the children of Israel ought to direct and conform themselves.

31. *And thou shalt make the robe.* This robe was above the oblong coat between that and the ephod; and from its lower edge hung the bells and pomegranates alternately. Although there was no smell in the pomegranates, [506] yet the type suggested this to the eyes; as if God required in that garment a sweet smell as well as a sound; and surely we who stink through the foulness of our sins, are only a sweet smell unto God as being covered with the garment of Christ. But God would have the bells give a sound; because the garment of Christ does not procure favor for us, except by the sound of the Gospel, which diffuses the sweet savor of the Head amongst all the members. In this allegory there is nothing too subtle or far-fetched; for the similitude of the smell and the sound naturally leads us to the honoring of grace, [507] and to the preaching of the Gospel. By the pomegranates, therefore, which were attached to the hem of the garment, God testified that whatever was in the priest smelt sweetly, and was acceptable to Him, provided the sound accompanied it; the necessity of which is declared, when God denounces death against the priest if He should enter the sanctuary without the sound. And assuredly it was a general invitation which awakened the peoples' minds to attention, whilst the sacred offices were performed. There is no absurdity in the fact, that the punishment which God threatens does not properly apply to Christ; because it was necessary to issue severe injunctions to the Levitical priests, lest they should omit these external exercises of piety, until the truth was manifested. The ancients do not unwisely make a spiritual application of this to the ministers of the Church; for the priest is worthy of death, says Gregory, [508] from whom the voice of preaching is not heard; just as Isaiah reproves "the dumb dogs." (Isaiah 56:10.) But this we must especially remember, that the

506

Lat., "in malogranatis, vel malts punicis;" the latter being the translation of the *V.*

507

"Que la justice de Jesus Christ nous rend odoriferans par la predication de l'Evangile;" (leads us to this) that the righteousness of Jesus Christ makes us sweet through the preaching of the Gospel. — *Fr.*

508

Quoted in the Glossa Ordinaria *in loco:* "Quia tram contra se occulti Judicis provocat, si sine praedicationis sonitu incedit."

garment of Christ is sonorous, since only faith, which cometh by hearing, clothes us with His righteousness.

36. *And thou shalt make a plate.* It is not without reason that this inscription is placed upon the priest's forehead, that it may be conspicuous; for not only did God thus testify that the legal priesthood was approved of, and acceptable to Him, since He had consecrated it by His word, but also that holiness was not to be sought elsewhere. These two things, then, are to be observed, — *first,* that the priesthood of His own appointment is pleasing to God, and so, that all others, however magnificently they may be spoken of, are abominable to Him, and rejected by Him; and *secondly,* that out of Christ we are all corrupt, and all our worship faulty; and however excellent our actions may seem, that they are still unclean and polluted. Thus, therefore, let all our senses remain fixed on the forehead of our sole and perpetual Priest, that we may know that from Him alone purity flows throughout the whole Church. To this His words refer,

"For their sakes I sanctify myself, that they also might be sanctified through the truth." (John 17:19;)

and the same thing is expressed in this passage of Moses, "that Aaron may hear the iniquity of the holy things," etc. It is undoubtedly a remarkable passage, whereby, we are taught that nothing proceeds from us pleasing to God except through the intervention of the grace of the Mediator; for here there is no reference to manifest and gross sins, [509] the pardon of which it is clear that we can only obtain through Christ; but the iniquity of the holy oblations was to be taken away and cleansed by the priest. That is but a poor exposition of it, that if any error were committed in the ceremonies, it was remitted in answer to the prayers of the priest; for we must look further, and understand that on this account the iniquity of the offerings must be purged by the priest, because no offering, in so far as it is of man, is altogether free from guilt. This is a harsh saying, and almost a paradox, that our very holinesses are so impure as to need pardon; but it must be borne in mind that nothing is so pure as not to contract some stain from us; just as water, which, although it may be drawn in purity from a limpid fountain, yet, if it passes over muddy ground, is tinged by it, and becomes somewhat turbid: thus nothing is so pure in itself as not to be polluted by the contagion of our flesh. Nothing is more excellent than the service of God; and yet the people could offer nothing, even although prescribed by the Law, except with the intervention of pardon, which none but the priest could obtain for them. There is now no sacrifice, nor was there ever, more pleasing to God than the invocation of His name, as He himself declares,

509

Addition in *Fr.,* "Et qu'on puisse condamner par le sens commun;" and which even common sense must condemn.

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me," (Psalm 50:15;)

yet the Apostle teaches us that "the sacrifice of praise" only pleases God when it is offered in Christ. (Hebrews 13:15.) Let us learn, then, that our acts of obedience, when they come into God's sight, are mingled with iniquity, which exposes us to His judgment, unless Christ should sanctify them. In sum, this passage teaches us that whatsoever good works we strive to present to God are so far from deserving reward, that they rather convict us of guilt, unless the holiness of Christ, whereby God is propitiated, obtains pardon for them. And this is again asserted immediately afterwards, where Moses says that by favor of the priest the sins of the sacred oblations are taken away [510] "for favorable acceptation," *i.e.,* that the Israelites may be sure that God is reconciled and favorable to them. I have nothing to say of the tiara itself, which some call a mitre, (*cidarim,*) and others a cap; neither do I choose to philosophize too subtilely about the belt or girdle. [511]

40. *And for Aaron's sons.* The sons of Aaron also are separated not only from the body of the people, but likewise from the Levites; for a peculiar dignity was attached to that family, from whom his successor was afterwards to be taken. [512] And since no single individual was able to perform all their offices, they were distributed amongst them. Hence it was that they were adorned with the coat, the girdle, and the bonnet, "for glory and for beauty." We shall see as to their anointing in the next chapter. Their hands are said be filled, [513] when they are made fit for offering sacrifices, for as long as their hands are unconsecrated (*profanae*) they are accounted empty, even though they may be very full, since no gift is acceptable to God except in right of the priesthood; consequently their fullness arose from consecration, whereby it came that the oblations duly made had access to God. But we must observe that it is not their father Aaron, but Moses, who sanctifies them, that the power itself, or effect of their sanctification,

510

Lat., "In beneplacitum." *A. V.*, "That they may be accepted." The translation I have given is that of Ainsworth.

511

This sentence is omitted in the *Fr.*

512

"Les successeurs de la souveraine sacrificature;" the successors in the sovereign priesthood.

513

A. V., "consecrate," v. 41. *Margin,* "fill their hand;" *i.e.,* says Rosenmuller, *in loco,* "thou shalt deliver them the power of their office. Le Clerc suggests that the phrase is perhaps borrowed from some ancient oriental rite, in which the ensigns of office were put into the hands of those to whom it was entrusted. It appears also, from the following chapter, ver. 24, that all the sacred offerings were placed by Moses in the hands of the priests at their inauguration."

may rest in God, and may not be transferred to His ministers. Perhaps, too, God would anticipate the calumnies of the ungodly, lest any should afterwards object that Aaron had fraudulently and unjustly extended the honor conferred upon himself alone to his sons also, and thus had unlawfully made it hereditary. He was protected against this reproach by the fact, that the sacerdotal dignity came to them from elsewhere. Besides, by these means the posterity of Moses was more certainly deprived of the hope they may have conceived in consideration of what their father was. Therefore Moses, by inaugurating the children of Aaron, reduced his own to their proper place, lest ally ambition should hereafter tempt them, or lest envy should possess them when they saw themselves put below others.

42. *And thou shalt make them linen breeches.* Since men, in their natural levity and frowardness, lay hold of the very slightest causes of offense to the disparagement of holy things, and so religion easily sinks into contempt, God here, as a precaution against such a danger, delivers a precept respecting an apparently trivial matter, viz., that the priests should cover their nakedness with breeches. The sum is, that they should conduct themselves chastely and modestly, lest, if anything improper or indecorous should appear in them, the majesty of holy things should be impaired. Some, therefore, thus explain the clause, "that they may minister *in holiness,"* [514] as if it were said, "that they may be pure from every stain, and may not desecrate God's service." In my opinion, however, the word קודש *kodesh,* should be taken for the sanctuary; and this is the more natural sense. A threat is added, that if they neglected this observance it would not be with impunity, since they would bring guilt upon themselves. Nor can we wonder at this, since all carelessness and negligence in the performance of sacred duties is closely connected with impiety and contempt of God. What immediately follows as to its being a perpetual law or statute, some, in my judgment improperly, restrict to the precept respecting the breeches, for it has a natural reference to the other ordinances of the priesthood. God therefore declares generally, that the Law which He gives is not for a little time, but that it may always remain in force as regards His elect people; whence we infer that the word עולם *gnolam* [515] whenever the legal types are in question, attains its end in the advent of Christ; and assuredly this is the true perpetuity of the ceremonies, that they should rest in Christ, who is their full truth and substance. For, since in Christ was at length manifested what was then delineated in shadows, these figures are established, because their use has

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"To minister in the holy *place."* — *A. V.*

515

The primary signification of this word is *hidden;* hence a period of time, of which either the end or the beginning is hidden; and therefore frequently it is used for *eternity,* or as in the *A. V., for ever.* — *W.*

ceased after the manifestation of their reality. And this we have already seen was long ago foretold by David, when he substitutes for the Levitical priesthood another "after the order of Melchisedec," (Psalm 110:4;) but the dignity being transferred, as the Apostle well reminds us, the Law and all the statutes must be of necessity transferred also. (Hebrews 7:12.) The ancient rites, therefore, are now at an end, because they do not accord with the spiritual priesthood of Christ; and herein the twofold sacrilege of the Papacy betrays itself, in that mortal men have dared to substitute another third priesthood for that of Christ, as if His were transitory; and also, in their foolish imitation of the Jews, have heaped together ceremonies which are directly opposed to the nature of Christ's priesthood. They reply, indeed, that His priesthood remains entire, although they have innumerable sacrifices; but they vainly endeavor to escape by this subterfuge, for if it was unlawful to change, or to innovate anything in the legal priesthood, how much less is it lawful to corrupt the priesthood of Christ by strange inventions, when its integrity has been ratified by the inviolable oath of God? The Father says to the Son, "Thou art a priest for ever;" how, then, does it avail to make the silly assertion that nothing is taken away from Christ, when an innumerable multitude (of priests) are appointed? How do these things accord, that He was anointed to offer Himself by the Spirit, and yet that He is offered by others? that by one offering He completed His work unto our full justification, and yet that He is offered daily? Now, if there be now-a-days no lawful priest except such an one as possesses in himself what was foreshewn in the ancient types, let them bring forth priests adorned with angelic purity, and as it were separate from the ranks of men, otherwise we shall be at liberty to repudiate all who are defiled by the very slightest stain. Hence, too, has arisen their second sacrilege, viz., that they have dared to obscure the brightness of the gospel with a new Judaism. They were altogether without the means of proving their priesthood, and so their easiest plan was to envelop their vanity in an immense mass of ceremonies, and, as it were, to shut out the light by clouds. So much the more diligently, then, must believers beware of departing from the pure institution of Christ, if they desire to have Him for their one and eternal Mediator.

Exodus 29

Exodus 29:1-35

1. And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

1. Hoc quoque facies eis ad sanctificandum eos, ut sacerdotio fungantur mihi: Tolle juvencum unum filium bovis, et arietes duos immaculatos.

2. And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

2. Panes praeterea infermentatas, et placentas infermentatas mixtas oleo, et lagan infermentata uncta oleo: ex simila triticea facies ea.

3. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

3. Ponesque ea in canistrum unum, et offeres ea in canistro, una cum juveneo, et duobus arietibus.

4. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

4. Tum Aharonem et filios ejus accedere fades ad ostium tabernaculi conventionis, et lavabis cos aqua.

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:

5. Et accipies vestes, induesque Aharon tunicam, et pallium ephod, et ephod pectorale, cingesque cum baltheo ephod.

6. And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

6. Pones praeterea cidarim super caput ejus: coronam autem sanctitatis pones super cidarim.

7. Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

7. Postremo accipies oleum unctionis, et fundes super caput ejus, et unges eum.

8. And thou shalt bring his sons, and put coats upon them.

8. Post haec filios ejus accedere facies, et indues cos tunicas.

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.

9. Cingesque illos baltheo: Aharon et flios ejus, et aptabis eis pileos, et erit eis sacerdotium in statutum perpetuum, implebisque manum Aharon, et manum filiorum ejus.

10. And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

10. Et offeres juveneum coram tabernaculo conventionis, imponentque Aharon et filii ejus manus suas super caput juvenei.

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

11. Tunc mactabis juveneum coram Jehova ad ostium tabernaculi conventionis.

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.

12. Accipiesque e sanguine juvenci, et pones super cornua altaris digito tuo: reliquum autem sanguinem fundes ad fundamentum altaris.

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.

13. Tollesque omnem adipem operientem intestina, et reticulum quod est super jecur, et duos renes, et adipem qui est super illos, et incendes ea super altare.

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.

14. At carnem juvenei, et pellem ejus, fimumque ejus combures igni extra castra: sacrificium pro peccato est.

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

15. Arietem quoque alterum accipies, et imponent Aharon et filii ejus manus suas super caput arietis.

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

16. Tunc mactabis arietem, accipiesque sanguinem ejus, et asperges super altare per circuitum.

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.

17. Arietem autem concides ix, frusta sua, et lavabis intestina ejus, cruraque ejus, et pones super frusta ejus, et super caput ejus.

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.

18. Incendes praeterea totum arietem super altare: nam holocaustum est Jehovae in odorem quietis: oblatio ignita Jehovae est.

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

19. Accipies insuper arietem secundum, imponentque Aharon et filii ejus manus suas super caput arietis.

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.

20. Tunc mactabis arietem, accipiesque de sanguine ejus, et pones super tenerum antis Aharon, et super tenerum auris filiorum ejus dextrae, et super pollisem manus eorum dextrae, et super pollicem pedis corum dextri, aspergesque sanguinem super altare per circuitum.

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, and his sons' garments with him.

21. Tollesque de sanguine qui erit super altare, et de oleo unctionis: atque asperges super Aharon, et super vestes ejus, et super illlos ejus, et super vestes filiorum ejus cum eo.

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:

22. Deinde tolles de ariete adipem, et caudam, et adipem operientem intestina, et reticulum jecoris, duosque renes, atque adipem qui est super eos, et armum dextrum: quia aries consecrationum est:

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:

23. Et tortam panis unam, et placentam panis ex oleo unam, et laganum unum e canistro infermentatorum qui est coram Jehova.

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.

24. Ponesque omnia ilia in manibus Aharon, et in manibus filiorum ejus, exaltabisque ilia exaltationem coram Jehova.

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.

25. Accipies autem illa e manu eorum, et incendes super altare, ultra holocaustum in odorem quietis coram Jehova: oblatio ignita est Jehovae.

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.

26. Accipies item pectus arietis consecrationum quod est ipsi Aharon, et exaltabis illud exaltationem coram Jehova, eritque tibi in partem.

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:

27. Sanctificabis itaque pectus exaltationis, et armum elevationis quod exaltatum est, et qui elevatus est de ariete consecrationum ipsius Aharon et filiorum ejus.

28. And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it *is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

28. Et erit ipsi Aharon et filiis ejus in statutum perpetuum a filiis Israel: quia exaltatio est: et exaltatio erit a filiis Israel de sacrificiis prosperitatum suarum, exaltatio inquam eorum erit Jehovae.

29. And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

29. Porro vestes sanctae quae sunt ipsius Aharon, erunt filiis ejus post eum ad ungendum cos cure eis, et ad consecrandum cum els manum eorum.

30. *And* that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place.*

30. Septem diebus induct eas sacerdos qui fuerit loco ipsius de filiis ejus, qui ingredietur tabernaculum conventionis ad ministrandum in sanctuario.

31. And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

31. Arietem autem consecrationum tolles, et coques carnem ejus in loco sanctitatis.

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

32. Comedetque Aharon et filii ejus carnem arietis, et panem qui est in canistro, ad ostium tabernaculi conventionis.

33. And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof,* because they *are* holy.

33. Comedent inquam illa quibus expiatus fuit ad consecrandum manum earum, ad sanctificandum cos: et alienigena non comedet, quia sanctificatio sunt.

34. And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

34. Quod si superfuerit de carne consecrationum, et de pane, usque mane, combures quod supcrest igni: non comedettur, quia sanctitas est.

35. And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

35. Facies igitur ipsi Aharon et filiis ejus sic, juxta omnia quae praecepi tibi: septem diebus consecrabis manum eorum.

1. *And this is the thing that thou shalt do unto them.* Since I shall again repeat and more fully explain these things as they are written in Leviticus 9, in the history of the consecration of the tabernacle, it will be sufficient to give nothing more than a brief summary of them here; nor is it my custom to invent mysteries out of vague speculations, [516] such as may rather gratify than instruct my readers. First, since the whole human race is corrupt and infected with many impurities, so that his uncleanness prevents every single individual from having access to God, Moses, before he consecrates the priests, washes them by the sprinkling of water, in order that they may be no longer deemed to be of ordinary rank. Hence we gather that true purity and innocence, which was but typical in the Law, is found in Christ

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Probably the *Fr.,* "de speculations volantes," suggests the right reading of the *Lat.* here, viz., *alatis* for *aliis*

alone. "For such an high priest became us," says the Apostle, "who is holy, harmless, undefiled, separate from sinners," to present Himself before God for us. (Hebrews 7:26.) After they had been washed, God commands that they should be invested with the sacerdotal dress, according to their respective ranks: that the high priest should wear the ephod with the *Urim* and *Thummim,* and the mitre with the golden plate, on which shone forth "holiness to Jehovah;" and in the third place, He adds the anointing. This preparation was for the purpose of initiating them, before they performed the office of sacrificing; but it must be observed that, as to this first sacrifice, the duties which were afterwards transferred to Aaron were imposed upon Moses, as if he were the only priest; and, in point of fact, the temporal dignity which he afterwards resigned to his brother, was still in his own hands. What Moses introduces about the division of the victim, we shall more conveniently explain elsewhere, in treating of the offerings, which we have stated to be the third part of the legal worship.

16. *And thou shalt slay the ram.* Moses had previously been commanded to take the parts of the victim from the hands of Aaron, to propitiate God with them, in order that he and his posterity might be able hereafter to perform the same office; but here a peculiar ceremony is described, that he should smear the right ear, the thumb of the right hand, and the toe of the right foot, both of Aaron and his sons, with the blood of a ram; and then that he should sprinkle them and their garments with the blood which was deposited upon the altar. What we must first observe here is, that the priest must be sprinkled with blood, in order that he may conciliate the favor of God towards himself for the purpose of intercession. Thus the priesthood of Christ was dedicated with blood, so that it might be efficacious to reconcile God with us. The question now arises, why only the right ear and the right thumb and toe were sprinkled with blood, as if the priests were consecrated and devoted to God only in half of their persons? I reply, that in this one part the other was comprehended; since both the ears, and both the hands and feet have the same object, and their offices are so connected, that what is said of one ear applies to the other. Again, it is asked, why the ear, and foot, and hand, were smeared rather than the breast and the tongue? and I do not doubt but that by the ear obedience was designated, and by the hands and feet all the actions and the whole course of life; for there is scarcely anything more common in Scripture than these metonymies, by which the cleanness of the hands is taken for the integrity of the whole life, and the way, or course, or walk for the direction, or manner of living. It is therefore very appropriate that man's life should be consecrated by blood; and, inasmuch as the foundation of welldoing is obedience, which is preferred to all sacrifices, Moses is commanded to begin with the ear. And we know that the "odor of a sweet smell" in the sacrifice of Christ was obedience, (Philippians 4:18;) on which account, David, in the spirit of prophecy, introduces himself, saying, "Mine ears hast thou

bored." [517] (Psalm 40:6.) If any should object that the tongue is of no less importance, because the priest is the messenger of the Lord of hosts, I answer that the office of teaching is not here referred to, but only that of intercession; wherefore in these three members Moses embraced whatever related to atonement. But we must remember that what is said of the consecration of Christ does not apply to His own person, but refers to the profit of the whole Church; for neither was He anointed for His own sake, nor had He need to borrow [518] grace from the blood; but He had regard to His members, and devoted Himself altogether to their salvation, as He himself testifies, "For their sake I sanctify myself." (John 17:19.)

28. *And it shall be Aaron's.* Lest the dignity of the sacred offerings, which are called the holiness of the Lord, should be impaired, strangers are prohibited from partaking of them; for, if it had been permitted that every one should touch them and eat of them, there would have been no distinction between them and ordinary food. Of the priests' portion some parts were common to all their families; but the holy parts were excepted, to the intent that by this particular instance the reverence due to all might be inculcated. The reference to place has the same object, for it was not lawful to eat what was holy within the walls of their houses, in order that it might be distinguished from their common and ordinary food. For the same reason, whatever remained of it was to be burnt, lest, if the flesh became rank, or the bread moldy, their ill savor and filthy appearance might somewhat detract from the dignity of the holy things; for the infirmity of the ancient people had need of childish rudiments, which might still have a tendency to elevate the minds of the pious to things above. This was the object of all these things, that no corruption should creep in which might pollute or render contemptible the service of God.

Leviticus 8

Leviticus 8:1-3

1. And the LORD spake unto Moses, saying,	**1.** Loquutus est deinde Jehova ad Mosen, dicendo:

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A. V., "mine ears hast thou opened." *Margin, "Heb.,* digged." See *C.'s own* Commentary, *in loco,* with Mr. Anderson's *note.* Calvin Translation Society's edition, vol. 2, p. 99.

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"La grace de reconcilier." — *Fr.*

2. Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

2. Tolle Aharon et filios ejus cure illo, et vestes, et oleum unctionis, et juvencum sacrificii pro peccato: et duos arietes, et canistrum azymorum.

3. And gather thou all the congregation together unto the door of the tabernacle of the congregation.

3. Atque omnem coetum congrega ad ostium tabernaculi conventionis.

1. *And the Lord spake.* It is well known that in conjunction with the sacrifices there was an offering, which they call *minha,* but we shall elsewhere see that this was also used separately; for it was lawful without a victim to offer either plain meal, or cakes, or wafers seasoned with oil. Therefore, besides the sacrifice of consecration, of which Moses has already treated, this second offering is required from the priest, that he should present at his inauguration a cake fried in a pan, and cut in pieces. The reason of this appears to have been, that he might thence become the legitimate minister of all the people, and might duly offer in the name of others, when he had done what was right for himself. But a distinction is drawn between the demand upon the priest and that, upon the people, viz., that it should be "wholly burnt;" the reason for which, since it will be explained elsewhere, it will be now sufficient to advert to in a single word. The fact was that God was unwilling that the priests should indulge themselves in vain ostentation, which might have been easily the case, if the oblation had been preserved for their use, like the *minha* of the people which remained in their hands.

Numbers 8

Numbers 8:5-19, 23-26

5. And the LORD spake unto Moses, saying,

5. Loquutusque est praeterea Jehova ipsi Mosi, dicendo:

6. Take the Levites from among the children of Israel, and cleanse them.

6. Cape Levitas e medio filiorum Israel, et purifices illos.

7. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

7. Sic autem facies illis ut purifices illos: sparge super eos aquam purificationis, et transire faciant novaculam super totam carnem suam, laventque vestimenta sua, et purificentur.

8. Then let them take a young bullock with his meat offering, *even.* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

8. Postea capient juvencum filium bovis, et minham ejus similam conspersam oleo: et juvencum alterura filium bovis capies in sacrificium pro peccato.

9. And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together.

9. Tunc offeres Levitas coram tabernaculo conventionis: et congregabis omnem coetum filiorum Israel.

10. And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

10. Offeres inquam Levitas eoram Jehova, et conjungent filii Israel marius suas super Levitas.

11. And Aaron shall offer the Levites before the LORD *for* an offering of the children of Israel, that they may execute the service of the LORD.

11. Offeretque Aharon Levitas in oblationem coram Jehova a filiis Israel, et ministrabunt in ministerio Jehovae.

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.

12. Levitae autem conjungent manus suas super caput juvencorum: postea facies unum pro peccato, et alterum in holocaustum Jehovae ad expiandum Levitas.

13. And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

13. Statuesque Levitas coram Aharon et coram fillis ejus, et offeres illos oblationem Jehovae.

14. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

14. Ac segregabis Levitas e medio filiorum Israel: erunt mei Levitae.

15. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

15. Posted autem venient Levitae ad ministrandum in tabernaculo conventionis, et expiabis illos, offeresque cos oblationem.

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 firstborn of all the children of Israel, have I taken them unto me.

16. Quid dati, dati inquam sunt mihi e medio filiorum Israel pro aperiente omnem vulvam, pro primogenito filiorum Israel accepi cos mihi.

17. For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

17. Meus est enim omnis primogenitus in filiis Israel tam hominum quam jumentorum: a die quo percussi omne primogenitum in terra *A*Egypti, sanctificavi illa mihi.

18. And I have taken the Levites for all the firstborn of the children of Israel.

18. Cepi autem Levitas pro onmi primogenito in filiis Israel.

19. And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

19. Et dedi Levitas dono datos Aharoni et filiis eius e medio filiorum Israeli, ut fungantur officio filiorum Israel in tabernaculo conventionis, et expient filios Israel: neque sit in filiis Israel plaga, quum ipsi appropinquaverint sanctuario.

23. And the LORD spake unto Moses, saying,

23. Loquutns est autem Jehova ad Mosen, dicendo:

24. This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:

24. Hoc quoque est quod ad Levitas pertinet, vicesimo quinto anno et supra ingredientur militare militiara in cultu tabernaculi conventionis.

25. And from the age of fifty years they shall cease waiting upon the service *thereof,* and shall serve no more:

25. A quinquagesimo autem anno revertetur a militia cultus, nec ministrabit ultra:

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.

26. Sed ministrabit cum fratribus suis in tabernaculo conventionis, ut munere suo illi fungantur et ministerium non administrabit: sic facies de Levitis in custodiis eorum.

5. *And the Lord spake unto Moses.* Although the Levites were not allowed to go into the sanctuary, but were only the priests' ministers, and chiefly employed in servile duties, yet, inasmuch as they carried the tabernacle and the sacred vessels, prepared the sacrifices, took away the ashes and other offscourings from the altar, God would have them consecrated to Himself by a solemn rite. For as all Israel, with respect to the Gentiles, was God's peculiar people, so the house of Levi was chosen out of the

people itself to be His own property, as it is here said. But, lest they should arrogate to themselves more than was right, God anticipates their presumption: *first,* by putting off their consecration for some time; *secondly,* by desiring that they should not be initiated by Moses, but by Aaron; and *thirdly,* by appointing a different ceremony for it. For, if they had been initiated at the same time as the priests, under this pretext they might have contended to be on an equality with them; therefore, although the priests were already separated from the common people, yet the Levites still remain unconsecrated, (*privati,*) in order that they may learn to reverence the priestly office. And again, since, if they had been dedicated likewise by Moses, there was a danger of their being puffed up with pride against all others, Aaron is appointed to preside over their consecration, that they may modestly submit themselves to his authority. Since, too, they were only purified by water, and sacrifice, and without the addition of anointing, the difference in the external rite reminded them that their degree of honor was not similar or the same.

6. *Take the Levites from among.* To take them from among the children of Israel, is equivalent to subtracting them from the number of the people, that they might not be included in the general *census,* and accounted to be one of the tribes. This separation, then, as he will more clearly express a little further on, devoted the Levites to God for the service of the sanctuary. That under this pretext the Papal clergy should claim immunity for themselves, so that they may live as they like in exemption from the laws, is not only an unsound deduction, but one full of impious mockery; for, since the ancient priesthood attained its end in Christ, the succession, which they allege, robs Christ of His right, as if the full truth had not been manifested in Him. Besides, inasmuch as all their privileges only depend on the primacy of the Pope, if they would have them ratified they must needs prove, first of all, that the Pope is appointed by God's command to be the head of the whole Church, and therefore that he is the successor of Christ. As to Aaron, since he was the minister of their installation, in this way he was set over the Levites to rule them at his discretion. Meanwhile this ministry is thus entrusted to a man, in such a manner as not to stand in the way of God's gratuitous good pleasure.

7. *And thus shalt thou do unto them.* Aaron is commanded first to sprinkle the water of purifying upon them, to cleanse them from their uncleanness; and not only so, but they are commanded to wash their clothes, that they may diligently beware of any impurity being anywhere about them, whereby their persons may be infected. Thirdly, they are commanded to shave their skin with a razor, that, putting off their flesh, they may begin to be new men. A sacrifice is afterwards added, and that twofold, to make an atonement for them. These things being completed, Aaron, in right and to the honor of the priesthood, is commanded to offer them just like the holy bread or incense. But the end of this was, that they might acknowledge that

they were no longer their own masters, but devoted to God, that they might engage themselves in the service of the sanctuary. It was in testimony of alienation that some of the people were ordered at the same time to lay their hands upon them; as if by this ceremony all the tribes bore witness that with their consent the Levites passed over to be God's peculiar property, that they might be a part or appendage of the sanctuary. For private individuals (as we shall see hereafter) were accustomed to lay their hands on their sacrifices, yet not with the same object as the priests. [519]

16. *For they are wholly given.* Lest the other tribes should complain that the number of the people was diminished, God declares that the Levites were alienated from the race of Abraham, since He had acquired them to Himself when He smote all the first-born of Egypt; for it is certain that the first-born of the people, as well as those of their animals, were miraculously rescued from the common destruction. Since, then, God delivered them by special privilege, He thus bound them to Himself by the blessing of their redemption. But this reason would seem no longer to hold good, when God, in demanding the *price* of redemption, set the first-born free, [520] as was elsewhere stated; else He would require the same thing twice over, which would be unjust. The solution, however, of this is easy; when, in the first *census,* the first-born of the twelve tribes were counted, they were found to exceed the Levites in number. An exchange was then made, viz., that all the first-born of the twelve tribes, being 22,000 in number, should be free from the tribute, and that God should take the Levites in their place as His ministers. Only 273 were redeemed, because this was the excess of their number above that of the Levites. Thus was it brought to pass, that God was content with these just and equal terms, so as not to oppress the people by a heavy burden. But this compensation, which was only made on that one particular day, did not prevent the Israelites from owing their children, who were not then born, to God. Since, then, this obligation still lay upon them as regarded their posterity, the law was passed that they should redeem their first-born. If any should object that it was not fair for those who should be born of the Levites to be consecrated to God, — I reply, that on this point there was no unfairness, for of whatever tribe they might be descended, they were already His property, together with all their offspring; the condition of the people was not therefore made worse by the exchange; and hence, in all equity, God appointed for the future at what price the Israelites should redeem their first-born. In saying that they were "given" to Him, He means to assert that they were His by compact; [521] and

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This last sentence omitted in *Fr.*

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Vide Numbers 3:43-51.

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in this sense He declares that from the day in which He smote the first-born of Egypt, the first-born of Israel had become His; and then adds, that He then took the Levites; as much as to say, that He only dealt with his people with respect to the time past.

19. *And I have given the Levites.* He declares on what terms He desires to have them as His own, viz., that they may be directed by Aaron, and obey his commands; for by "a gift" is not to be understood such an act as that whereby a person resigns and cedes his own right to another; but, when He devotes them to the ministry of the sanctuary, He desires that they should have a leader and master. At the end of the verse, Moses teaches that this is done for the advantage and profit of the whole people: whence it follows, that there was no room for ill-will towards them, unless the people should perhaps be annoyed that God had taken measures for their welfare. A two-fold advantage is pointed out; first, because they were to be the intercessors or ministers of reconciliation, (for either sense would be appropriate;) secondly, because, whilst they would be the guardians of the sanctuary, they would prevent the Israelites from bringing destruction upon themselves, by their rash approach to it.

24. *This is it, that belongeth to the Levites.* The age is here prescribed when the Levites should begin and end the execution of their office. God commands them to commence in their 25th year and grants them their dismissal in their 50th; and for both these provisions there is very good reason. For, if they had been admitted in early youth, their levity might have greatly detracted from the reverence due to sacred things: not only because those, whose manhood is not yet mature, are generally given to pleasure and intemperance, but because either by negligence, or levity, or want of thought, or ignorance and error, they might have made many grievous mistakes in the service of God; and, whilst they were by no means fitted to exercise their charge until they should have attained prudence and gravity, so also, lest they should fail from old age, it was right that they should be seasonably dismissed; for as we have before said, their duties were laborious, and such as demanded bodily strength. If, however, any should choose to make an application of this to the pastoral office, it should be generally remembered, that none should be chosen to it except such as have already given proofs of their moderation, and float those who diligently devote themselves to it should not be unreasonably pressed upon, nor should more be required of them than their ability can bear; for some foolishly count their years, as if it were a sin to choose a pastor before his 24th year, although he might be otherwise fully provided with the necessary qualifications.

"En disant *qu'ils luy ont este donnez,* il n'entend pas que ce soit de don gratuit, mais qu'ils luy appartienent comme de paction faite;" in saying *that they were given to* Him, He does not mean as a gratuitous gift, but that they belonged to Him as by agreement made. — *Fr.*

Numbers 3

Numbers 3:5-10

5. And the LORD spake unto Moses, saying,

5. Loquutus est autem Jehova ad Mosen, dicendo:

6. Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

6. Appropinquare fac tribum Levi, et siste eam coram Aharone sacerdote, ut ministret ei.

7. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

7. Et custodiant custodiam ejus, et custodiam universi coatus coram tabernaculo conventionis, ut exequantur cultum tabernaculi.

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.

8. Custodiant quoque omnia utensilia tabernaculi conventionis, custodiamque filiorum Israel, ut exequantur culture tabernaculi.

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.

9. Da inquam Levitas ipsi Aharon, et filiis ejus: dati, dati namque sunt illi ex filiis 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.

10. Aharon autem et filios ejus praeficies, custodientque sacerdotium suum: externus sane qui accesserit morietur.

5. *And the Lord spake unto Moses.* This passage contains two heads: *first,* That the Levites should be set apart for the ministry of the sanctuary and altar; and, *secondly,* That they should obey the chief priests of the

family of Aaron, and do nothing except by their authority and command. But it has been already said, and we shall hereafter see again, that the tribe of Levi in general was divinely chosen to perform the sacred offices; so that the people might know that no one was worthy of so honorable a charge; but that it depended on the gratuitous calling of God, whose attribute it is to create all things out of nothing. In this way, not only was the temerity of those repressed who might be foolishly ambitious of the honor, but the whole Church was taught that, in order to worship God aright, there was need of extraneous aid. For, if the Levites had not stood between, the Law prohibited the rest of the people from having access to God, since it brought in the whole human race guilty of pollution. But, in order that they might be more certainly directed to the One Mediator, the high priesthood was exalted, and one priest was chosen to preside over all the rest: on this account God would have the Levites subject to the successors of Aaron. At the same time, He had regard to order, for a multitude, which is not governed by chiefs, will always be disorderly. Yet, it is unquestionable that the supreme power of Christ was represented in the person of Aaron; and hence the folly of the Papists is refuted, who transfer, or rather wrest, this example to the state of the Christian Church, [522] so as to set the bishops over the presbyters, and thus to fabricate the primacy of the Roman See. But if the true meaning of this figure be sought, it will be more appropriate to reason that, whatever ministers and pastors of the Church are now appointed, they are placed as it were under the hand of Christ, in order that they may usurp no dominion, but behave themselves modestly, as having to render an account to Him who is the Prince of pastors. (1 Peter 5:4.) Hence we conclude that the Papacy is only founded in wicked sacrilege; for Christ is unjustly deprived of His own, if any one else is feigned to be Aaron's successor. Meanwhile, the political distinction of ranks is not to be repudiated, for natural reason itself dictates this in order to take away confusion; but that which shall have this object in view, will be so arranged that it may neither obscure Christ's glory nor minister to ambition or tyranny, nor prevent all ministers from cultivating mutual fraternity with each other, with equal rights and liberties. Hence, too, was taken that declaration of the Apostle, that it is not lawful for any man to take this honor upon himself, but that they are the legitimate ministers of the Church who are "called" to be so. (Hebrews 5:4)

Exodus 30

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"Lesquels partissent tellement l'ordre de leur Hierarchyie qu'en la fin ils parvienent a la primaute du Siege Romain;" who so divide the order of their Hierarchy, that at length they arrive at the primacy of the See of Rome — *Fr.*

Exodus 30:22-33

22. Moreover, the LORD spake unto Moses, saying,

22. Loquutus est etiam Jehova ad Mosen, dicendo:

23. Take thou also unto thee principal spices, of pure myrrh five hundred *shekels,* and of sweet cinnamon half so much, *even* two hundred and fifty *shekels,* and of sweet calamus two hundred and fifty *shekels,*

23. Tu sume tibi aromata optima: myrrhae fluidae ad quingentos siclos, cinnamomi aromatici dimidium ipsius, ducentos et quinquaginta: et calami atomatici ducentos et quinquaginta:

24. And of cassia five hundred *shekels,* after the shekel of the sanctuary, and of oil-olive an hin:

24. Casiae vero quingentos siclos, pondere sanctuarii: et olei olivae hin:

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

25. Et facies ex ea oleum unctionis sanctitatis, unguentum unguenti, opus unguentarii; oleum unctionis sanctitatis erit.

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

26. Unges eo tabernaculum conventionis, et arcam testimonii,

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

27. Et mensam onmiaque vasa ipsius, et candelabrum omniaque vasa ipsius, et altare suffimenti:

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

28. Altare quoque holocausti et omnia vasa ipsius, et concham et basin ejus.

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

29. Ita sanctificabis ea, erunt sanctitas sanctitatum: quicquid tetigerit ea, sanctificabitur.

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

30. Aharon praeterea et filios ejus unges, et sanctificabis eos, ut sacerdotio fungantur mihi.

31. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

31. Ad filios autem Israel loqueris, dicendo, Oleum unctionis sanctitatis erit hoc mihi per generationes vestras.

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.

32. Super carnem hominis non ungent: neque compositioni ejus facietis similes: sanctum est, sanctum erit vobis.

33. Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

33. Quisquis confecerit unguentum simile, et qui posuerit ex eo super extraneum, succidetur e populis suis.

23. *Take thou also unto thee principal spices.* Although the oil here treated of was not only destined for the anointing of the priests, but also of the tabernacle, the ark of the covenant, the altars, and all the vessels, yet no fitter place occurs for discussing the sacred unction, than by connecting it with the priesthood, on which it depends. First of all its composition is described, exquisite both in expensiveness and odor; that by its very excellence and costliness the Israelites may learn that no ordinary thing is represented by it; for we have already often seen that there had been set before this rude people a splendor in sacred symbols, which might affect their external senses, so as to uplift them as it were by steps to the knowledge of spiritual things. We must now see why the priest as well as all the vessels and the other parts of the tabernacle had need of anointing. I conclude that without controversy this oil mixed with precious perfumes was a type of the Holy Spirit; for the metaphor of anointing is everywhere met with, when

the prophets would commend the power, the effects, and the gifts of the Spirit. Nor is there any doubt but that God, by anointing kings, testified that He would endow them with the spirit of prudence, fortitude, clemency, and justice. Hence it is easily gathered that the tabernacle was sprinkled with oil, that the Israelites might learn that all the exercises of piety profited nothing without the secret operation of the Spirit. Nay, something more was shewn forth, viz., that the efficacy and grace of the Spirit existed and reigned in the truth of the shadows itself; and that whatever good was derived from them was applied by the gift of the same Spirit for the use of believers. In the altar, reconciliation was to be sought, that God might be propitious to them; but, as the Apostle testifies, the sacrifice of Christ's death would not otherwise have been efficacious to appease God, if He had not suffered by the Spirit, (Hebrews 9:14;) and how does its fruit now reach us, except because the same Spirit washes our souls with the blood, which once was shed, as Peter teaches us? (1 Peter 1:2.) Who now consecrates our prayers but the Spirit, who dictates the groans which cannot be uttered; and by whom we cry, Abba, Father? (Romans 8:15, 26.) Nay, whence comes the faith which admits us to a participation in the benefits of Christ, but from the same Spirit?

But we were especially to consider the anointing of the priest, who was sanctified by the Spirit of God for the performance of his office; thus, as Isaiah, in the person of Jesus Christ, declares that he was anointed with the spirit of prophecy, (Isaiah 61:1;) and David affirms the same of the royal spirit, (Psalm 45:7;) so Daniel is our best interpreter and witness how the sacerdotal unction was at length manifested (in Him [523]), for when he says that the time, when by the death of Christ the prophecy shall be sealed up, was determined upon "to anoint the holy of holies," he plainly reminds us that the spiritual pattern, which answers to the visible sanctuary, is in Christ; so that believers may really feel that these shadows were not mere empty things. (Daniel 9:24.) We now perceive why Aaron was anointed, viz., because Christ was consecrated by the Holy Spirit to be the Mediator between God and man; and why the tabernacle and its vessels were sprinkled with the same oil, viz., because we are only made partakers of the holiness of Christ by the gift and operation of the Spirit. [524] Some translate it in the masculine gender, where of the vessels it is said, "*whatsoever* toucheth them shall be holy;" ver. 29: as if they were not to be touched by any but

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Added from *Fr.*

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"Ou il est dit, *Que tout ce que,* etc., aucuns mettent legendre masculin, Celuy qui les sanctifiera;" where it is said, "Whatsoever," etc., some put the masculine gender, "He who shall sanctify them." This is the translation of *LXX.* and *V.*

the priests; but it appears to me to be rather spoken for another reason, viz., that they may embue the oblations with their own sanctity.

25. *And thou shalt take it an oil of holy ointment.* Although the genitive is put in the place of an epithet, as if Moses had said "a holy oil;" yet it is so called from its effect, because without it nothing is accounted pure. And assuredly the Spirit of God sanctifies ourselves and all that is ours, because without Him we are unholy, and all that belongs to us corrupt. He enjoins the use of the ceremony throughout all the generations of the ancient people, ver. 31. In these words there is an implied contrast with the new Church, which wants no shadows since the manifestation of the substance; and justly does the only begotten Son of God possess the name of Christ, since by His coming He has abolished these figures. And Simeon, when he took Him in his arms, and called Him "the Lord's Christ," [525] taught that the external use of the legal oil had ceased. So much the sillier is the superstition of the Papacy, when in imitation of the Jews it anoints its priests, and altars, and other toys: [526] as if they desired to bury Christ again with their ointments; wherefore let us hold this invention in detestation as blasphemous, because it overthrows the limits prescribed by God.

In order that the Jews may hold this mystery in just reverence, he forbids similar ointment to be made. We know that ointments were then among the luxuries of a fine banquet; but it is accounted profanation if they make use of this kind; and we must mark the reason, that what is holy, may be holy unto them, ver. 32, *i.e.,* that they may reverently observe what is peculiarly devoted to their salvation. For although the sacred things divinely instituted always retain their nature, and cannot be either corrupted or made void by our vices, yet may we by our filthiness, by our impure use or neglect of them, pollute them as far as in us lies.

Leviticus 8

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The reference here is to Luke 2:28. It does not, however, appear that Simeon actually called Him "the Lord's Christ," though the Evangelist states, ver. 26, that "it was revealed to him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ."

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*Lat., "*Nugas;" *Fr, "*L'autel avec tout leur *bagage." "*Now that your oil came not from the Apostles, your own doctor Panormitane is witness; for thus he writeth: 'The Apostles in old time gave the Holy Ghost only by laying on of hands; but now-a-days, because bishops be not so holy, order hath been taken that they should give this sacrament with chrism.'" — Jewel's Defence of the Apology, Parker Society's edition, p. 178.

"Transtulerunt item sua haec olea, cure ad homines moribundos, tum etiam ad parietes, altaria, and campanas: necnon calices et alia hujusmodi, qum videmus, κακοβηλίᾳ improbanda ex veteri Judaismo esse traducta. Excusat ille Innocentius, (Decret. Greg., lib. 1, tit. 15, de Sacra Unctione.) Ecclesiam haec faciendo non Judaizare," etc. — Petr. Mart. Loci Com., Cl. 4, cap. 1:21.

Leviticus 8:1-3

1. And the LORD spake unto Moses, saying,

1. Loquutus est deinde Jehova ad Mosen, dicendo:

2. Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

2. Tolle Aharon et filios ejus cure illo, et vestes, et oleum unctionis, et juvencum sacrificii pro peccato: et duos arietes, et canistrum azymorum.

3. And gather thou all the congregation together unto the door of the tabernacle of the congregation.

3. Atque omnem coetum congrega ad ostium tabernaculi conventionis.

2. *Take Aaron.* He more clearly explains the mode of anointing and investing the priests, by appointing the place and the assistants; for he commands the congregation to be convoked at the sanctuary; and then that Aaron and his sons should be brought out before them to be inaugurated by God's authority in their office; and that the whole people together may acknowledge that they are appointed and ordained by God. The execution of the command, which we find connected with it in the text of Moses, must be undoubtedly referred to another time; viz., when the solemn dedication of the tabernacle was made. I have therefore thought fit to transfer thither what is here related out of its place, that the history may proceed uninterruptedly; which will not a little facilitate its comprehension.

Leviticus 21

Leviticus 21:1-6, 10-12

1. 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:

1. Et dixit Jehova ad Mosen, Alloquere sacerdotes filios Aharon, et dicito eis, Super animam non contaminabit se quisquam vestrum it, populis suis:

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,

2. Sed super propinquo suo, propinquo sibi, nempe super matre sua, et super patre suo, et super filio suo, et super filia sua, et superfratre suo.,

3. And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

3. Et super sorore sua virgine propinqua sibi, quae non fuerit viro: super ea contaminabit se.

4. *But* he shall not defile himself, *being* a chief man among his people, to profane himself.

4. Non contaminabit se in principe in populis suis, ut polluat sese.

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.

5. Non decalvabunt calvitium in capitc suo, et extremitatem barbae suse non radent, et in carne sua non incident ullam incisuram.

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.

6. Sancti erunt Dco suo, neque polluent nomen Dei sui: quia oblationes ignitas Jehovoe, et panem Dei tui offerunt, proinde erunt sancti.

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;

10. Sacerdos autem praecipuus inter fratres suos super cujus caput fusum fuerit oleum unctionis, et consecraverit manum suam ut induat vestes, caput suum non discooperiet, et vestes suas non scindet.

11. Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

11. Et ad omnes animas mortui non ingredietur, ne super patre quidem suo, ant matre sua, contaminabit se.

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.

12. Et de sanctuario non ingredietur, neque polluet sanctuarium Dei sui: quia corona olei unctionis Dei sui est super eum. Ego Jehova.

1. *Speak unto the priests.* All these things which follow tend to the same end, *i.e.,* that the priests may differ from the rest of the people by notable marks, as if separated from ordinary men; for special purity became those who represented the person of Christ. It seems, indeed, as if God here gave precepts respecting small and unimportant things; but we have elsewhere said that the legal rites were as it were steps by which the Israelites might ascend to the study of true holiness. The declaration of Paul indeed was always true, that "bodily exercise profiteth little," (1 Timothy 4:8;) but the use of the ancient shadows under the Law must be estimated by their end. Although, therefore, the observation of the things which are now treated of did not of itself greatly please God, yet inasmuch as it had a higher tendency, it was sinful to make light of it. Now though the priests were thus admonished that holiness was to be cultivated by them with peculiar diligence, as the sanctity of their office required; yet the principal design of God was to set forth the image of perfect holiness which was at length beheld in Christ. The first law contains a prohibition of mourning, absolutely and without exception as regarded the high priest, and as regarded the sons of Aaron with certain specified restrictions; for although God elsewhere forbids the people generally to imitate the custom of the Gentiles in excessive mourning, yet here he requires something more of the priests, viz., that they should abstain even from ordinary mourning, such as was permitted to others. This prohibition indeed was again repeated, as we shall see, arising from an actual occurrence; for when Nadab and Abihu, who had offered incense with strange fire, were consumed with fire from heaven, God allowed them to be mourned for by all the people, except the priests; [527] but on this occasion the general law was again ratified afresh, lest the priests should pollute themselves by mourning for the dead; except that there mourning was forbidden even for a domestic loss, that they might acquiesce in God's judgment, however sad it might be. For by these means they were impeded in the discharge of their duties; because it was not lawful for mourners to enter the sanctuary. Therefore God threatens them with death, unless they should restrain their grief even for the death of a near relative But this

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Addition in *Fr.,* "Qui estoyent neanmoins les plus prochains parens:" who were nevertheless the nearest relations.

(as is elsewhere said) is a rare virtue, so to repress our feelings when we are deprived of our brothers or friends, as that the bitterness of our grief should not overcome our resignation and composure of mind. In this way, therefore, the exemplary piety of the priests was put to the proof. Besides, abstinence from mourning manifests the hope of the blessed resurrection. Therefore the priests were forbidden to mourn for the dead, in order that the rest of the people might seek for consolation in their sorrow from them. [528] This was truly and amply fulfilled in Christ, who although He bore not only grief, but the extreme horror of death, yet was free from every stain, and gloriously triumphed over death; so that the very recollection of His cross wipes away our tears, and fills us with joy. Now when it is said, "They shall not profane the name of their God;" and in the case of the high priest, "neither shall he go out of the sanctuary;" this reason confirms what; I have just stated, that mourning was forbidden them, because it prevented them from the discharge of their duties; for their very squalidness would have in some sense defiled God's sanctuary, in which nothing unseemly was to be seen; and being defiled too, they could not intercede as suppliants for the people. God then commands them to remain pure and clear from all defilement, lest they should be compelled to desert their office, and to leave the sanctuary, of which they were the keepers. Moreover, we learn that the fulfillment of this figure was in Christ, from the reason which is immediately added: viz., because the holy oil is on the head of the high priest; whereby God intimates that it is by no means right that His glory and dignity should be profaned by any pollution.

As to the words themselves; first, greater liberty is granted to the rest of the posterity of Aaron, than to the high priest; but only that they should mourn for their father, mother, children, their own brothers, and unmarried sisters. Lest ambition should carry them further, they are expressly forbidden to put on mourning even upon the death of a prince. Nor can we doubt but that the mourning was improper which God permitted to them out of indulgence; but regard was had to their weakness, lest immoderate strictness might drive them to passionate excess; yet God so spared them as still to distinguish them from the multitude. To "defile" one's-self, (as we have elsewhere seen,) is equivalent to putting on mourning for the dead, celebrating the funeral rites, or going to the burial; because the curse of God proclaims itself in the death of man, so that a corpse infects with contagion those by whom it is touched; and again, because it must needs be that where lamentation is indulged, and as it were excited, the affection itself must burst out into impatience. As to the prohibition to make "baldness," this was not allowed even to the rest of the people; but God expressly forbids it to the priests, in order to keep them under

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The *Fr.* says, "De leur exemple."

stricter restraint. With regard to the high priest, something greater seems to be decreed besides the exceptions, that he "shall not uncover his head, nor rend his clothes:" which is still enjoined elsewhere on the sons of Aaron. But here what would be allowable in others is condemned in the high priest; and it was surely reasonable that he should present a peculiar example of moderation and gravity; and therefore the dignity of his office, in which he was superior to others, is called to mind, that he may acknowledge his obligations to be so much the greater. This is indeed the sum, that since the priesthood is the holiness of God, it must not be mixed up with any defilements.

Deuteronomy 31

Deuteronomy 31:9

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.

9. Scripsitque Moses Legem istam, et dedit eam sacerdotibus filiis Levi portantibus arcata foederis jehovae, et cunctis senioribus Israel.

9. *And Moses wrote this law.* It is unquestionable that Moses deposited the Book of the Law in the custody of the Levites, to enjoin upon them the duty of teaching; for although it is only related that they were commanded to recite the book before the people every seventh year, yet it is easy to gather that they were appointed the constant proclaimers of its doctrine. For it would have been absurd that the Law should lie buried for seven whole years, and that not a word should be heard of its instruction; besides, the difficulty of hearing in so great a multitude would be great, and the recollection of it would soon have vanished. In a word, very little would have been the use of the ceremony, if at all other times the Levites had been dumb, and nothing should have been heard throughout the land regarding the worship of God. This then was the object of the solemn promulgation of the Law, (Deuteronomy 31:10, etc.), which was made in the year of release, that the people should daily inquire the right way of serving God of the Levites, who were chosen to be as it were νομοφύλακες (guardians of the Law), that they might bring forward in due season whatever it was profitable to know. Here, then, is represented to us as in a mirror what Paul says, that the Church of God is "the pillar and ground of the truth," (1 Timothy 3:15;) because purity of doctrine is preserved unimpaired in the world, and propagated by the ministry of pastors, whilst piety would soon

decay if the living preaching of doctrine should cease. Therefore Paul also elsewhere commands that the sound doctrine, of which he was a minister, should be committed by Timothy

"to faithful men, who should be able to teach others also."
(2 Timothy 2:2.)

First, then, we must remember, that the Book of the Law was given in trust, as it were, to the Levites, that the people might learn from them what was right. The addition of "the elders" is not superfluous; for although the office of teaching was not committed to them, yet were they given as coadjutors to the Levites, in order that they might uphold the doctrine of the Law, and not suffer it to be scorned. We know how great is the insolence of the people in rejecting pious teachers, unless they are restrained by those in authority; nor do the latter indeed duly fulfill their duty, if they do not keep their subjects to the study of religion, who would be otherwise too much disposed to impiety.

Moses in this passage calls by the name of "the Law," not the Ten Commandments engraved on the two tables, but the interpretation of it contained in the four books. The circumstances took place thirty-nine years after God had spoken on Mount Sinai. What follows, that it was to be read every seven years, I have commented on elsewhere; [529] but there will be no harm in repeating what may serve for the understanding of this passage. The seventh year was chosen for this purpose, because all, both males and females, might then assemble at Jerusalem without detriment to their private interests, for there was a cessation from all labor; they neither sowed, nor reaped, and agriculture was altogether at a stand-still. There was therefore no business to prevent them from celebrating that festival, whereby God represented to them in a lively manner, how miraculously He had preserved their fathers in the desert. Lest the recollection of so great a benefit should ever perish, the Law indeed commanded them, wherever they might be, to go forth from their houses every year, and to pass seven days under the boughs of trees; but in the Sabbatical Year, when all was at rest at home, it was more convenient for them to go up to Jerusalem from all quarters, that by their very multitude they might the better testify their gratitude. Therefore it is added, "when all Israel is come," etc. And it must be observed, that in that assembly they were more solemnly pledged, one and all, to keep the Law, because they were mutually witnesses against each other if they should break the covenant thus publicly renewed. On this account it is added, "Gather the people together, men, women, and children." But that it might not be a mere empty spectacle, it is expressly commanded that the book should be read "in their hearing:" by which words a recitation is expressed, from whence the hearers might receive profit, else

529 *Vide* vol. 1, p. 370.

it would have been a sham and ludicrous parade; just as in the Papacy, when they loudly bellow out the Scriptures in an unknown tongue, they do but profane God's name. To this end, therefore, did God desire the doctrine of His Law to be heard; viz., that He might obtain disciples for Himself; not that He might fill their ears with a senseless and unprofitable clamour. And indeed when the Popish priests were a little ashamed of altogether driving the people away from hearing God's word, they devised this foolish plan of shouting to the deaf, as if this silly formality would satisfy God's command, when He ordains that all should be taught from the least to the greatest: for it is afterwards again expressed, "that they may hear, and that they may learn." Hence we lay it down, that the legitimate use of Scripture is perverted when it is enunciated in an obscure manner such as no one can understand. But whilst no other mode of reading Scripture is approved by God, except such as may instruct the people, so also the fruit of understanding, *i.e.,* that they may learn to fear God, is required in the hearers. But it is undoubted, that "the fear of God" comprehends faith, nay, that properly speaking it springs from faith; and by this expression Moses indicates that the Law was given for the purpose of instructing men in piety and the pure service of God. At the same time we may learn from this passage, that all the services which are paid to God in ignorance, are extravagant, and illegitimate. The beginning of wisdom is to fear God; and on this point all agree; but then each one slips away to his own imaginations and erroneous devotions, as they choose to call them. God, however, in order to restrain such audacity as this, declares that he is not duly worshipped, except He shall first have been listened to. As to "the strangers," when their participation in sacred things is in question, I have elsewhere observed that all foreigners are not so called, but only those who, being Gentiles by origin, had devoted themselves to God, and having received circumcision, had been incorporated into the Church; otherwise it would not have been lawful to admit them into the congregation of the faithful; and this is confirmed by the additional words, "that is within thy gates:" which is as much as if Moses had said, inhabitants of your cities, and dwelling together with the people. Finally, when their children are mentioned, reference is made to the propagation of sound doctrine, that the pure worship of God may continually be maintained. He therefore commands that the Law should be recited, not in one generation only, but as long as the status of the people may last; and surely all God's servants ought to take care, that they may transmit to posterity what they have learnt themselves. Yet we must remark, that all doctrine which may have been handed down from their ancestors, is not here promiscuously commended; but God rather claims for Himself the entire authority, both towards the fathers and the children.

Leviticus 10

Leviticus 10:8-11

8. And the LORD spake unto Aaron, saying,

8. Loquutus est etiam Jehova ad Aharon, dicendo:

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:

9. Vinum et siceram non bibes tu et filii tui tecum, quando intrabitis in tabernaculum conventionis, ne moriamini: statutum perpetuum est in generationibus vestris:

10. And that ye may put difference between holy and unholy, and between unclean and clean;

10. Et ut discernatis inter sanctum et profanum, et inter immundum et mundum.

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.

11. Et ut doceatis filios Israel omnis statuta qum loquutus est Jehova ad eos per manum Mosis.

9. *Do not drink wine, nor strong drink.* The second cleanness required in the priests is that they should abstain from wine, and strong drink; [530] in which word Jerome says that everything intoxicating is included; and this I admit to be true; but the definition would be more correct, that all liquors espressed from fruits are denoted by it, in whose sweetness there is nearly as much to tempt men as in wine. Even in these days the Orientals compose of dates as well as of other fruits, liquors, which are exceedingly sweet and delicious. The same rule is, therefore, here prescribed for the priests, whilst in the performance of their duties, as for the Nazarites. Both were allowed freely to eat of all the richest foods; but God commanded them to be content

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Lat., "sicera." *Fr,* "ce qui est nomme en Hebrieu *Sechar."* Blunt, "The veracity of the Books of Moses, etc.," art. 13, argues on the probability of Nadab and Abihu's sin in the offering of strange fire having been the effect of intoxication, from the fact of its relation being immediately followed by this prohibition. — Edit., 1835. Pp. 113, *et seq.*

Lorinus, however, *in loco,* refutes the notion from Tostatus, and so also Willet. It appears to have been of Jewish origin; and the principal arguments against it are, — 1. That it is not mentioned in the Scripture; and 2. That the offenders had been ministering from an early hour in the morning.

with water, because abstinence in drinks very greatly conduces to frugality of living. For few are intemperate in eating, who do not also love wine; besides, an abundance of food generally satisfies the appetite, whilst there is no limit to drinking, where the love of wine prevails. Therefore, abstinence from wines was enjoined upon the priest, not only that they might beware of drunkenness, but that they might be temperate in eating, and not luxuriate in their abundance. But, inasmuch as sobriety is the main point in moderate living, God especially limited His priests in this respect, lest the rigor of their minds, and rectitude, and integrity of judgment, should be impaired by drinking. Hence it appears how great is man's proneness to all defilements. Wine is very wholesome as one of our means of nutriment; but by the too free use of it many enervate their strength, becloud their understanding, and almost stupify all their senses so as to make themselves inactive. Some, too, degrade themselves into foul and brutish stupidity, or are driven by it to madness. Thus a pleasure, which ought to have incited them to give God thanks, is taken away from them on account of their vicious excess; and not without disgrace, because they know not how to enjoy God's good gifts in moderation. He afterwards confirms the fact, that He interdicted wine to the priests when exercising their office, that they may distinguish "between clean and unclean," and be sound and faithful interpreters of the Law. On this score it became them to be abstemious throughout their whole life, because they were always appointed to be masters to instruct the people; but lest immoderate strictness should tend to disgust them, so that they might be less disposed for the willing performance of the rest of their duty, God deemed it sufficient to admonish them by this temporary abstinence, that they should study to be sober at other times. Thus, then, it must be concluded that none are fit to teach who are given to gluttony, which corrupts the soundness of the mind, and destroys its rigor. The comment of Jerome is indeed a childish one, that "A fat belly does not engender a quick understanding:" for many corpulent men are of vigorous and active intellect, and indeed leanness is often the consequence of drinking too much. But those who stuff their bodies will never have sufficient activity of mind to execute the office of teaching. In conclusion, we gather from this passage, as Malachi says, (Malachi 2:7,) that the priests were interpreters of the Law, and messengers of the Lord of hosts, and not dumb masks For though the Law was written, yet God would ever have the living voice to resound in His Church, just as now-a-days preaching is inseparably united with Scripture.

Concerning the High Priest

Concerning the High Priest

Leviticus 21

Leviticus 21:1-6, 10-12

1. 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:

1. Et dixit Jehova ad Mosen, Alloquere sacerdotes filios Aharon, et dicito eis, Super animam non contaminabit se quisquam vestrum it, populis suis:

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,

2. Sed super propinquo suo, propinquo sibi, nempe super matre sua, et super patre suo, et super filio suo, et super filia sua, et superfratre suo.,

3. And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

3. Et super sorore sua virgine propinqua sibi, quae non fuerit viro: super ea contaminabit se.

4. *But* he shall not defile himself, *being* a chief man among his people, to profane himself.

4. Non contaminabit se in principe in populis suis, ut polluat sese.

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.

5. Non decalvabunt calvitium in capitc suo, et extremitatem barbae suse non radent, et in carne sua non incident ullam incisuram.

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.

6. Sancti erunt Dco suo, neque polluent nomen Dei sui: quia oblationes ignitas Jehovoe, et panem Dei tui offerunt, proinde erunt sancti.

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;

10. Sacerdos autem praecipuus inter fratres suos super cujus caput fusum fuerit oleum unctionis, et consecraverit manum suam ut induat vestes, caput suum non discooperiet, et vestes suas non scindet.

11. Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

11. Et ad omnes animas mortui non ingredietur, ne super patre quidem suo, ant matre sua, contaminabit se.

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.

12. Et de sanctuario non ingredietur, neque polluet sanctuarium Dei sui: quia corona olei unctionis Dei sui est super eum. Ego Jehova.

7. *They shall not take a wife.* The third kind of purity is in marriage itself, that the priests' home may be chaste and free from all dishonor. At this time also God commands by the mouth of Paul, that pastors should be chosen, who rule well their own houses, whose wives are chaste and

modest, and their children well-behaved. (1 Timothy 3:2; Titus 1:6.) The same cause for this existed under the Law, lest those appointed for the government of the Church should be despised and looked down upon on account of their domestic vices. But God most especially had regard to the priesthood of Christ, that it should not be exposed to contempt. It was indeed permitted that men should marry with impunity a woman divorced from her husband; though in the sight of God such an union was unlawful. No law forbade private individuals from marrying a deflowered woman; but what was permitted to the multitude God condemned in the priests, in order to withdraw them from every mark of infamy. And this reason is also expressed when he says that He would have the priests holy, because He has chosen them for Himself; for if the people had not reverenced them, all religion would have been contemptible. Therefore that their dignity might be preserved, He commands them to take diligent heed not to expose themselves to ignominy. Finally, still more highly to commend reverence to their holy office, He reminds them that it related to the welfare of the whole people: "I the Lord (He says) do sanctify him," ver. 15. In these words He intimates that the grace of adoption, whereby they were chosen as His heritage, was based on the priesthood.

13. *And he shall take a wife in her virginity.* More is required in the high priest, viz., that he should not marry a widow, nor a woman of any other tribe than his own. A question may indeed arise as to the latter clause, whether the plural word ought to be restricted to one tribe, [531] whereas it is elsewhere applied to all. But, if we examine it more closely, it is plain that "his peoples" is equivalent to "of his people," (*populares.*) But nothing peculiar will be here required of the priest, if his wife is to be taken only from the children of Abraham. I admit that the chief priests married wives of Other tribes, as Elizabeth, sprung of the tribe of Judah, married Zacharias; but, since the high priest is here distinguished from all others, I do not see how it would follow that a law or privilege referring to him should be observed by the whole posterity of Aaron. On this point, however, I will not contend, if any one thing is otherwise. But assuredly, since he presented the brightest type of Christ, it was right that superior and more perfect holiness should be beheld in him. [532] For this was the tendency of the restriction,

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Ainsworth's literal translation is "a virgin of his peoples." *Fr.,* "Ailleurs il se prend pour tout le corps de la lignee d'Abraham:" elsewhere it is taken for the whole body of the race of Abraham.

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It is surely strange that *C.,* who here seems to draw out the Christology of the ordinances of the Law with unusual fullness and precision, should have omitted to mention "the mystical union which is between Christ and His Church," as most luminously set forth in this type. *Vide* Song, *passim.* Psalm 95; 2 Corinthians 11:2; Ephesians 5:27; Revelation 19:8, etc.

that his wife, not having known another man, should manifest the modesty worthy of her station and quality of sacred honor. If any should object that the marriage of, an old priest with a young girl was ridiculous and somewhat indecorous, as well as liable to many inconveniences; I answer, that special regulations should be so expounded as not to interfere with general principles. If a decrepit old man falls in love with a young girl, it is a base and shameful lust; besides he will defraud her if he marries her. Hence, too, will jealousy and wretched anxiety arise; or, by foolishly and dotingly seeking to preserve his wife's love, he will cast away all regard for gravity. When God forbade the high priest to marry any but a virgin, he did not wish to violate this rule, which is dictated by nature and reason; but, regard being had to age, He desired that modesty and propriety should be maintained in the marriage, so that, if the priest were of advanced years, he should marry a virgin not too far from his own age: but, if he were failing and now but little fitted for marriage on account of his old age, the law that he should marry a virgin was rather an exhortation to celibacy, than that he should expose himself to many troubles and to general ridicule.

9. *And the daughter of any priest.* The moderation and chastity (required in the priest [533]) is extended also to his daughter; and by *synecdoche* all that relates to good discipline is comprised under a single head; viz., that his children should be educated in the study of virtue, and in decent and pure morality. A heavy punishment is denounced against a priest's daughter if she should play the harlot, because sacrilege would be combined with her disgraceful licentiousness. But it is no light crime to violate God's sanctuary; and, if the priest had tolerated such an iniquity in his daughter, he would have been no severe avenger of the same turpitude in strangers; nay, he would not have been at liberty to punish crimes, unless he made a beginning in his own house.

Leviticus 21

Leviticus 21:16-24

16. And the LORD spake unto Moses, saying,

16. Loquutus est Jehova ad Mosen, dicendo:

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Added from *Fr.*

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.

17. Loquere ad Aharon, dicendo, Vir e semine tuo per aetates suas, in quo fuerit macula, non accedet ut offerat panem Dei sui.

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,

18. Quippe nullus vir in quo fuerit macula, aecedet: vir crocus, vel claudus, aut diminutus, aut superfluus:

19. Or a man that is brokenfooted, or brokenhanded,

19. Aut vir in quo fuerit fractura pedis, vel fractura manus:

20. Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

20. Aut gibbosus, aut lippus, aut qui habebit maeulam in oculo suo, aut cui fuerit scabies vel impetigo, aut qui contritus fuerit testiculo.

2l. No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

21. Omnis vir in quo fuerit macula, e semine Aharon sacerdotis, non accedet ad offerendum oblationes ignitas Jehovae: in quo fuertit macula, non accedet ad offerendum panem Dei sui.

22. He shall eat the bread of his God, *both* of the most holy, and of the holy.

22. Panem quidem Dei sui e sanctitatibus sanctitatum et e sanctis comedet.

23. Only he shall not go in unto thevail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

23. Atqui intra velum non ingredietur, et ad altare non aceedet: quia macula est in eo, ne polluat sanctuaria mea: quoniam ego Jehova qui sanctifico vos.

24. And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

24. Loquutus est itaque Moses ad Aharon et filios ejus, et ad omnes filios Israel.

17. *Speak unto Aaron, saying.* Priests in whom there was any notable bodily defect are here forbidden from approaching the altar. I will not curiously inquire into the defects which Moses enumerates, since the same rule is here laid down, which is afterwards applied to the sacrifices, whereof none but perfect ones were to be offered. For God rejected whatever was defective or mutilated, in order that the Israelites might know that no victim would suffice for the expiation of sin, except such as possessed complete perfection; and this is justly required in a priest, who cannot be a mediator between God and men unless he is free from every spot. But the analogy must be kept in view between the external figures and the spiritual perfection which existed only in Christ. God could bear no defect in the priests; it follows, then, that a man of angelic purity was to be expected, who should reconcile God to the world. The bodily imperfections, then, which were here enumerated, must be transferred to the soul. The offering of bread comprehends by *synecdoche* the other offerings, and the whole legal service, which the priests were wont to perform in their course; and this the words of Moses immediately afterwards confirm, wherein he mentions all "the offerings made by fire," besides the bread. We have seen elsewhere that any of the people wounded in the testicles were prohibited from entering the sanctuary; that they were, not even to set foot in the court; but there was a special reason for this as regarded the priests, lest they should pollute the sanctuary by their defects. Hence it appears how needful for us is the intercession of Christ; for, if his perfect cleanness did not wash away our impurity, no oblation could proceed from us except what would be foul and unsavory. Moreover, it is worthy of observation that the sanctuary of God is polluted by any defect or imperfection; and, consequently, that whatever of their own men obtrude upon God, is condemned as profane, so far are they from conciliating God's favor by any merit.

22. *He shall eat the bread of his God.* He permits them indeed to eat of the sacrifices, because no uncleanness on account of their natural defects could prevent them from partaking of the sacred meals;

[534] they are only forbidden to appear in God's presence as mediators to propitiate Him. And here the imperfection of the legal service betrays itself; for nothing could be found among men which could fully represent the truth. Since then the defects of men rendered it necessary to separate the

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"La nouriſture aſſignee aux enfans d'Aaron." — *Fr.*

two connected things, viz., the honor and the burden, hence the Israelites were admonished that another priest was promised them, in whom nothing would be wanting for the consummation of all virtues and perfection. Finally, Moses relates that he delivered God's commands not only to Aaron and his sons, but to all the people likewise; so that the humblest of them might be the censor of the priests [535] if in anything they fell short.

Leviticus 22

Leviticus 22:1-16

1. And the LORD spake unto Moses, saying,

1. Loquutus est insuper Jehova ad Mosen, dicendo:

2. Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the LORD.

2. Loquere ad Aharon, et filios ejus ut separent sese a sanctificationibus filiorum Israel et ne polluant nomen sanctitatis mese in his quae ipsi sanctificant mihi: ego Jehova.

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.

3. Dic illis, in generationibus vestris omnis vir qui accesserit ex omni semine vestro ad sanctificationes quae sanctificaverint filii Israel Jehovae, et immunditia sua fuerit super ipsum, excidetur anima ipsius a facie mea: ego Jehova.

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"Peust contreroler, par maniere de dire, les Sacrificateurs:" might, so to say, control the priests. — *Fr.*

4. What man soever of the seed of Aaron *is* a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him;

4. Quicunque e semine Aharon fuerit leprosus, vel seminifluus, de sanctificationibus non comedet donec mundet se: et qui tedgerit immundum super morticinio, ant virex quo egreditur effusio seminis,

5. Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

5. Ant vir qui tetigerit quodcunque reptile per quod immundus erit, ant hominem propter quem immundus erit, secundum omnem immunditiam eius:

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.

6. Anima inquam quae tetigerit illum, immunda erit usque ad vesperam: et non comedet de sanctificationibus nisi laverit carnem suam aqua.

7. And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.

7. Quum autem occubuerit sol, turn erit mundus, et postea comedet de sanctificationibus: quia cibus ejus est.

8. That which dieth of itself, or is torn *with beasts,* he shall not eat to defile himself therewith: I *am* the LORD.

8. Cadaver et rapture non comedet, et polluat se in eo: ego Jehova.

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.

9. Et custodiant custodiam meam, et ne portent peccatum propter illud, et moriantur propter illud, quum polluerint illam: ego Jehova sanctificans eos.

10. There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

10. Omnis autem alienigena non comedet sanctificationem: inquilinus sacerdotis, et mercenarius non comedet sanctificationem.

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.

11. Quod si sacerdos emerit hominem emptione argenti sui: ipsc comedet ex ea, et vernaculus ejus: illi comedent de cibo ejus.

12. If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.

12. Filia autem sacerdotis quum fuerit viro alieno: ipsa de oblatione sanctificationum non comedet.

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.

13. Filia vero sacerdotis quum fuerit vidua, ant repudiata, et semen non erit el, et reversa fuerit ad domran parris sui, sicut in pueritia sua, de eibo patris eomedet: onmis autem alienigena non comedet ex co.

14. 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.

14. Quod si aliquis comederit sanctificationem per imprudentiam, addet quintam partem ejus, et dabit sacerdoti eum sanctificatione.

15. And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

15. Et non contaminabunt sanctificationes filiorum Israel, quas obtulerint Jehovae.

16. Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

16. Neque portare facient cos iniquitatem delicti, dum comederint sanctificationes eorum: ego enim Jehova sanctificans eos.

1. *And the Lord spake unto Moses.* Moses here treats of the accidents whereby pollution is contracted, although a man may be by nature pure and sound. If any labored under natural defects, Moses prohibited them from exercising the sacerdotal office; now, if any extrinsic pollution may have affected a priest, he commands him to abstain from his duties until he shall have been purified. He had already commanded that any unclean person should be separated from the people lest their contagion should infect others; it may therefore seem superfluous to prescribe to the priests what had been universally enjoined. But since men placed in any position of honor are apt to abuse God's favor as a pretext for sin, lest the sacerdotal dignity might be used as a covering for the indulgence or excuse of scandals, it was necessary to enact an express law, that the priests should not plead their privilege to eat in their uncleanness of the sacrifices which none but the clean might offer. And that their sacrilege might be the more detestable, he denounces death against any who should intrude their pollutions into the sacrifices; for it was necessary to arouse by the fear of punishment, and as it were to drive by violence to their duty those who would not have been otherwise restrained by any religious feeling from making God's service contemptible. He then enumerates the particular kinds of pollution of which we have before spoken. Whence it appears, that the priests were brought into discipline by this law, lest they should think themselves more free than the rest of the people, thus might indulge themselves in security; and this is afterwards more clearly expressed where God admonishes them to "keep his ordinance," [536] (ver. 9:) *i.e.,* diligently to observe whatever He commanded; and the greater dignity He had honored them with, that the greater should be their study to persevere in the exercises of piety; for he shews them that so far from their sacerdotal rights conducing to the alleviation of their sin, they were more strongly bound by them to keep the Law.

10 *There shall no stranger.* It was also necessary to add this, that the majesty of sacred things might not be impaired; for if it had been promiscuously permitted to all to eat of the sacred bread and the other oblations, the people would have straightway inferred that they differed not from ordinary food. And unless the avarice of the priests had been thus anticipated, [537] an unworthy trade would have prevailed; for banquets would have been see up for sale, and the priest's house would have been a kind of provision-market. The prohibition, therefore, that the meats offered in

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Lat., "Custodiant custodiam meam." *Ainsworth,* "Keep my charge."

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"Ils eussent ttenu foire et marche des viandes, qui leurs fussent demeurees de residu, ce qui n'eust pas este sans grand opprobre:" they would have kept fair and market of the meats which remained over to them, which could not have taken place without much scandal. — *Fr.*

sacrifice should be eaten by strangers, was not made so much with reference to them as to the priests, who would have else driven a profitable trade with the offerings, or, by gratifying their guests, would not have hesitated to bring disrepute on the whole service of God. The Law consequently prohibits that either a sojourner, or a hired servant, should eat of them; and only gives this permission to their slaves, and those who were incorporated into their families. Moreover, He counts the priests' daughters who had married into another tribe as aliens. The sum has this tendency, that whatsoever depends on the service of God should obtain its due reverence; nor could this be the case, if what was offered in the temple were not distinguished from common food. Inasmuch as they were human beings, they were allowed to subsist in the ordinary manner; yet was this distinction necessary, which might savor of the sanctity of Christ. This was the cleanness of the priests as regarded food.

14. *And if a man eat of the holy thing unwittingly.* A question may here arise, why God would have satisfaction made to the priests, if any one should have eaten of the offerings; for they deserved punishment rather than reward, if they had suffered sacred things to be brought into contempt by their promiscuous use. But the error of those is here dealt with, who had not reserved for the priests their lawful share. A portion, as we shall see, was assigned by God, which they were to set aside before they tasted any part of the victim; those, therefore, who had sinned by inadvertency, are commanded by Him to expiate their fault, to restore so much to the priest, and to add a fifth part. And this was done with the object of which we have spoken, lest, if the things offered to God were exposed to common use, religion should be brought into contempt. What follows afterwards, "and they shall not profane the holy things," I interpret as addressed to the priests themselves; for this sentence is connected with the previous one, in which the injunctions were directed to the priests alone; and this is further confirmed by the next verse, which declares that the whole people would be accomplices in the sin of the priests if they should have polluted the sacred oblations. For thus I take the words, "that they should not suffer *the people* to bear the iniquity," or the punishment of the transgression, if the unclean should have touched things offered to God. For as the priest is the mediator of reconciliation to propitiate God towards men, so his impiety is a common iniquity, which brings guilt upon all. The translation which some give, "that they should not lade themselves," [538] is further from the sense, and altogether wrested. Finally, God again declares that in proportion to the greatness of the honor which He had put upon them, would be the heaviness and inexcusableness of the crime, if they acted unworthily of their calling.

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As in margin of *A. V.*

Exodus 20

Exodus 20:26

26. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

26. Non ascendes per gradus ad altare meum, ne detegatur turpitude tua juxta illud.

26. *Neither shalt thou go up.* When God had prescribed modesty to the priests in their whole life, and in their private actions, no wonder that He should require especial care of decency and propriety in the performance of their sacred duties. He had indeed already desired that the priests should wear drawers or breeches when they went into the sanctuary; yet not content with this symbol of purity, He forbids them to ascend the altar by steps, lest haply the drawers themselves should be seen; since the dignity and sanctity of sacred things would thus be impaired. By all means, therefore, He would induce the Israelites to conduct themselves most purely and most chastely in the exercises of religion.

Numbers 6

Numbers 6:22-27

22. And the LORD spake unto Moses, saying,

22. Et loquutus est Jehova ad Mosen, dicendo:

23. Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

23. Alloquere Aharon et filios ejus, dicendo, Sic benedicetis filiis Israel, dicendo eis:

24. The LORD bless thee, and keep thee:

24. Benedicat tibi Jehova, et custodiat te:

25. The LORD make his face shine upon thee, and be gracious unto thee:

25. Lucere faciat Jehova faciem suam super re, et misereatur tui:

26. The LORD lift up his countenance upon thee, and give thee peace.

26. Attollat Jehova faciem suam ad te, et constituat tibi pacem.

27. And they shall put my name upon the children of Israel, and I will bless them.

27. Et ponent nomen meum super filiosIsrael, et ego benedicam eis.

22. *And the Lord spake unto Moses.* A part of the sacerdotal duties, of which mention is constantly made in the Law, is here briefly set forth; for God says that He had appointed the priests to bless the people. To this David seems to allude in the words:

"We have blessed you out of the house of the Lord."
(Psalm 118:26.)

This doctrine is especially profitable, that believers may confidently assure themselves that God is reconciled to them, when He ordains the priests to be witnesses and heralds of His paternal favor towards them. The word to *bless* is often used for to pray for blessings, which is the common duty of all pious persons; but this rite (as we shall see a little farther on) was an efficacious testimony of God's grace; as if the priests bore from His own mouth the commandment to bless. But Luke shews that this was truly fulfilled in Christ, when he relates that "He lifted up His hands," according to the solemn rite of the Law, to bless His disciples. (Luke 24:50.) In these words, then, the priests were appointed ambassadors to reconcile God to the people; and this in the person of Christ, who is the only sufficient surety of God's grace and blessing. Inasmuch, therefore, as they then were types of Christ, they were commanded to bless the people. But it is worthy of remark, that they are commanded to pronounce the form of benediction audibly, and not to offer prayers in an obscure whisper; and hence we gather that they preached God's grace, which the people might apprehend by faith.

24. *The Lord bless thee.* Blessing is an act of His genuine liberality, because the abundance of all good things is derived to us from His favor as their only source. It is next added, that He should "keep" the people, by which clause lie intimates that He is the sole defender of the Church, and protects it under His guardianship; but since the main advantage of God's grace consists in our sense of it, the words, "and make His face shine on you," are added; for nothing is more desirable for the consummation of our

happiness, than that. we should behold the serene countenance of God; as it is said in Psalm 4:6,

"There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us."

Thus then I interpret this clause, that the people may perceive and taste the sweetness of God's goodness, which may cheer them like the brightness of the sun when it illumines the world in serene weather. But immediately afterwards the people are recalled to the First cause; viz., God's gratuitous mercy, which alone reconciles Him to us, when we should be otherwise by our own deserts hated and detested by Him. What follows, "The Lord lift up his countenance upon thee," is a common phrase of Scripture, meaning, May God remember His people; not that forgetfulness can occur in Him, but because we suppose that He has cast away His care of us, unless He actually gives proof of His anxiety for our welfare. Finally, it is added, may He "establish peace upon his people," which others translate a little less literally, [539] "put thee into peace:" and since this word signifies not only rest and a tranquil state, but also all prosperity and success, I willingly embrace this latter sense, although even its proper signification is not disagreeable to me. [540]

27. *And they shall put my name.* Although *Jerome* has rightly translated this, "They shall call upon my name:" yet since the Hebrew phrase is emphatic, I have preferred retaining it; for God deposits His name with the priests, that they may daily bring it forward as a pledge of His good will, and of the salvation which proceeds from thence. The promise, which is finally subjoined, gives assurance that this was no empty or useless ceremony, when He declares that He will bless the people. And hence we gather, that whatsoever the ministers of the Church do by God's command, is ratified by Him with a real and solid result; since He declares nothing by His ministers which He will not Himself fulfill and perform by the efficacy of His Spirit. But we must observe that He does not so transfer the office of blessing to His priests, as to resign this right to them; for after having entrusted this ministry to them, He claims the accomplishment of the thing for Himself alone.

Numbers 35

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"Peace — this word generally signifieth all prosperity, and the perfect enjoying of all good things; it is opposed to war, Ecclesiastes 3:8; to discord and emnity, Ephesians 2:14, 15; Luke 12:51; to tumult and confusion, 1 Corinthians 14:33; and to all adversity, Genesis 43:27; 2 Kings 4:26; Job 16:33 [*sic*]; and is therefore added for a conclusion of blessings, Psalm 29:11, and Psalm 125:4; 1 Peter 5:14. This peace is obtained by Jesus Christ, Ephesians 2:14, 15, 17; Romans 5:1; and enjoyed by the Holy Ghost, Romans 8:6, 9, and Romans 14:17." — Ainsworth *in loco.*

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This latter sentence is much abbreviated in *Fr.*

Numbers 35:1-8

1. And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

1. Et loquutus est Jehova in campestribus Moab juxta Jordanem. Jericho, dicendo:

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.

2. Praecipe filiis Israel ut dent Levitis de haereditate possessionis suae urbes ad habitandum, et suburbana urbium ipsarum, per circuitus earum dabitis ipsis Levitis.

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.

3. Eruntque urbes illis ad habitandum: suburbana vero earum erunt animalibus eorum, et substantia eorum, et omnibus bestiis eorum.

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.

4. Et suburbana urbium earum quas dabitis Levitis, a pariete urbis, et forinsecus, mille cubitorum erunt per circuitum.

5. And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

5. Praeterea metiemini extra urbem a plaga orientali duo millia cubitorum, eta plaga meridiana duo millia cubitorum, eta plaga occidentali duo millia cubitorum, eta plaga aquilionari duo millia cubitorum: et urbs ipsa erit in medio: ista mensura erit eis suburbanorum urbium.

6. And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

6. De urbibus autem quas dabitis Levitis, erunt sex urbes refugii, quas dabitis ut fugiat illuc homicida: et praeter illas dabitis quadraginta duas urbes.

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.

7. Omnes urbes quas dabitis Levitis, erunt quadraginta octo urbes, ipsas et suburbana earum dabitis:

8. And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many *ye* shall give many; but from *them that have* few ve shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

8. Et urbes quas dabiris de possessione filiorum Israel, ab eo qui plures habuerit, plures accipietis: et ab eo qui pauciores, pauciores capietis: singuli pro quantitate possessionis suae quam possederint, dabunt ex urbibus suis Levitis.

1. *And the Lord spake unto Moses.* Although there was no inheritance assigned to the tribe of Levi, yet it was necessary that they should be supplied with dwelling-places. No lands were given then where they might sow and reap; but by way of compensation the tithes were a sufficient means of subsistence, even after deducting the tithes which were paid to the poor. God now, however, makes provision for their residences; and here we must carefully remark, that they were so distributed over the whole land, as to be, as it were, guards regularly posted for the preservation of the worship of God, lest any superstition should creep in, or the people should fall into gross contempt of God. For we know that they were chosen by Him, not only to attend to the ceremonies, but to be the interpreters of the law, and to cherish sincere piety among the people. Now if all had been placed in one station, it was dangerous lest the doctrine of the Law should immediately fall into oblivion through the whole land; and thus the other tribes should grow irreligious. Wherefore the incomparable goodness of God here shone forth, since their punishment was turned as it were into a reward of virtue, and their disgrace into honor; for this dispersion of the tribe of Levi had been foretold by the holy patriarch Jacob, (Genesis 46:7,) that their posterity should be scattered in that land, which Levi the father

of their race had polluted by a detestable murder and wicked perfidy. God proved eventually that this prophecy, which proceeded from Him, did not fall to the ground unfulfilled; nevertheless, although the Levites were to be banished here and there in token of their disgrace, yet were they set in various parts of the land, that they might retain the other tribes under the yoke of the Law. It was then in God's wonderful providence that they were rather placed in peculiar and fixed residences, than allowed to mingle themselves promiscuously with the rest of the people; for the cities which God assigned to them were so many schools, where they might better and more freely engage themselves in teaching the Law, and prepare themselves for performing the office of teaching. For if they had lived indiscriminately among the multitude, they were liable to contract many vices, as well as to neglect the study of the Law; but when they were thus collected into separate classes, such an union reminded them that they were divided from the people that they might devote themselves altogether to God. Besides, their cities were like lamps shining into the very furthest corners of the land. They were therefore fortified, as it were, by walls, lest the corruptions of the people should penetrate to them. Their association together also should have stimulated them mutually to exhort each other to confinehey, decent and modest manners, temperance, and other virtues worthy of God's servants; whilst, if they fell into dissolute habits, they were the less excusable. Thus their cities were like watch towers in which they might keep guard, so as to drive impiety away from the borders of the holy land. Hence was the light of heavenly doctrine diffused; hence was the seed of life scattered; hence were the examples to be sought of holiness and universal integrity.

4. *And the suburbs of the cities.* A discrepancy here appears, from whence a question arises; for Moses first limits the suburbs to a thousand cubits from the city in every direction; and then seems to extend them to two thousand. Some thus explain the difficulty, viz., that the parts nearest to the city were destined for cottages and gardens; and that then there was another space of a thousand cubits left free for their flocks and herds; but this seems only to be invented, in order to elude by the subterfuge the contradiction objected to. My own opinion rather is, that after Moses had given them a boundary of a thousand cubits on every side, he proceeds to shew the way in which they were to be measured, that thus he may obviate all the quarrels which might aria: from their neighbors. It is plain that, when he repeats the same thing twice, the latter verse is only an explanation of the former; and thus it would be absurd, that after having fixed a thousand cubits, he should immediately double that number. But it will be all very consistent, if this measurement be taken in a circuit; for if you draw a circle, and then a line from the center to the circumference, that line will be about a tenth part of the whole circumference; compare then the fourth part of the circle with the straight line which goes to the center, and it will be greater by one part and a half. But, if you leave a thousand cubits for the city, the two thousand

cubits [541] in the four parts of the circumference will correspond with one thousand cubits from the city towards each of the boundaries.

It is afterwards prescribed, in accordance with equity, that a greater or less number of cities should be taken according to the size of the possessions belonging to each tribe; for, just as in paying tax or tribute, regard is had to each man's means, so it was just that every tribe should contribute equitably in proportion to its abundance. As to the cities of refuge, I now omit to explain what their condition was, because this matter relates to the Sixth Commandment; only let us observe that the wretched exiles were entrusted to the care of the Levites, that they might be more safely guarded. Besides, it was probable that those who presided over holy things would be upright and honest judges, so as not to admit men indiscriminately out of hope of advantage, or from carelessness, but only to protect the innocent, after duly examining their case.

Numbers 18

Numbers 18:1-7, 22, 23

1. And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

1. Et dixit Jehova ad Aharon, Tu et filii tui, et domus patris tui tecum, portabitis iniquitatem sanctuarii: tu quoque et alii tui tecum portabitis iniquitatem sacerdotii vestri.

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"Les huit mille coudees prinses aux quatre quatriers conviendront avec les mille coudees d'espace entre la ville, et les bornes des fanbourgs." — *Fr.* The more common solution of this difficulty appears to be that suggested by Maimonides, viz., that besides the 1000 cubits allotted to the suburbs, 2000 more were added for fields and vineyards. Rosenmuller, however, demurs to this interpretation, which he does not consider the text will bear. I have translated *C.* word for word, but I believe his figures are wrong. It is probable that his theory is the same as that of Corn. a Lapide, which he thus more clearly propounds, "God seems here to comprise the city and its suburbs in a circle, so that the center should be the city, and the circumference should end at the distance of 1000 cubits on every side of the city walls. This circle He divides into four triangles, each of which is *isosceles, i e.,* it, has its two sides equal, which are drawn from the center to the circumference. God, therefore, here commands, that the suburbs on every side should be extended a thousand cubits, and that the east side should be contained in two lines (each, of course, of 1000 cubits) drawn from the city to the circumference of the suburbs, which two lines comprehend that east side in the shape of a triangle;" and so also with the other sides, "so that the two lines drawn to the circumference of each side, which are the two equal sides of the triangle, should together contain 2000 cubits."

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.

2. Et etiam fratres tuos, tribum Levi, tribum patris tui, accedere fac ad te, et adhaereant tibi, ministrentque tibi: tu autem et filii tui tecum stabitis coram tabernaculo testimonii.

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.

3. Et custodient custodiam tuam, et custodiam totius tabernaculi: veruntamen ad vasa sanctitatis, et ad altare non accedent, ne moriantur tam ipsi quinn vos.

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 crone nigh unto you.

4. Et adhaerebunt tibi, et custodient custodiam tabernaculi conventionis ad omnem cultum tabernaculi: externus autem non accedet ad vos.

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.

5. Custodietis igitur custodiam sanctuarii, ne sit posthac indignatio contra filios 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.

6. Ego enim ecce, sumpsi fratres vestros Levitas e medio filiorum Israel vobis donum datos, Jehovae ut ministrent in cultu tabernaculi conventionis.

7. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you* as a service of gift: and the stranger that cometh nigh shall be put to death.

7. Tu autem et filii tui tecum custodietis sacerdotium vestrum in omni ratione altaris, et intra velum exequemini ministerium: munus dedi sacerdotii vobis, itaque extraneus qui acceder morietur.

22. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

22. Neque accedent posthac filii Israel ad tabernaculum conventionis, ut portent iniquitatem ad moriendum.

23. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, ...

23. Sed ipsi Levitse facient opus; tabernaculi conventionis, et ipsi portabunt iniquitatem suam statuto perpetuo per generationes vestras.

1 *And the Lord said unto Aaron, Thou and thy sons.* By this solemn appeal God stirs up the priests to devote themselves to their duty with the greatest fidelity and zeal, for He declares that if anything should be done contrary to the requirements of religion, they should be accounted guilty of it, since those are said to "bear the iniquity of the sanctuary" who sustain the crime and the punishment of all its pollutions. God would have the sanctuary kept clear from every stain and defect; and also the dignity of the priesthood was to be maintained in chastity and pureness; a heavy burden, therefore, was imposed upon the priests when they were set over the holy things as their guardians, on this condition that if anything were done amiss they were to be exposed to punishment, because the blame rested on them; just as if God had said that negligence alone was tantamount to sacrilege. Thus their honor, conjoined as it was with so much difficulty and danger, was by no means to be envied.

In this way did God admonish them that the legal rites were of no trifling importance, since he so severely avenged all profanations of them; for thus it was easily to be gathered that something far more excellent and altogether divine was to be sought for in these earthly elements. This may also be very properly applied spiritually to all pastors, to whom blame is justly imputed, if religion and the holiness of God's worship be corrupted, if purity

of doctrine impaired, if the welfare of the people endangered, since the care of all these things is entrusted to them.

2. *And thy brethren also.* He here assigns their duties to the Levites, that they also may minister, but, as it were, under the hand of the priests, viz., that they may be ruled by their commands. Thus the authority was in the hands of the priests, but the Levites afforded them their assistance. On this ground they are prohibited from approaching the altar, or entering the greater sanctuary; in fact, a lower degree is assigned to them, half-way between the priests and the people. Hence did all learn how reverently God's majesty must be served; for although He had adopted the whole people, yet so far was it from being lawful that any of the multitude should penetrate to the altar, that the Law even kept back the Levites from thence, although they were God's peculiar ministers. Moreover, in this figure, we perceive how necessary is a Mediator for us to conciliate God's favor towards us; for, if it was not allowable for the holy and chosen seed of Abraham to approach the typical sanctuary, how should we, who were aliens, [542] now penetrate to heaven, unless a way of access were opened to us through Christ? Finally, when He forbids strangers from meddling with holy things, He does not mean only foreigners, but all the people, except the tribe of Levi; for here a distinction is drawn, not between the Church and heathen nations, but between the ministers of the sanctuary and the rest of the people.

5. *And ye shall keep the charge.* He again exhorts the priests to be diligent in the performance of their office, with the addition of a denunciation of punishment if they failed in zeal and earnestness. Nor does He now threaten them alone, but the whole people; neither does this contradict the foregoing declaration, inasmuch as the common fault of all by no means lightened theirs. Nay, if God punished the innocent people on account of the pollution of the sanctuary, how much heavier a punishment awaited the priests, (*antistites,*) by whose fault the sin was committed, so that they might be justly accounted its authors. Meanwhile let us learn from this passage how sincerely we ought to demean ourselves in the service of God, the profanation of which is intolerable to Him. Moreover, in order that the priests might engage themselves in their duties more actively, and with greater sedulity, He shews that they cannot give way to idleness without base ingratitude, since they reign in a manner over the whole tribe of Levi, or at any rate they hold the supremacy among their brethren. An indirect reproof of their negligence, if they do not faithfully fulfill their duties, is implied, when God reminds them that He has of His liberality honored them with the priesthood. "I have appointed your office, as a gift," [543] *i.e.,* I have gratuitously conferred on you what was otherwise yours by no right. Others

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"Qui estions estrangers, et rejettez au pris d'eux." — *Fr.*

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read it differently, viz., "I have appointed your priesthood as a ministration of gift:" but since the meaning amounts to the same thing, nor does it make any difference in the main, we may freely take our choice.

22. *Neither must the children of Israel.* He again inculcates what he had before said, that the Levites were chosen to attend to the sacred things; since God would not admit all the people promiscuously, as before the giving of the Law, when others also offered the sacrifices. But, nevertheless, He strongly charges them that they should be attentive to the performance of their duties, since, if any of them should offend, their crime would be fatal; for so we must understand His words, "they shall bear their iniquity [544] to die:" just as in the next verse He says that they shall be guilty of all the pollutions, for, if the service of God should be defiled by inadvertency, the crime shall be imputed to them.

Numbers 4

Numbers 4:4-20, 24-28, 31-33

4. This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things:

4. Istud erit opus filiorum Cehath in tabernaculo conventionis Sancti sanctorum.

5. And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

5. Veniet autem Aharon et filii ejus quando transferenda erunt castra, et deponent velum tentorii, et operient illo arcata testimonii.

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.

6. Potentque super illam operimentum pellis taxram, et expandent pannum totum hyacinthinum desuper, et imponent vectes ejus.

"Donum posui munus vestrum." — *Lat.* "I have given your office *unto you as* a service of gift." — *A. V.* The latter part of the sentence is omitted in *Fr.*

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See margin, *A. V.* He paraphrases the words of verse 23.

7. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

7. Et super mensam panum hyacinthinum expandent pannum hyacinthinum, ponentque super eum scutellas, et cochlearia, et crateras, et opercula operimenti: et pants ille jugis super eam erit.

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.

8. Et expandent super ilia pannum vermiculi coccini, operientque ilia opertorio pellis taxaeoe, postea imponent vectes ejus.

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:

9. Tollent praeterea pannum hyacinthinum, et operient candelabrum luminaris, et lucernas ejus, et forcipes ejus, et receptacula ejus, et omma vasa olei ejus quibus ministrabunt ei.

10. And they shall put it, and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.

10. Ponentque illud cum omnibus vasis ejus in opertorio pellis taxaeae, et portent super vectes ejus.

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:

11. Super altare autem aureum expandent pannum hyacinthinum, et operient illum operimento pellis taxaeae, ponentque vectes ejus.

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:

12. Tollent quoque omnia vasa ministerii quibus ministrabunt: in sanctuario, et ponent in panno hyacinthino, operientque illa operimento pellis taxaeae, et ponent super vectes.

13. And they shall take away the ashes from the altar, and spread a purple cloth thereon:

13. Auferent et cinerem ab altari, et expandent super illud pannum purpureum.

14. And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

14. Ponentque super illud omnia vasa ejus quibus ministrant, receptecula, fuscinculas et scopas, et crateras, cuncta vasa altaris: et expandent super illud operimentum pellis taxaeae, et imponent vectes ejus.

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.

15. Quum autem finen fecerit Aharon et filii ejus operiendi santuarium, et omnia vasa sanctuarii quando transferenda erunt castra, tum postea venient filii Cehath ut portent: ne contingant sanctuarium et moriantur: istae sunt onera filiorum Cehath in tabernaculo conventionis.

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.

16. Praefeetura autem Eleazar filii Aharon sacerdotis est oleum luminaris, et suffimentum aromaticun, et minha jugis, oleumque unctionis, atque praefectura totius tabernaculi, et omniran quae sunt in eo, in sanctuario et vasis ejus.

17. And the LORD spake unto Moses and unto Aaron, saying,

17. Loquutus est autem Jehova ad Mosen et Aharon, dicendo:

18. Cut ye not off the tribe of the families of the Kohathites from among the Levites:

18. Ne excidatis tribum familiarum Cehath e medio Levitarum.

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:

19. Sed hoe facite illis, tum vivent et non morientur: quando accesserint ad sanctitatem sanctitatum, Aharon et filii ejus venient, et constituent illos, quemque super opus suum, et super onus suum.

20. But they shall not go in to see when the holy things are covered, lest they die.

20. Ne ingrediantur ut videant quando operient sanctitatem, et moriantur.

24. This is the service of the families of the Gershonites, to serve, and for burdens:

24. Istud erit opus familiarum Gersonitarum ad ministrandum et ad portandum

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,

25. Portabunt cortinas tabernaculi, et tabernaculum conventionis, operimentum ejus, et operimentum pellis taxmaeae, quod super illud est superne, et aulaeum ostii tabernaculi conventionis.

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.

26. Cortinas item atrii, et aulaeum ostii portse atrii, quod est juxta tabernaculum, et juxta altare per circuitum, et funes eorum, et omnia vasa operis eorum, et quaecunque facta sunt pro illis: et ita ministrabunt.

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.

27. Secundum sermonem Abaton et filiorum ejus erit universum ministerium filiorum Gersonitarum, juxta omnia onera eorum, et juxta omnem culture eorum: et deponetis apud eos in custodiam universa onem ipsorum.

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.

28. Istud erit ministerium familiarum filiorum Gersonitarum in tabernaculo conventionis: et custodia eorum erit per manum Ithamar filii Aharon sacerdotis.

31. And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

31. Haec autem erit custodia oneris filiorum Merari, pro ministerio eorum in tabernaculo conventionis, tabulae tabernaculi, et vectes ejus, et columnae ejus, et bases ejus.

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.

32. Columnae item atrii per circuitum, et bases earum, et clavi earum, et funes earum, cum omnibus instrumentis earum, et omne ministerium earum, et per nomina numerabis vasa custodiae oneris eorum.

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.

33. Hoc erit ministerium familiarum filiorum Merari, juxta omne ministerium eorum in tabernaculo conventionis per manum Ithamar filii Aharon sacerdotis.

4. *This shall be the service of the sons of Kohath.* He assigns their various offices to the Levites: firstly, lest their promiscuous sedulity should beget confusion; secondly, lest ambition should stimulate certain of them, [545] from whence disputes and contentions might arise. We know how confusedly men work unless a certain rule is prescribed to them, lest they should run about in an aimless hurry; and whilst each individual desires to anticipate others, an unworthy emulation ensues, which afterwards vents itself in quarrels. If, therefore, this had not been prevented, the Levites would soon have made

545 "D' s'avancer, ou ingerer:" to put themselves forward, or to interfere. — *Fr.*

disturbances in their duty, and contentions would have taken place between them. God, then, comes forward, and by His own authority confines them all within their proper bounds, and restrains their foolish passions. That a more honorable office is assigned to the sons of Kohath than to the others, proceeds from God's gratuitous favor; and thus all pride was suppressed, lest any should boast of his dexterity, or industry, or other gifts. The charge of the Holy of holies is, therefore, entrusted to the sons of Kohath; not that they should handle any part of it, but only that they should carry on the march its vessels, when packed by the priests; for God commands the sons of Aaron to come and take down the sanctuary, and carefully cover the veil, the altar, and other sacred vessels with their proper covers, before the sons of Kohath laid a finger upon them, that thus the reverence of the people for holy things might be increased; and besides, that when the other tribes should see even the Levites forbidden from touching the sanctuary, they might be reminded of their unworthiness and humbled the more. Moreover, all cause of envy was removed when the other Levites heard that a perilous duty was entrusted to the sons of Kohath, for God threatens them with death if they touch any forbidden thing: and lastly, admonishes the priests, the sons of Aaron, lest by their carelessness they should destroy their brethren; for, if they should leave anything uncovered, they would be the cause of their destruction.

24. *This is the service of the families of the Gershonites.* The tasks which He enjoins upon the sons of Gershon, as well as the sons of Merari, are apparently mean and laborious, for it was a hard and also a servile work to carry the curtains and the tabernacle, together with its coverings, the boards, too, and the bars, and the pillars. But hence we learn that in God's service nothing is to be despised, but that each and every part of our duty should be cheerfully performed, inasmuch as it ought abundantly to satisfy us, that God should have deigned to choose us as ministers of His sanctuary, so that neither weariness nor pride should ever hinder us in our duty.

Leviticus 17

Leviticus 17:1-9

1. And the LORD spake unto Moses, saying,	**1.** Loquutus est Jehova ad Mosen, dicendo:

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,

2. Loquere ad Aharon, et ad filios ejus, et ad omnes filios Israel, et dic illis, Hoc est verbum quod praecepit Jehova, dicendo:

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,

3. Quicunque de domo Israel mactaverit bovem, ant agnum, aut capram in castris, aut qui mactaverit extra castra.

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:

4. Et ad ostium tabernaculi conventionis non adduxerit eum, ut offerat oblationem Jehovae coram tabernaculo Jehovae: sanguis imputabitur viro illi: ipse sanguinem fudit, excideturque vir ille e medio populi sui.

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.

5. Ut afferant filii Israel sacrificia sua quae mactaturi sunt in superficie agri: ut afterant inquam illa Jehovae ad ostium tabernaculi conventionis ad sacerdotem, et sacrificent ilia sacrificia prosperitatum Jehovae.

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.

6. Spargetque sacerdos sanguinem ad altare Jehovae, ad ostium tabernaculi conventionis, et adolebit adipem in odorem quietis Jehovae.

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.

7. Et non sacrificabunt ultra sacrificia sua daemonibus cum quibus fornicantur: statutum perpetuum erit hoc illis ill generationibus eorum.

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,

8. Dices praeterea illis, Quicunque e domo Israel, aut de peregrinis qui peregrinantur in medio vestri, obtulerit holocaustum, aut sacrificium:

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.

9. Et ad ostium tabernaculi conventionis non adduxerit illud Jehovae: tunc excidetur vir ille e populis suis.

1. *And the Lord spake unto Moses.* In this, and similar passages, God appoints the priests to offer the sacrifices; for although they were common to all the people, nevertheless He would have them offered to Him by the hand of one person, and in a particular place: first, because, if they had been allowed to build altars everywhere, His pure and genuine worship would have been corrupted by this variety; and secondly, that He might direct the people to the Mediator, because this principle was ever to be held fast by believers, that no offerings could be legitimate except by His grace. The same doctrine will often occur hereafter, where the sacrifices are treated of; but, since we are here discussing the priests' office, let it be sufficient to have said once for all that it was not lawful for private persons to offer anything to God, except by the hands of the priest, to whom this duty was enjoined. But, since in this point vain glory is marvelously apt to affect men's minds, He threatens His severe vengeance against whosoever shall have attempted it. It has already been explained why God chose a single sanctuary. He now declares that, unless the victims are brought thither, this profanation will be equivalent to the murder of a man. He therefore commands that all the victims should be brought before the altar, even although those who offer them may be far away; for "the surface of the field" [546] means a distant place, lest any one should excuse himself by the inconvenience of the journey. He

546 "The open field," *A. V.*

expressly names the peace-offerings, because that was the kind of sacrifice whereby private individuals were accustomed to testify their piety. God declares, then, that their service would be acceptable to Him, if the priest should intervene to make the oblation in right of the charge committed to him. Finally, this law is ratified unto all generations, that its abrogation may never be attempted. The reason for this is stated, which has been elsewhere more fully explained, *i.e.,* that a single place had been ordained at which they were to assemble; and again, that a priest was appointed who might observe the ceremonies enjoined by the Law, in order that they might worship God in purity; and pollute not nor adulterate His sacrifices by strange superstitions. For we have stated that the ancient people were tied to the sanctuary, lest religion should be twisted and altered according to men's fancies, and lest any inventions should creep in whereby they might easily decline into idolatry. The commandment which He gave, then, that the priest only should offer the victims, is recommended on the score of its great usefulness; viz., because it would restrain the people from prostituting themselves to devils. Hence a profitable doctrine is gathered, that men cannot be restrained from turning away to idolatry, except by seeking from God's mouth the one simple rule of piety.

8. *And thou shalt say unto them.* The law is now extended to strangers, not those who were heathens, but those who, springing originally from other nations, had devoted themselves to pure religion. For, if more had been allowed to them than to the genuine children of Abraham, the corruption would, according to their wont, have soon spread more widely. God, then, would not have His sanctuary defiled by foreigners, lest their liberty might make its way amongst the whole people. From this latter portion we may gather that the word "kill" [547] which is elsewhere taken in a sense, is here confined to the sacrifices; since permission is elsewhere given to the people to eat (meat) in all their cities and villages, provided they abstain from blood. We must remember, therefore, that the question is not here as to their ordinary food, but only as to the victims, which were never to be offered except at the tabernacle.

Deuteronomy 17

Deuteronomy 17:8-11

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In these verses (8, 9) the offering of a burnt-offering, or sacrifices, is only spoken of, from whence *C.* appears justly to conclude that the word "kill" in ver. 3, referred merely to animals killed in sacrifice.

8. If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

8. Si quid latuerit te in judicio inter sanguinem et sanguinem, inter causam et causam, et inter plagam et plagam, in rebus rixarum, intra portas tuas, tunc surges, et ascendes ad locum quem elegerit Jehova Deus tuus.

9. And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:

9. Et venies ad sacerdotes, Levitas, et ad judicem qui fuerit in diebus illis, et quaeres, et indicabunt tibi verbum judicii.

10. And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

10. Et facies juxta verbum quod indicaverint tibi e loco illo quem elegerit Jehova, et observabis facere secundum omnia quae docuerint te.

11. According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

11. Secundum legem quam docuerint re, et secundum judicium quod dixerint tibi, facies: non declinabis a verbo quod indicaverint tibi, ad dextram, aut ad sinistram.

8 *If there arise a matter too hard for thee.* The principal office of the priests is here described under a single head, viz., that they should declare what was right in doubtful and obscure matters out of the Law of God; for although God seems only to refer to civil controversies, yet there is no doubt but that by *synecdoche* He appoints them to be interpreters of the doctrine of the Law. That their authority might be more reverenced in general, He commands the people to acquiesce in their judgment even on the most disagreeable points: for if their sentence is to be submitted to where a man's life is in question, or when any disputes are to be settled, much more is all exception taken away with respect to God's worship and spiritual doctrine.

I confess that the priests are not the sole judges here appointed, but that others of the people are associated with them as colleagues, yet the dignity of the priesthood is especially exalted. The opinion which some hold, that the high priest alone is intended by the word judge, is easily refuted; because Moses distinctly enumerates the priests, the Levites, and the judge. But it is probable that there is by *enallage* a change of number in it; for it appears from the sacred history that several were appointed, where Jehoshaphat is related to have chosen "of the Levites, and of the priests, and of the chief of the fathers of Israel" to preside at Jerusalem in judgment. (2 Chronicles 19:8.) Assuredly the pious king would have been unwilling to depart in the very least degree from the rule of the Law, and his zeal is praised by the Holy Spirit Himself: but this was the arrangement made, as appears a little further on, that the high priest held the primacy "in matters of the Lord," and the king's governor attended to civil causes and earthly affairs. And thus again is confirmed what I have lately adverted to, *i.e.,* that the office of teaching was entrusted to the priests, that they might solve any difficult questions, which is also supported by the words of Jehoshaphat, when he says, "And what cause soever shall come to you of your brethren — between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord." (2 Chronicles 19:10.)

Certainly, as the cognisance of capital crimes properly belonged to judges of the other tribes, so determinations as to precepts and statutes, and the interpretation of the whole Law, was the peculiar province of the priests; nor can we doubt but that the words of Malachi, (Malachi 2:7,) "the priests' lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts," were taken from this passage. Now, to come to the sum of this, God appoints the seat of judgment to be at the sanctuary; for, although in the first verse He seems to nominate the priests and judges indiscriminately to the decision of earthly quarrels, yet in the fourth verse from this He sufficiently shews that another province is committed to the priests, *i.e.,* to keep the people in sound and pure doctrine, and to expound what is right — in a word, to be the teachers of the Church. But, although the people were to assent to whatever they should decide, so that it would be sinful for them to decline from it to the right hand or the left, yet a tyrannical power was not thus put into their hands, as if, when they had arbitrarily changed light into darkness, their perverted decisions were to be deemed oracular. Their interpretation was to be received without appeal; yet, on the other hand, this rule was prescribed to them, that they should speak as from the mouth of God. It is true that the word here used is, תורה, [548] *thorah;* which, although it means teaching, yet undoubtedly signifies that teaching which is comprised in the Law, nay, it is equivalent to the word law. And of this Jehoshaphat is a faithful interpreter, when he

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enumerates the divisions, of which Scripture everywhere shews the Law of Moses to consist. Although פי, *phi,* taken metaphorically, is equivalent in Hebrew to discourse, yet it here emphatically expresses the sentence which shall be taken from the pure teaching of the Law. The children of Israel, therefore, are commanded to do what the priests shall have taught them; but how? according to the sentence taken from the Law. Nor can it be doubted but that God at the same time furnished those, whom He desired to exalt to such a high dignity, with the spirit of understanding and rectitude, that they might not deliver any improper sentence. And this also is conveyed by the promise, "They shall shew thee the sentence of judgment:" since it would have been absurd that the people should have obeyed God in vain, and to their own destruction. Since now one sole Priest, who is also our Master, even Christ, is set over us, wo be unto us if we do not simply submit ourselves to His word, and are not ready to obey Him, with all the modesty and teachableness that becomes us.

תורה פי-על, ver. 11. "According to the sentence of the law," *A. V.* The noun תורה is avowedly formed from the verb, ירה whose most ordinary meaning in Hiphil is *to teach.* Hence the noun in its primary meaning signifies *teaching.* פי is *the mouth,* and hence the *voice,* which proceeds from it. פי-על according to *the word, or declaration.* —. *W.*

Rights of the Priests

Rights of the Priests

Numbers 5

Numbers 5:9, 10

9. And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

9. Omnis oblatio sanctificationum in filiis Israel, sacerdoti quam efferent erit ipsius.

10. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

10. Qued quisque sanctificaverit sacerdotis erit, et tradetur in manum ejus.

9. *And every offering.* Thus far I have brought together the passages, in which Moses treats of the office of the priests, and have briefly expounded them, I will now begin to treat of their rights, *i.e.,* of the honor which God invested them with, that He might have them ready and cheerful in their obedience. Here, however, Moses lightly touches upon what he more fully sets forth in other passages, as we shall presently see, viz., He assigns to

the priests all the holy oblations, the various kinds of which He afterwards enumerates. Now, there were three principal grounds for this law; — *First,* Lest what had been already dedicated to God should be profaned by its promiscuous use; for, that the sacrifices might retain their proper dignity, it was necessary to distinguish the sacred from ordinary meats. *Secondly,* A vainglorious excess in respect to the ceremonies was restrained; for if after the victims were killed all the flesh had been returned to the owners, a desire of ostentation [549] would have grown up amongst foolish men, the rich would have come emulously to gain applause, and when they had feasted magnificently, they would have exposed the rest for sale. Thus would they have abused their false pretense of worshipping God to the acquirement of favor towards themselves. The *third* ground is that which Paul touches upon, viz., that it is just that the ministers of the altar should live by the altar, (1 Corinthians 9:13;) for though it is an unworthy thing that the servants of God should be attracted by their hire, yet was God unwilling that the priests, when they had freely bestowed their labor on the worship of the sanctuary, should suffer from hunger, lest their alacrity might thus be repressed. For if they desired to execute their office properly, it was necessary that they should attend altogether to spiritual things, and abandon the care of their domestic affairs. If any should object that these were incentives to avarice, and that an excellent and profitable calling was set before the priests, the reply is easy: whatever came to their share, since it was restricted to their own eating, could not have been excessive in quantity; for they were not allowed to sell any, nor even to give it away to others, as we have already seen, and as will hereafter be repeated. Thus then the foul dishonesty of those, who taunt Moses as if he had enriched the priests by the spoils of the people, is abundantly reftired; for if there were any whose interests he would have desired to consult, surely his own sons would have been preferred to all; yet to them there is no reference here. Nay, whatever he grants to the priests, he takes away from his own sons and their posterity; as if he purposely deprived them of advantages which were not otherwise unlawful. In a word, the dignity of holy things was alone consulted, without any endeavor being made to enrich the priests.

Numbers 18

Numbers 18:8-19

549

"C'estoit pour inciter les gens a une fole convoitise de se monstrer, et faire leurs parades:" it would have incited men to a foolish ambition for ostentation and parade. — *Fr.*

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.

8. Loquutus est Jehova ad Aharon, Ecce, ego dedi tibi custodiam oblationum incarum, omnes sanctificationes filiorum Israel dedi tibi propter unctionem, et filiis tuis in statutum perpetuum.

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.

9. Hoc erit tuum ex sanctitate sanctitatum, residua ab igni: onmis oblatio eorum, sire minha eorum sit, sire oblatio pro peccato eorum, sive oblatio pro delieto eorum quam reddent mihi, sanctitas sanetitatum tibi erit et filiis tuis.

10. In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

10. In sanctitate sanctitatum comedes eam, omnis masculus comedet eam: sanetitas erit tibi.

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.

11. Hoc etiam tuum erit, levationem muneris eorum, omnes oblationes filiorum tibi dedi, et fillis tuis, et filiabus tuis tecum in statutum perpetuum: omnis mundus in domo tua comedet eam.

12. All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

12. Omnem pinguedinem olei, et omnem pinguedinem vini et frumenti, primitias eorum quas dabunt Jehovae, tibi dem.

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.

13. Primitiae omnium qum in terra eorum, quas afferent Jehovae, tute erunt: omnis mundus in domo tua comedet eas.

14. Every thing devoted in Israel shall be thine.

14. Omne anathema in Israel tuum erit.

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 firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

15. Quicquid aperit vulvam in omni carne quod afferent Jehovae, tam de hominibus quam de animalibus, tuum erit: sed redimendum dabis primogenitum hominis, primogenitum quoque animalis immundi redimendum dabis.

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.

16. Redemptiones autem ejus a filio mensis redimendas dabis secundum aestimationem tuam, pecunia quinque siclorum, secundum siclum sanctuarii, qui viginti obolorum est.

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.

17. Veruntamen primogenitum bovis, et primogenitum ovis, aut primogenitum caprae non dabis redimendum: sunt enim sanctificata: sanguinem eorum sparges ad altare, et adipem eorum adolebis: oblatio ignita in odorem quietis Jehovae.

18. And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

18. Et caro eorum tua erit, ut pectus elevationis, et armus dexter, tua erit.

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.

19. Omnes oblationes sanctificationum quas obtulerint filii Israel Jehovae, dedi tibi, et filiis tuis et filiabus tuis tecum in statutum perpetuum: pactum salis perpetuum est coram Jehova tibi et semini tuo tecum.

8. *And the Lord spake unto Aaron.* He now proceeds to state more fully what he had been lately adverting to, as to the rights of the priests with respect to the sacred oblations. We must, however, remember the contrast, which I spoke of, between the priests of the higher order and the Levites; for, whilst the family of Aaron is invested with peculiar honors, the other families of the tribe of Levi are abased. God, then, assigns to the priests alone all the offerings, in which was the greater consecration, called "the holy of holinesses." [550] An exception will afterwards appear; viz., that the whole was to be deposited, by way of honor, with the priests, out of which they were to pay a part to the Levites, who were performing their office in the service of the sanctuary. He tells them that this privilege is given them "by reason of the anointing," lest the priests should pride themselves or magnify themselves on this score; for God's gratuitous liberality ought to instruct us in modesty and humility. It is by this argument that Paul corrects and represses all vain boasting: "Why dost thou glory, as if thou hadst not received it?" (1 Corinthians 4:7.) Now, the sons of Aaron had obtained their anointing by no other right, than that God had been pleased to elect them to it. This is also indicated by their privilege being spoken of as "a gift:" but God thus more expressly commends His grace, for He makes mention of His gift for another reason, *i.e.,* that none should enter into any dispute or controversy with the priests on this point.

9. *This shall be thine.* He enumerates certain kinds of sacrifices which He desired to come to the share of the priests; viz., all the residue of the burnt-offerings; *secondly,* the *minha,* or meat-offering; *thirdly,* what was consecrated of the sin and trespass-offerings; although the following clause, "which they shall restore unto me," seems to be added by way of restriction, as if it only designated those sacrifices of which mention will be elsewhere

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A. V. "The most holy things:" "the holy of holies:" Ainsworth, whose note is, "*Heb.* 'of the holiness of holinesses,' *i.e.,* of the most holy things; which the Greek translateth 'of the hallowed (or sanctified) holy things.' Some oblations in the sanctuary are called *holy,* and, by the Hebrew doctors, *light holy things,* some *holy of holies, i.e.,* most holy things," etc.

made, [551] and by which they purged themselves from the guilt of theft, unless it may perhaps be preferred to read it as if to the sin and trespass-offerings this third were added, wherein people restored what did not belong to them, that they might be freed from the guilt of theft. After this He adds the free gifts, which the children of Israel vowed, and the first-fruits of oil, as well as of wine and corn. But this distinction was laid down, that God might more surely prevent jealousy and ill-will; for if there had been any ambiguity, many disputes would have straightway arisen, and thus the reverence due to sacred things would have been impaired. At the same time, however, God prescribes to the priests, that none but males should eat of the burnt-offerings, and nowhere else but in the sanctuary; for there would have been danger (as we said before) that the dignity of these holy offerings would have been lessened, if they had been carried away to private houses and mixed with ordinary meats; besides, God was unwilling to indulge the priests in sumptuous living, but by the very sight of the sanctuary induced them to be frugal and sober in their repasts. For this was a kind of military discipline to encourage abstinence, that they should go away from their wife and family to take their meal. But whatever was offered as a vow, and the first-fruits, He allows to be eaten of by the women, and in their houses, provided only that no unclean person should touch what had once been sacred.

15. *Every thing that openeth the matrix.* The same thing is now ordained as to the first-born, viz., that the priests should have them also for themselves; though at the same time a distinction is inserted, that the first-born of man should be redeemed. With regard to unclean beasts, the owners were free either to redeem or to kill them. But, since this matter is not professedly treated of here, God only briefly declares that He gives to the priests whatever profit may be made of the first-born. The command that the first-born should be redeemed according to the estimation of the priests, does not mean that the priests should themselves prescribe the value, as if they had the authority to do so; but that estimation is referred to by which they were bound according to God's command, as we saw elsewhere; and this may be readily gathered from the context, because the price is presently added, which God Himself had fixed. As to the first-born of clean animals, another law is given, viz., that they should be killed at the altar, and their fat burned, whilst the flesh was to belong to the priests, like the breast and the right shoulder of the burnt-offerings. But, lest any of the Levites or of the people — since men are always eager for innovation — should ever attempt to violate this decree, all controversy is removed in future ages, when God declares that what He gave to the priests He would never have taken away from them. First, He uses the word edict or decree,

551 See Numbers 5:8, *infra,* p. 273.

[552] which others translate "*statute:*" and then adds the title "covenant," [553] in order that its observation may be more sacred, and less exposed to contentions and quarrels; for nothing could be more indecent than that the priests should dispute regarding their rights and privileges. God, then, signifies that He shall be Himself outraged, if any one should trouble the priests. By the word "salt," perpetuity is metaphorically expressed; in which, however, God appears to allude to the sacrifices, which it was not lawful to offer unless seasoned with salt; that the Israelites might learn that, by earthly and corruptible things, something greater was designated; for we know that salted meats do not so easily become corrupt. In a word, this metaphor implies inviolable stability.

Leviticus 6

Leviticus 6:16-18, 26-29

16. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

16. Quod superfuerit ex minha, comedent Aharon et filii ejus: azymum comedetur in loco sancto, in atrio tabernaculi conventionis, comedent illud.

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.

17. Non coquetur fermentatum: portionem eorum dedi illud ex oblationibus meis ignitis: sanctitas sanctitatum est, sicut oblatio pro peccato, et sicut oblatio pro delicto.

552

חק from חקק describere, decernere, statuere. — Taylor's Concordance.

553

Addition *Fr.* "voire, *Paction de sel.*"

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.

18. Omnis masculus in filiis Aharon comedet illud, statutum perpetuum est satatibus vestris de oblationibus ignitis jehovae: qui tetigerit eas sanctificabitur.

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.

26. Sacerdos oblationem pro peccato comedet, in loco sancto comedetur, in atrio tabernaculi conventionis.

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.

27. Qui tetigerit carnem ejus sanetificabitur, et si defluxerit de sanguine ejus super vestera, illud super quod defiuxerit lavabis in loco sancto.

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.

28. Et vas testaceum in quo coquetur, confringetur: quod si in vase aeneo cotta fuerit, defricabitur et lavabitur aqua.

29. All the males among the priests shall eat thereof: it *is* most holy.

29. Omnis masculus in sacerdotibus comedet illam: sanctitas sanctitatum est.

16. *And the remainder thereof.* He repeats what we have seen just before, that the residue of those oblations, in which there was peculiar holiness, should belong to the priests; but upon condition that they should be eaten nowhere except in the sanctuary. A special precept is also given as to the *minha,* (meat-offering,) that it should not be made into leavened bread; for thus the meal, which had been already dedicated to God, would be changed into common food, which could not be done without profanation. Since, then, God admits the priests, as it were, to His own table, the dignity of their office is not a little heightened by this privilege; yet in such a manner

as that by their liberty the reverence due to God's service may not be impaired. Afterwards Moses confirms in general terms that right, which had been before assigned to them, that they should take what remained of the burnt-offerings, on condition that it should be eaten by males only, and in the sacred place; in order that God's presence may not only act as a restraint on their luxury and intemperance, but, also instruct them in the sobriety due from His servants, and, in a word, accustom them to exceeding purity, whilst they reflect that they are separated from all others. At the end of ver. 18, some translate it in the neuter gender, "every *thing* that shall have touched them shall be holy:" but in this passage Moses seems to me to prescribe that none but the priests should touch the *minha.* It was said elsewhere of the altar and its vessels, that by virtue of their anointing they sanctified whatever was placed upon them; but we now see that ordinary men are prohibited from touching sacred things, that their sanctity may be inviolate. For we know that the sons of Aaron were anointed with this object, that they alone might be allowed to touch whatever was consecrated to God. Therefore the verb in the future tense is put for the imperative. So also it is soon afterwards said of the victims, ver. 27, "Whosoever shall touch the flesh thereof shall be holy:" [554] because Moses enacts this special law for the priests, that they alone should handle the sacrifices. Nor does what immediately follows contradict this, "when there is sprinkled of the blood thereof on any garment," etc.; for he does not mean to say that the garments or any vessels would be consecrated by the mere touch; but it is an argument from the less to the greater; if it were not lawful to take a garment sprinkled with the blood, or the pots in which the flesh was dressed, out of the tabernacle, unless the garment were washed, or the pots broken or rinsed, much more were they to beware lest any of the ordinary people should meddle with it. For how shall a mortal man dare to lay a hand upon that holy thing (*sanctitati*) which could not even cleave to the garment; of a priest without atonement? The sum is that a thing so holy should not be mixed with unhallowed things.

Numbers 5

Numbers 5:8

554

A. V., "Whatsoever," following the *V.* and not *LXX.*

8. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

8. Si non fuerit viro redhibitor cui restituat delictum, delictum restituetur Jehovae, sacerdotis erit, procter arietem expiationum quo expiebit eum.

8 *But if the man have no kinsman.* This passage, which I have inserted from chapter 5 is connected [555] indeed with another subject, and yet, because it directly refers to the right of the priests, it was necessary to remove it to this place, especially since it expresses that kind of sacrifice which Moses has lately adverted to, *i.e.,* when they expiated the crime of theft. God did not indeed desire that the priests should be enriched by others' losses, nor that thieves should go free, if they offered what they had stolen to the priests; but, if there were no one to whom they could restore it, He would have their houses delivered from (the proceeds of) their sin; and with very good reason, since otherwise the very gross offender would have never hesitated to plunder the goods of a dead man, if he were without heirs. First, therefore, He commanded their property to be restored to the lawful owners; and, if they were dead, He substituted their kinsmen, who are called גאלים, *goelim,* on account of the right of redemption, which God granted in the Law to relatives, as we shall see elsewhere; and because he who was next of kin was commanded to marry the widow of one who had left no seed. It was therefore a very uncommon thing that a person who had defrauded another had to recompense the loss to the priest; for in most cases some successor to the dead man would be found.

Leviticus 7

Leviticus 7:6-10, 14, 31-36

555

"Depend bien de la matiere qui est traitee plus au long des larrecins:" depends indeed on the subject of theft which is treated more at length. — *Fr.*

6. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

6. Omnis masculus in sacerdotibus comedet cam, in loco sancto comedetur, sanctificatio sanctifica tionum est.

7. As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it.*

7. Sicut hostia pro peccato, sic hostia pro delicto, lex eadem illis: sacerdotis erit qui expiabit eum.

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.

8. At sacerdos offerens hostiam holocausti alicujus, pellis holocausti quod obtulerit, sacerdotis ipsius erit.

9. And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

9. Omnis praeterea minha quae coquebatur in clibano, et omne praeparatum in sartagine et in craticula, erit sacerdotis offerentis illud.

10. And every meat offering mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

10. Omnis item minha mista oleo et arida, omnibus filiis Aharon erit erit unicuique sicut fratri suo.

14. ... it shall be the priest's that sprinkleth the blood of the peace-offerings.

14. Panis sacerdotis spargentis sanguinem prosperitatum erit.

31. And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

31. Et erit pectusculum illud Aharoni et filiis ejus.

32. And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

32. Armum autem dextrum dabitis ad elevationem sacerdoti de sacrificiis prosperitatum vestrarum.

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.

33. Qui offeret sanguinem prosperitatum, et adipem e filiis Aharonis, ipsius erit armus dexter in portionem.

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.

34. Quia pectusculum agitationis, et armum elevationis tull a filiis Israel de sacrificiis prosperitatum suarum, et dedi illa Aharoni sacerdoti, et filiis ejus in statutum perpetuum a filiis 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;

35. Haec est unctio Aharon, et unctio filiorum ejus ex oblationibus ignitis Jehovae, a die qua accedere fecit cos ut sacerdotio fungerentur Jehovae:

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.

36. Quas praecepit Jehova ut darent eis a die qua unxit cos a filiis Israel statuto perpetuo in generationibus suis.

In these passages Moses confirms what we have seen before as to the rights of the priests, and also adds an exception to which he had not yet referred. In general, therefore, he claims for the priests whatever remained of the holier victims; and distinguishes them by this prerogative from the other Levites; from whence we gather how free from all self-seeking Moses was, when by God's command he deprives his own sons not only of the dignity

which was conferred on his nephews, but also of their pecuniary advantages. Let none, he says, but the sons of Aaron enjoy the sacred oblations, because they are divinely anointed that they may approach the altar. But, since some rivalry might have arisen among themselves, he adds a special law, that certain kinds of offerings should only be taken by the priest who had offered them. For although they ought all to have disinterestedly discharged their duties, and not to have been attracted by lucre, yet, that all might perform their parts more cheerfully, he appoints a reward for their labor and diligence. On this account he prescribes that the residue of the *minha* in the peace-offerings, and also the right shoulder of the victim, and the flesh that remained of the trespass-offerings, should be the recompense of the priest who had performed the office of atonement and sprinkling the blood. It is unquestionable that many were attracted by the desire of gain, who would otherwise have neglected their duties; but this was a proof of God's fatherly indulgence, that He consulted their infirmity so that their hire might be a spur to their diligence. Meanwhile He did not desire to hire their services like those of slaves, so that they should be mercenaries in heart; but rather, when He reproves them by His Prophet because there were none of them who would "kindle fire on His altar for nought." (Malachi 1:10.) He aggravates their ingratitude, not only because they would not give their services gratuitously, but because, when they received their hire, they defrauded Him who had appointed them to be His ministers.

Rights to Tithes

Right to Tithes

Numbers 18

Numbers 18:20, 21, 23, 24

20. And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I *am* thy part and thine inheritance among the children of Israel.

20. Dixit autem Jehova ad Aharon, De terra eorum haereditatem non habebis, nec portio erit tibi in medio eorum: ego portio tua, et haereditas tua in medio filiorum Israel.

21. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

21. Filiis autem Levi ecce dedi omnes decimas in Israele in haereditatem pro ministerio eorum quia ipsi exequuntur ministerium tabernaculi conventionis.

23. ... that among the children of Israel they have no inheritance.

23. Et in medio filiorum Israel non possidebunt haereditatem.

24. But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

24. Decimas enim filiorum Israel quas offerent jehovae in elevationem, dedi Levitis in haereditatem: idcirco dixi de illis, In medio filiorum Israel non possidebunt haereditatem.

Deuteronomy 12

Deuteronomy 12:19

19. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

19. Cave autem tibi ne derelinquas Levitam omnibus diebus tuis super terrain tuam.

20 *And the Lord spake unto Aaron.* This passage only refers in general to the payment of those tithes which were common to all the Levites. We shall soon afterwards see that the Levites, by God's command, paid other tithes to the priest; and a third sort will be added, which were only offered every third year. As to the present passage, God requires tithes of the people for the maintenance of the tribe of Levi. It is indeed certain that the custom had existed of old among the ancient patriarchs before the Law, that they should vow or offer tithes to God, as appears from the example of Abraham and Jacob. Moreover, the Apostle infers that the priesthood of Melchisedec was superior to that of the Law, because, when Abraham paid him tithes, he also received tithes of Levi himself. (Genesis 14:20; Genesis 28:22; Hebrews 7:11.) But there were two different and special reasons for this payment of tithes, which God ordained by Moses. First, because the land had been promised to the seed of Abraham, the Levites were the legitimate inheritors of a twelfth part of it; but they were passed over, and the posterity of Joseph divided into two tribes: unless, therefore, they had been provided for in some other way, the distribution would have been unequal. Again, forasmuch as they were employed in the sanctuary, their labor was worthy of some remuneration, nor was it reasonable that

they should be defrauded of their subsistence, when they were set apart for the performance of the sacred offices, and for the instruction of the people. Two reasons are consequently laid down why God would have them receive tithes from the rest of the people, viz., because they had no part in Israel, and because they were engaged in the service of the tabernacle. Besides, God, who as their King laid claim to the tithes as His own right, resigns them to the Levites, and appoints them to be as it were His representatives. To this the words, "I am thine inheritance," refer.

The manner in which the tithes were employed will be seen afterwards in its proper place: it will be sufficient now to remember that the part which God had taken away from them and transferred to the sons of Joseph was thus compensated for; and since they were withdrawn from domestic cares, that in the name of all the people they might be more at liberty for, and more intent upon, sacred things, an income for their maintenance was thus given them. Wherefore the Papal priests draw a silly inference, when they claim the tithes for themselves, as if due to them in right of the priesthood; else must they needs prove that those, whom they call the laity, are their tenants, as if they were themselves the lords of the twelfth part of all landed property; and again, it would be sacrilege to appropriate the tithes to their own use, and to possess other lands of which they receive the rent. Nor does that expression of the Apostle, which they no less dishonestly than ignorantly allege, help them at all,

"The priesthood being changed, the right also is at the same time transferred." (Hebrews 7:12.)

The Apostle there contends, that whatever the Law had conferred on the Levitical priests now belongs to Christ alone, since their dignity and office received its end in Him. These blockheads, just as if they had robbed Christ, appropriate to themselves the honor peculiar to Him. If they duly performed their duties, and, giving up all earthly business, devoted themselves altogether to the instruction of the people, and to the execution of all the other offices of good and faithful pastors, unquestionably they ought to be maintained by the public; as Paul correctly infers that a subsistence is now no less due to the ministers of the Gospel than of old to the priests who waited at the altar, (1 Corinthians 9:14;) but under this pretext they unjustly lay hands on the tithes, as if they were their owners, and with still greater impudence accumulate landed properties and other revenues.

It is probable that when the Roman Emperors [556] first professed themselves Christians, either induced by just and proper feelings, or out of superstition, or impressed with a pious solicitude that the Church should not be without ministers, they gave the tithes for the maintenance of the clergy; for whilst the Roman State was kee, the people used to exact tithes from their tributary nations. And this was the case, too, where there were kings; for the Sicilians [557] paid tithes before the Romans obtained dominion over them. Moreover, if there was a scarcity of corn in the city, the senate demanded a second tithe of the provinces. *Nay,* we gather from 1 Samuel 8:15, that it was a most ancient custom for kings to receive tithes; so that we need not be surprised that the Romans should have imitated this example. Whence we may infer that, when the Emperors wished to bestow a maintenance on pastors out of the public stock, they rather chose a tenth than any other proportion, that they might imitate God. And in fact some traces of this still remain; for the tithes do not everywhere belong to the priests; and it is well known that a good part of them are swallowed up by monks and abbots, who were not formerly reckoned among the clergy. I need not say that some lands are tithe free. But how would the Pope have allowed them to be held by laymen, if, by divine right, (as they stupidly prate,) they had been the sacred inheritance of the clergy? In conclusion, inasmuch as titlies are to be counted amongst public imposts and tributes, let not private individuals refuse to pay them, unless they wish to destroy the political state and government of kingdoms; but let pious princes take care to correct abuses, so that idle bellies may not devour public revenues which are devoted to the Church.

I am thy part. I have just before explained the meaning of this clause, viz., that, because the Levites were excluded from the common inheritance, God compensates this loss out of what is His, as if they received it from His hand; as much as to say, that He in Himself afforded a supply abundantly sufficient for their remuneration. Meanwhile, they are commanded to be contented in Him alone. Nor can we doubt but that David alludes to this passage when he exclaims,

"The Lord is the portion of mine inheritance; the lines are fallen unto me in pleasant places," (Psalm 16:5;)

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"The common opinion is, that it was in the fourth century, when magistrates began to favor the Church, and the world was generally converted from heathenism. Some think Constantine settled them by law upon the Church, but there is no law of Constantine's now extant that makes express mention of any such thing. — Before the end of the fourth century, as Mr. Selden not only confesses but proves out of Cassian, Eugippius, and others, tithes were paid to the Church." — Bingham Antiq. B. 5, ch. 5, Section 3.

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By the "*Lex Hieronica,"* referred to by Cicero *in C. Verrem.,* lib. 2:13, and 3:6.

for he intimates not only that God is more to him than all earthly wealth, but that in comparison with Him all that others accounted to be most excellent and delectable was worthless. Since now we are all made priests in Christ, this condition is imposed upon us, that we should seek no other portion. Not that we are actually to renounce all earthly goods, but because our felicity is so securely based on Him, that, contented with Him, we should patiently endure the want of all things, whilst those who possess anything should be no less free and unentangled than as if they possessed nothing.

Leviticus 27

Leviticus 27:30-33

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.

30. Onmes autem decimae terrae sive de semine terrae, sive de fructu arborum, Jehovae sunt, sanctitas Jehovae.

31. And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

31. Si vero redimendo redemerit vir allquid de decimis suis, quintam ejus partem addet ultra eam.

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.

32. Et onmis decima boum et ovium, omnium nempe quae transeunt sub virga, decima inquam pars erit sanctitas Jehovae.

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.

33. Non disquiret utrum bonum an malum, neque permutabit illud: quod si commutando commutaverit ipsum, erit tam hoc quam illud quod commutatum *est,* erit inquam sanctificatio, non redimetur.

30. *And all the tithe of the land.* In these words God shews that in assigning the tithes to the Levites, He ceded His own rights, inasmuch as they were a kind of royal revenue; and thus He bars all complaint, since otherwise the other tribes might have murmured on being unduly burdened.

He therefore appoints the priests as His receivers, to collect in His name what could not be refused without impious and sacrilegious fraudulency. In the provision that, where the tithes are redeemed by a money payment, a fifth part should be added to their value, the object is not that the Levites should make a gain of the loss of others; but, because the owners of property craftily aimed at some advantage in this commutation of corn for money, frauds are thus prevented whereby something would be lost to the Levites by this deceptive exchange. On the same grounds He commands that the animals, whatever they might be, should be given as tithe, and does not permit them to be redeemed by money, since, if the choice had been free, no fat or healthy animal would have ever come to the Levites. Therefore, in this law a remedy was applied to avarice and meanness, and not without good cause; for if the proverb be true, that "good laws spring from evil habits," [558] it was necessary that so covetous and ill-disposed a people should be restrained in the path of duty by the utmost severity. And although such careful provision was made for the Levites, yet there was scarcely any period in which they did not suffer from want, and sometimes they wandered about half-starved; nay, after the return from the Babylonish captivity, the memory of so great a blessing did not prevent a part of the tithes from being surreptitiously withheld from them; as God complains in Malachi 3:8. Whence it appears that it was not without purpose that the people were so imperiously enjoined to pay them.

Deuteronomy 14

Deuteronomy 14:22, 27-29

22. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

22. Decimando decimabis omnem proventum seminis tui, quod egressum fuerit ex agro annuatim.

27. And the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

27. Levitam autem qui intra portas tuas habitaverit non derelinques: quia non est ei pars et haereditas tecum.

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See Tacitus Ann. 15:20. "Usu probatum est, patres conscripti, leges egregias, exempla honesta, apud bonos ex delictis aliorum gigni, etc."

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:

28. Tertio autem anno proferes omnes decimas proventus tui anno ipso, et repones intra portas tuas.

29. And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

29. Venietque Levita (quia non est ei portio et haereditas tecum,) et peregrinus, et pupillus, atque vidua, qui sunt intra portas: et comedent, et saturabuntur, ut benedicat tibi Jehova Deus tuus in omni opere manus tuae quod feceris.

22. *Thou shalt truly tithe.* He repeats in general terms the law before enacted, whereby he claims for God the tithe of all the fruit. He does not, however, immediately declare to whom they are to be paid, but inserts some provisions respecting other offerings, which I have elsewhere explained. But when, soon afterwards, in verse 27, he recommends the Levites to them, he shews what is the proper use to which they are to be applied. He signifies that it would be cruel to defraud the Levites of them, [559] and that they would be wicked and unjust if they were grudgingly to pay them the tithes, which were theirs by hereditary right, since their tribe possessed no inheritance in land.

28. *At the end of three years.* Those are mistaken, in my opinion, who think that another kind of tithe is here referred to. It is rather a correction or interpretation of the Law, lest the priests and Levites alone should consume all the tithes, without applying a part to the relief of the poor, of strangers, and widows. In order to make this clearer, we must first observe, that not every third year is here prescribed, [560] but that the years are counted from the Sabbatical year; for we shall elsewhere see that on every seventh year the land was to rest, so that there was no sowing nor reaping. After two harvests, therefore, the tithes of the third year were not the entire property of the Levites, but were shared also by the poor, the orphans, and widows, and

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"S'ils soustrayent et desrobbent a leurs freres ce qui est assigne pour leur nouriſture:" if they withheld and stole from their brethren what was assigned them for their maintenance. — *Fr.*

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"Que l'annec troisieme ne se prend pas d'une suite continuelle." — *Fr.*

strangers. This may easily be seen by calculating the years; for otherwise the third year would have often fallen on the Sabbatical one, in which all agriculture was at a stand-still. Now, this was a most equitable arrangement, that the priests and Levites having been well provided for during two years, should admit their poor brethren and strangers to a share. Some part was thus withdrawn from their abundance, lest they should give themselves up to luxurious habits; and thus it was brought about that not more than a twelfth portion every *year* should remain to them. In sum, there was one peculiar year in every seven in which the Levites did not alone receive the tithes for their own proper use, but shared them with the orphans, and widows, and strangers, and the rest of the poor. "They shall eat (He says) and be satisfied," who would otherwise have to suffer hunger, "that the Lord may bless thee," (verse 29;) by which promise He encourages them to be liberal.

Deuteronomy 26

Deuteronomy 26:12-15

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;

12. Postquam compleveris decimare omnes decimas fructuum tuorum anno tertio, anno decimae, et dederis Levitae, peregrino, pupillo, et viduae, et comederint intra portas tuas, et saturati fuerint:

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*:

13. Tunc dices coram Jehova Deo tuo, Subduxi sanctificatum e domo, et etiam dedi illud Levitae, et peregrino, pupillo, et viduae, secundum omne prtaeceptum tuum quod praecepisti mihi: non transgressus sum a praeceptis tuis, neque oblitus sum.

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.

14. Non comedi in tristitia mea ex eo, neque subduxi ex eo in pollutione, neque dedi quicquam ex eo in funere: obedivi voci Jehovae Dei mei: feci secundum omnia qum praecepisti mihi.

15. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land whieh thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

15. Respice de habitaculo sanctitatis tuae, e coelo, et benedic populo tuo Israeli, et terrae quam dedisti nobis, quemadmodum juravisti patribus nostris, terrae fluenti lacte et melle.

12. *When thou hast made an end of tithing.* In this passage Moses urgently stimulates them to offer the tithes willingly and abundantly, by placing God, as it were, before their eyes, as if they paid them into his hand: for a solemn protestation is enjoined, in which they condemn themselves as guilty before God, if they have not faithfully paid the tax imposed upon them; but they pray for grace and peace if they have honestly discharged their duty. For nothing can be more awakening to men, than when [561] God is introduced as the judge of any particular matter. This is the reason why he commands them to protest in God's sight that they have obeyed His ordinance in the payment of their tithes. To separate, or "bring away out of the house," is equivalent to their being conscious of no fraud in withholding from God what was His; and thus that they were guiltless of sacrilege, since they had not diverted anything holy to their private use. What follows, "I have not transgressed thy commandments, neither have I forgotten them," must only be referred to the matter in hand; for it would have been too great an act of temerity and arrogance in them, to have boasted that they had kept and fulfilled the Law in every part and parcel. Still this manner of speaking signifies desire rather than perfection; as if they had said, that it was the full purpose of their minds to obey God's precepts. We must remember, however, what I have said, that this properly refers to the legal ceremonies.

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"Il n'y a rien qui esveille mieux les hommes, et les touche plus au vif, que quand Dieu leur est amend et produit pour juge, et qu'ilsont adjournez comme en sa presence:" there is nothing which awakens men more, or touches them more on the quick, than when God is brought forward and produced as their Judge, and when they are summoned as it were into His presence. — *Fr.*

With the same meaning it is soon after said, "I have done according to all that thou hast commanded me:" for if they had gloried in their perfection, they had no need of sacrifices, or other means of purification. But as I have just said, God only invites them to examine themselves, [562] so that they may in sincerity of heart call upon Him as the witness of their piety.

14. *I have not eaten thereof in my mourning* (*tristitia*) It is clear that the sacred offerings are here spoken of; but the question is, what is meant by eating in mourning? This is the exposition received by almost universal consent; that although want may have tempted them to theft and fraud, yet the people assert that, even in their poverty and straits, they have abstained from the hallowed things; and to this I willingly assent; although this word "mourning" may be taken for the anxiety of a mind conscious of its iniquity in this sense, "I have not knowingly and willingly eaten anything consecrated to God, so that the hot iron (*cauterium*) of an evil conscience should burn me, in the way in which man's guilt ever torments and troubles him." As to the second clause, interpreters differ. Some translate the word בער *bagnar,* [563] "to destroy:" as if it were said, that they had suffered nothing to perish through uncleanness; but others explain it, I have taken away nothing for a profane purpose. My own opinion is, however, that the word טמא, *tama,* is used adverbially for "impurely," so that the people testify that they are not polluted, or contaminated by withholding anything. [564] Thus, in my idea, some do not badly translate it "by uncleanness:" for it was not possible for the Israelites to apply the tithes to other uses, without contracting pollution by their wicked abuse of them. The ambiguity in the third clause is still greater; literally it is, "I have not given thereof to the dead." In my version I have followed those who refer it to funeral rites; but some suppose that the word "dead" is used metaphorically for an unclean thing; others, in a less natural sense, for expenses, which do not contribute to support man's life. But it does not yet appear wherefore it should he said that nothing had been spent on funeral rites. It is true that whatever had touched a dead body was unclean; and therefore some expound it, that the victims had not been polluted by any connection with funeral preparations. But

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The *Fr.* gives a different turn to this, "seulement Dieu les a voulu aussi examiner, en les faisant tesmoins et juges de leur syncerite et rondeur:" God only wished them also to make an examination, calling themselves as witnesses of their own sincerity and integrity.

563

בער, is to *consume,* and especially as fire consumes. The verb is here in Pihel, in which conjugation it further signifies to *carry away,* as rendered in *A. V.* Our author gives the paraphrase of Aben Ezra, as quoted in *S. M.* — W.

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"En rien appliquant a soy de ce qui appartenoit a Dieu:" by appropriating anything to themselves of what belonged to God. — *Fr.*

if this sense is preferred, the expression must be taken by *synecdoche* for anything unclean. My own opinion however, is, that under this particular head all things are included which have a shew of piety. The burial of the dead was a praiseworthy office and a religious exercise; [565] so that it might afford a colorable pretext for peculiar laxity; in this word, therefore, God would have the Israelites declare, that they offered no excuse if they had misemployed any of the consecrated things.

15. *Look down from thy holy habitation.* Whilst they are commanded to offer their prayers and supplications, that God would bless the land, on this condition, that they had not defiled themselves by any sacrilege, at the same time they are reminded, on the other hand, that God's blessing was not else to be hoped for. Meanwhile the expression is remarkable, "Bless the land which thou hast given us, a land that floweth with milk and honey:" for we infer from hence that the land was not so much fertile by nature, as because God daily watered it by His secret blessing to make it so.

Numbers 18

Numbers 18:25-32

25. And the LORD spake unto Moses, saying,

25. Loquutus est Jehova ad Mosen, dicendo:

26. Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithe.

26. Praeterea ad Levitas loqueris: et dices eis, Quum acceperitis a filiis Israel decimas quas vobis ab illis dedi in haereditatem vestram, tunc offeretis ex illis oblationem Jehovae decimas ex decimis.

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"Telle apparence pouvoit enhardir les gens a y employer les offertes deues a Dieu:" this pretext might embolden the people to employ upon it the offerings due to God. — *Fr.*

27. And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

27. Et reputabitur vobis oblatio vestra, ut frumentum ex area, et ut plenitudo e torculari.

28. Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest.

28. Sic offeretis vos quoque oblationem Jehovae ex onmibus decimis vestris quas acceperitis a filiis Israel, et dabitis ex illis oblationem Jehovae Aharon sacerdoti.

29. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it.

29. Ex omnibus oblationibus vestris offeretis omnem oblationem Jehovae, ex omni pinguedine ejus, sanctificationem ipsius ex eo.

30. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

30. Ac dices illis, Quum attuleritis pinguedinem eius ex co, reputabitur Levitis ut fructus arere, et ut fructus torcularis.

31. And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.

31. Comedetis autem illud ill omni loco vos et domus vestra: quia merces est vobis pro ministerio vestro in tabernaculo conventionis.

32. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

32. Et non portabitis super eo peccatum, quum vos obtuleritis pinguedinem ejus ex eo: et sanctitications filiorum Israel non polluetis, ne moriamini.

25. *And the Lord spake unto Moses.* This is another kind of tithe, *i.e.,* a hundredth part of the whole produce, which the Levites paid to the priests. Some reckon a third kind; but I have given my reasons why I do not agree

with this opinion. Assuredly it is not probable that in the same year double tithes were exacted and paid. Let this twofold division, therefore, be enough for us. A larger portion was given to the priests, not only as an honorable distinction, but. because greater holiness and integrity in expending them was expected from them; and also that they might meet many peculiar burdens. Lest then the Levites should be too sordid and niggardly, God declares that their theft would be no less wicked if they dealt dishonestly towards the priests, than as if the people should withhold any part of their own just share; for this is the object of the words, that the tithe of the tithes, which they are commanded to pay, should be as if they paid it from the threshing-floor and the wine-press, (ver. 27;) as though it were said that they were no more exempted from the second tithes, than the people from the first. The precept is then still further extended, viz., that they should offer a part of all the offerings. Thirdly, sincere liberality is inculcated upon them, that they should not lay aside as the priests' portion anything that was lean or out of condition, or in any respect of inferior quality, but that they should rather offer whatever was most choice; for this is what is meant by the word חלב, *cheleb,* [566] which some translate *adeps;* the word *pinguedo* seemed more suitable, in which, however, there is a metaphor contained.

31. *And ye shall eat it.* Because the tithes were reckoned to be amongst the sacred oblations, a question might arise, whether it was lawful to eat them anywhere except in the sanctuary. God therefore declares, that when the Levites had separated the δευυτεροδεκάτας (the second tithes,) the residue passed into the nature and condition of ordinary meats; inasmuch as they might then eat in any place of the bread made of tithe-corn, like the produce of their own fields. The reason, which is subjoined, seems to be by no means appropriate; via, that it was the reward for the labor which they bestowed on the service of the tabernacle; for hence it was rather to be inferred, that this food was peculiarly destined for the ministers, whilst they were discharging their official duties, and keeping watch in the tabernacle, or killing the victims at the altar. But since by God's command they were scattered over the whole land, and did not cease to be ministers of the tabernacle on account of the distance of their residence, it was justly permitted that, wherever they might be, they should eat of the meat appointed them by God. If it were allowable to *take* the particle כי, *ki,* [567] adversatively, the sense would be clearer. In the next verse he confirms

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Ver. 30. *A. V.* "the best *thereof." Margin, "Heb.,* fat." According to Facciolati, *adeps,* means liquid fat which does not readily become hard; and *pinguedo,* simply fat, "an oily substance in animals and other things."

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כי*for,* or *because.* — *W.*

"On pourroit aussi translater, *Combien* que ce soit votre loyer;" it might also be translated, although this is your reward. — *Fr.*

the same declaration, *i.e.,* that they should be free from all guilt when they had honestly paid the priests. Yet at the same time they are strictly admonished that they should not commit themselves by any fraud; for God declares that it would amount to sacrilege, if they should have thievishly embezzled any of it, and threatens them with capital punishment; for "to pollute the holy things" of the people, is equivalent to profaning whatever was consecrated in the name of the whole people.

Deuteronomy 18

Deuteronomy 18:1-8

1. 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.

1. Non erit sacerdotibus Levitis: et toti tribui Levi portio et haereditas cum reliquo Israele, oblationes ignitas Jehovah, et haereditatem ejus comedent.

2. Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

2. Et haereditas non erit illi in medio fratrum suorum, Jehova est haereditas ejus, quemadmodum dixit illi.

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.

3. Istud autem erit jus sacerdotum a populo, quoad sacrificantes sacrificium, sive bovem, sive agnum, dabunt sacerdoti armum, et maxillas, et ventriculum.

4. The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

4. Primitias frumenti tui, vini tui, et olei tui, et primitias velleris ovium tuarum dabis illi.

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.

5. Ipsum enim elegit Jehova Deus tuus e cunctis tribubus ruts, ut stet administrandum nomini Jehovae, ipse et filii ejus omnibus diebus.

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;

6. Quum autem venerit Levita ex allqua portarum tuarum, ex omni Israele, ubi ipse peregrinabitur, et venerit toto desiderio animae suae ad locum quem elegerit Jehova:

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.

7. Ministrabit nomini Jehovae Dei sui, dent omnes fratres ejus Levitin qui stant illic coram Jehova.

8. They shall have like portions to eat, besides that which cometh of the sale of his patrimony.

8. Partera similem parti altorum comedent, praeter venditiones ejus ad partes.

1. *The priests, the Levites, and all the tribe of Levi.* This chapter contains three principal heads; for *first,* God shews that there was no reason why the Israelites should be aggrieved at paying tithes to the Levites, and at remitting the first-fruits and other oblations to the priests, since this tribe was deprived of their inheritance. *Secondly,* He obviates all quarrels, and prevents unlawful gains and pilferings, by assigning their just share to the priests and Levites. *Thirdly,* He defines how the oblations should be parted among them, and what part of the victims the priests were to take. As to the first clause, since God was as it were the lot of their inheritance, they justly claimed to themselves the right which he had transferred to them. If it were disagreeable to the people that their revenue should be tithed, God came as it were between, and declaring that it was His property in His right as King, appointed the Levites to be His stewards and collectors for receiving it. There was then no ground for any one to raise a dispute, unless he chose professedly to rob God. But this declaration often occurs; since it was of great importance that the people should be assured that God accounted as received by Himself what He had assigned to the Levites; not. only lest any portion should be withheld from them, but also that every one should willingly pay the lawful dues of God's ministers; and again, lest any should wickedly murmur because the first-fruits and some portion of the sacrifices

were appropriated for the subsistence of the priests. Another reason is also expressed, why the honor assigned to the priests should be paid without grudging; viz., because God had appointed them to be the ministers of His service; but "the laborer is worthy of his hire."

3. *And this shall be the priests' due.* It is not only for the sake of the priests that God enumerates what He would have them receive, that they may obtain what is their own without murmuring or dispute; but He also has regard to the people, lest the priests should basely and greedily take more than their due; which sacred history relates to have been done by the sons of Eli, (1 Samuel 2:23,) for they had advanced to such a degree of licentiousness, that, like robbers, they seized violently on whatever their lust desired. Lest therefore they should give way to this gross covetousness, God prescribes to them certain limits, to which they were to confine themselves, so that if they transgressed them, it was easy for any of the people to convict them of avarice.

6. *And if a Levite come.* This third head more clearly explains what is elsewhere more obscurely declared; for God seemed to curtail from the Levites whatever He gave to the priests. But He now more distinctly places the priests in the first rank, yet so that they should admit the Levites on the score of their labor's to a share of the oblations. This is the sum of the law, that the Levites who remained at home, should be content with the tithes, and touch nothing of the other offerings; but that from whithersoever they should come to the sanctuary, they were to be accounted as ministers and take their proper place. By this law then, it was provided that none should be excluded on the ground of the intermission of their duties; and that the condition of those that dwelt elsewhere should not be worse than of those who lived at Jerusalem. For although they might reside in other cities, they did not altogether cease from their ministry, since they had other duties to perform besides that of sacrificing the victims. Yet those who entirely devoted themselves to the work of the sanctuary, were endowed by God with double honor; since it was by no means just that they should be defrauded of their maintenance, who bade adieu to domestic cares and labors, and occupied themselves totally in holy offices. That this distribution was not superfluous, will best appear from the narrative of Josephus, who relates that the [568] priests seized on the tithes by violence, and deprived the Levites of their subsistence by hostile measures.

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About this time King Agrippa gave the high priesthood to Ismael, who was the son of Fabi. And such was the impudence and boldness that had seized on the high priests, that they had the hardiness to send their servants into the threshing-floors, to take away those tithes that were due to the priests; insomuch that it so fell out that the poorer sort of the priests died for want." — Whiston's Josephus. Antiq. 20 ch. 8, sec. 8. See also ch. 9, sec. 2.

The Sacred Oblations (Lev. 24:5-9)

The Sacred Oblations

Leviticus 24

Leviticus 24:5-9

5. And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake.

5. Accipies similam, et coques ex ea duodecim placentas: duarum decimarum sit unaquseque placenta.

6. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

6. Et pones eas in duobus ordinibus: seni ordines super mensam mundam coram Jehova.

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.

7. Pones quoque super ordinem utrunque thus purum, eritque pani in memoriale et incensum Jehovae.

8. Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

8. Per singula sabbatha ordinabit illos coram Jehova semper, a filiis Israel foedere sempiterno.

9. And it shall be Aaron's and his sons'; 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.

9. Et erit Aharonis et filiorum ejus, qui comedent eum in loco sancto: quia sanctitatis sanctitatum est ei ex oblationibus ignitis Jehovae statuto perpetuo.

We now come to the third part of the external service of God, which will bring us to the end of our exposition of the Second Commandment. We have, then, now to treat of the sacred oblations, the first place amongst which I have thought it best to give to the loaves, which had their peculiar table opposite the candlestick on the north side, as we saw in the construction of the Tabernacle; for although the mention of them will recur elsewhere, yet, since they were offered separately, and placed before the Ark of the Covenant, as it were in God's sight, they must not be treated of apart from the sacrifices. I have already explained that this was no ordinary symbol of God's favor, when He descended familiarly to them, as if He were their messmate. They were called "the bread of faces," [569] because they were placed before the eyes of God; and thus He made known His special favor, as if coming to banquet with them. Nor can it be doubted but that He commanded them to be twelve in number, with reference to the twelve tribes, as if He would admit to His table the food offered by each of them. The "two tenths" make the fifth part of the *epah.* And it is plaia indeed that this rite was thus accurately prescribed by God, lest diversity in so serious a matter might gradually give birth to many corruptions. In the word "tenths," He seems to allude to the tax which He had imposed on the people, that thus the holiness of the loaves might be enhanced. But

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פנים-לחם "panes facierum." In Exodus 25:30, as in several other places, the *shew-bread of A. V.* is a translation of these words. — *W*

why He required two "tenths" rather than one I know not, nor do I think it any use more curiously to inquire. I refer to the frankincense the words, "that it may be on the bread for a memorial:" as if it were said that the bread, seasoned by the smell of the incense, would renew the memory of the children of Israel, so that they should be of sweet savor before God. Others translate it "a monument" instead of "for a memorial," but with the same meaning. But although some think that the bread itself is called a memorial, it is more applicable to the frankincense; for it is afterwards added, that the incense should be at the same time a burnt sacrifice, viz., because in it the bread was, as it were, offered in burnt sacrifice.

Sacrifices

Sacrifices

Exodus 29

Exodus 29:38-46

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

38. Hoc est quod facies super altare, agnos anniculos jugiter in singulos dies.

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

39. Agnum unum facies mane, et agnum unum inter duas vesperas.

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

40. Et decimam partem similae mistae oleo contuso, quartam partem hin et libamen, quartam partem hin vini in agnam unum.

41. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

41. Agnum alterum facies inter duas vesperas sicut minha matutino, et sicut libamini ejus facies ei in odorem quietis, oblationem ignitam Jehovae.

42. *This shall be* a continual burnt offering throughout your generations, *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

42. Holocaustum juge in generationes vestras, ad ostium tabernaculi conventionis coram Jehova, quo conveniam vobiscum nt tecum loquar.

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

43. Et conveniam illie cum filiis Israel, et locus sanctificabitur in gloria mea.

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.

44. Sanctificabo tabernaculum conventionis et altare, Aharonem quoque et filios ejus, et sacrificia, ut sacerdotio fungantur mihi.

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

45. Habitaboqne in medio filiorum Israel, et ero ipsis in Deum.

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.

46. Et scient quod sum Jehova Dens eorum, qui eduxi eos e terra *A*Egypti: ut habitarem in medio eorum. Ego Jehova Deus eorum

The custom of sacrificing has always been in use among all nations, and its origin is doubtless to be traced to the ancient Fathers; but after the whole world had fallen away into superstition, first of all, the rites themselves became degenerate, when every one invented something new for himself,

and made an absurd mimicry of whatever remained having any similarity, since they no longer retained their proper end and use. All heathendom was ignorant of the reason why it was needful that God should be appeased by blood; and therefore they shed the blood of their victims unreasonably, inasmuch as they did not know themselves to be guilty before God, so as humbly to seek for pardon; and much less did they apply their minds to embrace the atonement, which was not only predestinated in God's secret counsels, but likewise promised to men. Hence we infer that all the religious services of the Gentiles were rejected of God, (*reprobatos,*) since they were not based upon His word. Only let this be deemed sure, that, by the very custom of sacrifice, adulterated as it was, they were convicted of their own unworthiness, so that they should have acknowledged that God can only be propitiated towards the human race through the medium of a reconciliation. Foolish, then, was the philosophy of Pythagoras, which held that God's name was contaminated by sacrifices; for thus does the Poet introduce him, inveighing against the eating of flesh, (εἰς τὴν σαρκοφαγίαν)

"Nor will the sin itself their hearts content:
The very gods must share that guilty deed,
And He, they think, who reigns omnipotent,
Joys to behold the patient victim bleed.
Spotless it stands, of perfect form confess'd,
(*Its beauty nerves the hand which else might spare,*)
Before the shrine, with gold and fillets dress'd,
And all unconscious, hears its murderer's prayer.
It sees the fruits itself has toiled to rear
Placed on its horned brow; and as the blow
Descends, perchance the blood-stained knives appear,
Mirror'd before it in the streamlet's flow." [570]

He [571] was pained that an innocent animal should be slain for man's sin; but he might have considered, what it was gross ignorance not to feel,

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Ovid Metam. 15:127. The version here attempted is at least literal. That in Garth's Translation, though sanctioned by a great name, is but a poor paraphrase. The *Fr.* omits the whole quotation. The original stands thus, —

"Nec satis est quod tale nefas committitur: ipsos
Inscripsêre deos sceleri, numenque supernum
Ctede laboriferi credunt gaudere juvenci.
Victima labe carens, et prtestantissima form'a,
(*Nam placuisse nocet*) *vittis prsesignis et auro*
Sistitur ante aras, auditque ignara precantem;
Imponique sum videt inter cornua fronti
Quas colttit fruges: percussaque sanguine cultros
Inficit in liquid& prmvisos forsitan unda."

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"Ce fantastique, etc." — *Fr.*

that men are but too impudently audacious and foolhardy if they come into God's presence to ask His pardon, seeing that He is justly offended with them all. There is, therefore, nothing absurd in submitting to the eyes of sinners that judgment of death which they deserve, in order that, descending into themselves, they may begin seriously to abominate the sin in which they fondly indulged themselves. But this was the chief cause of the error of Pythagoras, that he knew not that God could not be reconciled without an expiation. Since, however, this is a thing which is beyond the reach of the human mind, let us, who have ever truly sought after God, learn, under the guidance and teaching of Scripture, that He has appointed the propitiation to be by blood; so that, before the delivery of the Law, religion was always sanctioned by sacrifices. Nor can it be doubted but that by the sacred inspiration of the Spirit, the holy fathers were directed to the Mediator, by whose death God was hereafter to be appeased; and surely if Christ be put out of sight, all the sacrifices that may be offered differ in no respect from mere profane butchery. But afterwards a clearer revelation was added in the Law; and since many modes of sacrificing were heaped together by the Gentiles, God left out no part of them at all which might afford a profitable exercise for believers, whether their piety was to be testified, or thanksgivings to be made, or zeal to be added to their prayers, or purification to be sought, or sins to be atoned for. Yet the twofold division of them is complete and clear when we say that some of them were expiatory, and others testimonies of gratitude. Thus, under the first head I include the rites of consecration, by which God would have the priests initiated, since purification was their main object. Moreover, since it is plain that God can listen to no prayers without the intercession of Christ, the constant morning and evening sacrifice was instituted to consecrate the prayers of the Church; and, even when they only celebrated the bounties of God, blood was shed, that they might know that not even their gratitude was acceptable to Him, except through the sacrifice of the Mediator; in a word, that nothing pure can proceed from men unless purged by blood.

38. *Now this is that which thou shalt offer.* I have thought it well to give the first place among the sacrifices to that daily one which is called the continual sacrifice; for God would have two lambs offered to Him every morning and evening, that the people might perpetually exercise themselves in the recollection of the future reconciliation. But, although the sacrifices were constantly repeated under the Law, inasmuch as their offering had no efficacy in expiating sin, yet it must be observed that, as the priest entered once every year into the holy of holies with blood, so it was profitable that another kind of victim should be daily set before the people's eyes, in order that they might reflect that they had constant need of being reconciled to God. Propitiation was, therefore, daily made with two lambs, that the Israelites, being reminded of their guilt and condemnation, from the beginning to the end of the day, might learn to fly to God's mercy. The

lamb chosen for this sacrifice was spotless and entire, for the mention of its age (one year) implies its perfection or entireness. It was offered with a cake made with oil, and a libation of wine; and doubtless the ancients were reminded by these symbols that it is not lawful to offer anything tasteless to God. True that God was not gratified by their sweet savor, neither did He desire to accustom the priests to delicacies that they might be epicures under color of religion; for the scent of wine cannot in itself be pleasing to God; but the object of these seasonings was that the people should not rest in the bare and empty figures, but should acknowledge that something better and more excellent underlay them. The savor of the wine and oil, then, was nothing else than the spiritual truth; that the people, for their part., might bring to the sacrifices faith and repentance. And assuredly the external ceremony without the reality would have been mere folly. Even heathen nations partially imitated this rite; whence those words of Horace,

"Utque sacerdotis fugitivus, liba recuso:" [572]
"And like a runaway from priests, cakes I refuse:"

whereby he implies that cakes were universally offered to idols. But this was a mere blind mimicry, for they looked no higher, but thought that their gods took delight, like, human beings, in sweet and delicate foods; whilst, as I have above hinted, God's intention was very different; for, by the, external savor, He desired to arouse His people, so that, being affected by a serious feeling of repentance, and by pure faith, they should seek for the remission of their sins, not in these lambs which they saw slain, but in the victim promised to them. They called it the "continual" sacrifice, because God commanded it to be offered continually through all generations; but it appears from Daniel that it was temporary, for it ceased at the coming of Christ; for so speaks the angel: Christ

"shall confirm the covenant with many for one week: and in the midst of the week he shall cause the continual sacrifice, and the oblation (*minha*) to cease." [573] (Daniel 9:27.)

It is clear that he speaks of this kind of sacrifice. Hence we assuredly gather that by this sacrifice the minds of the people were directed to Christ. But if this was its use and object with the ancients, the profit of it now returns upon us, that we may know that whatever was then shewn under the figure was fulfilled in Christ. God promises that this sacrifice would be to Him "a savor of rest." [574] We may not, therefore, doubt but that He has

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Hor. Epis. 1 10:10.

573
A. V., "The sacrifice and the oblation to cease."

574
See Numbers 28:2. Margin, *A. V.* "a savor of my rest."

been altogether propitiated to us by the sacrifices of His only-begotten Son, and has remitted our sins. But although Christ was once offered, that by that one offering He might consecrate us for ever to God, yet by this daily sacrifice under the Law, we learn that by the benefit of His death pardon is always ready for us, as Paul says [575] that God continually reconciles Himself to the Church when He sets before it the sacrifice of Christ in the Gospel As to the word *minha,* [576] although it is derived from, נחה *nachah,* which means to offer, still we must consider it to be peculiarly applied to this oblation, which was a kind of appendix to the daily sacrifice. There are some, too, who restrict it to the evening sacrifice alone, but, when it is used in connection with victims, it is also extended generally to other offerings.

42. *At the door of the tabernacle* [577] *of the congregation.* This passage shews us in what sense the word מועד *mogned,* is used, when it is employed in connection with the tabernacle. Some translate it "testimony:" others, "church:" others, "assembly," (*conventum;*) others, "appointment," (*constitutum;*) but its etymology is sufficiently shewn in this passage; for, when Moses gives the reason of its appellation, he uses the word יגד *yagnad,* from whence it is derived. What, then, is the tabernacle of the convention? God Himself answers, that it is the place which He has chosen and appointed unto His people, that they may there mutually come to agreement with *each* other. Some conceive its root to be, עדה *gnadah,* which is to make protestation as by a solemn rite; but since this is opposed to grammar, I will take what is certain. The word יעד *yagnad,* in this construction, means to contract or agree with another, or at least to meet for the transaction of mutual business; no word, therefore, has appeared to me more nearly equivalent to it than *convention;* for the fact that God invited them to familiar colloquy, was of the greatest weight in preserving the modest reverence of the faithful towards the priests. In the next verse He repeats to them, addressing them in the third person, that whosoever shall desire to be reckoned among the Israelites, should not turn away or wander elsewhere; for a law is laid down for all the children of Israel, that they should seek God there. Another confirmation is subjoined, *i.e.,* that this place ought to be sanctified, because God will there magnificently display His glory. In fine,

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The reference here is to 2 Corinthians 7:2, a misprint, I presume, for 6:2.

576

מנחה, *A. V.,* "meat offering." In deriving this word from, נחה, *C.* follows *S. M.;* but later lexicographers observe that this verb means to go or lead, and not to *offer;* while they tell us that the root מנח has been preserved in Arabic, and signifies to *give freely.* — *W.*

577

"Conventionis:" of the convention. — *Lat.*

from the whole passage, it appears that God's design was to keep the people bound to Him by the tie of the Levitical priesthood; yet we must observe that it is God alone who sanctifies both the place and the offerings, as well as the men themselves. Wherefore frivolous is the boast of those who arrogate more than God has conferred upon them. If we believe the Pope, in him is the holiness of holiness; yet, since he does not produce God's authority for this, but vaunts himself of titles invented without foundation, we may safely laugh at his stupid impudence. But from this and similar passages, our doctrine is taken that Christ ought not to be estimated humanly, but according to His heavenly and divine power. Hence, too, is refuted the boast of the Popish priests that they offer Christ; for we must always ask them, By what authority? since God claims for Himself alone this right of sanctifying those who exercise the lawful priesthood.

46. *And they shall know that I am the Lord.* In these words God signifies that He has not only been the deliverer of His people on one occasion, but with the object of presiding over their welfare, and of demonstrating practically that He dwells among them. He, moreover, appointed the sanctuary to be the symbol of His presence, and, as it were, its pledge; from whence He would have the rule of piety proceed, and be sought for by His worshippers.

Numbers 28

Numbers 28:1-15

1. And the LORD spake unto Moses, saying,

1. Et loquutus est Jehova ad Mosen, dicendo:

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.

2. Praecipe filiis Israel, et dic eis, Oblationem meam, panem meum in oblationibus meis ignitis in odorem quietis meae custodietis, ut offeraris mihi tempore suo.

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.

3. Dices praeterea illis, Haec est oblatio ignita quam i Jehovah, agnos anniculos immaculatos duos quotidie holocaustum juge.

4. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

4. Agnum unum facies mane, et agnum alterum inter duas vesperas.

5. And a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil.

5. Et offeres decimam partem epha similac et in minham permistae oleo contuso, cum quarta parte hin.

6. *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

6. Istud est holocaustum juge quod factum est in monte Sinai, in odorem quietis, oblationem ignitam Jehovae.

7. And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

7. Porro libamen ejus quartam partem hin per singulos agnos in sanctuario liba libamen sechar Jehovae.

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.

8. Agnum autem alterum facies inter duas vesperas, secundum oblationem matutinam, et secundum libamen ejus facies oblationem ignitam, in odorem quietis Jehovae.

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:

9. Die vero Sabbathi facies duos agnos anniculos immaculatos, et duas decimas ephi similae in minham permistae oleo, et libamen ejus.

10. *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

10. Istud est holocaustum Sabbathi, in Sabbatho suo ultra holocaustum juge in libamen ejus.

11. And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

11. Similiter in capitibus mensium vestrorum offeretis holocaustum Jehovae: juvencos filios bovis duos, et arietem unum, agnos anniculos immaculatos septem.

12. And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;

12. Et tres declinus epbi similae in minham permixtae oleo in juvencos singulos, et duas declinus ephi similae in minham permixtae oleo in singulos arietes.

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.

13. Et singulas decimas oblationem similae in minham permixtsa oleo, in singulos agnos, holocaustum odoris quietis, oblatio ignita Jehovae.

14. And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year.

14. Haec autem libamina eorum e vino: dimidium hin etiam in singulos juvencos, et tertia pars hin in arietem, et quarta pars hin in singulos agnos. Hoc est holocaustum singulorum mensium per singulos menses anni.

15. And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

15. Et hircus caprarum unus in sacrificium pro peccato fiet Jehovae, procter holocaustum juge, et libamen ejus.

1. *And the Lord spake unto Moses.* Moses, being about to speak again of the "continual" sacrifice, premises in general that the people should diligently follow in their offerings whatever God has enjoined; for by the word "observe," (*custodiendi,*) not only diligence, but obedience is also expressed. But, in order that they should more earnestly beware of every transgression, God calls either that which was wont daily to be placed on the table, or that which was annexed to the burnt-offerings, *His* bread, as if He ate of it after the manner of men. It is indeed a hard expression, but the rudeness of His ancient people obliged Him to speak thus grossly, that, on the one hand, they might learn this rite to be acceptable to God, just as food is acceptable to man; and, on the other, that they might study to offer their sacrifices more purely and chastely.

3. *And thou shalt say unto them.* He repeats what we have seen in Exodus, that they should kill two lambs daily, one in the morning, and the other in the evening; but he speaks more fully of the concomitants of flour and wine, and also refers to the antiquity of this kind of sacrifice as its recommendation, because it began to be offered to God on Mount Sinai, and was a "savor of rest." [578] The libation of wine, of which mention is made, was also in use among heathen nations; but, inasmuch as it was without the command and promise of God, it could not but be unmeaning (*insipidum*) [579] And it is probable (as we have seen elsewhere) that many of the heathen rites descended from the ancient fathers but as a false and empty imitation; for when they had forgotten the reason of them, all they did could only be a mere theatrical pageantry. But we have said that thus men were reminded always to have God before their eyes in their daily food; and therefore in every way to accustom themselves to cultivate holiness.

9. *And on the Sabbath-day.* What was omitted in the former passage is here supplied, i.e., that on the Sabbath the continual sacrifice was to be doubled, and two lambs offered instead of one; for it was reasonable that, as the seventh day was peculiarly dedicated to God, it should be exalted above other days by some extraordinary and distinctive mark. He also commands greater sacrifices to be offered at the beginning of the month or new moon,

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A. V., "a sweet savor." *Margin, "Heb.,* a savor of my rest."

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*Fr., "*c'a este moins que ripopper, comme on dit;" *Ripope,* i.e., bad wine.

viz., two bullocks and one ram, and a goat for a sin-offering; for we know that the first day of every month was consecrated to God, that the people might more frequently have the remembrance of their religious duties renewed; and the goat for an atonement for sin was added, in order that every month they should present themselves as guilty before God to deprecate His wrath.

Numbers 28

Numbers 28:16-31

16. And in the fourteenth day of the first month *is* the passover of the LORD.

16. Mense autem primo decima quarta die mensis, Pesah est Jehovae.

17. And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

17. Et in decimo quinto die mensis hujus solennitas: septem diebus panis infermentatorum comedetur.

18. In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*:

18. Die primo convocatio sancta erit: omne servile non facietis.

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: they shall be unto you without blemish:

19. Offeretis autem oblationem ignitam, et holocaustum Jehovae juvencos fihos bovis duos, et arietem unum, et septem agnos anniculos: immaculati erunt vobis.

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;

20. Et minha eorum erit simila permixta oleo, tres decimae in singulos juvencos, et duas decimas in singulos arietes facietis.

21. A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

21. Singulas decimas facies in agnos singulos in septem agnis.

22. And one goat *for* a sin offering, to make an atonement for you.

22. Et hircum in sacrificium pro peccato unum, ad expiandum vos.

23. Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

23. Praeter holocaustum matutinum: quod est holocaustum juge, facietis ista.

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.

24. Secundum haec facietis singulis diebus septem dierum, panem oblationis ignitae odoris quietis Jehovae: ultra holocaustum juge fiet, et libamen ejus.

25. And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

25. Septimo autem die convocatio sancta erit vobis: omne opus servile non facietis.

26. Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out,* ye shall have an holy convocation; ye shall do no servile work:

26. Porro die primitiarum quando offeretis minham novato Jehovae in hebdomadibus vestris, convocatio sancta erit vobis: omne opus servile non facietis.

27. But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

27. Et offeretis holocaustum in odorem quietis Jehovah: juvencos filios bovis duos, arietem unum, et septem agnos anniculos.

28. And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

28. Et oblationem eorum similam permixtam oleo, tres decimas in singulos juvencos, duas decimas per arietes singulos.

29. A several tenth deal unto one lamb, throughout the seven lambs;

29. Singulas decimas per agnos singulos, septem agnis.

30. *And* one kid of the goats, to make an atonement for you.

30. Hircum caprarum unum ad expiandum vos.

31. Ye shall offer *them* beside the burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

31. Praeter holocaustum juge et minham ejus facietis: immaculati erunt vobis et libamina eorum.

16. *And in the fourteenth day.* It is true that the instruction here given has some connection with the feast of the passover, but since the sacrifices are avowedly treated of, and no mention is made of its other observances, except in this place, I have connected it with the continual sacrifice, as its concomitant or part. Moses cursorily refers, indeed, to what we have already seen, *i.e.,* that the people should abstain from leaven for seven days, and eat unleavened bread; but he afterwards descends to the main point of which he here proposed to treat, viz., that the people should slay two bullocks as a burnt-offering, a ram, and seven lambs, together with a goat for a sin-offering; and that this sacrifice should be repeated through the whole week. In order, then, that the reverence paid to the passover should be increased, this extraordinary sacrifice was added to the continual one, partly that they might thus be more and more stimulated to devote themselves to God; partly that they might acknowledge how familiarly He had embraced them with His favor, inasmuch as He took these offerings from their flocks and herds, and required the sacred feast to be prepared for Him out of their cellars and granaries also; partly, too, that professing themselves to be worthy of eternal death, they should fly to Him to ask for pardon, and at the same time should understand that there was but one way of reconciliation, *i.e.,* when God should be propitiated by sacrifice.

26. *Also in the day of thefirst-fruits.* Moses delivers the same commandment as to another festival, viz., that on which they offered their first-fruits. Then, also, he instructs them, the continual sacrifice was to be increased by the addition of two bullocks, one ram, seven lambs, a goat for a sin-offering, together with the *minha* and a libation, with the object, of which I have already spoken. A perplexing difficulty here arises, because in Leviticus 23, one bullock is mentioned instead of two, and, on the contrary, two rams instead of one. [580] Some think that an option was left to the priests

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in this matter; but when I consider how precisely God's commands were given in everything, I question whether such an alternative was left to their discretion. The notion that God had once been content with a single bullock, as some think, because they were not abundant in the desert, appears to me a subterfuge. I confess I do not know how to get out of this difficulty, unless perhaps we say, that inasmuch as sufficiently exact provision had been made, in all other particulars, that nothing should be done without reason, in this respect only they were reminded that God in Himself cares not for greater or less victims. Nor does any reverence prevent us from saying that, as it sometimes happens in minor matters, a wrong number may have crept in from the carelessness of scribes; [581] and this is probably the most natural solution. The more correct reading, in my opinion, is, that they should offer two bullocks and one ram; but since it is elsewhere explained why God appointed this day, he only briefly recites here: "When they bring the *fainha* with the first-fruits."

Numbers 29

Numbers 29:1-39

1. And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

1. Mense autem septimo, primo die ejusdem, convocatio sancta erit vobis: nullum opus servile facietis, dies clangoris erit vobis.

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:

2. Et faeietis holocaustum in odorem quietis Jehovae, juvencum filium bovis unum, arietem unum, agnos anniculos septem immaculatos:

"Josephus and Maimonides understand that they were distinct sacrifices. Aben-Ezra and others think that it was left to the priest which he would offer." — Brightwell on the Pentateuch, *in loco.*

581

The conjecture of *C.* receives no support from the modern collections of various readings; for though the number *two* is wanting in one of Kennicott's *MSS.,* the word for bullocks is in the plural in that same *MS.;* and the two most ancient versions, viz., the *LXX.* and the *Syriac* agree with the received text both here and in Leviticus 23:8. — *W.*

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,

3. Et minham eorum ex simila permixta oleo, tres decimas per singulos juvencos, duas decimas per singulos arietes:

4. And one tenth deal for one lamb, throughout the seven lambs:

4. Et decimam unam per singulos agnos, per septem agnos.

5. And one kid of the goats *for* a sin offering, to make an atonement for you:

5. Et hircum caprarum unum in sacrificium pro peccato, ad expiandum vos.

6. Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

6. Praeter holocaustum calendarum, et minham ejus, et holocaustum juge, minham que ejus, et libamina eorum, secundum titus sues, in odorem quietis, oblatio ignita Jehovae.

7. And ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein:*

7. Decimo autem die mensis septimi hujus, convocatio sancta erit vobis, affligetisque animus vestras: nullum opus facietis.

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; they shall be unto you without blemish:

8. Et offeritis holocaustum Jehovae in odorem quietis, juvencum filium bovis unum, arietem unum, agnos anniculos septem: immaculati erunt vobis.

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,

9. Et minham eorum ex simila conspersa oleo, tres decimas in singulos juvencos, duas decimas in singulos arietes:

10. A several tenth deal for one lamb, throughout the seven lambs:

10. Singulas decimas per agnos singulos, per septem agnos.

11. One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

11. Hircum caprarum unum in sacrificium pro peccato: praeter oblationem pro peccato expiationum: et holocaustum juge, et minham ejus, libaminaque eorum.

12. And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

12. Porre decimaquinta die mensis septimi, convocatio sancta erit vobis: nullum opus servile facietis, et celebrabitis solennitatem Jehovae septem diebus.

13. And 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:

13. Et holocaustum, et oblationem ignitam in odorem quietis Jehovae, juvencos filios bovis tredecim, arietes duos, agnos anniculos quatuordecim: immaculati erunt.

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,

14. Minham quoque eorum ex simila conspersa oleo, tres decimas in juvencos singulos tredecim juvencis: duas decimas in arietes singulos duobus arietibus.

15. And a several tenth deal to each lamb of the fourteen lambs:

15. Et singulas declinus per agnos singulos, quatuordecim agnos.

16. And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

16. Et hircum caprarum unum in sacrificium pro peccato: prater holocaustum juge, minham ejus et libamen ejus.

17. And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

17. Die autem secundo juvencos filios bovis duodecim, arietes duos, agnos anniculos quatuordecim immaculatos.

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, after the manner:

18. Et minham eorum, et libamina eorum in juvencos, in arietes, in agnos secundum numerum eorum, juxta morem.

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.

19. Et hircum caprarum unum in sacrificium pro peccato: praeter holocaustum juge, et minham ejus, et libamina eorum.

20. And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

20. Die vero tertio juveneos undecim, arietes duos, agnos anniculos quatuordecim immaculatos.

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, after the manner:

21. Et minham eorum, et libamina eorum in juvencos, in arietes, et in agnos, secundum numerum eorum, juxta morere.

22. And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

22. Et hircum in sacrificium pro petcato unum, praeter holocaustum juge, et minham ejus, et libamen ejus.

23. And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

23. Die autem quarto juvencos decem, arietes duos, agnos anniculos quatuordecim immaculatos.

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:

24. Minham eorum et libamina eorum in juvencos, in arietes, et in agnos, secundum numerum eorum, juxta morere.

25. And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

25. Et hircum caprarum unum in sacrificium pro peccato, praeter holocaustum juge, minham ejus et libamen ejus.

26. And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

26. Et die quinto juvencos novem, arietes duos, agnos annietrios quatuordecim immaculatos.

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:

27. Et minham eorum, et libamina eorum, in juvencos, in arietes, et in agnos, secundum numerum eorum, juxta morere.

28. And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

28. Et hircum in sacrificium pro peccato unum, procter holocaustum juge, et minham ejus, et libamen ejus.

29. And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

29. Die praterea sexto jurenons otto, arietes duos, agnos anniculos quatuordecim immaculatos.

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:

30. Et minham eormn, et libamina eorum in juvencos, in arietes, et in agnos, secundum numerum eorum juxta morere.

31. And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

31. Et hircum in sacrificium pro peccato unum: procter holocaustum juge, et minham ejus, et libamina ejus.

32. And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

32. Et die septimo juvencos septem, arietes duos, agnos anniculos quatuordecim immaculatos.

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:

33. Et minham eorum, et libamina eorum, in juvencos, in arietes, et in agnos, secundum numerum eorum juxta morere.

34. And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

34. Et hircum in sacrificium pro peccato unum, prfeter holocaustum juge, et minham ejus, et libamen ejus.

35. On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein:*

35. Die octavo solennitas erit vobis: nullum opus servile facietis.

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:

36. Et offeretis holocaustum, et oblationem ignitam odoris quietis jehovae, juvencum unum, arietem unum, agnos anniculos septem immaculatos:

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:

37. Et minham eorum, et libamina eorum, in juvencum, in arietem, et in agnos, secundum numerum eorum juxta morere.

38. And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

38. Et hircum in sacrificium pro peccato unum: procter holocaustum juge, et minham ejus, et libamen ejus.

39. These *things* ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

39. Ista facietis Jehovae in solemnitatibus vestris: prater vota vestra, et spontanea vestra in holocaustis vestris, et minhis vestris, et libaminibus vestris, et sacrificiis prosperitatum.

1 *And in the seventh month.* I have already observed that the festivals are not here (*generally*) treated of, but only the sacrifices, by which their solemnization was to be graced. In the beginning of the seventh month was the memorial, as it was called, of the blowing of trumpets. Because it was a minor festival, Moses only commands one bullock to be killed; but the number was increased on other grounds, for we have already seen that on the first of every month two bullocks were sacrificed. This day, therefore, had three larger victims, whilst the number of the others was doubled, so that there were two rams and fourteen lambs. Thus, then, God consecrated this day doubly to Himself, so that one celebration diminished nothing of the other; else He might have seemed to have abrogated what He had once commanded. The memorial of trumpets was not, then, an abolition of the new-moon, but they kept both ordinances at the same time.

7. *And ye shall have on the tenth day.* This was the day of Atonement. For although they never came into God's presence without supplication for pardon, they then in a special manner confessed their sins, because a fast was appointed in token of their guilt. For thus it is written in Leviticus 23:29,

"Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

As to the sacrifices, one bullock only is required; the rest is as before, except that an exception is added, which was omitted in the former cases. For another propitiation is appointed besides the goat, to accord with the fact of their affliction. For the acknowledgment of guilt would have been a dreadful torment to their consciences without the hope of reconciliation. The reason of this sacrifice will be soon explained.

12. *And on the fifteenth, day.* Amongst their festivals this last was the chief [582] in which they dwelt in tabernacles for seven days; for whereas in the Passover they commemorated the night in which they came forth free from the plagues of Egypt, by dwelling in tabernacles they embraced the whole forty years in which their fathers in the desert experienced the constant and consummate bounty of God. That solemn convention, too, availed for another present purpose, *i.e.,* of thanksgiving to God for the ingathering of the harvest. Hence it was that they offered sacrifices every day and in greater number: on the first day, thirteen bullocks, two rams, and fourteen lambs; on the second, twelve bullocks; on the third, eleven; on the fourth, ten; on the fifth, nine; on the sixth, eight; finally, on the seventh, seven; and on the eighth, one. Nor is it carelessly that Moses expends so many words on the recital; *first,* that nothing might be done except at God's command; *secondly,* lest it should be disagreeable or onerous to be at such great expense, which they would have gladly avoided. Wherefore, that they might cheerfully obey God's command, he diligently inculcates what victims God would have daily offered to Him. But why the distribution was so unequal, I confess, is not clear to me, and it is better to confess my ignorance than by too subtle speculations to vanish into mere smoke. [583] This notion, indeed, is neither curious nor to be rejected, *i.e.,* that, by daily diminishing the number, they came at last on the seventh day to the number seven, which is the symbol of perfection; for the eighth was superadded, merely as a conclusion. Finally, Moses subjoins that in the continual sacrifice, as well as these extraordinary ones, they should hold fast to what God prescribes, so that nothing should be altered according to man's fancy. The sacrifices which depend on the Commandments of the Second Table, I have designedly postponed to their proper place.

582

"La plus *authentique.*" — *Fr.*

583

Scott's conjecture is not without force: "The decrease of the number of the bullocks which were sacrificed on the several days of the feast, until on the last and great day only one was offered, is the most observable circumstance in this law. The reason is not evident, unless it be intimated that the Mosaic institution would gradually wax old, and at length vanish away when the promised Messiah came. (Hebrews 8:7-13.)" As a specimen of the ancient opinions, I subjoin the following, — "The Hebrews say that the offerings were made for other nations; and, therefore, seventy calves were offered altogether, according to the number of the seventy nations, divided into seventy languages. But fourteen calves were offered on the first day, and on the second day thirteen, thus decreasing one every day to the last inclusive; by which is designated that the dominion of the Gentiles was to be diminished and terminated under King Messiah, to whom all nations are to be subdued," etc. — De Lyra, *in loco.*

The Great Yearly Atonement

The GREAT yearly Atonement

Leviticus 16

Leviticus 16:1-34

1. And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

1. Loquutus est autem Jehova ad Mosen postquam mortui sunt duo ex filiis Aharon: qui dum accederent coram Jehova mortui sunt.

2. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

2. Dixitque Jellova ad Mosen, Loquere ad Aharon fratrem tuum, ut ne ingrediatnr omni tempore sanctuarium intra velum coram propitiatorio quod est supra arcata, ne moriatur: in nube enim apparebo supra propitiatorium.

3. Thus shall Aaron come into the holy *place*: with a young bullock for a sin offering, and a ram for a burnt offering.

3. Cum hoc ingredietur Aharon sanctuarium, eum juvenco filio bovis in hostiam pro peccato, et ariete in holocaustum.

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.

4. Tunica linca saneta induet se, et femoralia linea erunt super carnem ejus, balteoque lineo accinget se, et mitra linea velabit sese: vestes sanctitatis sunt: lavabitque aqua carnem suam, et induct se illis.

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.

5. A coetu autem filiorum Israel accipiet duos hircos caprarum in hostiam pro peccato, et arietem unum in holocaustum.

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.

6. Offeretque Aharon juvencum sacrificii pro peccato suum, et expiationem faciet pro se et pro domo sua.

7. And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

7. Postea caplet duos hircum, quos statuet coram Jehova ad ostium tabernaculi conventionis.

8. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

8. Mittetque Aharon super duos illos hircum sortes, sortem unam Jehovae, et sortem alteram pro azazel.

9. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him *for* a sin offering.

9. Offeret autem Aharon hircum super quem ceciderit sots pro Jehovae, et faciet eum pro peccato.

10. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

10. Hircum vero super quem ceciderit sors pro azazel, statuet vivum coram Jehova ad emundandum per illum, ad emittendum illum in azazel in desertum.

11. And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

11. Offeret autem Aharon juvencum pro hostia peccati suum, et expiationem faciet pro se et pro domo sua, mactabitque juvencum pro hostia peccati suum.

12. And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

12. Assumet quoque plenum thuribulum prunis ignitis de altari a conspectu Jehovae, et plenas volas suas de incenso aromatico comminuto, et inferet intra velum.

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:

13. Ponetque incensum super ignero coram Jehova: operietque nubes incensi propitiatorium quod est super testimonium, et non morietur.

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.

14. Deinde accipiet de sanguine juvenei, et asperget digito suo contra faciem propitiatorii ad orientem: coram propitiatorio inquam asperget septem vicibus de sanguine illo, digito suo.

15. Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

15. Mactabit praeterea hircum hostiam pro petcato, qui fuerit populi, et inferet sanguinem ejus intra velum: facietque de sanguine ejus quemadmodum fecit de sanguine juvenci, aspergens scilicet illum supra propitiatorium, et coram propitiatorio.

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 he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

16. Et emundabit sanctuarium ab immunditiis filiorum Israel, eta praevaricationibus eorum, cunctisque pectaris eorum: sic quoque faciet tabernaculo conventionis quod moratur cum eis in medio immunditiarum corum.

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.

17. Nullus autem homo erit in tabernaculo conventionis dum egredietur ipse ad emundandum in sanctuario, donec egrediatur ipse: et expiationem fecerit pro se et pro domo sua, et pro universo coetu 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.

18. Exibit autem ad altare quod est coram Jehova: et expiabit illud: tolletque de sanguine juvenci, ac de sanguine hirci, et ponet super cornua altaris per circuitum.

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.

19. Aspergetque super illud de sanguine illo, digito suo, septem vicibus, ac mundabit illud, sanctificabitque ab immunditiis filiorum 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:

20. Qunm autem finierit expiare sanctuarium tabernaculumque conventionis et altare, tune offeret hircum vivum.

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:

21. Imponetque Aharon ambas manus suas super caput hirei vivi, et confitebitur super illud onmes iniquitates filiorum Israel, et omnes praevaricationes eorum cum omnibus peccatis eorum: et ponet illa super caput hirci, ac emitter ilium per manum viri praeparati in desertum.

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.

22. Et portabit hircus ille super se omnes iniquitates eorum in terram inhabitabilem: et abire sinet hircum ilium in deserto.

23. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place,* and shall leave them there:

23. Veniet post haec Aharon in tabernaculmunconventionis, et exuet se vestibus lineis, quibus induerat se dum ingrederetur sanctuarium, et ponet eas ibi.

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.

24. Lavabitque carnem suam aqua in loco sancto: et induct se vestibus suis: egredietur autem et faciet holocaustum populi, et expiationem faciet pro se et pro populo.

25. And the fat of the sin offering shall he burn upon the altar.

25. Adipem vero hostira pro peccato adolebit super altare.

26. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

26. Qui veto deduxerit hircum in azazel, lavabit vestimenta sua, postea quam laverit carnem suam aqua, et postea ingredietur castra ipsa.

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.

27. Juvencum autem pro peccato, et hircum pro delicto quorum illatus fuerit sanguis ad emundandum in sanctuario, educet extra castra, et comburent igni pellem eorum, et carnes eorum, et fimum eorum.

28. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

28. Et qui combusserit ea, lavabit, vestimenta sua, postquam laverit carnem suam aqua, et postea ingredietur castra.

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:

29. Eritque vobis in statutum perpetuum: mense septimo decima die mensis affligetis animas vestras: neque opus ullum facietis, indigena et peregrinus qui peregrinatur in medio vestri.

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.

30. In hac enim die expiabit vos ut emundet vos ab omnibus peccatis vestris, coram Jehova mundabimini.

31. It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

31. Sabbathum quietis est vobis, et affligetis animas vestras statuto perpetuo.

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:

32. Expiabit enim sacerdos quem unxerit ungens, et cujus consecraverit manum ad fungendum sacrificio pro patre suo, inductque se vestibus lineis, vestibus sanctis.

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.

33. Et expiabit sanctuarium sanctitatis et tabernaculum conventionis, altare quoqne expiabit et sacerdotes, et cunctum populum congregationis expiabit.

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.

34. Eritque hoe vobis in statutum perpetuum, ad emundandum filios Israel ab omnibus peccatis suis, semel quotannis. Et fecit Moses secundum quod praeceperat ei Jehova.

1. *And the Lord spake unto Moses.* A copious description is here given of what we have recently adverted to cursorily, as it were, *i.e.,* the solemn atonement which was yearly made in the seventh month; for when Moses was instructing them as to what sacrifices were to be offered on each of the festivals, he expressly excepted, though only in a single word, this sacrifice, where he spoke of the day of atonement itself, on which they afflicted their souls. Now, therefore, a clear and distinct exposition of it is separately

given. For although at other seasons of the year also both their public and private sins were expiated, and for this purpose availed the daily sacrifices, still this more solemn rite was meant to arouse the people's minds, that they might more earnestly apply themselves all the year through to the diligent seeking for pardon and remission. In order, then, that they might be more anxious to propitiate God, one atonement was performed at the end of the year which might ratify all the others. But, that they might more diligently observe what is commanded, Moses makes mention of the time in which the Law was given, viz., when Nadab and Abihu were put to death by God, after they had rashly defiled the altar by their negligence.

2. *Speak unto Aaron.* The sum of the law is, that the priest should not frequently enter the inner sanctuary, but only once a year, *i.e.,* on the feast of the atonement, in the month of September. The cause of this was, lest a more frequent entrance of it should produce indifference; for if he had entered it promiscuously at every sacrifice, no small part of the reverence due to it would have been lost. The ordinary sprinkling of the altar was sufficient to testify the reconciliation; but this annual ceremony more greatly influenced the people's minds. Again, by this sacrifice, which they saw only once at the end of the year, the one and perpetual sacrifice offered by God's Son was more clearly represented. Therefore the Apostle elegantly alludes to this ceremony in the Epistle to the Hebrews, where it is said that by the annual entrance of the high priest the Holy Ghost signified,

"that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing,"
(Hebrews 9:8;)

and a little further on he adds, that after Christ the true Priest had come,

"he entered in once into the holy place, having obtained eternal redemption for us." (Hebrews 9:11, 12.)

Thus the year, in the ancient type, was a symbol of the one offering, so that believers might understand that the sacrifice, whereby God was to be propitiated, was not to be often repeated. That God may inspire greater fear, and preserve the priests from carelessness, He proclaims that His glory should appear in the cloud in that part of the sanctuary where was the mercy seat; for we know that the sign was given from hence to the Israelites, when the camp was to be moved, or when they were to remain stationary. But this testimony of God's presence should have justly moved the priests to greater care and attention; and hence we may now learn, that the closer God's majesty manifests itself, the more anxiously should we beware, lest through our thoughtlessness we should give any mark of contempt, but that we should testify our submission with becoming humility and modesty.

3. *Thus shall Aaron come into the holy place.* The rites and formality are now described; first, that Aaron should put on the holy garments, and wash his person; secondly, that he should offer a bullock and ram for a burnt-offering; thirdly, that he should take two goats from the people, one

of which should be sent away alive, and the other slain in sacrifice. We have stated elsewhere why the priests were to be dressed in garments different from others, since he who is the mediator between God and men should be free from all impurity and stain; and since no mortal could truly supply this, a type was substituted in place of the reality, from whence believers might learn that another Mediator was to be expected; because the dignity of the sons of Aaron was only typical, and not true and substantial. For whenever the priest stripped himself of his own garments, and assumed those which were holy and separated from common use, it was equivalent to declaring openly that he represented another person. But if this symbol were not sufficient, the ablution again taught that none of the sons of Aaron was the genuine propitiator; for how could he purify others, who himself required purification, and made open confession of his uncleanness? A third symbol also was added; for he who by a sacrifice of his own atoned for himself and his house, how was he capable of meriting God's favor for others? Thus then the holy fathers were reminded, that under the image of a mortal man, another Mediator was promised, who, for the reconciliation of the human race, should present Himself before God with perfect and more than angelical purity. Besides, in the person of the priest there was exhibited to the people a spectacle of the corruption whereby the whole human race is defiled, so as to be abominable to God; for if the priest, both chosen by God, and graced with the sacred unction, was still unworthy on the score of his uncleanness to come near the altar, what dignity could be discoverable in the people? And hence to us now-a-days also very useful instruction is derived; viz., that when the question arises how God is to be propitiated, we are not to look this way and that way; since out of Christ there is no purity and innocence which can satisfy the justice of God.

7. *And he shall take the two goats.* A twofold mode of expiation is here presented to us; for one of the two goats was offered in sacrifice according to the provisions of the Law, the other was sent away to be an outcast, or offscouring (κάθαρμα *vel* περίψημα [584]) The fulfillment of both figures, however, was manifested in Christ, since He was both the Lamb of God, whose offering blotted out the sins of the world, and, that He might be as an offscouring, (κάθαρμα,) His comeliness was destroyed, and He was rejected of men. A more subtle speculation might indeed be advanced, viz., that after

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The two Greek words here used are the same as those employed in 1 Corinthians 4:13 ως περικαθάρματα (or, with others, ὡσπερεὶ καθάρματα) τῦ κόσμυ ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι· which our *A. V.* translates, "we are made as *the filth* of the world, and are the *offscouring* of all things unto this day." Commentators seem to be agreed that they are citative by St. Paul of the Hebrew words in Lamentations 3:45, which *A.V.* translates "offscouring and refuse." *C.* (*Comment.* on Cor., vol. 1, p. 1650 says that κάθαρμα "denotes a man who, by public *execrations* is devoted, with the view to the cleansing of a city, etc."

the goat was presented, its sending away was a type of the resurrection of Christ; as if the slaying of the one goat testified that the satisfaction for sins was to be sought in the death of Christ; whilst the preservation and dismissal of the other shewed, that after Christ had been offered for sin, and had borne the curse of men, He still remained alive. I embrace, however, what is more simple and certain, and am satisfied with that; *i.e.,* that the goat which departed alive and free, was an atonement, [585] that by its departure and flight the people might be assured that their sins were put away and vanished. This was the only expiatory sacrifice in the Law without blood; nor does this contradict the statement of the Apostle, for since two goats were offered together, it was enough that the death of one should take place, and that its blood should be shed for expiation; for the lot was not cast until both goats had been brought to the door of the tabernacle; and thus although the priest presented one of them alive "to make an atonement with him," as Moses expressly says, yet God was not propitiated without blood, since the efficacy of the expiation depended on the sacrifice of the other goat. As to the word Azazel, [586] although commentators differ, I doubt not but that it designates the place to which the scape-goat was driven. It is certainly a compound word, equivalent to "the departure of the goat," which the Greeks have translated, whether properly or not I cannot say, ἀποπομπαῖον I am afraid that the expiation is decidedly too subtle which some interpreters give, that the goat was so called as "the repeller of evils," just as the Gentiles [587] invented certain gods, called ἀλεξικάκους. What I have said agrees best with the departure of the goat; although I differ from the Jews, who conceive that this place was contiguous to Mount Sinai; as if the lot for Azazel were not cast every year, when the people were very far away from Mount Sinai. Let it suffice, then, that some solitary and most uninhabitable spot was chosen whither the goat should be driven, lest the curse of God should rest upon the people.

12. *And he shall take a censer full.* Before he takes the blood into the sanctuary, (the priest) is commanded to offer incense. There was, as we have seen, an altar of incense, on which the priest burnt it, but without the veil;

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"Piaculum." — *Lat.* "Une beste maudite." — *Fr.*

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C. adopts the opinion of *S. M.* in regarding Azazel as the name of a place. Most lexicographers agree that, עזאזל cannot well mean anything else than what is its necessary translation, if divided thus אזל עז, viz., the goat departing. — *W*

587

Thus Jupiter is addressed: —
Δῶρον ἀλεξικάκοιο Διὸς — Orph. Λίθικα, i.
and Lactantius says, that an image of Apollonius was worshipped at Ephesus, "sub Herculis Alexieaci nomine constitutum." — De Just. v. 3.

but now he is ordered to go within the veil, to make [588] an incense-offering in the very holy of holies. But it is worth noticing, that is said that the cloud of the incense should cover the mercy-seat — that the priest die not; for by this sign it was shewn how formidable is God's majesty, the sight of which is fatal even to the priest; that all might learn to tremble at it, and to prostrate themselves as suppliants before Him; and again, that all audacity and temerity might be repressed. But it is uncertain whether he killed together the bullock for himself and the goat for the people, or whether, after he had sprinkled the sanctuary with his own offering, he killed the goat separately. Moses indeed seems to mark this distinct order in the words he uses; for after having spoken of the first sprinkling, he immediately adds, "Then shall he kill the goat of the sin-offering:" but since the narrative of Moses is not always consecutive, and it is a matter of little importance, let the reader choose which he pleases.

16. *And he shall make an atonement for the holy place.* The cleansing of the sanctuary might seem absurd, as if it were in man's power to pollute what God Himself had consecrated; for we know that God remains true, although all' the world be unholy, and consequently that whatever God has appointed changes not its nature through the sins of men. Yet, if no contagion from men's sins had infected the tabernacle, this cleansing would have been superfluous. But although the sanctuary in itself may have contracted no defilement from the guilt of the people, still, in regard to the sin and guilt of the people themselves, it is justly accounted unclean. And thus sin is made more exceeding sinful, inasmuch as men, even though their intention be to serve God, profane His sacred name, if they do so carelessly or irreverently. It was at that time a detestable sacrilege in all to defile the altar and sanctuary of God; and Moses convicts the Israelites of this sacrilege when He commands the sanctuary to be cleansed. Moreover, let us learn that men may so contaminate the sacred things of God as that their nature should still remain unaltered and their dignity inviolate. Wherefore Moses expressly states that the sanctuary is cleansed not from its own uncleanness, but from that of the children of Israel. We must now apply the substance of this type to our own use. By Baptism and the Lord's Supper, God appears to us in his only-begotten Son: these are the pledges of our holiness; yet such is our corruption that we never cease from profaning, as far as in us lies, these instruments of the Spirit whereby God sanctifies us. Since, however, we have now no victims to kill, we must mourn and humbly pray that Christ, by the sprinkling of His blood, may blot out and cleanse these defilements of ours, by which Baptism and the Lord's Supper are polluted. The reason of the purification is also to be observed, viz., because

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"Pour faire ce perfum exquis et solennel:" to make the exquisite and solemn incense-offering. — *Fr.*

the tabernacle "dwelleth among them in the midst of their uncleanness;" [589] by which words Moses signifies that men are so polluted and full of corruptions that they contaminate all that is holy without the intervention of a means of purification; for he takes it for granted that men cannot but bring some impurity with them. What he had said of the inner sanctuary he extends to the altar and the whole of the tabernacle.

17. *And there shall be no man.* The driving away of all men from approaching the tabernacle during the act of atonement is a sort of punishment by temporary banishment, that they may perceive themselves to be driven from God's face, whilst the place is purified which had been defiled by their sins. This was a melancholy sight, when all these for whose sake it was erected were obliged to desert it; but in this way they were reminded that every part and particle of our salvation depends on God's mercy only, when they saw themselves excluded from the remedy designed for obtaining pardon, unless a new pardon should come to their aid, since they had fallen away from the hope of reconciliation.

20. *And when he hath made an end of reconciling.* The mode of expiation with the other goat is now more clearly explained, viz., that it should be placed before God, and that the priest should lay his hands on its head, and confess the sins of the people, so that he may throw the curse on the goat itself. This, as I have said, was the only bloodless (ἀναίματον) sacrifice; yet it is expressly called an "offering," [590] with reference, however, to the slaying of the former goat, and was, therefore, as to its efficacy for propitiation, by no means to be separated from it. It was by no means reasonable that an innocent animal should be substituted in the place of men, to be exposed to the curse of God, except that believers might learn that they were in no wise competent to bear His judgment, nor could be delivered from it otherwise than by the transfer of their guilt and crime. For, since men feel that they are altogether overwhelmed by the wrath of God, which impends over them all, they vainly endeavor to lighten or shake off in various ways this intolerable burden; for no absolution is to be hoped for save by the interposition of a satisfaction; and it is not lawful to obtrude this according to man's fancy, or, in their foolish arrogance, to seek in themselves for the price whereby their sins may be compensated for. Another means, therefore, of making atonement to God was revealed when Christ, "being made a curse for us," transferred to Himself the sins which alienated men from God. (2 Corinthians 5:19; Galatians 3:13.) The confession tended to humiliate

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Margin, *A. V.*

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C. refers to his own translation, "tunc *offeret* hircum vivum." Lorinus*in loco* says, "The Greek προσάξει signifies he shall bring or lead near, (*offeret* vel *adducet*) Although הקריב *hikriub,* is not infrequently rendered to *offer.*

the people, and thus acted as a stimulus to sincere repentance; since "the sacrifices of God are a broken spirit," (Psalm 51:17;) nor is it fit that any but the prostrate should be lifted up by God's mercy, nor that any but those who voluntarily condemn themselves should be absolved. The accumulation of words tends to this, "all the iniquities, all their transgressions, all their sins," that believers may not lightly only and as, a mere act of duty acknowledge themselves guilty before God, but rather that they should groan under the weight, of their guilt. Since now in Christ no special day in the year is prescribed in which the Church should confess its sins in a solemn ceremony, let believers learn, whenever they meet together in God's name, humbly to submit themselves to voluntary self-condemnation, and to pray for pardon, as if the Spirit of God dictated a formulary for them; and so let each in private: conform himself to this rule.

26. *And he that let the goat go.* Since this goat was the outcast (κάθαπμα) of God's wrath, and devoted to His curse, he who led it away is commanded to wash his person and his clothes, as if he were a partaker in its defilement. By this symbol the faithful were reminded how very detestable is their iniquity, so that they might, be affected with increasing dread, whenever they considered what they deserved. For when they saw a man forbidden to enter the camp because he was polluted by simply touching the goat, they must needs reflect how much wider was the alienation between God and themselves, when they bore upon them an uncleanness not contracted elsewhere, but procured by their own sin. The same may be said of him who burned the skin, the flesh, and the dung of the bullock and the goat. We have elsewhere seen that these remnants were carried out of the camp in token of abomination. And on this head Christ's inestimable love towards us shines more brightly, who did not disdain to go out of the city that He might be made an outcast (*rejectamentum*) for us, and might undergo the curse due to us.

29. *And this shall be a statute for ever.* This day of public atonement is now finally mentioned in express terms, and the affliction of souls, of which fuller notice is taken in chap. 23, is touched upon, that they may more diligently exercise themselves in more serious penitential meditations, nor doubt that they are truly purged before God; and yet in a sacramental manner, viz., that the external ceremony might be a most unmistakable sign of that atonement, whereby, in the fullness of time, they were to be reconciled to God. Wherefore Moses states at some length that this was to be the peculiar office of the priest; and by this eulogy exalts the grace of the coming Mediator, so that He may direct the minds of believers to Him alone.

Leviticus 1

Leviticus 1:1-17

1. And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

1. Vocavit autem Mosen, et loquutus est Jehova cum eo e tabernaculo conventionis, dicendo:

2. Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

2. Loquere ad filios Israel, et dic illis, Homo quum offeret ex vobis oblationem Jehovae: ex animalibus, ex bobus, et ex pecudibus offeretis oblationem.

3. If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

3. Si holocaustum oblatio ejus fuerit ex bobus, masculum immaculatum offeret: ad ostium tabernaculi conventionis offeret eum pro animi proposito in conspectu Jehovae.

4. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

4. Et admovebit manum suam super caput holocausti: et accepturm erit pro ipso ad eum expiandum.

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.

5. Mactabit autem juveneum in conspectu Jehovae, et offerent filii Aharon sacerdotes sanguinem, ae spargent illum in circiutu super altare quod erit ad ostium tabernaculi conventionis.

6. And be shall flay the burnt offering, and cut it into his pieces.

6. Et excoriabit holocaustum, concidetque in frusta sua.

7. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

7. Ponentque filii Aharon sacerdotis ignem super altare, et disponent ligna super ignem.

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:

8. Posthaec disponent filii Aharon sacerdotes frusta, caput, et adipem, super ligna superimposita igni qui est super altare.

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.

9. Intestina autem ejus et crura lavabit aqua, et adolebit sacerdos omnia super altare: holocaustum est oblatio ignita odoris quietis Jehovae.

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.

10. Quod si de pecudibus fuerit oblatio ejus, de ovibus, vel de capris in holocaustum, masculum immaculatum offeret eum:

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.

11. Mactabitque illud ad latus altaris ad aquilonem in conspectu Jehovae: spargentque filii Aharon sacerdotes sanguinem ejus super altare in circiutu.

12. And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

12. Et concidet eum in frusta sun, et caput ejus, et adipem ejus: ordinabitque ea sacerdos super ligna superposita igni qui est super altare.

13. But he shall wash the inwards and the legs with water: and the priests 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.

13. Et intestina et crura lavabit aqua, efferetque sacerdos onmia, adolebitque super altare: holocaustum est, oblatio ignita odoris quietis Jehovae.

14. And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

14. Si autem de avibus fuerit holocaustum, oblatio ipsius Jehovae, tum offeret de turturibus aut de columbis oblationem suam.

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:

15. Et offeret illam sacerdos super altare, et ungue secabit caput ipsius: et adolebit super altare, exprimeturque sanguis ejus super parietem altaris.

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:

16. Et removebit vesiculam ejus cum pluma ipsius: projicietque illam prope altare ad orientem ad locum cineris.

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.

17. Et findet illam cum alis suis, neque dividet, adolebitque eam sacerdos super altare, super ligna qum fuerint super igne: holocaustum est oblatio ignita odoris quietis Jehovae.

1. *And the Lord called unto Moses.* In these seven chapters Moses will treat generally of the sacrifices. But since we read of many things here, the use of which has passed away, and others, the grounds of which I do not understand, I intend to content myself with a brief summary, from whence, however, the reader may fully perceive that whatever has been left to us relative to the legal sacrifices is even now profitable, provided we are not too curious. Let those who choose to hunt for allegories receive the praise they covet; my object is only to profit my readers, and it will suffice

briefly to sum up what I think useful to be known. Although in this chapter burnt-offerings only are treated of, yet the rule which is laid down respecting them has a more extensive application, since Moses teaches what animals God would have offered to Him, so as that they may be acceptable, and also by whom and with what ceremonies they are to be offered. He enumerates three kinds, of the herd, of the flocks, and of fowls; for the case of the red heifer, from which the ashes of atonement were made, was different and peculiar; and here the question is as to the ordinary sacrifices, by which private individuals used either to atone for their sins or to testify their piety. He commands, therefore, that the cattle as well as the lambs and kids should be males, and also perfect and free from all blemish. We see, then, that only clean animals were chosen for the sacrifices, and again that all clean animals did not please God, but only domestic ones, such as allow themselves to be directed by the hand and will of men. For, though deer and roes are sometimes tamed, yet God did not admit them to His altar. This, then, was the first rule of obedience, that men should not offer promiscuously this or that victim, but bulls or bull-calves of their herds, and male lambs or kids of their flocks. Freedom from blemish is required for two reasons; for, since the sacrifices were types of Christ, it behooved that in all of them should be represented that complete perfection of His whereby His heavenly Father was to be propitiated; and, secondly, the Israelites were reminded that all uncleanness was repudiated by God lest his service should be polluted by their impurity. But whilst God exhorted them to study true sincerity, so he abundantly taught them that unless they directed their faith to Christ, whatsoever came from them would be rejected; for neither would the purity of a brute animal have satisfied Him if it had not represented something better. In the second place, it is prescribed that whosoever presented a burnt-offering should lay his hand on its head, after he had come near the door of the tabernacle. This ceremony was not only a sign of consecration, but also of its being an atonement, [591] since it was substituted for the man, as is expressed in the words of Moses, "And it shall be accepted for him to make atonement for him." (Ver. 4.) There is not, then, the least doubt but that they transferred their guilt and whatever penalties they had deserved to the victims, in order that they might be reconciled to God. Now, since this promise could not have been at all delusive, it must be concluded that in the ancient sacrifices there was a price of satisfaction which should release them from guilt and blame in the judgment of God; yet still not as though these brute animals availed in themselves unto expiation, except in so far as they were testimonies of the grace to be manifested by Christ. Thus the ancients were reconciled to God in a sacramental manner by the victims, just as we are now cleansed through baptism. Hence it follows that these

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Lat., "piaculum." *Fr.,* "mais aussi de la maledíction a cause du peche."

symbols were useful only as they were exercises unto faith and repentance, so that the sinner might learn to fear God's wrath, and to seek pardon in Christ.

5. *And he shall kill the bullock.* The ceremony of killing is subjoined, viz., that the priest should prepare the victim itself, and pour its blood upon the altar, for it was not allowable for a private person to kill the victim with his own hands, but what the priest did in their name was transferred to them. [592] But this is worth remarking, that although they brought the pledge of reconciliation from their home, yet that the ministers of expiation were to be sought elsewhere, since no one was competent for so illustrious an office, save he who was graced by the holy unction of God. It was, therefore, plainly manifested that all mortals are unworthy of coming near God to propitiate Him, and that the hands of all are in a manner polluted or profane except those which God himself has purged. For the honor of sacrificing came from nowhere else but from the grace of the Spirit, of which the external anointing was a pledge. We now understand how it was that individuals offered sacrifices to God, and yet that the priest alone performed this office. The altar was sprinkled with the blood, that the people might know that the blood poured from the victim did not fall on the ground, but was consecrated to God, and breathed, as it were, a sweet savor; just as now the blood of Christ appears before His face. I pass by the rest, since it does not seem worth while to enlarge on the third kind of offering, *i.e.,* of the birds. Yet we must recollect that thus far Moses only speaks of the burnt-offerings, whose flesh was burned; for this was not the case with all, as we shall see hereafter. Although, then, it is twice said that "the priests shall lay the parts, the head and the fat," etc., we must not understand it as if he only commanded the fat and the head to be burned, but that nothing was to be left the skin. Some think that פדר *pheder,* [593] is a dissevered head,

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"It is interesting to notice here, (says Bonar, in *loco,*) that Outram, Witzius, and others, seem to have proved that in patriarchal ages every man might offer his own sacrifice. The patriarchal ages were taught that every man must take Christ for himself personally. In the Mosaic economy, however, this is altered; there is another truth to be shewn forth. Any one (2 Chronicles 30:17) might kill the animal — any common Levite, or even the offerer himself — for there may be many executioners of God's wrath. Earth and hell were used in executing the Father's purpose toward the Prince of Life. But there is only one appointed way for dispensing mercy, and therefore only priests must engage in that act that signified the bestowal of pardon." He appears, however, to be singular in his opinion that any but a Levite might kill the victim.

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This word only occurs here, and in ver. 12, and chap. 8:20. *S.M.* says that the Jewish expositors declare it to mean that fat, or network of fat which is found upon the liver, and with which the severance (*locus de-collationis*) of the head was covered, when the head was put upon the fire. It is not easy to discover who may have said that it meant a dissevered head. — *W.* "Some translate it (says Poole, *in loco*) the *body,* or the *trunk of the body,* (whence, perhaps, *C.*'s error.) So the ancient Hebrews quoted in Fagius; so Vatablus, Grotius, Malvenda, Mercerus in Bochart."

nor do I reject their opinion, provided we do not exclude the fat. Whatever was filthy in the victim, God would have to be washed, that it might not contaminate it. The question now arises why it was burned either wholly or partially. My own opinion is, that by the fire the efficacy of the Spirit is represented, on which all the profit of the sacrifices depends; for unless Christ had suffered in the Spirit, He would not have been a propitiatory sacrifice. Fire, then, was as the condiment which gave their true savor to the sacrifices, because the blood of Christ was to be consecrated by the Spirit, that it might cleanse us from all the stains of our sins. This God would have more fully represented in the burnt-offerings, yet no victim was offered of which some part was not consumed by fire.

Leviticus 2

Leviticus 2:1-16

1. And when any will offer a meat offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

1. Anima quum offeret oblationem minha Jehovae, simila erit oblatio ejus: fundetque super eam oleum, ac thus superimponet.

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:

2. Afferet autem eam ad filios Aharon sacerdotes, et accipiet inde plenum pugillum de simila ejus, et de oleo ipsius supra totum thus ipsius, adolebitque sacerdos odorem ejus super altare: oblatio ignita est odoris quietis Jehovae.

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.

3. Et residuum e minha, ipsius Aharon erit et filiorum ejus, sanctum sanctorum est ex oblationibus ignitis Jehovae.

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.

4. Quinn vero obtuleris oblationem minha, coctionem clibani, sit e simila placentae infermentatae mixtae oleo, et lagana ex infermentatis mixta oleo.

5. And if thy oblation *be* a meat offering *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil.

5. Si minha sartaginis erit oblatio tua, sit simila conspersa oleo infermentata.

6. Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering.

6. Concides eam in frusta, et fundes super cam oleum: minha est.

7. And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil.

7. Quod si minha craticulm erit oblatio tua, simila sit oleo conspersa.

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.

8. Afferesque minham ex illis factam Jehovae: et offeres illam sacerdoti qui admovebit eam altari.

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.

9. Tolletque sacerdos de minha odorem ejus, et adolebit super altare: oblatio est ignita odoris quietis Jehovae.

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.

10. Et quod superfuerit e minha erit Aharon et filiorum ejus, sanctum sanctorum est ex oblationibus ignitis Jehovae.

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.

11. Omnis minha quam offeretis Jehovae non fiet fermentata: quia de nullo fermento, et de nullo melle adolebis oblationem ignitam Jehovae.

12. As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

12. In oblatione primitiarum offeretis ea Jehovae: et super altare non ascendent in odorem quietis.

13. And every oblation of thy meat offering shalt 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.

13. Et omnem oblationem minhae tuae sale salies, neque cessare facies sal foederis Dei tui a minha tua: in omni oblatione tua offeres sal.

14. And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

14. Si vero obtuleris minham primitiarum Jehovae, spicam tostam igni, triticum contusum spicae plenae offeres minham primitiarum tuarum.

15. And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering.

15. Et pones super eam oleum, pones item thus super eam: minha est.

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.

16. Et adolebit sacerdos odorem ejus, de frumento ejus contuso et de oleo ejus ultra totum thus ipsius: oblatio est ignita Jehovah.

1. *And when any will offer.* In this chapter Moses prescribes the rules for those offerings to which the name of *minha* is peculiarly given. They

were not bloody sacrifices, nor offerings of animals, but only of cakes and oil. If any one would offer plain flour, he is commanded to season it with frankincense and oil, and also to choose fine flour, that the oblation may not be defiled by the bran. Thus here, as in all the service of God, the rule is laid down that nothing but what is pure should be offered; besides, by the oil its savor is improved, and by the frankincense a fragrant odor is imparted to it. We know that God is not attracted either by sweetness of taste nor by pleasant scents; but it was useful to teach a rude people by these symbols, lest they should corrupt God's service by their own foolish inventions. Moses afterwards commands, that whatever is consecrated to God should be delivered into the hand of the priest, as we have before seen that private persons were excluded from this honor so that Christ's peculiar dignity should remain to Him, *i.e.,* that by Him alone access should be sought to God, and that all men might know that no worship pleases God except what He sanctifies. The substance of this type is shewn by the words of the Apostle, when he says that "by him" we now "offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." (Hebrews 13:15.) But when the priest had burnt a handful of the flour with the oil and frankincense, what remained was left for his own use; for, as we have elsewhere seen, the holy of holies of the burnt-offerings were given to the priests. Other kinds are then spoken of, viz., cakes, baken in the oven; then such as were fried in a pan; and thirdly, on a gridiron: for God would have the *minha* offered Him of every kind of cake, so that the Israelites might learn to look to Him in all their food, since nothing is clean to us except what He consecrates by His blessing. This is the reason why Moses accurately distinguishes between the cakes which were cooked either in the oven, or the frying-pan, or on the gridiron.

11. *No meat-offering, which ye shall bring.* God here forbids leavened cakes to be offered to Him, by which rite the ancients were taught that God's service is corrupted if any strange invention be mingled with it. Nor can it be doubted but that. Christ alluded to this when He warned His disciples to "beware of the leaven of the Pharisees," (Matthew 16:11;) understanding by that word the fictions whereby they had corrupted religion. The eating of leaven was forbidden in the Passover for another reason, viz., that they might remember their sudden departure, or rather flight, in which there had been no time to prepare provisions for their journey. Although Paul extends it even further, viz., that believers should abstain from all "leaven of malice and wickedness." (1 Corinthians 5:8.) It is clear, however, that in this general rule all adventitious corruptions are condemned, whereby pure religion is polluted, as if it were said that no offerings would be approved by God except such as were genuine and free from all strange savor. With reference to the honey, the ground of its use is more obscure, for I know not whether there is much dependence to be placed on the subtle disquisitions

of some respecting its nature. [594] But although I scarcely dare to make any assertion as to this, still I pass by conceits, and advance what seems to me more probable. Cooked honey immediately becomes sour, and causes the bread with which it is mixed to ferment; these two things, therefore, seem to be combined, that neither honey nor leaven should be offered in the fire. As to what Moses adds just afterwards, "Ye shall offer them among the first-fruits," I know not whether it applies to the leaven, as some think; assuredly the exception seems to be more simple, that the first-fruits of honey would indeed be acceptable to God, provided it did not corrupt the offerings of the altar. But no doubt the ancients understood the meaning of this precept, else it would have been useless, and thus knew that nothing was legitimate in the sacrifices except what God appointed. But let us, since the use of the ceremony is abolished, learn not to intrude our own imaginations or inventions in God's service, but to follow obediently the rule which he prescribes.

13. *And every oblation of thy meat-offering.* The reason for salting the victims was very similar, viz., that God's service might not be without savor; but the true seasoning which gives grace to sacrifices is found nowhere except in God's word. Hence it follows that all modes of worship fabricated by men are rejected as unsavory. For although they who profane God's worship by superstitions think themselves very acute, yet all that most approves itself to them under the cloak of wisdom is mere fatuity. Nevertheless, Christ deduces an exhortation from this ceremony, viz., that believers, if they desire to please God, should patiently endure to be refined and purified. "Every one," He says,

"shall be salted with fire,
and every sacrifice shall be salted with salt." (Mark 9:49.)

In which words He signifies that, when we are searched and tried by fire, we shall be acceptable sacrifices to God, and that this is the seasoning of salt when our flesh with its affections shall have been well macerated. Meanwhile, let us firmly hold to this, that our service of God is not what it should be without, the savor which is to be sought in the word; since in all the brains of men not one particle of salt is to be found. I pass by other more subtle allegories, in which I see no other use than to gratify curious ears. "The salt of the covenant" is used in a different sense from "the covenant of salt," viz., as the salt which is employed in the sacrifice according to the inviolable

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They appear, indeed, to have been manifold. "R. Salomon (says Corn. a Lapide, *in loco*) understands by honey, sweet fruits, such as figs and dates. Philo, *lib. de Vict.,* thinks that honey was forbidden in the sacrifices, because the bee is an impure animal, generated by the putrid carcases of oxen." Oleaster gives as a reason that honey burns with an offensive smell; and many commentators, because it was constantly offered in the Gentile sacrifices.

compact of God. Hence, too, is confirmed what I have said before, that the keeping of God's covenant always occupies the first place in this service.

14. *And if thou offer a meat-offering.* This offering is different from that of the first-fruits, since it was voluntary, whereas the first-fruits were paid in obedience to the enactment of the Law. But if any one chose to add anything to the first-fruits of his new corn, Moses lays down the rule, that the ears should be dried in the fire, so that they might be more easily pounded, and so might be burnt mixed with oil and frankincense; for so I interpret his words, that he means the same thing by "ears of corn dried by the fire," and "corn beaten out of full ears." He requires full ears, that the people may select them, and not offer anything poor or stunted.

Leviticus 3

Leviticus 3:1-17

1. 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.

1. Quod si sacrificium prosperitatum fuerit oblatio ejus, si de bobus ipse offeret, sire masculum, sive foeminam offerat, immaculatum offeret eum in conspectu Jehovae.

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.

2. Et imponet manum suam super caput oblationis suae, et immolabit eum ad ostium tabernaculi conventionis: fundentque filii Aharon sacerdotes sanguinem super altare per circuitum.

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,

3. Postea offeret de sacrificio prosperitatum oblationem ignitam Jehovae, adipem operientem intestina, et omnem adipem qui est super ilia.

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.

4. Et duos renes, adipemque qui est super ipsos, qui est super ilia, et fibram cum jecore, cum renibus removebit.

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.

5. Adolebunt autem omne illud filii Aharon super altare, una cum holocausto quod erit super ligna superposita igni: oblatio ignita est odoris quietis Jehovae.

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.

6. Quod si de pecudibus fuerit oblatio ejus, in sacrificium prosperitatum Jehovae, masculum aut foeminam immaculatum offeret eum:

7. If he offer a lamb for his offering, then shall he offer it before the LORD.

7. Si vero agnum offerat oblationem suam, tum offeret illum in conspectu Jehovae:

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.

8. Imponentque manum suam super caput oblationis sum, postea mactabit eum in conspectu tabernaculi conventionis: spargent filii Aharon sanguinem ejus, super altare per circuitum.

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,

9. Et offeret de sacrificio prosperitatum oblationem ignitam Jehovae, adipem ejus, caudam integrare, e regione spinae dorsi removebit eam, adipem quoque operientem intestina, atque omnem adipem qui est super ilia.

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.

10. Et duos renes: et adipem qui est super illos, et qui est super ilia, et fibram qum est super jecur, cum renibus removebit.

11. And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

11. Adolebitque illud sacerdos super altare, cibus oblationis ignitm est jehovae.

12. And if his offering *be* a goat, then he shall offer it before the LORD.

12. Si vero capra fuerit oblatio ejus, tum offeret eam in conspectu Jehovae.

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.

13. Ponetque manum snare super caput ejus, et maetabit eam coram tabernaculo conventionis, et spargent filii Aharon sanguinem ejus super altare per circuitum.

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,

14. Postea offeret ex ea oblationem suam, oblationem ignitam Jehovae, adipem operientem intestina: et omnem adipem qui est super ilia.

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.

15. Et duos renes, et adipem qui est super illos: et qui est super ilia, et fibram qum est super jecur: eum renibus removebit.

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.

16. Adolebitque eam sacerdos super altare, eibus oblationis ignitm est odoris quietis: et omnis adeps Jehovae est.

17. *It shall be* aperpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

17. Statutum perpetuum in generationibus vestris, in cunetis habitaculis vestris: omnem adipem et omnem sanguinem non comedetis.

1. *And if his oblation be a sacrifice.* He now proceeds to a different class, viz., to the sacrifices, which were testimonies of gratitude in celebration of God's blessings; part of which was burnt with fire, part was claimed by the priests, and the rest remained to the offerers themselves. As to the word שלמים, *shelomim,* I have briefly given my opinion elsewhere; [595] the common translation of it is certainly unsuitable, "the sacrifices of peace-offerings:" and the statement of others is far-fetched, that they are called "sacrifices of perfections," because it was unlawful for the unclean to touch them. Since, however, the Hebrews include in the word "peace," safety, and all good success, I have thought that its plural number might aptly be translated "prosperities:" on which account, David calls the libation which used to be made in this sacrifice, "the cup of salvations:" (Psalm 116:13,) nor do I doubt but that by this outward sign he designates thanksgiving. I admit indeed that this sacrifice was not only offered in acknowledgment of gratitude, but also when they sought of God peace and good success; yet still the epithet will always admirably suit it, because they confessed by it that God was the author of all good things, so as to attribute all their prosperity to Him. First, however, he commands all the sacrifices to be brought to the tabernacle, which is what he means by "the face of God;" [596] else would altars have been everywhere erected in their cities and villages, and by this license God's service would have been mangled, and religion undermined. Wherefore, in order to keep the people in the unity of the faith, he bids them all be content with a single altar. But He would be worshipped and honored in that place, which He had dedicated to Himself, lest they should be scattered abroad after strange gods; and then He prescribes the mode of offering, whether the victim were of the herd or the flock. That such exact injunctions should be given as to trifles, might seem to be an unnecessary particularity, and even a superfluous repetition, inasmuch as the same thing is often inculcated, in precisely similar words: if it were not that this earnestness reminded the people that something higher was enwrapped in the ceremonies, whilst it restrained them from allowing themselves wantonly to add or change the smallest point. This

595 *Vide supra,* p. 149, and note.

596 *A. V.,* "before the Lord."

very scrupulous observance, then, ought to have led them by the hand, as it were, to the things signified; so that under the external image the spiritual truth might meet their eyes; secondly, it ought to have held them bound, as it were, to the word of God, lest they should do anything in sacred matters from the dictates of their own reason. But now, since the use of sacrifices has ceased, we are *first* taught that God's blessings are profaned, unless we diligently exercise ourselves in manifesting our religion, as His infinite and constant liberality towards us deserves; *secondly,* that unless our devotion is unmixed and paid to Him alone, we impiously defraud Him of His right; *thirdly,* that as we pray in Christ's name, so our vows are to be paid, and our thanksgivings to be rendered, through His hand; *and fourthly,* that God's loving-kindness is not to be celebrated in a negligent or perfunctory manner, but that we must labor to do so, as in a matter of the utmost importance, with no common zeal and attention.

16. *And the priest shall burn them.* He justly assigns to the priest the main duties of sacrificing, *i.e.,* to sprinkle the blood, and to cast the fat into the fire, since he alone was competent to make atonement. Moreover, although there is a harsh metaphor contained in the word "food," yet it admirably expresses what the Holy Spirit would teach, that the legal service pleased God, just as the food which we eat is pleasing to us; whilst it at the same time marks God's familiar communion with His people, as if He sat at the same table with them. It is indeed sure that God, who breathes life into all, and borrows nothing from any, does not want food; but His incomparable kindness could not be better shewn forth, than by deigning to make Himself, as it were, the messmate of His worshippers. In the same figure of speech the ingratitude of the people is reproved by Malachi, when he says,

"The table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible," (Malachi 1:12;)

not because God delighted in the fat of fed beasts, or in bread; but because it was a gross and intolerable act of impiety to neglect this extraordinary pledge of His grace. This similitude, however, ought to be referred to the truth it represents, viz., that the exercise of faith, and the proofs of our piety, are no less pleasing to God than as if He should be feasted delicately and sumptuously; wherefore we ought to take the greater care not to defraud Him of the things He takes delight in. It is not very clear to me why God claims for Himself the fat in all the sacrifices, and commands it to be burnt, unless that in this way He might accustom His servants to temperance. We have already seen that the fat is certainly accounted the most delicate part, where Moses applies this word to corn and wine; and this also is plain from Psalm 63:5, "My soul shall be satisfied as with marrow and fatness." And when God declares (Isaiah 1:11,) that He does not desire "the fat," He signifies that He does not require for His own sake the choicest part of animals, but that the Israelites might remember that they should partake

soberly of all their food, as if they had consecrated the best and first-fruits of it. If any one desire a more distinct exposition of this, the offering of the fat taught them to pay more honor to the service of God; and secondly, it instructed them in abstinence. The allegories, suited only to tickle men's ears, must be sought from others. [597] Isychius, after having pretended that the fat represented spiritual affections, soon afterwards metamorphoses it into gross appetites. Others suppose that Christ was designed by it. Others understand by it that the grossness or fatness of our flesh must be refined by the fire of the Spirit, that it may be mortified unto God. This simple meaning satisfies me, that, when the Law permitted them to eat the sacred meats, an exception was added, which left the best portion in God's hands; secondly, that the part which might have been most attractive to the greedy, was consumed in the fire as a restraint upon their gluttony. The eating of blood is here prohibited, as also elsewhere, because it was consecrated to God in order to make expiation; but there was another and higher reason why it was forbidden, of which mention was made in Genesis 9, and which must be again handled in our exposition of the Sixth Commandment.

Leviticus 4

leviticus 4:1-35

1. And the LORD spakeunto Moses, saying,

1. Alloquutus est praeterea Jehova Mosen, dicendo:

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:

2. Loquere ad filius Israel, dicendo, Anima quum peccaverit per errorem ab omnibus praeceptis Jehovae qusa non sunt facienda, feceritque quidpiam de uno ex illis:

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Abundance of these may be found collected by Lorinus. Bonar says, "Observe that all these portions of the animal are the richest; and also deep-seated, near the heart. In an offering of thanks and fellowship, nothing was more appropriate than to enjoin that the pieces presented should be those seated *deep within."* The marginal deduction of Corn. a Lapide, is not very dissimilar: "Mystice, adeps est devotio et intentio, quae in omni opere ad Deum est dirigenda."

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.

3. Si sacerdos unctus peccaverit secundum delictum populi, offeret sacrificium pro peccato suo quod peccavit, juvencum vitulum immaculatum Jehovae pro peccato.

4. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

4. Adducetque juvencum ilum ad ostium tabernaculi conventionis in conspectu Jehovae, et admovebit manum suare super caput juvenci, mactabitque juvencum in conspectu Jehovah.

5. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

5. Accipietque sacerdos unctus de sanguine juvenci, et inferet eum in tabernaculum conventionis.

6. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

6. Dein sacerdos tinget digitum suum in sanguine, aspergetque de sanguine illo septem vicibus coram Jehova:

7. And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

7. Ponetque sacerdos de sanguine isto super cornua altaris suffimenti aromataci coram Jehova, quod est in tabernaculo conventionis: totum autem sanguinem reliquum juvenci effundet ad basin altaris holocausti quod est ad ostium tabernaculi conventionis.

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,

8. Totum praeterea adipem juvenci oblati pro peccato tollet ab eo: nempe adipem operientem intestina, et totum adipem qui est super ca.

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,

9. Duos quoque renes, et adipem qui est super eos, et qui est super ilia, et fibram quae est super *jecur,* cum renibus auferet:

10. 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.

10. Quemadmodum tollitur a bove sacrificii prosperitatum: adolebitque ea sacerdos super altare holocausti.

11. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

11. Pellem praeterea juvenci, et omnem carnem ejus, cum capite ejus, et cruribus, et intestina ejus, et timum ejus.

12. Even the whole bullock shall he carry forth without the camp unto clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

12. Educetque totum juveneum extra castra ad locum mundum, ad locum ubi effundetur cinis: et comburet eum super ligna igni: in loco inquam ubi effunditur cinis, comburetur.

13. And if the whole congregation of Israel sin through ignorance, 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;

13. Quod si tota synagoga Israel erraverit, et latuerit res in oculis congregationis, et fecerit unum ab omnibus praeceptis Jehovae qum non sunt facienda, et deliquerit:

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 tabernale of the congregation.

14. Notum autem fuerit peccatum quod peceaverunt: tune offeret congregatio juvencum filium bovis in sacrificium pro peccato, adducetque ilium ante tabernaculum conventionis,

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.

15. Ponentque seniores synagogae marius suas super caput juvenci coram Jehova: tune mactabit juvencum coram Jehova.

16. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

16. Inferetque sacerdos unctus de sanguine juvenci in tabernaculum conventionis.

17. And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

17. Et intinget sacerdos digitum suum in ipso sanguine, aspergetque septem vicibus coram Jehova ante velum.

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.

18. De sanguine quoque illo ponet super cornua altaris, quod est coram Jehova, quod est inquam in tabernaculo conventionis, posthaec totum sanguinem reliquum effundet ad basin altaris holocausti quod est ad ostium tabernaculi conventionis.

19. And he shall take all his fat from him, and burn *it* upon the altar.

19. Totum autem adipem ejus tollet ab eo, et adolebit super altare.

20. And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

20. Juvenco vero faciet quemadmodum fecit juvenco oblato pro peccato, sic faciet ei: atque expiabit eos sacerdos, et remittetur eis.

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.

21. Deinde juvencum educet extra castra, et comburet eum quemadmodum combussit juvencum priorem: oblatio pro peccato congregationis est.

22. When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

22. Si princeps peccaverit, feceritque unum ab omnibus praeceptis Jehovae Dei sui quae non sunt facienda, et id fecerit per errorem, et deliquerit:

23. Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

23. Si innotuerit ei peccatum suum quod peccavit: tunc offeret oblationem suam hircum caprarum masculum immaculatum.

24. And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.

24. Ponetque manum suam super caput hirci, et mactabit eum in loco in quo mactari solet holocaustum coram Jehova: oblatio pro peccato est.

25. And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

25. Tolletque sacerdos de sanguine oblationis pro peccato digito suo, et ponet super corrina altaris holocausti: reliquum autem sanguinem ejus effundet ad basin altaris holocausti.

26. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

26. Totum vero adipem ejus adolebit super altare, sicut adipem sacrificii prosperitatum: et ita expiabit ilium sacerdos a peccato ejus, et remittetur ei.

27. And if any one of the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

27. Quod si anima aliqua peccaverit per errorem de populo terrae, faciendo unum a praeceptis Jehova quae non sunt facienda, et deliquerit:

28. Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

28. Si innotuerit ei peccatum suum quod peccavit: afferet oblationem suam capellam caprarum immaculatam foeminam pro peccato suo quod peccavit.

29. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

29. Admovebitque manum suam super caput oblationis pro peccato, et mactabit oblationem illam pro peccato in loco holocausti.

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.

30. Dein tollet sacerdos de sanguine ejus digito suo, ponetque super cornua altaris holocausti: totum vero reliquum sanguinem ejus effundet ad basin altaris.

31. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shalt make an atonement for him, and it shall be forgiven him.

31. Totum praeterea adipem ejus auferet, quemadmodum ablatus fuit adeps a sacrificio prosperitatum: adolebitque sacerdos super altare in odorem quietis Jehovae: atque ita expiabit eum sacerdos, et remittetur ei.

32. And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

32. Quod si pecudem obtulerit oblationem suam pro peccato, foeminam immaculatam afferet.

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.

33. Ponetque manum suam super caput illius oblationis pro peccato, et mactabit illam pro sacrificio peccati, in loco in quo mactare solet holocaustum.

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:

34. Deinde accipiet sacerdos de sanguine oblationis pro peccato digito suo, ponetque super cornua altaris holocausti: totum vero reliquum sangninem ejus effundet ad basin altaris.

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: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

35. Totum praeterea adipem qius auferet, quemadmodum auferri solet adeps agni a sacrificio prosperitatum: adolebitque illa sacerdos super altare in oblationem ignitam Jehovae: atque expiabit eum sacerdos a peccato suo quod peccavit, et remittetur el.

After Moses had treated of the offerings and other sacrifices, which were testimonies of gratitude and exercises of piety, he now descends to the sin-offering (*expiationem*) which held the chief place amongst the sacrifices, inasmuch as, without reconciliation, there could never be any intercourse between men and God; for since He deservedly abominates the whole human race on account of the corruption of our nature, and because we all continually provoke His wrath, the whole hope of salvation must needs be founded on the remedies provided for propitiating Him. This principle, being established, we must remember that Moses will henceforth speak of the expiatory sacrifices which propitiate God to men by the removal of their guilt. He here shews how God is to be appeased, where a man shall have sinned through ignorance or inconsiderateness; wherein too a distinction is laid down between different persons, since one kind of victim is required of a king, another of the priests, and another of ordinary persons; whilst regard is had to the poor, that they may not be burdened by so great an expense as the rich. But, since it will appear from the context that all kinds of ignorance are not here included, we must see what the word שגגה,

shegagah, [598] means, which I have preferred rendering error rather than ignorance; for Moses does not refer to those transgressions into which we are ensnared, when we are led astray by the appearance of rectitude, so as to think ourselves without blame; but to those of which we take no heed, and whereby our minds are not pricked; or to those sudden falls, wherein the infirmity of the flesh so stifles the reason and the judgment as to blind the sinner. It is of such that Paul speaks when he bids us

"restore in the spirit of meekness those who
are overtaken in a fault," (Galatians 6:1;)

for he does not mean those who are deceived by their good intentions (as they call it,) or rather by their foolish opinion, so as to be unconscious of their sin; but those who fall through the infirmity of their flesh, and whom Satan catches unawares in his snares; or who, at any rate, do not perceive the evil they have done, so as immediately to apply the remedy. This will be more clearly understood from Psalm 19:12, 13, where David, having asked pardon for his errors, seeks to be kept free from presumptuous sins. [599] The antithesis between שגיאות, *shegioth,* [600] and זדים, *zedim,* shews that those transgressions are called errors, in which there is no criminal pride against God. "If a soul shall sin — *from all* the commandments," [601] is a harsh expression; and therefore some refer it to sins of omission, but I interpret it more simply, "If he sin by turning away from the commandments," or "if he commit any thing opposed (*alienum*)*to* the commandments."

3. *If the priest that is anointed.* He now distinguishes between different persons, and begins with the high priest, who alone bore the high distinction of the holy unction, unless it be thought better to apply it to the whole supreme class. [602] It is probable, however, that it only refers to one. The

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S.M. says the word means, "a sin into which the perplexed mind has been driven under the impulse of some passion, through thoughtlessness, imprudence, or error, when inattentive to the dictates of reason and of the Spirit." — *W.*

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"A superbiis." — *Lat.* "De ses fiertes, et rebellions." — *Fr.*

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Lexicographers make no distinction between the approximate roots שגג and שגה. Hence שגיאות, is regarded as meaning the same as the word used in Leviticus 4:2. By זדים, are understood sins committed with a high hand and rebellious spirit. — *W.*

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A. V., "against any of the commandments." Ainsworth's version is, "A soule, when it shall sin through ignorance of all the commandments," etc.; and his Gloss. "*of all,* understand, *by doing any one of all the commandments.* So Moses himself explaineth it in the words here following, and in ver. 13, 22, 27."

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"Sur toute la maison d'Aaron." — *Fr.*

more illustrious was his dignity, the more diligently and zealously ought his life to be confirmed to the model of holiness; and therefore the infirmity which was more tolerable in others, was more exceedingly reprehensible in him. This is the reason why it was required that he should atone for himself with a greater victim. But this in some measure related to all the Levites, inasmuch as they were chosen to be of the sacred class; and it now extends to all the ministers and pastors of the Church, not that they should ransom themselves by the sacrifice of a calf, but that they should diligently beware of every sin, and be more intent in their endeavors after holiness. The clause "according to the sin of the people," might be also rendered "*unto* the sin," etc., as though Moses had said that the priest through sin corrupted the people by his bad example; for, since his life is the rule of holiness and righteousness, so his faults give occasion to the errors of others. The sense, however, that I have followed is simpler, *i.e.,* that though the transgression of the priest may be an ordinary one, yet in consideration of his office it becomes more weighty, and deserving of greater punishment.

5. *And the priest that is anointed shall take.* It is well known that what is here prescribed as to the sprinkling of blood, and its pouring out, as well as to the burning of the fat and the kidneys, is the same as in the other sacrifices; and the comparison in the 10th verse sufficiently proves that, the ordinary forms were observed in other particulars. But inasmuch as it might seem absurd that the priest, who was himself guilty, should come before God to perform the office of reconciliation, it was necessary to prescribe the details more accurately, to obviate all doubt. Although, therefore, he was unworthy to approach God, yet, since the law of the priesthood was inviolable, he was admitted to the discharge of his duties; for it was not lawful that more mediators should be appointed. In order, then, that more reverence should be paid to the rites of the Law, and that men should seek after no other way of reconciliation, God extended His grace to the fault of the priest. The blood was sprinkled before the Lord, that the people might learn that through the sight of the sacrifice sins were hidden and buried, so as to come no more into remembrance before God; but the rest of the blood was poured before the altar, because it was holy, and therefore ought by no means to be cast elsewhere like anything profane.

13. *And if the whole congregation.* The very same sacrifice which was enjoined on the priest is required of the people; since he who went into the sanctuary in the name of all to present all the tribes before God, represented the whole body. It seems indeed that the kind of ignorance here spoken of is different from the former kind; since it was said "if the thing be hid;" yet I think that these infirmities are comprised, in which it often happens that men are blinded for a time. [603] For many do not search into themselves,

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"D'estre comme estourdis pour un temps, et n'y voir goutte;" are, as it were, stupified for a time, and cannot see a wink. — *Fr.*

and therefore slumber in their sins; whereas if they honestly examined their doings, their conscience would straightway smite them. It might, then, happen that the whole people should fail to be aware of their sin, whilst dealing with themselves too gently and indulgently. The meaning therefore is, that although no sense of sin should at first arouse them to repentance, yet, if afterwards they should be awakened so as to begin to acknowledge their crime, God must be propitiated by sacrifices; for otherwise the people might make a cloak for themselves of their error.

22. *When a ruler hath sinned.* A peculiar atonement is also appointed for the transgression of the rulers; and, although he speaks of the ruler in the singular number, yet inasmuch as the law was not yet enacted that one individual should bear rule, he undoubtedly designates the heads and governors generally, because they who bear rule do more injury by their bad example than private persons. If, then, any of the judges or governors had sinned through error, he might indeed be set free by a lesser victim than the priest or the whole people, yet there was individually this difference between them, that they were to offer she-goats or lambs, and the ruler a he-goat; and the object of this was that those in authority should more carefully keep themselves pure from every transgression, whereas otherwise they are wont to indulge themselves more freely, as if their rank and dignity allowed them greater license. Where we have given as our translation, "If (the sin) shall have become known," (*si innotuerit,*) translators are not agreed. [604] The word used is properly a disjunctive particle *Or*; [605] but it is sometimes used for the conditional particle, as we shall see in the next chapter. Those who retain the primary and genuine meaning of the word do violence to the signification of the last word of the foregoing verse, and translate it, "shall have offended" instead of "shall have felt that he has offended;" but since it appears from many passages that או, *o*, is equivalent to אם, *im,* there is no need of wresting the words to an improper sense. The word הודע, *hodang,* which they render transitively "to make known," may fitly bear my translation, unless this is preferred, "if he shall have known," (*si cognoverit*) The words which Moses continually repeats, "the priest shall

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Instead of this and the following sentences, the *Fr.* says, "Les expositeurs font bien ici quelques difficultez literales, mais pource que la deduction ne serviroit rien a ceux, qui ne sont point lettrez, je les passe." Commentators certainly make some literal difficulties here, but since the statement of them would be useless to the unlearned, I pass them by.

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או, *Or.* Noldius, in his Concord. particularum, cites instances, such as 1 Samuel 20:10, in which this conjunction is equivalent to *If.* אשם is that last word of ver. 22 which *S.M.* has rendered *deliquerit;* but *A. V.* more happily, *is guilty,* הודע, says *S.M.,* is here used for נודע, the niphal of ידע, but it is simpler to regard it as a not unusual variation of הורע, the hophal, strictly meaning, *caused to become known.* — *W.*

make an atonement for him, and his; iniquity shall be forgiven him," some coldly restrict to external and civil cleansing, as if Moses only removed his condemnation before men; but God rather offers pardon to sinners, and assures them that He will be favorable to them, lest fear or doubt should prevent them from freely calling upon Him. And assuredly those who do not acknowledge that the legal rites were sacraments, are not acquainted with the very rudiments of the faith. Now to all sacraments, at any rate to the common sacraments of the Church, a spiritual promise is annexed: it follows, therefore, that pardon was truly promised to the fathers, who reconciled themselves to God by the offering of sacrifices, not because the slaying of beasts expiated sins, but because it was a certain and infallible symbol, in which pious minds might acquiesce, so as to dare to come before God with tranquil confidence. In sum, as now in baptism sins are sacramentally washed away, so under the Law also the sacrifices were means of expiation, though in a different way; since baptism sets Christ before us as if He were present, whilst under the Law He was only obscurely typified. Figuratively indeed what applies to Christ only is transferred to the signs, for in Him alone was manifested to us the fulfillment of all spiritual blessings, and He at length blotted out sins by His one and perpetual sacrifice; but since the question here is not as to the value of the legal ceremonies in themselves, let it suffice that they truly testified of the grace of God, of which they were the types; and so let not that profane imagination be listened to, that the sacrifices only politically and as far as regarded men absolved those by whom they were offered from guilt and condemnation.

Numbers 15

Numbers 15:22-29

22. And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

22. Quum erraveritis, et non feceritis onmia praecepta haec quae protulit Jehova ad Mosen.

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;

23. Omnia quae praecepit Jehova vobis per manum Mosis a die qua praecepit Jehova et postea per generationes vestras.

24. Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

24. Si inquam a congregatione procter scientiam allquid factum fluerit per errorera, immolabit universa congregatio juvencum unum filium bovis, in holocaustum in odorera quietis Jehovae, minha quoque ejus, et libamen ejus, secundum regulam, et hircum caprarum unum, in sacrificium pro peccato.

25. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall 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:

25. Expiabitque sacerdos universam congregationem filiorum Israel, et ignoscetur els, quia error est, et illic offerent oblationem suam, oblationem ignitam Jehovae, et oblationem pro peccato suo, coram Jehova, propter errorera ipsorum.

26. And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojurneth among them; seeing all the people *were* in ignorance.

26. Et condonabitur universae congregationi filiorum Israel, et peregrino qui peregrinabitur in medio illorum: quia universi populi error est.

27. And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin offering.

27. Quod si anima una peccaverit per errorem, offeret capram anniculam sacrificium pro peccato.

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.

28. Expiabitque sacerdos animam quae peccaverit per errorem, quum peccaverit per errorera coram Jehova: expiabit eam, et remittetur ei.

29. Ye shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

29. Indigence inter filios Israel, et peregrino qui peregrinatur inter illos, lex una erit vobis quoad eum qui fecerit per errorem.

22. *And if ye have erred.* He teaches by what kind of sacrifice the sins of the whole people or of each individual are to be expiated, although he enumerates only two of the four classes which are mentioned in Leviticus; for a special atonement is there enjoined both on the priest and the ruler. But neither is the ceremony of sacrificing here described, since Moses only wished to refresh their memories by the way as to the manner in which, either publicly or privately, they were to be reconciled to God. This word "error," [606] as we have said, extends to incogitancy, which partakes of contempt of God, and arises from too great security, when men inconsiderately fall into the sins to which their lusts invite them; for deliberate impiety is afterwards brought into contrast with error, when men designedly rush into violations of the law. But since nothing is more easy than for men to err, this remedy was most necessary, lest they who had sinned should fall into despair. Lest, then, the people or private individuals, when they saw their guilt, should despair of pardon and throw away the pursuit of holiness, God anticipates them, and shews them by what means He is to be propitiated, so that the sins which had occurred should not interrupt His service. Since, however, Moses here only repeats what has already been explained, there is no need of dwelling largely upon it, except that in one point he seems to deliver a law different from the former one; for he there commands two bullocks to be slain for the reconciliation of the people, [607] the one as a burnt-offering, the other as a sin-offering; yet, if the second were not easily obtained, the permission was given to substitute a goat. In Leviticus, therefore, the regular

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"Ce mot d'inadvertence." — *Fr.*

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"This law differs from Leviticus 4:13, 14. Outram thinks the bullock was to be offered under that law when the whole congregation of Israel, though in other respects retaining their own rites and following the worship of the true God, yet, led away by one common error, transgressed, without knowing it, some prohibitory precept. The kid for a sin-offering, accompanied with a bullock for a burnt-offering, (see ver. 24,) Outram says he apprehends to have been required when the people, neglecting their ancient rites and unmindful of the divine laws, (which often happened under wicked kings,) were seduced into strange worship. What is recorded in 2 Chronicles 28:24, 29:3, 21, 24, Outram thinks adds much probability to his opinion. See Outram, D. 1, ch. 14, Section 2." — Brightwell *in loco.*

and perfect rite was delivered; the permissive alteration is only added here; nor does Moses contradict himself, though, for the sake of brevity, he only refers to one of the two modes. At the end a clearer explanation is subjoined, viz., that the same law should be common to all, since it was by no means expedient to introduce any diversity.

Leviticus 5

Leviticus 5:1-13

1. 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 bear his iniquity.

1. Quum autem anima peccaverit audiendo vocem juramenti, et ipsc sit testis, quod aut videtit, aut sciverit: nisi renuntitaverit, feret poenam iniquitatis suae.

2. Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.

2. Aut si anima tetigerit aliquam remimmundam, sive cadaver ferae immundae, sive cadaver animalis immundi, sive cadaver reptilis immundi, idque latuerit eam, tum ipsc immundus erit, et deliquit.-

3. Or if he touch 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.

3. Aut si tetigerit immunditiam hominis in omni immunditia ejus qua polluitur, et latuerit eum, et ipse cognoverit postea, deliquit.

4. Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it,* then he shall be guilty in one of these.

4. Aut anima si juraverit, proferendo labiis se malefacturam, aut benefacturam, et secundum omne quod profert homo juramento, et id latuerit eum, et ipse postea cognoverit: tunc delinquet in uno ex istis.

5. And it shall be, when he shall be guilty in one of these *things,* that he shall confess that he hath sinned in that *thing*:

5. Erit autem quum deliquerit in uno ex istis, et confessus fuerit id super quo peccavit.

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.

6. Adducet oblationem pro delicto suo Jehovae, pro peccato suo quod peccaverit, foeminam de grege, agnam, aut capellam caprarum pro peccato: et expiabit eum sacerdos a peccato suo.

7. And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

7. Quod si facultas afferendae peendis defuerit ei, tunc adducet oblationem pro delicto suo quod peccavit, duos turtures, aut duos pullos columbae Jehovae, unum in hostiam pro peccato, et alterum in hostism holocausti.

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:

8. Afferetque illos ad sacerdotem, et offeret eum qui est in hostism pro peccato, priorem: et ungue secabit caput ipsius e regione cervicis ejus, et non separabit.

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.

9. Aspergetque de sanguine hostiae pro peccato super parietem altaris, et quod superest de sanguine exprimetur in basin ipsius altaris: oblatio pro peccato est.

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.

10. Alterum autem faciet holocaustum juxta morem: atque its expiabit eum sacerdos a peccato suo quod peccavit, et remittetur ei.

11. But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

11. Si vero non fuerit ei facultas offerendi duos turtures, aut duos pullos columbae, tunc afferet oblationem suam qui peccaverit, decimam partem epha similae in oblationem pro peccato: non ponet super eam oleum, neque ponet super cam thus, quia oblatio pro peccato est.

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.

12. Afferet illam inquam ad sacerdotem: tune sacerdos accipiet ex ea plenum pugilium suum odorem ejus, et adolebit super altare ultra oblationes ignitas Jehovae: oblatio pro peccato est.

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.

13. Et expiabit eum sacerdos a peccato suo quod peccavit in uno de istis: et remittetur el, et erit sacerdoti sicut minha.

1. *And if a soul sin.* The three kinds of offense, to which Moses refers in the beginning of the chapter, seem to differ much from each other; for the first, when a person concealed a matter which he knew, could not arise from error, yet I include this concealment of which he treats under the head of error, by supposing it to have been when a person should be induced by shame or fear to connive at any crime or offense respecting which he might be interrogated, and so, without any design of perjuring himself, but by blinding himself, should withhold what he would have said, if he had duly examined the matter. Yet these words must be more narrowly discussed,

respecting the meaning of which men are not well agreed. Some think that the word אלה, [608] *alah,* is put for "execration," as though it were said, if any shall have heard a misdoing or detestable crime worthy of execration; yet their gloss is contradicted by what immediately follows, "Whether he hath seen or known it." Others indeed interpret it to mean an oath, yet improperly confine it to perjury, as if Moses stated that he was guilty who had heard a man perjuring himself, and had not opposed him, but had rather covered the perjury by his own connivance or silence. I rather subscribe, then, to their opinion who expound it as meaning "adjuration;" for the words will thus combine very well, "If any one, being summoned as a witness, shall have heard the voice of adjuration, whereby he shall be required in God's name to answer truly as to the matter proposed, and from favor, or good nature, or any other false pretext, as if he were enveloped in a cloud of error, shall conceal what, if he had paid diligent attention, he well knew, he shall be guilty." We must then here render the disjunctive particle as the conditional. Literally it is, "If any shall have heard the voice of adjuration, and (is) himself a witness." But wherefore should he say, "if he hath been a witness," and then add, "or have known it," as if he referred to different things? What I have said squares very well, that a person becomes himself guilty, who, when summoned as a witness, does not answer to a matter of which he is cognizant. Now, what does hearing the voice of adjuration mean, unless you understand that he is adjured by the mouth of a judge? We must observe, too, that the three kinds of sin which are first enumerated have a connection with each other, since they speak of sinners who are infected by the uncleanness of others; for, after Moses had commanded generally that offenses committed in error should be expiated, he now adds what had not been stated explicitly enough, that those also required atonement who had been polluted by the defilements of others. Thus this first will accord very well with the other two, *i.e.,* that if any should make himself an accomplice in the offense of another, by indirect perjury, he should be unclean until he had offered a propitiation; for this is what the expression "bear his iniquity" conveys; as if Moses had said that he contracts guilt who shall have concealed a crime, respecting which he had been interrogated as a witness.

2. *Or if a soul touch any unclean thing.* This precept seems not only to be superfluous but also absurd; for Moses had already shewn sufficiently how uncleanness contracted by touching a dead body, or any other unclean thing, was to be purged, and had prescribed an easy and inexpensive mode of purification. This repetition appears, therefore, to be useless. But to impose a heavier punishment on an offense which is extenuated by the pretext of

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It was in *S. M.* that *C.* found it mentioned that some took אלה to mean *execration,* blasphemy, or perjury; but *S. M.* himself held it to be equivalent to שבועה, *adjuration,* and explains the passage as meaning, "If any person shall be adjured, and will not declare the truth, etc." — *W*

error, than where there is no allusion to error, is unjust. But we must remember that not only is the uncleanness itself here punished, but; the inadvertence, from whence it arose that he who was polluted omitted the purification. For it may be that those who thus lie torpid in their sins pollute for a season the service of God. No wonder, then, that a heavier punishment is inflicted, where error, springing from supine and gross security, begets still more sins, that thus believers may be aroused to greater vigilance. Let the reader, therefore, recollect that the offense which is now adverted to did not consist in the mere touching of a dead body, but in the thoughtlessness itself; for if all would diligently meditate on the Law of God, forgetfulness would not so easily steal over them, whereby the distinction between right and wrong is lost. The same is the reason for the following ordinance, where Moses subjects to the same punishment any one who shall have touched an unclean or defiled man: thus the very contact of a woman at a particular period produces pollution.

4. *Or if a soul shall swear.* The Gulf is also ascribed to error and ignorance, when a person does inconsiderately what he has promised not to do; for the oath is not in that case violated, which would be criminal; [609] but in this very carelessness there is enough of wrong, because sound religion would renew the recollection of the vow. Consequently, where no anxiety (to fulfill it) is shewn, there is no serious desire to do so. But this commandment was necessary, because it might often happen that men who had pledged their faith in a vow, and had broken it in thoughtlessness, would deem themselves released from every, and would in future give themselves up to indulgence, whereas they who arrive at such a pitch of licentiousness, harden themselves more and more, until at length they throw off all reverence for God. God would therefore have vows kept faithfully, lest those who despised them should thus rush into impiety. If then any one had thoughtlessly broken faith, he is commanded to make atonement to God; not on account of his levity, as some think, as if he had rashly promised what he might not, but on account of his neglect, because he had not given diligence to remember the vow at the proper time. Now if the Papists stupidly wrest this text after their custom, in order to establish the obligation of all kinds of vows, their confutation is easy; viz., that God requires this stedfastness only with respect to lawful vows duly made. We have already understood from the teaching of Moses, what is the rule of pious vow-making; whence we gather, that those which profane God's name are by no means to be kept; for if we set out with doing wrong, obstinacy in it is doubly wicked. In this passage, therefore, "to do evil" is not to perform any improper action, but to undertake something which would otherwise be disagreeable

609 "Ce qui seroit repute a crime enorme;" which would be accounted an enormous crime. — *Fr.*

and burdensome to the flesh; such as to diminish domestic expenditure, or to deprive one's self of luxuries, or to determine upon abstinence from something which would gratify or profit us.

6. *And he shall bring his trespass-offering.* He proceeds with what we have already been considering, as to the removal of guilt by sacrifice; but he begins to make a distinction between the poor and the rich, which distinction applies also to what has gone before; hence it appears that the order is not exactly observed by Moses, since the cases which he inserts seem to interrupt the thread of his discourse; yet the fact remains clear, that whosoever have fallen through error are unclean until they have offered an atonement. But what had been before omitted is here inserted, that the poor and needy are not to be pressed beyond the extent of their means; nay, the different grades of offering are appointed, so that he to whom it was not convenient to offer two turtle-doves, or pigeons, might be quit for a small measure of flour. Hence we infer that God's only design was to shew the one true means of reconciliation to the people, that they might have recourse to the Mediator and His sacrifice; for the poor are here commanded to offer either two turtle-doves, or a small quantity of meal, which would propitiate God towards them, just as much as would the victim required of the rich. The citation, [610] however, which our interpreters make from the poet is a lame one; viz., "Whoever shall have brought integrity of mind into the temples, makes a sacrifice of corn;" since this blind man did not see what was the object of sacrifices, and thus despised all kinds of propitiations, as if purity and innocency alone recommended men to God. We must remember, then, that the victims of themselves were of no importance, and yet that the ancient people were exercised in these ceremonies, to teach them that God can only be appeased by the payment of a ransom.

Leviticus 5

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"Un poete payen a dit, 'que celuy qui offrira un grain d'encens, ou un espi de ble en integritd de coeur, appaisera Dieu autant que s'il tuoit une centaine de bestes.' Or, Il n'a parle qu'a demi, et m'esbahi comment les Chrestiens osent alleguer ceste sentence comme vraye;" a heathen poet has said, that he who shall offer a grain of incense, or an ear of corn in integrity of heart, will appease God as much as if he had killed a hundred beasts. Now he only spoke by halves; and I am astonished how Christians dare to allege this sentence, as if it were true. — *Fr.*

The reference is probably to Persius, Sat 2, *in finem* —

"Composttum jus, fasque animi, sanctosque recessus
Mentis, et incoctum generoso pectus honesto,
Hoc cedo ut admoveam templis, etfarre litabo."

Horace has nearly the same idea, Od. 3:23, 17-20 —

"Immunis aram si tetigit manus,
Non sumptuosa blandior hostia
Mollivit aversos Penates
Farre pio, et saliente mica."

Leviticus 5:14-19

14. And the LORD spake unto Moses, saying,

14. Loquutus est insuper Jehova ad Mosen, dicendo:

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:

15. Anima quum praevaricata fuerit praevaricationem, et peccaverit per errorem in una re ex sanctificationibus Jehovae, adducat oblationem pro delicto suo Jehovae, arietem perfectum de pecudibus, secundum aestimationem tuam argenti siculorum, secundum siculum sanctitatis pro delicto.

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.

16. Et quod peccaverit in sanctificatione reddet, et quintam partem ipsius addet ei, tradetque illud sacerdoti, sacerdos vero expiabit eum in ariete oblationis pro delicto: et remittetur ei.

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.

17. Itaque si anima peccaverit, et fecerit unum ab omnibus praeceptis Jehovae, quae non sunt facienda, et non cognoverit, et deliquerit, et portaverit iniquitatem suam:

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 an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

18. Tunc adducet arietem immaculatum de pecudibus, secundum aestimationem tuam in oblationem pro delicto ad sacerdotem, et expiabit eum sacerdos ab errore suo quem per errorem commisit, neque intellexit, et remittetur el.

19. It *is* a trespass offering: he hath certainly trespassed against the LORD.

19. Delictum est, delinquendo deliquit Jehovae.

14. *And the Lord spake unto Moses.* The difference of the victim clearly shews, that another kind of offense is here referred to; for God now requires a male instead of a female. Before, He had been contented with an ewe lamb or a female kid; but inasmuch as a ram is more valuable, it follows that punishment is now awarded to a heavier offense. The heinousness of the fault depends upon the quality of the act; *i.e.,* when a person shall have wronged not a mortal man merely, but God Himself, nor shall have transgressed only one of the Commandments of the first Table, but shall not have paid a vow, or shall have offered a defective victim, or shall have defrauded God of His right in any oblation; since this is what is meant by the clause "in the holy things of the Lord." In this expression Moses includes both vows voluntarily made, as well as the legitimate oblations, such as tithes, first-fruits, the offering of the first-born; since in all these things the Israelites were strictly charged to deal most faithfully with God. If by chance avarice had blinded any one, so that in pursuit of personal gain he paid God less than he ought, his recklessness justly received a heavier punishment. Yet it must be understood, that the offense here referred to is one in which no fraud or evil deceit had place; for if any one had designedly and craftily appropriated what was sacred, the impiety of this sacrilege was not so easily expiated. But inasmuch as it often happens that the covetous and grasping are too ready to spare themselves, God enjoins a sacrifice in such a case, where private advantage has through thoughtlessness prevailed over religious feeling. The words, "with thy estimation," some refer to Moses, others to the priest; but I prefer taking it passively for the estimation prescribed by God; which is called the estimation of the people, because they were bound to acquiesce in the Law appointed by Him, and not arbitrarily to alter the value. Moses estimates the ram at two shekels of the sanctuary, equivalent to four common shekels, [611] amounting in French money to about twenty-eight sols, (*asses.*)

16. *And he shall make amends for the harm.* Hence it more plainly appears, as I have recently stated, that they, who withheld anything of God's full right, are said to have sinned "in the holy thing;" since they are commanded to make restitution with the addition of a fifth part. Yet let my readers remember, that those who are compelled to make restitution, are not

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"Ainsi revienent a vingt huit sols de roy, ou environ;" thus they amount to twenty-eight sols of the king, or thereabouts. — *Fr. Vide* note, vol. 1 p. 483.

such as have fraudulently embezzled the sacred things, but those who under some vain pretext have flattered themselves for a time, so as to be unaffected by any conviction of their fault. The object therefore of this sacrifice, was to arouse the people to attention, so that postponing their private advantage, they should freely pay what was due to God. [612] Theirs is but foolish trifling who think that Moses, having before spoken of sins (*peccata*), now prescribes the mode of making expiation for delinquencies (*delicta*), since he uses the same words indifferently on all occasions, and also designates all the victims by the same name. But to make out a delinquency to be greater than a sin is a piece of gross ignorance; nor does it need a long refutation, since it manifestly appears that in this passage a special rule is delivered as to the means of obtaining pardon when a person through thoughtlessness has not reflected that he has omitted to discharge in full either his vows or oblations.

17. *And if soul sin.* Although the expressions seem to be general, as if he briefly confirmed what he had said before, yet it is necessary to connect them with the last sentence, or at least to restrict them to certain cases. The former exposition appears to me to be the right one; nor is there any absurdity in the repetition, to cut off all occasion for subterfuge from the disobedient. Still I do not deny that the reason which is added at the end, applies to all the modes of expiation of which he has been treating; viz., that although he may pretend ignorance who has fallen into sin inconsiderately, or who has not intentionally sinned, or who through forgetfulness has contracted any defilement, still he is guilty before God until he makes reconciliation. When therefore he *again commands* that a ram without blemish, and of full value should be offered, he once more shews how they must purge themselves who have been too stingy in their oblations. Immediately after he adds a reason common to all the other errors; as if he had said, that they are not absolved before God who offer the excuse of ignorance as a cover for their fault.

Leviticus 6

Leviticus 6:1-7

1. And the LORD spake unto Moses, saying,	**1.** Loquutus est praterea Jehova ipsi Mosi, dicendo:

612 This is the gloss of Bonfrerius in Poole's Synopsis.

2. If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

2. Anima quum peccaverit, et praevaricata fuerit praevaricationem contra Jehovam, mentiens nempe fuerit proximo suo in depositio, ant in depositione manus, aut raptum, ant vim fecerit proximo suo.

3. Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

3. Aut invenerit amissum, et negaverit illud, ac juraverit falso in uno ex omnibus quae facere solet homo peccando in ipsis.

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,

4. Quum ergo peccaverit, et dell querit, tum reddet raptum quod rapuit, aut vi extortum quod vi extorsit, aut depositum quod depositum fuerit apud illum, vel amissum quod invenerit.

5. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering.

5. Aut quidpiam aliud ex omnibus de quibus juraverit falso, tune reddet illud in solidum, et quintum ipsius addet illi: eique cujus erat reddet illud die oblationis pro delicto suo.

6. And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offerring, unto the priest:

6. Oblationem vero pro delicto suo adducet Jehovae, arietem integrum e pecudibus, secundum estimationem suam ad faciendum sacrificium pro delicto ad sacerdotem.

7. And the priest shall make an atonement for him before the LORD; and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

7. Expiabit eum sacerdos eoram Jehova, et remittetur el, expiabit inquam ab uno ex omnibus quae facere solet homo delinquendo in eo.

1. *And the Lord spake unto Moses.* Moses now no longer treats of the means of expiating errors when the sinner is guilty through thoughtlessness; but he prescribes the mode of reconciliation, when any one shall have wilfully and designedly offended God. And this is well worthy of notice, lest those who may have been guilty of voluntary sin should doubt whether God will be propitiated towards them, provided they make application to the one sacrifice of Christ, in which consists the entire substance of the shadows of the Law. We must indeed beware lest we indulge ourselves under the cover of God's clemency and readiness to pardon, — for the lust of the flesh provokes us to sin more than enough, without the addition of this snare, — nor is it less than a blasphemous insult to God to take occasion and license for sin, from the fact of His willingness to pardon. Let then the fear of God reign in us, which will repress our wicked desires like a rein, so that we should not wilfully fall into sin; and let His mercy rather engender the hatred and detestation of sin in our hearts, than incite us to audacity. Yet, at the same time, we must prudently take heed, lest if we imagine God to be inexorable to our voluntary sins, this excessive severity should overthrow the hope of salvation even in those who are the holiest. For even now-a-days there are some madmen who deny pardon to all who may have chanted to fall through the infirmity of the flesh, since to morose men this severity has its charms, and by this hallucination Novatus [613] greatly troubled the Church of old. But if we all honestly examine ourselves, it will plainly appear that those rigid censors, who affect the reputation of sanctity by immoderate asperity, are the grossest hypocrites. For if they would abandon their pride, and examine into their lives, which of them would find himself free from concupiscence? and whose conscience must not often smite him?

It is then monstrous blindness to exalt men, clothed in human flesh, to such a pitch of perfection, as that their conscience should not convict them of any fault or blame. And nothing is more pestilent than this imposture of the devil, excluding from the hope of pardon those who knowingly and willingly have sinned; since there is not one even of God's best servants, in whom the corrupt affections of the flesh do not sometimes prevail; for although they be neither adulterers, nor thieves, nor murderers, yet there is none whom the last Commandment of the Law — "Thou shalt not covet," — does not convict of sin. And assuredly the more advance one has made in endeavors

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Novatus, a Carthaginian Presbyter, who in conjunction with Novatian a Presbyter of Rome, was the founder of the Novatian sect, a.d. 251, also called Cathari, or Aristeri. They "considered the genuine Church of Christ to be a society, where virtue and innocence reigned universally, and refused any longer to acknowledge those as its members who had even once degenerated into unrighteousness." — Waddington's Church Hist., vol. 1 pp. 165, 166.

C. mentions, Inst., book 4, ch. 1, sect. 23, (Calvin Society's Translation, vol. 3, p. 35,) the similarity of some of the opinions held by the Anabaptists of his day to those of the Novatians.

after purity, the more he feels and acknowledges that he is still very far from reaching its goal. Therefore, unless we would purposely close the gate of salvation against us, we must hold that God is placable towards all, who trust that their sin is forgiven them by the sacrifice of Christ; for God is neither changed, nor is our condition worse than that of the fathers, whereas under the Law God appointed sacrifices for the expiation even of voluntary offenses. Hence it follows, that although we are convicted of voluntary sin, yet a remedy is set before us in the Gospel for procuring pardon: else would these ancient figures be more than delusive, which had no other object than to be testimonies and mirrors of the grace which was finally manifested to us in Christ. If there ought to be a mutual agreement between the external representation of grace under the Law, and the spiritual effect which Christ brought in, it plainly appears that sins are no less forgiven to us now, than to the ancient people; and thus that believers are reminded by this symbol, that they are not to despair of reconciliation, whilst they take no pleasure in their sins; but rather that they should boldly seek for pardon in the perpetual sacrifice which constantly renders God favorable to all the godly. And surely since repentance and faith are the sure pledges of God's favor, it cannot be but that they should be received into His grace who are endued with these two gifts. Besides, the remission of sins is an inestimable treasure, which God has deposited in His Church, to be the peculiar blessing of His children; as the Confession of Faith declares, "I believe in the Holy Catholic Church, the forgiveness of sins." Nor would what Paul proclaims concerning the embassy entrusted to him be consistent, unless Christ's satisfaction daily propitiated God towards believers. (2 Corinthians 5:20.)

The question here is not about some trifling offense, but about the crime of unfaithfulness, doubled by the addition of perjury. It is true that perfidy, or deceit, or violence, are first mentioned, to mark the grossness of the sin; but the guilt lies chiefly in the profanation of God's name when the injury done to man is sheltered under a false oath. At any rate, he is admitted to pardon who has both iniquitously deceived his brother and has impiously abused God's name. Hence it appears that God spares wretched sinners although they may have contaminated themselves by faithlessness, and have aggravated the crime committed against men by sacrilege, having insulted God through their perjury. But although Moses only enumerates transgressions of the Eighth Commandment, still he teaches, according to his usual manner, by *synecdoche* what must be done in the case of other offenses also. If, then, anything shall have been taken away by violence, or by fraud, and perjury has been superadded, he commands not only that satisfaction should be made to the neighbor who is defrauded, but that the price of atonement should also be offered to God. And the reason for this is expressly given, because not only has a mortal man been injured, but God has also been offended, who would have men conduct themselves justly and reverently towards each other; and then the crime is carried to extremity

by the violation of God's sacred name. The sacrifice is not indeed required from a thief or robber, or from the denier of a deposit, or the appropriator of anything lost, unless they have also perjured themselves; yet the words of Moses are not without their weight: if any one, by the denial of a deposit, or by theft, or robbery, shall have "committed a trespass against the Lord;" whereby he signifies, that whenever an injury is inflicted on men, God in their person is offended, because every transgression of the Law violates and perverts His justice.

We shall elsewhere see more about the restitution to be made in case of theft or robbery, especially when a person has been found guilty. This point, however, is alone referred to directly in this passage, viz., that whoever injures or inflicts a loss upon his brother, incurs guilt and condemnation before God; but if he proceeds to such a pitch of obstinacy, as to cover his crime by falsely appealing to the sacred name of God, he is polluted by double iniquity, so that compensation of the damage is not sufficient, but he must also make atonement to God. But we must understand this of those who, having escaped from the fear of punishment, voluntarily repent. The notion of some commentators who alter the copula into the disjunctive particle, and consider perjury to be one of the various sins referred to, I reject as foreign to the meaning of Moses. Others explain it thus: "If any shall have committed robbery or theft, or shall have sworn falsely about a thing lawful in itself:" but I do not see why the words should be wrested thus; besides, their mistake is refitted by the context itself, in which restitution is coupled with the sacrifices, and this could not be applicable unless perjury were conjoined also with fraud or violence. Nor does the disjunctive particle which follows help them; for after he has commanded what was taken away by force or deceit to be restored, because all the various points could not be separately expressed, it is added, "Or all that about which he hath sworn falsely," not as if the guilt of perjury had been contracted in any other matters, but that he might cut away all means of subterfuge, which the repetition also confirms; for, after having introduced the crime of swearing falsely, he again, as if more clearly explaining what he had said, commands the restitution of the principal, together with the fifth part. But what is it that he commands to be restored except what the deceiver had kept back under cover of his oath? Of this a clearer exposition will be found under the Eighth Commandment.

A satisfaction is therefore enjoined to be made towards men together with the offering. Nor is it without reason that God commands them to make up the loss on the day when the offering is made, lest hypocrites should promise themselves impunity after having enriched themselves by the property of another. It was indeed permitted them to restore their property to others before they propitiated God by the sacrifice; but God will not have His altar defiled, which would be the case if thieves or robbers offered victims belonging to others. He would, therefore, have the hands of those who

sacrifice cleansed from pollution. And surely those who offer a victim to God out of spoils unjustly obtained, in some measure implicate Him as a participator in their crime. Hence may profitable instruction be drawn, viz., that hypocrites busy themselves in vain in reconciling God to themselves, unless they honestly restore what they have unjustly taken. Meanwhile we must observe the distinction in the words of Moses between the satisfaction made to men and the sin-offering which propitiates God; for we gather from hence, as I have said, that they obtain not pardon from God who desire to remain enriched by their stolen property; and yet that God is not appeased by anything but sacrifice. Clear proof of this latter point may be gathered from the whole Law, which prescribes but one means of reconciling God, *i.e.,* when the sinner makes atonement for himself by offering a victim. Hence the diabolical figment as to satisfactions is refuted [614] by which the Papists imagine that they are redeemed from God's judgment; for although God shall have remitted the guilt, they still think that the liability to punishment remains, until the sinner shall have delivered himself by his own works. To this end they have invented works of supererogation, to be meritorious in redeeming from punishment; hence, too, purgatory has come into existence. But when you have studied all the writings of Moses, and diligently weighed whatsoever is revealed in the Law as to the means of appeasing God, you will find that the Jews were everywhere brought back to sacrifices. Now, it is certain that whatever is attributed to sacrifices is so much taken away from men's own works. But if it were not God's intention to down His ancient people to outward ceremonies, it follows that it is only by the one Mediator, through the outpouring of His blood, that men are absolved from all liability either to guilt or punishment, so as to be restored to favor by God.

7. *And the priest shall make an atonement.* From this form of expression also, which frequently occurs, we must learn that the victim in itself was not the price of redemption, but that expiation was founded on the priesthood. For they have foolishly and falsely invented the notion that men work something themselves in the sacraments, [615] whereas their virtue and effect proceeds from quite another quarter. The offering, therefore, properly speaking, is passive rather than active as regards man. [616] The force

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For a statement of this doctrine, see Canons of the Council of Trent, Sess. 6, Can. 30; Sess. 14. Caput. 8, 9, Can. 12, 13, 14, 15. See *C.'s* "Antidote to the Canons of the Council of Trent," (Calvin Society's Edition,) p. 160.

615

"Qui'ls apportassent rien du leur aux sacremens;" that they bring something of their own to the sacraments. — *Fr.*

616

Addition in *Fr.,* "c'est a dire, qu'il n'y apporte rien du sien, mais qu'il y recoit;" that is, that he brings nothing of his own to it, but receives something from it.

of this will be more clearly understood from the delusion of the Papists. They are indeed compelled to acknowledge that in the sacraments men are passive, in so far as they receive the grace there offered to them; but they presently pervert this doctrine, by inventing their *opus operatum,* as they call it. But, lest the people should think that they bring from their own stores (*domo*) the price of their redemption, Moses constantly inculcates that it is the peculiar office of the priest, to appease God, and to blot out sin by expiation. It is also worthy of observation that he adds, "before the Lord," for by this clause the profane notion is refuted, that men are purged by the legal sacrifices only civilly, as they say, *i.e.,* before men, as if there were no spiritual promise included in them. Now, if this were so, the fathers would have been confirmed in the confidence of pardon by no external symbols, than which nothing can be more absurd; but by this one clause all ambiguity is removed, when Moses declares that they were absolved "before the Lord."

Leviticus 6

Leviticus 6:8-15, 23-25, 30

8. And the LORD spake unto Moses, saying,

8. Loquutus est etiam Jehova ad Mosen, dicendo:

9. Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

9. Praecipe Aharon et filiis ejus, dicendo, Haec est lex holocausti, (holocaustum est, quod aduritur super altare tota nocte usque mane, ubi ignis altari accensus fuerit in eo.)

10. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

10. Induet se sacerdos veste linen, femoralibus item lineis induct se super carnem suam, tolletque cinerem quum absumpserit ignis holocaustum ex altari, et ponet eum secus altare.

11. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

11. Postea exuet se vestibus suis, et induet se vestibus allis, efferetque cinerem extra castra ad locum mundam.

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 the fat of the peace offerings.

12. Et ignis super altare ardebit in eo, non extinguetur, et accendet in eo sacerdos ligna quotidie mane, et disponet super illud victimam holocausti, adolebitque super illud adipes prosperitatum.

13. The fire shall ever be burning upon the altar; it shall never go out.

13. Ignis perpetuo ardebit in altari, non extinguetur.

14. And this *is* the law of the meat offering: The sons of Aaron shall offer it before the LORD, before the altar.

14. Ista est lex minha quam offerent filii Aharon coram Jehova ad altare.

15. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar for a sweet savour, *even* the memorial of it, unto the LORD.

15. Tollet ex ea pugillo suo ex simila minha, et oleo ejus, et totum thus quod erit super minha: adolebitque super altare odorem quietis odorem ejus apud Jehovam.

23. For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

23. Omnis minha sacerdotis tota eremabitur, non comedetur.

24. And the LORD spake unto Moses, saying,

24. Loquutus est Jehova ad Mosen, dicendo:

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.

25. Alloquere Aharon et filios ejus, dicendo, Ista eat lex hostile pro peccato, In loco in quo mactabitur hostia holocausti mactabitur hostia pro peccato coram Jehova, quia sanctificatio sanctificationum est.

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.

30. Omnis autem hostia pro peccato, de cujus sanguine inferetur aliquid in tabernaculum conventionis, ad expiandum in sanctuario non comedetur, igni comburetur.

9. *Command Aaron and his sons.* He more distinctly explains what might have appeared to be omitted; nor is it without reason that he carefully enters into these full details, for since God prefers obedience to all sacrifices, he was unwilling that anything should remain doubtful as to the external rites, which were not otherwise of great importance; that they might learn to observe precisely, and with the most exact care, whatever the Law commanded, and that they should not obtrude anything of themselves, inasmuch as the purity of the holy things was corrupted by the very smallest invention. He would, therefore, leave nothing to the people's judgment, but directed them by a fixed rule even in the most trifling matters. As to the burnt-offerings, he commands that they should not be taken away from the altar till they were consumed by the fire; but after they were put on, he commands them to be burnt in a constant fire till the morrow. With this intent, he expressly says, that the fire should be kept alight on the altar all the night, since the sacrifices would not have been reduced to ashes without the application of fuel. *Secondly,* he commands the priest, clothed in the linen garment, and breeches, as he was wont to be in the performance of his sacred duties, to go to the altar, and to take away the ashes and put them by the side, or at some part of the altar; but when he shall have gone away from the altar, he bids him take off his holy garments, and carry the ashes out of the camp to a clean place. But what he had before briefly adverted to as to the supply of wood, he immediately declares more fully to be, lest the fire should go out. Again, he assigns to the priest the office of setting the wood in order every morning. But, because in the sacrifices [617] of prosperities the Law commanded the fat only to be burnt, Moses now

617

Or peace-offerings, *vide supra,* p. 105.

adds, verse 12, that the fat was to be burnt on the same fire. It is worthy of particular observation, that he finally subjoins a precept as to so keeping up the fire that it may never go out.

The intent of this perpetuity was, that the offerings should be burnt with heavenly fire; for on the day that Aaron was consecrated, the sacrifice was reduced to ashes not by human means but miraculously, in token of approbation. True that God did not choose daily to exert this power; but He interposed the hand and labor of men in such a manner that the origin of the sacred fire should still be from heaven. The same thing afterwards happened at the dedication of Solomon's temple, because that alteration of the divine decree demanded a sign (*tesseram,*) lest any should think that it was at the will of man that the splendor of the temple should outvie the tabernacle. Finally, the sacrifice of Elijah was graced by the same privilege when he restored the abolished legal service; and then also God upheld what He had ordained in His Law, in opposition to all corrupt and degenerate rites. Meanwhile, in order to prevent any adulterations, He chose to have the fire continually burning on the altar day and night, nor was it allowable to take it from elsewhere. There was, indeed, amongst the Persians [618] a perpetual fire, and at Rome also under the guardianship of the Vestal virgins; [619] and it may be, that in foolish mimicry they transferred to themselves the custom which they had heard of being observed by the Jews; for thus it is that, for the purpose of deceiving unbelievers, the devil often falsely makes a pretense of something divine, and imitates God just as an ape imitates man: but the purpose of God in rejecting strange fire was to retain the people in His own genuine ordinance prescribed by the Law, lest any inventions of men should insinuate themselves; for the prohibition of strange fire was tantamount to forbidding men to introduce anything of their own, or to add to the pure doctrine of the Law, or to decline from its rule. Meanwhile, since God had once testified, as if by stretching forth His hand from heaven (to receive them, [620]) that the sacrifices were acceptable to Him, believers were confirmed in their confidence of this by the pledge of the perpetual fire.

618

"The Persians regarded with reverence the sun and every kind of fire. The fire continually kept alive in their temples, was considered as sacred. It had been kindled from fire, which Zoroaster pretended to have brought down from heaven. It was fed by a particular kind of wood, and was supposed to be polluted even by the breath of those who approached it." — Hill's Essays on Ancient Greece, Essay 20. The sacred fire was kept alive even in their marches. — Curt, 3 3; Ammian Marcel., 23:6.

619

"Virgines Vestales in urbe custodiunto ignem loci publici sempiternum." — Cicero de Legg. 2:8.

620

Added from Fr.

14. *And this is the Law of the meat-offering.* We have already seen that there were various kinds of this offering; now, the cakes or wafers are omitted, [621] and mention is only made of uncooked flour, whereof God commands that the priest should burn on the altar as much as his hand could hold. But this law was necessary in order that believers might be fully assured that God was propitiated by the due offering of this part, and that none might complain because the greater portion remained with the priests. Lest, however, the dignity of the sacrifice should be impaired, it was only permitted to the priests to make unleavened bread of it, which they were to eat in the sanctuary, as we have seen elsewhere. The meat-offering of the priests is excepted, which I conceive to be for two reasons, — first, that the excellency and dignity of their gift, honored as it was by special privilege, might stimulate the priests to greater efforts of piety, so as not to exercise themselves in God's service in a common and perfunctory manner; secondly, that they might be thus restrained from the affectation of offering it too frequently. For if it only cost them a little flour, a door was opened to vain ostentation; they would have never ceased offering their [622] *minha,* the profit of which returned to themselves; perhaps they might even have made a trade of it, as we see the Popish sacrificers entice the simple populace to profuse expenditure in offerings by the pomp of their fictitious devotion. Lest, therefore, they should cause their immoderate oblations to minister both to their vainglory and avarice, God willed that their meat-offering should be entirely consumed.

25. *Speak unto Aaron.* We everywhere see how carefully God provided that the people should have no doubts about anything. And assuredly true religion is distinguished from false imaginations by this peculiar mark, that God Himself prescribes what is to be done. Nor can certainty, though religion ought to be based upon it, be derived elsewhere than from His own mouth. Now, because there was a difference between burnt-offerings and sin-offerings, it would have been natural to kill them separately in different, places, unless the error had been anticipated; but all doubt, is removed when God assigns the same place to them both. Whence, too, we gather that one law suffices for the proper worship of God, if men are not wise in their own conceits, but depend on His mouth. For how came it to pass that, whilst these two kinds of oblations differed from each other, the rule respecting them was the same on this point, except because it so pleased God? This passage, therefore, sufficiently reminds us with how great sober-mindedness and modesty it becomes us to follow what is pointed out to us in God's word.

621

"Omettant les gasteux, et les tourtes, et bignets, tant cuits au four que frits;" omitting the cakes, and the tarts, and fritters, both cooked in the oven and fried. — *Fr.*

622

"Leurs belles parades." — *Fr.*

A reason, however, is at the same time added, which may invite reverence to be paid to the sin-offerings, when especial sanctity is attributed to them, which, according to the idiom of the Hebrew language, is called "holiness of holinesses." Moreover, Moses begins to distinguish between חטאה, *chateah,* [623] and אשם, *asham,* which the Latins translate *peccatum,* and *delictum,* though he had before used them indifferently to express the same thing. What the difference was, I confess, I know not; I see the guesses of others, but nothing certain.

30. *And no sin-offering.* The exception is repeated both with reference to the sacrifices mentioned in the fourth chapter, and also to the solemn sacrifice, whereby the priest and the people were reconciled every year: for private persons individually atoned for their sins at less expense, and only the greater altar, which stood in the court, was sprinkled with blood; but if the priest reconciled God to the whole people, or to himself, in order that the intercession might be more efficacious, he entered the sanctuary to pour out blood on the opposite side of the veil. God now again commands that such victims should be entirely burnt. This passage, then, is nothing but a confirmation of the others in which a like command is given. Hence the Apostle, in an apt allusion, infers that the distinction of meats is abolished; for he says that the minor altar, which under the Law was hidden, is now laid open to us, (Hebrews 13:10,) and therefore we no longer eat of the legal sacrifices; yea, forasmuch as our One Priest has brought His blood into the sanctuary, it only remains for us to go forth with Him without the camp.

Leviticus 7

Leviticus 7:1-5

1. Likewise this *is* the law of the trespass offering: it *is* most holy.

1. Ista autem est lex hostiae pro delicto: sanctificatio sanctificationum est.

623

A. V., "The sin-offering and the trespass-offering." Michaelis has affirmed that the former was a sacrifice for sins of commission, and the latter for sins of omission: but the Hebrew lexicographer, J. Simons, has observed that this distinction is by no means compatible with the text in all instances. Professor James Robertson, "Clavis Pentat.," in a note on Leviticus 4:3, gives other opinions about the distinction, but expresses himself as most approving of that which supposes the first to be an offering for offenses against the First Table of the Decalogue: the second for those against the Second Table. — *W.*

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.

2. Quo in loco mactabunt hostiam holocausti, mactabunt hostiam pro delicto, et sanguinem ejus sparget super altare per circuitum.

3. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

3. Totum vero adipem ejus offeret ex ea, caudam, et adipem operientem intestina.

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:

4. Duos quoque renes, et adipem qui est super illos qui est prope ilia, et fibram super jecur, cum renibus removebit.

5. And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

5. Adolebitque illa sacerdos super altare oblationem ignitam Jehovae: oblatio pro delicto est.

1. *Likewise this is the law.* I have just confessed that I do not sufficiently understand how these two words, חטאה, *chateah,* and אשם, *asham,* differ from each other; and I have therefore followed the sense which is commonly received, and called them the sin and the trespass-offering, (*hostiam pro peccato vel pro delicto.*) Although in this second kind of offering he commands the same ceremony to be observed as in the former one, yet he mentions some things which he had before omitted, such as the sprinkling of blood around the altar, the offering of the fat, kidneys, etc., which had not been before expressed. The sum amounts to this, that they were to sacrifice in the same manner, and with the same rites for sin as for trespass, and make not the smallest alteration in the rule laid down for them.

Leviticus 7

Leviticus 7:11-18

11. And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

11. Haec autem est lex sacrificii prosperitatum, quod offerer Jehovae.

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.

12. Si pro gratiarum actione obtulerit illud, tune offerer pro sacrificio gratiaram actionis, placentas infermentatas versatas in oleo, et lagana infermentata uncta oleo, et similam frictam una cum placentis illis versaris in oleo.

13. Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

13. Cron placentis panis fermentati offeret oblationem suam pro sacrificio gratiarum actionis prosperitatum suarum.

14. And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace offerings.

14. Offeretque ex eo unum panem, ex omni oblatione oblationem Jehovae.

15. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

15. Caro autem hostiae gratiarum actionis prosperitatum ejus, in die oblationis ejus comedetur: non relinquet ex eo usque mane.

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:

16. Quod si votum, vel spontaneum fuerit sacrificium oblationis ejus, die quo ille obtulerit sacrificium suum, comedetur, et sequenti die comedetur quod superfuerit ex co.

17. But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

17. Quodvero superfuerit de carne sacrificii die tertia, igni comburetur.

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.

18. Si autem comedendo comedatur aliqnid de carne sacrificii prosperitatum ejus die tertia, non placebit offerens illud, neque imputabitur illi, abominatio erit: et anima comedens ex eo iniquitatem suam portabit.

Leviticus 22

Leviticus 22:29, 30

29. And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

29. Quum vero sacrificaveritis sacrificium gratiarum actionis Jehovae, in acceptationem vestri sacrificabitis.

30. On the same day it shall be eaten up; ye shall leave none of it until the morrow: I *am* the LORD.

30 Die ipsa comedetur: non relinquetus usque mane ex eo; ego Jehova,

Leviticus 19

Leviticus 19:5-8

5. And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

5. Et quando sacrificaveritis sacrificium prosperitatum Jehovae, in acceptationem vestri sacrificabitis illud.

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.

6. Die quo sacrificaveritis comedetur, et postridie: quod autem superfuerit usque ad diem tertium, igni comburetur.

7. And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

7. Quod si comedendo comedatur die tertio, profanum erit, neque placebit.

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.

8. Et qui comederit illud, poenam iniquitatis suae portabit: quia sanctitatem Jehovae polluit: et excidetur anima ipsa e populis suis.

Leviticus 7:11. *And this is the law of the sacrifice.* I have elsewhere [624] stated my reasons for calling this kind of sacrifice "the sacrifice of prosperities." That they were offered not only in token of gratitude, but when God's aid was implored, is plain both from this and other passages; yet in all cases the Jews thus testified that they acknowledged God as the author of all good things, whether they returned thanks for some notable blessing, or sought by His aid to be delivered from dangers, or whether they professed in general their piety, or paid the vows which they had made simply and without condition; for the payment of a conditional vow was an act of thanksgiving. At any rate, since in all they honored God with His due service, they gave proof of their gratitude. Hence this name was justly given to these sacrifices, because in them they either besought good success of Him, or acknowledged that what they had already obtained was owing to His grace, or asked for relief in adversity, or congratulated themselves on their welfare and safety. Moses, however, distinguishes one kind, as it were, from the others:, *i.e.,* the sacrifice of thanksgiving, whereby they professedly returned thanks for some notable deliverance, which was not;

624 *Vide,* p. 105.

always offered. [625] In this case he commands unleavened cakes fried in oil, wafers seasoned with oil, and fine flour fried to be offered, together with leavened bread; and also commands that the flesh of the sacrifice should be eaten on the day of the oblation, so that none should be left. In vows and free-will-offerings greater liberty is conceded, viz., that they might eat the residue on the next day, provided they kept nothing till the third day. In the passage which I have inserted from chapter 22, the words I have translated "unto your acceptance," might also be rendered "unto His good-will," (*in beneplacitum,*) for the gratuitous favor of God is called רצון, *ratson.* The meaning therefore is, if you would have your sacrifice accepted by God, take care that none of the flesh should remain to the following day. Others, however, understand it of man's good-will, as if it were said, "at your own will," or "as it shall please you." And I admit, indeed, that the word רצון, *ratson,* is sometimes used in this sense; but since in the same chapter [626] it can only be taken for God's favor or acceptance, I have preferred avoiding a variation; yet I make no objection if any one likes the other reading better. But if my readers weigh well the *antithesis,* when it is presently added, that if the flesh should remain beyond the proper time [627] the sacrifice would not be pleasing to God, they will agree with me. There is, indeed, an apparent discrepancy here, since in this way Moses would command the voluntary sacrifice to be eaten on the same day, which, however, he does not do. If we prefer understanding it of the liberal feelings of men, he will exhort the people cheerfully to offer their victims in thanksgiving. I have, however, shewn the meaning which I approve of, and thus it will be easy to reconcile these things, for God's goodwill does not require this similarity, [628] nor is it necessary to observe the same mode of offering that they may be grateful; but they are said to offer "unto their acceptance," when they intermix no corruption, but offer purely and duly. If the cause of this distinction is asked, it is no clearer to me than is the variety between the bread and wafers or cakes. It is certain, indeed, that God had a reason for dealing more strictly

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These words are omitted in *Fr.*

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Viz., at ver. 19, *vide infra,* p. 380. In both cases it will be seen that *A. V.* is "at your own will," whilst Ainsworth renders both "for your favorable acceptation."

627

That is, at Leviticus 22:20

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The *Fr.* throws some light on this rather obscure passage: "D'autant qu'il ne s'ensuit pas, que quarid ils offriront au bon plaisir de Dieu, il doyvent garder une facon pareille, et egale;" since it does not follow that when they shall offer at God's good pleasure, they must observe a precisely similar method.

or more indulgently; but to inquire now-a-days as to things unknown, and which conduce not at all to piety, is neither right nor expedient.

16. *But if the sacrifice of his offering.* I have observed a little above that it is not a conditional but a simple vow which is here meant; because, if a person were under the obligation of a vow, [629] his payment was an act of thanksgiving, and thus his sacrifice was comprised under the first head. But it would not be without absurdity that similar things should be distinguished as if they differed. But inasmuch as many made gratuitous vows, Moses combines this kind of sacrifice with the free-will-offering, as standing in the same rank. It has also been stated that the consecrated meats were not kept too long, lest they should become tainted or putrified, and thus religion should fall into contempt. Perhaps, too, vainglory was thus provided against; for if it had been allowable to eat the meats salted, many would have made ostentatious offerings without expense. God, therefore, imposed a restraint, that they might offer their sacrifices more sparingly and reverently. The penalty is added, that; the sacrifice would not be acceptable to God, but rather abominable; and hence all who ate of them would be guilty. Moreover, when Moses says that polluted sacrifices would not be "imputed," we may infer that those which are duly offered come into account before God, so that He reckons them as things expended for Himself. Still we must not, imagine them to be merits which lay Him under obligation; but because He deigns to deal so liberally with us, that no duty which we pay Him is useless.

Leviticus 7

Leviticus 7:19-25, 28-31, 37, 38

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.

19. Et caro quae contigerit ullum immundum, non comedetur, sed igni comburetur: at cames illas omnis mundus comedet.

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Lat., "damnatus esset." Fr., "si quelqu'un avoit voue, et obtenu ce qu'il demandoit;" if any one had vowed, and obtained what he asked.

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.

20. Nam anima quae comederit carnes de sacrificio prosperitatum quod est Jehovae, et immunditia ejus fuerit super ipsum, tunc excidetur anima illa e populis suis.

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.

21. Anima item quum tetigerit quicquam immundum, nempe de immunditia hominis, aut animal immundum, aut onme reptile immundum, comederitque de carnibus sacrificii prosperitatum, quod est Jehovae, tunc excidetur anima illa e populis suis.

22. And the LORD spake unto Moses, saying,

22. Loquutus est autem Jehova ad Mosen, dicendo:

23. Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

23. Alloquere fllios Israel dicendo: Omnem adipem boris, et agni, et caprae, non comedetis.

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.

24. Adeps quidem cadaveris, et adeps rapti parabitur in omne opus, sed comedendo non comedetis illum.

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.

25. Nam quicunque comederit adipem animalis ex quo offeret oblationem ignitam Jehovae: tunc anima quae comederit excidetur e populis suis.

28. And the LORD spake unto Moses, saying,

28. Loquutus est insuper Jehova ad Mosen, dicendo:

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.

29. Loquere ad rilles Israel, dicendo, Offerens sacrificium prosperitatum sunrum Jehovae, afferes oblationem suam Jehovae de hostia prosperitatum suarum.

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.

30. Manus ejus afferent oblationes ignitas Jehovae, adipem cum pectusculo afferet, pectusculum quidem ad agitandum illud agitatione coram Jehova.

31. And the priest shall burn the fat upon the altar: ...

31. Adolebit vero sacerdos adipem super altare.

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;

37. Haec est lex holocausti minhae, et sacrificii pro peccato, et sacrificii pro delicto, et consecrationum, et sacrificii prosperitatum:

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.

38. Quam praecepit Jehova Mosi in monte Sinai, die quo praecepit filiis Israel ut offerrent oblationes suas Jehovae in deserto Sinai.

19. *And the flesh that toucheth.* It was not indeed lawful to eat of any polluted flesh, but in the sacrifices there was a special reason for this, *i.e.,* because the uncleanness involved sacrilege. On this account he commands it to be burnt, just like that which had not been consumed within the legitimate time; and the punishment is, [630] that if any unclean person shall

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"La punition est raise bien grieve;" the punishment awarded is very heavy. — *Fr.*

have touched the consecrated meat, he should be cut off from the people. The cruelty or immoderate severity of this has induced some to think that to be "cut off" is nothing more than to be cast out of the camp. But it is not wonderful that God should have thus severely dealt with those who knowingly and wilfully contaminated what was holy; for if any one had sinned in error, he was not to receive this sentence, but only he who had betrayed his open contempt of God by impious profanation of sacred things.

23. *Speak unto the children of Israel.* Since in all sacrifices the fat was consecrated to God, and was burnt on the altar, God forbade His people to eat fat even in their ordinary meals, in order that they might cultivate piety even in their homes. For unquestionably this was an exercise of piety, that they who were far away from the temple should still accustom themselves in their daily meals to the service of God. Nor am I ignorant of the allegories [631] in which some interpreters indulge, but I willingly acquiesce in the reason which God reveals, viz., that the people was prohibited from eating fat, because He had assigned it to Himself. Nevertheless, the Law permits the fat of a carcase, [632] or of an animal torn (by beasts) to be applied to any use, provided they abstain from the fat of those animals which might be legally offered.

37. *This is the law of the burnt-offering.* In this conclusion Moses indicates that full provision had been made lest any addition should insinuate itself from man's inventions to vitiate the sacrifices. In the day, he says, that God appointed the sacrifices to be offered to Him on Mount Sinai, He omitted nothing which was to be observed, lest men should dare to introduce anything except what He prescribed. And surely, when He had thus carefully embraced all the ceremonies, we may easily infer from hence how earnestly we should avoid all temerity and audacity in invention. The design, therefore, of Moses was in this brief admonition to exhort the people to soberness, lest they should transgress the limits placed by God.

Numbers 15

Numbers 15:1-16

1. And the LORD spake unto Moses, saying,

1. Loquutus est autem Jehova ad Mosen, dicendo:

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Vide on Leviticus 3:16, *ante,* p. 334.

632
See Margin, *A. V.*

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,

2. Loquere ad filios Israel, et dicas els, Quum ingressi fueritis terraim habitationum vestrarum quas ego daturus sum vobis:

3. And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock:

3. Et facere voletis oblationem ignitam Jehovae holocaustum vel sacrificium, ut solvatis votum aut sponte vestra, ant in solennitatibus vestris, ut faciatis odorem quietis Jehovae de bobus aut ex pecudibus:

4. Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil.

4. Tunc offeret offerens oblationem suam Jehove pro minha similae decimam partem mistam cum quarta parte olei.

5. And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

5. Et vini pro libamine quartam partem hin facies super holocaustum, aut ultra sacrificium pro agno uno.

6. Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

6. Aut pro ariete facies minham similae duas decimas permistae cum olci tertia parte hin.

7. And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

7. Et vini pro libamine tertiam partem hin offeretis in odorem quietis Jehovah.

8. And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD:

8. Quod si facere voles juveneum in holocaustum, aut sacrificium ad solvendum votum, aut sacrificia prosperitatum Jehovae:

9. Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

9. Offeres una cum juvenco minham, similae tres decimas permistae cum olei dimidia parte hin.

10. And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

10. Et vinum offeres pro libamine dimidiam partem hin: oblationem ignitam odoris quietis Jehovae.

11. Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

11. Sic facies bovi uni, aut arieti uni, aut foetui tam de ovibus quam de capris.

12. According to the number that ye shall prepare, so shall ye do to every one according to their number.

12. Juxta numerum quem facietis singulis juxta numerum illorum.

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.

13. Omnis civis lacier sic ista ut offerat oblationem odoris quietis Jehovah.

14. And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

14. Et quum peregrinatus fuerit apud vos peregrinus, aut quicunque est in medio vestri per generationes vestras, feceritque oblationem ignitam odoris quietis Jehovae, quemadmodum facietis sic faciet.

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.

15. O congregatio, statutum unum erit vobis et peregrino qui peregrinatur apud vos: statutum inquam perpetuum per generationes vestras: sicut vos sic et peregrinus erit coram Jehova.

16. One law and one manner shall be for you, and for the stranger that sojourneth with you.

16. Lex una et norma una erit vobis et peregrino qui peregrinatur apud vos.

1. *And the Lord spake.* He partly here adverts to those precepts of which he had treated more distinctly and fully in Leviticus, and partly gathers into one place what he had before spoken of in various places and more obscurely. For as yet he had delivered no certain regulations as to the accessories to the meat-offering of oil and wine; but what he had before appropriated to particular cases he now commands to be observed generally, and what he had treated of more accurately he now lightly passes over; for he does not enter into full particulars, but only forbids that sacrifices should be offered without flour, a libation of wine, and oil. We have seen elsewhere that in the sacrifices and oblations, wherein God consulted the rude condition of the people, He took as it were the character of a man, as if He feasted there familiarly with them. In this sense He elsewhere calls the sacrifices His meat, [633] not because He, who is the life in Himself and inspires the life of all, requires the supports of life, but because, unless He descends to men, He cannot lift up their minds to things above. Still, inasmuch as there was danger on the other side lest the people should introduce many inane and superfluous pomps, as we see that in their sacred feasts the Gentiles were foolishly and immoderately luxurious, as if their delicacies gave pleasure to God, the measure of each particular thing is prescribed, that they may not dare to invent anything arbitrarily. The conjecture is probable that what had been before delivered with sufficient clearness is here again recalled to their memory. But since this reason is not expressly given, it will be enough to hold fast what has been frequently stated, that although the ceremonies might be of trifling importance, still it was necessary that the lawful should be carefully distinguished from the unauthorized, in order that the licentiousness of men might be anticipated, who would otherwise have failed not to mingle their own leaven. The sum of this passage is, that both in the solemn sacrifices which the Law demands, as well as in the free-will-offerings, they should observe that proportion of which we have treated elsewhere.

14. *And if a stranger sojourn with you.* He does not mean all strangers, but only those who, descending from heathen nations, had professedly turned to God, and thus had been received into the body of the Church; for the uncleanness of those who remained in uncircumcision excluded them from the legal service. I conceive that there were two reasons why God

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"Son pain et sa viande;" his bread and meat. — *Fr.*

would have one and the same form observed; *first,* that the proselytes who had been lately incorporated might more cheerfully devote themselves to the exercises of piety, when they saw themselves placed in the same position as the children of Abraham; and *secondly,* lest if any distinction should be made, corrupt mixtures should immediately creep in. Lest, therefore, the purity of God's worship should be gradually corrupted by absurd imitation, the gate was shut against that variety which usually draws men aside in different directions.

Leviticus 22

Leviticus 22:17-25

17. And the LORD spake unto Moses, saying,

17. Loquutus est praeterea Jehova ad Mosen, dicendo:

18. Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

18. Alloquere Aharon et filios ejus, et omnes filios Israel et dicas illis, Quit. unque e domo Israelis, et e peregrinis Israel obtulerit oblationem suam pro omnibus votis suis, et pro omnibus oblationibus spontaneis suis, quae obtulerit Jehovae in holocaustum;

19. *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

19. In acceptationem vestri offeretis immaculatum masculum ex bobus, ex agnis, et ex capris.

20. *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

20. Omne in quo fuerit macula non offeretis: quia non erit in acceptationem pro vobis.

21. And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

21. Vir autem quum obtulerit sacrificium prosperitatum Jehovae, ad solvendum votum, vel ad voluntarie offerendum, ex bobus, vel ex ovibus immaculatum erit in aeceptationem, nullum vitium erit in eo.

22. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

22. Caecum aut fractum, aut concisum labiis, aut verrucatum, vel scabiosum, vel impetiginosum, non offeretis ista Jehovae: neque oblationem ignitam dabitis ex his super altare Jehovae.

23. Either a bullock or a lamb that hath anything superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

23. Bovem quidem et pecus superfluum aut diminutum, pro oblatione voluntaria facies: at pro voto non placebit.

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.

24. Concussum et contusum, ruptum et excisum non offeretis Jehovae: in terra vestra non facietis.

25. Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

25. De mann autem alienigenae non offeretis panem Dei vestri, ex omnibus istis: quia corruptio eorum est in ipsis: macula est in els: non acccpta erunt pro vobis.

Deuteronomy 17

Deuteronomy 17:1

1. Thou shalt not sacrifice unto the LORD thy God *any* bullock or sheep, wherein is blemish, *or* any evilfavouredness: for that *is* an abomination unto the LORD thy God.

1. Non sacrificabis Jehovae Deo tuo bovem, aut agnum, in quo fuerit macula, aut quidpiam vitii, quia abominatio Jehovae Dei tui est.

Leviticus 22:17. *And the Lord spake.* He now more clearly teaches and more copiously inculcates what he has frequently adverted to heretofore, that it is sinful to offer to God a *maimed,* or *weak,* or otherwise *imperfect animal.* Now this external soundness admonished the ancient people that God is served amiss when He is served by halves, since He abominates a double heart. [634] (Proverbs 11:20.) At the same time, in this symbol was shewn forth the perfect purity of that victim by which God was at length to be reconciled. We know in how great liberties the world indulges itself in the service of God; for whilst it lightly and contemptuously obtrudes mere trifling upon Him as if He were a child, it still fancies that its duty is properly discharged. Hence it is that it claims reward for any rubbish (*sordibus,*) and exults in mere mockeries of God, as if it were laying Him under obligation. A notable example of this stupid security is seen now-a-days in the Papacy, when they mock God with no less audacity than as if they were dealing with a block of wood. To omit innumerable other cases, what can be more monstrous than this arrogance of theirs, when, as they mutter their prayers, their minds wander not only into frivolous but even into unholy imaginations, and yet they pretend that the final intention, as they call it, is meritorious and approved by God? [635] Suppose a priest (*sacrificus*) shall have proposed to recite the godly prayers of his breviary, and, when scarcely three words have been said, his mind shall be occupied with dishes, shall run away now to his cups, now to dicing, or other pastimes, still, as if his task were performed, he will boast that he has offered worship to God. In order, therefore, to obviate this fault, God commands that sacrifices free from all

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A. V., "They that are of a *froward* heart are abomination to the Lord." The word עקש, however, says Cocceius, quoted in Taylor's Concordance, "expresseth the character of a man who walketh in a *double* way," etc.

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"Wherefore the schoolmen grossly err when they lay it down that *actual* attention, as they call it, is not required in our prayers, but that it is sufficient for us to give *virtual* attention, as they say, since our hearts, they affirm, are not in our own power; and hence it is enough if, at the commencement, we resolve to wish to pray to God." — Petr. Mart. Loci Com. C1. 3 chap. 13:11.

blemish should be presented to Him. Hence that sharp expostulation of His in Malachi 1:7, 8, because the Jews polluted His altar and thought His table contemptible, when they said that their blind, and lame, and sick victims were not evil. "Offer it now (he says) to thy governor, will he — accept thy person?" not because God cared for the fatness or the juiciness of the animals, but because it thus was made plain that true piety was neglected, nay, altogether despised. We perceive, then, that all defective sacrifices were rejected, that the Israelites might learn sincerely and seriously to consecrate themselves entirely to God, and not to play childishly with Him, as is often the case. Elsewhere we have seen indeed that all uncleanness is repudiated by God; but we must remember that two things are required for legitimate worship; *first,* that he who approaches God should be purged from every stain, and *secondly,* that he should offer nothing except what is pure and free from all imperfection. What Solomon says, that "the sacrifice of the wicked is an abomination to the Lord," (Proverbs 15:8,) is true, although it be fat and splendid. But in order that the things which are offered by the good should be pleasing to God, another point must also be attended to, viz., that the offering should not be poor, and stingy, and deficient; and again, by this symbol, as I have already said, they were directed to Christ, besides whom no integrity will anywhere be found which will satisfy God.

19. *"Unto your acceptance."* [636] Some indeed translate this "at your own will," but the context forbids it; for Moses sometimes uses the word רצה, *ratseh,* which means "accepted," in the same sense, and sometimes רצון, *ratson,* which can only be referred to God's favor, which is commonly called His "good pleasure." Again, as he here uses the compound word לרצנכם; *leretsoncem,* so he soon afterwards adds לכם לרצון, *leretson lecem,* where he declares that a blemished sacrifice would not be "unto their acceptance," because it would be rejected by God. The sum therefore is, that if they desire their oblations to be approved by God, they must beware that there be no defect in them. Still, if any one chooses to think that God's gratuitous favor is expressed by the word "good pleasure," I willingly admit it, since our services only please God in so far as in His paternal indulgence He deigns to award to them the value of which they are by no means worthy. Nevertheless let us learn meanwhile that we must not play with God, but that He must be so worshipped in integrity and sincerity of heart as that our sacrifices may

Luther ridicules this mode of praying in his "Simplex Orandi Modus," (Witteb. 1558,) vol. 7:132: "Quemadmodum sacrificulus ille rurestris ipsis periculis (precibus?) subinde aliena miscebat, ad hunc modum, Deus in adjutorium meum intende; (Heus, serve, deme helcia equis.) Domine ad adjuvandum me festina; (Vade, famula, mulge vaccas.) Gloria Patri, etc.; (Etiam cessas, puer? Dii te perdant, etc.) Tales preculas audivi sub Papatu quamplurimas, atque omnes adeo eorum orationes fere ejusmodi fuere."

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A. V. "At your own will," *vide supra,* p. 370.

correspond with His good pleasure. For hence arises the careless profanation of His worship, because we do not sufficiently consider what is due to His perfection. It is indeed certain that nothing can proceed from us which is pure in every respect; but let us at least aspire at what befits us, and let us mourn that our desires fall so far short of their aim, in order that Christ may by His grace supply what is wanting in US; for it is unquestionable that, provided our sacrifices are the fruits of true regeneration, He washes out their blemishes with His own blood.

22. *Either a bullock, or a lamb, that hath anything superfluous.* An exception is here stated as to free-will-offerings; for in them God does not refuse a diminutive animal, or one which has a member either contracted, or of excessive size. And doubtless a greater license ought to be given, when a person is not under the obligation either of a vow or any other necessity. Still we must remember that no victim is acceptable to God, which labors under any notable defect.

25. *Neither from a stranger's hand.* God here forbids that victims of this sort should be offered to Him, although they might be purchased from foreigners. The Hebrews, however, has invented a different meaning, viz., that not even from foreigners were such sacrifices to be received, as it was unlawful for the children of the Church themselves to offer. But inasmuch as the Law altogether prohibited the unclean nations from making sacred oblations, another solution of this difficulty was still to be discovered. [637] They suppose, therefore, that those are called "strangers," who observe the precepts of the children of Noah, *i.e.,* who honor God, and do not pollute themselves by incest, abstain from the effusion of human blood, and from theft, and who do not worship idols. But the context does not accord with this, for Moses adds at the end that this kind of sacrifice would not be accepted by God from the Jews themselves, which will not agree with their being offered by the Gentiles. This, then, seems to me to be a confirmation of the previous injunction, introduced by way of precaution; for it might have seemed that the offering would have been permissible, if they had purchased the animal, even though it were defective; whereas God declares that what they were not allowed to present from their own stalls, was no more approved of by Him, if it had been purchased, because defectiveness is always displeasing to Him. Nor do I restrict this, as they do, to the foregoing clause, as if it only referred to castrated animals, and such as were

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This is *S.M.'s* solution; and after him Fonseca. *Willet.* "Some understand this (says Bonar) as forbidding them to let a stranger supply them with animals for sacrifices, *q. d.,* take it not out of a stranger's flock or herd: But this is contrary to practice approved of in after days; as when Cyrus gave, and Darius ordered others to supply. But the true meaning is evidently that the same rule shall hold in regard to a strangers offering as in regard to their own. 'The stranger' may be a proselyte, as ver. 18; or he may be such an one as Cyrus."

wounded in the testicles, but I include with it also warts and eruptions, and other blemishes. In order that the prohibition may have more weight, he again calls the sacrifices "the bread of God," not because God, who is the fountain of life, has need of food, or eats of corruptible meat, since He is the eternal Spirit; but that men may more diligently take care duly to perform their sacred rites, wherein they familiarly draw nigh to God. Now, if no one would dare to present stale or corrupted food to an earthly prince, much less tolerable is it to contaminate God's table with anything blemished.

Deuteronomy 23

Deuteronomy 23:18

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.

18. Non offeres mercedem meretricis, nec pretium canis in domum Jehovae Dei tui, pro quocunque voto: quia abominatio Jehovae Dei tui utrumque est.

18. *Thou shalt not bring the hire.* This command has an affinity to the foregoing, for God, rejecting whatever is acquired by illicit and filthy traffic, teaches us that the utmost chastity is to be observed in sacred things; nor does He only refuse the hire of a whore, but also the price of a dog, lest the sanctity of the altar should be polluted by any impure oblation. Still the dog seems to be rejected in comparison with other animals out of contempt; for it was just as wrong to kill a pig as a dog, yet might the price of a pig be offered. The dog, therefore, is rejected not only as an unclean animal, but also as vile and contemptible. In sum, God would impress upon them the reverence due to His temple and altar.

Leviticus 22

Leviticus 22:26-28

26. And the LORD spake unto Moses, saying,

26. Loquutus est Jehova ad Mosen, dicendo:

27. 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.

27. Bos, vel agnus, vel capra, quum natus fuerit, erit septem diebus sub matre sua, a die autem octavo et deinceps, placebit in oblationem sacrificii igniti Jehovae.

28. And *whether it be* cow or ewe, ye shall not kill it and her young both in one day.

28. Bovem autem, vel pecudem, et fillum ejus non mactabitis die una.

Exodus 22

Exodus 22:30

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.

30. Erit primogenitum animal septem diebus cum matre sua: die autem octavo dabitis illud mihi.

Exodus 34

Exodus 34:26

26. ... Thou shalt not seethe a kid in his mother's milk.

26. Non coques hoedum in lacte matris suae.

Deuteronomy 14

Deuteronomy 14:21

21. ... Thou shalt not seethe a kid in his mother's milk.	**21.** Non coques hoedum in lacte matris suae.

Leviticus 22:27. *When a bullock or a sheep.* God forbids the young to be taken from the womb to the altar, not only because this bad example was likely to be transferred from the sacrifices to the ordinary food, but also because the offering would have been a fraudulent one. We have seen that the sacrifices were called the bread of God, in order that men should be more liberal with respect to them, and not offer meagre victims; but to kill a young animal fresh from the womb would have been a sign of contempt; although regard was also had to humanity, lest, by eating of such sacrifices, they should grow accustomed to cruelty. The eighth day is appointed, on which the lawfulness of the offering should commence. I am afraid that the reason which some assign for this is too subtle, viz., that an animal is made perfect in seven days, because God completed the work of creation in seven days. Besides, on this ground the seventh day would be the fittest for sacrifice, because in six days God completed all His work, and the seventh was hallowed for His service It is enough for me that regard was had to maturity of age, just as in the case of circumcision. [638]

28. *And whether it be a cow or ewe.* Though cruelty was indeed condemned in this precept, still I make no doubt but that Moses speaks primarily of the sacrifices. I confess the word שחט, *shachat,* which he uses, is a general one; but since throughout the chapter he is professedly treating of the sacrifices, and in connection with these words adds the conclusion respecting the hallowing of His holy name, ver. 32, the context requires that we should consider it to be an inculcation of purity in God's service. If any prefer to extend it further, I will not contest the point; and thus this sentence will be a supplement to the Sixth Commandment. I have, however, followed what appears most probable, and the reader of sound judgment will, I hope, agree with me. Meanwhile, I confess that all barbarity and cruelty was thus prohibited in the sacrifices, and in them the rule was laid down, that men should not be cruel in reference to their daily food. It is a sight by no means pleasant to gentle minds to see the dam killed together with her young; and, if it were a common custom, men would easily grow callous as to blood-shedding in general. God would therefore not have the exercises of religion disconnected from the duties of humanity; and the tendency of the precept is, that God's altar should not be a Cyclopean slaughter-house.

638 This closing sentence is omitted in *Fr.*

Exodus 23

Exodus 23:19

19. ... Thou shalt not seethe a kid in his mother's milk.	**19.** Non coques hoedum in lacte matris suae.

19. *Thou shalt not seethe a kid.* The threefold repetition of the command reminds us that a serious matter is spoken of, whereas it would be a light and almost frivolous one, if, as some suppose, it is merely the prohibition of a somewhat unwholesome food. But the Jews, not considering its intent, and affecting sanctity, as they do, in trifling puerilities, dare not taste of cheese together with kid, or lamb's flesh, until they have well cleaned their teeth. I have no doubt, however, but that this prohibition relates to the sacrifices, for in the first passage quoted, it is added in connection with the offering of the first-fruits; and in the second, we read as follows: "The first of the first-fruits of thy land thou shalt bring unto the house of the Lord thy God. Nor shalt thou seethe a kid in his mother's milk;" and so also in the third passage: "Ye shall not eat of any thing that dieth of itself, etc., for thou art an holy people unto the Lord thy God; nor shalt thou seethe a kid in his mother's milk." I allow indeed that Moses sometimes mixes together precepts respecting different things; but this running context shews that this precept is delivered among the ceremonies, and must therefore be reckoned to be a part of the legal service. Whence I conclude, that the people are not only interdicted from eating this sort of food, as if they were to partake of flesh steeped in blood; but that they should not pollute the sacrifices by the carnal mixture. It is however probable, that meat seasoned with milk was accounted a delicacy; but inasmuch as they might grow cruel, if they ate of a lamb or kid in its mother's milk, God forbade to be offered to Himself, what was not allowable even in their common meals. The exposition of some, that kids were excluded from their tables until they were weaned, is not agreeable to reason; because they then begin to have a goatish flavor. But the reason is a very appropriate one, *i.e.,* that God would not admit a monstrous thing in His sacrifices, that the flesh of the young should be cooked in its mother's milk, and thus, as it were, in its own blood.

Civil Supplements to the Second Commandment

The civil Supplements to the Second Commandment

Exodus 23

Exodus 23:24

24. ... Thou shalt utterly overthrow them, and quite break down their images.	**24.** Destruendo destrues eos, et confringendo confringes statuas eorum.

Deuteronomy 12

Deuteronomy 12:1-3

1. These *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

1. Haec sunt statuta et judicia quae custodietis, ut faciatis in terra quam daturus est Jehova Deus patrum tuorum tibi, quo possideatis eam omnibus diebus quibns vos vivetis super terrain illam.

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:

2. Destruendo destruetis omnia loca in quibus servierunt gentes quas possessuri estis, diis suis, super montes excelsos, et super colles, et sub omni arbore frondosa.

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.

3. Diruetisque aras earum, et statuas earum confringetis, lucos earum comburetis igni, et sculptilia deorum earum concidetis, abolebitisque nomen earum ex ipso loco.

Exodus 34

Exodus 34:13

13. But ye shall destroy their altars, break their images, and cut down their groves:

13. Aras eorum diruetis, statues eorum confringetis, lucosque eorum succidetis.

Deuteronomy 7

Deuteronomy 7:5

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.

5. Sic facietis els, altaria eorum destruetis, et statues eorum confringetis, lucosque eorum succidetis, ac sculptilia eorum comburetis igni.

Numbers 33

Numbers 33:52

52. ... destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

52. Destruite omnes statues earum, et omnes imagines confiatiles destruite, et omnes aras eorum dissipate.

Exodus 23:24. *Thou shalt utterly overthrow them.* I allow indeed that these supplements would partly agree with, and be applicable to, the First Commandment; but since express mention is everywhere made in them of idols, this place seems to be better suited to them. After Moses has taught what was necessary to be observed, he adds a political law about breaking down altars and overthrowing images, in order that the people may take the more diligent heed. These passages, however, differ from the foregoing; for in condemning thus far the superstitions which are vicious in themselves, God prescribed what He would have observed even to the end of the world. He now confirms that instruction by temporary enactments, that He may keep His ancient people up to their duty. For we have now-a-days no scruples in retaining the temples, which have been polluted by idols, and applying them to a better use; since we are not bound by what was added consequently (*propter consequentiam*), as they say, to the Law. I admit indeed that whatever tends to foster superstition should be removed, provided we are not too rigorously superstitious in insisting peremptorily on what is in itself indifferent. The sum amounts to this, that to shew more clearly how greatly God detests idolatry, He would have the memory of all those things abolished which had once been dedicated to idols. The *second* passage more fully unfolds what Moses had briefly adverted to in the first; for under the word "image," he included all those tokens of idolatry which he afterwards enumerates, and of which he commands the whole land to be so cleared that no relics of them should remain. From the words, when ye have

come into the land "to possess it," Augustin [639] sensibly infers, that there is no command for private individuals to destroy the instruments of idolatry; but that the people are armed and furnished with this authority to take the charge of regulating the public interests, when they have obtained possession of the land. The *third* passage is more brief, only enumerating three kinds; the *fourth* adds "graven images," (*sculptilia.*) The *fifth* omits the groves, and puts in their place images or representations made of molten materials; and here we must observe what we have before adverted to, that the name of statue (*statuoe*) is sometimes taken in a good sense; and therefore the Jews think that what was permitted to the fathers before the Law is now forbidden. To us, however, it seems more probable, that the statues now condemned are not such as Jacob erected only as a monument, but such as they pretended to be a likeness of God. Some translate the word "titles," [640] others "pictures," with what propriety I leave to the judgment of my readers. He adds "*image,*" [641] a word which, though not in itself sinful, is still deservedly rejected in connection with the worship of God. Man is the image of God; for Moses uses this same word, when relating the creation of man. But to represent God by any figure, before which He is worshipped, is nothing less than to corrupt His glory, and so to metamorphose Him. By speaking of molten images, he admits neither sculptures nor pictures; but since they are generally cast in the precious metals, the people were expressly to beware of keeping gods of gold or silver for ornament.

Deuteronomy 16

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"Hostes nos dicunt idolorum suorum. Sic praestet Deus, et det omnia in potestate, quomodo dedit quod fractum est. Hoc enim dicimus caritati vestrae, ne faciatis ista, quando in porestate vestra non est, ut faciatis illud. Pravorum hominum est, furiosorum Circumcellionum, et ubi potestatem non habent saevire, et velle mort properant sine causa. Audistis quae vobis legimus, omnes qui nuper in Mappalibus adfuistis. 'Cum data vobis fuerit terra in potestatem (prius ait *in potestatem,* et sic dixit quae facienda sunt;) aras eorum, inquit, destruetis, lucos eorum comminuetis, et omnes titulos eorum confringetis.' (Deuteronomy 7:1, and Deuteronomy 12:9.) Cum acceperitis potestatem, hoc facite. Ubi nobis non est data potestas, non facimus; ubi data est, non praetermittimus," etc. — Aug. Serm. 62 (Opp. Edit. Bened. T.v.p. 364.)

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Numbers 33:52, משכיתם *A.V.,* their pictures.

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צלמי*, tsalemey* — "metallic *talismanical* figures, made under certain constellations, and supposed, in consequence, to be possessed of some extraordinary influences and virtues." — Ad. Clarke, *in loco.*

Deuteronomy 16:21

21. Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

21. Non plantabis tibi lucum quarumvis arborum apud altare Jehovae Dei tui, quod facies tibi.

21. *Thou shalt not plant thee.* It is plain from the end of this verse that it is part of the Second Commandment. We know [642] that amongst the heathen nations groves were sacred, so that with them no religious object would receive due reverence, except under the shade of trees. Wherefore lest conformity with this general custom should vitiate the pure worship of God, this distinction was made; and this then is the intent of the prohibition, that the Jews should fly from all strange rites, lest by too closely approaching the Gentiles, they should introduce a sinful medley. But how necessary this prohibition was, appears from their eager imitation (of the heathen), of which mention is constantly made in the sacred history. For there was scarcely any period in which they abstained from "high places." Nor is it without reason that Isaiah and Jeremiah reprove them for "playing the harlot under every green tree." (Isaiah 57:5; Jeremiah 2:20; 3:6.)

Exodus 34

Exodus 34:11, 12, 15, 16

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.

11. Custodi quod ego praecipio tibi hodie. Ecce ego ejiciam a facie tua Amorrhaeum, Chananaeum, Hittaeum, Pheresaeum, Hivaeum, et Jebusaeum.

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See Lucian in Dea Syria, *sub initium;* Πρῶτοι μὲν ὧν ἀνθρώπων, τῶν ἡμεῖς ἴδμεν, Αἰγύπτιοι λέγονται θεῶν τε ἔννοίαν λαβεῖν, καὶ ἱρὰ εἴσασθαι, καὶ τεμένεα, κ. τ. λ., — Tacitus Germ. 9. "Lucos et nemora consecrant." Virgil. Eccl. 6:73. "Ne quis sit lucus, quo plus se jactet Apollo."

12. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whether thou goest, lest it be for a snare in the midst of thee:

12. Cave tibi ne forte percutias foedus cum habitatoribus ejus terrae ad quam ingressurus es, ne forte sint in laqueum vel offendiculum in medio tui.

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;

15. Ne forte percutias foedus cum habitatoribus ejus terrae, ut scortentur post deos suos, et sacrificent diis suis: vocet autem to quispiam, et comedas e sacrificio ejus.

16. And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

16. Et forte accipias e filiabus ejus filiis tuis, et scortentur filiae ejus post deos ipsarum, et scortari faciant filios tuos post deos earum.

Exodus 23

Exodus 23:31-33

31. ... for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

31. Dabo in manum vestram habitatores terrae, et expelles cos a facie tua.

32. Thou shalt make no covenant with them, nor with their gods.

32. Non percuties cum ipsis foedus, nec cum diis eorum.

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.

33. Non habitabunt in terra tua: ne forte peccare faciant te contra me quando colueris deos eorum, quod erit tibi in offendiculum.

Exodus 34:11. *Observe that which I command thee.* Although these supplements belong alike to the First and Second Commandment, still it was fit to postpone them to this place; because in them God applied a remedy to all external and manifest superstitions, which might easily have insinuated themselves had they not been anticipated in good time. All will run eagerly into idolatry, even though there be none to impel us from without; but where the ungodly act upon us also like fans, and this must needs be the case, when the people of God entangle themselves in their society, this disease is increasingly inflamed. And truly the closer our familiarity is with them, it is like a yoke, whereby they draw others with them. In order then that the people, when they entered the land, might preserve themselves pure and thoroughly devoted to God, care must be taken lest they should contract pollution from other nations; and therefore God would have all the inhabitants of Canaan utterly destroyed, lest they should entice His elect people to their errors and the worship of false gods. He here interdicts two kinds of covenant with them, lest there should be any public or private alliance between them; and then commands that all should be slain without mercy. As regards the public covenant, it was forbidden for a special cause, that the sons of Abraham should mix themselves with the reprobate; because they would have thus deprived themselves of the lawful inheritance which God had destined for them; nor would the face of the land have been renewed by the removal of all defilements. Since then in His just judgment God had long ago determined to destroy these nations, it was not lawful for the children of Abraham to rescind the divine decree, or to make any alteration in it.

If therefore any one should insist too literally on this passage to prove the unlawfulness of making any contract with the ungodly, because God forbade it of old, he will not reason soundly, since God does not now command us to execute vengeance by putting all the wicked to death; nor is a certain country assigned to the Church in which it may dwell apart and have dominion. Still I do not deny that what was enjoined upon the ancient people, in some degree has reference to us; nay, we must carefully remark what I lately adverted to, that those, who voluntarily unite themselves with the ungodly, impose as it were a yoke on themselves to draw them to destruction. And in fact Paul embraced in this comparison all the grounds upon which unbelievers insinuate themselves into familiarity with us, to ensnare us by their corrupting influence. (2 Corinthians 6:14) As much as possible, therefore, must all ties of connection be rather broken, than that by union with God's enemies [643] we should allow ourselves to be drawn away from Him by their allurements; for they will always be attempting, by all

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The *Fr.* here has "ceremonies de Dieu," which seems to be a misprint for "ennemis de Dieu."

the artifices they can, to make a divorce between us and God. Besides, if we desire faithfully to serve God, there ought to be a perpetual quarrel between us and them. God then would have us not only separate ourselves from open communion with them, but since we are too much given to depravity, He also commands us to fly from all the snares which might gradually induce us to participate in their sins. But inasmuch as Paul justly reminds us, that if we are not permitted to have any dealings with unbelievers, we must "needs go out of the world," (1 Corinthians 5:10,) it is proper for us to distinguish between the contracts which associate us with them and those which do not at all diminish our liberty.

As long as we live among unbelievers, we cannot escape those dealings with them which relate to the ordinary affairs of life; but if we approach nearer, so that a greater intimacy should arise, we open the door as it were to Satan. Such are alliances between kings and nations, and marriages amongst private persons; and therefore Moses laid down rules respecting them both for the ancient people. And although our condition now-a-days is more free, still we are warned that all temptations are to be avoided which might give occasion to this evil. It is notorious that men are too apt to be led away by the blandishments of their wives; and also, that men in their power compel their wives to obedience. Those, therefore, who mix with idolaters, knowingly and wilfully devote themselves to idols. The same thing happens as to alliances; for men are ashamed in them to betray any marks of disrespect. Thus, to please the king of Syria, Ahaz raised an altar in the temple like that at Damascus. (2 Kings 16:10.) Thus while the Jews desired to gratify the Assyrians, they imitated their superstitions. In a word, it, is a most uncommon case that the religion of those should remain unaffected who seek to curry favor with the ungodly. But that they may cleave more earnestly to their duty, the danger I have spoken of is declared; otherwise such rejoinders as these would have been straightway in their mouths: "Although my wife is altogether averse from true piety, still I will stand firm; although my husband is not subject to God, yet I will never decline from the true course; although religion is not dear to our allies, still it shall not cease to be sacredly held in honor amongst ourselves." God [644] therefore interferes betimes, and declares that they will not be so magnanimous in resistance, when once they have opened the window to the evil. He adds, too, another evil, *i.e.,* that the sacred land would be thus profaned; for, although the Israelites should be separated from the impieties of the Gentiles, still it was not excusable to allow them to have altars in that land in which God had chosen a sanctuary for Himself. Yet at the same time Moses warns them that it could scarcely be but that this association would involve the Israelites also. When he says, then, "lest they go a whoring after

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Addition in *Fr.,* "Qui est plus sage."

their gods, and one call thee," he means that the Israelites would be like panders, if under cover of their covenant, and for the sake of preserving their good-will, they gave the Gentiles permission to exercise their superstitions; and also that this would be a snare to grosser sin; since whilst they feared to give offense, they would not refuse to go to their feasts, and thus would be partakers of their guilt. Literally, it is, "Lest perhaps thou strike a covenant, and they go a whoring after their gods, and do sacrifice unto their gods, and call thee," which words may be thus paraphrased, so as to depend on the foregoing prohibition: "Lest it should happen, after you shall have made a covenant, that they should go a whoring," etc.; or thus, "By no means make a covenant, because they will go a whoring after their idols, and when they shall offer sacrifices will call thee." The meaning, however, will amount to the same; for he mentions the two worst results of their unlawful covenant, *i.e.,* that these unbelieving nations will pollute the land, and under pretext of kindness will corrupt God's people. But in order that they may be more earnest and courageous in their duty, the promise is added, that they shall be victorious over these nations. This was almost incredible, that wanderers and exiles as they were, they should easily and quickly be enabled to gain possession of so many lands; therefore God takes away all doubt, and thus commands the Israelites to obey His dominion at the end of this war, which they shall feel that they have waged successfully under His auspices. Wherefore he convicts them of ingratitude if they shall dare to relax any of that severity which He requires; as if He had said, Since these nations far excel you in numbers, and strength, and warlike equipments, it will plainly appear that you have not conquered them by your own power; it will therefore be more than iniquitous that the war, which shall be concluded under my guidance alone, and by my hand, should be finished in opposition to my will, and that you should be the disposers of that victory which I have gratuitously conferred upon you. The discrepancy is easily reconciled, that Moses should only enumerate six nations in Exodus, and add a seventh in Deuteronomy; for often he only names the Canaanites or Amorites, yet comprising by *synecdoche* all the rest.

Deuteronomy 7

Deuteronomy 7:1-4

1. 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 Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

1. Quum introduxerit te Jehova Deus tuus in terram in quam ingrederis possidendam, et avellerit gentes multas a facie tua, Hittaeum, Gergasaeum, Amorrhaum, Chananaeum, Perisaeum, Hivaeum, et Jebusaeum, septem gentes nmltas et robustiores te:

2. And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

2. Et tradiderit eas Jehova Deus tuus coram to, et percusseris eas: perdendo perdes eas: non inibis cum illis pactum, neque misereberis earum.

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.

3. Non junges te affinitate cum eis, filiam tuam non dabis filio ejus et filiam ejus non accipies filio tuo.

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.

4. Avocabit enim filium tuum a me, et colent Deos alienos: unde irascetur furor Jehovae in vos, ut disperdat te cito.

2. *Thou shalt smite them and utterly destroy them.* Those who think that there was cruelty in this command, usurp too great authority in respect to Him who is the judge of all. The objection is specious that the people of God were unreasonably imbued with inhumanity, so that, advancing with murderous atrocity, they should spare neither sex nor age. But we must first remember what we shall see hereafter, *i.e.,* that when God had destined the land for His people, He was at liberty utterly to destroy the former inhabitants, so that its possession might be free for them. We must then go further, and say that He desired the just demonstration of His vengeance to appear upon these nations. Four hundred years before He had justly

punished their many sins, yet had He suspended His sentence and patiently borne with them, if haply they might repent. That sentence [645] is well known, "The iniquity of the Amorites is not yet full." (Genesis 15:16.) After God had shewn His mercy for four centuries, and this clemency had increased both their audacity and madness, so that they had not ceased to provoke His wrath, surely it was no act of cruelty to compensate for the delay by the grievousness of the punishment. And hence appears the foul and detestable perversity of the human intellect. We are indignant if He does not smile at once; if He delays punishment our zeal accuses Him of slackness and want of energy; yet, when He comes forth as the avenger of guilt, we either call Him cruel, or at least complain of His severity. Yet His justice will always absolve Him; and our calumnies and detractions will recoil upon our own heads. He commanded seven nations to be utterly destroyed; that is to say, after they had added sin to sin for 400 years, so that their accumulation was immense, and experience had taught that they were obstinate and incurable. It will therefore be said elsewhere, that the land "spewed them out," (Leviticus 18:28,) as if it had eased itself, when burdened by their filthiness. If impiety is intolerable to the lifeless element, why should we wonder that God in His character of Judge exercised extreme severity? But if God's wrath was just, He might surely choose whatever ministers and executioners of it He pleased; and when He had given this commission to His people, it was not unreasonable that He should forbid them to pity those whom He had appointed for destruction. For what can be more preposterous than for men to vie with God in clemency? and when it pleases the Master to be severe, for the servants to assume to themselves the right of shewing mercy? Therefore God often reproves the Israelites for being improperly merciful. And hence it came to pass that the people, whom they ought to have destroyed, became as thorns and briars to prick them. (Joshua 23:13, and throughout the book of Judges.) Away, then, with all temerity, whereby we would presumptuously restrict God's power to the puny measure of our reason; and rather let us learn reverently to regard those works of His, whose cause is concealed from us, than wantonly criticise them. Especially when He declares to us the just grounds of His vengeance, let us learn to subscribe to His decrees with the humility and modesty that becomes us, rather than to oppose them in vain, and indeed to our own confusion.

Deuteronomy 7

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"On sait ce qui fur dit a Abraham," etc. — *Fr.*

Deuteronomy 7:16-26

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.

16. Absumesque omnes populos quos Jehova Deus tuus dat tibi: non parcel oculus tuus els, nec coles deos eorum, quid laqueus erunt tibi.

17. If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them?

17. Quum dixeris in corde tuo, Plures sunt gentes illae quam ego: quomodo potero expellere eas?

18. Thou shalt not be afraid of them; *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

18. Ne timeas tibi ab eis: recordando recorderis quae fecerit Jehova Deus tuus ipsi Plaraoni, et omnibus Aegyptiis;

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.

19. Probationum magnarum quas viderunt oculi tui, et signorum, portentorumque, et manus validae, brachiique extenti quo eduxit to Jehova Deus tuus: sic faciet Jehova Deus tuus omnibus populis a quorum conspectu times tibi.

20. Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

20. Praeterea crabronem immittet Jehova Deus tuus in cos, donec pereant qui superfuerint, et quia absconderint sea facie tua.

21. Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

21. Ne paveas a facie eorum: quia Jehova Deus tuus est in medio tui, Deus maximus et terribilis.

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 beasts of the field increase upon thee.

22. Expelletque Jehova Deus tuus gentes illas a facie tua paulatim paulatim: non poteris absumere eas cito, ne multiplicetur contra to bestia agri.

23. But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

23. Attamen tradet eas Jehova Deus tuus coram to, et conteret eas contritione maxima, donec perdantur ipsae.

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.

24. Tradetque reges earum in manum tuam, et perdes nomen earum de sub coelo: non consistet quisquam coram te, donec perdas cos.

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.

25. Sculptilia deorum ipsorum combures igni: non concupisces argentum, et aurum quae sunt super ca, et capias tibi: ne illaquees to in illo: abominatio enim Jehovae Dei tui est.

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.

26. Neque introduces abominationem in domum tuam, et sis anathema sicut illud: detestando detestaberis illud, et abominando abominaberis illud, quia est anathema.

16. *And thou shalt consume all the people.* It is plain from the second part of the verse wherefore He commands the people of Canaan to be destroyed, when He forbids their gods to be worshipped. This precept, therefore, corresponds with the others, where He dooms in like manner these nations to utter destruction. I now pass over what I have explained elsewhere, *i.e.,* that the vengeance which God exercised against these obstinate and

ten-times lost people cannot be ascribed to cruelty. For since 400 years ago it had been said to Abraham that their iniquity was not yet full, they could not be treated with severity equal to their deserts, when they had so licentiously and wickedly abused God's long-suffering. But we must take notice of God's design in so particularly enjoining on the Israelites utterly to destroy whatever should be found there; for besides that He had once doomed them all to the destruction they merited, He would have the land also, in which His name was to be invoked, purged from all pollutions. Now, if any of the old inhabitants had survived, they would soon have endeavored to revive their corruptions, and since the Israelites were otherwise more disposed than enough to superstition, they would easily have been attracted to the worship of idols. This, then, is the reason why God forbids them to shew these people any humanity or clemency, as I have reminded you to be clear from the context; for these things stand in connection, that they should not spare the nations nor worship their gods. The reason which is subjoined, "for it will be a snare or stumblingblock to you," must be extended to the whole context, viz., that it would be fatal to the Jews if they should spare the nations which would allure them to impiety.

17 *If thou shalt say in thine heart.* Since it was a matter of great difficulty to destroy such a multitude of men, and despair itself would drive them to madness, so that it would be frivolous for the Israelites to cut off all hope of mercy, God anticipates their fear, and exhorts them to the strenuous execution of His sentence. From whence we gather some useful instruction; whenever God commands anything which exceeds our power, we must still obey and boldly break through whatever obstacles present themselves to impede us. In all arduous matters, therefore, let this doctrine come to our aid, that whatever is contrary to God's will may easily be annihilated by His almighty power. But since terror, presented to our eyes, immediately so lays hold of all our senses that we lie as it were torpid, God recalls to the recollection of the Israelites what abundant grounds of confidence He had supplied them with. For all the miracles He had wrought were so many proofs of His invincible power; and hence they should conclude that nothing was to be dreaded, provided God should go before them, and that, therefore, being assured of victory, they should not descend to any treaties.

20. *Moreover, the Lord thy God will send the hornet.* Since the destruction of their enemies might seem long, if they were only to be slain by their hands and weapons, and again, because it was scarcely credible that, without defending themselves, they would voluntarily stretch forth their own throats, God promises that in another way also He would supply the means of their conquest. Therefore, lest the Israelites, imagining that their enemies would be prompt and vigorous in resistance, should be alarmed or affrighted, God declares that other forces should be at hand, for that hornets or other poisonous insects should destroy all the fugitives. The same declaration is found in Exodus 23; and what God had promised, Joshua relates that

He performed. (Joshua 24:12.) But inasmuch as these nations were not to be destroyed in a moment, lest the people should therefore grow weary or become inactive, God anticipates this, and reminds them that this delay would be advantageous, for when all the inhabitants were exterminated, the wild beasts would occupy the empty land. The prolongation of the war, therefore, ought not to trouble them, for by it God provided for His people's welfare, since, if the men were speedily destroyed, they should have to contend with wild beasts. But though the passage which I have quoted from Exodus is similar in terms, yet I have designedly placed it under another head; for God here refers to the extermination of the Gentile nations with another object, *i.e.,* lest any of the ancient pollutions should remain in the land, and lest the Israelites should mingle with the ungodly, by whose arts they might at length be drawn away to spurious religions.

25. *The graven images of their gods.* He again impresses upon them the object of the destruction of the nations, but he goes further than before. He had before forbidden them to worship their gods. He now commands them to consume their graven images with fire, for since the people were prone to superstition, such snares might easily have alienated them from God's pure worship. Nor does he command them merely to melt the gold and silver so as to alter its shape, but he altogether interdicts its use, since it would be a contagious plague; for he shews how greatly God abominates idols, inasmuch as whosoever should touch the materials of which they were molten, would contract pollution and become accursed. This great severity might indeed seem to condemn the metals which were created for man's use, as if they were impure, and as if the perfectness of natural things was liable to be corrupted by man. But in this way idolaters would contaminate the sun and moon, when falsely regarding them as objects of corrupt worship; and it must be answered that the gold and silver itself was by no means polluted by this impious abuse; but that, although free from all stain in itself, it was polluted in respect to the people. Such was the uncleanness of animals, not that they had in themselves any pollution, but because God had interdicted their being eaten. The pollution therefore which is now mentioned arises from a similar prohibition; for otherwise the ignorant people could not be restrained, and hence God would have that to be abominable which in itself was pure. Still this was a political precept, and only given temporarily to the ancient people; yet we gather from it how detestable idolatry is, which even infects the works of God themselves with its own filthiness.

Deuteronomy 25

Deuteronomy 25:17-19

17. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

17. Memento quid fecerit tibi Amalec in via, quando egressi estis ex Aegypto:

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.

18. Quod tibi occurrerit in via, et te in cauda agminis aggressus sit, omnium debilium post to, quum esses lassus et fatigatus, et non timuerit Deum.

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.*

19. Erit ergo quum dederit requiem Jehova Deus tuus tibi ab omnibus inimicis tuis per circuitum, in terra quam Jehova Deus tuus dat tibi in haereditatem ut possideas eam, delebis memoriam Amalec de sub coelo, ne obliviscaris.

17. *Remember what Amalek did unto thee.* We have elsewhere seen how the Amalekites were the first who made a hostile attack upon the people, and endeavored to interrupt their journey; and Moses also related the sentence of God against them, the execution of which he now enjoins upon the people. God then swore that there should be perpetual war against them throughout all ages; and, that His threatening might not be frustrated, He appoints His people to take vengeance upon their great cruelty and impiety. For when the Israelites were inflicting no injury nor loss upon them, it was an act of injustice to make war upon peaceful persons proceeding, without doing any wrong, to another land. But humanity was still more grossly violated by them, inasmuch as they did not spare their own kindred, and thus cast away the feelings of nature. It is plain from Genesis 36:12, that the Amalekites were the descendants of Esau; and hence it follows that they were both sprung from the same ancestor, Isaac. It is true that this command seems but little in accordance with religion, that the people should retaliate an injury done to them. I reply, that they are not stimulated to vindictive feelings in these words, but that they are commanded to punish the sins of Amalek with the same severity as those of the other nations. God appears, indeed, to influence them by private motives when He recounts the cruelty shewn by the Amalekites; but we must judge of the intention of the Legislator with reference to His nature, for we know that no angry or hateful

passions can be approved by God; and hence it is easy to conclude that the command was such as the people might obey with well-regulated zeal. The first origin of the crime is specified, viz., because they "feared not God," for this must not be taken in its ordinary meaning, but as expressing that they rebelled against God as it were deliberately. For the promise given to Abraham and Isaac could not be unknown to them; but, since Esau, the founder of their race, had fallen from the right of primogeniture, it came to pass that they attempted to bring God's covenant to nought out of wicked and sacrilegious jealousy; and this is the reason why He unites them with the reprobate nations unto the same destruction. The word זנב, *zineb,* which means to crop the tail, is equivalent to making an attack on the rear, where the baggage and invalids are wont to be placed. [646]

Deuteronomy 23

Deuteronomy 23:3-8

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:

3. Non ingredietur Ammonita et Moabita congregationem Jehovae: etiam generatione decima non ingredietur congregationem Jehovae usque in saeculum.

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.

4. Eo quod non exceperint vos cum pane et aqua in via, posteaquam egressi estis ex Aegypto, et quod mercede conduxerit adversum te Bileam filium Beor de Pethor e Mesopotamia Syriae, ut malediceret tibi.

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Addition in *Fr.*, "Dont il s'ensuit, que les Amalechites ont assailli le peuple comme en trahison;" whence it follows that the Amalekites assailed the people treacherously.

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.

5. Sed noluit Jehova Deus tuus audire Bileam, et convertit Jehova Deus tuus tibi maledictionem in benedictionem, quod diligeret to Jehova Deus tuus.

6. Thou shalt not seek their peace nor their prosperity all thy days for ever.

6. Non quaeres pacem eorum et bonum eorum cunctis diebus tuis, in saeculum.

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.

7. Non abominaberis Edoaemum, quia frater tuus est: non abominaberis Aegyptium, quia peregrinus fuisti in terra ejus.

8. The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

8. filii qui nascentur eis generatione tertia ingredientur congregationem Jehovae.

3. *An Ammonite or Moabite shall not enter.* As God has lately prohibited His people from all connection and alliance with the Canaanitish nations, so He now distinguishes between the aliens, and shews upon what conditions, and whom they might admit (into the Church. [647]) The Moabites and Ammonites He altogether rejects; because they not only refused the common rites of humanity to the people, but also took arms against them, and even hired Balaam to curse them. They were the descendants of Lot, and ought to have embraced the children of Abraham as brethren. It was, then, inexcusable barbarity in them to make a violent attack upon those who had voluntarily offered them peace; who had promised by their messengers that they would make their way without injury or wrong; and who finally had besought that a passage might be granted them, provided they honestly paid the price of bread and water; although doubtless God took vengeance rather on their impiety than their cruelty, since they had not only endeavored to make His goodness of none effect, but also to annihilate His faithfulness.

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Added from Fr.

Since, therefore, it was not their fault that the Church did not perish, and the effect of His promise fail, whereon the salvation of man was based, and this they had done knowingly and wilfully, no wonder that they were excluded from the Church.

4. *And because he hired.* [648] Although there was a common reason why both nations should not be admitted, yet the number of the verb seems to be changed designedly, because Balac king of Moab hired Balaam; yet, inasmuch as they conspired together, the same crime is justly imputed to the Ammonites. Herein indeed their detestable impiety especially betrayed itself, that by hiring a mercenary man, to launch the thunders of his curse against the people, they sought to overwhelm God by magical incantations. Nor did they err through ignorance, since they obstinately persevered in their madness until Balaam was confounded from heaven. And on this ground it is expressly stated that he was not "hearkend unto," but that rather his curses and prayers were "turned into a blessing." Hence it appears how awful is the vengeance which awaits all who of deliberate malice oppose God's grace and the welfare of the Church. Thus now-a-days no stone is left unturned by the defenders of the Papacy, whereby they may disturb the course of heavenly doctrine, nay, whereby they may altogether silence the Gospel if they could.

Since another reason for this rejection is plainly signified, it is foolish in some to attribute this sentence upon them to their origin, as if the Ammonites and Moabites were excluded from the Church because they sprang from an incestuous connection.

7. *Thou shalt not abhor an Edomite.* In order that the punishment denounced against the Moabites and Ammonites should be more strongly marked, he commands the Edomites and Egyptians to be admitted in the third generation; the former, because they derived their origin from the same ancestor, Isaac, since they were the descendants of Esau; the latter, because they had been their hosts. For hence it was manifest that the Ammonites and Moabites had been dis-honored on account of their guilt, when not even aliens were thus dealt with. Now, although Esau had cut himself off from the prerogative of believers, yet the door was again opened to his children, provided they returned to their source and origin, and in the humility of faith admitted the primogeniture of Jacob, who had been chosen when their father was passed by or degraded. But what is meant by this inequality of punishment, when the crime was identical? for Edom appeared in arms against Israel before Moab, and compelled them to take their journey by another way. It did not contend with hired imprecations for Israel's destruction, but since, when humbly entreated on the score of

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A. V. "*They* hired." *Malvenda* in Poole's Syn. "*Hebrews et conduxit,* nempe Moabita." Ainsworth's translation is, "because that they met you, etc., — and *he hired,* etc."

their old relationship, it had not only refused them a passage, but had advanced against them with a great army, it should have been dealt with no less severity than Amalek or Ammon. Besides, being connected to them by a closer of blood, the Edomites were less excusable in their hostility. I find, then, no reason why God shewed greater clemency to them than the others whom He treated more severely; except that He wished to shew that it depends on His own will to chastise more lightly in some the same sins on which He takes more severe vengeance in others; and, inasmuch as all are deserving of utter destruction, He justly retains in His own hand the free right of sparing whom He will. We must here adore His judgments, into the depths of which we cannot penetrate. Nor is this inequality a ground for the noisy cavils of the ungodly, as if He were inconsistent with Himself, and acted in contradiction to the rules of His Law; since in so doing He does not judge in diverse ways, but, condemning all alike, indulges whom He pleases, or remits a part of their punishment. A question may also arise as to the Egyptians, why God lays His people under an obligation to them, because they sojourned in their land. For it was barbarous and inhospitable cruelty in them to oppress the wretched fugitives who had trusted to their good faith. But God here refers to their first reception; as in Isaiah 52:4, where, comparing the Egyptians with the Assyrians, He says that the latter oppressed them like robbers, whilst the former had ruled over them not without a cause, because the people had gone down thither of their own accord. Although, therefore, the Israelites had been unworthily oppressed by their fierce tyranny, still God would have their old kindness acknowledged; since their dearth and famine had been relieved, and the refugees were kindly received, when the inhabitants of Canaan were perishing of hunger.

Deuteronomy 17

Deuteronomy 17:2-5, 7

2. If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

2. Si inventus fuerit in medio tui, in una portarum tuarum, quas Jehova Deus tuus dat tibi, vir sire mulier qui fecerit malum in oculis Jehovae Dei tui, ad transgrediendum pactum ejus:

3. And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

3. Iveritque et coluerit deos alienos: et adoraverit eos, solem aut lunam, aut universum exercitum coelorum, quod ego non praecepi:

4. And it be told thee, and thou hast heard *of it,* and enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

4. Et nuntiatum fuerit tibi, audierisque: tune probe inquires: et ecce, si verus et certus fuerit sermo, et facta fuerit abominatio haec 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 shalt stone them with stones, till they die.

5. Educes virum illum, aut mulierem illam, qui commiserunt facinus illud pravum ad portas tuas, virum, aut mulierem, et obrues cos lapidibus donec moriantur.

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 thou shalt put the evil away from among you.

7. Marius testium primo erit in eum ad occidendum ipsum, et manus populi postea: exterminabisque malum e medio tui.

2. *If there be found among you.* The same punishment is here decreed against idolaters, to which apostates had been before condemned; and thus either transgression is declared a capital crime. Hence we gather that it is accounted before God no less weighty a sin to violate His worship by gross and impure superstitions, than openly and professedly to fall away from religion altogether. Thus in Ezekiel 20:39, He bids farewell to the Jews, and as it were emancipates them, that they may go every one after his idols, when they are no longer contented with Him alone. Whilst God, however, is so rigid an exactor of punishment, He would not have judgment pronounced precipitately. These are tokens of severity, that a woman as well as a man is to be slain; that the whole people should unite in stoning them; that the evil should be removed from the midst of the land, lest the abomination should continue unpunished. On the other hand moderation is to be observed, since diligent inquiry is to be made, nor is sentence to be pronounced unless the matter is fully proved; and again, that the trial may be lawful, the

accusation of one man is not to convict the accused. God therefore would not have the judges, under pretext of zeal, shed blood inconsiderately; but only, after mature inquiry, the criminal was to be punished in proportion to his transgression. By *synecdoche* he speaks of their cities under the name of "gates," and alludes to the land having been "given" them, that they might not shew their want of gratitude to God by profaning it. He marks too the heinous nature of the offense, by calling it the "transgressing of God's covenant;" as much as to say that all who go aside unto idols are covenant-breakers. For the thief, and the fornicator, and the drunkard, and such like transgress the Law indeed, but still are not placed in this category. In fine, it is not simple impiety which is here punished, but the perfidy whereby true religion is forsaken, after men have devoted themselves to God, and professed themselves to be of the number of His people. The repetition of the words "that man or that woman," more fully confirms what I have said, viz., that although the weakness of the female sex may extenuate their guilt, yet must they not be pardoned in such a case as this, where God's worship is directly violated. Although mention is only made of the sun, and moon, and stars, the same thing applies to images also; nay, inasmuch as it is baser to transfer God's honor to dead stones or stocks, than to those constellations in which something divine shines forth, so much more detestable are they who plunge themselves into such stupidity.

4. *Then three shalt inquire* [649] *diligently.* Although this moderation here refers only to the present matter, yet should it always be maintained in judicial proceedings, lest innocent persons should be treated with undue severity. Again, we must remember what I have said elsewhere, that judges are here not only restrained from precipitate condemnation, but also stimulated to beware of passing over, in idleness or negligence, anything that was necessary to be known. For they often fail in their duty, because they wilfully connive at guilt; and thus that which would be manifest if they would be at the pains to make more diligent inquiry, does not come to light. God, then, would not have them slumber nor take no notice of sinister reports, but rather inquire diligently as to things which may have come to their cars, so that no crime may remain unpunished. The same is the case as to witnesses; for whilst it would be unjust to pronounce sentence on the testimony of one man, still, if two or three will not suffice, there would be no end to litigation. Fitly, then, has God prescribed to judges both that they shall not be rashly credulous, and yet that they shall be content with the lawful number of witnesses; but this point will be more largely treated of elsewhere in commenting both on the Sixth and Ninth Commandments.

7. *The hands of the witnesses shall be first.* It was not without reason that God would have criminals put to death by the hand of those by whose

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A. V., translates this word in the past tense, "and *hast* inquired."

testimony they were condemned. The ancient people did not employ public executioners, that there might be more solemnity, modesty, and reverence in the infliction of punishments. This office he peculiarly enjoins upon the witnesses, because the tongue of many is too hasty, not to say worse of it, so that they do not hesitate to stab people verbally, when they would not dare to lay a finger upon them. This, then, was an excellent remedy for the repression of light accusations, not to admit the testimony of any, whose hand was not prepared to execute the sentence. Stoning was indeed a sad and horrible kind of punishment; but it is probable that God made choice of it because it required the application of many hands. If hanging had not been in use, God would have commanded in vain that the corpse of a man who had been hanged should be taken down from the tree before sunset. (Deuteronomy 21:23.) There were, therefore, other kinds of capital punishment; but when the land was to be purged, as by a propitiation, by the death of the sinner, he was to be stoned by the hands of the whole people, since it would have been cruel for him to be slain by a lingering death, which would have been the case if they had stoned him one after another. The reason why the people were commanded to cast the stones with one consent was, that they might give proof of their zeal, and manifest their great indignation that God's worship had been violated.

THE LAW: THE THIRD COMMANDMENT

The Law: The Third Commandment

The Third Commandment

Exodus 20

Exodus 20:7

7. 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.

7. Non sumes nomen Jehovae Dei tui in vanum: quia non absolvet eum Jehova qui nomen suum sumpserit in vanum.

Its Repetition

its repetition

Deuteronomy 5

Deuteronomy 5:11

11. 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.	**11.** Non sumes nomen Jehovae Dei tui in vanum: quia non absolvet Jehova eum qui nomen suum sumpserit in vanum.

Exodus 20:7. *Thou shalt not take the name.* There is a manifest *synecdoche* in this Commandment; for in order that God may procure for His name its due reverence, He forbids its being taken in vain, especially in oaths. Whence we infer on the other hand an affirmative commandment, that every oath should be a testimony of true piety, whereby the majesty of God Himself should obtain its proper glory. Moreover, it is clear that not only when we swear by God, His name is to be reverently honored, but whenever mention of it is made. Thus in these words He maintains His holiness not only in His word, but also in His works, against all profane contempt of it. We shall soon see that to swear by God's name is a species or part of religious worship, and this is manifest too from the words of Isaiah 45:23; for when he predicts that all nations shall devote themselves to pure

religion, he thus speaks, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall swear by me." [650] Now, if the bowing of the knees be a token of adoration, this swearing which is connected with it is equivalent to an acknowledgment that He is God. Since, then, reason dictates that the *species* is put for the *genus,* we must see what is to be understood by God's *name,* and by the adverb לשוא*, leshav.* It is silly and childish to restrict this to the name Jehovah, [651] as if God's majesty were confined to letters or syllables; but, whereas His essence is invisible, His name is set before us as an image, in so far as God manifests Himself to us, and is distinctly made known to us by His own marks, just as men are each by his own name. On this ground Christ teaches that God's name is comprehended in the heavens, the earth, the temple, the altar, (Matthew 5:34,) because His glory is conspicuous in them. Consequently, God's name is profaned whenever any detraction is made from His supreme wisdom, infinite power, justice, truth, clemency, and rectitude. If a shorter definition be preferred, let us say that His name is what Paul calls τὸ γνωστόν*,* "that which may be known" of Him. (Romans 1:19.)

God's name, then, is taken in vain, not only when any one abuses it by perjury, but when it is lightly and disrespectfully adduced in proof of frivolous and trifling matters: I speak with respect to oaths. In this, however, man's ingratitude is very gross, that when God grants them His name, as if at their entreaty, to put an end to their strifes and to be a pledge of their truth, still it flies promiscuously from their mouths not without manifest disrespect. God will again condemn perjury in the Fifth Commandment of the Second Table, viz., in so far as it offends against and violates charity by injuring our neighbors. The aim and object of this Commandment is different, *i.e.,* that the honor due to God may be unsullied; that we should only speak of Him religiously; that becoming veneration of Him should be maintained among us. The word לשוא, *leshau,* might indeed be translated "for falsehood," and in this sense we shall see it used elsewhere; but since it often is equivalent to חנם*, chinam,* which means gratuitously, or in vain, this exposition seems to be most appropriate. In this, too, fuller and richer instruction is contained, viz., that men should not drag in His name in light matters, as in sport or derision of Him, which cannot be done without insulting and profaning it. And thus the holiness of God's name, which preserves us in His fear and in true piety, is contrasted with the particle

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The quotation more nearly accords with the Apostle's citation in Romans 14:11, than with the original passage in Isaiah. See Owen's note in *C.*'s Romans, (C. Society's Edition, p. 503.)

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"Au mot Hebrieu, qui nous translatons *l'Eternel;"* to the Hebrew word, which we translate *the Eternal. — Fr.*

לשוא, *leshau.* But since nothing is more difficult than to restrain men's licentiousness in this respect, and to excuse or at least diminish the sin, the slipperiness of the tongue is pleaded, its punishment is here denounced: that if God's name is rashly exposed to reproach or contempt, He will avenge it. The more hardened, therefore, in their licentiousness they may be, the less will be their impunity; so far is depraved habit from diminishing the guilt.

Exposition of the Third Commandment

The Exposition of the Third Commandment

Leviticus 19

Leviticus 19:12

12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.	**12.** Non jurabitis per nomen meum mendaciter, nec profanabis nomen Dei tui: ego Jehova.

Deuteronomy 6

Deuteronomy 6:13

13. ... shalt swear by his name.	**13.** Per nomen ejus jurabis.

Deuteronomy 10

Deuteronomy 10:20

20. ... swear by his name.

20. In nomine ejus jurabis.

Leviticus 19:12. *And ye shall not swear by my name falsely.* Although Moses is treating of the duties of the Second Table, and had previously forbidden men to deal fraudulently with their neighbors, he still adds this sentence by way of confirmation. It may, however, be inferred from the second clause of the verse that He directly had regard to the glory of God when he says, "*Thou* shalt not profane the name of thy God." For raging greediness after gain causes the avaricious and rapacious man not only to defraud men, but to become insolent to God Himself. Moses, therefore, although he is professedly condemning the falsehood and deceit whereby our neighbors are injured, at the same time takes occasion to introduce the declaration that we must beware lest, whilst covetousness impels us to do wrong, injury should be done not only to men but to God Himself also. The word used here, however, is not שוא, *shau,* as before, but שקר, *sheker,* which properly signifies deceitfulness; and therefore I have said that it enjoins us to beware lest any one by his perjury should do any injury to his neighbor; nevertheless, that this prohibition has direct reference to the Third Commandment, since Moses especially insists on this point, that God's name is profaned by perjury, and thus he not only inculcates integrity, but also has regard to religion, that God's majesty may not be violated. The expression is worthy of notice, "Thou shalt not *pollute* the name of God," because God, who is eternal and immutable truth, cannot be more grossly insulted than by being summoned as a witness to falsehood, which is assuredly a shameful and wicked pollution. This was not regarded by the heathen, who, although they pretended to reverence God's name in their oaths, yet made no scruple of deceiving, if he whom they had promised deserved it. Thyestes in the poet says, "I never have pledged my faith, nor do I pledge it to any faithless person;" [652] since his brother was a villain, he considered that he lay under no valid obligation to him. This is as if God's majesty were dependent upon men's deservings, so that it was allowable to call Him to witness whilst we deal deceitfully. Let this, then, be our firm

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Cic. de Off. 3 28, 29. "Deinde illud etiam apud Actium *Fregisti fidem. Neque dedi neque do infideli cuiquam,* quanquam ab impio rege dicitur, luculente tamen dicitur. "Nam illud quidem, Neque dedi, neque do fidem in fideli cuiquam, idcirco recte a poeta; quia, cum tractaretur Atreus, personae serviendum fuit."

conclusion, that in our oaths God is first to be regarded, whose holy name is more precious than a hundred worlds.

Exodus 23

Exodus 23:13

13. ... and make no mention of the name of other gods, neither let it be heard out of thy mouth.	**13.** Nomen deorum alienorum non memorabitis, non audietur in ore tuo.

13. *Make no mention of the name of other gods.* There is no sort of doubt but that this declaration should be connected with the Third Commandment. Moses explains that God's name is taken in vain and abused, if men swear by other gods; for it is not lawful to refer the judgment of things unknown to any other than the one true God. Consequently, the glory of the Deity is transferred to those by whose name men swear. Therefore by the Prophet God pronounces a severe denunciation, that He will destroy all those that swear by His name, and also by Malcham, (Zephaniah 1:5,) since thus the Jews mixed Him up with their idol, and so profaned His holiness. In sum, since by swearing we profess that He is our God, whom we declare to be both the knower of our hearts and the judge of our souls, the true God justly claims this honor for Himself alone, inasmuch as the glory of His name is detracted from, not only if we speak less reverently than we should of Him, but also if we associate with Him such as may usurp a part of His rights. And this more clearly appears from the two passages which we have adduced from Deuteronomy, wherein the people are commanded to swear by the name of the one God, which is equivalent to rendering to His sacred name in our outward profession of service the unmixed reverence which it deserves. [653] Still God does not exhort the people to indulge themselves freely in oaths, as if by frequent oaths they exercised themselves in the duties of piety, but simply means that when there is occasion for it or necessity, and a just cause shall demand it, they must swear in no other way than by invoking Him alone as their witness and judge.

Deuteronomy 23

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"Ce qui vaut autant comme de luy rendre l'hommage qu'il merite, en le constituant tesmoin des choses cachees, et confessant que c'est a luy seul de maintenir la verite;" which is equivalent to rendering to Him the homage He deserves, in constituting Him the witness of hidden things, and confessing that it is His alone to maintain the truth. — *Fr.*

Deuteronomy 23:21-23

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.

21. Si votum voveris Jehovae Deo tuo, non tardabis illud solvere: alioqui requirendo requiret illud Jehova Deus tuus abs to, et erit in to peccatum.

22. But if thou shalt forbear to vow, it shall be no sin in thee.

22. Quod si abstinueris a vovendo, non erit in to peccatum:

23. That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

23. quod egressum fuerit e labiis tuis observabis, et facies sicut vovisti Jehovae Deo tuo liberaliter, et sicut loquutus es ore tuo.

21. *When thou shalt vow a vow.* The rule of vowing also pertains to the keeping of the Third Commandment, since, by vowing, men exercise themselves in the sanctification of God's name, and to promise anything to God is a kind of swearing. For what between men is called a covenant or agreement, with respect to God is a vow; and therefore it may be fitly called a sacred engagement, which not only is made with God as its witness, but which is contracted with God Himself. We have elsewhere cursorily touched upon certain oaths, such as that of the Nazarites; but since that consecration was a part of God's worship, I have placed it under the First Commandment. Nor indeed did Moses there treat directly of the obligation itself of the vow, but of that exercise of piety which stimulated the people to the pursuit of purity, sanctity, and sobriety. I have followed the same course as to the free-will-offerings, which were certainly for the most part votive, but I have considered what was the main thing in them without much troubling myself as to what was accessory. But now under another head Moses confirms what he taught before, that God's name was not to be taken in vain; therefore he commands them to pay their vows, by withholding which the glory of God's name is diminished, whilst He is Himself defrauded of His right, and the promise ratified before Him is set at nought. Moreover, it is to be observed that all the vows which were ever acceptable to God were testimonies of gratitude, lest the recollection of His benefits should fail, forgetfulness of which is too apt to steal over us. When, therefore, the saints

were conscious of tardiness or listlessness in proclaiming His goodness, they made use of this aid and spur, as it were, to correct their sloth. Thus, when they asked anything of importance from God, they were often accustomed to bind themselves by some promise as a manifestation of their thankfulness. Such are the vows which Moses commands to be solemnly and faithfully paid, that they might not cheat God when they had escaped from peril or had obtained what they wished, whereas in their anxiety they had been humbly suppliant. For we know with what facility or rather levity many are hurried into making vows, who afterwards, with the same fickleness, think little of breaking their promise.

On this point, then, God justly rescues His name from contempt, and to this end demands that what has been promised to Him should be paid. But inasmuch as superstitious persons apply this, or rather wrest it indiscriminately to all vows, their error must be refuted, so that we may understand the genuine meaning of Moses. The Papists would have all vows kept without exception, because it is written, "Thou shalt not slack to pay whatever hath passed your lips." But a definition of vows must first be given, or at least we must see what vows are lawful and approved by God; for if all vows must be effectually kept, however rashly made, of old under the Law it would have been right to kill their sons and daughters, to erect altars to idols, and thus under this pretext the whole Law of God would have been entirely brought to nought. Wherefore a distinction between vows must be laid down, unless we wish to confound right and wrong. This then is the first point, that nothing can be properly vowed to God, except what we know to be pleasing to Him; for if "to obey is better than sacrifice," (1 Samuel 15:22,) nothing surely can be more absurd than to indulge ourselves in the liberty of serving God, each according to his own fancy. If a Jew had vowed that he would sacrifice a dog, it would have been sacrilege to pay that vow, since it was forbidden by God's Law. But inasmuch as there is an intermediate degree between that which God has expressly prescribed and forbidden, it might be objected that it was allowable to make a vow in respect to things which are called indifferent. My reply to this is, that since the principle ought always to be maintained by the godly, that nothing is to be done without faith, (Romans 14:23,)it must ever be considered whether a thing is agreeable to God's word, otherwise our zeal is preposterous. [654]

God formerly did not forbid many things which He still was not willing to have offered to Him in worship; and so now-a-days, although it would be lawful not to taste meat all our lifelong, still if any one should vow perpetual abstinence with respect to it, he would act superstitiously; since he would inconsiderately obtrude upon God what we gather from His word that He does not approve. Wherefore if all our vows are not reduced to this rule,

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"Nos voeus sont pervers et esgarez." — *Fr.*

there will be nothing in them right and sure. Another very gross error in the Papists may also be condemned, viz., that they foolishly promise God more than they can pay. Assuredly it is more than blind arrogance, nay, diabolical madness, that a mortal man should wish to present as if it were his, what he has not received; as if any one should vow that he would not eat during his whole life, or should renounce sleep and the necessary supports of life, by common consent he would be convicted of madness. No gift, then, can be acceptable to God, except what He in His goodness has conferred upon us. But what is done in the Papacy? Monks, and nuns, and priests, bind themselves to perpetual celibacy, and do not consider that continency is a special gift; and thus whilst none of them has regard to the measure of his ability, they wretchedly abandon themselves to ruin, or envelop themselves in deadly snares. Besides, every one should consider his vocation. A monk will vow himself to his abbot, and throw off the paternal yoke: another, who was adapted for the transaction of public business, will abandon his children under cover of the monastic vow, and thus acquire immunity, Hence it appears, that whether a vow should be kept or not, is to be estimated from the character of him that vows. But a more gross and more common error is committed in respect to the object of vows. I said above that the godly never made vows to God, except in testimony of gratitude; whereas almost all the vows of the superstitious are so many fictitious acts of worship, having no other aim than to propitiate God by the expiation of sin, or to acquire favor meritoriously. I will not pursue at length those more detestable hallucinations whereby they defile themselves and their vows, when they substitute their idols in God's place; as for instance, when a man vows [655] an altar to Christopher or Barbara. To sanction this barbarous impiety, this passage of Moses is alleged, which certainly contains something quite different, viz., that those who vow to any other being, pervert the worship of God; and in which also Moses takes it for granted that a vow is not accounted legitimate, except what is made to God Himself in accordance with the rules of religion and the prescription of the Law. Thus in this exordium the doctrine is laid down, that guilt is incurred unless what is promised is paid.

22. *But if thou shalt forbear to vow.* He confirms what he said, that they would be guilty before God who have broken their promises to Him, because no necessity compelled them to promise, and consequently that their guilt was doubled, inasmuch as they chose rather to sin when it was at their option not to vow. Thus Peter, reproving the faithlessness of Ananias and Sapphira, says, [656]

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"Une chapelle a sainct Christofle, ou a saincte Barbe." — *Fr.*

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It will be seen that *C.* paraphrases, and does not quote literally the words of St. Peter.

"Who hath compelled you to lie to the Holy Ghost? was not the field your own, which you might have retained? but now to defraud God of part of the price, is impious hypocrisy."
(Acts 5:4.)

Meanwhile God indirectly inculcates sobriety in vowing, when He discharges them from it as a duty; as if He had reminded them, that there was no reason why they should incur guilt by idly promising what He does not require. And surely nothing is wiser than to be very sparing of vows; since those who run into them inconsiderately, either presently repent of them, or else pay them in a servile manner, as if it were a task to which they are driven by force, and not without annoyance and disgust, and thus destroy the grace of the act. As to the words, "that which is gone out of thy lips," they do not refer to the ceremony, on which the Jew's as usual too unscrupulously insist; but He puts a restraint by them on vowing, to which we are of ourselves but too much inclined. Whence it is said in Psalm 66:13, 14,

"I will go into thy house with burnt-offerings; I will pay these my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble;"

although the Prophet intimates that in his sore straits he had always retained his composure and presence of mind, so as expressly to implore God's help, and to manifest his constancy and confidence by making vows, still it is signified at the same time that he did not precipitately utter empty words, but spoke with serious reflection. And indeed since the tongue of many is too voluble, and goes before their heart, the main obligation of vows is not to be sought in the act of their utterance; but, to make them truly complete, a mutual agreement is required between the heart and tongue. The same expression will often occur again; and its repetition shews that it is meant to remove the scruples of the weak, lest [657] as soon as any desire to vow shall have entered their minds, they should fancy that it imposes a religious obligation. We know that among heathen nations, in the solemn dedication of their temples, a priest was appointed who should [658] first

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"Afin qu'ils ne se forgent point un remors de conscience, si tost qu'il leur sera renu en fantaste de vouer;" lest they should conceive a remorse of conscience, as soon as they shall have taken a fancy to make a vow. — *Fr.*

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"Pour dicter, et suggerer les mots;" to dictate and suggest the words. "Mos erat, ut in exsecrationibus, et devotionibus, in foederibus, in dedicationibus, in votis, juramentis et aliis hujusmodi, certa verba adhiberentur (quod *carmen* dicebatur) a quibus ne minimum quidem licebat discedere. Itaque ne quo in verbo peccaretur, praesto erat pontilex, aut sacerdos, qui vel memoriter, vel de scripto dictabat, quae dicenda erant. Liv. 8:9; 31:17; Val. Max. 4:1, 10," etc. — Facciolati in *voce Praeco*

recite the words; by which ceremony they were reminded that nothing is duly offered to God except He Himself should dictate it, as it were. I allow that this reason was but little considered by them; nevertheless, by their example, God would condemn all levity, or inconsiderate fervor in sacred offerings.

Leviticus 27

Leviticus 27:1-25, 27-29

1. And the LORD spake unto Moses, saying,

1. Loquutus est autem Jehova ad Mosen, dicendo:

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.

2. Alloquere filios Israel, et die els, Vir quum separaverit votum animarun secundum estimationem tuam Jehovae.

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.

3. Erit aestimatio tua pro masculo, a filio viginti annorum usque ad fillum sexaginta annorum, erit aestimatio tua quinquaginta siclorum argenteorum, secundum siclum sanctuarii.

4. And if it *be* a female, then thy estimation shall be thirty shekels.

4. Quod si foemina fuerit, erit aestimatio triginta siclorum.

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.

5. Si autem a filio quinque annorum usque ad filium viginti annorum, erit aestimatio tua pro masculo viginti siclorum, pro foemina vero decem siclorum.

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.

6. Si vero a filio mensis usque ad fillum quinque armorurn, erit aestimatio tua pro masculo, quinque siclorum argenteorum, pro foemina vero aestimatio tua erit trium siclorurn argenteorum.

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.

7. At si a filio sexaginta annorum, et supra, si pro masculo, erit aestimatio tua quindecim siclorum, et pro foemina decem siclorum.

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.

8. Quod si panperior est quam ut aestimationem tuam possit solvere, tune statuct ilium coram sacerdote, et aestimabit eum sacerdos: secundum quod apprehenderit marius voventis, aestimabit eum sacerdos.

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.

9. Si autem animal voverit de quo offernut oblationem Jehovae, onme de quo dederit Jehovae erit sanctitas.

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.

10. Non mutabit illud, neque commntabit illud, melius deteriore, aut deterius meliore: quod si commutando commutaverit animal animali, et illud et commutatio ejus erit sanctitas.

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:

11. Si autem fuerit quodlibet animal immundum, de quo non offerunt oblationem Jehovae tunc statuet animal coram sacerdote.

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.

12. Aestimabitque illud sacerdos, sive bonum sit, sive malum, secundum aestimationem tuam sic erit.

13. But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

13. Si vero redimendo redemerit illud, addet quintam ejus partem ultra aestimationem tuam.

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.

14. Vir autem quum consecraverit domum suam consecrationem Jehovae, aestimabit earn sacerdos, sive bona sit, sire roma: secundum quod aestimaverit earn sacerdos, sic manebit:

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.

15. Si autem consecrans redemerit domum suam, addet quintam partem pecuniae aestimationis tuae super earn, et illius erit.

16. And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed *shall be valued* at fifty shekels of silver.

16. Si vero de agro possessionis suae consecraverit quis Jehovae, erit aestimatio tua secundum sementem ejus, semen cori hordeorum quinquaginta siclis argenteis sestimabitur.

17. If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

17. Quod siab anno jubilaei consecraverit agrum suum, secundum aestimationem tuam manebit.

18. But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

18. Si vero post jubilaeum consecraverit agrum suum, tum supputabit cum eo sacerdos pecuniam secundum annos qui reinanent usque ad annum jubilaei, et detrahetur de aestimatione tua.

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 to him.

19. Si autem redimendo redimat agrum qui consecravit ipsum, addet quintam partem pecuniae aestimationis tuae super eam, et manebit el.

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.

20. Si vero non redemerit agrum, et si vendiderit agrum viro alteri, non redimet ultra:

21. But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

21. Sed erit ager quum egredietur jubilaeus, sanctitas Jehovae, sicut ager anathematis: sacerdoti erit possessio ejus.

22. And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession;

22. Si vero agrum emptum a se qui non erat de agro possessionis suae, consecraverit Jehovae:

23. Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

23. Tunc supputabit illi sacerdos numerum aestimationis tuae usque ad annum jubilaei, dabitque aestimationem tuam in die illo sanctitatem Jehovae.

24. In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong.*

24. In anno jubilaei revertetur ager ad eum a quo emerat ipsum, ad eum eujus erat possessio terrae.

25. And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

25. Omnis autem aestimatio tua erit secundum siclum sanctuarii: viginti obolorum est siclus.

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.

27. Si vero fuerit ex animalibus immundis, redimet juxta aestimationem tuam, et addet quintam partem ejus ultra eam, et si non redimatur, vendatur juxta aestimationem tuam.

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.

28. Veruntamen omne anathema quod consecrabit aliquis Jehovae ex onmibus quae habet, de hominibus et animalibus, et de agris possessionis suae, non vendetur neque redimetur. Omne enim anathema sanetitas sane titatum erit Jehovah.

29. None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

29. Omne anathema quod consecrabitur de hominibus non redimetur: moriendo morietur.

1. *And the Lord spake unto Moses.* In this chapter Moses shews in what manner and at what price what once has been offered is to be redeemed, supposing that the vows cannot be conveniently paid. Now it is to be observed, that among the ancient people there were two modes of consecration, the one by *anathema,* which the Hebrews call חרם, *cherem,* the other for the use of the temple, and other exercises of religion. The *anathema* [659] might be made of unclean animals, and other unholy things, as we may see in respect to the city of Jericho, and similar instances; but it

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was not properly allowable to make vows, except of a clean man or animal, or something else which might be appropriated in the service of God. Thus of their flocks they vowed goats and sheep; of their herds, oxen or calves, that they might experience God's goodness in their fecundity. If a person was aggrieved at being without offspring, in asking it of God he offered in his vow his son, or daughter; on which ground Samuel, before he was conceived in the womb, was dedicated to God. (1 Samuel 1:22.) If any one had a weakly child born to him, or if one of his children was very ill, or if he himself was in any difficulty, it was customary to have resort to vows, that God might protect what was dedicated to Him. Nor can it be doubted but that many abused this and fell into foolish practices; but God tolerated these errors as long as they were not opposed to His Law. Moreover, since it often happens that those who are under the obligation of a vow change their minds, and are not very eager and ready to pay it, nay, discharge it with much pain and unwillingness; God permitted that what was promised might be redeemed at a certain price, in order that their offerings might be voluntary. By the imposition of this ransom, which was of the nature of a fine, rashness was punished, and future inconsideration prevented, so that they might consider well what they were about before they made their vow, and that it might not be disagreeable to them to stand by their promises. Besides, it is to be remarked, that these vows were confirmed, not because they were altogether pleasing to God, but lest the people should accustom themselves to impious contempt of Him, if the deceiver might with impunity refuse God what he had promised, Moses first treats of persons; and estimates a male at fifty shekels of the sanctuary from twenty-five years of age to sixty; since this is the best time of life in which a man's work is profitable. A woman he estimates at thirty shekels; since for the most part less profit is made by a woman than a man; and although it might occur that some women would be much more valuable than men, since sometimes women are found to be industrious, prudent, discreet, and strong to labor, whilst men are idle, dull, lazy, and weak, still a general law must needs be given, for the examination would have been too difficult if each individual was to be estimated according to their good qualities. God then does not pay exact attention to the merits of each, but is contented with the common calculation. He then lays down rules as to an earlier age, viz., from five to twenty, and rates the male at twenty shekels, the female at ten. He afterwards descends to infants, and appoints the price of a male from one month to five years, at five shekels, and a female at three. Fourthly, he estimates those who are more than sixty, the male at fifteen shekels, the female at ten; since old age debilitates the vigor both of mind and body, and gradually destroys it. In the fifth place, an exception is made lest the poor should be burdened beyond their slender

"Qui vaut antant en Hebrieu, comme destruction, ou desolation;" which is equivalent in Hebrew to destruction, or desolation. — *Fr.*

means, that the priest should diminish the price as much as he saw fit. Still this diminution had reference also to the rich, if the person to be redeemed was not worth the ordinary price, though it appears that God here especially makes a provision for the poor from the words, "according [660] to what the hand of him that vowed shall attain;" by which clause Moses [661] is wont to express poverty, or want, because the poor and needy are not supplied with sufficient for their desires.

11. *And if it be any unclean beast.* Moses now, in the second place, treats of brute animals; which God commands to be sacrificed to Him, if they are suitable for it, and does not suffer the vow to be altered. But if they be imperfect or unclean, He lays down the rule for their redemption. But the question here arises, How it can be allowable to vow what God had forbidden to be offered to Him, and so had prohibited from being brought into the temple, as being unclean? Surely if it had entered into any one's mind to sacrifice an unclean animal, the superstition would be rejected, nay, there would be need of expiation. But here, in my opinion, another kind of offering is adverted to, which did not vitiate the sacrifices and service of God by being contrary to the injunctions of His Law. There was therefore nothing strange in His accepting such a vow, though He punishes its levity by a pecuniary fine. Besides, suppose a strong and well-tried horse was in danger, his master made a vow that if it were saved he would be bound to pay its price; and so also in the other cases. To vow was nothing else than to commit to God's faithfulness and protection whatever they wished to be preserved. Hence the too great commonness of vows, which still it was necessary to discharge in some way, lest God's sacred name should be exposed to ridicule. This estimation God left to the arbitration of the priest. But if an animal might be offered in sacrifice, no redemption was allowed; and if any one had substituted another animal, or paid the price of it, he was punished for his fraud, for both (*i.e.,* the animal, and its substitute or price) were consecrated to God. The estimation, which is imposed upon one who had vowed, is irreversible, since God simply commands the Israelites to stand by the judgment of the priest, and to abide by the taxation, as it is called, enjoined upon them as a fixed rule; and, besides, they were to add a fifth part, as an additional fine, to the price appointed by the priest.

14. *And when a man shall sanctify his house.* A third kind of vows follows, viz., the consecration of houses and lands; under which head also

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"According to his ability that vowed." — *A. V.* "According to *that* which the hand of him that vowed can *attain."* — *Ainsworth.*

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"Car cela signifie disette, ou defant, d'autant que les povres n'ont pas en main ce qui seroit a souhaiter;" for this signifies want or deficiency, since the poor have not *in hand* what might be desired. — *Fr.*

an alternative is appointed, so that religion may not be despised, and still the just possessors should not be driven from their houses, or the lands be rendered useless from the want of cultivation. Those persons vowed their houses, who sought of God for themselves and families that they might inhabit them in health, and safety, and in general prosperity; and he who wished to obtain fertility for his fields, vowed one of ten or twenty acres. Undoubtedly superstitious prayers were sometimes mixed up with this exercise of piety, as if they might acquire favor for themselves by making a bargain with God. Still, inasmuch as the thing was not wrong in itself, God indulgently bore with the errors which could not be very easily corrected, lest, in His hatred of them, He might altogether abolish what was useful and laudable. Hence the redemption both of house and land was permitted. But if any one had committed fraud in selling a piece of land that was vowed, a heavier punishment is added, *i.e.,* that he should go without it for ever. We shall speak more fully elsewhere of the year of jubilee. [662] At present this must be observed, that, lest the partition of land made by Joshua should ever be altered, since God had clearly shewn that it was done by His authority, God recalled each of the tribes every fiftieth year to their original share, and thus entirely restored the possessors whom poverty had driven out. In proportion, then, to the closeness or remoteness of that year, since possession would be so much the shorter or longer, land was cheap or dear. God does not here measure the fields by the pole or chain, but estimates them simply, as among a rude people, by the seed; viz., if a field in sowing takes a homer [663] of barley, it shall remain in the hands of its possessor if he pays fifty shekels of the sanctuary. We have elsewhere seen that these were double the ordinary shekel. But since vows were often made in the middle or towards the end of the jubilee, a distinction is stated; and God commands the priests to take the time into consideration, and the nearer the jubilee-year may be to diminish so much of the price. Where, however, a fraud had taken place, God would not have the honest purchaser ejected; but, when the jubilee was over, He assigned the field, which had been held for a time in sacrilege, to the priests for ever. Moses compares this consecration to an *anathema,* which the Hebrews call חרם, *cherem,* [664] a word whose radical meaning is *destroying* or *abolishing;* for which reason the Latins take a "devoted" thing in a bad sense, as what is destined to final destruction. The law is then extended to lands which had been sold, and

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"Sur le quatrieme commandement;" under the fourth commandment.—*Fr.*

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Lat. "Corum," from the LXX. translation κόρος

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"A field devoted." — *A. V.* "Interdit." — *Fr.*

which, in the year of jubilee, returned to their former owners; because the first allotment of the land was then wholly restored. For these fields God commands a price to be paid, upon a calculation of the time, so that only the produce and not the fee should be taken into account.

Now, since people have improperly and in foolish mimicry imitated the vows which God permitted to the Jews under the Law, so the Pope, in providing for their redemption, has dared in his diabolical arrogance to rival God. The *titulus* [665] is well-known in the Third Book of Decretals; "*De voto, et ejus redemptione;"* wherein its concocter, whoever he was, has so sought to impose upon the world with his shameless nonsense, as not to hesitate to heap together directly contradictory sentences; and even if there were no contradictions there, still nothing is laid down except how votive pilgrimages are to be redeemed, which plainly appear from Christ's declaration to be wrong since the preaching of the gospel. (John 4:21.) And assuredly it was a marvellous fascination of the devil, that what was said under the Law as to the payment of vows at Jerusalem, should be transferred to Christians, when Christ had pronounced that the time had come when the true worshippers without distinction of place should worship God everywhere in spirit and in truth. If the hired wranglers [666] of the Pope object that the same rule obtains in the redemption of vows, since a remedy or mitigation must not be denied, if any should be too burdensome or grievous, I answer, that men act wickedly, when they wrest to themselves what God has reserved for His own discretion; for neither under the Law of old was it allowable for a mortal man to alter a vow, unless by His permission. If again they object, that the judgment was given to the priests, here their folly is twice refuted; since

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The reference is to Book 3 of the Decretals of Gregory IX. He was Pope from 1227 to 1241; and these decretals form the fifth division of the Papal Canon Law. A section of Book 3, technically styled Titulus 34, is headed "Concerning a vow and its redemption;" and all the eleven chapters of this Titulus relate to the commutation of vows to go on pilgrimage, or on a crusade. The portion especially alluded to by *C.* in the above remarks was obviously ch. 7, which consists of extracts from an answer of Pope Innocent III. to a Suffragan of the Archbishop of Sens, who had taken a crusader's vow for the purpose of obtaining access to the Count of Champagne, then in Palestine, and wanted to know whether the Pope would sanction his staying at home, since he had heard that the Count was dead. The Pope replies, that as the cause which had induced him to make his vow no longer existed, he might stay in his diocese; but that he should send to the holy land a sum equal to what would have been the cost of his going, staying, and returning. The notes to the same chapter quote other parts of Innocent's rescript, in which that Pope said, "Since the Word of God is now fulfilled, saying, The hour shall come and now is, when neither in this mountain nor in Jerusalem shall ye worship, etc., it may be seen, that not less in your own Church than in the Eastern country, you may advance the deliverance of that country by your pious prayers." — *Corpus Juris Canon. Lugd.* 1522, *cum licentia.* — *W.*

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"Rabulae." — Lat. "Les caphards, qui ont leurs langues a loage pour maintenir la Papaute." — *Fr.*

they cannot shew that they have been appointed judges; nor can they escape from the accusation of temerity, since without any command they pronounce as to this redemption of vows, whereas the priests of old advanced nothing except from God's mouth, and according to the fixed rule here laid down.

The exception as to the firstlings and the tithes sufficiently proves that some vows were illicit, and such as God repudiates; and therefore that they must not be made indiscriminately, for it would have been a mere work of supererogation to vow to God what He had already made His own; as we have shewn elsewhere, [667] where I have inserted this passage. With respect to what is said of the *anathema,* it must not be understood generally, since it was not lawful to subject a man to it, unless he were worthy of death. This, then, must be restricted to their enemies, whom they were otherwise at liberty to destroy; a notorious example of which was the city of Jericho, with its inhabitants and spoils. Now, since whatever was brought under this *anathema* was devoted and accursed, God would have it destroyed, nor does He allow of any compensation. Wherefore they anathematized their fields I do not understand, unless perhaps they wished to expiate some crime whereby pollution was contracted.

Numbers 30

Numbers 30:1-16

1. And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

1. Et loquutus est Moses ad capita tribuum in Israel, dicendo: Hic est sermo quem praecepit Jehova.

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.

2. Vir qui voverit votum Jehovae, aut juravefit jusjurandum, quo constringendo constrinxerit animam suam, ne violet verbum suum: sed secundum omne quod egressum fuerit ex ore ejus, faciat.

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See vol. 1 pp. 478-480, where ver. 26 is commented on, amongst the supplements to the First Commandment.

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;

3. Mulier autem si vovetit votum Jehovae, et constringendo constrinxerit in domo patris sui in pueritia sua:

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.

4. Et audierit pater ejus votum ipsius, et oblationem qua adstrinxit animam suam, et tacuerit ei (vel ad eam) pater ejus, stabilia erunt omnia vota ejus, omnisque obligatio qua constrinxit animam suam stabilietur.

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.

5. Si autem irritum fetetit pater ejus illo die quo audierit omne votum ab ea factum, et obligationem ejus quibus constrinxerit animam suam, non stabilietur: et Jehova parcet el, quia pater ejus irritum fecerit.

6. And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

6. Quod si fuerit sub viro, et fuerint vota ejus super eam, aut prolatio labiorum qua constrinxerit animam suam:

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.

7. Et audierit maritus eius, et die quo audivit tacuerit el: tunc stabilietur vota ejus, et obligationes quibus constrinxerit animam suam stabilientur.

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.

8. Quod si quo die audivit marl tus ejus irritum id fecerit, et dissolverit vota ejus quae erant super eam, et prolationem labiorum ejus relaxaverit, qua constrinxerat animam suam, tunc Jehova propitius illi erit.

9. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

9. Votum autem omne viduae et repudiatae quo constrinxerit animam suam, stabilietur super eam.

10. And if she vowed in her husband's house, or bound her soul by a bond with an oath;

10. Porro si in domo mariti sui votum fecerit, aut constringendo constrinxerit animam per jusjurandum:

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.

11. Et maritus ejus audierit et tacuerit ei, nec irritum fecerit illud: tune stabilientur omnia ejus vota, et omnis obligatio qua eonstrinxerit animam suam stabilietur.

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.

12. Quod si dissolvendo dissolverit illa maritus ejus, quo die audivit omnem prolationem labiorum ejus, ad vota ejus, et obligationem animae ejus, non stabilietur; maritus ejus dissolvit ea, et Jehova propitius erit el.

13. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

13. Omne votum, et omnejusjurandum obligationis ad affligendam animam maritus ejus stabiliet, et maritus ejus dissolvet.

14. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them.*

14. Sin tacendo tacuerit maritus ejus a die in diem, tune stabiliet omnia vota ejus, et omnes obligationes ejus: quae sunt super eam, stabiliet, quia tacuit ei quo die audivit.

15. But if he shall any ways make them void after that he hath heard *them;* then he shall bear her iniquity.

15. Quod si dissolvendo dissolverit, ea postquam audierit, portabit iniquitatem illius.

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.

16. Haec sunt statuta quae praecepit Jehova Most inter virum et uxorem ejus, inter patrem et filiam ejus quae est in pueritia in domo patris sui.

1 *And Moses spake.* Moses teaches in this chapter that the vows which were made by persons who were not free, were not held good before God; and although no mention is made of male children, still, as their condition was the same, it seems that by *synecdoche* they must be included with the daughters and wives, unless perhaps God chose to pay regard to the weaker sex. But since He permits females, who were not under their father's power, to make vows in spite of their sex, nor does He make it to be an excuse for levity or thoughtlessness, it seems that the object proposed was, that the right of the father over his children as well as of the husband over the wife, should be maintained inviolate.

2. *If a man vow a vow.* Wishing to modify the general law, lest any one should think that there was any contradiction in this exception, he begins by repeating the law itself, that every one should faithfully pay whatever he had vowed; as much as to say, that this stands good, but that he only refers to such as are their own masters; and that women or girls who are under the power of another, were not free to make vows without the concurrence of their fathers' or husbands' consent. This preface, however, must be understood, as I have already pointed out, of lawful vows, whereby neither is religion corrupted nor the holiness of God's name profaned. And assuredly, unless what we offer is acceptable to God, there can be no obligation on the conscience. Moreover, since there is here a distinction made between males and females, it may be probably conjectured that boys of ten years old, although still united with their family, are bound by their promises; and therefore I will not pertinaciously contend about this, because it is better to leave undecided whatever is doubtful, and *disputable,* as it is commonly called, on either side.

3. *If a woman also vow.* He now proceeds to the point of which he proposed to treat, *i.e.,* that vows made by persons who are not their own masters do not hold good; and he mentions two cases. For, in the *first*

place, he teaches that if a daughter, whilst living with her father, has vowed anything without his knowledge, it is of no force. He lays down the same rule, if the father, hearing the vow, has disallowed it; but if he has held his peace, it is declared that his silence is equivalent to consent. Hence we gather that all those who are possessed of power do not do their duty unless they frankly and discreetly express their opposition whenever anything displeases them; since their connivance is a kind of tacit approbation. In the *second* place, he treats of married women, whose vows, made in the absence or with the disapproval of their husbands, he commands to be of none effect; but if the husbands have known of them, and been silent, he obliges their performance. For many deceptions might have thus arisen; since it is usual with many when they wish to gratify their wives, to conceal their opinion for the time, but, when the period of actual performance arrives, to elude what may have been promised. But unless they use their privilege in proper time, God would have them bear the punishment of their servile indulgence and dissimulation; but because women are often urged to deceive by their levity and inconstancy, this danger is also anticipated. It may also happen [668] that a woman, when subject to her husband, may make a vow in the precipitate fervor of her zeal, and when he is dead, may retract it under the specious pretext that she was not then free and her own mistress; the same thing may occur when a divorced woman shall bind herself, and then when she has married, shall appear to herself to be released. Since instances of this wicked change of mind are too frequent, no wonder that this special precaution should be added, to prevent frauds. Wherefore God declares that the period when the vow was made is to be considered, so that they are no less liable than as if their condition had remained the same. He therefore condemns to the performance of their vow those women who have been emancipated from their fathers' authority by marriage, and also who have been set free by death or divorce; yet it appears from the last verse of the chapter, that two exceptions, modifying the general law, are here peculiarly treated of.

5. *But if her father disallow her.* The expression is remarkable, "And the Lord shall forgive her," whereby Moses gently reproves the foolish thoughtlessness of the girl; and soon afterwards the same thing is spoken of married women. And surely their rashness is worthy of reprehension, if unmindful of their condition, they, as it were, shake off the yoke and hastily commit themselves. God therefore hints that they are not without blame;

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The *Lat.* is, "Accidet ut mulier *in vidaitate viro non subjecta,* praecipiti zeli fervore voveat, *eo mortuo* retractet specioso praetextu, quia tunc libera non erat, nec sui juris." The *Fr.,* "Il adviendra qu'une femme estante en sujection de mari, vouera par une ardeur hastive de zele, le marl trespasse, elle prendra honneste couverture de se retracter, d'autant qu'elle n'estoit pas libre pour lors." I have translated the latter, not being able to understand the original, nor to reconcile them.

but lest they should be tormented by secret remorse, He removes every scruple, declaring that He will forgive, if the performance of the vow shall have been prevented in any other quarter. When the dissent of the father or the husband is required on the same day, it is tantamount to saying that what they have once approved of cannot be disallowed. Further, to "hold his peace" to a wife or daughter, signifies that he does not oppose, but give by silence a token of consent.

9. *But every vow of a widow.* I have stated why widows are expressly named, viz., lest a woman should think that by a second marriage she would escape, as being no longer free, and again under the yoke; since by such subtle excuses people often extricate themselves. No other subject is referred to down to the end of the last verse but one; for they have made a very gross mistake, who interpret it as applying to a family and its master. [669] The subject itself certainly does not admit of such an explanation; and the words of Moses forbid it: so that it is the more surprising that persons skilled in the Hebrew language have not seen the matter clearly.

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Ver. 10, אישה בית-ואם. Literally, "And if the house of her husband." *C.* and *A. V.* follow *LXX.* in assuming that the preposition *in* should be supplied before *the house. S.M.,* on the other hand, translates the word בית, *family,* which is undeniably allowable; but says in a note, "By family, is to be understood the wife here, as the chief personage in it after its master." To this treatment of the text *C.* here adverts, as strange on the part of one so skillful in the Hebrew tongue. — *W*

Political Supplements to the Third Commandment

Political Supplements to the Third Commandment

Leviticus 24

Leviticus 24:15, 16

15. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

15. Ad filios Israel loqueris, dicendo: Homo qui maledixerit Dec sue, portabit scelus suum.

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.

16. Et qui transfixerit nomen Jehovae, morte moriatur: lapidando lapidabit eum universus coetus, sive indigena fuerit, sive peregrinus, quum transfixerit nomen, moriatur.

15. *And thou shalt speak unto the children of Israel.* Hence it now more clearly appears that the object of the Third Commandment was that God's holy name should be honored with the respect and veneration which it deserves, since the insult whereby it is violated is condemned to capital punishment. By the expression "cursing," Moses designates all profane and impure words which tend to brand it with dishonor; as if any one should accuse God either of injustice or cruelty; or should assail Him with blasphemies; or designedly detract from His glory either in anger or wantonness, since many, when exasperated, launch forth horrible blasphemies, whilst others make a parade of their audacity by scoffing at Him. The second verb, which is twice repeated in the next verse, נקב, *nakab,* [670] means in Hebrew to hollow out or perforate, and metaphorically to unfold, thus the Latins say that what is thoroughly brought out is "enucleated." The source of the metaphor as applied to contumely is not very dissimilar. The translation "he who shall have expressed," which some give, is lame; to me the word "transfix" seems to be very suitable in the present passage, nor are the Latin phrases *proscindere* or *lacerate* very different. As to the meaning there is tolerable agreement, *i.e.,* that God would not have His holy name disrespectfully traduced; and assuredly it is insupportably impious when the tongue of mortal man, which was created to celebrate the praises of God, is employed in insulting Him. The kind of death is also appointed, when He commands the offender to be stoned by the whole people, so that all may learn from the sight that such a monster should be annihilated as contaminating the earth. God also would prove the zeal of His people, by calling them all forth in defense of His glory, and arming them for vengeance. Moreover, He did not subject to this punishment the Jews only, who professed to be His worshippers, but also strangers who were dwelling in the land in the exercise of their business; viz., that they might more severely punish the crime in His own servants who were less excusable.

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Here *C.* again gives an opinion as to the best way of rendering נקב in this passage, for which he is not indebted to *S.M.*; and modern lexicographers have given their sanction to *C.'s* view. — *W*

The Law: The Fourth Commandment

The Fourth Commandment

the sabbath

Exodus 20

Exodus 20:8-11

8. Remember the sabbath day, to keep it holy.

8. Recordare diei Sabbathi, ut sanctifices eum:

9. Six days shalt thou labour, and do all thy work:

9. Sex diebus operaberis et facies universum opus tuum.

10. But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

10. Dies autem septimus Sabbathum Jehovae Dei tui est. Non facies ullum opus, tu, et filius tuus, et filia tua, servus tuus, et ancilla tua, et inquilinus tuus qui est in portis tuis:

11. For *in* six days the LORD made heaven and earth, the sea, and all that in them *is,* and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

11. Quoniam sex diebus fecit Jehova coelum et terram, mare et quaecunque in illis sunt, et quievit die septimo: propterea benedixit Jehova diem sabbathi, et sanctificavit eum.

its repetition

its repetition

Deuteronomy 5

Deuteronomy 5:12-15

12. Keep the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

12. Observa diem Sabbathi ut eum sanctifices, quemadmodum praecepit Jehova Deus tuus.

13. Six days thou shalt labour, and do all thy work:

13. Sex diebus operaberis, et facies universum opus tuum: dies autem septimus sabbathum est Jehovae Dei tui.

14. But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

14. Non facies ullum opus tu, et filius tuns, et asinus tuus, quodvis jumentum tuum, et inquilinus tuus qui est in portis tuis, ut quiescat servus tuus et ancilla tua sicut tu.

15. And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

15. Ac recordare quod servus fueris in terra Aegypti, et eduxerit to Jehova Deus tuus inde per manum fortem et brachium extentum. Idcirco praecepit Jehova Deus tuus ut facias diem sabbathi.

Exodus 20:8. *Remember the Sabbath-day.* The object of this Commandment is that believers should exercise themselves in the worship of God; for we know how prone men are to fall into indifference, unless they have some props to lean on or some stimulants to arouse them in maintaining their care and zeal for religion. Under the Second Commandment we have already indeed made some remarks on the outward profession of piety, and under the First also brief mention has been made of some festivals, inasmuch as in the passover and the offering of the first-fruits the people devoted themselves to God, as if by a solemn repetition of the covenant. Many also of the ceremonies which we have explained had an affinity to the Sabbath. Yet it is not without good cause that God has appointed a special place to the Sabbath as well as to the other festivals; and although there is a connection between the observance of the Sabbath and the tabernacle with its sacrifices, and the priesthood itself, still it was advisedly done that the festivals should be separately appointed, that by their aid the people might be the more encouraged to maintain the unity of the faith and to preserve the harmony of the Church. Meanwhile, the mutual connection between the sanctuary and the Sabbath is evident from what has been already said. God indeed would have it to be a notable symbol of distinction between the Jews and heathen nations. Whence, too, the devil, in order to asperse pure and holy religion with infamy, has often traduced the Jewish Sabbath through froward tongues. But the better to shew what there is peculiar

in this Commandment, and what is its difference from the First, we must remember the spiritual substance of the type; for not only did God prescribe certain days for the holding of assemblies, in which the people might give attention to sacrifices, prayers, and the celebration of His praise; but He placed before their eyes as the perfection of sanctity that they should all cease from their works. Surely God has no delight in idleness and sloth, and therefore there was no importance in the simple cessation of the labors of their hands and feet; nay, it would have been a childish superstition to rest with no other view than to occupy their repose in the service of God.[671] Wherefore, lest we should make any mistake in the meaning of this Commandment, it is well to remember its analogy and conformity with the thing it signifies; *i.e.,* that the Jews might know that their lives could not be approved by God unless, by ceasing from their own works, they should divest themselves of their reason, counsels, and all the feelings and affections of the flesh. For they were not forbidden without exception from the performance of every work, since they were required both to circumcise their children, and to bring the victims into the court, and to offer them in sacrifice on that day; but they were only called away from their own works, that, as if dead to themselves and to the world, they might wholly devote themselves to God. Wherefore, since God declares elsewhere by Moses, and again by Ezekiel, that the Sabbath is a sign between Him and the Jews that He sanctifies them, (Ezekiel 31:13; Ezekiel 20:12,) we must see what is the sum of this sanctification, viz., the death of the flesh, when men deny themselves and renounce their earthly nature, so that they may be ruled and guided by the Spirit of God.

Although this is sufficiently plain, still it will be worth while to confirm it by further statements. And first of all, that this was a ceremonial precept, Paul clearly teaches, calling it a shadow of these things, the body of which is only Christ. (Colossians 2:17.) But if the outward rest was nothing but a ceremony, the substance of which must be sought in Christ, it now remains to be considered how Christ actually exhibited what was then prefigured; and this the same Apostle declares, when he states that "our old man is crucified with Christ," and that we are buried with Him, that His resurrection may be to us newness of life. (Romans 6:4.) It is to be gathered without doubt from many passages, that the keeping of the Sabbath was a serious matter, since God inculcates no other commandment more frequently, nor more strictly requires obedience to any; and again, when He complains that He is despised, and that the Jews have fallen into extreme ungodliness, He simply says that His "Sabbaths are polluted," as if religion principally consisted in their observance. (Jeremiah 17:24; Ezekiel 20:21; 22:8; 23:38.) Moreover, if

671 "Sans autre regard que servir a Dieu en se reposant." — *Fr.*

there had not been some peculiar excellency in the Sabbath, [672] it might have appeared to be an act of atrocious injustice to command a man to be put to death for cutting wood upon it. (Numbers 15:32.) Wherefore it must be concluded that the substance of the Sabbath, which Paul declares to be in Christ, must have been no ordinary good thing. Nor does its excellency require much eulogium, since spiritual rest is nothing else than the truly desirable and blessed death of man, which contains in it the life of God, even as Paul glories that he is as it were dead, because Christ liveth in him. (Galatians 2:20.) The Apostle in the epistle to the Hebrews argues more subtilely, that true rest is brought to us by the Gospel, and that it is rejected by unbelievers, (Hebrews 4:3;) for although he mixes up some allegorical matter with it, he still retains the genuine reason of the Commandment, viz., that we should rest from our works "even as God from His." (Hebrews 4:10.) On this ground Isaiah, when he reproves the hypocrites for insisting only on the external ceremony of rest, accuses them of "finding their own pleasure" on the Sabbath, (Isaiah 58:13;) as much as to say, that the legitimate use of the Sabbath must be supposed to be self-renunciation, since he is in fact accounted to cease from his works who is not led by his own will nor indulges his own wishes, but who suffers himself to be directed by the Spirit of God. And this emptying out of self must proceed so far that the Sabbath is violated even by good works, so long as we regard them as our own; for rightly does Augustin remark in the last chapter of the 22d book, *De Civitate Dei,* [673] — "For even our good works themselves, since they are understood to be rather His than ours, are thus imputed to us for the attaining of that Sabbath, when we *are still and see that He is God;* [674] for, if we attribute them to ourselves, they will be servile, whereas we are told as to the Sabbath, *Thou shalt not do any servile work in it."*

Next it is asked, why God rather assigned every *seventh day* to the Sabbath rather than the *sixth* or *tenth.* Because the number seven often represents perfection in Scripture, some have thought that believers were thus reminded that they must strive after perfect holiness with all their might, and not devote themselves to God by halves only. Others elicit a different meaning from it, although not a contrary one, that believers were

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"S'il n'y eust eu quelque mystere excellent, et singulier;" if there had not been some excellent and peculiar mystery, *etc.* — *Fr.*

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The heading of this 30th chapter is, — "Of the Eternal Felicity of the City of God, and the Perpetual Sabbath."

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Psalm 46:10, "Vacate, et videte quoniam ego sum Deus." — *V.* "Be still, and know that I am God." — *A. V.*

taught that although they might be sanctified and laboring in all sincerity to cease from their own life, still some remainders of the flesh would continue in them, and therefore that through the whole course of their life they must aspire to that holiness which no mortal attains. I do not, however, doubt but that God created the world in six days and rested on the seventh, that He might give a manifestation of the perfect excellency of His works, and thus, proposing Himself as the model for our imitation, He signifies that He calls His own people to the true goal of felicity. Although a promise is included in this Commandment, yet will we observe upon it separately, and as if by the way. He promises indeed that as He blessed the seventh day and set it apart, so He will bless believers to sanctify them. But the main point is the command, and the recital of the blessing is equivalent to an exhortation to obedience, since otherwise it would be inappropriately placed here amongst the Commandments of the Law. When I said that the ordinance of rest was a type of a spiritual and far higher mystery, and hence that this Commandment must be accounted ceremonial, I must not be supposed to mean that it had no other different objects also. And certainly God took the seventh day for His own and hallowed it, when the creation of the world was finished, that He might keep His servants altogether free from every care, for the consideration of the beauty, excellence, and fitness of His works. There is indeed no moment which should be allowed to pass in which we are not attentive to the consideration of the wisdom, power, goodness, and justice of God in His admirable creation and government of the world; but, since our minds are fickle, and apt therefore to be forgetful or distracted, God, in His indulgence providing against our infirmities, separates one day from the rest, and commands that it should be free from all earthly business and cares, so that nothing may stand in the way of that holy occupation. On this ground He did not merely wish that people should rest at home, but that they should meet in the sanctuary, there to engage themselves in prayer and sacrifices, and to make progress in religious knowledge through the interpretation of the Law. In this respect we have an equal necessity for the Sabbath with the ancient people, so that on one day we may be free, and thus the better prepared to learn and to testify our faith. A third object of the Sabbath is also stated by Moses, but an accidental one as it were, viz., that it may be a day of relaxation for servants. Since this pertains to the rule of charity, it has not properly any place in the First Table, and is therefore added by Moses as an extrinsic advantage, as will be seen a little further on.

8. *Remember the Sabbath-day.* The word *keep* is used in Deuteronomy with the same meaning. Hence we infer that it is no trifling matter here in question, since God enforces the sanctity of the Sabbath by these two words, and exhorts the Jews to its scrupulous observance, thus condemning carelessness about it as a transgression. Moreover, when He says, "Six days shalt thou labor," He indirectly reproves their ingratitude, if it should be

irksome and disagreeable to them, to devote one day out of the seven to God, when He in His generosity gives up six to themselves. For he does not, as some have foolishly thought, make a demand here for six days' labor; but by His very kindness entices them to obedience, since He only claims a seventh part (of their time) for Himself — as if He had said, Since you cannot be instant in seeking me with all your affection and attention, at any rate give up to me some little undistracted time. Therefore, He says, "all thy work," whereby He signifies that they have plenty of time, exclusive of the Sabbath, for all their business.

10. *Thou shalt not do any work.* That is, whatever could have been finished yesterday, or postponed till to-morrow. (For instance, [675]) it was not lawful for judges to give a hearing to two litigants; but if any one had violently assaulted his neighbor, it was allowable to prevent the injury, and to give relief to the unoffending person; because the necessity of the case admitted of no delay. It was not lawful to cook food for your guests; but if an ox or an ass had fallen into a pit it was to be taken out, because aid would have been too late on the morrow. For this reason Christ. declares that "the Sabbath was made for man, and not man for the Sabbath," (Mark 2:27,) since God does not require more than was useful or necessary for keeping the people in the exercise of piety. Thus it would have been wicked to send out an ox to pasture; but if an ox that tossed had got out, it was right to bring it back to its stall, lest it should kill or injure those whom it met.

Thy man-servant and thy maid-servant. Although it is added in Deuteronomy that God had respect to equity, when He commands a relaxation from labor to be given to the men and maid-servants, and the Israelites are called upon to remember that they were once servants, that they may be more disposed to act humanely, still we must bear in mind what I have stated, that the direct object here was the honoring of the One God. We know that the whole race of Abraham were consecrated to God, and that their servants were a kind of adjunct to them, so that they were circumcised in common with themselves. And assuredly it is very absurd that a man should encourage a profane contempt of God in the family over which he presides, and in which he would be recognised as master. The case of "strangers" was different, who were obliged to rest on the Sabbath, although they remained uncircumcised; for he does not only refer to the foreigners, who had subscribed to the Law, but also to the uncircumcised. If any should object that they were improperly made partakers of the sacred sign whereby God had bound His elect people to Himself, the reply is easy, that this was not done for their sakes, but lest anything opposed to the Sabbath should happen beneath the eyes of the Israelites; as we may understand more clearly from the case of the oxen and asses. Surely God would never have required

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Added from Fr.

spiritual service of brute animals; yet He ordained their repose as a lesson, so that wherever the Israelites turned their eyes, they might be incited to the observation of the Sabbath. Nor can we wonder at this, when in the general mournings which were appointed for the deprecation of God's wrath, a fast was imposed upon the brutes, that wretched men being admonished by the sight, might feel the burden of their guilt the more, and by their voluntary serf-accusation might prevent the judgment of God, and might be seriously dissatisfied with themselves on account of those sins, whose punishment they saw to be imposed to a certain degree upon innocent animals. Besides, if the very least liberty had been conceded to them, they would have done many things to evade the Law in their days of rest, by employing strangers and the cattle in their work.

11. *For in six days the Lord made.* From this passage it may be probably conjectured that the hallowing of the Sabbath was prior to the Law; and undoubtedly what Moses has before narrated, that they were forbidden to gather the manna on the seventh day, seems to have had its origin from a well-known and received custom; whilst it is not credible that the Observance of the Sabbath was omitted, when God revealed the rite of sacrifice to the holy (Fathers. [676]) But what in the depravity of human nature was altogether extinct among heathen nations, and almost obsolete with the race of Abraham, God renewed in His Law: that the Sabbath should be honored by holy and inviolable observance; and this the impure dogs [677] accounted to be amongst the disgraces of the Jewish nation.

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Added from *Fr.*

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"Les payens, comme chiens mastins;" the heathen, like dogs. — *Fr.*

Exposition of the Fourth Commandment

Passages having reference to the Exposition of the Fourth Commandment

Leviticus 19

Leviticus 19:30

30. Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

30. Sabbatha mea observabitis, et sanctuarium meum metuetis. Ego Jehova.

Leviticus 26

Leviticus 26:2

2. Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

2. Sabbatha mea custodite, et sanctuarium meum timete. Ego Jehova.

Leviticus 23

Leviticus 23:3

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.

3. Sex diebus facietis opus, septimo die cessatio est quietis, celebritas sancta: nullum opus facietis in eo: Sabbathum eat Jehovae in cunctis habitationibus vestris.

Exodus 34

Exodus 34:21

21. Six days thou shalt work, but on the seventh day thou shalt rest: in eating time and in harvest thou shalt rest.

21. Sex diebus operaberis, septimo die quiesces in aratione et messe.

Exodus 35

Exodus 35:1-3

1. And Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them.

1. Congregavit Moses universum coetum filiorum Israel, et dixit illis, Haec sunt verba quae princepit Jehova ut faciatis.

2. Six days shall work be done; but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

2. Sex diebus facies opus, die septimo erit vobis sanctitas, Sabbathum cessationis Jehovae: quisquis fecerit opus in eo, morietur.

3. Ye shall kindle no fire throughout your habitations upon the sabbath day.

3. Ne accendatis ignem in omnibus habitaculis vestris die Sabbathi.

Leviticus 19

Leviticus 19:3

3. ... keep my sabbaths: *I am* the LORD your God.

3. Sabbatha mea servate: ego Jehova Deus vester.

Leviticus 19:30; 26:2. *Ye shall keep my Sabbaths.* From these two passages it is manifest that the service of the tabernacle was annexed to the Sabbath, and that the two things were not only connected by an indissoluble tie, but that the rest from labor had reference to the sacrifices; since it would have been a mere mockery to rest without any ulterior object; nay more, after Moses has spoken of the rest, he seems to subjoin the reverencing of the sanctuary, as if it were the generic ordinance; so that the people might understand that all impediments were removed which are wont to withdraw them from the service of God. The expression, "fear the sanctuary," [678] is a

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"*Reverence* my *sanctuary.*" — *A. V. Ainsworth* says, "In Targum Jonathan this law is explained thus, Ye shall go to the house of my sanctuary in fear;" and then quotes from Maimon many Jewish rites observed in the temple.

figurative one; but is equivalent to this, that they should shew by their very reverence of the sanctuary how truly and sincerely they fear God, who had promised that He would be present there, whenever He should be invoked.

Exodus 23

Exodus 23:12

12. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

12. Sex diebus facies opera tua: die autem septimo quiesces, ut quiescat bos tuus, et asinus tuus, et respiret filius ancillae tuae, et peregrinus.

12. *Six days thou shalt do thy work.* In this passage the incidental use of the Sabbath is again referred to, although it is no inherent part of its original institution, viz., that by its means the family also and the cattle shall be benefited. There is no impropriety in reckoning this amongst the other blessings which enhance the value of the Sabbath, although it is a portion of the Second Table. And we know that this rude people required to be attracted by every possible means to present cheerfully to God the worship due to Him. The sum therefore is, that they were thus to testify not only their *piety* towards God, but also their kindness towards their servants. I have already shewn that their authority as masters was to be exercised in moderation by them, if they were mindful of their former condition:, since they also had been servants in Egypt. If any one should suppose that the argument does not hold good, because; they were oppressed by cruel and dreadful tyranny, the reply is easy, that so much the better could they determine from their own feelings how detestable and intolerable a thing cruelty is.

Exodus 31

Exodus 31:12-17

12. And the LORD spake unto Moses, saying,

12. Dixit praeterea Jehova ad Mosen, dicendo:

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.

13. Et tu alloquere filios Israel, dicendo: Veruntamen Sabbatha mea custodietis: qnia signum eat inter me et vos in generationibus vestris, ut sciatis quod sum Jehova sanctiffcans vos.

14. Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

14. Custodietis igitur Sabbathum, quia sanctitus est vobis: quisquis profanaverit illud moriendo morietur: quia omnis faciens in eo opus, excidetur anima ipsa e medio populorum suorum.

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.

15. Sex diebus fiet opus: at die septimo Sabbathum cessationis est, sanctitas Jehovae: quicunque fecerit opus die Sabbathi, moriendo morietur.

16. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

16. Observabunt itaque filii Israel Sabbathum, observando ipsum in generationibus suis, pactum est perpetuum.

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.

17. Inter me et filios Israel signum est in perpetuum: quia sex diebus fecit Jehova coelos et terrain, die autem septimo cessavit et requievit.

13. *Speak thou also unto the children of Israel.* He inculcates the same things as before, with the addition of a few words, such as "for it is holiness unto you;" [679] by which expression he exhorts them to observe this rite as most sacred and inviolable, since by its neglect religion would fall [680] And

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"For it is holy unto you." — *A. V.*

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therefore he denounces capital punishment against any who should work on that day. Hence, again, we gather the dignity and excellency of the mystery, when God deemed an apparently light transgression of it worthy of death. Still this was an act of by no means excusable contempt, to overthrow professedly, as it were, what God would have to be a mark of distinction between His people and heathen nations. The passages which follow have the same tendency, which it would have been superfluous to repeat, unless because the people were thus reminded that it was a matter of the utmost importance. By prohibiting them from lighting a fire, He anticipates all the glosses which they would have been ready enough to invent; for they would have alleged that if the pot had been put on the fire the day before, the Sabbath would not have been violated by lighting the fire. What, then, would have been more allowable than anything else God excludes, viz., that they should not employ themselves in the preparation of their food, or undertake any other earthly work, however venial. When He calls it a "perpetual" or eternal "covenant," the Jews rest on it as a ground of their obstinacy, and wantonly rave against Christ as a covenant-breaker, because He abrogated the Sabbath. I will not contend with them as to the word גולם, *gnolam,* which sometimes means a long time, and not perpetuity: I will simply insist on the thing itself. Whatever was spoken of under the Law as eternal, I maintain to have had reference to the new state of things which came to pass at the coming of Christ; and thus the eternity of the Law must not be extended beyond the fullness of time, when the truth of its shadows was manifested, and God's covenant assumed a different form. If the Jews cry out that what is perpetual, and what is temporary, are contraries to each other, we must deny it in various respects, since assuredly what was peculiar to the Law could not continue to exist beyond the day of Jesus Christ. Besides, the Sabbath, although its external observation is not now in use, still remains eternal in its reality, like circumcision. Thus the stability of both was best confirmed by their abrogation; since, if God now required the same of Christians, it would be putting a veil over the death and resurrection of His Son; and hence the more carefully the Jews persevere in the keeping the festival, the more do they derogate from its sanctity. But they calumniate us falsely, as if we disregarded the Sabbath; because there is nothing which more completely confirms its reality and substance than the abolition of its external use. To this point also may my readers apply what I have written on Genesis 17,

[681] lest I should weary them in vain by my prolixity; and again, in treating of the sacrifices, I have adverted to some things which relate to the same

"Ils mettoyent bas la religion comme pour la fouler au pied;" they would cast down religion as if to trample it under foot. — *Fr.*

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Vide C.'s Comment on Genesis, Calvin Society's edit., vol. 1 pp. 447, *et seq.*

doctrine. When, in Exodus 34, God especially commands them to rest "in earing-time and harvest," [682] it is not as if He would let loose the rein for the rest of the year; but He rather draws it tighter, since no necessity must interrupt this sacred observance. Else it might have seemed a just pretext, if, on account of continued rains, or other ungenial weather, ploughing should be difficult, husbandmen were to be released from the obligation of the law, lest their resting should have produced sterility. The same opinion might have prevailed as to the ingathering of the harvest, lest it should have been spoilt on the ground. God, however, allows of no dispensation; but the Sabbath is to be observed, though at the risk of general loss.

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We must beware of being misled by what is a very common misapprehension, not without the authority of some of our English Dictionary-writers, as if "earing-time" were the time of gathering the *ears* of corn, instead of a derivative from the Saxon "erian," cognate with and equivalent to the Latin "arare," to plough. See *C.'s* Latin, "*in aratione.*"

Supplements to the Fourth Commandment

Supplements to the fourth Commandment

Exodus 23

Exodus 23:10, 11

10. And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

10. Sex annis seres terram tuam et congregabis fructus ejus:

11. But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard.

11. Anno autem septimo omittes eam, et quiescere sines, ut comedant pauperes populi tui, et residuum comedant bestiae agri. Ita facies vineae et oliveto tuo.

10. *And six years shalt thou sow.* Another Sabbatical institution (*Sabbathismus*) follows, viz., that of years, in reference to the cultivation

of the land; for as men and cattle rested on every seventh day, so God prescribed that the earth should rest on the seventh year. According to the fertility or barrenness of the soil, fields are fallowed every third or fourth year, lest they should become altogether unproductive through exhaustion. Indeed a soil can hardly be found of such fecundity as to be fitted for continual productiveness. Some relaxation is therefore given, until the land recovers its vigor; but this only pertains to wheat, barley, pease, beans, and other pulse, and seeds. As to meadows and vineyards the state of things is different, since, when meadows are mown every year, the fertility of the soil is not weakened; whilst vines degenerate unless they are cultivated. It was a sign of extraordinary and exceeding fertility that the land of Canaan could bear six years' sowing following, without being worn out. God honored it with this privilege in favor of His people; nor did He indeed ordain the rest from necessity, since on the sixth year He doubled the power of His blessing; but in order that the sanctity of the Sabbath might be everywhere conspicuous, and that thus the children of Israel, as they looked upon the land, might be the more encouraged to its observance. The nature of the rest was that they should not sow anything, nor prune their vineyards in the sacred year; and if anything should spring up from the scattered seeds of last harvest, it was the common property of the inhabitants of the land and strangers, although He peculiarly bestowed whatever grew of itself, whether corn or grapes, upon the poor, as a kind of gratuitous present for the relief of their wants. And this kindness and liberality was a kind of incidental adjunct to the performance of the religious duty. It was not indeed mainly or chiefly God's purpose to give relief to the poor, but, as we said before, there was nothing strange in it that the offices of charity should be consequent upon God's service.

If ungodly men should foolishly object that there is no connection between the senseless soil and a spiritual mystery, we have already answered, that although the Sabbath was deposited with believers only as a pledge of an inestimable blessing, still tokens of it appeared both in the flocks and herds, as well as in dead creatures, in order to renew the recollection of it, lest the people should grow cold, and their devotion should become languid. But if they mockingly persist that the Jews were finely dealt with, [683] when in their highest privilege they had asses and oxen, as well as the fields themselves, for companions; I answer, why do they not apply the same scoff to a commoner matter? For since the doctrine of salvation is committed to paper or parchment before it comes to us, why do they not laugh with all their might at the obedience of our faith? since in our silly credulity we embrace the promises transmitted to us by a stinking skin or some other

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"La condition des Juifs n'a gueres este honorable;" the condition of the Jews was hardly honorable. — *Fr.*

filthy material? God would have the observation of the Sabbath engraved on all creatures, that wherever the Jews turned their eyes they might be kept up to it. Why, then, should not the earth be a conspicuous and impressive sign (*character*) for the rude inculcation of this doctrine? When it is said, "What they leave the beasts of the field shall eat," the injunction does not extend to wild and noxious animals which they might drive away from their property; but God merely commands that whatever the earth produced should be exposed promiscuously for the food both of man and beast. And this affords an indirect answer to a question that might occur for God shews that the grass would not be lost, although there should be no hay-making; for the grass would be instead of hay for the beasts, so that they might feed abundantly in the fields and meadows.

Another question, however, arises from the passage in Leviticus, where God permits the owners of the land and their families to gather for food whatever shall then grow of itself. But there was nothing to prevent them, like the strangers, and anybody else, from eating of the fruits which were common to all, provided they did not defraud the poor by their covetousness. [684] The same thing is soon afterwards added in the description of the Jubilee; for although that year, which completed seven times seven years, was more holy than the rest, still God allows all to eat in it the fruits grown of themselves. He speaks more restrictedly in Exodus, in order to inculcate greater liberality upon them; but in Leviticus He shews that there is no danger of any of the produce of the land being lost, because permission is given both for themselves and their servants and cattle, besides the hireling and the stranger, to partake of it. Where He says, "that which groweth of its own accord of thy harvest," I understand it of the land which they usually reaped; as also a little further on He calls their peculiar right of ownership in their vines "their separation." [685] Although, therefore, the possessor might boast that the property was his own, and consequently that the harvest should be left entirely to himself, God reminds them that its fruits were nevertheless common to all during the Sabbatical year. The word "harvest," therefore, is applied to the land which was sown, and "separation" to the private vineyard, or its fruit. The old interpreter has translated them "the grapes of first-fruits." If it is preferred to adopt this sense, Moses would

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Addition in *Fr.,* "et que chacun en preint ce qu'il pourroit, comme d'un bien commun;' and that each should take what they could of them, as of a common property.

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See *Margin, A. V.,* Leviticus 25:5, נזירך ענבי, "grapes of thy separation." *S.M.,* "uvas a te derelictas." *S. M.* says in his note, "We follow the Chaldee interpreter, who renders these words *The grapes of thy relinquishing;* but others render them *the grapes of thy separation,* (that is, which hitherto thou hast separated or set apart for thyself,) thou shalt not suffer to be common property." — *W.* The translation of *V.* is, "uvas primitiarum tuarum."

expressly declare that no oblation of them conferred on the owners of the property a right to claim as their own what grew in their vineyard (during the year;) [686] else it would have been a good excuse to offer to God the first-fruits of the vintage, and under this pretext for the Jews to contend that they had consecrated the whole produce in the first-fruits. But God anticipates this gloss, by shewing that what was said respecting the ordinary cultivation was improperly turned aside to the extraordinary year of rest. But since the word נאזיר, *nazir,* means "separation," I do not see why we should change what accords very well. Still commentators differ as to the meaning of this word; some understand it "relinquishing," because every owner resigned his private property, so that the vintage might be common. Others explain it as expressing that they had abstained from its cultivation for that year. My own opinion, however, as I have said, is simply that the peculiar right of the possessor is called his "separation;" so that it was not lawful for others to touch the vintage except in the Sabbatical year. Thus separation is opposed to common fields free to the public.

Leviticus 25

Leviticus 25:1-7, 20-22

1. And the LORD spake unto Moses in mount Sinai, saying,

1. Loquntus est Jehova ad Mosen in monte Sinai, dicendo:

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.

2. Alloquere filios Israel, et dic illis, Quum veneritis in terram quam ego do vobis, sabbathizet terra quiete Jehovae.

3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

3. Sex annis seminabis agrum tuum, et sex annis putabis vineam tuam, et fructum ejus colliges.

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Addition from *Fr.*

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.

4. Septimo autem cessatio quietis erit terrae, sabbathum Jehovae: agrum tuum non seminabis, nec vineam putabis.

5. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

5. Quae sponte gignet terra in messe tua non metes, et uvas possessionis tuae non vindemiabis: annus enim quietis terrae est.

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,

6. Sed erunt vobis in cibum, tibi et servo tuo, ancillae, et mercenario, et inquilino tuo qui peregrinatur apud to.

7. And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

7. Jumentis quoque tuis et pecoribus terrae tuae erit cunctis ejus proventus in cibum.

20. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

20. Quod si dixeritis, Quid edemus anno septimo, si neque seminabimus, nec colligemus fruges nostras?

21. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

21. Ego mandabo benedictionem meam anno sexto, et edet provenrum tribus annis.

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.*

22. Seminabitis anno octavo: comedetis tamen e proventu vetere usque ad annum nonum: donec nova nascantur comedetis vetera.

20. *And if ye shall say.* Men will never be obedient to God's precepts, unless their distrust of Him is corrected, and will be always ingenious in laying hold of pretexts for disobedience. The difficulty, however, in this matter was a specious excuse for the Jews; for famine might have destroyed them in these two years, since in the seventh year they neither sowed nor reaped; and for reaping they were obliged to wait till the end of the eighth year. Now, whence were they to get seed enough to sow after the land had rested for a whole year? It is not without reason, then, that God delivers them from this doubt, promising them that He will give such abundance in the sixth year as shall suffice for the two following ones. The phrase must be observed, that God would "command His blessing" in an especial manner, and beyond the usual course, so that the land should be twice or thrice more fertile. Hence is suggested to us no ordinary ground of confidence in asking for our daily bread. But this was a special promise, that food should not fail the Jews on account of the Sabbatical year; a manifestation of which God had already given in the desert, when supplied a double portion of manna to those who gathered it on the day before the Sabbath. Now-a-days this inconvenience is avoided by the industry of farmers, who so divide their acres that the land should never lie fallow altogether, but that one part should supply the deficiency of another. This distribution did not obtain with the Jews. Therefore God relieved them from the fear of famine down to the harvest of the eighth year; although He seems at the same time to accustom them to frugality, lest they should waste in intemperance and luxury what He afforded in sufficient abundance to last for two years. To this precept He alludes, when He declares by the Prophets that the land "enjoyed her Sabbaths," when it had vomited forth its inhabitants, (2 Chronicles 36:21;) for since they had polluted it by violating the Sabbath, so that it groaned as if under a heavy burden, He says that it shall rest for a long continuous period, so as to compensate for the labor of many years.

The Year of Jubilee

The Year of Jubilee

Leviticus 25

Leviticus 25:8-13

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.

8. Numerabis quoque tibi septem hebdomadas armorum, id est septem annos septem vicibus; qui quidem dies septem Sabbathorum annorum efficient tibi quadraginta novem annos.

9. Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

9. Tunc transire facies tubam jubilationis mense septimo die mensis, id est die expiationum: transire inquam, facietis tubam per universam terrain vestram.

10. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

10. Sanctificabitisque annum quinquagesimum, et proclamabitis libertatem in terra cunctis habitatoribus ejus: Jobel ipse erit vobis: et revertemini quisque ad possessionem suam, et quisque ad familiam suam revertemini.

11. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

11. Jobel ipse annus quinquaginta annorum erit vobis: non seretis, neque metetis quae sponte produxerit terra: neque vindemiabitis separationes ejus.

12. For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

12. Quia Jobel est, sanctus erit vobis, agri comedetis fructum.

13. In the year of this jubile ye shall return every man unto his possession.

13. Anno Jobel isto revertemini singuli ad possessionem suam.

8. *And thou shalt number seven.* The third kind of Sabbath follows, which was composed of forty-nine, or seven times seven years. This was the most illustrious Sabbath, since the state of the people, both as to their persons and their houses and property, was renewed; and although in this way God had regard to the public good, gave relief to the poor, so that their liberty should not be destroyed, and preserved also the order laid down by Himself; still there is no question but that He thus added an additional stimulus to incite the Jews to honor the Sabbath. For it was a kind of imposing memorial of the sacred rest, to see slaves emancipated and become suddenly free; houses and lands returning to their former possessors who had sold them; and in fine all things assuming a new face. They called this year *Jobel,* from the sound of the ram's horn, whereby liberty and the restitution of property were proclaimed; but as I have said, its main feature was the solemnity which shewed them to be separated from other nations to be a peculiar and holy nation to God; nay, the renewal of all things had reference to this, that being redeemed anew in the great Sabbath, they might entirely devote themselves to God their Deliverer.

Leviticus 23

Leviticus 23:1-44

1. And the LORD spake unto Moses, saying,

1. Loquutus est Jehova ad Mosen, dicendo:

2. Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

2. Alloquere filios Israel, et die illis, Hae sunt feriae quas vocabitis convocationes sanctas, hae sunt solennitates meae.

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.

3. Sex diebus fiet opus, die autem septimo Sabbathum est quietis, convocatio sancta: nullum opus facietis: Sabbathum est Jehovae in cunctis habitationibus vestris.

4. These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

4. Hae sunt feriae quas celebrabitis: hae sunt feriae Jehovae sanctae, quas celebrabitis temporibus suis.

5. In the fourteenth *day* of the first month at even *is* the LORD'S passover.

5. Mense primo, quartadecima mensis, ad vesperam Pesah Jehovae est.

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.

6. Quintodecimo autem die mensis hujus, solennitas erit infermentatorum Jehovae, septem diebus infermentata comedetis.

7. In the first day ye shall have an holy convocation: ye shall do no servile work therein.

7. Die primo convocatio sancta erit vobis: nullum opus servile facietis.

8. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein.*

8. Offeretis autem oblationem ignitam Jehovae septem diebus: die septimo erit convocatio sancta, nullum opus servile facietis.

9. And the LORD spake unto Moses, saying,

9. Adhaec loquutus est Jehova ad Mosen, dicendo:

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 firstfruits of your harvest unto the priest:

10. Alloquere filios Israel, et dic eis, Quum ingressi fueritis terrain quam ego do vobis, et messueritis messem ejus, tunc offeretis omnes primitias messis vestrae ad sacerdotem.

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.

11. Qui offert omer coram Jehova, ut sit acceptum pro vobis: in crastino Sabbathi offerer illud sacerdos.

12. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

12. Facietisque die quo offeretis omer, agnum integrum anniculum, in holocaustum Jehovae:

13. And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

13. Et minham ejus, duas decimas similae permistae oleo, oblationem ignitam Jehovae in odorem quietis: et libamen ejus vini quattam partem 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.

14. Panem vero et polentam, et spicam plenam non comedetis usque ad hunc ipsum diem, donec obtuleris munus Dei vestri: statutum perpetuum erit in generationibus vestris, in cunctis habitaculis vestris.

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:

15. Numerabitis autem vobis dies a postero die Sabbathi, a die qua obtuleris omer elevationis, septem hebdomades plenae erunt.

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.

16. Usque ad posterum diem Sabbathi septimi numerabitis quinquaginta dies, et offeretis oblationem novam Jehovae.

17. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the LORD.

17. Ex habitaculis vestris offeretis panem oblationis: duae ex duobus decimis similae erunt: cum fermento coquentur primitiae Jehovae.

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.

18. Offeretisque cum pane illo septem agnos integros anniculos, et juvencum filium bovis unum, et arietes duos, erunt holocaustum Jehovae: et oblatio eorum libaminaque eorum, oblatio ignita erit odoris quietis Jehovae.

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.

19. Facietis quoque hircum caprarum unum pro peccato, et duos agnos anniculos in sacrificium prosperitatum.

20. And the priest shall wave them with the bread of the firstfruits, *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

20. Offeretque sacerdos illa ultra panem primitiarum, elevationem coram Jehova cum duobus agnis, sanctitas erunt Jehovae sacerdoti.

21. And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

21. Et celebrabitis hoc ipso die celebritatem, convocatio sancta erit vobis: nullum opus servile facietis: statutum perpetuum erit in cunctis habitaculis vestris, in generationibus vestris.

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 gleaning of thy harvest: ...

22. Et cum messueritis messem terrae vestrae, non complebis angulum agri tui in messe tua: nec quod residuum erit in messe tua colliges.

23. And the LORD spake unto Moses, saying,

23. Loquutus est praeterea Jehova ad Mosen, dicendo:

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, an holy convocation.

24. Alloquere filios Israel, dicendo, Mense septimo, primo die ejusdem erit vobis Sabbathum monimentum clangoris, convocatio sancta.

25. Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

25. Nullum opus servile facietis, et offeretis oblationem ignitam Jehovae.

26. And the LORD spake unto Moses, saying,

26. Loquutus est quoque Jehova ad Mosen, dicendo:

27. Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

27. Veruntamen (*vel,* utique) in decimo mensis hujus septimi, dies expiationum erit: convocatio sancta erit vobis, afiligetisque animas vestras, et offeretis sacrificium ignitum Jehovae.

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.

28. Nullum opus facietis hoc ipso die, quid dies expiationum est ad expiandum vos (*vel,* super vos, ant pro vobis) coram Jehova Deo vestro.

29. For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

29. Omnis enim anima quae non fuerit afflicta eo ipso die, excidetur e populis suis.

30. And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

30. Et quisquis fecerit quodcunque opus eo ipso die, perdam animam illam e medio populi.

31. Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

31. Nullum opus facietis: statutum perpetuum erit in generationibus vestris, in cunctis habitationibus vestris.

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.

32. Sabbathum quietis est vobis, et affligetis animas vestras nona mensis in vespera: a vespera usque ad vesperam quiescetis in Sabbatho vestro.

33. And the LORD spake unto Moses, saying,

33. Loquutus est et Jehova ad Mosen, dicendo:

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.

34. Alloquere filios Israel, dicendo, Decimo quinto die mensis septimi hujus, solennitas tabernaculorum erit septem diebus Jehovah.

35. On the first day *shall be* an holy convocation: ye shall do no servile work *therein.*

35. Die primo erit convocatio sancta, nullum opus servile facietis.

36. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly; *and* ye shall do no servile work *therein.*

36. Septem diebus offeretis sacrificium ignitum Jehovae, die octavo convocatio sancta erit vobis, et offeretis sacrificium ignitum Jehovah, solennitas est, nullum opus servile facietis.

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:

37. Istae sunt festivitates Jehovae quas vocabitis convocationes sanctas, ut offeratis in els sacrificium ignitum Jehovae, holocaustum et oblationem, sacrificium et libamina suo quodque die.

38. Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

38. Praeter Sabbatha Jehovae, et praeter dona vestra, praeterque omnia vota vestra, et praeter omnes spontaneas oblationes vestras, quas dabitis Jehovae.

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.

39. Veruntamen (*vel,* utique) decimo quinto die mensis septimi, quando congregaveritis fructum terrae, celebrabitis celebritatem Jehovae septem diebus: die primo erit Sabbathum, die quoque octavo erit Sabbathum.

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.

40. Sumetisque vobis die primo fructum arboris decorae, et ramos palmarum, et ramos arboris densarum frondium, et salices torrentis, et laetabimini coram Jehova Deo vestro septem diebus.

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.

41. Celebrabitis, inquam, istam celebritatem Jehovae septem diebus quotannis: statutum perpetuum erit in generationibus vestris, mense septimo celebrabitis illam.

42. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

42. In tabernaculis habitabitis septem diebus: onmis indigena ex Israele habitabit in tabernaculis.

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.

43. Ut sciant generationes vestrae quod in tabernaculis habitare feci filios Israel quando eduxi eos e terra Aegypti: ego Jehova Deus vester.

44. And Moses declared unto the children of Israel the feasts of the LORD.

44. Loquutus est igitur Moses de solennitatibus Jehovae ad filios Israel.

4. *These are the feasts of the Lord.* The other festivals which Moses here enumerates have an affinity to the Sabbath. In the first place the Passover is put, the mystery of which I have annexed, not without reason, to the

First Commandment, for its institution was there explained, inasmuch as it acted as a restraint on the people from falling away to strange gods. In that rite they were initiated to the service of God, that they might abandon all the superstitions of the Gentiles, and acquiesce in the pure instruction of the Law. The Passover, therefore, in itself was a supplement to the First Commandment; yet the day recurring from year to year is fitly enumerated amongst the other festivals. And surely it is plain that the Fourth Commandment had no other object or use except to exercise the people in the service of God; but since the killing of the lamb represented the grace of adoption whereby God had bound them to Himself, it was necessary to annex it to the First Commandment. Let my readers therefore now be content with the other part, i.e., that its annual celebration was a help to the perpetual recollection by the Israelites of their redemption.

10. *When ye be come to the land.* Moses now lays down rules as to the second day of festival, which was dedicated to the offering of the first-fruits. The ceremony is described that they should deliver a handful into the hand of the priest; though some think that the measure is signified which was the tenth part of an *Ephah.* The word *Omer* [687] means both. But in this passage the expression "handful" is most appropriate, since it represented in a lively manner the beginning of the harvest; inasmuch as it was not lawful to taste even of parched grain before the offering of the firstfruits. The priest lifted it up before the altar, but with a waving motion; for thus the Hebrews distinguish between the two modes, [688] תרומה, *therumah,* which was lifted up, and תנופה, *thenuphah,* which is mentioned here, and which was waved towards the four points of the compass, and then a sacrifice and libation were made. We know that heathen nations [689] thus invented gods and goddesses presiding over the fruits, so that the earth was the great and common mother of gods and men. Into this error the Jews would have straightway fallen, or would have gorged themselves without thinking about God, unless they had been reminded by this ceremony that the Father of their subsistence

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"The word עמר, *gomer,* was both a measure, which was the tenth part of an ephah, as also a sheaf, or handful, (δράγματα, *LXX.,*) as it is taken where Ruth is said to have gathered among the sheaves; and the reason is, because usually that which was beaten out of a sheaf might fill a *ghomer.*" — Willet, *in loco.*

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Vide ante, p. 132.

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Compare Virgil, Georgic 1:—

Vos, O clarissima mundi
Lumina, labentem coelo quae ducitis annum,
Liber et alma Ceres; vestro si munere tellus
Chaoniam pingui glandem mutavit arista,
Poculaque inventis Acheloia miscuit uvis, etc — 5:5-9.

was in heaven, whose minister the earth was for providing their food. For since the whole harvest was consecrated in the single handful, it was as if they had shewn that whatever the earth produced altogether belonged to God. But thus the admirable goodness of God was conspicuous, when, in claiming what was His own, He did not at all diminish the food of the people; afterwards they received, as if from His hand, whatever each individual had stored at home, just as though it had come out of His sanctuary. Paul's statement is well known, "For if the first-fruit be holy, the lump is also holy," (Romans 11:16,) wherein he alludes to this ancient ceremony of the Law. The word which they translate "unto your acceptance," [690] is the same which interpreters elsewhere render "good pleasure," and refer to the people, as if it were said, "at your own will," or "*ad libitum,"* as it is barbarously said. But I have before shewn that it must be understood of the favor and good-will of God, although it is transferred in a passive sense to the people, as in Psalm 106:4, רצון, *ratson,* or the favor of the chosen people, means the gratuitous love wherewith God regards His Church. But Moses signifies that the fruits of the earth cannot otherwise be eaten with a clear conscience, because they would not feel that God accepted them, and looked upon them with paternal affection. The ceremony, now abolished, still remains in full force amongst us as regards its substance, for nothing but the acknowledgment of God's bounty, which springs from faith and thanksgiving, sanctifies whatever we receive of His hand.

Next to the first-fruits comes the feast of seven weeks, which the Greeks have rendered Pentecost, having reference to the same object; for after they had offered the first-fruits from the standing harvest, they added another token of gratitude in the shape of the loaves and the greater sacrifice. It must however be observed, that the two loaves are required of every family, and that they consist of two-tenths; but that the sacrifices of seven lambs, one bullock, and two rams, and also of a goat and two lambs, is enjoined upon the whole people. This is in fact the legitimate acknowledgment of God's liberality, because the waving of the sheaf, as being performed in haste, was but a trifling one; since we have seen that before they touched the grain, God required that the first-fruits should be offered to Him, until at leisure and in a more convenient season they might more fully discharge their duty. Thus what we have above observed respecting the first-fruits, was only a preparation for the day of Pentecost, on which the holy oblation was not ears of wheat, but loaves made of the new wheat.

24. *In the seventh month, in the first day of the month.* I wonder how it ever entered the mind of the Jews [691] that in the feast of trumpets the deliverance of Isaac was commemorated, when a goat was substituted to

690 See note #284

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be slain in his stead; [692] but they have invented this with their wonted audacity. Surely it is as baseless as it is unreasonable. Others more rightly suppose that it was a preparation for the approaching feast of atonement, on account of the slight interval of time; for since this day is distinguished by no peculiar mark, it is probable that it ought not to be separated from the other which follows soon afterwards, viz., on the tenth day. Unless, perhaps, it is more probable that they were thus called together once a year by the sound of trumpets, first of all, that they might learn that all their sacred assemblies were appointed by the voice of God; and secondly, that this His voice was thus renewed, that they might always be ready to obey Him. And this seems to signify by the expression, "a memorial of blowing of trumpets;" as if He had said that the trumpets sounded in their ears once a year, that they might be attentive to God's voice throughout their lives, and ever willing to follow whithersoever He should command them to go. Others think that the trumpets sounded at the beginning of the month, that they might prepare themselves for the three festivals, and also because this month was remarkable both in the Sabbatical year and in the Jubilee. But what, if when God displaced this month from being the beginning of the year to stand seventh, He chose to leave it some traces of its original dignity? for by general consent it is admitted that, until the people came out of Egypt, this was the first month. Some even think that the world was created in it, which is not without probable show of reason. And the Jews now also, in political matters and in things which relate to this earthly life, retain this original computation in accordance with unbroken custom: it is only in sacred matters that they commence the year in March. This indeed seems to me the probable reason why, on the day now referred to, God renewed the memory of His dominion by a solemn proclamation, and assigned this seventh month both to the Jubilee and the Sabbatical year. [693] The solemnity was completed in one day, differing very little from an ordinary Sabbath, except by the trumpet-blowing and the sacrifice, as is described in Numbers 29. For Moses there speaks of more than he

"The Hebrews and Latins hold that the feast of trumpets was instituted in memory of the patriarch Isaac having been delivered from the sword of his father, and of the ram supplied in his place, (Genesis 22:11,) and thence that they used to blow rams' horns on that day, etc. Moreover, the Hebrews report that on this very day, *i.e.,* the first of the seventh month, Isaac was delivered from slaughter. This blowing of trumpets was therefore a memorial of Isaac's deliverance, and also a silent prayer that God would remember them, and as He had delivered Isaac, would also deliver his posterity from peril of death." — Corn. a Lapide, *in loco;* see also R. Salomon Jarchi, *in loco.*

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"Se trouva miraculeusement;" was found miraculously. — *Fr.*

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Add., "Outre les trois festes dont il sera parle consequemment;" besides the three festivals which will be spoken of. — *Fr.*

does here; he there enumerates a calf, a ram, seven lambs, a goat for a sin-offering, with its accompaniments, besides the burnt-offering of the new moon, and commands an offering to be made by fire of them all. Here he speaks generally in a single word.

27. *Also on the tenth day of this seventh month.* The word כפר, *caphar,* whence the noun כפרים, *cephurim,* signifies both to propitiate and to blot out guilt and accusation by means of expiation; כפרים, therefore, are atonements (*libationes*) for appeasing God; and the word is used in the plural number, because they were not under the imputation of a single kind of guilt, but had need of manifold reconciliations on account of their many and various transgressions. This was indeed done both publicly and privately throughout the rest of the year, for all the victims they offered were so many satisfactions in order to obtain pardon and to reconcile God. Still to these daily exercises was added also a yearly feast-day as a special memorial, and as a sharper spur to repentance: for it was fit that they should be stirred up to pious grief by solemn fasting and sacrifices, inasmuch as they had provoked God's wrath against themselves through the whole year. Therefore on this feast-day they were cited before His tribunal, in order that, placing themselves there, they should acknowledge that they deserved this judgment, and yet prayed that they might escape punishment; and this was the object of the fast. Meanwhile they learnt from the sacrifices that they were restored to His favor, since simple confession would have been only a ground for despair. Thus, therefore, God required of them sorrow and other indications of penitence, that on His part He might testify that He was duly appeased so as to be propitious to them. The expression, "ye shall afflict your souls," here refers to the fast, which was required as an outward profession of repentance. And assuredly there was no weight in the fast of itself, since God plainly shews through Isaiah that He makes no account of hypocrites, who trust that they appease him by fasting, (Isaiah 58:3;) but being withdrawn from mere luxurious food and all delicacies, they were reminded of their misery, so that being cast down by grief and humbled, they might more ardently and zealously seek for the remedy. For remission of sins is promised to none but those who, affected with serious sorrow, feel themselves to be lost and miserable, and acknowledge and confess what they have deserved. In this way a door is opened for imploring God's mercy. Still it is not to be supposed that those who are thus dissatisfied with themselves deserve pardon by their preparation for it. [694] But since it would be contrary to God's nature to embrace men with His favor who are plunged in their iniquities and obstinate in sin; and again, since it would be most unreasonable that by His clemency license to sin should be given under the pretext of impunity, it is needful that penitence should precede our

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"Pour s'estre disposez en bon estat, comme on parle." — *Fr.*

reconciliation to God. Whence also it appears that He so pardons sinners as still to hate their sins, since He only absolves those who voluntarily condemn themselves, nor admits any into His favor except those who forsake their sins; not that any one perfectly renounces himself or his sins, but through indulgence that penitence is acceptable to God, [695] which might justly be rejected on the ground of its deficiencies. Whereby also what I have just said is confirmed, that it is not on account of the merit of our penitence that God acquits us of our sins; as if we redeemed ourselves from guilt and punishment by weeping, sorrowing, and confession, whereas in the best of us all penitence will always be found to be weak and imperfect. Wherefore the cause and the honor of our pardon must only be ascribed to the gratuitous goodness of God. Hence I have said that in their fast the Israelites professed their guilt and condemnation, whilst they were expiated by the sacrifice, since there is no other means of satisfaction.

29. *For whatsoever soul it be that shall not be afflicted.* Hence let us learn how greatly the sacrifice of an afflicted and humbled heart pleases God; since He commands so severe a punishment to be inflicted for the contempt of this ceremony. And surely this would have been a proof of most gross indifference, if, when God was inspiring men with the dread of His wrath, and inviting them to tears, they should rest in security and ease, and give themselves up to luxuries. On this account He declares with a terrible oath in Isaiah, that will never pardon the Jews, to whom the hour of repentance never came, but, when he reprovingly called upon them by His prophets to make haste "to weeping, and to mourning, and to baldness, and to girding with sackcloth," merrily feasted and drank together, and said, "Let us eat and drink, for to-morrow we die." (Isaiah 22:12-14.) And no wonder, since this is the extreme height of impiety, to stupify our consciences in brutal contumacy, and to rob God of His judicial power. As long as the sinner is so far affected, and pricked by a sense of sins, as anxiously to sigh for a remedy, there is some hope of his recovery; whilst he who shakes off fear as well as shame, is in altogether a desperate state. Now, since it was not without reason that God exercised His ancient people under the Law with external rudiments, it was an act of profane and intolerable carelessness to omit what was so necessary; and of still greater hardness of heart purposely, as it were, to despise it, so that no one need wonder at the severity of the punishment. In Numbers 29 the number of the victims is stated; but I pass over this point, as not requiring to be expounded.

34. *The fifteenth day of this seventh month.* It is shewn in the end of the chapter why God instituted the Feast of Tabernacles, viz, that the children of Israel might remember that they dwelt in tents in the desert, when they had no certain dwelling-place, but, as it were, passed a wandering life. The

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"Quand elle n'est point feinte;" when it is not feigned. — *Fr.*

Passover shewed how they were marvellously rescued from immediate death by the hand of God; but by this other day God magnified the continuous and daily flow of His grace; for it would not have been enough to acknowledge His power in their actual departure, and to give Him thanks for their momentary deliverance, unless they reflected altogether on the progress of their perfect deliverance, which they had experienced during forty years. In allusion to this the Prophet Zechariah, when he is speaking of the second redemption, enjoins upon all the nations which should be converted to God's worship, that they should go up every year to celebrate this day. (Zechariah 14:16.) And why this rather than the other festivals? because their return from Babylon by a long and difficult journey, endangered by the violent assaults of enemies, would be equally memorable with the passage of the people from Egypt into the Promised Land. Hence we gather that, though the ceremony is now abolished, yet its use still exists in spirit and in truth, in order that the incomparable power and mercy of God should be constantly kept before our eyes, when He has delivered us from darkness and from the deep abyss of death, and has translated us into the heavenly life. But it behooved that the ancient people in their ignorance should be thus exercised, that all from youth to old age, going forth from their homes, should be brought, as it were, into the actual circumstances, and in that spectacle should perceive what would have else never sufficiently penetrated their minds; whilst at the same time they were instructed for the time to come, that even in the land of Canaan they were to be sojourners, since this is the condition prescribed to all the pious, and children of God, that they should be strangers on earth, if they desire to be inheritors of heaven. Especially, however, God would stir them up to gratitude, that they might more highly estimate their quiet occupation of the Promised Land, and the comfort of their houses, when they recollected that they were brought hither by His hand out of the desert, and from the most wretched destitution of all things.

36. *Seven days ye shall offer.* They only kept holiday on the first and eighth day, yet they dwelt in huts, and for seven successive days offered sacrifices, of which a fuller account was elsewhere given. What, therefore, Moses distinctly treats of in the book of Numbers, I have preferred to introduce in another place, where I have spoken of the sacrifices in general. All are not agreed about the word I have translated "solemnity." [696] עצרת, *gnatsereth,* is derived from עצר, *gnatsar,* which means both to restrain and to gather together. Some interpreters, therefore, preserve the first etymology, translating it, "it is the retaining or prohibition of God;" but since this meaning is somewhat obscure, I have not hesitated to take it, as

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A. V., "a solemn assembly." *Margin, "Heb., day of* restraint." עצרת from עצר to retain, detain, or restrain. *S.M.* says the Latin interpreters commonly render the noun *an assembly;* but the Hebrews interpret it *a retaining,* because the people were still retained a day after the completion of seven days of the solemnity. — *W*

in other passages, for a solemnity; for, without controversy, it sometimes means feast days, sometimes assemblies or conventions. Let my readers, however, make choice of whichever sense they prefer. After Moses has prescribed concerning the rest and the offerings, he adds a caution, that there should be no diminution of the ordinary service; for else they might, have transferred fraudulently the sacrifices, which they were already obliged to offer, to the feast days, and thus, as the saying is, have endeavored to whitewash two walls out of the same pot. Wherefore, at the beginning of verse 39, the particle אך, *ac,* seems to be taken *adversatively;* [697] for there is an antithesis between the peculiar service of this solemnity and the common rites which were to be observed at other times; as if he had said, that when they had done all which the Law required every day, still they were not to fail in this observance; and hence, that they must comply severally with both the general and special command, if they would properly do their duty. Moreover, by reference to the time, he shews that they ought to be cheerful in its performance, because they would then incur but little loss, as the fruits would all be harvested; and this is what he refers to when he says, "when ye have gathered in the fruit of the land;" as if he had said, that he had regard to their convenience, since otherwise they would have been at leisure at home; and thus he takes away all excuse (for neglect.)

40. *And ye shall take you on the first day.* By this symbol the Jews were instructed that this day was to be celebrated with joy and gladness; for it was not only a memorial of the favor which He had graciously bestowed on their fathers in the desert, when they were exposed to all the vicissitudes of heaven, [698] and He cherished them under His wings as an eagle does her brood; but it was also an act of thanksgiving, because He had provided them so commodious a reception in the Promised Land; thus, by carrying the boughs, they proclaimed their joy and triumph as it were. Nor would it have been reasonable that they should go into the booths in sorrow and sadness, since they represented visibly to them both the former and present goodness of God, and at the same time gave them a foretaste of the life of heaven, inasmuch as they were but sojourners on earth. Some suppose הדר, *hadar,* [699] to be a proper name, but since it everywhere means "comeliness," I have been unwilling to depart from its ordinary sense; nor do I curiously

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"Il y a un mot qui emporte antant corame Neantmoins, ou Quoy qu'il en soil;" there is a word which is equivalent to Nevertheless, or At any rate. — *Fr.*

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"De pluyes, de gresles, de froid, et de chaud." — *Fr.*

699

"The Jews limit this to the *citron;* but this is a mere tradition of men. The words mean any tree whatsoever that was attractive and goodly. Jahn says, 'Any noble tree, such as the palm, or the malum Punicum.' So Rosenmuller." — Bonar *in loco.*

insist on the words, except so far as it is necessary to ascertain the actual substance.

Exodus 23

Exodus 23:14-17

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

14. Ter festum celebrabis mihi unoquoque anno.

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:)

15. Solennitatem azymorum custodies: septem diebus comedes infermentata, quemadmodum praecepi tibi tempore mensis Abib: quia in eo egressus es ex Aegypto: neque conspicientur coram me vacui.

16. And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

16. Et solennitatem mensis primitivorum operum tuorum quae seminaveris in agro, et solennitatem collectionis in exitu anni, quando eollegeris opera tua ex agro.

17. Three times in the year all thy males shall appear before the Lord GOD.

17. Tribus vicibus conspicietar omnis masculus tuus coram Domino Jehova.

Exodus 34

Exodus 34:22-24

22. And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

22. Solennitatem hebdomadum facies tibi in primitiis messis triticeae, et festum collectionis in conversione anni.

23. Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.

23. Tribus vicibus in anno conspicietur onmis masculus tuus coram domino Jehova Deo 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.

24. Expellam enim gentes a faeie tua, et dilatabo terminum tuum, neque concupiscet quisquam terrain tuam dum ascendes ut conspiciaris coram Jehova tribus vicibus in anno.

Exodus 34

Exodus 34:20

20. ... none shall appear before me empty.

20. Non conspicientur coram me vacui.

Exodus 23:14. *Three times shalt thou keep a feast.* It is strange that Moses, who elsewhere enumerates several feast-days, should here only command them to appear in God's presence thrice a year. Where then is the feast of trumpets and the day of atonement? for undoubtedly all were to be celebrated at Jerusalem. In the first place, it is to be observed that the principal ones, to which the greater honor appertained, are here mentioned. Secondly, because the three holidays in the seventh month were almost continuous, (it is probable [700]) that some indulgence was given them, lest they should be absent from their homes the whole month; for at the beginning of the month the trumpets sounded, on the tenth day was the solemn fast, and on the fifteenth they began to dwell in the booths. If

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Added from *Fr.*

the necessity of remaining in Jerusalem had been imposed on all, so long a stay would have been burdensome. But, if they chose to be present from the beginning to the end, still there would have been only one journey, which is named after the most remarkable day. And certainly [701] the word רגלים, *raglim,* which Moses uses, means, metaphorically, rather journeys than times, although I allow that פעמים, *phagnemim,* which signifies times, is used in Deuteronomy in a similar sense. At any rate, it appears that God spared His people, when prescribed only three necessary convocations, lest the fathers of families and their children should be wearied by the expense and trouble of them, since he approves of no service which does not proceed from a cheerful heart.

Deuteronomy 16

Deuteronomy 16:1, 2, 5-17

1. Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

1. Observa mensem Abib, et fac Pesah Jehovae Deo tuo: quia mense Abib eduxit to Jehova Deus tuus ex Aegypto nocte.

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.

2 Et sacrificabis Pesah Jehovae Deo tuo de pecudibus et bobus, in loco quem elegerit Jehova ut habitare faciat nomen suum ibi.

5. Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

5. Non poteris sacrificare Pesah in aliqua e portis tuis quas Jehova Deus tuus dat tibi.

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רגלים and פעמים each signify *the feet,* in their primary sense; and each are used, but the latter more commonly, for *times,* as when we say, "so many times." — *W*

It is so used in Deuteronomy 1:2, and 16:16.

For this critical sentence, the following is substituted in *Fr.,* "Ainsi trois festes y eussent este comprises; pource qu'ils ne fussent point retournez jusques a ce qu'elles eussent este aceomplies;" thus, three festivals would have been comprised in it; because they would not have returned until they were all completed.

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.

6. Sed in loco quem elegerit Jehova Deus tuus ut habitare faciat nomen suum ibi: sacrificabis Pesah ad vesperam, occumbente sole, tempore quo egressus es ex Aegypto.

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.

7. Assabis autem ac comedes in loco quem elegerit Jehova Deus tuus, postea mane conversus reverteris in tabernacula tua.

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.*

8. Sex diebus comedes infermentata, die autem septimo erit solennitas Jehovae Deo tuo: non facies opus ullum.

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.

9. Septem hebdomadas numerabis tibi, ex quo ceperit falx esse in segete, incipies numerare septem hebdomadas.

10. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God,* according as the LORD thy God hath blessed thee:

10. Postea celebrabis solennitatem hebdomadum Jehovae Deo tuo pro facultate spontaneae marius tuae quod dabis pront benedixerit tibi Jehova Deus tuus.

11. And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

11. Et laetaberis coram Jehova Deo tuo, tu et filius tuus et filia tua, et servus tuns et ancilla tua, et Levita qui est intra portas tuas, et peregrinus, et pupillus, et vidua, qui fuerint in medio tui, in loco quem elegerit Jehova Deus tuus ut habitare faciat nomen suum ibi.

12. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

12. Et recordaberis quod servus fueris in Aegypto, propterea custodies ac facies statuta haec.

13. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

13. Solennitatem tabernaculorum facies septem diebus, quum collegeris tu de area tua, et de torculari tuo.

14. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

14. Et laetaberis in solennitate tua, tu et filius tuus et filia tua, et servus tuus et ancilla tua, et Levita, et peregrinus, et pupillus, et vidua, qui habitaverint intra portas tuas.

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.

15. Septem diebus solennitatem celebrabis Jehovae Deo tuo in loco quem elegerit Jehova: quum benedixerit tibi Jehova Deus tuus in cunctis frugibus this, et in omni opere manuum tuarum, et eris tantummodo laetus.

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:

16. Tribus vicibus quotannis conspicietur omnis masculus tuus coram Jehova Deo tuo, in loco quem elegerit, in solennitate inferment atorum, et in solennitate hebdomadum, et in solennitate tabernaculorum, neque quisquam conspicietur coram Jehova vacuus.

17. Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

17. Quisque secundum donum manus suae, secundum benedictionem Jehovae Dei tui quam dedit tibi.

1. *Observe the month Abib.* For what purpose God instituted the Passover, has already been shewn in the exposition of the First Commandment; for since it was a symbol of redemption, and in that ceremony the people exercised themselves in the pure worship of the One God, so as to acknowledge Him to be their only Father, and to distinguish Him from all idols, I thought that the actual slaying of the lamb should be introduced amongst the Supplements to the First Commandment. It only remains for us to speak here of what relates to the Sabbath. This then was the first solemn day, on which God would have His people rest and go up to Jerusalem, forsaking all their business. But mention is here made not only of the Paschal Lamb, but He also commands sheep and oxen to be slain in the place which He should choose. In these words He signifies that on that day a holy convocation was to be held; which is soon after more clearly expressed, for I have already given the two intermediate verses in the institution of the Passover itself, He therefore prohibits their slaying the Passover apart in their own cities, but would have them all meet in the same sanctuary. It has been elsewhere said that one altar was prescribed for them, as if God would gather them under one banner for the preservation of concord and the unity of the faith. What is added respecting the solemnity of the seventh day is very appropriate to this place.

9. *Seven weeks shalt thou number.* It must be observed that the Passover fell in a part of the year when the harvests were beginning to ripen; and consequently the first-fruits, of which I treated under the First Commandment, were then offered. Seven weeks afterwards they celebrated another feast-day, which was called Pentecost, *i.e.,* the fiftieth, by the Greeks. There was just this number of days between the departure of the people and the publication of the Law. Another offering of first-fruits was then made, in which each one, according to his ability, and in proportion to

the produce of the year, consecrated a gift to God of the harvested fruits. In order that they might be more ready and cheerful in their liberality, God's blessing is set before them, as if Moses had commanded the people to testify their gratitude; since whatever springs from the earth, is the mere bounty of God Himself.

11. *And thou shalt require.* On another ground he exhorts and excites them to willingness, because the service of God brings this rejoicing; for there is nothing which ought more to stimulate us to obedience, that when we know that God rather consults our good than seeks to obtain any advantage from us. Ungodly men, indeed, rejoice also, nay, they are wanton and intemperate in their joy; but since that joy is not only transient, but their laughter is turned into weeping and gnashing of teeth, it is not without cause that Moses here magnifies it as a peculiar blessing, to rejoice before God; as if a father should invite his children to delight themselves together with him. But by this external exercise, believers were reminded that there is no real or desirable joy, unless in reference to God. And surely, however the wicked may exult in their pleasures, and abandon themselves to gratifcations, still, since tranquillity of conscience, which alone brings true rejoicing, is wanting to them, they do not enjoy the merriment into which they plunge themselves. Finally, Moses amplifies by a comparison the good which they enjoyed in the service of God, when he says, "And thou shalt remember that thou wast a bondman in Egypt;" for that their present condition might be more pleasant to them, he heightened its sweetness by the recollection of their most miserable captivity. I have here neglected Cicero's [702] very subtle distinction between the words *gaudium* and *laetitia,* for unless I take both of them in a good sense, I could not translate the Hebrew words, whereby God would express how indulgently He deals with His children. Meanwhile, this passage contains an exhortation to render thanks to God our deliverer.

13. *Thou shalt observe the feast of tabernacles.* Its first day was called the day of In-gathering, (*collectionum,*) because the produce of the whole year was then stored in their granaries [703] and provision cellars. Since, therefore, they then rested from their rural labors, it was a convenient time of year for the celebration of the festivals; for in order that they might more willingly go up to Jerusalem, it was arranged by God, that it should be done with but little expense and sacrifice of their domestic interests. Where our translation is, "When Jehovah shall have blessed thee," it stands literally, "Because he

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Tusc. Quoest iv., "Nam cum ratione animus movetur placide et constanter, tum illud *gaudium* dicitur; cum autem inaniter, et effuse animus exultat, tum ilia *laetitia* gestiens, vel nimia dici potest; quam ita definiunt, sine ratione animi elationem." — *Edit. Elz.,* 1661, p. 1088, a.

703

"Aux greniers, ou aux caves, ou fenils, et gardoirs de toute provision." — *Fr.*

shall bless thee," [704] but the sense is nearly the same; for Moses assures them that, provided they devote their minds diligently and faithfully to the service of God, they shall never want grounds for rejoicing, since He will never interrupt the flow of His blessing. The end, therefore, of the fifteenth verse, is not a mere command, but also a promise; as if he had said, that, if they were not ungrateful, there was no fear but that God would continually supply new cause for gladness; and these two clauses are to be taken in connection, "God will bless thee, and, therefore, thou shalt only rejoice;" for in this passage I willingly interpret thus [705] the particle אך, *ak.* It is indeed absurd to take it *adversatively.* It will not, therefore, be improper to explain it *exclusively,* as if he said, that, there should be no sorrow or anxiety, which should hinder them from the performance of their pious duty; those who render it "*surely,"* approach also to this meaning.

16. *Three times in a year.* We have previously said that although the other feast-days were not to be neglected, still, because God would make some allowance for the infirmity of His people, the necessity of going up to Jerusalem five times a year was not imposed upon them. Again, because only half of the seventh month contained three feast-days, i.e., from the first to the fifteenth, for the same reason it is only required of the males that they should leave their houses and celebrate the sacred convocations; for thus the females are spared, to whom traveling is not so convenient. Besides, through the fecundity promised them by God, they were almost always either pregnant or nursing. It is also certain that the boys and young men were excepted under the age of twenty, since God includes under the term males only those who were comprised in the census. If any object that in God's spiritual worship there is no difference between males and females; the reply is easy, that the fathers of families presented themselves there in the names of their wives and children: so that the profession was extended to the other sex, and to those of tender age. To this David seems to allude, when he says: [706]

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Vide A. V., ver. 15, "Because the Lord thy God shall bless thee," etc.

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"Car il y a ici un mot qui se prend bien pour Toutes fois; mais il signifie pareillement Tant y a, ou Quoy qu'il en soit, ou Pour vrai;" for there is here a word, which may properly mean, Nevertheless; but it also means However, or, At any rate, or, Truly. — *Fr.*

"Only (Utique, *Vatablus;* veruntamen, *Pagninus;* profrcto, *Malvenda*) joyful; *understand,* and not sad, *i.e.,* You shall indulge in nothing but *rejoicing."* — *Pol. Syn.* in loco.

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"Populus tuus liberalitatum est," *etc.* — *Lat.* "Ton peuple est de franche volonte," etc. — *Fr.* See *Calvin* on Psalm 110, Calvin Translation Society's Edition, vol. 4, p. 296, and note, p. 301.

"Thy people shall come with voluntary offerings in the day of thy assembly, in the beauties of holiness," (Psalm 110:3;)

for, speaking of the free-will-offerings of the people, he seeks an example of it, after the manner of the prophets, from the legal worship. Lest the Jews should object that there was danger of hostile invasion, if the land should be stripped of its defenses by the gathering together of all the men into one place, God anticipates this doubt in Exodus 34, promising that He will provide that no one shall desire to assail their forsaken homes; for to this the sentence refers: "*I will cast out the nations before thee, and enlarge thy borders, so that no man shall desire thy land*," ver. 24. Whence also we gather, that God's worship was not entirely established until all the neighboring nations were subdued, and He had placed His sanctuary in Mount Zion. Not that it was allowable for the people to omit the feast-days before that time; but that experience itself might teach them that God was wroth with them, whilst He deprived them of this special blessing; for fear and alarm arose only from their own fault. But let believers collect from hence the useful doctrine that, whenever they are following God, they will be safe under His protection, since it is in His power to repel the assaults of enemies, and everything that can harm them.

And they shall not appear before the Lord empty, [707] I know not how it could have entered the minds of some to suppose that God here promised that all should be rich who should present themselves three times (a year) before His sanctuary: whereas it is plain from the words of Moses that He requires from every one some gift in token of their gratitude. And perhaps [708] what historians relate respecting the Persians, that none should dare to address the king without a gift, was a more ancient custom, and common to other nations. God would indeed have a gift presented Him by each individual, as a symbol or earnest of their subjection; and, although this legal rite has ceased, yet its substance is to be retained, viz., that those

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"Others thus explain it, viz., that you should not be troubled at having to go so often to Jerusalem, because you should never go there in vain: some blessing shall always be brought away; I will not send you away empty." *Fagii Coll. Vers.* in *Poli.* Syn. Exodus 23:15.

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"Nobody, of what rank soever, appeared before the king without a present, which custom prevails among the Orientals to this day. When he went on his progress, or marched out with his army, all the inhabitants of the countries or provinces through which he passed were obliged to declare their vassalage by some present or other; even the inhabitants of the villages and fields flocked to him with some donation, some offering sheep, oxen, corn, wine, etc.; others milk, cheese, dates, etc., every one according to his ability." Ancient Universal Hist., Vol. 5:139, from Aeliani Var. Hist. 1:32, 33.

Dr. Kitto, in his little work, "The Court of Persia," gives some remarkable particulars from Morier respecting this custom as still existing.

only are true servants of God who do not boastfully make a mere empty profession, but effectually testify that they acknowledge Him as their King.

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- Μάθε δὲ μς, ὦ παῖ, καὶ τάδε, ἔφη, τὰ μέγιςα· Παρὰ γὰρ ἱερὰ, καὶ οἰωνοὺς μήτ ᾽ ἐν σαυτῷ μηδέποτε μηδ ᾽ ἐν τῶ στρατιᾷ κινδυνεῦσ῎Υς, κατανοὼν ὡς ἄνθρωποι μὲν αἱροῦνται πράξεις εἰκάβοντες, εἰδότες δὲ οὐδὲν ἀπὸ ποίας ἔςαι αὐτοῖς τἀγαθόν· κ. τ. λ.: 404
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- πόλεις ὀχυρὰς: 11
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- Πρῶτοι μὲν ὧν ἀνθρώπων, τῶν ἡμεῖς ἴδμεν, Αἰγύπτιοι λέγονται θεῶν τε ἐννοίαν λαβεὶν, καὶ ἱρὰ εἴσασθαι, καὶ τεμένεα, κ. τ. λ.: 906
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- τὸ γνωστόν: 927
- τὸ ὄν: 51
- τῦ κόσμυ ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι·: 828
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- Χαλβάνην ἠδυσμῦ·: 680
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- שגה: 855
- שגיאות: 855 855
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Latin Words and Phrases

Latin Words and Phrases

- ”———: 682
- A superbiis: 855
- acacia horrida: 643
- Acaciae arbores copiosissime in montibus Sinai penes Rubrum Mare positis proveniunt: 643
- Accidet ut mulier in vidaitate viro non subjecta,: 949
- Ad Dei cultum: 694
- AEmulator: 604
- alatis: 709
- aliis: 709
- arare: 969
- Arietes rubricati, Christus sanguine passionis cruentatus; significantur etiam martyres: 670
- At tuba terribili sonitu taratantara dixit: 596
- bonis odoris: 680
- collectionum: 998
- Composttum: 866
- Conventionis: 804
- Corum: 943
- Cum acceperitis potestatem, hoc facite. Ubi nobis non est data potestas, non facimus; ubi data est, non praetermittimus: 905

- Custodiant custodiam meam: 743
- damnatus esset: 886
- De: 944
- Deinde illud etiam apud Actium Fregisti fidem. Neque dedi neque do infideli cuiquam,: 930
- delicta: 869
- deliquerit: 857
- Die sequenti variis coloribus indusiati, et deformiter quisque formarti, facie coenoso pigmento delita, et oculis obunctis graphice, prodeunt; mitellis, et crocotis, et carbasinis, et bombycinis injecti. Quidam tunicas albas, in modum lanciolarum quoquoversum fluente purpura depictas, cingulo subligati, pedes luteis induti calceis, Deamque serico contectam amiculo mihi gerendam imponunt: brachiisque suis humero tenus renudatis, attollentes immanes gladios ac secures, evantes exsiliunt, incitante tibiae cantu lymphaticum tripudium: 539
- Dioscor. asserit galbanum esse gravis odoris, et Plinius ait galbanum foetere et castorem olere; quod forte intelligit de partibus galbani magis terrestribus — ideoque noster interpres addit: 680
- Donum posui munus vestrum: 755
- effoeminatis: 520
- Eos, qui non ascendunt: 578
- et clangetis taratantara: 596
- et vincas: 607
- expiationem: 854
- fore victorem: 607
- Glossa Ordinaria in loco: 699
- Glossa ordinaria, in loco: 554
- Hebrews et conduxit,: 920
- Hoc est, qui tetigerit hominem, qui super mortuo est immundus: 531

- Hostes nos dicunt idolorum suorum. Sic praestet Deus, et det omnia in potestate, quomodo dedit quod fractum est. Hoc enim dicimus caritati vestrae, ne faciatis ista, quando in porestate vestra non est, ut faciatis illud. Pravorum hominum est, furiosorum Circumcellionum, et ubi potestatem non habent saevire, et velle mort properant sine causa. Audistis quae vobis legimus, omnes qui nuper in Mappalibus adfuistis. ‘Cum data vobis fuerit terra in potestatem (prius ait in potestatem,: 905
- Idcirco enim pictura in ecelesiis adhibetur, ut hi, qui literas nesciunt, saltem in parietibus videndo legant, quae legere in codicibus non valent: 668
- immundum: 531
- Immunis: 866
- improbanda ex veteri Judaismo esse traducta. Excusat ille Innocentius, (Decret. Greg., lib. 1, tit. 15, de Sacra Unctione.) Ecclesiam haec faciendo non Judaizare: 724
- in: 969
- In aqua aspersionis; quia pro peccato vacca combusta est: 529
- in atrio sancto ejus: 669
- In beneplacitum: 701
- in conspectu: 626
- in malogranatis, vel malts punicis: 699
- insignem: 610
- insipidum: 808
- Ipse requiescit super humilem et quietum, tanquam in Sabbato suo. Ad hoc septenarius numerus etiam Sancto Spiritui deputatur,: 657
- locus de-collationis: 837
- Lucos et nemora consecrant: 906
- lusorias: 645
- malum Punicum: 991
- mamzeris: 520

- Mos erat, ut in exsecrationibus, et devotionibus, in foederibus, in dedicationibus, in votis, juramentis et aliis hujusmodi, certa verba adhiberentur (quod carmen: 935
- Mystice, adeps est devotio et intentio, quae in omni opere ad Deum est dirigenda: 848
- Nam cum ratione animus movetur placide et constanter, tum illud gaudium: 998
- Nam expiatio est: 529
- Ne quis sit lucus, quo plus se jactet Apollo: 906
- Nec paucis pererratis casulis, ad quandam villam possessoris beati perveniunt, et ab ingressu primo statim absonis ululatibus constrepentes, fanatice pervolant. Diuque capite demisso, cervices lubricis intorquentes motibus, crinesque pendulos rotantes in circulum, et nonnunquam morsibus suos incursantes musculos, ad postremum ancipiti ferro, quod gerebant, sua quisque brachia dissecant: 539
- Nec satis est quod tale nefas committitur: ipsos Inscripsêre deos sceleri, numenque supernum Ctede laboriferi credunt gaudere juvenci. Victima labe carens, et prtestantissima form'a,: 801
- Nil: 669
- Nugas: 724
- Obtrectatio: 604
- Odi profanum vulgus et arceo: 682
- offeret: 831
- pacifica: 632
- Pacificorum vestrorum: 597
- panes facierum: 797
- peccata: 869
- Pedagogiae: 553
- Piaculum: 829 836
- Populus tuus liberalitatum est: 999
- Procul o procul este, profani: 682

- proefractos: 578
- propter: 580
- propter consequentiam: 904
- pulchra varietate contextum: 668
- Quae ligna in locis cultis, et in Romano solo absque Arabiae solitudine non inveniuntur: 643
- Quemadmodum sacrificulus ille rurestris ipsis periculis (precibus?) subinde aliena miscebat, ad hunc modum, Deus in adjutorium meum intende; (Heus, serve, deme helcia equis.) Domine ad adjuvandum me festina; (Vade, famula, mulge vaccas.) Gloria Patri, etc.; (Etiam cessas, puer? Dii te perdant, etc.) Tales preculas audivi sub Papatu quamplurimas, atque omnes adeo eorum orationes fere ejusmodi fuere: 896
- Qui aequo animo ferre non potest, ut ab eo divellamur, et alium quaeramus amatorem: 604
- Qui puras nubes, et coeli numen adorant: 669
- Quia tram contra se occulti Judicis provocat, si sine praedicationis sonitu incedit: 699
- Quicunque tetigerit immundum: 531
- Rabulae: 944
- reprobatos: 801
- sacrificus: 895
- sceleratis, improbis, et nequam: 578
- sculptilia: 905
- Seminifiuos: 482
- Sepulchra concupiscentiae: 638
- si innotuerit: 857
- sicera: 732
- Simplex Orandi Modus: 896
- spurios: 520
- statuoe: 905

- sub Herculis Alexieaci nomine constitutum: 829
- sub initium: 906
- subsistendum: 616
- titulus: 944
- Transtulerunt item sua haec olea, cure ad homines moribundos, tum etiam ad parietes, altaria, and campanas: necnon calices et alia hujusmodi, qum videmus: 724
- Tu, genitor, cape sacra manu, patriosque Penates. Me, bello e tanto digressum et caede recenti, Adtrectare nefas; donec me flumine vivo Abluero: 682
- tunc offeret: 831
- Unguibus ora — foedans, et pectora pugnis: 539
- Ungulam dividunt, qui secundum duo testamenta firmo se gradu innocentiae et justiciae statuunt. Judaei ruminant verba legis: sed ungulam non findunt, quia duo testamenta non recipiunt; nec in Patrem et Filium credunt: fidei gressum dividunt: heretici ungulam findunt, in Patrem et Filium credentes; seal doctrinam veritatis non ruminant: 554
- Usu probatum est, patres conseripti, leges egregias, exempla honesta, apud bonos ex delictis aliorum gigni, etc: 785
- Ut fide et precibus adolerent mortem Christi: 679
- Utique, Vatablus;: 999
- Utque: 803
- uvas a te derelictas: 972
- Vacate, et videte quoniam ego sum Deus: 959
- verum: 588
- Vide: 582 607
- Vide supra: 846
- Virgines Vestales in urbe custodiunto ignem loci publici sempiternum: 878
- Vos, O clarissima mundi Lumina, labentem coelo quae ducitis annum, Liber et alma Ceres; vestro si munere tellus Chaoniam pingui glandem mutavit arista, Poculaque inventis Acheloia miscuit uvis, etc: 985

French Words and Phrases

- A sacrifier: 694
- Afin qu'en appliquant a eux la vertu de la mort de Jesus Christ par foy et prieres: 679
- Afin qu'ils ne se forgent point un remors de conscience, si tost qu'il leur sera renu en fantaste de vouer: 935
- Ailleurs il se prend pour tout le corps de la lignee d'Abraham: 736
- Ainsi revienent a vingt huit sols de roy, ou environ: 868
- Ainsi trois festes y eussent este comprises; pource qu'ils ne fussent point retournez jusques a ce qu'elles eussent este aceomplies: 994
- Au dix-septieme chapitre de Genese: 660
- Au mot Hebrieu, qui nous translatons l'Eternel: 927
- Au septieme commandement de la Loy, qui est d'observer chastet: 536
- Ausquels il ne se trouve pas une seule goutte de bien: 578
- Autre: 532
- Autre dependance, touchant les bestes pures ou impures: 541
- Autre dependence de forclorre les lepreux: 480
- Autre dependence de la purgation generale du peuple: 522
- Autre dependence de se marier avec les incredules: 563
- Autre dependence de se tenir nettement en Cachant ses pouretez: 535
- Autre dependence des choses impures par accident: 560

- Aux greniers, ou aux caves, ou fenils, et gardoirs de toute provision: 998
- Brouiller et abastardlir: 482
- Car cela signifie disette, ou defant, d'autant que les povres n'ont pas en main ce qui seroit a souhaiter: 942
- Car il y a ici un mot qui se prend bien pour Toutes fois; mais il signifie pareillement Tant y a, ou Quoy qu'il en soit, ou Pour vrai: 999
- Ce fantastique: 801
- Ce mot d'inadvertence: 860
- ce qui est nomme en Hebrieu Sechar: 732
- Ce qui seroit repute a crime enorme: 865
- Ce qui vaut autant comme de luy rendre l'hommage qu'il merite, en le constituant tesmoin des choses cachees, et confessant que c'est a luy seul de maintenir la verite: 931
- Ce vilein traistre Urie y offroit: 572
- ceremonies de Dieu: 908
- Ceux: 531
- Combien: 572
- Combien qu'ils n'en fissent point leur profit: 605
- Comme d'espier le vol des oiseaux, ou de regarder les entrailles des sacrifices, et meme sacrifier, et faire prieres solennelles: 596
- Comme si la religion eust este enclose en choses de neant: 559
- c'a este moins que ripopper, comme on dit: 808
- c'est a dire, qu'il n'y apporte rien du sien, mais qu'il y recoit: 874
- C'est une folie et perversite: 600
- C'estoit pour inciter les gens a une fole convoitise de se monstrer, et faire leurs parades: 768
- De: 557
- De la purgation des lepreux: 498
- De le prendre pour un nomme propre: 604

- De leur exemple: 728
- De pluyes, de gresles, de froid, et de chaud: 991
- De redoubler ainsi les dismes les unes sur les autres: 630
- De ses fiertes, et rebellions: 855
- de speculations volantes: 709
- Depend bien de la matiere qui est traitee plus au long des larrecins: 776
- Des pollutions qui adviennent par flux: 511
- describere, decernere, statuere: 773
- Dont il s'ensuit, que les Amalechites ont assailli le peuple comme en trahison: 918
- D' s'avancer, ou ingerer: 759
- D'autant qu'il ne s'ensuit pas, que quarid ils offriront au bon plaisir de Dieu, il doyvent garder une facon pareille, et egale: 885
- D'autant qu'il ne traitte pas expressement du lieu mais de la matiere, et forme de l'autel: 631
- D'autres: 519
- D'estre comme estourdis pour un temps, et n'y voir goutte: 856
- en: 496
- En celuy qui se voudra monstrer bon zelateur de la religion: 574
- En disant qu'ils luy ont este donnez,: 718
- en parlant des pollutions de la ville de Jerusalem, il dit que tous pourront bien crier, 'Souillez, retirez vous, retirez vous: 496
- En rien appliquant a soy de ce qui appartenoit a Dieu: 789
- ennemis de Dieu: 908
- Et d'entrer au parvis pour faire service solennel a Dieu: 520
- Et face du cheval eschappe: 588
- Et fussent induits a essayer de faire plus qu'eux: 643
- Et que ce n'est point assez d'estre eselaire par bouffees: 659

- et que chacun en preint ce qu'il pourroit, comme d'un bien commun: 972
- Et qu'on puisse condamner par le sens commun: 700
- Et user de satisfactions pour racheter leurs ames: 540
- Execration: 580
- frivoles et comme badinages: 645
- Il adviendra qu'une femme estante en sujection de mari, vouera par une ardeur hastive de zele, le marl trespasse, elle prendra honneste couverture de se retracter, d'autant qu'elle n'estoit pas libre pour lors: 949
- Il n'y a rien qui esveille mieux les hommes, et les touche plus au vif, que quand Dieu leur est amend et produit pour juge, et qu'ilsont adjournez comme en sa presence: 788
- il sait, et est persuade qu'il n'y a rien impur a ceux, qui croyent en Jesus Christ: 553
- Il y a un mot qui emporte antant corame Neantmoins, ou Quoy qu'il en soil: 991
- Ils eussent ttenu foire et marche des viandes, qui leurs fussent demeurees de residu, ce qui n'eust pas este sans grand opprobre: 743
- Ils mettoyent bas la religion comme pour la fouler au pied: 968
- Interdit: 943
- La: 617
- La condition des Juifs n'a gueres este honorable: 971
- La doctrine puerile: 553
- La grace de reconcilier: 711
- La nouriste assignee aux enfans d'Aaron: 739
- La plus authentique: 819
- La punition est raise bien grieve: 888
- La source de toute vertu, et de toutes bonnes oeuvres: 605
- Ladrerie: 492
- Le mariage spirituel: 581

- Le mot Hebrieu, que nons avons translate convenance: 596
- Le mot que nous avons translate au reste: 588
- Les caphards, qui ont leurs langues a loage pour maintenir la Papaute: 944
- Les dependences, qui concernent la justice et la police: 566
- les Docteurs anciens: 554
- Les expositeurs font bien ici quelques difficultez literales, mais pource que la deduction ne serviroit rien a ceux, qui ne sont point lettrez, je les passe: 857
- Les huit mille coudees prinses aux quatre quatriers conviendront avec les mille coudees d'espace entre la ville, et les bornes des fanbourgs: 751
- Les payens, comme chiens mastins: 962
- Les successeurs de la souveraine sacrificature: 701
- Les tables comme instrument de la faveur paternelle de Dieu: 639
- Lesquels n'en sont point coulpables: 579
- Lesquels partissent tellement l'ordre de leur Hierarchyie qu'en la fin ils parvienent a la primaute du Siege Romain: 720
- Leurs belles parades: 879
- L'autel avec tout leur bagage: 724
- l'Eglise: 624
- Mais afin de se maintenir en sa grace par sainetete de vie: 521
- mais aussi de la malediction a cause du peche: 836
- mais d'esplucher tout par le menu, je ne l'oserois entrependre, et ne voundrois: 509
- Mais que la sainctete des sacremens: 672
- Monsieur l'official: 494
- Ne s'estend pas en general a la nourriture des Levites: 627
- Non pas en effigies exterieures de diamans et rubies: 693
- Nos voeus sont pervers et esgarez: 933

- Omettant les gasteux, et les tourtes, et bignets, tant cuits au four que frits: 879
- On pourroit aussi translater, Combien: 792
- On sait ce qui fur dit a Abraham: 912
- Or, c'estoit aux Payens qu'il parloit ainsi: 615
- Ou il est dit, Que tout ce que,: 723
- Ou seroit le sanctuaire: 627
- Outre les trois festes dont il sera parle consequemment: 987
- Peust contreroler, par maniere de dire, les Sacrificateurs: 740
- Pour dicter, et suggerer les mots: 935
- Pour ensevelir son pere: 530
- Pour faire ce perfum exquis et solennel: 830
- Pour s'envelopper en leur impiete: 565
- Pour s'estre disposez en bon estat, comme on parle: 988
- Pource qu'il dit, de ceste loy: 591
- Quand elle n'est point feinte: 989
- quand il le magnifie tant, et: 647
- Quand ils se sont arrestez a l'observation une et simple de choses frivoles; comme si quelqu'un apprenoit 1' a, b, c, et qu'il ne luy chalust puis apres d'accoupler les lettres pour lire: 558
- Quand ils tomberont en ceste malheurete de vouloir attirer quelqu'un en idolatrie: 574
- Quant a ce qui tels babouins alleguent: 569
- Que la justice de Jesus Christ nous rend odoriferans par la predication de l'Evangile: 699
- Que l'annec troisieme ne se prend pas d'une suite continuelle: 786
- Que l'honneur: 603
- Que pour donner goust au peuple de la doctrine de la Loy, et l'accoustumer aux ceremonies: 647
- Qui est plus sage: 909

- Qui estions estrangers, et rejettez au pris d'eux: 754
- Qui estoyent neanmoins les plus prochains parens: 727
- qui ne prenent nulle refection de la doctrine de salut: 554
- Qui vaut antant en Hebrieu, comme destruction, ou desolation: 941
- Qui'ls apportassent rien du leur aux sacremens: 874
- Rabins Juifs: 552
- Rentrassent au rang de ses enfans: 508
- Sans autre regard que servir a Dieu en se reposant: 958
- Sans savoir pourquoy il estoit basti: 682
- Se trouva miraculeusement: 987
- Selon leur fin, et leur verite: 585
- seulement Dieu les a voulu aussi examiner, en les faisant tesmoins et juges de leur syncerite et rondeur: 789
- si quelqu'un avoit voue, et obtenu ce qu'il demandoit: 886
- Son pain et sa viande: 892
- Sur le quatrieme commandement: 943
- Sur toute la maison d'Aaron: 855
- s'amuser: 616
- S'il n'y eust eu quelque mystere excellent, et singulier: 959
- S'ils soustrayent et desrobbent a leurs freres ce qui est assigne pour leur nouriſture: 786
- Telle apparence pouvoit enhardir les gens a y employer les offertes deues a Dieu: 790
- Ton peuple est de franche volonte: 999
- Toute intemperance de la chair et lubricite,: 517
- Toutefois ils gastent tout a la fin par une subtilite frivole: 554
- Trottent ca et la, ct ont la vogue: 575

- Un poete payen a dit, ‘que celuy qui offrira un grain d’encens, ou un espi de ble en integritd de coeur, appaisera Dieu autant que s’il tuoit une centaine de bestes.’ Or, Il n’a parle qu’a demi, et m’esbahi comment les Chrestiens osent alleguer ceste sentence comme vraye: 866
- Une beste maudite: 829
- Une chapelle a sainct Christofle, ou a saincte Barbe: 934
- Une malice deliberee, et conceue de longue main: 574
- voire, Paction de sel: 773