CALVIN'S COMMENTARIES

HARMONY OF THE LAW

VOLUME 2



JOHN CALVIN

SOLI DEO GLORIA

CALVIN'S COMMENTARIES

Harmony of the Law

Volume 2

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 2

John Calvin

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THE LAW: THE SECOND TABLE

The Law: The Second Table

THE SECOND TABLE OF THE LAW

THE FIRST COMMANDMENT OF WHICH IS THE FIFTH OF THE LAW

The Fifth Commandment

The Fifth Commandment

EXODUS 20

Exodus 20:12

12. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.	**12.** Honora patrem tuum et matrem tuam— ut prorogentur dies tui super terram quam Jehova Deus tuus dat tibi.

ITS REPETITION

DEUTERONOMY 5

Deuteronomy 5:16

16. Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

16. Honora patrem tuum et matrem tuam, quemadmodum praecepit tibi Jehova, Deus tuus: ut prorogentur dies tui et ut bene sit tibi super terram quam Jehova Deus tuus dat tibi.

I am not ignorant that the Tables of the Law are usually divided in a different manner; [1] for those, who make only one of the first two Commandments, are obliged finally to mangle the last. Thus the prohibition of God to covet either our neighbor's wife or his house, is foolishly separated into two parts, whereas it is quite clear that only one thing is treated of, as we gather from the words of Paul, who quotes them as a single Commandment. (Romans 7:7.) There is, however, no need of a lengthened discussion here, since the fact itself explains how one error has grown out of another; for, when they had improperly hidden the Second Commandment under the First, and consequently did not find the right number, they were forced to divide into two parts what was one and indivisible. A frivolous reason is assigned by Augustine why they comprised the First Table in three commandments, viz., that believers might learn to worship God in the Trinity, and thus to adore one God in three persons. By inconsiderately trifling with such subtleties, they have exposed God's law to the mockeries of the ungodly. Josephus [2] indeed rightly enumerates the Commandments themselves in their proper order, but improperly attributes five Commandments to each Table; as if God had had regard to arithmetic rather than to instruct His people separately in the duties of charity, after having laid down for them the rules of piety. For up to this point the rule of rightly serving God has been delivered, *i.e.*, the First Table embraces a summary of piety; and now the Law will begin to show how men ought to live with each other, otherwise

1

See Becon's Catechism, part 3, (Parker Society's edition,) p. 60, *et seq.* See also Bullinger's Decades, (Parker Society,) vol. 1, p. 212; and Hooper's Early Writings, (Parker Society,) pages 349-351; and Calvin's Institutes, lib. 2. cap. 8, Section 12. It appears that this error may be traced to Augustine, (Quaest. in Exodus 71, and Ep. ad. Jan. 119,) who, without omitting the Second Commandment, divided the precepts of the First Table into three, on the supposition that their number was allusive to the Trinity. He, however, contradicts himself elsewhere, (Quaest. Vet. et Novi Test., lib. 1:7;) but Peter Lomb. adopts his erroneous division, and separates the Tenth Commandment into two parts. (Lib. 3, Distinct. 37 and 40.)

2

See Jewish Antiq., book 3. chap. 5. Section 5. In sect. 8 it is added: "When he had said this he showed them two tables, with the ten commandments engraven upon them, five upon each table; and the writing was by the hand of God."

one Table would have been enough, nor would God have divided his Law without a purpose. But whereas piety [3] and justice comprise the perfect rule for the direction of our lives, it was necessary to distinguish these two parts, that the people might understand the object of the Law, of which we shall again speak hereafter.

Exodus 20:12. *Honor thy father* Although charity (as being "the bond of perfectness," Colossians 3:14) contains the sum of the Second Table, still, mutual obligation does not prevent either parents or others, who are in authority, from retaining their proper position. Nay, human society cannot be maintained in its integrity, unless children modestly submit themselves to their parents, and unless those, who are set over others by God's ordinance, are even reverently honored. But inasmuch as the reverence which children pay to their parents is accounted a sort of piety, some have therefore foolishly placed this precept in the First Table. Nor are they supported in this by Paul, though he does not enumerate this Commandment, where he collects the sum of the Second Table, (Romans 13:9;) for he does this designedly, because he is there expressly teaching that obedience is to be paid to the authority of kings and magistrates. Christ, however, puts an end to the whole controversy, where, among the precepts of the Second Table, He enumerates this, that children should honor their parents. (Matthew 19:19.)

The name of the mothers is expressly *introduced*, lest their sex should render them contemptible to their male children.

It will be now well to ascertain what is the force of the word "honor," not as to its grammatical meaning, (for כבד, *cabad*, is nothing else but to pay due honor to God, and to men who are in authority,) but as to its essential signification. Surely, since God would not have His servants comply with external ceremonies only, it cannot be doubted but that all the duties of piety towards parents are here comprised, to which children are laid under obligation by natural reason itself; and these may be reduced to three heads, *i e.*, that they should regard them with reverence; that they should obediently comply with their commands, and allow themselves to be governed by them; and that they should endeavor to repay what they owe to them, and thus heartily devote to them themselves and their services. Since, therefore, the name of Father is a sacred one, and is transferred to men by the peculiar goodness of God, the dishonoring of parents redounds to the dishonor of God Himself, nor can any one despise his father without being guilty of an offense against God, (*sacrilegium.*) If any should object that there are many ungodly and wicked fathers whom their children cannot regard with honor without destroying the distinction between good and evil, the reply is easy, that the perpetual law of nature is not subverted by the

3

"La piete que nous devons a Dieu, et l'equite que nous devons a nos prochains;" the piety which we owe to God, and the equity which we owe to our neighbors. — *Fr.*

sins of men; and therefore, however unworthy of honor a father may be, that he still retains, inasmuch as he is a father, his right over his children, provided it does not in anywise derogate from the judgment of God; for it is too absurd to think of absolving under any pretext the sins which are condemned by His Law; nay, it would be a base profanation to misuse the name of father for the covering of sins. In condemning, therefore, the vices of a father, a truly pious son will subscribe to God's Law; and still, whatsoever he may be, will acknowledge that he is to be honored, as being the father given him by God.

Obedience comes next, which is also circumscribed by certain limits. Paul is a faithful interpreter of this Commandment, where he bids "children obey their parents." (Ephesians 6:1; Colossians 3:20.) Honor, therefore, comprises subjection; so that he who shakes off the yoke of his father, and does not allow himself to be governed by his authority, is justly said to despise his father; and it will more clearly appear from other passages, that those who are not obedient to their parents are deemed to despise them. Still, the power of a father is so limited as that God, on whom all relationships depend, should have the rule over fathers as well as children; for parents govern their children only under the supreme authority of God. Paul, therefore, does not simply exhort children to obey their parents, but adds the restriction, "in the Lord;" whereby he indicates that, if a father enjoins anything unrighteous, obedience is freely to be denied him. Immoderate strictness, moroseness, and even cruelty must be born, so long as a mortal man, by wickedly demanding what is not lawful, does not endeavor to rob God of His right. In a word, the Law so subjects children to their parents, as that God's right may remain uninfringed. An objection here arises in the shape of this question: It may sometimes happen that a son may hold the office of a magistrate, but that the father may be a private person, and that thus the son cannot discharge his private duty without violating public order. The point is easily solved: that all things may be so tempered by their mutual moderation as that, whilst the father submits himself to the government of his son, [4] yet he may not be at all defrauded of his honor, and that the son, although his superior in power, may still modestly reverence his father.

The third head of honor is, that children should take care of their parents, and be ready and diligent in all their duties towards them. This kind of

4

There is a delightful illustration of this point, which will occur to many, related in *More's Life of Sir Thomas More*, ch. 6. Section 5, — "Now it was a comfortable thing for ante man to behold how two great rooms of Westminster-hall were taken up, one with the son, the other with the father, which hath as yet never been heard of before or since, the son to be Lord Chancellor, and the father, *Sir John More*, to be one of the ancientest Judges of the King's Bench, if not the eldest of all; for now he was near 90 year old. Yea, what a grateful spectacle was it, to see the son ask the father's blessing every day upon his knees, before he sat in his own seat, a thing expressing rare humility, exemplar obedience, and submissive piety."

piety the Greeks call ἀντιπελαργία, [5] because storks supply food to their parents when they are feeble and worn out with old age, and are thus our instructors in gratitude. Hence the barbarity of those is all the more base and detestable, who either grudge or neglect to relieve the poverty of their parents, and to aid their necessities.

Now, although the parental name ought, by its own sweetness, sufficiently to attract children to ready submission, still a promise is added as a stimulus, in order that they may more cheerfully bestir themselves to pay the honor which is enjoined upon them. Paul, therefore, that children may be more willing to obey their parents, reminds us that this "is the first commandment with promise," (Ephesians 6:2;) for although a promise is annexed to the Second Commandment, yet it is not a special one, as we perceive this to be. The reward, that the days of children who have behaved themselves piously to their parents shall be prolonged, aptly corresponds with the observance of the commandment, since in this manner God gives us a proof of His favor in this life, when we have been grateful to those to whom we are indebted for it; whilst it is by no means just that they should greatly prolong their life who despise those progenitors by whom they have been brought into it. Here the question arises, since this earthly life is exposed to so many cares, and pains, and troubles, how can God account its prolongation to be a blessing? But whereas all cares spring from the curse of God, it is manifest that they are accidental; and thus, if life be regarded in itself, it does not cease to be a proof of God's favor. Besides, all this multitude of miseries does not destroy the chief blessing of life, viz., that men are created and preserved unto the hope of a happy immortality; for God now manifests Himself to them as a Father, that hereafter they may enjoy His eternal inheritance. The knowledge of this, like a lighted lamp, causes God's grace to shine forth in the midst of darkness. Whence it follows, that those had not tasted the main thing in life,

5

"Let us consider what is meant by the Gentiles' ἀντιπελαργεῖν, which is to requite one good turn with another; and especially to nourish and cherish them, by whom thou thyself in thy youth was brought up and tendered. There is among the Gentiles a law extant, worthy to be called the mistress of piety, whereby it is enacted that the children should either nourish their parents or else lie fast lettered in prison. This law many men do carelessly neglect, which the stork alone, among all living creatures, doth keep most precisely. For other creatures do hard, and scarcely know or look upon their parents, if peradventure they need their aid to nourish them; whereas the stork doth mutually nourish them, being stricken in age, and bear them on her shoulders, when for feebleness they cannot fly." — Bullinger's Second Decade, Serm. 5, Parker Society's edit., vol. 1, p. 272. See also Hooper's Early Writings, Parker Society's edit., p. 359. "Follow the nature of the cicone, that in her youth nourisheth the old days of her parents." — Plin., lib. 10 cap. 23, Nat. Hist.

The *Fr.* concludes the sentence thus: "et ainsi nous sont comme maistresses pour nous apprendre a recognoistre le bien que nous avons receu de ceux qui nous ont mis au monde et elevez;" and so are, as it were, our mistresses to teach us to repay the benefits of those who have brought us into the world and reared us.

[6] who have said that the best thing was not to be born, and the next best thing to be cut off as soon as possible; whereas God rather so exercises men by various afflictions, as that it should be good for them nevertheless to be created in His image, and to be accounted His children. A clearer explanation also is added in Deuteronomy, not only that they should live, but that it *may go well* with them; so that not only is length of life promised them, but other accessories also. And in fact, many who have been ungrateful and unkind to their parents only prolong their life as a punishment, whilst the reward of their inhuman conduct is repaid them by their children and descendants. But inasmuch as long life is not vouchsafed to all who have discharged the duties of piety towards their parents, it must be remembered that, with respect to temporal rewards, an infallible law is by no means laid down; and still, where God works variously and unequally, His promises are not made void, *because a* better compensation is secured in heaven for believers, who have been deprived on earth of transitory blessings. Truly experience in all ages has shown that God has not in vain promised long life to all who have faithfully discharged the duties of true piety towards their parents. Still, from the principle already stated, it is to be understood that this Commandment extends further than the words imply; and this we infer from the following sound argument, viz., that otherwise God's Law would be imperfect, and would not instruct us in the perfect rule of a just and holy life.

The natural sense itself dictates to us that we should obey rulers. If servants obey not their masters, the society of the human race is subverted altogether. It is not, therefore, the least essential part of righteousness [7] that the people should willingly submit themselves to the command of magistrates, and that servants should obey their masters; and, consequently,

6

This famous sentiment of antiquity is found in the Elegies of Theognis, some 500 years B.C., —

Pa>ntwn me<n mh< fu~nai ejpicqoni>oisin a]riston,
Mhd j ejsidei~n aujgav ojxe>ov hjeli>v.
Fu>nta d j o[pwv w]kiva pu>lav aji'>daw perh~sai
Kai< kei+sqai pollh<n gh~n ejpamhsa>menon. — 425-428.

It is also reported by Plutarch, in his Παραμυθητικὸς προς Απολλώνιον, by whom, as well as by Cicero, it is called the reply of Silenus to Midas, — "Affertur etiam de Sileno fabella quaedam: qui cum a Mida captus esset, hoc ei muneris pro sua missione dedisse scribitur: docuisse regem, non nasci homini longe optimum esse; proximum autem, quamprimum mori." — *Tusc Quaest.* 1:48. "Ex quo intelligi licet, non nasci longe optimum esse, nec in hos scopulos incidere vitae; proximum autem, si natus sis, quamprimum mori, et tanquam ex incendio effugere fortunae. Sileni quae fertur fabula, etc." — *Consolatio.* Lactantius refers to the latter passage, *De falsa sapientia*, Section 19. "Hinc nata est inepta illa sententia, etc."

7

"Pars justiciae non postrema." — *Lat.* "Une partie de la justice, qui nous devons tous garder;" a part of righteousness which we ought all to observe. — *Fr.*

it would be very absurd if it were omitted in the Law of God. In this commandment, then, as in the others, God by *synecdoche* embraces, under a specific rule, a general principle, viz., that lawful commands should obtain due reverence from us. But that all things should not be distinctly expressed, first of all brevity itself readily accounts for; and, besides, another reason is to be noticed, *i.e.* that God designedly used a homely style in addressing a rude people, because He saw its expediency. If He had said generally, that all superiors were to be obeyed, since, pride is natural to all, it would not have been easy to incline the greater part of men to pay submission to a few. Nay, since subjection is naturally disagreeable, many would have kicked against it. God, therefore, propounds a specific kind of subjection, which it would have been gross barbarism to refuse, that thus, their ferocity being gradually subdued, He might accustom men to bear the yoke. Hence the exhortations are derived, that people should "honor the king;" that "every soul should be subject unto the higher powers;" that "servants should obey their masters, even the froward and morose." (Proverbs 24:21; 1 Peter 2:13; Romans 13:1; Ephesians 6:5; 1 Peter 2:14, 18.)

The Exposition of the Commandment

Leviticus 19:3

Leviticus 19

Leviticus 19:3

3. Ye shall fear every man his mother and his father.	**3.** Unusquisque patrem suum et matrem suam timeat.

Since this passage unquestionably relates to the explanation of the Fifth Commandment, it confirms what I have before shown, that the honor which God-commands to be paid to parents, does not consist in reverence only, but also embraces obedience. For the reverence which He now prescribes will render children submissive and compliant. Now, then, we more clearly understand how parents are to be honored, when God exhorts their children to beware of offending them; for this is, in a word, the true manifestation of filial piety, calmly to bear the yoke of subjection, and to prove by acts a sincere desire to obey.

The Supplements of the Fifth Commandment

Exodus 21:15,17; Leviticus 20:9

Exodus 21

Exodus 21:15, 17

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

15. Qui percusserit patrem suum aut matrem, morte moriatur.

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

17. Qui maledixerit patri suo vel matri suae, morte moriatur.

Leviticus 20

Leviticus 20:9

9. For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

9. Qui maledixerit patri suo aut matri suae morte moriatur: qui patri suo et matri suae maledixit, sanguis ejus super eum.

The commandment is now sanctioned by the denunciation of capital punishment for its violation, *yet* not so as to comprehend all who have in any respect sinned against their parents, but sufficient to show that the rights of parents are sacred, and not to be violated without the greatest criminality. We know that parricides [8] as being the most detestable of all men, were formerly sewn up in a leathern sack and cast into the water; but God proceeds further, when He commands all those to be exterminated who have laid violent hands on their parents [9] or addressed them in abusive

8

By the Roman law parricides were sewn up in a leathern sack with a dog, a cock, a viper, and a monkey, and east into the *sea*, or the nearest river. — *Vide* Cicero pro Rose. Amer., 2:25, 26.

9

"Ceux qui auront outrage pere ou mere, soit de faict, soit de parole;" those who shall have outraged father or mother either by act or word. — *Fr.*

language. For to *smite* does not only mean to kill, but refers to any violence, although no wound may have been inflicted. If, then, any one had struck his father or mother with his fist, or with a stick, the punishment of such an act of madness was the same as for murder. And, assuredly, it is an abominable and monstrous thing for a son not to hesitate to assault those from whom he has received his life; nor can it be but that impunity accorded to so foul a crime must straightway produce cruel barbarism. The second law avenges not only violence done to parents, but also, abusive words, which soon proceed to grosser insults and atrocious contempt. Still, if any one should have lightly let drop some slight reproach, as is often the case ill a quarrel, this severe punishment was not to be inflicted upon such, all inconsiderate piece of impertinence: and the word קלל, *kalal*, from which the participle used by Moses is derived, not only means to reproach, but also to curse, as well as to esteem lightly, and to despise. Whilst, therefore, not every insult, whereby the reverence due to parents was violated, received the punishment of death, still God would have that impious pride, which would subvert the first principles of nature, held in abhorrence. But, inasmuch as it might seem hard that a word, [10] however unworthy of a dutiful son, should be the cause of death; this objection is met, by what is added by God in Leviticus, "his blood shall be upon him, *because* he hath cursed his father or mother:" as if He would put a stop to what men might otherwise presume to allege in mitigation of the severity of the punishment.

Deuteronomy 21:18-21

Deuteronomy 21

Deuteronomy 21:18-21

18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them;

18. Quum quis habuerit filium perversum et rebellem, non obedientem voci patris sui et matris suae, et castigaverint illum, nec paruerit illis:

10

"Une injure verbale;" a verbal injury. — *Fr.*

19. Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

19. Tum apprehendent cum pater eius et mater eius, educentque ad seniores urbis suae et portam loci sui:

20. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; *he is* a glutton and a drunkard.

20. Dicentque senioribus urbis, Filius iste noster perversus et rebellis est, non obediens voci nostrae, epulo est ac comessator.

21. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

21. Tunc lapidabunt eum omnes homines urbis suae lapidibus, et morietur: atque ita auferes malum e medio tui, universusque Israel audiet, et timebit.

18. *If a man have a stubborn.* What God had previously adverted to in two clauses, tie now embraces in a general law, for it cannot be doubted but that by rebellious children all are designated who are abusive or insulting to their father and mother. For if it be a capital crime to be disobedient to parents, much more is it to strike, or beat them, and to assail them with reproachful words. In sum, Moses declares that those are deserving of death who are of such a stubborn and intractable disposition as to reject the authority of their father and mother, and to hold them in contempt. Whence also we infer what it is to honor our father and mother, for the punishment is only denounced for the transgression of the Commandment. When, therefore, the law delivers over to death all who contumaciously rebel against the discipline of their parents, it follows that they have refused them their due honor. An admirable means, however, of moderating the severity of the law is introduced, when God requires the case to be decided on the evidence of the father and mother; and commands that it should be publicly heard, so that none may be condemned at the will of private individuals. By the Roman law the power of life and death over his children [11] was given to the father, because it was not probable that fathers would

11

"A father among the Romans had the power of life and death over his children. He could not only expose them when infants, but, even when his children were grown up, he might imprison, scourge, send them bound to work in the country, and also put them to death by any punishment he pleased, if they deserved it. Sall. Cat., 39.; Liv., 2:41; 8:7; Dionys., 8:79." — Adam's Rom. Antiq.

be carried away by such senseless inhumanity as to deal cruelly with their own bowels; but, since sometimes fathers are found who are not unlike wild beasts, and examples show us that many, blinded by hate or avarice, have not spared their own children, this concession of the Roman law is justly to be repudiated. I allow, indeed, that those who desired to inflict punishment on their children called their friends into council; but, whereas, the walls of a private dwelling conceal many disgraceful things, God imposed a much better restraint on parents when He did not suffer them to go further than to lay the information and to give their testimony. For, although he would have credit given to their testimony, still, when the children were brought to the tribunal of the judges, a legal trim undoubtedly ensued; and this form of proceeding is prescribed, viz., that the father and mother should bring their son and make their complaint before the judges of his incorrigible stubbornness. It is true that the sentence is immediately subjoined; yet we must infer, nevertheless, that the judges pronounced it before the criminal was stoned, else it would have been ridiculous that they should sit there like cyphers. The very mention of a trial, therefore, implies that the son was heard in his defense, so as to clear himself of the crime, if he was not guilty of it: for, suppose the moroseness of the father and mother were notorious; or that the father accused the son by the instigation of a stepmother; or that any unworthy spite were discovered; or that the father and mother had conspired to destroy their son in a fit of passion: the defense of the cause is, therefore, implied in the adverb *then*, [12] for it would have been more than absurd that the son should be condemned without being heard. Especially, when he was to be stoned by the whole people, it was necessary that he should be first convicted; and on this ground he was brought forth publicly, that he might be allowed to plead his cause. But although those were condemned who were addicted to other vices also, yet Moses expressly mentions *gluttons* and *drunkards*, *to* show that, although no capital crime were alleged, still, dissolute profligacy was sufficient, if the son could not be corrected by his parents; for it is plain that those are in a desperate state who have so east away submissiveness and shame as to receive no profit from the admonitions of their parents. From the end of the verse we gather what was the twofold object of the punishment — that the earth should be purged of the sins whereby it was in a manner, polluted, and that the death of him who had transgressed might be an example to all.

Exodus 22:28; Deuteronomy 20:9

Exodus 22

12

The particle ו sometimes has this force, but is here translated in *A V and*

Exodus 22:28

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

28. Diis non detrahes, et principi populi tui non maledices.

Deuteronomy 20

Deuteronomy 20:9

9. And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

9. Quum finem fecerint praefecti militares loquendi ad populum, constituent principes turmarum in capite populi.

Exodus 22:28. *Thou shalt not revile the gods.* These four passages confirm what I have said, that in the: Fifth Commandment are comprised, by *synecdoche* all superiors in authority.: For it was not the design of God to add to the Two Tables, as if something better and more perfect had afterwards come into His mind; which it is sinful to suppose. He was therefore content with the rule once laid down, although He afterwards spoke in a more explanatory manner. But the precepts here given would be unconnected with the Law, if they were not an adjunct, and therefore a part, of the Fifth Commandment.

First of all, He commands that we should think and speak reverently of judges, and others, who exercise the office of magistrate: nor is it to be questioned, that, in the ordinary idiom of the Hebrew language, He repeats the same thing twice over; and consequently that the same persons are called "gods," and "rulers of the people." The name of God is, figuratively indeed, but most reasonably, applied to magistrates, upon whom, as the ministers of His authority, He has inscribed a mark of His glory. For, as we have seen that honor is due to fathers, because God has associated them with Himself in the possession of the name, so also here His own dignity is claimed for judges, in order that the people may reverence them, because they are God's representatives, as His lieutenants, and vicars. And so Christ, the surest expositor, explains it, when He quotes the passage from Psalm 82:6, "I have said, Ye are gods, and all of you are children of the Most High," (John 10:34,) viz., "that they are called gods, unto whom the word of God

came," which is to be understood not of the general instruction addressed to all God's children, but of the special command to rule.

It is a signal exaltation of magistrates, that God should not only count them in the place of parents, but present them to us dignified by His own name; whence also it clearly appears that they are not to be obeyed only from fear of punishment, "but also for conscience sake," (Romans 13:5,) and to be reverently honored, lest God should be despised in them. If any should object, that it would be wrong to praise the vices of those whom we perceive to abuse their power; the answer is easy, that although judges are to be borne with even if they be not the best, [13] still that the honor with which they are invested, is not a covering for *vice*. Nor does God command us to applaud their faults, but that the people should rather deplore them in silent sorrow, than raise disturbances in a licentious and seditious spirit, and so subvert political government.

Leviticus 19:32

Leviticus 19

Leviticus 19:32

32. Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.	**32.** Ante canitiem assurge, et honora faciem senis, metueque Deum tuum: ego Jehova.

32. *Thou shalt rise up before the hoary head.* God teaches us that some sparks of His majesty shine forth in old men, whereby they approach to the honor of parents. It is not my purpose to gather quotations from profane authors in reference to the honor due to the old; let it *suffice* that what God here commands is dictated by nature itself. This appeared at Athens, [14] when an old man had come into the theater, and found no place among his fellow-citizens; but, when at length he was admitted with honor by the Spartan ambassador, (because old age is greatly reverenced among the Lacedemonians,) applause was raised on all sides; and then the Lacedemonian exclaimed, that "the Athenians knew what was right, but

13

"Encore qu'ils ne sont pas tels qu'ils devroyent;" even though they be not what they should. — *Fr.*

14

Cicero, de Senectute, 18; and Val. Max., lib. 4:5.

would not do it." It was surely manifested by this universal consent of the people that it is a natural law in the hearts of all to reverence and honor old men. Many old men, indeed, either by their levity, or lewdness, or sloth, subvert their own dignity; yet, although gray hairs may not always be accompanied by courteous wisdom, still, in itself, age is venerable, according to God's command.

Deuteronomy 16:18

Deuteronomy 16

Deuteronomy 16:18

18. Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.	**18.** Judices et praefectos constitues tibi intra omnes portas tuas quas Jehova Deus tuus dabit tibi per tribus tuas, qui judicent populum judicio justitiae, hoc est recto.

18. *Judges and officers shalt thou make.* I have placed this passage among the Supplements of the Fifth Commandment, for, if it pleases God that judges should be appointed for ruling the people, it follows that their laws and edicts should be obeyed; and thus the parental authority extends also to them. But, in order that the people may more readily submit themselves to judges, God reminds them that the human race could not otherwise be preserved. Public utility, therefore, renders the authority of magistrates pleasant and agreeable, though it would else be hateful. But, although it be not conceded to all to elect their judges, because God honored His chosen people with this prerogative, still he here recommends in general a regular government, since He signifies that human society cannot hold together unless the lawful rulers have authority to execute justice. Whether, then, magistrates are appointed by the suffrages of the people, or imposed in any other way, let us learn that they are the necessary ministers of God, to confine all men under the yoke of the laws. The latter passage, which I have annexed from Deuteronomy 7, refers to the same thing, viz., that even in war discipline is necessary, lest all things should be thrown into confusion. Now, if it pleases God that certain superior officers should have the command, it follows that they must be obeyed; for it would be ridiculous to appoint governors, if it were lawful to despise them with impunity. When, therefore, God sets military commanders over the people, He enforces the duty of humble submission.

The Law: The Sixth Commandment

The Sixth Commandment

Exodus 20

Exodus 20:13

13. Thou shalt not kill.

13. Non occides.

THE REPETITION OF THE SAME COMMANDMENT

Deuteronomy 5

Deuteronomy 5:17

17. Thou shalt not kill.

17. Non occides.

The sum of this Commandment is, that we should not unjustly do violence to any one. In order, however, that God may the better restrain us from all injury of others, He propounds one particular form of it, from which men's natural sense is abhorrent; for we all detest murder, so as to recoil from those whose hands are polluted with blood, as if they carried contagion with them. Undoubtedly God would have the remains of His image, which still shine forth in men, to continue in some estimation, so that all might feel that every homicide is an offense against Him, (*sacrilegium.*) He does not, indeed, here express the reason, whereby He elsewhere deters men from murder, *i e.*, by asserting that thus His image is violated, (Genesis 9:6;) yet, however precisely and authoritatively He may speak as a Legislator, He would still have us consider, what might naturally occur to everybody's mind, such as the statement of Isaiah 58:7, that man is our "own flesh." In order, then, that believers may more diligently beware of inflicting injuries, He condemns a crime, which all spontaneously confess to be insufferable. It will, however, more clearly appear hereafter, that under the word *kill* is included by *synecdoche* all violence, smiting, and aggression. Besides, another principle is also to be remembered, that in negative precepts, as they are called, the opposite affirmation is also to be understood; else it would not be by any means consistent, that a person would satisfy God's Law by merely abstaining from doing injury to others. Suppose, for example, that one of a cowardly disposition, and not daring to assail even a child, should not move a finger to injure his neighbors, would he therefore have discharged the duties of humanity as regards the Sixth Commandment? Nay, natural common sense demands more than that we should abstain from wrongdoing. And, not to say more on this point, it will plainly appear from the summary of the Second Table, that God not only forbids us to be murderers, but also prescribes that every one should study faithfully to defend the life of his neighbor, and practically to declare that it is dear to him; for in that summary no mere negative phrase is used, but the words expressly set forth that our neighbors are to be loved. It is unquestionable, then, that of those whom God there commands to be loved, He here commends the lives to our care. There are, consequently, two parts in the Commandment, — *first*, that we should not vex, or oppress, or be at enmity with any; and, *secondly*, that we should not only live at peace with men, without exciting quarrels, but also should aid, as far as we can, the miserable who are unjustly oppressed, and should endeavor to resist the wicked, lest they should injure men as they list. Christ, therefore, in expounding the genuine sense of the Law, not only pronounces those transgressors who have committed murder, but also that

"he shall be in danger of the judgment who is angry with his brother without a cause; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire." (Matthew 5:22.)

For He does not there, as some have ignorantly supposed, frame t~ new law, as if to east blame upon His Father; but shows the folly and perversity of those interpreters of the Law who only insist on the external appearance, and husk of things, as is vulgarly said; since the doctrine of God must rather be estimated from a due consideration of. His nature. Before earthly judges, if a man have carried a weapon for the purpose of killing a man, he is found guilty of violence; and God, who is a spiritual Lawgiver, goes even further. With Him, therefore, anger is accounted murder; yea, inasmuch as He pierces even to the most secret feelings, He holds even concealed hatred to be murder; for so we must understand John's words, "Whosoever hateth his brother is a murderer," (1 John 3:15;) i.e., hatred conceived in the heart is sufficient for his condemnation, although it may not openly appear.

The Exposition of the Commandment

Leviticus 19:17

Leviticus 19

Leviticus 19:17

17. Thou shalt not hate thy brother in thine heart.	**17.** Ne oderis fratrem tuum in corde tuo.

I doubt not but that this part of the verse should be taken separately, nor do I approve of the introduction of the adversative particle *but*, by which translators [15] connect it with what follows. We know that we are not always to trust to the division of verses; and, since it is clear that whatever precepts we meet with in the writings of Moses for the regulation of our lives depend on the Decalogue, this sentence sufficiently proves that murder was forbidden, not only in order that none should slay his brother by his]land, or by a weapon, but also that he should not indulge in wrong-doing, by cherishing in himself hatred and ill-will. Hence the statement of Paul is confirmed, that "the Law is spiritual," (Romans 7:14;) and their folly is refuted who pretend that Moses was an earthly lawgiver to the Jews, like Lycurgus or Solon, since he thus penetrates even to the secret affections. It is also probable that John derived from this passage his saying, "He that hateth his brother is a murderer," (1 John 3:15;) for the word *heart* is here

15 So in *V.* "Non oderis fratrem tuum in corde tuo, *sed* publice argue eum," etc.

used emphatically; since, although no outward signs of hatred may appear, yet the internal feeling is accounted murder before God.

Leviticus 19:18

Leviticus 19

Leviticus 19:18

18. Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am the Lord.	**18.** Ne ulciscaris te, neque serves odium contra filios populi tui: sed diliges proximum tuum sicut teipsum: ego Jehova.

Hence it clearly appears that God had a further object than that men should not kill each other, for He not only restrains their hands, but requires their hearts to be pure from all hatred. For, since the desire of vengeance is the fountain and cause of enmities, it follows that under the word *kill* is condensed whatever is opposed to brotherly love. And this is confirmed by the *antithesis*, that none should hate his brother, but rather love him as himself. We need, then, seek for no other expositor of the Commandment but God Himself, who pronounces those to be guilty of murder who are affected with any malevolence, and not only those who, when offended, desire to return evil for evil, but those who do not sincerely love their neighbors, even when with justice they deem them to be their enemies. Wherefore, in order that God may absolve us from spiritual murder, let us learn to purify our hearts from all desire of vengeance, and, laying aside hatred, to cultivate fraternal affection with all men.

Although the latter part of the verse embraces the sum of the whole Second Table, yet, because love is contrasted with vengeance, I have not thought fit to separate things which are so properly connected with each other, especially when one depends on the other. The precept is indeed only given with reference to the children of Abraham, because the crime of vengeance would be more atrocious between those who were bound together by fraternal rights; yet it is not to be doubted but that God generally condemns the vice. In the schools [16] this sentence was grossly corrupted; for, since the rule (as they say) is superior to what is regulated by it. they have invented a preposterous precept, that every one should love himself first, and then his neighbors; of which subject I will treat more fully elsewhere. The word נטר, *natar*, meaning to *guard*, when used without any addition,

16

is equivalent to bearing an injury in mind; as we also say in French: "*garder une injure*." [17]

Leviticus 19:14

Leviticus 19

Leviticus 19:14

14. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the Lord.	**14.** Surdo non maledices, et coram caeco non pones offendiculum, sed timebis a Deo tuo: ego Jehova.

Since the Law comprehends under the word murder, all the wrongs whereby men are unjustly injured, that cruelty was especially to be condemned by which those wretched persons are afflicted, whose calamity ought rather to conciliate our compassion. For, if any particle of humanity exists in us, when we meet a blind man we shall be solicitous lest he should stumble or fall, and, if he goes astray, we shall stretch out our hands to him and try to bring him back into the way; we shall also spare the deaf, for to insult them is no less absurd or barbarous than to assail stones with reproaches. It is, therefore, gross brutality to increase the ills of those whom our natural sense impels us to relieve, and who are already troubled more than enough. Let us, then, learn from these words, that the weaker people are, the more secure ought they to be from all oppression or injury, and that, when we attack the defenseless, the crime of cruelty is greatly aggravated, whilst any insult against the calamitous is altogether intolerable to God.

The Ceremonial Supplements of the Sixth Commandment

Fr., "Les Theologiens de la Papaute." *C.* refers elsewhere to this scholastic maxim: "Nor is the argument worth a straw, *That the thing regulated must always be inferior to the rule.* The Lord did not make self-love the rule, as if love towards others was subordinate to it; but whereas, through natural pravity, the feeling of love usually rests on ourselves, He shows that it ought to diffuse itself in another direction — that is, should be prepared to do good to our neighbor with no less alacrity, ardor, and solicitude, than to ourselves." — Inst., book 2, 8, Section 54. "Again, when Moses commanded us to love our neighbors as ourselves, he did not intend to put the love of ourselves in the first place, so that a man may first love himself and then love his neighbors: as the sophists of the *Sorbonne* are wont to cavil, that *the rule must always go before what it regulates*." — Harm. of the Evangelists, (C. Society's Trans.,) vol. 3, p. 59.

[17] Addition in *Fr.*, "Et pourtant il faut suppleer ou injure ou rancune; and, therefore, injury or grudge must be supplied.

Deuteronomy 21:1-9

Deuteronomy 21

Deuteronomy 21:1-9

1. If *one* be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him;

1. Quum inventum fuerit cadaver hominis occisi in terra quam Jehova Deus tuus dabit tibi ut possideas eam, prostratum in agro, nec cognitum fuerit quis percusserit eum:

2. Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain.

2. Tunc egredientur seniores tui, et judices tui, et metientur usque ad civitates quae sunt in circuitibus cadaveris hominis illius occisi.

3. And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke;

3. Et seniores urbis, propinquioris urbis illi cadaveri occiso, capient vitulam de armento qua nemo usus fuerit, et quae non traxerit jugum.

4. And the elders of that city shall bring down the heifer unto a rough valley, which is neither card nor sown, and shall strike off the heifer's neck there in the valley:

4. Et adducent seniores ejus urbis vitulam ad vallem asperare, quae nunquam fuerit arata, neque seminata, et praecident cervicem vitulae illic in valle.

5. And the priests, the sons of Levi, shall come near; (for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord;) and by their word shall every controversy and every stroke be *tried*

5. Et accedent sacerdotes filii Levi (eos enim elegit Jehova Deus tuus ut ministrent ipsi, et ad benedicendum in nomine Jehovae: et juxta quorum sermonem erit omnis lis atque omnis plaga.)

6. And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley:

6. Et omnes seniores ejus urbis ubi accesserint ad cadaver hominis occisi, lavabunt manus suas super vitulam percussam in valle.

7. And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

7. Et testificabuntur, ac dicent, Manus nostrae non effuderunt sanguinem istum, neque oculi nostri viderunt.

8. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

8. Expia populum tuum Israel quem redemisti Jehova, et ne imputes sanguinem innocentem in medio populi tui Israel: et expiabitur ab eis sanguis.

9. So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the Lord.

9. Tu autem auferes sanguinem innocentem e medio tui, quum feceris quod rectum est in oculis Jehovae.

1. *If one be found slain in the land.* This Supplement: is of a mixed character, relating partly to the civil, and partly to the criminal law. We are informed by it how precious to God is the life of man; for, if a murder had been committed by some unknown person, He requires an expiation to be made, whereby the neighboring cities should purge themselves from the pollution of the crime. Whence it appears that the earth is so polluted by human blood, that those who encourage murder by impunity, implicate themselves in the guilt. The question here is as to a secret crime, the guilt of which attaches to the neighboring cities, until, by the institution of a diligent inquiry, they can testify that the author is not discovered; how much less excusable, then, will they be, if they allow a murderer to escape with impunity? The rite prescribed is, that the elders of the nearest city should take a heifer which had not drawn in a yoke, and bring it into a stony and barren valley, cut off its neck with the assistance of the priests, wash their hands, and bear witness that their hands as well as their eyes are pure, as not being cognizant of the criminal. God chose a heifer that had not born a yoke, in order that the satisfaction made by innocent blood might be represented in a more lively manner; whilst it was to be killed

in a desert place, that the pollution might be removed from the cultivated lands. For, if the blood of the heifer had been shed in the middle of the market-place of the city, or in any inhabited spot, the familiarity with the sight of blood would have hardened their minds in inhumanity. For the purpose, therefore, of awakening horror, it was drawn out into a solitary and uncultivated spot, that they might be thus accustomed to detest cruelty. But although, properly speaking, this was not a sacrifice which could be offered nowhere except in the sanctuary, still it nearly approached to the nature of a sacrifice, because the Levites were in attendance, and a solemn deprecation was made; nevertheless, they were not only employed as ministers of the altar, but also as judges, for their office is expressed in the words, that they were "chosen to minister to God, to bless the people, and to pronounce sentence as to every stroke."

6. *And all the elders of that city.* The washing of their hands had the effect of stirring them up the more, so that they should not inconsiderately protest in that solemn rite that they were pure and guiltless; for it was just as if they had presented the corpse of the dead mall before God, and had stood themselves opposite to it to purge away the crime. At the same time, also, they ask for pardon, because it might have been through their carelessness that the man was smitten; and again, since, by the sacrilege of Achan alone the whole people were contaminated, it was to be feared lest the vengeance of God should extend more widely on account of the offense committed. And thus they were again taught how greatly God abominates murders, when the people pray that they may be pardoned for the crime of another, as if, by the very looking upon it, they had contracted guilt. God at length declares that He will not impute it to them, when they have duly performed this rite of expiation; not because the heifer was the price of satisfaction to propitiate God, but because in this way they humbly reconciled themselves to Him, and shut the door against murders for the time to come. On this account it is said — "Thou shalt put away the blood from among you;" for if the murder be passed over without observation, there remains a blot upon the people, and the earth itself, in a manner, stinks before God.

Deuteronomy 12:15,16,20-25; Leviticus 7:26,27; Leviticus 19:26

Deuteronomy 12

Deuteronomy 12:15, 16, 20-25

15. Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

15. Pro omni desiderio animae tuae mactabis, et comedes carnes secundum benedictionem Jehovae Dei tui, quam dederit tibi intra omnes portas tuas: immundus et mundus comedet eas, sicut capream et cervum.

16. Only ye shall not eat the blood; ye shall pour it upon the earth as water.

16. Tantummodo sanguinem non comedetis, super terram effundetis illum instar aquae.

20. When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh,) thou mayest eat flesh, whatsoever thy soul lusteth after.

20. Quum dilataverit Jehova Deus tuus terminum tuum, quemadmodum loquutus est tibi, et dixeris, Comedam carnem, quod concupiscat anima tua vesci carnibus: juxta omne desiderium animae tuae comedes carnes.

21. If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd, and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

21. Quum longinquus a te fuerit locus quem elegerit Jehova Deus tuus ut ponat nomen suum ibi, mactabis de bobus tuis et de pecudibus tuis quas dederit Jehova tibi: quemadmodum praecepi tibi, et vesceris in portis tuis secundum omne desiderium animae tuae.

22. Even as the roe-buck and the hart is eaten, so thou shalt eat them; the unclean and the clean shall eat of them alike.

22. Certe quemadmodum comeditur caprea et cervus, sic comedes illas: immundus pariter et mundus vescentur illis.

23. Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

23. Tantum roborare ut non comedas sanguinem: quia sanguis est anima, et non comedes animam una cum carne.

24. Thou shalt not eat it; thou shalt pour it upon the earth as water.

24. Non comedes illum, sed in terram effundes illum instar aquae.

25. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which* is right in the sight of the Lord.

25. Non vesceris illo, ut bene sit tibi, et filiis tuis post te, quum feceris quod rectum est in oculis Jehovae.

Leviticus 7

Leviticus 7:26-27

26. Moreover, ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

26. Nullum sanguinem comedetis in cunctis habitationibus vestris, tam de avibus quam de jumentis.

27. Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

27. Omnis anima quae comederit ullum sanguinem, excidetur anima illa e populis suis.

Leviticus 19

Leviticus 19:26

26. Ye shall not eat *anything* with the blood.

26. Non comedetis cum sanguine.

Deuteronomy 12:15. *Notwithstanding thou mayest kill.* What precedes I have introduced in its proper place, viz., that they should not kill the sacrifices anywhere but in the sanctuary, of which there was only one in

Judea. Here the permission to eat meat is given, provided that they do not offer the animals to God, but eat of them as of wild beasts. By way of example, two kinds are mentioned, the roe-buck and the hart, of which no offering was made. They are, therefore, freely allowed to eat meat wheresoever they pleased, with this exception, that they should not taste the blood; for, although this was observed by their forefathers before the giving of the Law, God ratifies it anew when He would gather a peculiar people to Himself. We know that immediately after the deluge, Noah and his posterity were commanded to abstain from blood; but, inasmuch as the greater part of mankind soon degenerated, it is probable that all nations neglected God's command, and permitted to themselves a universal license on this point; and it is even questionable whether this observance, which was everywhere fallen into desuetude, prevailed among the family of Shem. Certainly it may be conjectured from the renewed promulgation of the law, that it was altogether obsolete; at any rate, God would have His chosen people distinguished by this mark of separation from heathen nations.

The reason of the prohibition which is now mentioned had already been declared, [18] viz., because the blood is the seat of life. But although it, was allowable to kill an animal for food, yet, was it a useful restraint to prevent inhumanity, that they should not touch the blood; for if they abstained from the blood of beasts, much more necessary was it to spare human blood. After God, therefore, has forbidden blood to be eaten, He immediately proceeds to speak of men themselves: "Whose sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." [19] (Genesis 9:4-6.) Hence I have deemed it appropriate to annex all the passages in which God commands the people to abstain from blood, to the Sixth Commandment. In itself, indeed, the eating of blood was a thing of no great importance: since, therefore, God so often inculcates a point of so little weight, it may be inferred that the law has some further object. To this may be added the severity of the punishment, for surely it was not a crime worthy of death to taste the blood of some little bird; and hence, also, it is manifested that the prohibition had another meaning, viz., that cruelty might be abhorred. And the words of Moses show that the eating of blood is not forbidden because it infected man with its uncleanness, but that they might account the life of man to be precious; for it is said, "the blood is the life," which, in the opinion of Augustine, [20] is equivalent to its being "the sign of life;" but

18

See on Leviticus 3:17, vol. 2, p. 335, whence, however, he refers to Genesis 9:4. C. Society's edition, vol. 1, p. 293.

19

Lat. "Qui effuderit sanguinem hominis in homine;" he who shall have shed the blood of man in man. — *Vide C. in loco.*

20

Moses rather means that animal life is contained in the blood. Wherefore, blood, which represents the life, was not interdicted without reason, nor was it only sinful to eat the blood by itself, but also together with the flesh, as is expressly declared both in Deuteronomy and in the last passage from Leviticus.

23. *Only be* [21] *sure that thou eat not.* It is not without cause that he earnestly exhorts them to inflexible firmness, because it was both a matter trifling in appearance, and its observation troublesome, whilst it was easy to decline from it on account of the universal example of the Gentiles. For if they considered within themselves that it contributed not to holiness that they should not touch blood, hence a snare to indulgence might easily have arisen.

Leviticus 17:10-14

Leviticus 17

Leviticus 17:10-14

10. And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

10. Quicunque e domo Israel, et e peregrinis qui peregrinantur in medio eorum, comederit ullum sanguinem, ponam faciem meam in animam quae comederit sanguinem, et excidam eam e medio populi sui.

11. For the life of the flesh *is* in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

11. Quia anima carnis in sanguine est: ego autem dedi illum vobis super altare ad expiandum animus vestras, quia sanguis animam expiabit.

Quaest. in Leviticum, 57 Section 2. "Illud appellatur anima, quod *significat* animam." — *Edit. Benedict. tom.* 3, p. 1 pag. 516.

21 *Lat.*, "Roberare." Margin, *A. V.*, "*Heb.*, Be strong."

12. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

12. Ideo dixi filiis Israel, Nulla anima ex vobis comedet sanguinem, et peregrinus qui pregrinatur in medio vestri non comedet sanguinem.

13. And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

13. Et quicunque e filiis Israel, et e peregrinis qui peregrinantur in medio eorum, venatus fuerit venationem bestiae vel avis quae comeditur, effundet sanguinem ejus et cooperiet pulvere.

14. For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof; whosoever eateth it shall be cut off.

14. Quia anima cujusque carnis, sanguis ejus est in anima: dixique filiis Israel, Sanguinem cujuscunque carnis non comedetis, quia anima cujusque carnis est sanguis ejus: quicunque comederit illum, excidetur.

10. *And whatsoever make there be of the house of Israel.* God here not only condemns to death whosoever shall have polluted themselves by eating of blood, but declares that He will Himself take vengeance on them, though they may escape from the hands of the judges; for He not only prescribes to the judges what it is right for them to do, but asserts for Himself the office of inflicting the punishment. For, if we consider the intention of the Law, is there anything to surprise us in this; for although it be not consistent that the blood of a brute should be compensated for by the death of a man, still we must remember that this mode of instruction [22] was necessary for a rude people, lest they should speedily lapse into barbarism. But, lest they should complain that no use remained for the blood, He reminds them that since it was given for atonement, they would be very ungrateful if they were not content with so great a blessing; and surely, since it was the price they were to pay for appeasing God, this was an employment of it far to be preferred to food. If, then, they desired to *exchange* into ordinary food the blood, which was destined to the altar for the *reconciliation* of God, Moses

22 "Hanc *paedagogiam*." — *Lat.* "Ceste doctrine puerile." — *Fr.*

indirectly reproves their ingratitude; for when God took away the right of eating it, He left them something better, which should have abundantly satisfied them. But we have elsewhere

[23] seen in what manner blood atones for souls, *i e.*, in a sacramental manner, upon which it must be observed that what properly belongs to Christ is thus transferred by *metonomy* to figures and symbols, yet in such a way that the similitude should neither be empty nor inefficacious; for in so far as the fathers apprehended Christ in the external *sacrifices*, atonement was truly exhibited in them. In this passage also, I do not understand "the strangers" to be all such visitors as may have journeyed amongst them on matters of business, but those who had devoted themselves to the worship of God; for many foreigners, abandoning their superstitions, were circumcised, and it behooved that such as these should be expressly laid under the bonds of the Law, lest, if it had not referred to them, they should have withdrawn themselves from obeying it. This point must, therefore, be briefly adverted to, lest we should suppose that heathen sojourners were prohibited from the eating of blood, whereas they were allowed to buy for food [24] even flesh that had been torn by beasts.

Since, however, the Patriarchs before the Law had abstained from blood, and its prohibition had no reference to the First Table or the legal service, hence it came to pass that when the Apostles abrogated the ceremonial law, they did not dare to allow immediately the free eating of blood, lest great scandal should arise from this new and unwonted thing. (Acts 15:20.) Wherefore, lest so trifling a matter should cause deadly schisms in the Churches, they commanded the Gentiles not to eat of blood; adding as the reason, that those who were accustomed to read the writings of Moses, would be disturbed at this innovation; yet this was only observed for a short period, as we gather from Paul. [25] It was, not without superstition and misplaced zeal;. retained by some even to the days of Tertullian.

The Political Supplements of the Sixth Commandment

Leviticus 24:17,19-22

Leviticus 24

23

See on Exodus 12:21, *ante* vol. 1 p. 221.

24

See on Deuteronomy 14:21, *ante* vol. 2, p. 69.

25

Leviticus 24:17, 19-22

17. And he that killeth any man shall surely be put to death.

17. Qui percusserit animam hominis, morte moriatur.

19. And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him;

19. Vir qui intulerit maculam proximo suo, secundum quod fecit sic fiat ei.

20. Breach for breach, eye for eye, tooth for tooth as he hath caused a blemish in a man, so shall it be done to him *wain*

20. Fracturam pro fractura, oculum pro oculo, dentem pro dente: sicut intulerit maculam hominis, sic inferetur ei.

21. And he that killeth a beast, he shall restore it; and he that killeth a man, he shall be put to death.

21. Qui percusserit animal reddet illud: qui vero percusserit hominem, moriatur.

22. Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God.

22. Judicium unum erit vobis, sicut peregrinus sic et indigena erit: quia ego Jehova Deus vester.

There is no reference here in the Latin, but the *Fr.* is, "comme il se peut recueillir par ce que Sainct Paul en escrit aux Corinthiens;" as may be gathered from what St. Paul writes respecting it to the Corinthians. In *C.'s* Commentary on the Acts, 15:28, he says, "We know that this law was foredone by Paul, so soon as the tumult and contention was once ended, when he teacheth that nothing is unclean, (Romans 14:14,)and when he granteth liberty to eat all manner of meats, yea, even such as were sacrificed to idols. (1 Corinthians 10:25.)" — *C. Society's edit.*, vol. 2, p. 79. Tertullian, *Apol.*, *cap.* 9, speaks as follows; "Erubescat error vester Christianis, qui ne animalium quidem sanguinem in epulis esculentas habemus, qui propterea quoque suffocatis et morticinis abstinemus, ne quo modo sanguine contaminemur, vel intra viscera sepulto." See Bingham, book 17 ch. 5 sec. 20 "But on the other hand, because it was the custom of the Catholic Church, almost to the time of St. Austin, to abstain from eating of blood, in compliance with the rule given by the Apostles to the Gentile converts; therefore, by the most ancient laws of the Church, all clergymen were obliged to abstain from it under pain of degradation. This is evident from the Apostolical Canons, and those of Gangra, and the second Council of Orleans, and the Council of Trullo. But as this was looked upon by some only as a temporary injunction, so it appears from St. Austin that it was of no force in the African Church. (Contra Faust., lib. 32, c. 13.) He that would see more about it may consult Curcellaeus, who has written a large dissertation upon the subject."

17. *And he that killeth any man.* We now proceed to the confirmation of the Sixth Commandment afforded by the Judicial Law; and first, the punishment of death is awarded to murderers. To "smite the life" [26] is equivalent to wounding mortally, so that death ensues, as Moses more clearly explains himself in Exodus. But although he speaks briefly, like a legislator, there is no doubt but that he would have those whom he adjudges to die put to death by the sentence of the judges; the manner of executing the punishment we shall see in its proper place. Now although God did not carry out to absolute perfection the laws which He enacted, yet in their principle He desired that a clear and unreserved approval of His Commandments should appear. And this was the reason why I commenced with this passage, because it directly corresponds with the Sixth Commandment. [27]

19. *And if man cause a blemish in his neighbor*, he now also subjects to punishment those who shall have mutilated the body of their neighbor by blows; and this was necessary, because otherwise every very great villain, who might be accomplished in the art of inflicting injury, would have broken his brother's leg or arm, and then would not only have laughed at the poor man himself, but also at God and His Law. If, therefore, a person had injured a member of another, the law of retaliation is enacted, which has also been in use among other nations. [28] But God thus distinctly prescribes when and how the injury was to be retaliated, that the law might not be open at all to the foolish cavils with which Favorinus attacks the law of the Twelve Tables in Gellius. And certainly the words of the Decemvirs were

26

See margin of *A. V.*

27

Lat., "quia praecepto respondet quasi ἀντίςροφος."

28

This is the earliest account we have of the *Lex Talionis*, or law of *like for like*, which afterwards prevailed among the Greeks and Romans. Among the latter it constituted a part of the Twelve Tables, so famous in antiquity; but the punishment was afterwards changed to a pecuniary fine, to be levied at the discretion of the Praetor. It prevails less or more in most civilized countries, and is fully acted upon in the Canon Law in reference to all calumniators: "Clumniator, si in accusatione defecerit, talionem recipiat." Nothing, however, of this kind was left to private revenge; the magistrate awarded the punishment when the fact was proved. Otherwise the *Lex Talionis* would have utterly destroyed the peace of society, and have sowed the seeds of hatred, revenge, and all uncharitableness." — *Adam Clarke* on Exodus 21:24.

The enactment of the Twelve Tables to this effect appears from Festus to have been the following: "Si merebrum rupsit, (*ruperit*,) ni cum eo pacit, (*paciscetur*,) talio est;" presenting a singular coincidence with the Mosaic provision. See Aul. Gell., lib. 20 c. 1, where the words are given somewhat differently, as in *C.'s* text. The objection of Favorinus is that it was impossible to be kept; for if the like were inflicted for the like, as one wound for another, they must take care that the like wound in every respect should be made, neither longer nor deeper; if it were, then a new retaliation must arise, and so *ad infinitum.*

too obscure, "*Si membrum fregeris meum, ex pacto talio est.*" (If you have broken my limb; without agreement made, there must be retaliation.) But God does not command an eye to be plucked out for an eye, or a tooth for a tooth, till He has set forth that this was only to be the *case* if any one had knowingly and willfully inflicted the injury; thus, He does not bring to justice accidental blows, but only a premeditated crime. It is vain to object that the members of different persons can hardly be broken with exact. equality, for the intention of God was none other than that, being alarmed by the severity of the punishment, men should abstain from injuring others; and therefore these two things were connected together, If one killeth a man, let him die, and if one hath taken away a part of life, let him suffer a similar privation. And the same is the *tendency* of the distinction, that the loss of an animal may be repaid, but that if a man be killed, there could be no just compensation made by money.

22. *Ye shall have one manner of law.* That the people of Israel, with their usual arrogance, might not suppose the race of Abraham only to be privileged, the Law is extended also to foreigners; and thus God shows that the whole body of the human race are under His *care*, so that He would not have those that are farthest off exposed to the licentious violence of the ungodly. In other points tie provided special privileges for His elect people; but here, because He created all men without exception after His own image, He takes them under His care and protection, so that none might injure them with impunity.

Exodus 21:12-14,18-32

Exodus 21

Exodus 21:12-14, 18-32

12. He that smiteth a man, so that he die, shall be surely put to death.	**12.** Qui percusserit virum ad mortem, morte moriatur.
13. And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee.	**13.** At qui non insidiatus fuerit ei, sed tradiderit illum Deus in manus ejus, tunc dabo locum ad quem fugiet.

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

14. Sin vero insultando se extulerit quispiam in proximum suum, ut occidat eum malitiose, ab altari meo tolles eum ut moriatur.

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

18. Quod si rixati fuerint aliqui, et percusserit alter proximum suum lapide vel pugno, nec mortuus fuerit, sed jacuerit in lecto:

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

19. Si surrexerit, et ambulaverit foris super baculum suum, tunc innocens erit qui percussit, tantum cessationem ejus pensabit: et medendo medicandum curabit

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

20. Quum percusserit quispiam servum suum vel ancillam suam baculo, et mortuus fuerit sub manu ejus, vindicando vindicabitur.

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

21. Veruntamen si per diem vel duos dies steterit, non vindicabitur, quia pecunia ejus est.

22. If men strive, and hurt a woman with child, so that her fruit depart. *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*

22. Quum autem rixati fuerint viri, et percusserint mulierem praegnantem ut egrediatur foetus ejus, nec tamen sequatur mors, puniendo punietur quemadmodum imposuerit ei maritus mulieris, et solvet apud judices.

23. And if *any* mischief follow, then thou shalt give life for life,

23. Quod si mors fuerit, tunc dabis animam pro anima,

24. Eye for eye, tooth for tooth, hand for hand, foot for foot,

24. Oculum pro oculo, dentem pro dente, manum pro manu, pedem pro pede,

25. Burning for burning, wound for wound, stripe for stripe.

25. Adustionem pro adustione, vulnus pro vulnere, livorem pro livore.

26. And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

26. Quum autem percusserit quispiam oculum servi sui, vel oculum ancillae suae, et corruperit eum, liberum dimittet eum pro oculo ejus.

27. And if he smite out his manservant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

27. Quod si dentem servi sui, vel dentem ancillae suae excusserit: liberum dimittet eum pro dente ejus.

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

28. Si cornu petierit bos virum aut mulierem ut moriatur, lapidando lapidabitur bos, neque comedetur caro ejus: dominus autem bovis erit innocens.

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

29. Quod si bos cornupeta fuerit ab heri et nudiustertius, et contestatio facta fuerit domino ejus, nec custodierit eum, occidendo autem occiderit virum vel mulierem, bos lapidabitur, et dominus quoque ejus morietur.

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

30. Si pretium redemptionis impositum fuerit ei, tunc dabit redemptionem animae suae quantum impositum fuerit ei.

31. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

31. Sive filium cornu petierit, sive filiam, secundum judicium hoc fiet ei.

32. If the ox shall push a manservant, or maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall he stoned.

32. Si servum bos cornu petierit, vel ancillam, argenti triginta siclos dabit domino ejus, et bos the lapidabitur.

12. *He that smiteth a man, so that he die.* This passage, as I have said, more clearly explains the details, and first makes a distinction between voluntary and accidental homicide; for, if a stone or an axe (Deuteronomy 19:5.) may have slipped from a man unintentionally, and struck anybody, He would not have it accounted a capital crime. And for this purpose the cities of refuge were given, of which brief mention is here made, and whose rights will be presently more fully spoken of, and where also the mode of distinguishing between design and ignorance will be laid down. But it must be remarked, that Moses declares that accidental homicide, as it is commonly called, does not happen by chance or accident, but according to the will of God, as if He himself led out the person, who is killed, to death. By whatever kind of death, therefore, men are taken away, it is certain that we live or die only at His pleasure; and surely, if not even a sparrow can fall to the ground *except* by His will, (Matthew 10:29,) it would be very absurd that men created in His image should be abandoned to the blind impulses of fortune. Wherefore it must be concluded, as Scripture elsewhere teaches, that the term of each man's life is appointed, [29] with which another passage corresponds,

"Thou turnest man to destruction, and savest,
Return, ye children of men." (Psalm 90:3.)

It is true, indeed, that whatever has no apparent cause or necessity seems to us to be fortuitous; and thus, whatever, according to nature, might happen otherwise we call *accidents*, (*contingentia*;) yet in the meantime it must be remembered, that what might else incline either way is governed by God's secret counsel, so that nothing is done without His arrangement and decree. In this way we do not suppose a fate [30] such as the Stoics

29

No reference is here given, but it is probably to Job 14:5, — "Thou hast appointed his bounds that he cannot pass."

30

"Une necessite fatale." — *Fr.*

invented; for it is a different tiling to say that things which of themselves incline to various and doubtful events, are directed by the hand of God whithersoever He will, and to say that necessity governs them in accordance with the perpetual complication of causes, [31] and that this happens with God's connivance; nay, nothing can be more opposite than that God should be drawn and carried away by a fatal motive power, or that He tempers all things as He sees fit.

There is no reason to follow the Jews here in philosophizing more deeply, that none are delivered to death but those in whom God finds cause for it. It is indeed certain, that with God there always exists the best reason for His acts; but it is wrong to elicit from thence that those who by tits guidance meet with death must be guilty of some offense. Nor even if God should take away an innocent man, would it bc lawful to murmur against Him; as if His justice were naught, because it is concealed from us, and indeed incomprehensible.

14. *But if a man come presumptuously upon his neighbor.* He expresses the same thing in different ways; for although there is a wide difference between slaying a man presumptuously [32] and with guile, yet Moses applies them both to a willful murder; for by *guile* he means a wicked disposition to injure, and by the word *presumptuous* he designates a violent assault, when a man in hate wantonly falls upon another. And surely truculence, and violence, and all cruelty is presumptuous, (*superba*;) for unless a man despised his brother, he would not assail him as an enemy.

Lest by overlooking murders they should defile the land, God commands that murderers should be torn away even from His altar, whereby He signifies that they are as unworthy of divine as of human aid. For, although the sanctity of the altar might afford an asylum for the protection of those who had transgressed through imprudence, or. error, yet it would have been wrong that impunity for crimes should have been derived from hence; because the sanctuary would have been thus converted into a den of thieves, and religion would have been subjected to gross profanation. Wherefore, although criminals embracing the altar should implore God's aid, the Law commands them to be torn away from thence to punishment, because it would have been disgraceful to abuse God's sacred name as affording license for sin. Hence it appears how great was the folly of old in supposing that churches were honored when they were made asylums for the encouragement

31

"Une necessite confuse selon des causes entortillees;" a confused necessity according to complicated causes. — *Fr.*

32

"*Superbire*, et *insidiari* longe differunt." — Lat. "Ruer sup quelqu'un par *fierte et malice*, et *l'aguetter*." — *Fr.*

of evil deeds. This, indeed, was derived from the ordinary custom of the heathen; but it was a foolish imitation thus to mix up God with idols in a spurious worship; although in this respect the Gentiles served their idols more purely and virtuously than the Christians [33] served God; for they refused the right of asylum to the sacrilegious and impure, so that the temple of the Samothracians was no secure hiding-place even to Perseus, [34] the king of Macedon. Livy records the following words, as having been spoken by a heathen, — "Since, at the commencement of all our sacrifices, those whose hands are not pure are enjoined to retire, will ye suffer your sanctuaries to be contaminated by the blood-stained person of a robber?" Let us, then, be ashamed of polluting our temples under the pretext of reverence for them.

18. *And if men strive together.* The punishment here enacted for wounds and blows is so slight, that it might have served as a provocative to the mischievousness of the ill-disposed. Since the Law of the Twelve Tables only inflicted a fine of twenty-five *asses* upon a man who had beaten another unjustly, there was a certain Lucius Veratius, [35] who, in mere wanton sport, did not hesitate to box the ears of any one he met, and then to command one of his slaves to pay the amount of the fine, so that it was at length thought better that the law should fall into desuetude, than to suffer it to be thus ridiculously abused. The same thing might easily happen among the *Jews*, since a person, who had so beaten his neighbor as that he should lie in bed, only had to pay what the unhappy man had expended on his cure. For who would not willingly enjoy the pleasure of knocking down his enemies on this condition, of providing for their subsistence whilst they lay in bed? But we must remember the declaration of Christ, that on account of the perverse nature of the *Jews*, many things were allowed them "because of the hardness of their hearts," (Matthew 19:8, and Mark 10:5,) amongst which this indulgent provision is to be reckoned. Still God seems to have dealt more leniently with the man who had struck the blow, that He might also chastise the other, who, though of inferior strength, had rashly engaged in the conflict; for both were to be alike punished for the violence unjustly inflicted. Equal lenity seems, therefore, to have been shown to both, since compensation is only made to the person struck for his private loss. [36] But the fact, that God did not carry out the political laws to their perfection,

33

"Ceux qui se glorifioyent du titre de Chrestiente;" those who prided themselves in the name of Christians. — *Fr.*

34

See Livy, lib. 45:5. The words quoted are from an address of a certain L. Atilius to the popular assembly of Samothracia.

35

Aul. Gellius. Noct. Attic., 20:1.

36

shows that by this leniency He wished to reprove the people's perverseness, which could not even bear to obey so mild a law. Whenever, therefore, God seems to pardon too easily: and with too much clemency, let us recollect that He designedly deviated from the more perfect rule, because He, had to do with an intractable people.

20. *And if a man smite his servant.* Although in civil matters there was a wide distinction between slaves and free-men, still, that God may show how dear and precious men's lives are to Him, He has no respect to persons with regard to murder; but avenges the death of a slave and a free-man in the same way, if he should die immediately of his wound. Indeed, it was a proof of gross barbarism amongst the Romans and other nations, to give to masters the power of life and death; for men are bound together by a more sacred tie, than that it should be permitted to a master to kill with impunity his wretched slave; nor are some men so set over others, as that they should exercise tyranny, or robbery, neither does reason permit that any private individual should usurp to himself the power of the sword. But, although unjust cruelty was not prohibited, as it should have been, by the laws of Rome, yet they [37] confessed that slaves should be used like hired servants. The exception, which immediately follows, does not seem very consistent, for, if the slave should die after some time, the penalty of murder is remitted; whereas it would often be preferable to die at once of a single wound, than to perish by a lingering illness; and it might happen that the slave should be so bruised and maimed by blows, as to die some time afterwards. In this ease, the cruelty of the master would be surely greater than if he had committed the murder under the impulse of burning anger: wherefore the enactment appears to be a very unjust one. But it must be remarked, that the murder of those slaves, who had been obliged to take to their bed from their wounds, was not unpunished. Whence we gather, that it was not allowable for cruel and truculent masters to wound their slaves severely; and this is what the words expressly imply, for the smiter is only exempted from punishment when he shall have so restrained himself as that the marks of his cruelty should not appear. For that the slaves should "stand for one or two days," [38] is equivalent to saying, that they were perfect and sound in all their members; but if a wound had been inflicted, or there

"Ainsi il semble bien que tous deux ont este supportez quant au delict public, quand il n'y a que le dommage particulier qui soit recompense;" thus it plainly appears that both were set free, as regarded the public offense, since it was only the private injury for which compensation was made. — *Fr.*

37

"Les gens prudens;" their wise men. — *Fr.*

38

A. V., "continue for a day or two." Ainsworth, *in loco*: "Heb., *stand*, which the Greek translateth *live*."

was any mutilation, the smiter was guilty of murder. None, therefore, is absolved but he who only meant to chastise his slave; and where no injury appears, it is probable that there was no intention to kill him. Whilst, then, this law prohibits bloodthirsty assaults, it by no means gives greater license to murder. The reason, which is added, must be restricted to the private loss; because a murderer would never be absolved on the pretext that he had purchased his slave with money, since the life of a man cannot be so estimated.

22. *If men strive, and hurt a woman.* This passage at first sight is ambiguous, for if the word death [39] only applies to the pregnant woman, it would not have been a capital crime to put an end to the *foetus*, which would be a great absurdity; for the *foetus*, though enclosed in the womb of its mother, is already a human being, (*homo*,) and it is almost a monstrous crime to rob it of the life which it has not yet begun to enjoy. If it seems more horrible to kill a man in his own house than in a field, because a man's house is his place of most secure refuge, it ought surely to be deemed more atrocious to destroy a *foetus* in the womb before it has come to light. On these grounds I am led to conclude, without hesitation, that the words, "if death should follow," must be applied to the *foetus* as well as to the mother. Besides, it would be by no means reasonable that a father should sell for a set sum the life of his son or daughter. Wherefore this, in my opinion, is the meaning of the law, that it would be a crime punishable with death, not only when the mother died from the effects of the abortion, but also if the infant should be killed; whether it should die from the wound abortively, or soon after its birth. But, since it could not fail but that premature confinement would weaken both *the* mother and her offspring, the husband is allowed to demand before the judges a money-payment, at their discretion, in compensation for his loss; for although God's command is only that the money should be paid before the judges, [40] still He thus appoints them to settle the amount as arbitrators, if the husband should chance to be too exorbitant. We plainly perceive, by the repetition of the *lex talionis*, that a just proportion is to be observed, and that the amount of punishment is to be equally regulated, whether as to a tooth, or an eye, or life itself, so that the compensation should correspond with the injury done; and therefore (what is first said of the life [41]) is correctly applied also to

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It will be seen that the word אסון in the text is translated by *C*., *mors*; in *A V*., *mischief*. "The Chaldee expounds it, (says Ainsworth,) *no death*; but it implieth less also than death, as the words following manifest. The Greek refers it to the child; translating, *if it be not figured*, (ἐξεικονισμένον,) *i e*., have not the shape and proportion."

40

The word *determine* is added by our translators. Ainsworth's literal rendering is, "and he shall give by the judges."

41

the several parts, so that he who has plucked out his brother's eye, or cut off his hand, or broken his leg, should lose his own eye, or hand, or leg. In fine, for the purpose of preventing all violence, a compensation is to be paid in proportion to the injury. But although God commands punishment to be inflicted on the guilty, still, if a man be injured, he ought not to seek for vengeance; for God does not contradict Himself, who so often exhorts His children not only to endure injuries patiently, but even to overcome evil with good. The murderer is to be punished, or he who has maimed a member of his brother; but it is not therefore lawful, if you have unjustly suffered violence, to indulge in wrath or hatred, so as to render evil for evil. Since this error was rife among the Jews, our Lord refutes it, and teaches that the punishment, which is publicly awarded to the wrong-doer, is not subservient to every man's private passion, so that he who is offended should make haste to retaliate. (Matthew 5:38.) Nor indeed are these words addressed to them in order to inflame or excite the desire of vengeance, but all violence is restrained by the fear of punishment.

26. *And if a man smite the eye.* Since, in the sight of God, there is neither slave nor free-man, it is clear that he sins as greatly who smites a slave, as if he had struck a free-man. Still, a distinction is made as regards the civil law and human justice, especially if any one have inflicted a wound on his own slave. For here a tooth for a tooth, or an eye for an eye, is not required, but the superiority, which he has improperly abused, is taken from the master; and in compensation for the injury, liberty, which is almost half their life, is given to the male or female slave. Thus, in consideration that it was his slave, t. he master is treated more leniently, when the severity of the punishment is thus mitigated; whilst, in compensation for his dislocation or fracture, the slave receives what is more advantageous to him, viz., that, being set free, he should not be exposed to another's cruelty.

28. *If an ox gore a man.* Moses now descends even to the brute animals, so that, if they injured any one, by their punishment men may be more and more deterred from shedding blood. If, therefore, a goring ox have killed a man, he commands that it should be stoned, and that its carcass should be thrown away as abominable. Though censorious persons mock at this law, as if it were childish to punish a wretched animal, in which there is no criminality, their insolence requires but a brief refutation. For, since oxen were created for man's good, so we need not wonder that their death, as well as their life, should be made to contribute to the public advantage. If, then, an ox that had killed a, man should be kept, men would undoubtedly grow hardened in cruelty by beholding it; and to eat its flesh, would be almost the same thing as eating the flesh of man. The cruelty of men, therefore, could not better be restrained, so that they should hold the murder of each other in abhorrence, than by thus avenging a man's death. In the second place,

Added from *Fr.*

God proceeds further, condemning the master of the ox himself to death, if he had been previously admonished to beware; for such a warning takes away the pretext of ignorance; nor should the punishment seem to be severe for gross neglect, because to give free outlet to dangerous beasts is equivalent to compassing men's death. He who knowingly and willfully exposes the life of his brother to peril, is justly accounted his murderer. The exception which is finally added, at first sight contains a kind of contradiction, because it was forbidden by the Law to compound with a murderer for money. But inasmuch as a delinquency (*delictum*) differs from a crime, although it was unlawful to covenant with murderers for the remission of their punishment, still the judges were permitted on their hearing of the case, to mitigate it, if a man were excused by his unconsciousness or inadvertency. This, then, is a special exception, which permits the judges to distinguish between the nature of offenses; viz., that, if they discovered a man not to be worthy of death, they should still punish his negligence by a pecuniary fine.

31. *Whether he have gored a son.* I know not whether they are correct who refer this to age, as if any young persons of either sex were meant by the words son and daughter; but I do not reject this opinion. Still Moses seems to extend the law, as if, in case a butting ox had killed its owner's son, the father himself should be subject to the punishment, for not having taken more care of his children. It might, however, be doubted, whether it would be just to condemn to death a father already weighed down by the loss of his child; still it affords a useful example, that parents should not escape with impunity, if their sons or daughters should die by their fault.

32. *If the ox shall push a man-servant.* It is not unreasonable that the punishment for the death of a slave should now be set at less than for that of a free-man. As regarded the crime of voluntary murder, there was no distinction between slaves and masters; but in a case of mischance (*delicto*) the severity might in some degree be mitigated; especially when the stoning of the ox sufficiently availed for bringing murder into detestation. God, therefore, showed admirable moderation in condemning the negligence of the master to be punished by the payment of thirty shekels; whilst He proposed the ox as an example, and reminded all by its death, how very precious in His sight is human blood.

Deuteronomy 17:6; 19:15

Deuteronomy 17

Deuteronomy 17:6

6. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

6. In ore duorum vel trium testium interficietur qui moriturus est, non interficietur in ore unius testis.

Deuteronomy 19

Deuteronomy 19:15

15. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

15. Non stabit testis unus contra quenquam in quacunque iniquitate, et in quoeunque peccato quod peccaverit: in ore duorum testium vel in ore trium testium stabit verbum.

As His severity in exacting punishment, where murder has been unquestionably committed, shows how highly God rates the life of men, so the qualification, which we find here, declares, that he takes equal care for the preservation of innocent blood. For, since too great credulity would often impel the judges to condemn the guiltless, He here applies a remedy to this evil, forbidding that the crime should be punished unless proved by sure testimony. Although He has naturally inscribed this law upon every heart, yet he would have it written down, that its observance amongst the Israelites might be more sacred; for nothing is more dangerous than to expose men's lives to the tongue of a single individual; but, where the consent of two or three is carefully weighed, any lurking falsehood is for the most part detected.

Lest, therefore, any one should be rashly condemned, and so innocence should be oppressed by any light conjectures, or insufficient accusations, or unjust prejudices, God here interferes, and does not allow any to be harshly dealt with, unless duly convicted.

Deuteronomy 22:8

Deuteronomy 22

Deuteronomy 22:8

8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

8. Si aedificaveris domum novam, facies tabulatum per circuitum in tecto tuo: nec pones sanguinem in domo tua, si quispiam ceciderit ex eo.

This precept also has reference to the preservation of human life. We know that the roofs of the Jewish houses were fiat, so that they might freely walk upon them. If there were no railings round them, a fall would have been fatal; and every house would have often been a house of mourning. God, therefore, commands the edge to be fortified with battlements, or railings, or other inclosure, and accompanies the injunction with a severe denunciation; for He declares that the houses would be defiled with blood, if any one should fall from an uninclosed roof. Now, if guile were thus *contracted by* mere incautiousness, it hence appears how greatly He abominates deliberate cruelty; and, if it behooved everybody to be thus solicitous as to the lives of their brethren, it shows how criminal it is to injure them purposely and in enmity.

Deuteronomy 24:7

Deuteronomy 24

Deuteronomy 24:7

7. If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die: and thou shalt put evil away from among you.

7. Si quis furatus fuerit animam e fratribus suis e filiis Israel, et vendiderit: morietur vir ille, et auferes malum e medio tui.

The same punishment is here deservedly denounced against man-stealers as against murderers; for, so wretched was the condition of slaves, that liberty was more than half of life; and hence to deprive a man of such a great blessing, was almost to destroy him. Besides, it is not man-stealing only which is here condemned, but the accompanying evils of cruelty and fraud, *i.e.*, if he, who had stolen a man, had likewise sold him. Now, such a

sale could hardly be made among the people themselves, without the crime being immediately detected; and nothing could be more hateful than that God's children should be alienated from the Church, and delivered over to heathen nations.

Deuteronomy 21:22,23

Deuteronomy 21

Deuteronomy 21:22, 23

22. And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree;

22. Quum fuerit in aliquo peccatum ad judicium mortis, et interficiendus fuerit, et suspenderis illum in ligno:

23. His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee *for* an inheritance.

23. Non pernoctabit cadaver ejus in ligno, sed sepeliendo sepelies eodem die: quia maledictio est Dei qui suspenditur, et non contaminabis terram tuam quam Jehova Deus tuus dat tibi in haereditatem.

The object of this precept was to banish inhumanity and barbarism from the chosen people, and also to impress upon them horror even of a just execution. And surely the body of a man suspended on a cross is a sad and hideous spectacle; for the rights of sepulture are ordained for man, both as a pledge and symbol of the resurrection, and also to spare the eyes of the living, lest they should be defiled by the sight of so horrible a thing. Moses does not here speak generally, but only of those malefactors who are unworthy of the honor of burial; yet the public good is regarded in the burial even of such as these, lest men should grow accustomed to cruelty, and thus become more ready to commit murder. Moreover, that they may take more careful heed in this matter, he declares that the land would be defiled, if the corpse should be left hanging on the cross, since such inhumanity pollutes and disgraces the land. And this was more intolerable in Judea, which God had given as an inheritance to his elect people, that he might be there worshipped reverentially, and purely, every profanation being excluded. The man so hanged is called [42] "the curse of God," because this kind of

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punishment is detestable in itself. God, indeed, does not forbid criminals to be crucified, or hanged on a gallows, but rather gives His sanction to this mode of punishment; He only, by His own example, exhorts the Israelites to abhor all atrocity. Although, therefore, He does not disapprove of the punishment, He still says that lie abominates those that are hanged on a tree, that the scandal may be immediately removed; nor does He call them accursed, as if their salvation was to be despaired of, but because the hanging was a mark of His curse. This passage Paul applies to Christ, to teach us that He was made κατάρα (*a curse*) for us, that He might deliver us from the curse of the Law. (Galatians 3:13.) For, since all are guilty of transgression, and thus the whole race of mankind is implicated in the curse, there was no other mode of deliverance, except that Christ should substitute Himself in our place. Nor was God unmindful of His sentence, when He suffered His only-begot, tea Son to be crucified. Hence it follows that He submitted Himself to our condition, in order; that we might receive God's blessing; since He was

"*made* sin for us, that we might be made the righteousness
of God in Him." (2 Corinthians 5:21.)

Deuteronomy 25:1-3

Deuteronomy 25

Deuteronomy 25:1-3

1. If there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

1. Si fuerit lis inter aliquos, et accesserint ad judicium, et judicaverint eos: justificaverintque justum, et impium condemnaverint:

2. And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

2. Si quidem caedendus fuerit impius, tunc prosternet eum judex, et caedere jubebit illum coram se secundum iniquitatem ejus ad numerum.

See margin, *A. V.*

3. Forty stripes he may give him, *and* not exceed: lest, /f he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.	**3.** Quadraginta plagis caedere jubebit illum, non addet: ne forte si addat caedere eum ultra plagis multis, vilescat frater tuus in oculis tuis.

Inasmuch as moderation and humanity are here enjoined, it is a Supplement of the Sixth Commandment. The sum is, that, if any one is judicially condemned to be beaten with stripes, the chastisement should not be excessive. The question, however, is as to a punishment, which by lawyers is called a moderate correction, [43] and which ought to be such, as that the body torn by the whip should not be maimed or disfigured. Since, therefore, God has so far spared the guilty, as to repress even just severity, much more would He have regard paid to innocent blood; and since He prohibits the judge from using too great rigor, much less will He tolerate the violence of a private individual, if he shall employ it against his brother. But it was necessary that zeal should be thus restrained, because judges, in other respects not unjust, are often as severe against lesser offenses (*delicta*) as against crimes. An equal measure of punishment is not indeed prescribed, as if all were to be beaten alike; it is only prohibited that the judges should order more than forty stripes in all to be inflicted for an offense. Thus the culprits were beaten deliberately, and not in such an indiscriminate manner as when it was not requisite to count the stripes; besides, they were not so injured for the future as to be deprived of the use of any of their limbs. With the same intent God would have the judges themselves to be present, that by their authority they may prevent any excess: and the reason is added, lest "thy brother should seem vile unto thee," because he had been beaten immoderately. This may be explained in two ways, either, lest his body should be disfigured by the blows, and so he should be rendered unsightly; or, lest, being stained for ever with ignominy and disgrace, he should be discouraged in mind; for we know how grievous and bitter it is to be mocked and insulted. A third sense, [44] which some prefer, is too far-fetched, viz., lest he should die like some vile and contemptible beast; for God only provides that the wretched man should be improved by his chastisement, and not that he should grow callous from his infamy. As the Jews were always ostentatious of their zeal in trifling matters, they invented a childish precaution, in order that they might more strictly observe

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"Ce que les jurisconsultes appellent une reprimande moyenne." — *Fr.*

44

This exposition is attributed to Vatablus in Poole's Synopsis.

this law; for they were scrupulous in not proceeding to the fortieth stripe, but, by deducting one, they sought after an empty reputation for clemency, as if they were wiser than God Himself, and superior to Him in kindness. Into such folly do men fall, when they dare out of their own heads to invent anything in opposition to God's word! This superstition already prevailed in Paul's time, as we gather from his words, where he reports that "five times he received forty stripes save one." (2 Corinthians 11:24.)

Deuteronomy 24:16

Deuteronomy 24

Deuteronomy 24:16

16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.	**16.** Non interficientur patres pro filiis, neque filii interficientur pro patribus: quisque in peccato suo morietur.

Here also God manifests how great is His regard for human life, so that blood should not be shed indiscriminately, when he forbids that children should be involved in the punishment of their parents. Nor was this Law by any means supererogatory, because on account of one man's crime his whole race was often severely dealt with. It is not without cause, therefore, that God interposes for the protection of the innocent, and does not allow the punishment to travel further than where the crime exists. And surely our natural common sense dictates that it is an act of barbarous madness to put children to death out of hatred to their father. If any should object, what we have already seen, that God avenges "unto the third and fourth generation," the reply is easy, that He is a law unto Himself, and that He does not rush by a blind impulse to the exercise of vengeance, so as to confound the innocent with the reprobate, but that He so visits the iniquity of the fathers upon their children, as to temper extreme severity with the greatest equity. Moreover, He has not so bound Himself by an inflexible rule as not to be free, if it so pleases Him, to depart from the Law; as, for example, He commanded the whole race of Canaan to be rooted out, because the land would not be purged except by the extermination of their defilements; and, since they were all reprobate, the children, no less than their fathers, were doomed to just destruction. Nay, we read that, after Saul's death, his guilt was expiated by the death of his children, (2 Samuel 21;) still, by this special exception, the Supreme Lawgiver did not abrogate what He

had commanded; but would have His own admirable wisdom acquiesced in, which is the fountain from whence all laws proceed.

Deuteronomy 20:10-18

Deuteronomy 20

Deuteronomy 20:10-18

10. When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

10. Quum accesseris ad urbem ut expugnes illam, clamabis ad eam pacem.

11. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

11. Et erit, si pacem responderit tibi, et aperuit tibi, universus populus qui fuerit repertus in ea, erunt tibi tributarii, servientque tibi.

12. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

12. Si vero pacem non fecerit tecum, sed faciet tecum praelium, obsederisque eam;

13. And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

13. Et dederit eam Jehova Deus tuus in manu tua: tunc percuties omnem masculum ejus acie gladii.

14. But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself: and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

14. Tantum mulieres, et parvulos, et animalia, et quicquid fuerit in urbe, omnia spolia ejus praedaberis tibi: comedesque spolia inimicorum tuorum, quos dederit tibi Jehova Deus tuus.

15. Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

15. Sic facies omnibus urbibus longinquis a te valde, quae non sunt de urbibus gentium istarum.

16. But of the cities of these people, which the Lord thy God doth give thee. *for* an inheritance, thou shalt save alive nothing that breatheth.

16. Tantum de urbibus populorum istorum quos Jehova Deus tuus dat tibi in haereditatem, non vivificabis ullam animam:

17. But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee:

17. Sed perdendo perdes eos, Hitthaeum, Amorrhaeum, Chananaeum et Perisaeum, Hivaeum, et Jebusaeum, quemadmodum praecepit tibi Jehova Deus tuus:

18. That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God.

18. Ne doceant vos facere secundum abominationes suas quas faciunt diis suis: et peccetis in Jehovam Deum vestrum.

10. *When thou goest forth to war.* He now teaches that, even in lawful wars, cruelty is to be repressed, and bloodshed to be abstained from as much as possible. He therefore commands that, when they shall have come to take a city, they should first of all exhort its inhabitants to obtain peace by capitulating; and if they should do so, to keep them alive, and to be content with imposing a tribute on them. This principle of equity was naturally implanted in all nations; hence heralds took their rise, [45] nor did they

45

"Feciales." — *Lat.* "Les herauts d'armes." — *Fr.* "The Romans never carried on any war without solemnly proclaiming it. This was done by a set of priests called *Feciales*. When the Romans thought themselves injured by any nation, they sent one or more of these *Feciales* to demand redress, (*ad res repetundas*,) Liv. 4:30, 38:45. Varro, L.L. 4:15. Dionys. 2:72; and, if it was not immediately given, thirty-three days were granted to consider the matter, after which war might be justly declared. Then the. *Feciaks* again went to their confines, and having thrown a bloody spear into them, formally declared war against that nation, Liv. 1:32." — Adam's Romans Antiq.

The references in the two following sentences are to Cicero, de Off. 1:12, and 11, and 13.

commence a just war without a solemn proclamation. Besides, inasmuch as the word *hostis* (an enemy) formerly signified a foreigner (*peregrinum*,) the Romans mitigated by its mildness the sadness of the reality. On this ground they deemed that faith was to be kept with an enemy; and that sentiment of Cicero is worthy of praise, "that wars must not be undertaken except that we may live in unmolested peace."

But if God would have his people mindful of humanity in the very midst of the din of arms, we may hence infer how greatly displeasing to Him is human bloodshed. Even those whom He has armed with his authority, He would still have disposed to clemency, and He represses their ardor, lest they should stain with blood the swords given them by His permission. How, then, shall it be lawful for a private person to assume the sword for the purpose of killing his brother? We now understand the object of the instructions here given, and how appropriately they are connected with the Sixth Commandment.

12. *And if he will make no peace.* The permission here given seems to confer too great a license; for, since heathen writers [46] command even the conquered to be spared, and enjoin that those should be admitted to mercy who lay down their arms, and cast themselves on the good faith of the General, although the battering-ram may have actually made a breach in the wall, how does God, the Father of mercies, give His sanction to indiscriminate bloodshed? It has already been stated, that more was conceded to the Jews on account of their hardness of heart, than was justly lawful for them. Unquestionably, by the law of charity, even armed men should be spared, if, casting away the sword, they crave for mercy; at any rate it was not lawful to kill any but those who were taken in arms, and sword in hand. This permission, therefore, to slaughter, which is extended to all the males, is far distant from perfection. [47] But, although in their ferocity the Jews would have hardly suffered the perfection of equity to be prescribed to them, still God would at least restrain their excessive violence from proceeding to the extremity of cruelty. The question is as to cities taken by force, where it sometimes happens that there is no distinction of sex or age regarded; this inhumanity is here mitigated, since they might not kill either women or children.

15. *Thus shalt thou do unto all the cities.* An exception is introduced, that the Jews should not apply the common laws of war to the Canaanitish

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"Et cum iis, quos vi deviceris, consulendum est; tum 2, qui, armis positis, ad imperatorum fidem confugient, quamvis murum aries percusserit, recipiendi sunt." — Cic, de Off. 1:11.

47

Addition in *Fr.*, "et equite qui doit estre en tous enfans de Dieu;" and from the equity which ought to be in all God's children.

nations, with respect to whose extermination the sentence had passed. [48] For God had not only armed the Jews to *carry* on war with them, but had appointed them to be the ministers and executioners of His vengeance. We have elsewhere explained that there were just causes why He would have their race and memory radically destroyed; especially since He had borne with them for four hundred years, whilst in their wicked obstinacy they had not ceased to grow worse and worse, from whence their desperate impiety was manifest. What had been said before is here, however, repeated, *i e.*, that since that land was consecrated to God's service, its inhabitants were to be exterminated, who could do nothing but contaminate it; and therefore this would be profitable for the Israelites, lest by their wiles they should be attracted to false superstitions.

Deuteronomy 23:15,16

Deuteronomy 23

Deuteronomy 23:15, 16

15. Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

15. Non trades servum domino suo, qui se ad te eripuerit a domino suo.

16. He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

16. Tecum habitabit in medio tui, in loco quem elegerit in una urbium tuarum prout placuerit, nec vim inferes ei.

Although this Law has a tendency to humanity and kindness, it still does not appear to be altogether just. Since many masters oppressed their slaves with tyrannical arrogance, their wickedness rendered it necessary to afford some alleviation to the poor creatures. Thus slaves were permitted to take refuge in temples, and at Rome at the statues of the Caesars, so that if they proved themselves to have been treated with injustice and inhumanity, they might, when their case was proved, be transferred by sale to merciful masters. This, indeed, was endurable, but the refuge which is here granted to slaves defrauds their masters of their just right; since, without their case

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Addition in *Fr.*, "et l'execution commise aux enfans d'Israel;" and its execution committed to the children of Israel.

being heard, they have liberty given them to reside in the land of Canaan; thus, too, the law of nations is violated, since the land is opened to every fugitive. Besides, since runaway slaves are generally wicked and criminal, whatever place may be their asylum, it will be filled with many sources of infection. I know not whether there is sufficient foundation for the opinion of some who think that the slaves were exempted by privilege from their former servitude, [49] in order that they might give themselves up to God's service, and that thus true religion might be propagated. It certainly does not seem consistent that filth and refuse of every sort should be received into the Church, because, in the end, it would have been filled with all kinds of corruptions; and besides, it was by no means decorous that whatever crime had been elsewhere committed should be sheltered under God's name. For, suppose a thief, or an adulterer, or a murderer, should leave his master, and seek for an asylum in the Holy Land, what else would it have been to receive and protect such guests, but to overthrow law and justice, and to set up a state of foul barbarism? I think, therefore, that more is to be understood than the words express, viz., that, if it should be found that the slaves had not fled in consequence of their own evil doings, but on account of the excessive cruelty of their masters, the people should not drive them away, which would have been tantamount to giving them up to butchery. And, in fact, it may be inferred that judicial proceedings were to be instituted, because a choice is given as to the city in which they prefer to dwell.

Religion, indeed, stood them in some stead, because those who sought a place and home in the land of Canaan, were obliged to dedicate themselves to God, and to be initiated in His worship; still, God would never have allowed His name to be profaned by the reception of wicked persons without discrimination. Wherefore, as I briefly slated before, God inculcates humanity upon His people, lest, by the extradition of fugitive slaves, they should be necessary to the cruelty of others; because their masters would have been their executioners; and, since lie forbids the people from ill-treating them, He implies, by these words, that He only so far provides for the safety of these wretched beings, as to allow them to defend their innocence in a court of justice; wherefore I have thought fit to place this law amongst the Supplements of the Sixth Commandment.

Deuteronomy 22:6,7

Deuteronomy 22

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"The Chaldee addeth, *a servant of the peoples*, *i.e.*, of the Gentiles, who for the religion of God cometh from his master to the Church of Israel. *This servant that fleeth to the land* (of Israel) *he is a righteous stranger*, (that is, a proselyte come unto the faith and covenant of God,) saith Maimony." — Ainsworth *in loco*.

Deuteronomy 22:6, 7

6. If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

6. Quum occurrerit tibi nidus avium in via in quavis arbore, aut super terram ubi pulli vel ova, et mater cubet super pullos aut super ova: non accipies matrem cum filiis:

7. But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.

7. Sed dimittendo dimittes matrem, pullos autem capies tibi, ut bene sit tibi et producas dies.

Since by this precept God instructed His people in the, law of kindness, it is a Supplement to the Sixth Commandment. Regard was had, indeed, to the preservation of the breed; but, besides, when birds are sitting, as being very lean, it is certain that they are not wholesome food; still there is no question but that it was God's intention to accustom His people to study humanity. For, if there be one drop of compassion in us, it will never enter into our minds to kill an unhappy little bird, which so burns either with the desire of offspring, or with love towards its little ones, as to be heedless of its life, and to prefer endangering itself to the desertion of its eggs, or its brood. Wherefore, it is not to be doubted but that in this elementary lesson, God prohibited His people from savageness and cruelty.

Exodus 23:5; Deuteronomy 22:4

Exodus 23

Exodus 23:5

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

5. Si videris asinum inimici tui decumbentem sub onere suo, et cessaveris ab auxiliando ei, auxiliaudo auxiliaberis cum eo.

Deuteronomy 22

Deuteronomy 22:4

4. Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift *them* up again.

4. Non videbis asinum fratris tui aut boves ejus jacentes in via, et abscondes te ab eis: erigendo eriges cum eo.

By this law also, God exhorts His people to *exercise* the duties of humanity towards brute animals, in order that they may be the more disposed to assist their brethren; for we must bear in memory what Paul *teaches*, where God commands oxen to be kindly treated, viz., that He does not *care* so much for them in this, as for mankind. (1 Corinthians 9:9.) God prescribes elsewhere, that if any should see the ox or ass of his brother, or even of his enemy, going astray, he should catch it, and restore it to its master, (Deuteronomy 22:1-3, and Exodus 23:4;) but here He had another intention, i.e., that believers should testify their forgiveness of their enemies, by being merciful to their animals. If it had been simply said, that our enemies were to be helped, and that we must contend with them by acts of kindness, to overcome their ill-will, all cruelty would have been sufficiently condemned; but when God commands us not only to succor our enemies, to point out their way to those who are straying, and to lift up those who are fallen, but would also have us *exercise* these kindnesses to their very beasts, He more emphatically and strongly expresses how very far removed from hatred and the desire of vengeance He desires His children to be. Wherefore we see that what Christ afterwards taught His disciples is taught also in the Law, that we should love our enemies. (Matthew 5:44.) Nor is it merely the desire of vengeance which is here restrained, but something more is required, viz., that believers should conquer the ill-will of their enemies by kindnesses: since to bring *back a* straying ox or ass is a proof of sincere affection. But, in these two passages, what relates to the Sixth Commandment is represented in a more striking manner, viz., that assistance should be rendered to an ox or an ass, weighed down by its burden. Interpreters [50] are not agreed as to the meaning of the words, and Jerome has departed most widely from them. But others, who desire to translate them more accurately, read them interrogatively, — If thou shall see an animal fall under its burden, etc., wilt thou hesitate to

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Margin A V., Exodus 23:5, "Wilt thou cease to help him? *or*, and wouldest thou cease to leave *thy business* for him; thou shalt surely leave *it to join* with him." The *Vulg.* translation is, "Si videris asinum odientis te jacere sub onere, non *pertransibis*, sed sublevabis cum eo:" and this precisely accords with *LXX.*, οὐ παρελέυσῃ αὐτὸ

help? The other sense seems more appropriate, — If thou shall; have seen and have hesitated to help, still do thou help: for in this way God anticipates a person, if, perchance, impelled at first by hatred, he should dislike to help his enemy: and then commands him to *correct* his guilty thought. The meaning, therefore, will be, — if the sight of thine enemy should delay thee from aiding his beast, lay aside thine ill-will, and unite thyself with him, that you may together be humane and merciful to the wretched animal. Thus an opportunity was given to enemies for their mutual reconciliation. There is another difficulty in the word גזב, [51] *gnazab*, which, although it means to *leave*, still, in my judgment, is used for to *assist*, or to *give help*: although it is not translated amiss, to *let fro*, or to *loose*: or, if it be preferred, to *strengthen*; in which sense it is sometimes found.

Numbers 35:9-34

Numbers 35

Numbers 35:9-34

9. And the Lord spoke unto Moses, saying,

9. Et locutus est Jehova ad Mosen dicendo:

10. Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan,

10. Alloquere filios Israel, et dicas eis, Quum transieritis Jordanem in terra Chanaan,

11. Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

11. Constituetis vobis urbes: urbes autem refugii erunt vobis, quo fugiet homicida qui percusserit aliquem per errorem.

51

Exodus 23:5 עזב, in its primary and most usual sense, signifies to *leave*; but a thing may be left from dislike or weariness; hence it signifies (2) *to forsake.* On the other hand, it may be left, because it has been brought into that state, in which it needs no further help or security; and hence (3) it sometimes signifies to *complete a defense*, as Nehem. 3:8; 4:2; to *relieve from a difficulty*, as in this place — *W*. The whole of this criticism is omitted, not only in the French translation, but also in the Latin edition of 1563, pp. 390, 391.

12. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

12. Et erunt vobis urbes illae in refugium a propinquo, et non morietur homicida, donec steterit ipse ante congregationem adjudicium.

13. And of these cities which ye shall give, six cities shall ye have for refuge.

13. Et ex urbibus quas dabitis, sex urbes refugii erunt vobis.

14. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

14. Tres urbes dabitis citra Jordanem, et tres urbes dabitis in terra Chanaan: urbes refugii erunt.

15. These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither.

15. Filiis Israel, et peregrino, et incolae in medio eorum, erunt sex urbes illae refugium, ut fugiat illuc quicunque percusserit aliquem per errorem.

16. And if he smite him with an instrument of iron, so that lie die, he *is* a murderer: the murderer shall surely be put to death.

16. Si instrumento ferreo percusserit eum, et mortuus fuerit, homicida est: moriendo morietur homicida.

17. And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

17. Si vero lapide manus, quo moriatur, percusserit eum, et mortuus fuerit, homicida est: moriendo morietur homicida.

18. Or *if* he smite him with an hand-weapon of wood, wherewith he may die, and he die, he *is a* murderer: the murderer shall surely be put to death.

18. Aut instrumento ligneo manus, quo moriatur, percusserit eum, et mortuus fuerit, homicida est: moriendo morietur homicida.

19. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

19. Propinquus sanguinis ipse interficiet homicidam: quum ipse obviaverit illi, ipse interficiet eum.

20. But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

20. Si per odium, inquam, impulerit eum, aut projecerit aliquid in eum per insidias, et mortuus fuerit.

21. Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer when he meeteth him.

21. Aut per inimicitiam percusserit eum manu sua, mortuusque fuerit: moriendo morietur percussor, homicida est: propinquus sanguinis interficiet homicidam quum ipse occurrerit illi.

22. But if he thrust him suddenly without enmity, or have cast upon him ally thing without laying of wait;

22. Si autem casu absque inimicitiis impulerit eum, vel projecerit in eum quodvis instrumentum absque insidiis.

23. Or with any stone, wherewith a man may die, seeing *him* not, and cast it upon him, that he die, and *was* not his enemy, neither sought his harm;

23. Aut quemvis lapidem quo moriatur quem prius non videbat, et cadere fecerit super illum, mortuusque fuerit, et ipse non erat inimicus, neque quaerebat malum ejus;

24. Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

24. Tunc judicabit congregatio inter percussorem et propinquum sanguinis secundum judicia ista.

25. And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled; and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

25. Et eruet congregatio homicidam e manu propinqui sanguinis, et reverti faciet eum congregatio ad urbem refugii sui ad quam confugerat: habitabitque in ea donec moriatur sacerdos magnus qui unctus est oleo sanctitatis.

26. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

26. Quod si egrediendo egressus fuerit homicida terminum urbis refugii sui ad quam confugerat:

27. And the revenger of blood find him without the borders of the *city* of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

27. Et invenerit eum propinquus sanguinis extra terminum urbis refugii sui, atque occiderit propinquus ille homicidam: non erit obnoxius morti.

28. Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

28. In civitate enim refugii sui habitabit donec moriatur sacerdos magnus: posteaquam autem mortuus fuerit sacerdos magnus, revertetur homicida in terram possessionis suae.

29. So these *things* shall be for a statute of judgment unto you throughout your generations, in all your dwellings.

29. Et erunt ista vobis in statutum judicii per generationes vestras, in omnibus habitationibus vestris.

30. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

30. Quicunque percusserit aliquem, ad verbum testium occidet homicidam: solus enim testis non testificabitur in animam ut moriatur.

31. Moreover, ye shall take no satisfaction for the life of a murderer, which *is* guilty of death; but he shall be surely put to death.

31. Neque accipietis pretium pro anima homicidae qui est sceleratus, ut moriatur: sed moriendo morietur.

32. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

32. Sed nec accipietis pretium ut fugiat ad urbem refugii sui, ut revertatur habitare in ea terra donec moriatur sacerdos.

33. So ye shall not pollute the land wherein ye *are*; for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

33. Et non polluetis terram in qua fueritis, quia sanguis iste polluet terram: neque terra expiabitur propter sanguinem qui effusus est in ea nisi per sanguinem illius qui effudit illum.

34. Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.

34. Ne ergo polluatis terram in qua habitatis, et in cujus medio ego habito: ego enim Jehova habito in medio filiorum Israel.

10. *Speak unto the children of Israel* God appointed the cities of refuge, not only to make distinction between sills of malice and error, but also lest innocent blood should be rashly shed. Thus far we have seen how severely He would have murder punished: but, inasmuch as it would have been by no means just that he, who had not willfully but accidentally killed his neighbor, should be hurried away to the same punishment, to which willful murderers were subjected, an exception is added here, in order that he might escape who had killed another ignorantly, and unintentionally. Although, as has been said, God had a, further object, viz., lest murder upon murder should be committed, and the land should thus be polluted. Let us now examine the details in order. Although at the outset He only mentions the cities on the other side of Jordan, still we gather from what follows, that six cities were chosen for this purpose, of which three were on this side Jordan. He would have them so situated, that every part of the country should have one of them in its neighborhood, lest the exile of the unhappy persons, who were guiltless, should be rendered more painful by the distance they would have to travel. We have already briefly pointed out

[52] that these cities were to be in the portions of Levi, in order that the dignity of the priesthood might the better protect the exiles, and also, because it was probable that there would be more prudence and serious feeling in the Levites, so that the refuge accorded to the innocent should not also shield the guilty.

16. *And if he smite him with an instrument of iron.* God appears to contradict Himself, when, a little further on, He absolves involuntary murderers, although they may have inflicted the wound with iron or with a stone; whilst here He absolutely declares that whosoever shall smite another with wood, or iron, or a stone, shall be guilty of death; but this is easily explained if we consider his meaning; for, after having pardoned the unintentional act (*errori*,) lest [53] any should misconstrue this as affording impunity for crime, He at once anticipates them, and again inculcates what has been said before. By the express mention of iron, wood, and stone, He more dearly explains that no voluntary murders are to be pardoned; else, as laws are wont to be evaded by various subtleties, they would have endeavored, perhaps, to limit what had been said respecting the punishment of murderers to one single species of murder, viz., when a person had been slain with a sword. It is not, then, without cause that God condemns to death every kind of murderer, whether he have committed the crime with a weapon (of iron,) or by throwing a stone, or with a dub; since it is sufficient for his condemnation that he had conceived the intention to do the evil act. It is well known that [54] by the *Lex Cornelia*, whosoever had carried a weapon with the intention of killing a man was guilty; and Martianus cites the reply of Adrian, — He who has killed a man, if he did it not with

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See vol. 2 p. 251, on Numbers 35:6.

53

"De peur que cela ne tirast trop longue queue, et que les criminels en fissent couverture d'impunite, il exprime notamment les facons de tuer plus communes, quand on y va de guet-a-pens. Ainsi en nommant les instrumens, qui sont destinez, ou qu'on applique a mal faire," etc.; for fear this should be carried too far, and that criminals should make it a ground for impunity, he expressly mentions the more ordinary kinds of deliberate murder. Thus, by naming the instruments, which are intended, or used for inflicting injuries, etc. — *Fr.*

54

Vide Digest. 48, tit. 8. In legem Corneliam de Sicariis, et Veneficiis, 1 Section 3. "Divus Hadrianus rescripsit, eum, qui hominem occidit, si non occidendi animo hoc admisit, absolvi posse: et qui hominem non occidit, sed vulneravit ut occidat, pro homicida damnandum: et ex re constituendum hoc." — *Ibid.*, 11 "Ulpianus, lib. 8, ad legem Juliam, et Papiam. Nihil interest, occidat quis, an causam mortis praebeat." *Vide item*, Julii Pauli Recept. Sentent., lib. 5, tit. 23, Section 2. "Qui hominem occiderit, aliquando absolvitur. Et qui non occidit, in homicida damnatur. Consilium enim uniuscujusque, non factum puniendum est. Ideoque qui cum velit occidere, id casu aliquo perpetrare non potuerit, ut homicida punietur. Et is, qui casu jactu teli hominem imprudenter occiderit, absolvitur."

the intention of killing him, may be absolved; and he who has not killed a man, but has wounded him with intention to kill him, is to be condemned as a murderer; as Paulus also teaches, that in the said *Lex Cornelia*, the evil intention (*dolus*) is taken for the deed. Another reply of Adrian is very true, That in crimes, the will and not the result must be regarded. Whence that saying of Ulpian, That there is no *difference* between the man who kills, and him who causes the death of another. Here, therefore, God had no other object than to cut off from murderers all handles for subterfuge, if they should be convicted of a wicked intention, especially when it resulted in an actual attempt; since there was no difference whether they had made use of a sword, or a mallet, or a stone.

19. *The revenger* [55] *of blood himself.* When God commanded that murderers should suffer death, He required that they should be condemned by the judges after due trial; but it seems to savor somewhat of barbarism, that he should now permit the relative of the dead man to take vengeance; for it is a very bad precedent to give the power of the sword to private individuals, and this too in their own cause. It; was indeed formerly permitted, as we shall see in its proper place, to put to death robbers by night, as also it was lawful for the husband, or the father, of a ravished woman to kill the adulterer caught in the fact; but it is absurd that the law should allow a person to avenge the death of his brother. But it is not to be supposed that this license was ever accorded by God, that a man might neglect the public authorities, and inflict punishment on his brothers murderer, wherever he should meet him; for this would have been to give the reins to sudden anger, so that blood would be added to blood. Wherefore it is probable that the danger of this is here denounced, rather than the gate opened to private vengeance; as if it had been said, that unless a provision were made for the innocent, the fury of those whose kindred had been slain, could hardly be restrained; not because it was lawful for them to render violence for violence, but because they would not consider it a crime, and impunity would prove a stimulus even to them, if their just indignation should be pardoned. It must be understood, then, that when a man had been maliciously and willfully killed, a death inflicted by his relative in vengeance was not punished; because it was hard that a man should be capitally condemned as a criminal, who had only slain a murderer already exposed to capital punishment, under the impulse of that love towards his own blood, which is naturally implanted in all. This, however, was tolerated, and not approved of, because, as I have already said, punishments are to be inflicted by public judgment, and not by private will. But, since this indulgence was conceded on account of the people's hardness of heart, God here reminds them how needful it was to provide an asylum for the innocent,

55 "Propinquus sanguinis." — *Lat.*

because all murderers would else have been indiscriminately attacked. In short, a comparison is made between the guilty and the innocent, for, unless a just distinction had been drawn, all alike would have been exposed to death. The murderer, he says, is worthy of death, if, perchance, he is met by the kinsman of the man murdered. A remedy is, therefore, to be provided, lest one who is not criminal should accidentally receive the same punishment. Hence, at length it is gathered that a distinction is made between one and the other, by a lawful trial. The mode of procedure is also prescribed, viz., that the *congregation* should acquit the man who has killed another unwittingly. But because there is some perplexity in the words, it must be observed, that as soon as a person had slain another, he immediately betook himself to the place of refuge, and there declared that he sought shelter. After this declaration, it was open for the relatives of the dead man to lay their accusation, and then, after both parties were heard, judgment was pronounced. Otherwise there is a manifest contradiction in the context, since it is presently added; they "shall restore him to the city of his refuge, whither he was fled," whence it appears that, after the exile had presented himself to state his case, and to clear himself, it was usual that a day should be appointed, upon which his accusers should come forward. The sum is, that the murderer should nowhere find refuge, except he were acquitted of his crime. This was an excellent precaution, lest the same punishment should be inflicted upon mischance and criminality, whilst [56] at the same time, by the temporary banishment it was testified how carefully bloodshed was to be avoided. God *likewise* spared the eyes of those whose brother had been killed, lest their grief should be kept alive by continually beholding (the person who had killed him; [57]) and this we gather from verse 26, where impunity is conceded to the relations, if they had caught and killed out of the boundaries of his refuge the man, whose duty it was to withdraw himself; not because the fury of their indignation was excused before God, but because it would else have been difficult to restrain the strong desire of vengeance proceeding from the feelings of human nature.

28. *Because he should have remained in the city of his refuge.* The period of banishment is prescribed, "until the death of the high-priest," because it would have been anything but humane that all hopes of restoration should have been cut off from the unhappy exile; and, when a new priest succeeded to reconcile the people to God, this renewal of grace was to propitiate all

56

The *Fr.* gives a different turn to this sentence; "que pour obvier a un nouveau meurtre en bannissant pour un temps celuy, qui avoit tue quelqu'un par erreur;" as well as to prevent a fresh murder, by banishing, for a time, the person who had killed another unintentionally.

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Added from *Fr.*

offenses. Wherefore it was not unreasonable that God should entirely restore those who were only punished for inadvertency.

30. *Whoso killeth any person*, He now returns to willful murderers, whom he will not have spared, but yet not given over to punishment unless convicted by legal proofs. Literally it is, Whoso smiteth a soul, at the mouth of witnesses he shall slay him that slayeth: and this sentence is obscure, from its brevity, unless a noun be supplied before the second verb; and this may be understood either of the judges or the accuser. In the substance, however, there is no ambiguity, viz., that no one should be condemned unless he be lawfully convicted. Moreover, He declares that one witness would be insufficient, inasmuch as it would be most unjust that a man's life should be at the mercy of a single tongue. I have already adduced a similar passage, [58] in which Moses gave instructions that no capital causes was to be decided except at the mouth of two or three witnesses: and, because such declarations are of general application, I have purposely assigned to them a separate place. Now again, in referring to the condemnation of murderers, he takes occasion to state that two witnesses are required, since nothing is more likely to occur than that the innocent should be overwhelmed by calumnies and perjury, if it depended on the testimony of any single individual. But, when two are brought forward, it may be discovered in many ways, as has been said, whether there is any falsehood; for, if examined separately, they will scarcely accord in all particulars. But, whilst sure proof is required, in order to the punishment of guilt, so, when the murder is proved, God sternly requires, and commands that it should not remain unpunished. He expressly forbids that the right of refuge should be purchasable, since it would else have been in danger of being a shield for many crimes. When, therefore, He forbids a satisfaction to be taken from any one, who would betake himself to a city of refuge, His object is, that no one should enjoy this benefit, until his innocence was fully established; lest the mercy, whereby the innocent were succored, should be open to bribery.

33. *So ye shall not pollute the land.* In this concluding sentence, He again reminds them that, unless they should exercise severe justice against murderers, they would be guilty of sin against God; because the land stained with human blood is polluted, and lying under His curse, until expiation has been made. Again, since God dwells in the land of Canaan, having chosen His abode among the children of Israel, his sanctity is also profaned. The sum is, that, in every respect, care should be taken lest the land, which is sacred to God, should be contaminated by bloodshed.

Deuteronomy 19:1-13

Deuteronomy 19

58 Deuteronomy 17:6. See *ante*, p. 45.

Deuteronomy 19:1-13

1. When the Lord thy God hath cut off the nations, whose land the Lord thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

1. Quum exciderit Jehova Deus tuus gentes quarum ipse Jehova Deus tuus dat tibi terram, et possederis eas, habitaverisque in urbibus earum et in domibus earum.

2. Thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it.

2. Tres urbes separabis tibi in medio terrae tuae quam Jehova Deus tuus dat tibi ut possideas eam.

3. Thou shalt prepare thee a way, and divide the coasts of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

3. Praeparabis tibi itinera, et in tres partes divides terminum terrae tuae, quam in haereditatem daturus est tibi Jehova Deus tuus: eritque ut fugiat illuc omnis homicida.

4. And this *is* the case of the slayer which shall flee thither, that he may live: Whoso killeth his neighbor ignorantly, whom he hated not in time past;

4. Haec autem est res homicidae. qui fugiet illuc, et vivet: qui percusserit proximum suum ignoranter, neque oderat eam ab heri et nudiustertius.

5. As when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die; he shall flee unto one of those cities, and live:

5. Quicunque abierit cum proximo suo in silvam ad caedenda ligna, et impulsa fuerit manus ejus in securim ad caedendum lignum, elapsum autem fuerit ferrum e ligno, inveneritque proximum suum, et moriatur: is fugiet ad unam urbium istarum, et vivet:

6. Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.

6. Ne persequatur propinquus sanguinis homicidam illum, quum incaluerit cor ejus, et assequatur eum, quod longior fuerit via: et percutiat eum anima, quum tamen non sit reus mortis, quod non odisset eum ab heri et nudiustertius:

7. Wherefore I command thee, saying, Thou shalt separate three cities for thee.

7. Idcirco ego praecipio tibi, dicendo: Tres civitates separabis tibi.

8. And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

8. Quod si dilataverit Jehova Deus tuus terminum tuum quemadmodum juravit patribus tuis, et dederit tibi universam terram quam dixit patribus tuis se daturum:

9. If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways; then shalt thou add three cities more for *thee*, besides these three:

9. Quum custodieris omnia praecepta ista, ut facias ea quae ego praecipio tibi hodie, nempe ut diligas Jehovam Deum tuum, et ambules in viis ejus omnibus diebus: tunc addes tibi adhuc tres urbes ultra tres istas:

10. That innocent blood be not shed in thy land, which the Lord thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

10. Ut non effundatur sanguis innocens in medio terrae tuae quam Jehova Deus tuus dat tibi in haereditatem, neve sint super to sanguines.

11. But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities;

11. At quum fuerit quispiam qui oderit proximum suum, et insidiatus fuerit ei, insurrexeritque in eum, et percusserit eum anima, et mortuus fuerit, fugerit autem ad unam urbium istarum.

12. Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

12. Tunc mittent seniores urbis illius, et abstrahent eum inde, dabuntque eum in manu propinqui sanguinis, et morietur.

13. Thine eye shall not pity him: but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

13. Non parcet oculus tuus ei, et auferes sanguinem innocentem ex Israele, et bene erit tibi.

1. *When the Lord thy God hath cut off the nations.* Moses repeats the same precepts which we have just been considering, that, in regard to murders, the people should distinguish between inadvertency and crime. With this view, he assigns six cities, wherein those who have proved their innocence before the judges should rest in peace and concealment. In one word, however, he defines who is to be exempt from punishment, viz., he who has killed his neighbor *ignorantly*, as we have previously seen; and this is just, because the will is the sole source and cause of criminality, and therefore, where there is no malicious feeling, there is no crime. But, lest under the pretext of inadvertency those who are actually guilty should escape, a mark of distinction is added, i.e., that no hatred should have preceded; and of this an instance is given, if two friends should have gone out together into a wood, and, without any quarrel or wrangling, the head of the axe should slip out of the hand of one of them, and strike the other. God, therefore, justly commands that the motive of the crime should be investigated, and shows how it is to be ascertained, viz., if there had been any previous animosity, or if any contention should have arisen. For it is incredible that any one should be so wicked as gratuitously to rush into so abominable a sin. It must be observed, however, that there was no room for this conjecture, except in a doubtful matter; for if any should stab his neighbor with a drawn sword, or should hurl a dart into his bosom, the inquiry would be superfluous, because the guilty intention would be abundantly manifest.

The Law: The Seventh Commandment

The Seventh Commandment

Exodus 20

Exodus 20:14

14. Thou shalt not commit adultery.

14. Non committes adulterium.

THE REPETITION OF THE COMMANDMENT

Deuteronomy 5

Deuteronomy 5:18

18. Neither shalt thou commit adultery.

18. Non committes adulterium.

Although one kind of impurity is alone referred to, it is sufficiently plain, from the principle laid down, that believers are generally exhorted to chastity; for, if the Law be a perfect rule of holy living, it would be more than absurd to give a license for fornication, adultery alone being excepted. Furthermore, it is incontrovertible that God will by no means approve or excuse before this tribunal, what the common sense of mankind declares to be obscene; for, although lewdness has everywhere been rampant in every age, still the opinion could never be utterly extinguished, that fornication is a scandal and a sin. Unquestionably what Paul teaches has been prevalently received from the beginning, that a good life consists of three parts, soberness, righteousness, and godliness, (Titus 2:12;) and the soberness which he commands differs not from chastity. Besides, when Christ or the Apostles are treating of a perfect life, they always refer believers to the Law; for, as it had been said of old by Moses, "This is the way, walk ye in it;" [59] Christ confirms this,

"If thou wilt enter into life, keep the commandments," (Matthew 19:17;)

and Paul corroborates it, "He that loveth another hath fulfilled the Law," (Romans 13:8,) whilst they constantly pronounce a curse against all fornicators. It is not worth while to quote the particular passages in which they do so. Now, if Christ and the Apostles, who are the best interpreters of the Law, declare that God's Law is violated no less by fornication than by theft, we assuredly infer, that in this Commandment the whole *genus* is comprehended under a single *species*. Wherefore, those have done nothing but betray their disgraceful ignorance, who have sought to be praised for their acuteness on the score of their ridiculous subtlety, when they admitted that fornication is indeed condemned with sufficient clearness and frequency in the New Testament, but not in the Law. For, if they had reasoned justly, inasmuch as God is declared to have blessed marriage, it must at once be concluded, on the contrary, that the connection of male and female, except in marriage, is accursed. This is the argument of the author of the Epistle to the Hebrews, where he contrasts two opposite things;

"Marriage (he says) is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge."
(Hebrews 13:4.)

So also, when God forbids the priest to marry a harlot, (Leviticus 21:14,) the manifest impropriety of fornication is declared; and, if it was unlawful

59

The quotation is not from the writings of Moses, but an accommodation from Isaiah 30:21.

for the daughters of Israel to be harlots, (Deuteronomy 23:17,) the same reasoning applies necessarily to males. Nor has Hosea taken that reproof from anywhere else but the Law? "Whoredom and wine take away the heart." (Hosea 4:11.) Thus, when the Prophets metaphorically condemn the corruptions of their nation, they do not always use the same; word as Moses here does, נפ, *naaph*, but compare them to fornications, whereas, if fornication were lawful in itself, this metaphor would be altogether inappropriate. Hosea was commanded to take a harlot for a wife, (Hosea 1:2;) no mention is made of adultery, and still the shame and baseness of the people is thus condemned. Who, then, would say that fornication is free from sin, since God brands it with no ordinary mark of ignominy? But if any should pertinaciously contest this, let him accuse Paul of error, who bears witness that an example is set before us in the Law, that we should. not "commit fornication as some of them committed, and fell in one day three-and-twenty thousand." (Numbers 25:9; 1 Corinthians 10:8.) Surely, if they had not transgressed the Law, so horrible a vengeance would not have overwhelmed them. If any should object that the crime of idolatry was mixed up with it., still the declaration of Paul remains untouched, that God was the avenger of fornication in this infliction of punishment, which would not accord, unless it were a transgression of the Law. And in truth, where, as recorded by Luke, (Acts 15:20,) the Apostles in their decree prohibit fornication amongst the Gentiles, the reason is at the same time added, that "Moses is read in the synagogues." Now, if it were not a vice opposed to the Law, no offense would have hence arisen.

We have already explained why, under this word adultery, every impure lust was condemned. We know how unbridled was the licentiousness of the Gentiles; for, although God never suffered all shame to be extinguished together with their purity, still respect for what was right was in a manner stifled, so that they evaded the grossness of the sin by ribaldry and scurrilous jests. At any rate, the doctrine of Paul was by no means understood, that those who indulge in whoredom "sin against their own body." (1 Corinthians 6:18.)

Since, then, the minds of all men were stupified by indulgence, it was needful to arouse them by declaring the atrocity of the sin, that they might learn to beware of all pollution. Nor are unbridled lusts only here condemned, but God instructs His people to cherish modesty and chastity. The sum is, that those who desire to approve themselves to God, should be pure "from all filthiness of the flesh and spirit," (2 Corinthians 7:1;) nor can we doubt but that Paul in these words would interpret the law, as he elsewhere exhorts,

"that everyone should possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God." (1 Thessalonians 4:4, 5.)

Leviticus 18

Leviticus 18:20

20. Moreover, thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her.

20. Uxori proximi tui non dabis concubitum tuum in semine, ut polluaris cum ea.

The object of this passage is the same as that of the foregoing ones. For, whilst all fornication pollutes a man, there is grosser impurity in adultery, because the sanctity of marriage is violated, and by the commingling of seed a spurious and illegitimate offspring is derived. Wherefore, God has justly enumerated this crime amongst the abominations of the Gentiles, as may be more clearly seen from the exordium of the chapter from whence this passage is taken.

Supplements of the Seventh Commandment

Leviticus 18:22-30

Leviticus 18

Leviticus 18:22-30

22. Thou shalt not lie with mankind as with womankind: it *is* abomination.

22. Cure masculo ne concumbas concubitu mulieris: abominatio est.

23. Neither shalt thou lie with any beast, to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

23. Cum animali non coibis ut polluaris cum eo: nec mulier prostituet se animali ut coeat cum eo: turpitudo est.

24. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you.

24. Ne polluamini in omnibus his: nam in his omnibus polluerunt se gentes quas ego ejiciam a facie vestra.

25. And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

25. Polluta fuit terra, et visitavi iniquitatem ejus super eam, evomuitque terra habitatores suos.

26. Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you;

26. Vos ergo custodite statuta mea, et judicia mea: et ne faciatis ex omnibus abominationibus istis, indigena, vel peregrinus qui peregrinatur in medio vestri.

27. (For all these abominations have the men of the land done which *were* before you, and the land is defiled;)

27. Omnes enim abominationes istas fecerunt homines terrae qui fuerunt ante vos, et polluta fuit terra.

28. That the land spur not you out also, when ye defile it, as it spewed out the nations that *were* before you.

28. Ne evomat vos terra quod contaminetis eam, quemadmodum evomuit gentem quae fuit ante vos.

29. For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

29. Quisquis enim fecerit ex omnibus abominationibus istis, animae quae fecerint excidentur e medio populi sui.

30. Therefore shall ye keep mine ordinance, that ye commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the Lord your God.

30. Custodite custodias meas, nec facietis e statutis abominationum quae facta sunt ante vos, neque polluatis vos in illis: ego Jehova Deus vester.

Political Supplements. [60]

Exodus 22:19

Exodus 22

Exodus 22:19

19. Whosoever lieth with a beast shall surely be put to death.	**19.** Quisquis concubuerit cum animali, morte moriatur.

We learn from these passages that the people were not only prohibited from adultery, but also from all sins [61] which are repugnant to the modesty of nature itself. In order that all impurity may be the more detestable, He enumerates two species of unnatural lust, from whence it is evident that when men indulge themselves in this respect, they are carried away by an impulse, which is more than beastly, to defile themselves by shameful wickedness. The beasts are satisfied with natural connection; it is therefore a gross enormity that this distinction should be confounded by man endowed with reason; for what is the use of our judgment and intelligent faculties if it be not that greater self-restraint should exist in us than in the brute animals? It is plain, therefore, that they must be blinded in a horrible manner who so shamefully defile themselves, as Paul says. (Romans 1:28.) The madness of lust has, however, invented several monstrous vices, whose names it would be better to bury, if God had not chosen that these shameful monuments should exist, to inspire us with fear and horror. It has at length advanced to such excesses, that men created in God's image, both male and female, have had connection with brutes.

Leviticus 18:24. *Defile not yourselves in any of these things.* An old proverb [62] says, that good laws have sprung from evil habits; and God reminds us that for this reason He has been induced expressly to advert to these disgusting and wicked things; for the monstrosities which He mentions would have been concealed in eternal silence had not necessity compelled Him to bring them to light. But since the Canaanitish nations had advanced

60 Omitted in *Fr.*

61 "Toutes dissolutions vilenes." — *Fr.*

62 See vol. 2, p. 281, and note.

to such a pitch of licentiousness, that the prodigious sins, which else would have been better concealed, had been but too familiarly known from their wicked habits, God warns His people to beware of their fatal examples. First, when He says that these abominations prevailed amongst the Gentiles, He indicates that evil habits by no means avail as an excuse; nay, that public consent is in vain alleged in defense of vice. But the better to deter them from imitating them, He sets before their eyes the vengeance He is about to take. It is true, indeed, that the nations of Canaan were destroyed for other reasons, but it is not without cause that He sets forth this amongst the rest, for undoubtedly God was offended by such pollutions.

26. *Ye shall therefore keep my statutes* He here contrasts His Law with the abominations of the Gentiles. The exhibition of His severity, which He had referred to, might indeed have sufficed for the instruction of His people; but in order to influence them more strongly, He at the same time adduces the way pointed out to them in the Law, which would not suffer them to go astray, if only they refused not to follow God. For that the Gentiles, who were destitute of light, should have been drawn aside in every direction was not surprising; but whilst they thus proved their blindness, it behooved true believers, on the contrary, to testify that they were not children of darkness, but of light. And to this Paul seems to allude, when he exhorts believers not to walk, like the Gentiles, "in the vanity of their mind." (Ephesians 4:17.) On this account God not only commends to them His precepts and statutes, but also His ordinances (*custodias*,) because He had omitted nothing in the Law which would be useful for the direction of men's lives. The sum is, that unless they order themselves constantly by the doctrine which enlightens them, the same destruction awaited them also which was about to overwhelm the (Canaanitish) nations.

Leviticus 20:13,15,16

Leviticus 20

Leviticus 20:13, 15, 16

13. If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

13. Quicunque coierit cum masculo coitu mulieris, abominationem fecerunt ambo: morte morientur, sanguis eorum super eos.

15. And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast.

15. Si quis intulerit coitum suum in brutum, moriendo morietur, et jumentum occidetis.

16. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood *shall be* upon them.

16. Si mulier accesserit ad unum animal ad coeundum cum eo, occides mulierem et animal, moriendo morientur, sanguis eorum super eos.

13. *If a man also* [63] God had hitherto taught what was right, in order to restrain the people from sin, not only from fear of punishment, but for conscience' sake. But whereas all do not voluntarily dispose themselves to obedience, the awards severe punishments to those wicked despisers in whom there is no effort to be religious. And it is astonishing that almost all the Gentiles have so sunk into stupid and brutal folly, that they have tolerated with little less than impunity unnatural crimes, detestable in their very name.

I admit that even the wickedest of them were ashamed to justify so gross a crime; but although it was practiced with impunity, it was a common reproach to make even against the very public tribunals, that it ought to be more severely punished than other crimes, which they did not spare.

Both of the offending parties were subjected to the same punishment, because it is a pollution which ought by no means to be borne. Nay, if a man or woman offend with a beast, in order that, all may the more abhor and beware of the unnatural crime, the penalty is extended even to the harmless animal; as we have before seen that a goring ox is condemned to death if it had killed a man. Hence we infer how greatly displeasing to God is this kind of crime, since its iniquity is confirmed by the death of guiltless animals.

Leviticus 19:29

Leviticus 19

63

The Supplements of the Seventh Commandment are differently divided in the *Fr.* There is no such heading as "Judicial Supplements," and this passage, as well as several others, is removed into a separate class, headed "Political Supplements."

Leviticus 19:29

29. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

29. Non pollues filiam tuam prostituendo eam: neque scortetur terra, et impleatur ipsa scelere.

This passage more clearly proves that all unlicensed connections [64] were always unlawful in God's sight. It is a tame and forced interpretation to apply what is here said to spiritual fornication; and those also, who suppose that public stews only are forbidden, restrict the law too much, whereas God rather gives a general injunction that parents should preserve their daughters by means of a pure and chaste education. But even although we admit that nothing else is prohibited but that parents should be the panders of their daughters, still we gather from the word *pollute* [65] (for some render the word חלל, *chalal*, too tamely to *make common*) that they are contaminated by their whoredom, and the reason given abundantly confirms the fact, that all whoredom is hateful to God, "lest the land fall to whoredom, (He says,) and the land become full of wickedness." It is plain that adultery is not in question here; but God declares it to be criminal if a man and woman have connection out of wedlock. Consequently, the people are taught in the Seventh Commandment to beware of all unchastity.

Deuteronomy 23:17

Deuteronomy 23

Deuteronomy 23:17

17. There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

17. Non erit meretrix e filiabus Israel, neque erit scortum masculum e filiis Israel.

This passage is akin to the foregoing; for in the first clause He forbids that girls should be prostituted. Some think that a whore is called in Hebrew

64 "Toute compagnie d'homme et de femme hors le mariage." — *Fr.*

65 Margin *A. V.*, "profane."

קדשה, *kedeshah*, because she is exposed to, and *prepared* for sin; [66] but her pollution, the opposite of sanctity, seems rather to be expressed by *antiphrasis*. At any rate, a precept of chastity is given, that it should not be lawful for unmarried girls to have connection with men. In the second clause there is some ambiguity, "There shall be no קדש, *kadesh*, of the sons of Israel;" for in other passages it is clearly used for a catamite, or male harlot, but there is no reason why it should not be rendered a fornicator. In this sense the word seems to be used in the Book of Job: "The hypocrites shall die in youth, (or in the flower of their age,) and their life is among the קדשים, *kedeshim*," which is equivalent to their being infamous and shameful in life. (Job 36:14.) But if it be preferred to apply it to sodomy, all impurity is condemned by *synecdoche*

Leviticus 20:10; Deuteronomy 22:22-27

Leviticus 20 [67]

Leviticus 20:10

10. And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

10. Vir qui adulterium commiserit cum uxore alterius, qui adulterium commiserit cum uxore proximi sui moriendo morientur adulter et adultera.

Deuteronomy 22

Deuteronomy 22:22-27

66

The Hebrew verb קדש has the double signification of *sanctum esse* and *praeparare*, (Taylor's Concordance,) though only, it would appear, to prepare by sanctifying.

67

These passages are also considered in the *Fr.* subsequently to some that follow.

22. If a man be found lying with a woman married to all husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

22. Si quis deprehensus fuerit coisse cum muliere conjugata marito, morientur etiam ambo ipsi, vir qui coierit cum muliere, et mulier ipsa: atque auferes malum ex Israele.

23. If a damsel *that* is a virgin he betrothed unto an husband, and a man find her in the city, and lie with her;

23. Quum fuerit puella virgo desponsata viro, et invenerit eam aliquis in urbe, coieritque cum ea:

24. Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbor's wife: so thou shalt put away evil from among you.

24. Adducetis utrunque ad portam urbis ejus, et lapidabitis eos lapidibus, ac morientur: puellam quidem, quod non clamaverit in urbe: et virum, propterea quod affiixit uxorem proximi sui: atque ita auferes malum e medio tui.

25. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die:

25. At si in agro invenerit vir puellam desponsatam, et apprehenderit eam vir ille, et coierit cum ea, morietur vir qui coierit cum ea solus.

26. But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbor, and slayeth hint, even so is this matter:

26. Puellae vero non facies quicquam: non est puellae peccatum mortis: nam quemadmodum insurgit quis in proximum suum, et occidit eum anima, sic se habet res ista.

27. For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

27. In agro invenit eam, clamavit puella desponsata, et nemo adfuit qui servaret eam.

Deuteronomy 22:22. *If a man be found lying with.* A Political Supplement, whereby it appears how greatly God abominates adultery, since

He denounces capital punishment against it. And assuredly, since marriage is a covenant consecrated by God, its profanation is in no wise tolerable; and conjugal faith should be held too sacred to be violated with impunity, whilst it is an act of horrible perfidiousness to snatch from a man's bosom the wife who is as his very life, or at any rate half of himself. Wherefore, also, the Prophet ignominiously compares adulterers to neighing horses, (Jeremiah 5:8;) for where such lasciviousness prevails, men degenerate, as it were, into beasts. Another reason is, however, here referred to; for, if a man had broken faith with his wife by having connection with a harlot, it was not a capital offense; but if any man, though a bachelor, had committed adultery with the wife of another, (he was to die, [68]) because both the husband is grossly injured, and the dishonor descends to the offspring, and all adulterine race is substituted in place of the legitimate one, whilst the inheritance is transferred to strangers, and thus bastards unlawfully possess themselves of the family name. This cause impelled the Gentiles, even before the Law, to punish adultery with severity, as clearly appears from the history of Judah and Tamar. (Genesis 38:14.) Nay, by the universal law of the Gentiles, the punishment of death was always awarded to adultery; wherefore it is all the baser and more shameful in Christians not to imitate at least the heathen. Adultery is punished no less severely by the Julian law [69] than by that of God; whilst those who boast themselves of the Christian name are so tender and remiss, that they visit this execrable offense with a very light reproof. And lest they should abrogate God's law without a pretext, they allege the example of Christ, who dismissed the woman taken in adultery, whereas she ought to have been stoned; just as He withdrew Himself into a mountain that He might not be made a king by the multitude. (John 8:11, and 6:15.) For if we consider what the office was which the Father delegated to His only-begotten Son, we shall not be surprised that He was content with the limits of His vocation, and did not discharge the duties of a Judge. But those who have been invested with the sword for the correction of crime, have absurdly imitated His example, and thus their relaxation of the penalty has flowed from gross ignorance.

Although the disloyalty of husband and wife are not punished alike by human tribunals, still, since they are under mutual obligation to each other, God will take vengeance on them both; and hence the declaration of Paul takes effect before the judgment-seat of God, Let not married persons defraud one another; for the wife hath not power of her own body, nor the husband of his. (1 Corinthians 7:4, 5.)

68
Added from *Fr.*

69
See Plin., Ep. 6:13.

23. *If a damsel that is a virgin be betrothed.* The severity of the punishment is now extended further, and a betrothed woman is counted as a wife; and this for a very good reason, because she has plighted her troth, and it is a token of abandoned incontinency for the mind of a woman to be so alienated from the man to whom she is betrothed, as to prostitute her virginity to another's embraces. But since one who has been ravished is not criminal, a woman is absolved if she be forced in a field, because it is probable that she yielded unwillingly, inasmuch as she was far from assistance. Although, however, the terms are accommodated to the comprehension of a rude people, it was the intention of God to distinguish force from consent. Thus if a girl had been forced in a retired part of a building, from whence her cries could not be heard, God would undoubtedly have her acquitted, provided she could prove her innocence by satisfactory testimony and conjecture.

Leviticus 19:20-22

Leviticus 19

Leviticus 19:20-22

20. And whosoever lieth carnally with a woman that *is* a bond-maid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged: they shall not be put to death, because she was not free.

20. Vir si coierit cum muliere coitu seminis quae fuerit ancilla desponsata viro, nec redimendo redempta fuerit, nec fuerit manumissa, vapulatio erit: non morientur, quia non est libertate donata.

21. And he shall bring his trespass-offering unto the Lord, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

21. Adducet autem oblationem, pro delicto suo Jehovae ad ostium tabernaculi conventionis, arietem pro delicto.

22. And the priest shall make au atonement for him with the ram of the trespass-offering before the Lord, for his sin which he hath done; and the sin which he hath done shall be forgiven him.

22. Et expiabit eum sacerdos per arietem pro delicto coram Jehova, propter peccatum suum quod peccavit: et remittet ei peccatum suum quod peccavit.

Albeit in God's sight there is no difference between bond and free, yet their condition is diverse as regards courts of justice; [70] nor do the same evil consequences ensue from adultery with a bond-maid, (as with a free woman.) [71] Notwithstanding, therefore, that the crime is worthy of death, still, in consideration of the people's infirmity, the punishment is mitigated, so that, if a person shall have corrupted a betrothed bond-maid, both shall be scourged. [72] From hence we infer that, if a concubine, who had already cohabited with a man, were seduced, it was accounted a capital adultery. Lest it should be falsely held, from the lenity or indulgence of the law, that the offense was a trifling one, this error is at once anticipated by the addition of the expiation: for, if one already beaten with stripes still required reconciliation, it follows that the measure of the offense is not to be estimated by its penalty.

Exodus 21:7-11

Exodus 21 [73]

Exodus 21:7-11

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

7. Quum vendiderit quispiam filiam suam in ancillam, non egredietur quemadmodum egredi solent servi.

70

"Quant aux jugemens terreins, et humains." — *Fr.*

71

Added from *Fr.*

72

C.'s Latin version and Commentary agree here with the margin of, *A. V.* rather than the text, "she shall be scourged;" margin, "there shall be a scourging." *Dathe*'s translation is "vapulabunt ambo," and his note, "sic Vulgatus recte, sequitur enim pluralis *non moriantur*. Cf. *Michaelis* in J. M. P. V., p. 50."

73

This passage also taken further on in *Fr.*

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

8. Si displicuerit hero suo, nec sibi desponderit eam, redimendam curabit: populo alieno non habebit potestatem vendendi eam, quum spreverit eam.

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

9. Quod si filio suo desponderit eam, secundum morem filiarum faciet ei.

10. If he take him another *wife*; her food, her raiment, and her duty of marriage, shall he not diminish.

10. Si aliam acceperit sibi, alimentum illius, operimentum illius, et constitutionem illius non diminuet.

11. And if he do not these three unto her, then shall she go out free without money.

11. Quod si tria haec non fecerit illi, egredietur gratis absque argento.

From this passage, as well as other similar ones, it plainly appears how many vices were of necessity tolerated in this people. It was altogether an act of barbarism that fathers should sell their children for the relief of their poverty, still it could not be corrected as might have been hoped. Again, the sanctity of the marriage-vow should have been greater than that it should be allowable for a master to repudiate his bond-maid, after he had betrothed her to himself as his wife; or, when he had betrothed her to his son, to make void that covenant, which is inviolable: for that principle ought ever to hold good — "Those whom God hath joined together, let not man put asunder." (Matthew 19:6; Mark 10:9.) Yet liberty was accorded to the ancient people in all these particulars; only provision is here made that the poor girls should not suffer infamy and injury from their repudiation. But, although God is gracious in remitting the punishment, still He shows that chastity is pleasing to Him, as far as the people's hardness of heart permitted. First of all, He does not allow a master to seduce his purchased maid-servant, but if he wishes to enjoy her embraces, a marriage must take place; for although He does not set this out in express terms, still we may infer from what He condemns, that the contrary is what He approves. From whence, too, their notion is refuted who suppose that fornication was lawful under the Law. But the words must be more closely examined on account of their ambiguity. First, the sex is treated with consideration, that the condition of a female

may be somewhat more favorable than that of a male; since, otherwise, their weakness would render young women subject to injury and shame. An explanation then follows, respecting which, however, interpreters differ; for some read the particle לא, [74] *lo*, which is properly negative, for לו, *lo*; and hence arise two opposite meanings — If he hath, or hath *not*, betrothed her to himself. If it be preferred to take it affirmatively, the meaning of the precept will be: If a master shall repudiate his bond-maid, whom he has loved and destined to be his wife, he must give her her liberty; for although literally it is, "he shall cause her to be redeemed," yet; the context shows that the obligation of setting her free is laid upon him; nor is this contradicted by the fact that he is only deprived of the power of selling her to a strange people; since I do not understand this as applying to foreigners only, but to others of his own nation, since sometimes those of another tribe or family are called strangers. For, even though there were no marriage-compact, it was not otherwise lawful to sell slaves of the holy and elect people to foreigners. Besides, amongst the Israelites, slavery was only temporary. But, to pass by everything else, let it suffice to observe the absurdity that a master should hold his wife as a slave to be sold at pleasure, if their opinion is received who suppose that the words refer to repudiation after betrothal. [75] I myself rather approve of the other opinion, that, although the master shall not have aspired to matrimony with her, if her appearance displeases him so that he would be unwilling to have her as his wife, at least he must provide for her redemption; because her chastity would be in jeopardy if she remained with him unmarried; unless perhaps Moses may signify that, after she had been seduced, her master did not honor her with marriage. But the other view which I have just expressed is more simple; and a caution is given lest masters should seduce their maid-servants at their pleasure. Thus the word *despise* [76] does not refer to repudiation, but is opposed to beauty, or conjugal love.

74

The Hebrew text has לא, *not*, but with a mark of doubt as to the genuineness of the reading, and the Masoretic note directs the substitution of לו, *to him C.* follows *S. M.* in adhering to the text, whilst our *A. V.* and the *LXX.* reject *not*, in accordance with the Masora. — *W*

75

This sentence is omitted in Ft., and the following substituted: "Ce mot doncques ou il est dit, *Qu'il ne la pourra vendre a des estrangers*, est entrelasse, pour monstrer, qu'il n'y eust eu nulle raison qu'il vendist celle qu'il a abusee de vaine esperance;" this sentence, then, in which it is said that he may not sell her to strangers, is inserted to show that there was no reason why he should sell her whom he has abused with vain hopes.

76

A. V., "If she please not." Margin, "*Heb.*, Be evil in the eyes of, etc."

The next case is, that if he should betroth her to his son, (he must give her a dowry, [77]) in which, also, her modesty and honor is consulted, lest she should be oppressed by the right of ownership, and become a harlot. In the third place, it is provided that, if she should be repudiated, her condition should not be disadvantageous. If, therefore, he would make her his daughter-in-law, and betroth her to his son, he is commanded to deal liberally with her; for "after the manner of daughters" is equivalent to giving her a dowry, or, at any rate, to treating her as if she were free. Finally, he adds that, if he should choose another wife for his son, he should not reject the former one, nor defraud her of her food and raiment, or of some third thing, concerning which translators are not well agreed. Some render it *time*, but I do not see what is the meaning of *diminishing her time*; others, *duty of marriage*, but this is too free a translation; others, more correctly, *affliction*, since the girl would be humiliated by her repudiation; still, to diminish affliction, is too harsh an expression for to compensate an injury. Let my readers, then, consider whether the word, עִנּתָה, *gnonathah*, is not used for *compact* or *agreement*; for thus the context will run very well: If his son have married another wife, that the girl who has suffered ignominious rejection should obtain her rights as to food, and raiment, and her appointed dowry; otherwise, God commands that she should be set free gratuitously, in order that her liberty may compensate for the wrong she has received.

Exodus 22:16,17

Exodus 22

Exodus 22:16, 17

16. And if a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife.

16. Quum seduxerit quispiam virginem quae non est desponsata, et coierit cum ea, dotando dotabit sibi in uxorem.

17. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

17. Si renuendo renuerit pater ejus ei dare ipsam, pecuniam appendet secundum dotem virginum.

77

Added from *Fr.*, in which there is much verbal difference here.

Hence, also, it is manifest that, although God remits the judicial penalty, fornication is displeasing to Him. As to the spiritual judgment of the conscience, there were expiations to propitiate Him; He here only has consideration for young females, lest, being deceived, and having lost their virginity, they should become prostitutes; and thus the land should be defiled by whoredom. The remedy is, that lie who has corrupted girl should be compelled to marry her, and also to give tie a dowry from his own property, lest, if he should afterwards cast her off, she should go away from her bed penniless. But, if the marriage should not please her father, the penalty imposed on her seducer is, that he should assign her a wedding portion.

Deuteronomy 24:5

Deuteronomy 24

Deuteronomy 24:5

5. When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business; *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

5. Quum quis acceperit uxorem novam, non egredietur ad bellum, neque injungetur ei munus: immunis erit in domo sua anno uno, et delectabit uxorem suam quam accepit.

The immunity here given has for its object the awakening of that mutual love which may preserve the conjugal fidelity of husband and wife; for there is danger lest, if a husband departs from his wife immediately after marriage, the bride, before she has become thoroughly accustomed to him, should be too prone to fall in love with some one else. A similar danger affects the husband; for in war, and other expeditions, many things occur which tempt men to sin. God, therefore, would have the love of husband and wife fostered by their association for a whole year, that thus mutual confidence may be established between them, and they may afterwards continually beware of all incontinency.

But that God should permit a bride to enjoy herself with her husband, affords no trifling proof of His indulgence. Assuredly, it cannot be but that the lust of the flesh must affect the connection of husband and wife with some amount of sin; yet God not only pardons it, but covers it with the veil of holy matrimony, lest that which is sinful in itself should be so imputed; nay, He spontaneously allows them to enjoy themselves. With this injunction corresponds what Paul says,

"Let the husband render unto his wife due benevolence: and likewise also the wife unto the husband. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer." (1 Corinthians 7:3, 5.)

Numbers 5:11-31

Numbers 5

Numbers 5:11-31

11. And the Lord spoke unto Moses, saying,

11. Loquutus est Jehova ad Mosen, dicendo:

12. Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

12. Alloquere filios Israel, et dicas illis, Quum diverterit uxor cujuspiam, et praevaricata fuerit praevaricatione:

13. And a man lie with her carnally, and it be hid from the eyes of her husband, and he kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

13. Et coierit aliquis cum ea coitu seminis, absconditum autem fuerit ab oculis viri sui et delituerit, ipsaque polluta fuerit: testis vero non fuerit contra eam, neque ipsa fuerit deprehensa:

14. And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

14. Et transierit super eum spiritus zelotypiae, zelatusque fuerit uxorem suam, et ipsa polluta fuerit: vel transierit super eum spiritus zelotypiae, zelatusque fuerit uxorem suam, et ipsa non fuerit polluta:

15. Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

15. Tunc adducet vir uxorem suam ad sacerdotem, et afferet obtationem ejus cum illa, nempe decimam partem epha farinae hordeaceae: non fundet super eam oleum, neque ponet super eam thus, quia oblatio zelotypiarum est, oblatio memoriae revocans in memoriam iniquitatem.

16. And the priest shall bring her near, and set her before the Lord.

16. Et appropinquare faciet eam sacerdos, statuetque eam coram Jehova.

17. And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water.

17. Tolletque sacerdos aquam sanctum in vase testaceo, de pulvere quoque qui fuerit in pavimento tabernaculi tollet sacerdos, et mittet in aquam illam.

18. And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand. the bitter water that causeth the curse.

18. Tum statuet sacerdos mulierem coram Jehova, et discooperiet caput illius mulieris, ponetque super manus ejus oblationem memoriae, quae oblatio zelotypiarum est: et in manum sacerdotis erunt aquae amarae maledictae.

19. And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

19. Et adjurabit eam sacerdos, dicetque illi, Si non coierit quispiam tecum, et si non declinaveris ad immunditiam sub viro tuo, munda esto ab aquis istis amaris maledictis:

20. But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband:

20. Si vero declinaveris sub viro tuo, et polluta fueris, dederitque aliquis in te semen suum praeter virum tuum:

21. Then the priest shall charge the woman with an oath of cursing; and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell:

21. (Adjurabit, inquam, mulierem illam sacerdos adjuratione maledictionis, et dicet mulieri,) Det te Jehova in maledictionem et adjurationem in medio populi tui, quum dederit Jehova femur tuum cadens, et uterum tuum tumescentem:

22. And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And the woman shall say, Amen, amen.

22. Ingredianturque aquae maledictae istae in interiora tua, ut tumescere faciant uterum, et cadere faciant femur. Et dicet mulier illa, Amen, amen.

23. And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

23. Et scriber maledictiones istas sacerdos in libro, et delebit postea illas cum aquis amaris:

24. And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

24. Tum ad potandum dabit mulieri aquas amaras maledictas, et ingredientur in eam aquae maledictae, in amaras.

25. Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar.

25. Postea capiet sacerdos e manu mulieris oblationem zelotypiarum, et elevabit illam coram Jehova, offeretque eam super altare.

26. And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

26. Tollet etiam sacerdos pugillum plenum de oblatione memoriam ejus, adolebitque illud super altare, et postea ad potandum dabit mulieri aquas:

27. And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

27. Ad potandum, inquam, dabit ei aquas illas: et erit, si polluta fuerit, praevaricataque fuerit praevaricatione in virum suum, tunc ingredientur in illam aquae maledictae versae in amaritudinem, intumescetque uterus ejus, et cadet femur ejus: et erit mulier illa in maledictionem in medio populi sui.

28. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

28. Quod si non fuerit polluta mulier, sed munda fuerit, munda erit, seminabiturque semine.

29. This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

29. Haec est lex zelotypiarum, quum diverterit mulier sub viro suo, et polluta fuerit.

30. Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law.

30. Aut viri super quem transierit spiritus zelotypiae, et zelatus fuerit uxorem suam, statueritque mulierem coram Jehova, ac fecerit ei sacerdos secundum omnem legem hanc.

31. Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

31. Et innocens erit vir ille ab iniquitate, mulier vero illa portabit iniquitatem suam.

11. *And the Lord spoke unto Moses.* Although this ceremony appears to be part of the legal services, still I have thought fit to postpone it to this

place, because it relates to the observance of the Seventh Commandment. The object of it is, lest women, trusting that they would escape punishment, should abandon themselves to unchastity, or lest jealousy should lead to dissension, and, by alienating the mind of the husband from the wife, should loosen the ties of pure affection, since thus the door would be open to many iniquities. By this rite, therefore, God proclaims Himself the guardian and avenger of conjugal fidelity; and hence it appears how acceptable a sacrifice in His sight is the chastity of married women, of which He condescends to profess Himself the guardian. It is, therefore, no trifling consolation to husbands, that God undertakes the cognizance of the secret wrong, if, perchance, their wives have dealt treacherously with them.

But it will be better to examine the details in order. When at the outset he says, — If a man's wife go aside, and her offense be concealed, an absurdity appears to be implied; as if He would thus bring to judgment none but those who should be convicted, whereas, if the fact were established, there would be no use in the application of the test. But the condition, "if she commit a trespass against him," does not signify that the woman's adultery should be discovered, but refers to the opinion of her husband; and thus the words must be paraphrased in this way: If any one should think that his wife has had connection with another man, and he cannot otherwise be relieved from the anxiety which oppresses him, let him appeal to God for that judgment, which is beyond the reach of man. Still God [78] seems designedly to have expressed the crime, lest husbands should heedlessly involve their innocent wives in disgrace. We know that many are causelessly suspicious; and when jealousy has once taken possession of the mind, there is no room for moderation or equity. [79] Wherefore it would be inhuman to permit morose and unreasonable husbands to drag their wives to this horrible judgment of God on account of certain trifling suspicions. For, if the husband were cruel and ungodly, it would be like putting a sword into the hands of a madman, to give him such a power without any distinction. God, therefore, implies that the priest should carefully consider, so as not too easily to *receive* every complaint; although He afterwards more clearly expresses Himself in another part of the conditions, "if a man be jealous of his wife, and she be not defiled."

78

"Toutefois il semble bien que Dieu ait poisee le cas, qu'une femme fust chargee de presomption vehemente;" still it fully appears that God has supposed the case, that the woman should be charged upon strong presumption. — *Fr.*

79

"Nous savons qu'il y a beaucoup de gens ombrageux, qui concoyvent des fantasies a la volee;" we know that there are many suspicious persons who hastily take fancies into their heads. — *Fr.*

15. *Then shall the man bring his wife to the priest.* This offering is different from the rest, which have been heretofore mentioned, because it is a kind of *adjuration*, whereby the woman exposes herself to be accursed. Pure meal without frankincense or oil is therefore offered, since the rite [80] of expiation would not be in accordance with the curse. That the woman may be more afraid of perjuring herself, she is presented before God, with her head uncovered too, as if the priest would drag her from her lurking-place; for it seems incongruous that, as some suppose, the veil was removed from her head in token of her infamy, since thus she would have been condemned before her case was heard. She is, then, brought before God's face with her head bare, that she may be seriously alarmed; and then follows the mode of absolution or condemnation. The priest is commanded to take holy water in an earthen vessel, to throw in some dust from the floor, and then a book or scroll, on which were written the words of the curse, so that the blots should remain in the water, and so to give the cup to the woman. Some interpret the holy water to be that which was kept ill the brazen laver, to be always ready for the ablution of those engaged in duly offering sacrifices. Let my readers, however, consider whether he does not rather mean the water in which the ashes of the red heifer were sprinkled, and whereby solemn purifications were made, (Numbers 19:1,) as we have already seen. For thus the woman was admonished that, if she perjured herself, no further means of expiation remained. The dust collected from the floor was also a sign of detestation: in short, the whole proceedings were calculated to humble her, so that she might not double her offense by perjury. Besides, the priest is commanded to repeat the words of the curse, lest she should seek to escape by some subterfuge or other. The question, however, arises, why she should be compelled to imprecate evil upon herself rather than others were who were suspected of murder or other atrocious crimes? and I think it was for this reason, because no other offense can be so easily concealed. Lest, therefore, women should grow hardened from their cunning and evil arts, a remedy is provided against their various deceptions; and thus God shows that the marriage-bed is under His protection and safeguard. We must remember, too, that this was not a mere empty bugbear, inasmuch as God undoubtedly appeared as the open avenger of unfaithfulness, according to His declaration. Nor is the threat added in vain, that if the woman be a deceiver, she should be a curse among the people, because her belly should swell and her thigh dissolve; whilst, on the other hand, He does not promise in vain, that if she be innocent, she should not only be free, but prolific also; so that God's blessing would be the seal of her absolution. For this is

80 "Litandi ritus." — *Lat.* "La facon d'obtenir grace devant Dieu, et se reconcilier." — *Fr.*

the meaning of the expression, "she shall be sown with seed;" [81] as, on the contrary, it was said that her thigh [82] should dissolve when she wasted away with barrenness. We infer, from the opposite effects of the same water, that by the outward symbol God wrought with His *secret* power as the occasion demanded.

Deuteronomy 22:13-21

Deuteronomy 22

Deuteronomy 22:13-21

13. If any man take a wife, and go in unto her, and hate her,

13. Quum acceperit quis uxorem, et ingressus fuerit ad eam, et odio habuerit eam,

14. And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her I found her not a maid:

14. Et imposuerit ei occasiones verborum, et traduxerit eam, dicendo: Uxorem hanc accepi, et accessi ad eam, et non inveni in ea virginitatem:

15. Then shall the father of the damsel, and her mother, take and bring forth *the tokens of the* damsel's virginity unto the elders of the city in the gate:

15. Tunc accipiet pater puellae et mater ejus, et proferent signa virginitatis puellae eorum senioribus urbis ad portam.

16. And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her:

16. Dicetque pater puellae senioribus, Filiam meam dedi viro huic in uxorem, et odio habet eam.

81

A. V., "and shall conceive seed." "Heb., *shall be sown* with *seed*; which the Chaldee expoundeth, *shall prove with child*." — Ainsworth.

82

"*Thy thigh to fall.* Heb., *thy thigh falling*; in Greek, *thy thigh fallen*; in Chaldee, *thy thigh dissolved.* — *Ibid.* "Something similar to the disease called *prolapsus uteri*." — Adam Clarke.

17. And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of my* daughter's virginity. And they shall spread the cloth before the elders of the city.

17. Et ecce, imposuit occasiones verborum, dicendo: Non inveni in filia tua virginitatem: Ecce autem signa virginitatis filiae meae. Et expandent vestimentum coram senioribus urbis:

18. And the elders of that city shall take that man and chastise him:

18. Tunc apprehendent seniores urbis virum, et castigabunt eum.

19. And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife: he may not put her away all his days.

19. Et mulctabunt eum centum argenteis, quos dabunt patri puellae, quoniam traduxit virginem Israelis: habebitque eam uxorem, nec poterit dimittere omnibus diebus suis.

20. But if this thing be true, *and the tokens of* virginity be not found for the damsel:

20. Quod si vera fuit accusatio ista, et non inventa fuerit virginitas in puella:

21. Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

21. Tunc educent puellam ad ostium domus patris sui, et lapidabunt eam homines urbis ejus lapidibus, donec moriatur: quia perpetravit nequitiam in Israele, fornicando in domo patris sui: et auferes malum e medio tui.

13. *If any man take a wife.* This passage also tends to the exaltation of chastity. God provides against both cases, lest a husband should unjustly bring reproach upon a chaste and innocent young woman, and lest a young woman, having been defiled, should escape punishment, if she pretended to be a virgin. A third object is also to be remarked, viz., that parents were thus admonished to be more careful in watching over their children. This is, indeed, an act of gross brutality, that a husband, wittingly and

willingly, should seek a false pretext for divorcing his wife by bringing reproach and infamy upon her; but, since it does not infrequently happen that the libidinous become disgusted with their vices, and then endeavor to rid themselves of them in every way, it was needful to correct this evil, and to prescribe a method whereby the integrity of the woman should be safe from the calumnies of an ungodly and cruel husband; whilst it was also just to give relief to an honest man, lest he should be compelled to cherish in his bosom a harlot, by whom he had been deceived; for it is a very bitter thing to ingenuous minds silently to endure so great an ignominy. An admirable precaution is here laid down, *i e.*, that if a woman were accused by her husband, it was in the power of her parents to produce the tokens of chastity which should acquit her; but if they did not, that the husband should not be obliged against his will to keep her in his house, after she had been defiled by another. It is plain from this passage, that the tokens of virginity were taken on a cloth, on the first night of marriage, as future proofs of chastity. It is also probable that the cloth was laid up before witnesses as a pledge, to be a sure defense for pure and modest young women; for it would have been giving too much scope to the parents if it had been believed simply on their evidence; but Moses speaks briefly as of a well-known custom.

18. *And the elders of that city shall take that man.* Calumny in this case received a threefold punishment; first, that he, who had invented the false accusation, should be beaten with stripes; secondly, that he should pay an hundred pieces of silver to the father of the girl; thirdly, that he should never be allowed to put her away; and tie reason is given, "because he hath brought up an evil name upon a virgin of Israel." God here shows Himself to be the protector of virgins, that young women may be the more encouraged to cultivate chastity. If any should object that it was a bad provision for the unhappy woman that she should be subjected for ever to tyrannical rule, I reply, that this was done because there was no means for her release; for although, as we shall presently see, men were permitted to obtain a divorce from their wives, still it was neither just nor right to overthrow God's earliest institution. Besides, it was necessary to obviate the trick of the husband who would have gloried in her divorce, as having gained what he desired.

20. *But if this thing be true.* If the punishment should seem to anybody to be somewhat too severe, let him reflect that no kind of fraud is more intolerable. A false sale of a field or a house shall be accounted a crime, as also the utterance of false money; and, therefore, she who abuses the sacred name of marriage for deception, and offers an unchaste body instead of a chaste one, much less deserves to be pardoned. The cause of severity, however, which is expressly mentioned, is much more extensive, *i e.*, because she hath wrought wickedness, or filthiness in Israel. The translation which some. give, *folly*, is poor; for although the word. is derived from נבל, *nabal*, it still means something more atrocious than folly; just as Simeon and Levi, in excuse for their slaughter of the Shechemites, call the defilement of their

sister [83] נבלה, *nebalah*, that is, filthiness in Israel. (Genesis 34:7.) Whence it appears once more how greatly acceptable to God is chastity.

Deuteronomy 24:1-4

Deuteronomy 24

Deuteronomy 24:1-4

1. When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.

1. Si acceperit quis uxorem, et coierit cum ea, non autem invenerit gratiam in oculis ejus, eo quod invenerit in ea maculam aliquam, et scripserit ei libellum repudii, ac tradiderit in manum ejus, et emiserit e domo sua:

2. And when she is departed out of his *house*, she may go and be another man's *wife*

2. Illa vero egressa e domo ejus, abierit, et nupserit alteri viro:

3. And *if* the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband *die*, which took her *to be* his wife;

3. Vir deinde hic posterior oderit eam, et scripserit libellum divortii, tradideritque in manum ejus, et emiserit e domo sua, aut si vir iste posterior mortuus fuerit qui sumpserit eam sibi uxorem:

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"Folly, that which is contrary to sound reason, wickedness." — Simon's Heb. Lex. — *W.* Taylor, in his Concordance, says, "Folly, rather *vice*:, *villany*, or what can be supposed in bad morals to be answerable to sapless, withered flowers, leaves, or fruit. Genesis 34:7; Joshua 7:15; Judges 19:23, 24."

4. Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee. *for* an inheritance.

4. Non poterit maritus ejus prior, quia eam a se demisit, reverti, et ducere eam sibi uxorem, posteaquam polluta est: quia abominatio est coram facie Jehovae: et non inquinabis peccato terram quam Jehova Deus tuus tradet tibi in haereditatem.

Although what relates to divorce was granted in indulgence to the Jews, yet Christ pronounces that it was never in accordance with the Law, because it is directly repugnant to the first institution of God, from whence a perpetual and inviolable rule is to be sought. It is proverbially said that the laws of nature are indissoluble; and God has declared once for all, that the bond of union between husband and wife is closer than that of parent and child; wherefore, if a son cannot shake off the paternal yoke, no cause can permit the dissolution of the connection which a man has with his wife. Hence it appears how great was the perverseness of that nation, which could not be restrained from dissolving a most sacred and inviolable tie. Meanwhile the Jews improperly concluded from their impunity that that was lawful, which God did not punish because of the hardness of their hearts; whereas they ought rather to have *considered*, agreeably to the answer of Christ, that man is not at liberty to separate those whom God hath joined together. (Matthew 19:6.) Still, God chose to make a provision for women who were cruelly oppressed, and for whom it was better that they should at once be set free, than that they should groan beneath a cruel tyranny during their whole lives. Thus, in Malachi, divorce is preferred to polygamy, since it would be a more tolerable condition to be divorced than to bear with a harlot and a rival. (Malachi 2:14.) And undoubtedly the bill or scroll of divorce, whilst it cleared the woman from all disgrace, cast some reproach on the husband; for he who confesses that he puts away his wife, because she does not please him, brings himself under the accusation both of moroseness and inconstancy. For what gross levity and disgraceful inconstancy it shows, that a husband should be so offended with some imperfection or disease in his wife, as to east away from him half of himself! We see, then, that husbands were indirectly condemned by the writing of divorce, since they thus committed an injury against their wives who were chaste, and in other respects what they should be. On these grounds, God in Isaiah, in order that He might take away from the Jews all subject of complaint, bids them produce the bill of divorce, if He had given any to their mother, (Isaiah 1:1;) as much as to say, that His cause for rejecting them was just, because they had treacherously revolted to ungodliness.

Some interpreters do not read these three verses continuously, but suppose the sense to be complete at the end of the first, wherein the husband testifies that he divorces his wife for no offense, but because her beauty does not satisfy his lust. If, however, we give more close attention, we shall see that it is only one provision of the Law, viz., that when a man has divorced his wife, it is not lawful for him to marry her again if she have married another. The reason of the law is, that, by prostituting his wife, he would be, as far as in him lay, acting like a procurer. In this view, it is said that she was defiled, because he had contaminated her body, for the liberty which he gave her could not abolish the first institution of God, but rather, as Christ teaches, gave cause for adultery. (Matthew 5:31, and 19:9.) Thus, the Israelites were reminded that, although they divorced their wives with impunity, still this license was by no means excused before God.

Leviticus 18:19; 20:18

Leviticus 18

Leviticus 18:19

19. Also thou shalt not approach unto a woman to uncover her nakedness as long as she is put apart for her uncleanness.	**19.** Ad mulierem in segregatione immunditiae suae non accedes, revelando turpitudinem ejus.

Leviticus 20

Leviticus 20:18

18. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness, he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.	**18.** Quicunque dormierit cum meretrice aegra, et revelaverit turpitudinem ejus, fontem ejus discooperuerit, ipsa etiam revelaverit fontem sanguinis sui: succidentur ambo e medio populi sui.

Leviticus 20:18. *And if a man shall lie* [84] The enormity of the crime is seen by the severity of the punishment; and surely, when a man and woman abandon themselves to so disgraceful an act, it is plain that there are no remains of modesty in them. God, therefore, does not only regard the offense itself, but the brutal impulse of lust, whereby men are so carried away as to degenerate from the very feelings of nature. For what wickedness would he abstain from who yields to such impurity, that he breaks through an obstacle in his fury which restrains the brutes themselves? Let us not wonder, then, that God is a severe avenger of such obscenity.

This precept [85] has no other tendency than that believers should be kept far from all filthiness, and that chastity may flourish among them. It is indeed true that a woman, under these circumstances, is withheld from connection with a man by the very foulness of the disease, whilst there is also danger of contagion; but God rather chooses here to be an instructor in decency to His people, than to perform the office of a physician. It must be remembered, therefore, that men are warned against all indelicacy, which is abhorrent to the natural sense; and, by *synecdoche*, married persons are exhorted to restrain themselves from all immodest lasciviousness, and that the husband should enjoy his wife's embraces with delicacy and propriety.

Leviticus 18:1-4,6-18

Leviticus 18

Leviticus 18:1-4, 6-18

1. And the Lord spoke unto Moses, saying,	**1.** Loquutus est autem Jehova ad Mosen, dicendo:
2. Speak unto the children of Israel, and say unto them, I am the Lord your God.	**2.** Alloquere filios Israel et die eis, Ego Jehova Deus vester.

84 This passage considered further on in *Fr.*, under the head of "Political Supplements."

85 This commentary is, in *Fr.*, appended to Leviticus 18:19, and included previously under the General Supplements of the Commandment.

3. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances.

3. Secundum opus terrae Aegypti in qua habitastis, ne feceritis: neque secundum opus terrae Chanaan in quam ego introduco vos, feceritis: et in statutis eorum ne ambuletis.

4. Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the Lord your God.

4. Judicia mea facite, et statuta mea observate, ut in ipsis ambuletis: ego Jehova Deus vester.

6. None of you shall approach to any that is near of kill to him, to uncover *their* nakedness: I *am* the Lord.

6. Nemo ad propinquam carnis suae accedat ad revelandam turpitudinem: ego Jehova.

7. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

7. Turpitndinem patris tui et turpitudinem matris tuae non revelabis: mater tua est, non revelabis turpitudinem ejus:

8. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

8. Turpitudinem uxoris patris tui non revelabis: turpitudo patris tui est.

9. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

9. Turpitudinem sororis tuae, filiae patris tui, aut filiae matris tuae, quae genita est domi vel genita est foris, non revelabis turpitudinem earum.

10. The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

10. Turpitudinem filiae filii tui, vel filiae tuae non revelabis, quia turpitudo tua sunt.

11. The nakedness of thy father's wife's daughter, begotten of thy father, (she *is* thy sister,) thou shalt not uncover her nakedness.

11. Turpitudinem filiae uxoris partis tui, prolis patris tui, quae soror tua est, non revelabis.

12. Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

12. Turpitudinem sororis patris tui non revelabis: nam consanguinea patris tui est.

13. Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

13. Turpitudinem sororis matris tuae non revelabis, nam consanguinea matris tuae est.

14. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

14. Turpitudinem fratris patris tui non revelabis, ad uxorem ejus non accedes: nam uxor fratris patris tui est.

15. Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.

15. Turpitudinem nurus tuae non revelabis: uxor filii tui est, non revelabis turpitudinem ejus.

16. Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

16. Turpitudinem uxoris fratris tui non revelabis, quia turpitudo fratris tui est.

17. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

17. Turpitudinem mulieris et filiae ejus non revelabis: filiam filii ejus et filiam filiae ejus non accipies ad revelandam turpitudinem ejus: consanguineae sunt, scelus est.

18. Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, besides the other in her *life-time*

18. Mulierem quoque cum sorore sua non accipies ad affligendum et revelandum turpitudinem ejus contra eam (*vel*, super eam) in vita sua.

1. *And the Lord spoke unto Moses.* I have not introduced this declaration amongst other similar ones, which had for their object the preparation of their minds for the reverent reception of the Law, because, whatever conformity there may be in the words themselves, in their substance there is a great difference; for they were general, whereas this is specially confined to a single point. For it was not God's intention here merely to exhort the people to the study of the Law, but the address respecting the keeping of His statutes is directed to the present cause, since He does not refer indifferently to all the statutes of Himself and of the Gentiles, but restricts Himself to the subject-matter, as it is called; and thus, by the statutes of the Gentiles, He means those corruptions whereby they had perverted His pure institution as to holy matrimony. First, however, tie forbids them from following the customs of the Egyptians, and then includes all the Canaanitish nations. For, since all the Orientals are libidinous, they never had any scruple in polluting themselves by incestuous marriages; whilst it is abundantly proved by history, how great were the excesses of the Egyptians [86] in this respect. A brother had no abhorrence against marrying his uterine sister, nor a paternal or maternal uncle his niece; in a word, they were so dead to. shame that they were carried away by their lusts to trample upon all the laws of nature. This is the reason why God here enumerates the kinds of incest of which the mention would else have been superfluous.

4. *Ye shall therefore keep my statutes and my judgments.* Because it is no less difficult to correct vices, to which men have been long accustomed, than to cure diseases of long standing, especially because people in general so pertinaciously cleave to bad examples, God adduces His statutes, in order to recall the people from the errors of their evil habits into the right way. For nothing is more absurd than for us to fix our minds on the actions of men, and not on God's word, in which is to be found the rule of a holy life. It is, therefore, just as if God would overthrow whatever had been received

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"A very objectionable custom, which is not only noticed by Diodorus, but is fully authenticated by the sculptures both of Upper and Lower Egypt, existed among them from the earliest times, the origin and policy of which it is not easy to explain — the marriage of brother and sister, which Diodorus supposes to have been owing to, and sanctioned by, that of His and Osiris; but as this was purely an allegorical fable, and these ideal personages never lived on earth, his conjecture is of little weight; nor does any ancient writer offer a satisfactory explanation of so strange a custom." — Wilkinson's Popular Account of the Ancient Egyptians, 2:224.

from long custom, and abolish the universal consent of the world by the authority of His doctrine. With this object He commands His Law to be regarded not once only, as we have already seen, lest the Israelites should abandon themselves to filthy lusts; but He diligently inculcates upon them, that they should turn away from all abuses, and keep themselves within the bounds and ordinances of His Law. And to this refers the expression, "I am the Lord your God;" containing a comparison between Himself and the heathen nations, between whom and His people He had interposed, as it were, a wall of partition.

6. *None of you shall approach to any that is near.* This name does not include all female relations; for cousin-ger-mans of the father's or mother's side are permitted to intermarry; but it must be restricted to the degrees, which He proceeds to enumerate, and is merely a brief preface, declaring that there are certain degrees of relationship which render marriages incestuous. We may, therefore, define these female relations of blood to be those which are spoken of immediately afterwards, viz., that a son should not marry his mother, nor a son-in-law his mother-in-law; nor a paternal or maternal uncle his niece, nor a grandfather his granddaughter, nor a brother his sister, nor a nephew his paternal or maternal aunt, or his uncle's wife, nor a father-in-law his daughter-in-law, nor a brother-in-law his brother's wife, nor a step-father his stepdaughter. The Roman laws accord with the rule prescribed by God, as if their authors had learnt from Moses what was decorous and agreeable to nature. The phrase which God uses frequently "to uncover the turpitude," is intended to awaken abhorrence, in order that the Israelites may beware more diligently of all incest. The Hebrew word, indeed, ערוה, *gnervah*, signifies *nakedness*, therefore some translate it actively, "the nakedness of thy father," *i e.*, the womb which thy father hath uncovered; but this meaning would not be suitable to the nakedness of thy daughter, or thy daughter-in-law, or thy sister. Consequently, there is no doubt but that Moses means to denote that it is a filthy and shameful thing.

We must remember, what I have already hinted, that not only are incestuous connections out of wedlock condemned, but that the degrees are pointed out, within which marriages are unlawful. It is true, indeed, that this was a part of the political constitution which God established for His ancient people; still, it must be borne in mind, that whatever is prescribed here is deduced from the source of rectitude itself, and from the natural feelings implanted in us by Him. Absurd is the cleverness which some persons but little versed in Scripture pretend to, [87] who assert that the Law being abrogated, the obligations under which Moses laid his countrymen are now dissolved; for it is to be inferred from the preface above expounded, that. the instruction here given is not, nor ought to be accounted, merely political. For, since their lusts had led astray all the neighboring nations into incest, God, in order to inculcate chastity amongst his people, says; "I

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am the Lord your God, ye shall therefore keep my statutes; walk not after the doings of the land of Egypt and of Canaan;" and then He adds what are the degrees of consanguinity and affinity within which the marriage of men and women is forbidden. If any again object that what has been disobeyed in many countries is not to be accounted the law of the Gentiles, the reply is easy, viz., that the barbarism, which prevailed in the East, does not nullify that chastity which is opposed to the abominations of the Gentiles; since what is natural cannot be abrogated by any consent or custom. In short, the prohibition of incests here set forth, is by no means of the number of those laws which are commonly abrogated according to the circumstances of time and place, since it flows from the fountain of nature itself, and is founded on the general principle of all laws, which is perpetual and inviolable. Certainly God declares that the custom which had prevailed amongst the heathen was displeasing to Him; and why is this, but because nature itself repudiates and abhors filthiness, although approved of by the consent (*suffragiis*) of men? Wherefore, when God would by this distinction separate His chosen people from heathen nations, we may assuredly conclude that the incests which He commands them to avoid are absolute pollutions. Paul, on a very trifling point, sets before our *eyes* the law of nature; for, when he teaches that it is shameful and indecorous for women to appear in public without veils, he desires them to consider, whether it would be decent for them to present themselves publicly with their heads shorn; and finally adds, that nature itself does not permit it. (1 Corinthians 11:14.) Wherefore, I do not see, that, under the pretext of its being a political Law, [88] the purity of nature is to be abolished, from whence arises the distinction between the statutes of God, and the abuses of the Gentiles. If this discipline were founded on the utility of a single people, or on the custom of a particular time, or on present necessity, or on any other circumstances, the laws deduced from it might be abrogated for new reasons, or their observance might be dispensed with in regard to particular persons, by special privilege; but since, in their enactment, the perpetual decency of nature was alone regarded, not even a dispensation of them would be permissible. It may indeed be decreed that it should be lawful and unpunished, since it is in the power of princes to remit penalties; yet no legislator can effect that a thing, which nature

Thus, the third Canon of the 24th Session of the Council of Trent declares; "Si quis dixerit, eos tantum consanguinitatis et affinitatis gradus, qui Levitico exprimentur, posse impedire matrimonium, et dirimere contractum: nec posse Ecclesiam in nonnullis illorum dispensare, aut constituere, ut plures impediant, et dirimant, anathema sit." "Atqui plane certum est, (says Lorinus, *in loco*,) praecepta de gradibus in isto capite contenta, cum non sint omnia pure moralia, et naturalia, sed quaedam positiva, et judicialia, per se non obligare Christianos, et idcirco posse per Ecclesiam in quibusdam dispensari."

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"Sous couverture que la Loy de Moyse a cesse" — *Fr.* Under the pretext that the Law of Moses has ceased.

pronounces to be vicious, should not be vicious; and, if tyrannical arrogance dares to attempt it, the light of nature will presently shine forth and prevail. When, formerly, the Emperor Claudius had married his niece Agrippina, [89] for the purpose of averting the shame, he procured a *Senatusconsultum*, which licensed such marriages; yet no one was found to imitate his example, except one freedman. Hence, just and reasonable men will acknowledge that, even amongst heathen nations, this Law was accounted indissoluble, as if implanted and engraved on the hearts of men. On this ground Paul, more severely to reprove the incest of a step-son with his father's wife, says, that such an occurrence "is not so much as named among the Gentiles." (1 Corinthians 5:1.)

If it be objected that such marriages are not prohibited to us in the New Testament, I reply, that the marriage of a father with his daughter is not forbidden; nor is a mother prohibited from marrying her son; and shall it therefore be lawful for those, who are near of kin, to form promiscuous connections? [90] Although Paul expressly mentions only one kind of incest, yet he establishes its disgrace by adducing the example of the Gentiles, that at least we should be ashamed if more delicacy and chastity is seen amongst them. And:. in fact, another admonition of the same Paul is enough for me, who thus writes to the Philippians:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8.)

As to those who ascend or descend ill a direct line, it, sufficiently appears that there is a monstrous indecency in the connection of father and daughter, or mother and son. A licentious poet, [91] being about to relate the frantic incest of Myrrha, says:

"Daughters and fathers, from my song retire,
I sing of horror."

In the collateral line, the uncles on both sides represent the father, and the aunts the mother; and, consequently, connection with them is forbidden,

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"Nec Claudius ultra expectato, obvium apud forum praebet se gratantibus; senatumque ingressus 'decretum postulat, quo justae inter patruos, fratrumque filias nuptiae etiam in posterum statuerentur.' Neque tamen repertus est, nisi unus talis matrimonii cupitor, T. Alladius Severus, eques Romanus, quem plerique Agrippinae gratia impulsum ferebant." — Tacitus Ann., Lib. 12:7.

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"Leur sera il pourtant licite de se mesler confusement ensemble comme bestes?" shall it therefore be lawful to them to mix together confusedly like beasts?

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Ovid. Metam., 10:300.
"Dira canam: procul hinc natae, procul este parentes."

inasmuch as it would be of somewhat similar impropriety. The same rule affects affinity; for the step-mother, or mother-in-law, is held to stand in the relation of mother; and the step-daughter, or daughter-in-law, in that of daughter; as also the wife of the paternal or maternal uncle is to be regarded in the relation of mother. And, although express mention may not be made of it here, we must form our judgment by analogy as to what is prohibited; — the uncle on the father's or mother's side is not here forbidden to marry his niece; but, since the nephew is interdicted from marrying his paternal or maternal aunt, the mutual relation of the inferior to the superior degree must prevail. But if any should contend that there is a difference, the reason added by Moses refutes his objection, for it is said, "She is thy father's or thy mother's near kinswoman." Hence it follows, that a niece is guilty of incest if she marries her uncle on either side. As to brothers and sisters, God pronounces that marriage with a sister, although she be not uterine, is unlawful; for He forbids the uncovering of the turpitude of a sister, who is either the daughter of thy father or thy mother.

16. *Thou shalt not uncover the nakedness of thy brother's wife.* They are bad [92] interpreters who raise a controversy on this passage, and expound it, that a brother's wife must not be taken from his bed, or, if she be divorced, that manage with her would be unlawful whilst her husband was still alive; for it is incongruous to twist into different senses declarations which are made in the same place, and in the same words. God forbids the uncovering of the turpitude of the wife of a father, an uncle, and a son; and when He lays down the same rule respecting a brother's wife in the very same words, it is absurd to invent a different meaning for them. If, therefore, it be not lawful to marry the wife of a father, a son, an uncle, or a nephew, we must. hold precisely the same opinion with respect to a brother's wife, concerning whom an exactly similar law is enacted in the same passage and context. I am not, however, ignorant of the source from whence those, who think otherwise, have derived their mistake; for, whereas God gives a command in another place, that if a man shall have died without issue, his surviving brother shall take his widow to wife, in order that he may raise up of her seed to the departed, (Deuteronomy 25:5,) they have incorrectly and ignorantly restricted this to own-brothers, although God rather designates other degrees of relationship. It is a well-known Hebrew idiom, to embrace under the name of brother all near kinsmen in general; and the Latins also formerly so denominated cousins-german. [93] The law, then, now before

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In Willet this exposition is attributed to Radulph., Blesensis, and Borrhaus.

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Thus Augustine (De Civit. Dei. 15:16. Section 2,) says, — "quod fiebat cum consobrina, pene cum sorore fieri videbatur: quia et ipsi inter se propter tam propinquam consanguinitatem fratres vocantur, et pene germani sunt."

us, respecting marriage with a deceased brother's wife, is only addressed to those relations who are not otherwise prohibited from such a marriage, since it was not God's purpose to prevent the loss of a deceased person's name by permitting those incestuous marriages, which tie had elsewhere condemned. Wherefore these two points agree perfectly well, that an own-brother was prohibited from marrying his brother's widow, whilst the next of kin were obliged to raise up seed for the dead, by the right of their relationship, wherever their marriage was otherwise permissible by the enactment's of the law. On this ground Boaz married Ruth, who had previously been married to his near kinsman; and it is abundantly clear from the history, that the law applied to all the near kinsmen. But if any still contend that own-brothers were included in the number of these, on the same grounds the daughter-in-law must be married by her father-in-law, and the nephew's wife by the uncle, and even the mother-in-law by the son-in-law, which it is an abomination to speak of. If any object that Er, Onan, and Shelah, the sons of Judah, were own-brothers, and still that Tamar married two of them, the difficulty is easily solved, viz., that Judah, following the common and received practice of the Gentiles, acted improperly in permitting it. It is plain enough, from the histories of all ages, that there were disgusting and shameless mixtures in the marriages of Oriental nations. By evil communications, then, as is ever the case, Judah was led into giving the same wife to his second son as had before been married to the eldest. And, in fact, God expressly says that this offense was rife among the Gentiles, where tie condemns incestuous connections. This, therefore, I still hold to be unquestionable, that, by the law of Moses, marriage with the widow of an own-brother is forbidden.

18. *Neither shalt thou take a wife to her sister.* By this passage certain froward persons pretend that it is permitted, if a man has lost his wife, to marry her own sister, because the restriction is added, not to take the one in the lifetime of the other. From whence they infer, that it is not forbidden that she should succeed in the place of the deceased. But they ought to have considered the intention of the legislator from his own express words, for mention is made not only of incest and filthiness, but of the jealousy and quarrels, which arise from hence. If it had merely been said, "Thou shalt not uncover her turpitude," there would have been some color to their pretext, that the husband being a widower, he would be free to marry his wife's sister; but, when a different object for the law is expressly stated, *i e.*, lest she, who was legally married, should be troubled by quarrels and contentions, it is plain that the license for polygamy is restricted by this exception, in order that the Israelites should be contented with one evil, and, at least, should not expose two sisters to hostile contention with each other. The condition of the first wife was already painful enough, when she was compelled to put up with a rival and a concubine; but it was more intolerable to be constantly quarrelling with her near relative. The name of sister is not, therefore, restricted, I think, to actual sisters, but other

relations are included in it, whose marriages would not otherwise have been incestuous. In a word, it is not incest which is condemned, so much as the cruelty of a husband, if he chose to contract a further marriage with the near kinswoman of his wife. Nor can we come to any other conclusion from the words of Moses; for if the turpitude of a brother is uncovered when his brother marries his widow, no less is the turpitude of a sister uncovered when her sister marries her husband after her decease. But hence we plainly see the diabolical arrogance of the Pope, who, by inventing new degrees of kindred, would be wiser than God; whilst he also betrays his cunning, because from this kind of sport he made himself a fat game-bag.

Since from long custom it is established that cousins-german should not marry, we must beware of giving scandal lest too unbridled a liberty should expose the Gospel to much reproach; and we must bear in mind Paul's admonition, to abstain even from things lawful when they are not expedient. (1 Corinthians 10:23.)

Deuteronomy 22:30

Deuteronomy 22

Deuteronomy 22:30

30. A man shall not take his father's wife, nor discover his father's skirt.	**30.** Non accipiet quisquam uxorem patris sui, neque discooperiet oram patris sui.

30. *A man shall not take his father's wife.* Since Moses does not here refer to any other kinds of incest, but speaks only of that with a step-mother, it is probable that, what he had more fully set forth before he here briefly recalled to the minds of the Israelites under a single head. At any rate, the prohibition of one offense does not open the gate to other abominations. The expression which he adds, "nor discover his father's skirt," is as much as to say, that the father is exposed to shame when the step-son has; no regard to decency, and goes in to his step-mother. Perhaps he alludes to the sin of Ham, who betrayed his ungodliness by exposing the shame of his father. (Genesis 9:22.)

These Supplements are Judicial [94]

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Omitted in the French; and the ensuing verses considered under the "Political Supplements" of the Commandment.

Leviticus 20:11,12,14,17,19-24

Leviticus 20

Leviticus 20:11, 12, 14, 17, 19-24

11. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

11. Quicunque concubuerit cum uxore patris sui, turpitudinem patris sui revelavit: moriendo morientur ambo, sanguis eorum super eos.

12. And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

12. Vir qui coierit cum nuru sua, moriendo morientur ambo: flagitium admiserunt, sanguis eorum super eos.

14. And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

14. Qui acceperit mulierem et matrem ejus, scelus est: igni comburent illum et illas, ne sit scelus in medio vestri.

17. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off ill the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

17. Quisquis acceperit sororem suam filiam patris sui, vel filiam matris suae, et viderit turpitudinem ejus, ipsaque viderit turpitudinem illius, foeditas est: propterea succindentur ambo coram oculis populi sui: turpitudinem sororis suae revelavit, iniquitatem suam feret.

19. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity.

19. Turpitudinem sororis matris tuae et sororis patris tui, non discooperies: quia propinquam suam nudavit, iniquitatem suam portabunt.

20. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

20. Quisquis dormierit cum uxore fratris patris sui, turpitudinem fratris patris sui revelavit, iniquitatem suam portabunt, orbati morientur.

21. And if a man shall take his brother's wife, it *is* an unclean thing; he hath uncovered his brother's nakedness: they shall be childless.

21. Qui acceperit uxorem fratris sui, opprobrium est, turpitudinem fratris sui revelavit, orbati erunt.

22. Ye shall therefore keep all my statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, spew you not out.

22. Custodite itaque omnia statuta mea, et omnia judicia, et facite ea, ut non evomat vos terra in quam ego introduco vos ut illic habitetis.

23. And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and therefore I abhorred them.

23. Neque ambuletis in statutis gentis quam ego ejiciam a facie vestra: omnia enim ista fecerunt, et detestatus sum eas.

24. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from *other* people.

24. Vobis autem dixi, Possidebitis terram eorum, quam ego daturus sum vobis ut haereditate eam possideatis terram fluentem lacte et melle: ego Jehova Deus vester qui separavi vos a populis.

Nothing new occurs here, for the object of Moses was, by the enactment of penalties, to sanction the instruction lately given. By previously con-

demning incestuous marriages, he would cite the Israelites before God, in order that their consciences might abhor the crime, although he gave them nothing to fear from earthly judges; whereas now he alarms them by the dread of punishment, in case any should indulge themselves with too great security. He does not chastise the incestuous with rods, as if they were only guilty of a light offense; but he pronounces it to be a capital crime, if any had sinned against the law of nature; and first he condemns the step-mother and step-son to death, if they should have had connection with each other; he then makes the same decree with reference to the father-in-law and daughter-in-law; and, thirdly, the step-father and step-daughter. But when, if a man cohabits at the same time with a mother and her daughter, he extends the punishment to the mother also, it must be understood, provided she also consents to the abominable medley; for, if a man, against the mother's will, seduces her daughter, and the mother is unable to resist it if she would, she is free from guilt. The same punishment is awarded to brother and sister, and nephew and aunt, and it is extended also to affinity; if any should cohabit with the wife of his uncle or his brother. We have elsewhere explained the meaning of the expression, "their blood shall be upon them;" *i.e.*, that the cause of their death is to be imputed to none but the gross criminals themselves, lest their judges, under the cloak of humanity, should shrink from being severe, since it often happens that those who do not sufficiently weigh the atrocity of the evil, are led away by an empty show of clemency. [95] Moreover, Moses indirectly hints that if the guilty be pardoned, vengeance will be thus provoked against the whole people, since iniquity is fostered by impunity, until it bursts out like a deluge. The penalty of childlessness corresponds with the crime, for it is just that those should be exterminated in barrenness from the world, who have endeavored to corrupt the holy race of Abraham with their adulterous seed.

22. *Ye shall therefore keep all my statutes* He now warns the Israelites, for the third time, not to imitate the Gentiles, and exhorts them to keep themselves within the limits of the Law. I have already pointed out that this was not done without reason, since otherwise they might have easily fallen away into the approval of their evil habits. Moreover, lest they should shake off God's yoke, after He has said that the nations of Canaan were destroyed on account of similar abominations, He adds, that they were made the inheritors of the land on condition that they should separate themselves from heathen nations.

A Political Supplement

Deuteronomy 5:11,12

95 "Sont ployables, et faciles a pardoner;" are pliable and easily disposed to pardon. — *Fr.*

Deuteronomy 25 [96]

Deuteronomy 25:11, 12

11. When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

11. Quum rixati fuerunt viri simul alter cum altero, et accesserit uxor unius ut eruat maritum suum e manu percutientis eum, et immiserit manum suam, apprehenderitque pudenda ejus:

12. Then thou shalt cut off her hand, thine eye shall not pity *her*

12. Tunc abscindes manum illius, nec oculus tuus parcet.

This Law is apparently harsh, but its severity skews how very pleasing to God is modesty, whilst, on the other hand, He abominates indecency; for, if in the heat of a quarrel, when the agitation of the mind is an excuse for excesses, it was a crime thus heavily punished, for a woman to take hold of the private parts of a man who was not her husband, much less would God have her lasciviousness pardoned, if a woman were impelled by lust to do anything of the sort. Neither can we doubt but that the judges, in punishing obscenity, were bound to argue from the less to the greater. A threat is also added, lest the severity of the punishment should influence their minds to be tender and remiss ill inflicting it. It was indeed inexcusable effrontery, willfully to assail that part of the body, from the sight and touch of which all chaste women naturally recoil.

Deuteronomy 22:12,5

Deuteronomy 22

Deuteronomy 22:12, 5

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Considered in *Fr.*, under the General Supplements.

12. Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest *thyself*

12. Fimbrias facies tibi in quatuor oris operimenti tui quo operies te.

5. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the Lord thy God.

5. Mulier non feret arma viri, nec induet vir muliebre vestimentum: quia abominatio Jehovae Dei tui est quicunque haec facit

12. This also was a part of, or accessory to, chastity, to have regard to modesty in dress; for since the thighs were then without covering, a door was thus opened to many improprieties, if the upper garments were not closed, and many, as if by accident, would have abused this, if it had been allowed, as an incentive to licentiousness; for we see that many rush into such excesses of lasciviousness, as to glory in their shame. God, therefore, would have the flaps of their gowns thus drawn together by ties or latchets, that not even by chance could those parts be uncovered, which cannot be decently or modestly looked upon. But if divine provisions were made even with respect to their garments, so that the elect people should cultivate decency, and diligently guard against everything immodest, it is abundantly clear that not only were adulteries condemned, but whatever is repugnant to purity and chastity. This passage is improperly referred to the fringes which were sewed to their garments to renew the recollection of the Law, since decency and delicacy are here alone regarded.

5. This decree also commends modesty in general, and in it God anticipates the danger, lest women should harden themselves into forgetfulness of modesty, or men should degenerate into effeminacy unworthy of their nature. Garments are not in themselves of so much importance; but as it is disgraceful for men to become effeminate, and also for women to affect manliness in their dress and gestures, propriety and modesty are prescribed, not only for decency's sake, but lest one kind of liberty should at length lead to something worse. The words of the heathen poet are very true: [97]

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The quotation is from Juvenal, Sat. 6:252:

"Quem praestare potest mulier galeata pudorem,
Quae fugit a sexu."

The *Fr.* translation is forcible: "qu'une femme, qui contrefait le gendarme, et fuit son sexe, ne gardera nulle honte."

"What shame can she, who wears a helmet, show,
Her sex deserting?"

Wherefore, decency in the fashion of the clothes is an excellent preservative of modesty.

The Law: The Eighth Commandment

The Eighth Commandment

Exodus 20

Exodus 20:15

15. Thou shalt not steal.	**15.** Non furaberis.

THE REPETITION OF THE SAME COMMANDMENT

Deuteronomy 5

Deuteronomy 5:19

19. Neither shalt thou steal.	**19.** Non furaberis.

Since charity is the end of the Law, we must seek the definition of theft from thence. This, then, is the rule of charity, that every one's rights should be safely preserved, and that none should do to another what he would not have done to himself. It follows, therefore, that not only are those thieves who secretly steal the property of others, but those also who seek for gain from the loss of others, accumulate wealth by unlawful practices, and are more devoted to their private advantage than to equity. Thus, rapine is comprehended under the head of theft, since there is no difference between a man's robbing his neighbor by fraud or force. But, in order that God may the better withhold His people from all fraudulent injustice, He uses the word theft, which all naturally abhor as disgraceful. For we know under how many coverings men bury their misdeeds; and not only so, but also how they convert them into praise by false pretexts. Craft and low cunning is called prudence; and he is spoken of as provident and circumspect who cleverly overreaches others, who takes in the simple, and insidiously oppresses the poor. Since, therefore, the world boasts of vices as if they were virtues, and thus all freely excuse themselves in sin, God wipes away all this gloss, when tie pronounces all unjust means of gain to be so many thefts. Nor let us be surprised that this decision should be given by the divine tribunal, when the philosophers deliver nearly the same doctrine.

We must bear in mind also, that an affirmative precept, as it is called, is connected with the prohibition; because, even if we abstain from all wrong-doing, we do not therefore satisfy God, who has laid mankind under mutual obligation to each other, that they may seek to benefit, care for, and succor their neighbors. Wherefore He undoubtedly inculcates liberality and kindness, and the other duties, whereby human society is maintained; and hence, in order that we may not be condemned as thieves by God, we must endeavor, as far as possible, that every one should safely keep what he possesses, and that our neighbor's advantage should be promoted no less than our own.

The Exposition of the Commandment

Leviticus 19:11,13

Leviticus 19

Leviticus 19:11, 13

11. Ye shall not steal, neither deal falsely, neither lie one to another.

11. Non furabimini et non negabiris, neque mentiemini quisque proximo suo.

13. Thou shalt not defraud thy neighbor, neither rob *him*: the of him that is hired shall not abide with thee all night until the morning.

13. Non opprimes proximum tuum, neque rapies: nec morabitur opus mercenarii apud to usque mane.

God here explains somewhat more clearly His mind and design, for He enumerates as thefts eases in which either deceit or violence is employed. The two words, which we have translated to *deny*, and to *lie*, signify also to *deceive*; as also to *lie*, or to *frustrate hope*. [98] There is no question, then, but that God would restrain His people from all craft, or deceit, that they may deal sincerely and honestly with each other; even as Paul wisely explains the meaning of the Holy Spirit, when he exhorts believers to

"put away lying, and to speak every man truth with his neighbor; for we are members one of another." (Ephesians 4:25.)

In the second passage, God commands men to demean themselves meekly and temperately with their neighbors, so as to abstain from all unjust oppression. The meaning which Jerome [99] and others after him, have given to the word עשק *gnashak*, to *calumniate*, is incorrect altogether; for it is everywhere used for to *oppress*, *despoil*, *rob*, or *lay hands on the goods of another*. It is clear, therefore, that as Moses had previously provided against frauds, he now prohibits the iniquity of extorting from our neighbor what we have no right to. Still, violence, or open rapine, is better expressed by the other word גזל *gezal*; and these [100] two words are, ill my opinion, as it were, *genus* and *species*. After he had forbidden, therefore, that they should in any way oppress their brethren and possess themselves of their goods, he at the same time adds, that they should not use violence in despoiling

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A. V., "deal falsely, neither lie." Ainsworth, "neither falsely deny, nor deal falsely."

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A. V., "Non facies calumniam proximo tuo, nec vi opprimes eum." "The first of these terms signifies to *oppress by fraud*; the second to *oppress by violence*. Against both these offenses, John the Baptist warned the soldiers who came to him; Luke 3:14." — Bush from Ainsworth.

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"Et a mon avis que le premier est comme genre, et le second comme espece;" and, in my opinion, that the first is, as it were, *genus*, and the second *species*. — *Fr.*

them unjustly. Finally, he points out one mode of unjust oppression, when a person, who has hired himself as a laborer, is defrauded of his wages, and not only if he be sent away without payment, his wages being denied him, but if payment be deferred to the morrow. For we know that hirelings generally live from hand to mouth, and therefore, if there be ever so little delay, they must go without food. Consequently, if a rich man keeps a poor and wretched individual, whose labor he has abused, in suspense, he deprives him as it were of life, in depriving him of his daily food. The sum is, that humanity is so to be cultivated that none should be oppressed, or suffer loss from default of payment.

Deuteronomy 24:14,15

Deuteronomy 24

Deuteronomy 24:14, 15

14. Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

14. Non opprimes mercenarium pauperem et egenum e fratribus tuis, et ex peregrinis tuis qui sunt in terra tua, intra portas tuas.

15. At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he '*is* poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

15. Die suo reddes mercedem ejus, neque occumbet super eam sol: quia pauper est, et ea sustentat animam suam: ne clamet contra te ad Jehovam, et sit in te peccatum.

14. *Thou shalt not oppress an hired servant.* This precept is akin to the foregoing. Moses pronounces that he who has hired a poor person for wages oppresses him unless he gives him immediate recompense for his labor; since the two admonitions, "thou shalt; not; oppress," and "*thou* shalt give him his hire," are to be read in connection with each other. Hence it follows, that if a hireling suffers from want because we do not pay him what he has earned, we are by our *very* delay alone convicted of unrighteousness. The reason is now more clearly expressed, viz., because he sustains his life by his daily labors. [101] Although, however, this provision only refers to the poor, lest they should suffer hunger from the negligence or pride of the

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rich, still humanity in general is enforced, lest, whilst the poor labor for our profit, we should arrogantly abuse them as if they were our slaves, or should be too illiberal and stingy towards them, since nothing can be more disgraceful than that, when they are in our service, they should not at least have enough to live upon frugally. Finally, Moses admonishes us that this tyranny on the part of the rich shall not be unpunished, if they do not supply their workmen with the means of subsistence, even although no account shall be rendered of it before the tribunals of men. Hence we infer that this law is not political, but altogether spiritual, and binding on our consciences before the judgment-seat of God; for although the poor man may not sue us at law, Moses teaches us that it is sufficient for him to appeal to the faithfulness of God. Wherefore, although the earthly judge may absolve us a hundred times over, let us not therefore think that we have escaped; since God will always require of us from heaven, whatever may have been unjustly excused us on earth. The question, however, here arises, whether, if he who has been oppressed should not cry out, the criminality will cease in consequence of his silence; for the words of Moses seem to imply this, when he says, that the rich will be guilty, *if* the poor cry unto God and make complaint of their wrongs. The reply' is easy, that Moses had no other intention than to over-. throw the vain confidence of the despisers, whereby they arc, stimulated to greater audacity in sin, and are hardened in iniquity. He says, therefore, that although, as far as men are concerned, they may allow us to pillage and rob, still a more awful judgment is to be dreaded; for God hears the complaints of the poor, who find no protector or avenger on earth. And surely, the more patiently he who is despoiled shall bear his wrong, the more ready will God be to undertake his cause; nor is there any louder cry to Him than patient endurance. If, however, any should object that the cry here spoken of is at variance with Christ's command, that we should pray for our enemies, we answer at once, that God does not always approve of the prayers which He nevertheless answers. The imprecation of Jotham, the son of Gideon, took effect upon the Shechemites, (Judges 9:20,) although it was plainly the offspring of immoderate anger. Besides, it sometimes happens that the miserable, although they endure their injuries with pious meekness, still cease not to lay their sorrows and their groans in the bosom of God. Nor is this a slight consolation for the poor, that if no one on earth relieves

The expression on which *C.* founds this statement is translated by himself "ea (*i.e.*, mercede) sustentat animam suam;" in our *A. V.*, "setteth his heart upon it;" margin, "*Heb.*, lifteth his soul unto it." Dathe has, "eam anhelat;" Ainsworth, "and unto it he lifteth up his soul," and his note is, "that is, hopeth for and desireth it for the maintenance of his life. So the Greek here translateth, *he hath hope*; and in. Jeremiah 22:27, and 44:14, the lifting up of the soul signifieth a desire; and the *soul* is often put for the *life*. Hereupon the Hebrews say, Whosoever with-holdeth the hireling's wage, is as if he took away his soul (or life) from him" etc.

them because their condition is low and abject, still God will hereafter take cognizance of their cause.

Deuteronomy 25:4

Deuteronomy 25

Deuteronomy 25:4

4. Thou shalt not muzzle the ox when he treadeth out *the corn*

4. Non obligabis os bovi trituranti.

4. *Thou shalt not muzzle the ox.* This passage, indeed, properly belongs to the Supplements of the Commandment, but, since it is a confirmation of the foregoing decree, it seemed fit to connect them; especially because its faithful expositor, Paul, declares, that God had no other design in delivering it than that the laborer should not be defrauded of his just hire, (1 Corinthians 9:10;) for, when he is speaking of the maintenance to be afforded to the ministers of the Gospel, he adduces it. in proof of his case. And, lest any should object that there is a difference between oxen and men, he adds, that God does not care for oxen, but that it was said for the sake of those that labor. Meanwhile, we must bear in mind, that men are so instructed in equity, that they are bound to exercise it even towards the brute animals; for well does Solomon magnify the injustice, whereby our neighbor is injured, by the comparison; "A righteous man regardeth the life of his beast." (Proverbs 12:10.) The sum is, that we should freely and voluntarily pay what is right, and that every one should be strict with himself as to the performance of his duty; for, if we are bound to supply subsistence to brute animals, much less must we wait for men to be importunate with us, in order that they may obtain their due.

Exodus 22:21-24; Leviticus 19:33,34

Exodus 22

Exodus 22:21-24

21. Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

21. Peregrinum non opprimes, neque spoliabis: quia peregrini fuistis in terra AEgypti.

22. Ye shalt not afflict any widow, or fatherless child.

22. Nullam viduam nec pupillum affligetis.

23. If thou afflict them in any wise, and the, and cry at all unto me, I will surely hear their cry:

23. Si affligendo afflixeritis eum, certe si clamando clamaverit ad me, audiendo audiam clamorem ejus:

24. And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

24. Irasceturque furor meus, et occidam vos gladio, eruntque uxores vestrae viduae, et filii vestri pupilli.

Leviticus 19

Leviticus 19:33, 34

33. And if a stranger sojourn with thee in your land, ye shall not vex him.

33. Si peregrinatus tecum fuerit peregrinus in terra vestra, non opprimetis illum.

34. *But* the stranger that dwelleth with you shall be unto you as one horn among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the Lord your God.

34. Tanquam indigena ex vobis, erit vobis peregrinus qui peregrinatur apud vos, et diliges eum sicut teipsum: quia peregrini fuistis in terra: ego Jehova Deus vester.

Leviticus 19:33. *And if a stranger sojourn with thee in your land.* Before I pass on to the other iniquities, I have thought fit to introduce this precept, wherein the people are commanded to cultivate equity towards all without exception. Fob if no mention had been made of strangers, the Israelites would have thought that, provided they had not injured any one of their own nation, they had fully discharged their duty; but, when God recommends guests and sojourners to them, just as if they had been their own kindred, they thence understand that equity is to be cultivated constantly and towards all men. Nor is it without cause that God interposes

Himself and His protection, lest injury should be done to strangers; for since they have no one who would submit to ill-will in their defense, they are more exposed to the violence and various oppressions of the ungodly, than as if they were under the shelter of domestic securities. The same rule is to be observed towards widows and orphans; a woman, on account of the weakness of her sex, is exposed to many evils, unless she dwells under the shadow of a husband; and many plot against orphans, as if they were their prey, because they have none to advise them. Since, then, they are thus destitute of human aid, God interposes to assist them; and, if they are unjustly oppressed, He declares that He will be their avenger. In the first passage He includes widows and orphans together with strangers; in the latter He enumerates strangers only; yet the substance is the same, viz., that all those who are destitute and deprived of earthly succor, are under the guardianship and protection of God, and preserved by His hand; and thus the audacity of those is restrained, who trust that they may commit any wickedness with impunity, provided no earthly being resists them. No iniquity, indeed, will be left unavenged by God, but there is a special reason why He declares that strangers, widows, and orphans are taken under His care; inasmuch as the more flagrant the evil is, the greater need there is of an effectual remedy. He recommends strangers to them on this ground, that the people, who had themselves been sojourners in Egypt, being mindful of their ancient condition, ought to deal more kindly to strangers; for although they were at last oppressed by cruel tyranny, still they were bound to consider their entrance there, viz., that poverty and hunger had driven their forefathers thither, and that *they* had been received hospitably, when they were in need of aid from others. When He threatens, that if the afflicted widows and orphans *cry* unto Him, their cry shall be heard, He does not mean that He will not interfere, if they endure their wrongs in silence; but He speaks in *accordance* with the ordinary practice, that those who find no consolation elsewhere, are wont to appeal to Him. Meanwhile, let us be sure that although those who are injured abstain from complaining, yet God does not by any means forget His office, so as to overlook their wrongs. Nay, there is nothing which incites Him more to inflict punishment on the ungodly, than the endurance of His servants.

The nature of the punishment is also expressed; those who have afflicted widows and orphans shall perish by the sword, so that their own widows and orphans may be exposed to the audacity, violence, and knavery of the ungodly. Moreover, it must be observed that, in the second passage, they are commanded to love strangers and foreigners as themselves. Hence it appears that the name of neighbor is not confined to our kindred, or such other persons with whom we are nearly connected, but extends to the whole human race; as Christ shows in the person of the Samaritan, who had compassion on an unknown man, and performed towards him the duties of humanity neglected by a Jew, and even a Levite. (Luke 10:30.)

Deuteronomy 10:17-19

Deuteronomy 10

Deuteronomy 10:17-19

17. ...God,...regardeth not persons, nor taketh reward.	**17.** Deus non accipit personam, neque recipit munus.
18. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.	**18.** Faciens judicium pupillo et viduae, diligens peregrinum, dando et panem et vestimentum.
19. Love ye therefore the stranger; for ye were strangers in the land of Egypt	**19.** Diligite igitur peregrinum, quia peregrini fuistis in terra, AEgypti.

He confirms the foregoing decree by a reference to the nature of God Himself; for the vile and abject condition of those with whom we have to do, causes us to injure them the more wantonly, because they seem to be altogether deserted. But God declares that their unhappy lot is no [102] obstacle to His administering succor to them; inasmuch as He has no regard to persons. By the word person is meant either splendor, or obscurity, and outward appearance, as it is commonly called, as we gather from many passages. In short, God distinguishes Himself from men, who are carried away by outward appearance, to hold the rich in honor, and the poor in contempt; to favor the beautiful or the eloquent, and to despise the unseemly. Προσωποληψία is, therefore, an unjust judgment, which diverts us from the cause itself, when our minds are prejudiced by what ought not to be taken into account. Therefore Christ teaches us that a judgement is righteous, which is not founded upon the appearance, (John 7:23;) since truth and justice never prevail, except when we attend to the case itself. It follows that the contemptible are not afflicted with impunity, for although they may be destitute of human aid, God, who sitteth on high,

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The *Fr.* gives a different turn to this: "Or Dieu declare que leur pourete et misere n'empechera point de les secourir: d'autant qu'ils ne amusent point a la personne;" Now, God declares, that their poverty and misery shall not prevent their being succored; so that they should not be interested by their *person.*

"hath respect unto the lowly." (Psalm 138:6.) As regards strangers, God proves that he cares for them, because He is gracious in preserving them and clothing them; and then a special reason is again adduced, that the Israelites, when they were formerly sojourners in Egypt, had need of the compassion of others.

Leviticus 19:35,36; Deuteronomy 25:13-16

Leviticus 19

Leviticus 19:35, 36

35. Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

35. Non facietis iniquitatem in judicio, in dimensione, in pondere et mensura.

36. Just balances, just weights, a just ephah, and a just bin, shall ye have: I *am* the Lord your God, which brought you out of the land of Egypt.

36. Statera justa, pondera justa, epha justum, et hin justum erit vobis.

Deuteronomy 25

Deuteronomy 25:13-16

13. Thou shalt not have in thy bag divers weights, a great and a small.

13. Non erit tibi in sacculo tuo pondus et pondus, majus et minus:

14. Thou shalt not have in thine house divers measures, a great and a small.

14. Non erit tibi in domo tua modius et modius, major et minor.

15. *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

15. Pondus perfectum et justum erit tibi, modius perfectus et justus erit tibi, ut proroges dies tuos super terram quam Jehova Deus tuus dat tibi.

16. For all that do such things, *and* all that do unrighteously, *are* an abomination unto the Lord thy God.

16. Quia abominatio Jehovae Dei tui est quicunque facit haec, omnis faciens iniquitatem.

Leviticus 19:35 *Ye shall do no unrighteousness in judgment.* If you take the word judgment in its strict sense, this will be a special precept, that judges should faithfully do justice to all, and not subvert just causes from favor or ill-will. But since the word משפט, *mishpat*, often means rectitude, it will not be unsuitable to suppose that all iniquities contrary to integrity are generally condemned; and that he afterwards proceeds to particular cases, which he adverts to elsewhere, where he enumerates the most injurious thefts of all, and such as involve the grossest violation of public justice. For the corruption which tends to the subversion of judgments, or, by undermining rectitude, vitiates all contracts, leaves nothing in security; whilst deception in weights and measures destroys and sweeps away all legitimate modes of dealing. Now, if the laws of buying and selling are corrupted, human society is in a manner dissolved; so that he who cheats by false weights and measures, differs little from him who utters false coin: and consequently one, who, whether as a buyer or seller, has falsified the standard measures of wine or corn, or anything else, is accounted criminal. [103] By the laws of Rome, [104] he is condemned to a fine of double the amount; and by a decree of Adrian, he is to be banished to an island. It is not, therefore, without reason that Solomon reiterates this decree, that he may fix it the deeper in the hearts of all. (Proverbs 20:10, 23.) But although this pestilent sin is by no means to be endured, but to be severely punished, still God, even if legal punishments be not inflicted, summons men's consciences before His

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"Inter falsarios." — *Lat.* "Pour faussaire." — *Fr.*

104

Modest. 1. penult, ad legem Corn. de fals. — *C.* This law is to be found in Digest. 48, tit. 11, *De falsis*, 32, "Si venditor mensuras *publice* probatas vini, frumenti, vel cujuslibet rei, aut emptor corruperit, dolove malo fraudem fecerit, quanti ea res est, ejus dupli condemnatur. Decretoque Divi Hadriani praeceptum est in insulam eos relegari, qui pondera, aut mensuras falsassent."

tribunal, and this he does both by promises and threats. A just weight (He says) and a just measure shall prolong a man's life; but he who has been guilty of deception in them, is an abomination before me. Length of life, indeed, has only a figurative connection with just weights and measures: but, because the avaricious, in their pursuit of dishonest gain, are too devoted to this transitory life, God, in order to withhold His people from this blind and impetuous covetousness, promises them long life, if they keep themselves from fraud and all knavish dealings. We perceive from the conclusion, that, not in this respect only, but in all our affairs, those trickeries are condemned, by which our neighbors are defrauded. For, after God has said that He abominates "all that do such things," He adds immediately by way of explanation, "all that do unrighteously." We see, then, that He sets Himself against all evil and illicit arts of gain.

Deuteronomy 19:14

Deuteronomy 19

Deuteronomy 19:14

14. Thou shalt not remove thy neighbor's land-mark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.	**14.** Non transferes terminum proximi tui quem finierint majores in haereditate tua, quam haereditate accipies in terra quam Jehova Deus tuus dat tibi ut possideas eam.

A kind of theft is here condemned which is severely punished by the laws of Rome; [105] for that every one's property may be secure, it is necessary that the land-marks set up for the division of fields should remain untouched, as if they were sacred. He who fraudulently removes a landmark is already convicted by this very act, because he disturbs the lawful owner in his quiet possession of the land; [106] whilst he who advances further the boundaries of his own land to his neighbor's loss, doubles the crime by the deceptive concealment of his theft. Whence also we gather that not only are those

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"In the digests there is a vague law, *de termino moto*, *Digestor.* Lib. 47. tit. 21, on which Calmer remarks, that, though the Romans had no determined punishment for those who removed the ancient land-marks, yet, if *slaves* were found to have done it with an evil design, they were put to death; that persons of quality were sometimes exiled when found, guilty; and that others were sentenced to primary fines, or corporal punishment. — Adam Clarke, *in loco.*

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thieves, who actually carry away their neighbor's property, who take his money out of his chest, or who pillage his cellars and granaries, but also those who unjustly possess themselves of his land.

Exodus 22:26,27; Deuteronomy 24:6,10-13,17,18

Exodus 22

Exodus 22:26, 27

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

26. Si in pignus acceperis vestimentum proximi tui, antequam occubuerit sol restitues illud ei.

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

27. Quia ipsum solum est operimentum ejus, illud vestimentum ejus est cuti suae in quo dormiat, et erit quum clamaverit ad me, tunc exaudiam: sum enim misericors.

Deuteronomy 24

Deuteronomy 24:6, 10-13, 17, 18

6. No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

6. Non accipiet quisquam pro pignore metam et catillum, quia animam ipse acciperet pro pignore.

10. When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

10. Quum mutuabis proximo tuo aliquid mutuum, non ingredieris domum ejus ut capias pignus ejus.

"Est desia assez convaincu par ce seul acte d'avoir voulu debouter le possesseur de son champ;" is already sufficiently convicted by this act alone of having wished to deprive the possessor of his land. — *Fr.*

11. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

11. Foris subsistes, et vir cui mutuabis afferet ad te pignus foras.

12. And if the man *be* poor, thou shalt not sleep with his pledge.

12. Quod si vir pauper fuerit, non dormies cum pignore ejus.

13. In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.

13. Restituendo ei restitues pignus dum sol occumbit: ut dormiat in vestimento suo, et benedicat tibi: eritque tibi in justitiam coram Jehova Deo tuo.

17. Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge:

17. Non pervertes judicium pupilli et peregrini, non capies in pignus vestimentum viduae.

18. But thou shalt remember that thou wast a bond-man in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

18. Recordare quod servus fueris in AEgypto, et redemerit te Jehova Deus tuus inde: idcirco praecipio tibi ut hoc facias.

Deuteronomy 24:6 *No man shall take the nether.* God now enforces another principle of equity in relation to loans, (not to be too strict [107]) in requiring pledges, whereby the poor are often exceedingly distressed. In the first place, He prohibits the taking of anything in pledge which is necessary to the poor for the support of existence; for by the words which I have translated *meta* and *catillus*, *i e.*, the upper and nether millstone, He designates by *synecdoche* all other instruments, which workmen cannot do without in earning their daily bread. As if any one should forcibly deprive a husbandman of his plough, or his spade, or harrow, or other tools, or should empty a shoemaker's, or potter's, or other person's shop, who could not

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Added from *Fr.*

exercise his trade when deprived of its implements; and this is sufficiently clear from the context, where it is said, "He taketh a man's life to pledge," together with his millstones. He, then, is as cruel, whosoever takes in pledge what supports a poor man's life, as if he should take away bread from a starving man, and thus his life itself, which, as it is sustained by labor, so, when its means of subsistence are cut off, is, as it were, itself destroyed.

10. *When thou dost lend thy brother anything* He provides against another iniquity in reclaiming a pledge, viz., that the creditor should ransack the house and furniture of his brother, in order to pick out the pledge at his pleasure. For, if this option were given to the avaricious rich, they would be satisfied with no moderation, but would seize upon all that was best, as if making an assault on the very entrails of the poor: in a word, they would ransack men's houses, or at any rate, whilst they contemptuously refused this or that, they would fill the wretched with rebuke and shame. God, therefore, will have no pledge reclaimed, except what the debtor of his own accord, and at his own convenience, shall bring out of his house, lie even proceeds further, that the creditor shall not take back any pledge which he knows to be necessary for the poor: for example, if he should pledge the bed on which he sleeps, or his counterpane, or cloak, or mantle. For it is not just that lie should be stripped, so as to suffer from cold, or to be deprived of other aids, the use of which he could not forego without loss or inconvenience. A promise, therefore, is added, that this act of humanity will be pleasing to God, when the poor shall sleep in the garment which is restored to him. He speaks even more distinctly, and says: The poor will bless thee, and it shall be accounted to thee for righteousness. For God indicates that He hears the prayers of the poor and needy, lest the rich man should think the bounty thrown away which lie confers upon a lowly individual. We must, indeed, be more than iron-hearted, unless we are disposed to such liberality as this, when we understand that, although the poor have not the means of repaying us in this world, still they have the power of recompensing us before God, *i e.*, by obtaining grace for us through their prayers. An implied threat is also conveyed, that if the poor man should sleep inconveniently, or catch cold through our fault, God. will hear his groans, so that our cruelty will not *be* unpunished. But if the poor man, upon whom we have had compassion, should be ungrateful, yet, even though he is silent, our kindness will cry out to God; whilst, on the other hand, our tyrannical harshness will *suffice* to provoke God's vengeance, although he who has been treated unkindly should patiently swallow his wrong. *To be unto righteousness* [108] is equivalent to being approved by God, or being an acceptable act; for since the keeping of the Law is true righteousness, this praise is extended to particular acts of

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"It shall be righteousness unto thee," *A V.*, and rightly, as it would appear, for, as Piscator (in Poole's Syn.) remarks, "ante צדק deficit praepositio."

obedience. Although it must be observed that this righteousness fails and vanishes, unless we universally fulfill whatever God enjoins. It is, indeed, a part of righteousness to restore a poor man's pledge; but if a mall be only beneficent in this respect., whilst in other matters he robs his brethren; or if, whilst free from avarice, he exercises violence, is given to lust or gluttony, the particular righteousness, although pleasing in itself to God, will not come into account. In fact, we must hold fast the axiom, that no work is accounted righteous before God, unless il, proceeds from a man of purity and integrity; whereas there is none such to be found. Consequently, no works are imputed unto righteousness, except because God deigns to bestow His gratuitous favor on believers. In itself, indeed, it would be true, that whatever act of obedience to God we perform, it is accounted for righteousness, *i e.*, if the whole course of our life corresponded to it, whereas no work proceeds from us which is not corrupted by some defect. Thus, we must fly to God's mercy, in order that, being reconciled to us, He may also accept our work.

What he had previously prescribed respecting the poor, lie afterwards applies to widows alone, yet so as to recommend all poor persons to us under their name; and this we gather both from the beginning of the verse (17,) in which lie instructs them to deal fairly and justly with strangers and orphans, and also from the reason which is added, viz., that they should reflect that they were bondmen in the land of Egypt; for their condition there did not suffer them proudly to insult the miserable; and it is natural that he should be the more affected with the ills of others who has experienced the same. Since, then, this reason is a general one, it is evident also that the precept is general, that we should be humane towards all that are in want.

Leviticus 25:35-38; Deuteronomy 23:19,20

Leviticus 25

Leviticus 25:35-38

35. And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; *yea, though he be* a stranger, or a sojourner: that he may live with thee.

35. Si attenuatus fuerit frater tuus, et vacillaverit manus ejus apud te, fulcies illum (*vel*, apprehendes ut sustineas): peregrinum et advenam: et vivet tecum.

36. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

36. Non accipies usuram ab eo et augmentum: sed timebis Deum tuum: vivetque frater apud te.

37. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

37. Pecuniam tuam non dabis ei ad usuram, nec cum augmento dabis escam tuam.

38. I *am* the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

38. Ego Jehova Deus vester qui eduxi vos de terra AEgypti, ut darem vobis terram Chanann, ac essem vobis in Deum.

Deuteronomy 23

Deuteronomy 23:19, 20

19. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

19. Non foenerabis fratri tuo foenus pecuniae, foenus cibi, foenus cujuscunque rei in qua foenus exercetur.

20. Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend. upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

20. Extraneo foenerabis, ac fratri tuo non foenerabis: ut benedicat tibi Jehova Deus tuus in omni applicatione manus tuae super terram ad quam ingrederis, ut possideas eam.

From these passages we learn that it is not enough to refrain from taking the goods of another, unless we also constantly exercise humanity and mercy in the relief of the poor. Heathen authors also saw this, although not with sufficient clearness, (when they declared [109]) that, since all men are born for the sake of each other, human society is not properly maintained, except by an interchange of good offices. Wherefore, that we may not defraud our

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Added from *Fr.* "Atque ita placet Stoicis, quae in terris gignuntur ad usum hominum omnia creari, homines autem hominum causa esse generatos, ut ipsi inter se aliis alii prodesse possent." — Cic. de Off. 1:7.

neighbors, and so be accounted thieves in God's sight, let us learn, according to our several means, to be kind to those who need our help; for liberality is a part of righteousness, so that he must be deservedly held to be unrighteous who does not relieve the necessities of his brethren when he can. This is the tendency of Solomon's exhortation, that

"we should drink waters out of our own cistern, [110] and that our fountains should be dispersed abroad amongst our neighbors," (Proverbs 5:15, 16;)

for, after he has enjoined us each to be contented with what is our own, without seeking to enrich ourselves by the loss of others, he adds that those who have abundance do not enjoy their possessions as they ought, unless they communicate them to the poor for the relief of their poverty. For this is the reason, as Solomon tells us elsewhere, why "the rich and the poor meet together; and the Lord is the maker of them all." (Proverbs 22:2.)

Exodus 22:25

Exodus 22

Exodus 22:25

25. If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.	**25.** Si pecuniam mutuam dederis populo, meo pauperi qui est tecum, non eris ei sicut usurarius: non imponetis ei usuram.

25. *If thou lend money to any of my people* Humanity ought to be very greatly regarded in the matter of loans, especially when a person, being reduced to extremities, implores a rich man's compassion; for this is, in. point of fact, the genuine trial of our charity, when, in accordance with Christ's precept, we lend to those of whom we expect no return. (Luke 6:35.) The question here is not as to usury, as some have falsely thought, [111] as if he commanded us to lend gratuitously, and without any hope of gain; but, since in lending, private advantage is most generally sought, and therefore we neglect the poor; and only lend our money to the rich, from whom we expect some compensation, Christ reminds us that, if we seek to

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It will be seen that these verses are abbreviated, and slightly paraphrased by *C.* His exposition of them, which is not the ordinary one, agrees with that of Junins in Poole's Syn.

111

See *C.* on Luke 6:35. Harmony of the Evang., vol. 1 p. 302. — (Calvin Soc. edit.,) together with the Editor's note.

acquire the favor of the rich, we afford in this way no proof of our charity or mercy; and hence lie proposes another sort of liberality, which is plainly gratuitous, in giving assistance to the poor, not only because our loan is a perilous one, but because they cannot make a return in kind.

Before descending to speak of loans, God here adverts to poverty and distress, (Leviticus 25:35,) whereby men's minds may be disposed to compassion. If any one be afflicted with poverty, he commands us to relieve his necessity. He makes use, however, of a metaphor, [112] that he who is tottering should be strengthened, as if by catching hold of his hand. What follows about the stranger and sojourner extends and amplifies, in my opinion, the previous sentence; as if it were said that, since humanity is not to be denied even to strangers, much more is assistance to be given to their brethren. For, when it pleased God that strangers should be permitted to inhabit the land, they were to be kindly treated [113] according to the rights of hospitality; for to allow them to *live* is to make their condition just and tolerable. And thus God indirectly implies, that such unhappy persons are expelled and driven away, so as not to *live*, if they are oppressed by unjust burdens. This, then, is the sum of the first sentence, that the rich, who has the ability, should uplift the poor man who is failing, by his assistance, or should strengthen the tottering.

A precept is added as to lending without interest, which, although it is a political law, still depends on the rule of charity; inasmuch as it can scarcely happen but that the poor should be entirely drained by the exaction of interest, and that their blood should be almost sucked away. Nor had God any other object in view, except that mutual and brotherly affection should prevail amongst the Israelites. It is plain that this was a part of the Jewish polity, because it was lawful to lend at interest to the Gentiles, which distinction the spiritual law does not admit. The judicial law, however, which God prescribed to His ancient people, is only so far abrogated as that what charity dictates should remain, *i.e.*, that our brethren, who need our assistance, are not to be treated harshly. Moreover, since the wall of partition, which formerly separated Jew and Gentile, is now broken down, our condition is now different; and consequently we must spare all without exception, both as regards taking interest, and any other mode of extortion; and equity is to be observed even towards strangers. "The household of

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Margin. *A. V.*, "If his hand faileth, then thou shalt strengthen him." "When a man is so impoverished that he hath no means, they are commanded to strengthen him, as taking him by the hand; so the Lord is said to strengthen the right hand of Cyrus, when he assisted him against his enemies, Isaiah 45:11, etc." — Willet, *in loco.*

113

"Il a entendu qu'on les traittast humainement;" He implied that they should be treated with humanity. — *Fr.*

faith." indeed, holds the first rank, since Paul commands us specially to do good to them, (Galatians 6:10;) still the common society of the human race demands that we should not seek to grow rich by the loss of others.

As touching the political law, no wonder that God should have permitted His people to receive interest, from the Gentiles, since otherwise a just reciprocity would not have been preserved, without which one party must needs be injured. God commands His people not to practice usury, and still lays the Jews alone, and not foreign nations, under the obligation of this law. In order, therefore, that equality (*ratio analogica*) might be preserved, He accords [114] the same liberty to His people which the Gentiles would assume for themselves; for this is the only intercourse that can be endured, when the condition of both parties is similar and equal. For when Plato [115] asserts that usurers are not to be tolerated in a well-ordered republic, lie does not go further than to enjoin, that its citizens should abstain from that base and. dishonest traffic between each other.

The question now is, whether usury is evil in itself; and surely that which heathens even have detested appears to be by no means lawful to the children of God. We know that the name of usurer has everywhere and always been infamous and detested. Thus Cato, [116] desiring to commend agriculture, says that thieves were formerly condemned to a fine of double, and usurers quadruple; from which he infers, that the latter were deemed the worst. And when asked what he thought of usury, he replied, "What do I think of killing a man?" whereby he wished to show, that it was as improper to make money by usury as to commit murder. This was the swing of one private individual, yet it is derived from the opinions of almost all nations and persons. And assuredly from this cause great tumults often arose at Rome, and fatal contentions were awakened between the common people and the rich; since it can hardly be but that usurers suck men's blood like leeches. But if we come to an accurate decision as to the thing itself, our determination must be derived from nowhere else than the universal rule of justice, and especially from the declaration of Christ, on which hang the law

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"Il permet aux Juifs pareille liberte envers les nations estranges, que les Payens se donnoyent envers les Juifs; "He permits the Jews to have equal liberty with respect to foreign nations, with that which the heathen gave themselves with respect to the Jews. — *Fr.*

115

Πολιτεία Γ. in fin.

116

"Furem dupli condenmari, foeneratorem quadrupli." Cato de R. Rust. in procem. "Ex quo genere comparationis illud est Catonis senis; a quo quum quaereretur, quid maxime in re familiari expediret, respondit, *Bene pascere.* Quid secundum? *Satis bene pascere.* Quid tertium? *Male pascere.* Quid quartum? *orare.* Et, cum ille, qui quaesierat, dixisset, Quid foenerari? Tum Cato, *Quid hominem*, inquit, *occidere?*" Cic. de Off. 2:24.

and the prophets, — Do not unto others what ye would not have done to thyself. (Matthew 7:12.) For crafty men are for ever inventing some little subterfuge or other to deceive God. Thus, when all men detested the word *foenus*, another was substituted, which might avoid unpopularity under an honest pretext; for they called it *usury*, as being a compensation for the loss a man had incurred by losing the *use* of his money. But [117] there is no description of *foenus* to which this specious name may not be extended; for whosoever has any ready money, and is about to lend it, he will allege that it would be profitable to himself if he were to purchase [118] something with it, and that at every moment opportunities of gain are presenting themselves. Thus there will be always ground for his seeking compensation, since no creditor could ever lend money without loss to himself. Thus usury, [119] since the word is equivalent to *foenus*, is but a covering for an odious practice, as if such glosses would deliver us in God's judgment, where nothing but absolute integrity can avail for our *defense*. There was almost a similar mode of subterfuge among the Israelites. The name נשך, *neschec*, which is derived from *biting*, sounded badly; since then no one chose to be likened to a hungry dog, who fed himself by biting others, some escape from the reproach was sought; and they called whatever gain they received beyond the capital, תרבית, *therbith*, as being an increase. But God, in order to prevent such deception, unites the two words, (Leviticus 25:36,) and condemns the increase as well as the biting. For, where He complains of their unjust modes of spoiling and thieving in Ezekiel,

[120] and uses both words as He does here by Moses, there is no doubt but that He designedly cuts off their empty excuses. (Ezekiel 18:13.) Lest

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In *Fr.* the following sentence is here inserted: — "Ce titre la doncques a este favorable: comme en nostre langage Francois le mot d'Usure sera assez en horreur, mais les interests ont la vogue sous nulle difficulte ni scrupule:" This title then was an euphemism, as in our French language, the word Usury will be sufficiently dreaded, whilst Interest is current without difficulty or scruple. Say. Econ. Polit. B. 2 Ch. 8 Section 1., tells us that, "L'interet...s'appelait, auparavant *usure*, et c'etait le mot propre, puisque l'interet est un prix, un loyer qu'on paie pour avoir la jouissance d'une valeur. Mais ce mot est devenu odieux; il ne reveille plus que l'idee d'un interet illegal, exorbitant, et on lui en a substitue un autre plus honnete et moins expressif selon la coutume."

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"Terre ou marchandise." — *Fr.*

119

"Ainsi, combien que ce nom d'Usure ait este favorable de soy du commencement, en la fin il a este diffame;" Thus, although this word Usury was of no ill meaning in its origin, in the end it has been abused. — *Fr.*

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See *C.* on Ezekiel 18:5-9, where the subject is more fully discussed. *C.* Soc. Edit. vol. 2 p. 225, *et seq.* See also Mr. Myers's Dissertation, *ibid.*, p. 469.

any, therefore, should reply, that although he derived advantage from his money, he was not on that account guilty of usury, God at once removes this pretense, and condemns in general any addition to the principal. Assuredly both passages clearly show that those who invent new words in excuse of evil, do nothing but vainly trifle. I have, then, admonished men that the fact itself is simply to be considered, that all unjust gains are ever displeasing to God, whatever color we endeavor to give to it. But if we would form an equitable judgment, reason does not suffer us to admit that all usury is to be condemned without exception. If the debtor have protracted the time by false pretences to the loss and inconvenience of his creditor, will it be consistent that he should reap advantage from his bad faith and broken promises? Certainly no one, I think, will deny that usury ought to be paid to the creditor in addition to the principal, to compensate his loss. [121] If any rich and monied man, wishing to buy a piece of land, should borrow some part of the sum required of another, may not he who lends the money receive some part of the revenues of the farm until the principal shall be repaid? Many such cases daily occur in which, as far as equity is concerned, usury is no worse than purchase. Nor will that subtle argument [122] of Aristotle avail, that usury is unnatural, *because* money is barren and does not beget money; for such a cheat as I have spoken of, might make much profit by trading with another man's money, and the purchaser of the farm might in the meantime reap and gather his vintage. But those who think differently, may object, that we must abide by God's judgment, when He generally prohibits all usury to His people. I reply, that the question is only as to the poor, and consequently, if we have to do with the rich, that usury is freely permitted; because the Lawgiver, in alluding to one thing, seems not to condemn another, concerning which He is silent. If again they object that usurers are absolutely condemned by David and Ezekiel, (Psalm 15:5; Ezekiel 18:13,) I think that their declarations ought to be judged of by the rule of charity; and therefore that only those unjust exactions are condemned whereby the creditor, losing' sight of equity, burdens and oppresses his debtor. I should, indeed, be unwilling to take usury under my patronage,

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Addition in *Fr.*, "Je say qu'on nomme cela Interest, mais ce m'est tout un:" I know that they call this interest, but this is all the same to me.

122

Polit., *lib. 1. cap.* 10. "The enemies to interest in general, (says Blackstone,) make no distinction between that and usury, holding any m-crease of money to be indefensibly usurious. And this they ground, as well on the prohibition of it by the Law of Moses among the Jews, as also upon what is said to be laid down by Aristotle, that money is naturally barren, and to make it breed money is preposterous, and a perversion of the end of its institution, which was only to serve the purposes of exchange, and not of increase." The hypothetical form in which he attributes this *dictum* to Aristotle, he explains in a note to be, because "this passage hath been suspected to be spurious." — Comment, on the Laws of England, b. 2. ch. 30 sec. 454.

and I wish the name itself were banished from the world; but I do not dare to pronounce upon so important a point more than God's words convey. It is abundantly clear that the ancient people were prohibited from usury, but we must needs confess that this was a part of their political constitution. Hence it follows, that usury is not now unlawful, except in so far as it contravenes equity and brotherly union. Let each one, then, place himself before God's judgment-seat, and not do to his neighbor what he would not have done to himself, from whence a sure and infallible decision may be come to. To exercise the trade of usury, since heathen writers accounted it amongst disgraceful and base modes of gain, is much less tolerable among the children of God; but in what cases, and how far it may be lawful to receive usury upon loans, the law of equity will better prescribe than any lengthened discussions.

Let us now examine the words. In the first place, where we have translated the words, "Thou shalt not be to him as a usurer," [123] there is some ambiguity in the Hebrew word נשׁ5, *nashac*, for it is sometimes used generally for to *lend*, without any ill meaning; but here it is undoubtedly applied to a usurer, who bites the poor; as also in Psalm 109:11, "Let the usurer catch all that he hath." [124] The sum is, that the poor are to be liberally aided, and not to be oppressed by harsh exactions: and therefore immediately afterwards it is added, "neither shalt thou lay upon him usury." When again He repeats, "And if thy brother be waxen poor," etc., we see that reference is everywhere made to the poor; because, although sometimes those who possess large properties are ruined by usury, (as Cicero says that certain luxurious and prodigal persons ill his days contended against usury with the fruits of their farms, because their creditors swallowed up the whole produce; [125]) still the poor alone, who had been compelled to borrow by want, and not by luxury, were worthy of compassion.

The third passage, however, admirably explains the meaning of God, since it extends usury to corn and wine, and all other articles. For many contracts were invented by artful men, whereby they pillaged the needy without ignominy or disgrace: and now-a-days no rapacity is more cruel than

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C. here uses the word *foenerator*; whereas his translation is, it will be seen, *usurarius*.

124

A. V., "The extortioner."

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"Neque id (quod stultissimum est) certare cum usuris fructibus praediorurn." Cic. Or. in Cat. 2da. 8, *i.e.*, says Facciolati in voce *certo*, "tot usuris se onerare, ut praediorum fructus exaequent: qua ratione fructus cum usuris committuntur, et certant, et plerumque superantur, quia usurae quotannis certae sunt, fructus autem incerti." *Fr.*, "Car combien que ceux qui possedent beaucoup soyent aucunefois epuisez, pource qu'ils ne sont que receveurs de ceux auxquels ils doyvent;" for, although those who possess much are often ruined, because they are only the receivers of their creditors, etc.

that which imposes a payment upon debtors, without any mention of usury; for instance, if a poor man should ask the loan of six measures of wheat, the creditor will require seven to be repaid; or if the same thing should happen as regards wine. This profit will not be called usury, because no money will pass; but God, indirectly casting ridicule upon their craftiness, shows that this plague of usury [126] extends itself to various things, and to almost all sorts of traffic; whence it clearly appears that nothing else is prescribed to the Israelites, but that they should humanely assist each other. But, since cupidity blinds men, and carries them, aside to dishonest dealings, God sets His blessing in opposition to all such iniquitous arts, whereby they hawk, as it were, for gain; and commands them to look for riches rather to Him the author of all good things, than to hunt for them by rapine and fraud.

Deuteronomy 22:1-3; Exodus 23:4

Deuteronomy 22

Deuteronomy 22:1-3

1. Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

1. Non videbis bovem fratris tui aut pecudem errantes, et abscondes te ab eis: reducendo reduces ad fratrem tuum.

2. And if thy brother *be* not nigh unto thee, or if thou know him not; then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

2. Etiam si non fuerit frater tuus propinquus tibi, neque noveris eum, colliges tamen illos in domum tuam, et erunt tecum donec requirat frater tuus ut restituas ei.

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Foenebre malum." — *Lat.* "Ceste vermine d'usure." — *Fr.*

3. In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

3. Sic facies de asino ejus, sic facies de vestimento ejus, sic facies de omni re amissa fratris tui quae perierit ab ipso: si inveneris eam, non occultabis te.

Exodus 23

Exodus 23:4

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

4. Si occurreris bovi inimici tui, et asino ejus erranti, reducendo reduces ad illum.

Exodus 23:4. *If thou meet thine enemy's ox.* From these two passages it is very clear that he who abstains from evil doing, is not therefore guiltless before God, unless he also studies to do good. For our brethren's advantage ought to be so far our care, that we should be disposed mutually to aid each other as far as our means and opportunities permit. This instruction is greatly needed; because, whilst everybody is more attentive to his own advantage than he ought to be, he is willing to hold back from the assistance of others. But God brings him in guilty of theft who has injured his neighbors by his negligence; and justly, because it depended only upon him that the thing should be safe, which he knowingly and willfully suffered to perish. This duty, too, is extended even to enemies; wherefore our inhumanity is the more inexcusable, if we have not helped our friends. The sum therefore is, that believers should be kind, [127] that they may imitate their heavenly Father; and should not only bestow their labor upon the good, who are worthy of it, but should treat the unworthy also with kindness: and since many might invent means of subterfuge, God anticipates them, and commands that the beast of a person unknown should be kept until reclaimed by its owner; and lays down the same rule as to all things that may be lost.

Numbers 5:5-7

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"Soyent pitoyables, et humains pour faire plaisir a chacun;" should be pitiful and humane, to show kindness to all. — *Fr.*

Numbers 5

Numbers 5:5-7

5. And the Lord spoke unto Moses, saying,

5. Loquutus est Jehova ad Mosen, dicendo:

6. Speak unto the children of Israel, when a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty;

6. Alloquere filios Israel, Vir sive mulier quum fecerint ex omnibus peccatis hominum, transgrediendo transgressione in Jehovam, et deliquerit anima illa:

7. Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

7. Fatebuntur peccatum suum quod fecerunt: et restituet delictum suum in solidum, et quintam ejus partem superaddet, dabitque ei in quem peccaverit.

5. *And the Lord spoke unto Moses.* Although at the outset He seems to include all trespasses, yet we gather from the context that the precept only refers to things stolen or fraudulently withheld, that he, who is conscious of his guilt, should make reparation. It must be observed, however, that the law relates to more secret thefts, which are not usually brought to justice: and on this account it is said, "If they have committed any sin after the manner of men, they must not seek for subterfuge from ordinary use and custom." Although, therefore, they may have many companions, God declares that this will not avail for their excuse; and consequently commands them voluntarily to restore what they have fraudulently or wrongfully appropriated. He will treat hereafter of the punishment of theft; He now only prescribes that, although no one shall bring the guilty parties to justice, and their crime may not be discovered, still they should diligently examine their consciences, and themselves ingenuously declare the secret transgression; and also make compensation for the loss conferred, since, without restitution, their confession would be but illusory. I now pass over what Moses adds, that, if no heir exists to whom the stolen goods may be restored, they should offer it to the priest, because I have already expounded it: except that we gather frost thence, that a contamination is contracted by

fraud and rapine, which is never purged unless the house is well cleared of the ill-gotten gain. But this offering was treated of amongst the laws of the priests: [128] now, with respect to the restitution, we must consider that the fifth part was superadded, not so much in order that he, who had suffered the loss, should be enriched, as that all should diligently beware of every offense, which they hear not only to be useless to themselves, but also to be productive of loss. Besides, when a man has been robbed, it is often of more consequence than this additional fifth part, that he should have been deprived of the use of his property.

Exodus 23:8; Leviticus 19:15

Exodus 23

Exodus 23:8

8. And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

8. Ne accipias munus: quia munus excaecat videntes, et pervertit verba justorum.

Leviticus 19

Leviticus 19:15

15. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor.

15. Non facies iniquitatem in judicio, non suscipies faciem pauperis, neque honorabis causam magni: in justitia judicabis proximum tuum.

Exodus 23:8 *And thou shalt take no gift.* This kind of theft is the worst of all, when judges are corrupted either by bribes, or by affection, and thus ruin the fortunes which they ought to protect: for, since their tribunal is as it were sacred asylum, to which those who are unjustly oppressed may

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See vol. 2, p. 273, on Numbers 5:8.

fly, nothing can be more unseemly than that they should there fall amongst robbers. [129] Judges are appointed to repress all wrongs and offenses; if therefore they show favor to the wicked, they are harborers of thieves; than which there is no more deadly pest. And besides, since their authority excludes every other remedy, they are themselves like rob-hers with arms in their hands. The greater, therefore, their power of injury is, and the greater the damage committed by their unjust sentences, the more diligently are they to be warned to beware of iniquity; and thus it was necessary to keep them in the path of duty by special instructions, lest they should conceal and encourage thievery by their patronage. Now, as avarice is the root of all evils, when it thus lays hold of the minds of judges, no integrity can continue to exist. But, since all utterly condemn this vice, even though they may be entirely under its influence, God speaks of it the more plainly and popularly, enjoining that judges should withhold their hands from every gift: for there is no more fatal poison for the extinction of all uprightness, than when a judge suffers himself to be cajoled by gifts. Let those who accept gifts allege as much as they please that they still maintain their integrity, the fact itself clearly shows that they are venal, and seek their own pecuniary advantage when they are thus attracted by gain. Formerly it was enough to render judges infamous that they were called *nummarii*, (moneyers.) [130] But it is superfluous to treat any further of this matter, since God cuts off all handles for subterfuge in a single sentence: "for gifts (He says) blind the eyes of him that seeth, and pervert the judgment of the righteous." If, then, we acquiesce in His decision, there is no light of intelligence so bright but that gifts extinguish it, nor any probity so great but that they undermine it; in fact, gifts infect a sound mind before they soil the hand; I mean those which a person receives in reference to the judgment of a cause; for there is no question here as to those gifts of mutual kindness which men reciprocate with each other. Thus, in the passage from Deuteronomy 16, before God speaks of gifts, He forbids that justice should be wrested., or men's persons respected: whence we gather, that only those snares are condemned which are set to curry favor. It must be observed on the passage from Leviticus, that to *judge in righteousness* is contrasted with *respecting the person*: and consequently, as soon as the judge turns away his eyes ever so little from the cause itself, he forgets equity. Moreover, to wrest

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"Il n'y a rien plus enorme, que d'en faire une caverne de brigans;" there is nothing more enormous than to make a den of robbers of it. — *Fr.*

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Fr. "Et de faict, ce titre la suffit entre les payens pour diffamer les juges, de les appeler *argentiers*;" and, in fact, this title sufficed among the heathen to bring their judges into disrepute, to call them *argentiers*. See Cic. Ep. in Att. 1:16, "Insectandis vero, exagitandisque *nummariis* judicibus." *Item*, Verr. 5:57, et pro Cluent., 36.

judgment is equivalent to doing iniquity in judgment; but since injustice is not always openly manifested, but rather disguised by various artifices, after God in Leviticus has condemned corrupt and unjust judgments, He uses this word to wrest (*inclinandi*), in Deuteronomy, in order to dissipate all vain pretexts.

Deuteronomy 16:19,20

Deuteronomy 16

Deuteronomy 16:19, 20

19. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

19. Non inflectes judicium, non agnosces personam, neque capies munus: quia munus excaecat oculos sapientum, et pervertit verba justorum.

20. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

20. Justitiam, justitiam sequeris, ut vivas, et possideas terram quam Jehova Deus tuus dat tibi.

20. *That which is altogether just* [131] By an emphatic repetition God inculcates that judges should study equity with inflexible constancy; nor is this done without cause, for nothing is more likely to happen than that men's minds should be clouded by favor or hatred. Besides there are so many quibbles whereby justice is perverted, that, unless judges are very cautious in watching against deception, they will often find themselves ensnared.

Exodus 23:3,6

Exodus 23

Exodus 23:3, 6

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"Justitiam, justitiam." — *Lat.* See Margin *A. V.*, "*Heb.*, Justice, justice."

3. Neither shalt thou countenance a poor man in his cause.	**3.** Pauperem non honorabis ex sua causa.
6. Thou shalt not wrest the judgment of thy poor in his cause.	**6.** Non inflectes judicium pauperis tui in lite ejus.

6. *Thou shalt not wrest the judgment of thy poor.* Since laws are enacted to repress the vices which are of frequent occurrence, no wonder that God should put forward the case of the poor, to whom it often happens that they fail though their causes are good, both because they are without interest and are exposed to injury through the contempt in which they are held, and also because they cannot contend with the rich in incurring expense. Justly, then, is provision made for their inferiority, lest the iniquity of judges should rob them of the little they possess. But the other point here referred to might appear superfluous, viz., that judges should not favor the poor, which very rarely takes place. It would also be incongruous that what God elsewhere prescribes and praises should here be reprehended. I reply, that rectitude is so greatly pleasing to God, that the judge would in no wise be excusable, under whatever pretext he might decline from it ever so little, and that this is the intention of this precept. For, although the poor is for the most part tyrannically oppressed, still ambition will sometimes impel a judge to misplaced compassion, so that he is liberal at another's expense. And this temptation is all the more dangerous, because injustice is done under the cloak of virtue. For, if a judge only directs his attention to the poverty of the litigant, a foolish fear will at the same time insinuate itself lest his sentence should ruin the man whom he would wish to save; thus he will award to the one what belongs to the other. Sometimes the temerity, audacity, and obstinacy of the poor in commencing and prosecuting suits is greater than that of the rich; and when they despair of their cause, they are sure to have recourse to tears and lamentations, by which they deceive incautious judges, who, forgetful of the cause itself, only consider how their misery and want is to be relieved. Besides, too, whilst they think little of the rich man's loss, because he can easily bear it, they make no scruple of declining from equity in favor of the poor. But hence it better appears how greatly God is offended by the oppression of the poor, when He will not have even *them* befriended to the injury of the rich.

Political Supplements to the eighth Commandment

Exodus 22:1-4

Exodus 22

Exodus 22:1-4

1. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

1. Quum furatus fuerit quis bovem aut pecudem, et jugulaverit, aut vendiderit, quinque boves reddet pro illo bove, et quatuor pecudes pro pecude illa:

2. If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

2. (Si in effossione inventus fuerit fur, et percussus fuerit, et inde mortuus, non erit ei in sanguinem.

3. If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution: if he have nothing, then he shall be sold for his theft.

3. Si ortus fuerit sol super eum, erit ei in sanguinem:) reddendo reddet: si non sit ei, vendetar propter furtum suum.

4. If the theft be certainly found in his hand alive, whether it be ox, or *ass*, or sheep, he shall restore double.

4. Si deprehendatur in manu ejus furtum a bove usque ad asinum, usque ad pecudem: viva duo reddet.

Thus far God has proclaimed Himself the avenger of iniquities, and, citing thieves before His tribunal, has threatened them with eternal death. Now follow the civil laws, the principle of which is not so exact and perfect; since in their enactment God has relaxed His just severity in consideration of the people's hardness of heart.

What God formerly delivered to His people the heathen legislators afterwards borrowed. Draco, indeed, was more severe, but his extreme rigor became obsolete by the silent consent of the people of Athens; and the Decemvirs borrowed from Solon part of their law, which they published in the ten tables, although there were some variations in the distinction of the double or quadruple restitution, and in process of time other alterations were afterwards made. But if all things be duly considered, it will be found that both Solon and the Decemvirs have made a change for the worse, wherever they have varied from the law of God. First of all, no distinction [132] is here

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The negative added from *Fr.* See A. Gell. 11:18.

made, such as the Roman laws decree, between manifest thieves and those that are not manifest; for by them the thief not manifest is condemned to a double amend, and the manifest to quadruple; and he is called a manifest thief who is caught before he has carried what he has stolen to the place of its destination. I suppose that the awarders of the punishment had this point in view, that the wickedness of that person was the more egregious who was so greedily and anxiously set on his prey as not to be afraid of disgrace; and undoubtedly he who has no fear of shame is more audacious ill sin. But, on the contrary, God condemns to a double amend those upon whom the stolen goods were found; and to quadruple, those who had killed or sold it; and deservedly so, because greater obstinacy in crime betrays itself where the theft is turned to profit, nor is there any hope of repentance; and thus by this further process the crime of dishonesty is doubled. It might be that, immediately after the offense, the thief should be alarmed; but he who had dared to kill the stolen animal or to sell it, is altogether hardened in his sin. Besides, the more difficult its investigation is, the greater is the punishment which a misdemeanor deserves. Meanwhile, it is to be remembered, that the pecuniary fine imposed upon thieves did not free them from guilt; for, as Marcellus says, [133] not even the president of a province can bring it to pass, that infamy should not pursue a man condemned of theft; and there was no need of establishing by law that in which all by nature are agreed. Thus, when God punished thieves by a fine, He left them still marked by infamy. I know not whether they [134] assign the true cause why he who had stolen an ox is fined to a larger amount than he who had stolen a goat, or sheep, or other cattle, who say that the loss of the owner is taken into account to whom the labor of the ox is especially useful in agriculture; for what is said as to an ox I extend to cows and the whole herd. Those seem to come nearer to the truth who say the audacity of the thief is punished who, when he stole the larger animal, did not fear being observed by witnesses; yet it seems to me more likely that the different sentence depended on the price of the article; for assuredly it is more reasonable that he who has done the most harm should be exposed to the greater punishment.

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"Il est dit en la loy;" it is said in the law. — *Fr.*

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This first opinion is "that (says Corn. a Lapide) of S. Thomas, 1:2. q. 105, art. 2. ad 9., after Strabo; God commands that a thief should restore five oxen for one, because the ox has five *utilities*; first, it is killed in sacrifice; secondly, its flesh is eaten; thirdly, it ploughs; fourthly, it gives milk; fifthly, it supplies leather; — whilst a sheep only has four advantages; for, first, it is slain in sacrifice; secondly, its flesh is eaten; thirdly, it gives milk; fourthly, it gives wool." The second opinion is attributed to Junius by Willet, "oportet hunc furem audacem, et versutum esse."

2. *If a thief be found breaking up.* This clause is to be taken separately, and is inserted by way of parenthesis; for, after having decreed the punishment, God adds in connection, "he should make full restitution; if he have nothing, then he should be sold for his theft;" and this exception as to the thief in the night is introduced parenthetically. But although the details are not expressed with sufficient distinctness, still the intention of God is by no means ambiguous, viz., that if a thief should be killed in the dark, his slayer should be unpunished; for he can then hardly be distinguished from a robber, especially when he proceeds with violence; because he cannot enter another man's house by night without either digging through a wall or breaking down a door. The Twelve Tables

[135] differ slightly from this; for they permit the killing of a thief by night, and also by day if he should defend himself with a weapon. But, since God had sufficiently repressed by other laws murders and violent assaults, He is silent here respecting robbers who use the sword in their attempts at plunder. He therefore justly condemns to death those who have avenged by murder a theft in open day.

3. *He should make full restitution.* These words, as I have said, are connected with the first verse, since here the execution of the punishment is only enjoined; as if God forbade thieves to be spared, but that they should pay either twofold or quadruple, or even quintuple, according to the measure of their crime. But, if they were unable to pay, He commands them to be sold as slaves, which also was the custom at Rome. Whence the saying of Cato, [136] "that private thieves lived in bonds and fetters, but public ones in gold and purple." And since this condition was a harsh one, a caution is expressly given, that they were not to be absolved on the score of their poverty. If any one should ask whether it was lawful for the owner of the thing stolen to recover double or quadruple its value, I answer, that what God awards, a man has the best of rights to; meanwhile, in equity men were bound to take care that they did not grow rich at the expense of others, but rather were they to apply whatever they gained to pious and holy uses.

Exodus 22:5-15

Exodus 22

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This provision of the Twelve Tables is thus given by A. Gell. 11. *ult.*, "Si nox furtum faxit, sim (*si eum*) quis occisit, jure caesus esto: si luci furtum faxit, sim aliquis endo (*in*) ipso furto capsit, verberator, illique, cui furtum factum escit (*erit*) addicitor, sed non nisi is, qui interemturus erat, quiritaret," *i.e.*, shall have called out for assistance.

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"Sed enim M. Cato in oratione quam de praeda militibus dividenda scripsit, vehementibus et illustribus verbis de impunitate peculatus atque licentia conqueritus. Ea verba, quoniam nobis impense placuerunt, adscripsimus: Fures (inquit) privatorum furtorum in nervo atque in compedibus aetatem agunt: fures autem publici in auto atque in purpura." — A. Gell. 11 *ult.*

Exodus 22:5-15

5. If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

5. Si depasci fecerit quispiam agrum aut vitem, et immiserit jumentum suum ut depasceretur agrum alterius: bonum agri ejus et bonum vineae ejus restituet.

6. If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

6. Quum egressus fuerit ignis, et invenerit spinas: absumptusque fuerit acervus, vel seges, vel ager, reddendo redder qui ignem accendit, rem combustam.

7. If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

7. Quum dederit quispiam proximo suo argentum, vel vasa ad custodiendum, et furto ablatum fuerit e domo viri illius: si inventus fuerit fur, reddet duplum.

8. If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbor's goods.

8. Si non inventus fuerit fur, tunc applicabitur dominus domus ad judices, annon miserit manum suam in substantiam proximi sui.

9. For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbor.

9. Super omni causa praevaricationis, super bove, super asino, super pecude, super vestimento, super omni re amissa: quum dixerit quispiam hoc esse, usque ad judices veniet causa utriusque: et quem damnaverint judices, is reddat duplum proximo suo.

10. If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep, and it die, or be hurt, or driven away, no man seeing *it*:

10. Si dederit quispiam proximo suo asinum, vel bovem, vel pecudem, aut quodcunque animal ad custodiendum, et mortuum fuerit, aut contractum, aut ab hostibus captum nemine vidente.

11. *Then* shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

11. Juramentum Jehovae erit inter utrumque, annon miserit manum suam in substantiam proximi sui, et juramentum suscipiet dominus ejus, et non reddet.

12. And if it be stolen from him, he shall make restitution unto the owner thereof.

12. Quod si furto ablatum fuerit ei, reddet domino ejus.

13. If it be torn in pieces, *then* let him bring *it for* witness, *and* he shall not make good that which was torn.

13. Si vero rapiendo raptum fuerit, adducet ei testem: raptum non reddet.

14. And if a man borrow *ought* of his neighbor, and it be hurt, or die, the owner thereof *being* not with it; he shall surely make *it* good.

14. Si commodato acceperit quispiam a proximo suo, et confractum fuerit aut mortuum domino ejus absente, reddendo reddet.

15. But if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

15. Si dominus ejus fuerit cum eo, non reddet: si conductum fuerit, veniens pro mercede sua.

9. *For all manner of trespass.* An action for theft is here permitted, but with a fine attached if any should rashly accuse his neighbor; for else it might be doubted when or for what reasons the restitution of double or quadruple was to be required. He therefore permits that if any one suspects another of theft, he should summon that person to plead his cause; and if he should prove his case, that he should recover double the thing lost; but if the judges should pronounce that he had brought his action groundlessly,

that he, on the contrary, should pay the penalty of his false accusation. For such an action as this is not altogether a civil one, but carries with it the stain of infamy, and thus it would be unjust that a man should be injured by false suspicions whom the judges acquit of crime. The word used here for judges is אלהים, *elohim*, which properly means gods, as being of the plural number; it is, however often used for God. [137] It is transferred to judges for the purpose of dignifying their office; because in it they represent the person of God, in whose hand alone is all dominion and power. Therefore Christ says they were called gods, because to them "the word of God came," (John 10:34,) i.e., that they should preside in His name, and be set over others, on which subject we treated under the Fifth Commandment.

5. *If a man shall cause a field or vineyard to be eaten.* This kind of fraud is justly ranked among thefts; viz., if any man shall have put in his beast to feed in another's field or vineyard. For if a person have made improper use of his servant to steal by him, he himself is deemed guilty of the offense, even although he may have touched nothing with his own hand; nor does he less do wrong who has given occasion of injury by means of a brute. Still, God restricts the punishment to a compensation of double the amount, because it cannot be certainly established that the master of the animal desired to effect the damage fraudulently and designedly; yet He requires the loss to be made up at the highest estimate of its value; [138] for thus I interpret "the goodness of his field and his vineyard," that the place having been examined, a liberal restitution shall be awarded to its owner, according to the utmost it would have probably produced in its greatest state of fertility.

6. *If fire break out and catch in thorns.* This injury is somewhat different from the foregoing, for he who kindles the fire is commanded to make good the damage done by him, although there may have been no willful intention to do harm. For the incendiary who had maliciously destroyed either a cornfield or a vineyard was to be far more severely punished; here, however, mere carelessness is punished. Although no mention is made either of house or barn, still the law includes all similar cases requiring compensation from him who had kindled a fire even in an open field. But it seems that such a person would be blameless, because he could not. foresee that the fire would ignite the thorns; yet, in order that every one should take as much care of the property of another as of his own, God commands him to suffer the penalty of his heedless or stupid negligence.

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"Le Dieu vivant." — *Fr.*

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C.'s view of these words seems to be adopted by none of the commentators. They understand them more simply, that the restitution was to be made in kind, and of the best of the aggressor's produce. Whether we read with *C.* "bonum agri," or with others "de bono," or "de optimo," as Dathe and *A. V.*, does not appear to affect this sense.

7. *If a man shall deliver unto his neighbor money.* It is here determined under what circumstances an action for theft would lie in case of a deposit, viz., if an inanimate thing, as a garment or furniture, be given ill charge, and the person with whom it is deposited should allege that it is stolen, God commands that, if the thief be discovered, he should pay double; but, if not, that an oath should be required of the man who declares that the thing has been stolen from him. But, if it be an animal that was given in charge, a somewhat different provision is made, viz., that if it have been violently carried away, or torn by beasts, the person with whom it was deposited should be free; but if it had *been* stolen, that he should make restitution. In order to understand the principle of this law, we must observe that depositaries are not to be compelled to do more than faith. fully preserve the thing entrusted to them; just as a prudent and careful father of a family is attentive to the preservation of his property. When they have acquitted themselves diligently in this respect, it would be unjust to require more, of them; otherwise, when they undertake the burden of this gratuitous office, their generosity would be an injury to themselves. But, since it is not so easy to steal an animal from the stall, or from the hands of the shepherd, the negligence of the shepherd betrays itself in the loss of the beast, [139] supposing no violence to have been used. Justice, then, is done in both cases, *i e.*, that the depository shall not make good a vessel, or money, or a garment, because this would be in a manner to put him in the place of the thief; but that if the animal be stolen he shall pay its price, unless he can cleat' himself of carelessness. If any should think that too great indulgence is shown to the depositary, when God would have the dispute terminated by his oath; the reply is easy, that we do not entrust anything to be kept by another, unless we are persuaded of his honesty. Whoever, then, has chosen a guardian for his property, has borne witness to his own prejudice that he is a good and trustworthy man; and consequently, it would be absurd that he should soon afterwards be involved in all accusation of theft without proof. Wherefore it was reasonable that God would have the owner of the lost goods acquiesce in the oath of him. whom he has considered to be his faithful friend. Besides, a man is altogether acquitted who clears himself by calling God to witness his innocence, unless any sinister suspicion is alleged against him, and provided he excuses himself on probable evidence.

10. *If a man deliver unto his neighbor an ass.* Since in the passage from whence I have taken these four verses, mention is made of a deposit, and Moses is professedly providing against frauds, and robberies, and thefts, I have thought it well to place them under this head. It has indeed some relation to the Third Commandment, because it shows the lawful use of an

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"Que la beste se soit esvanouye sans qu'il en ait rien sceu;" in that the beast has vanished without his knowing anything about it. — *Fr.*

oath, viz., that in matters of concealment men should have recourse to the witness of God, and that, by the interposition of His sacred name, an end should be put to their strife. But, while the authority attributed to oaths depends on the reverence due to God, at the same time faith and piety are enforced in them, [140] so that all things should correspond. I have, however, considered the main point, *i e.*, how controversies as to things concealed should be brought to an end for the advancement of peace and equity. He would therefore have the depositary acquitted, if he swears that the animal entrusted to him is lost (either by death or violence, [141]) although lie should produce no witness of the matter, since it would be unjust that he should bear the blame, unless fraud, or some more palpable offense, have been committed by him. At the conclusion, then, it is said, "the owner of it shall accept" the oath, which is equivalent to saying, that lie shall be compelled to acquiesce, and shall give no more trouble about it. The expression, "an oath of the Lord shall be between them both," is a remarkable one, whereby the obligation and sanctity of an oath are enforced, whilst Moses reminds us that God is the author of this sacred mode of attestation, and presides over it as its judge and avenger.

Moses now lays down the law as to a borrowed animal, if it die, or be mutilated, or injured. There is, however, a wide distinction between a thing borrowed and a thing deposited, for he who lends confers a favor; and therefore, when a man borrows a thing, he binds himself to restore it in safety, as far as in him lies. A distinction, however, is made, if the owner himself of the animal be an eye-witness of the death or fracture, he shall bear the loss; but if the animal should die or be injured in his absence, its value is awarded to him. His presence is tantamount to this, as if it were said, if he shall have seen with his own eyes that the injury did not occur by the fault of him to whom he lent it, then he shall give him no trouble about it. For instance, if you have lent me a horse, and take the journey with me, although anything untoward should happen — supposing you are assured that it did not occur by my temerity, or negligence, or bad management, I am free, and exempt from loss.

What is here laid down as to a borrowed animal must be applied also to all other things borrowed.

Leviticus 24:18,21

Leviticus 24

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For these latter words, which I hardly understand, the following are substituted in *Fr.*, "Cela touche quant et quant a son service et religion."

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Added from *Fr.*

Leviticus 24:18, 21

18. And he that killeth a beast shall make it good; beast for beast.

18. Qui percusserit animam animalis, restituet illud: animam pro anima.

21. And he that killeth a beast, he shall restore it; and he that killeth a man, he shall be put to death.

21. Qui percusserit animal, reddet illud.

God here prescribes, that whosoever has inflicted a loss upon another shall make satisfaction for it, although he may not have turned it to his own profit; for in respect to a theft, its profit is not to be considered, but the intention to injure, or other cause of guilt; for it might happen that he who has killed another's ox should not deliberately desire to do him an injury, but in a fit of passion, or from unpremeditated impulse, should nevertheless have inflicted loss upon him. In whatever way, therefore, a man should have committed an offense, whereby another is made poorer, he is commanded to make good the loss. Whence it is clear, that whosoever do not so restrain themselves as to care for a neighbor's advantage as much as for their own, are accounted guilty of theft before God. The object, however, of the law is, that no one should suffer loss by us, which will be the case if we have regard to the good of our brethren.

Exodus 21:33-36

Exodus 21

Exodus 21:33-36

33. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

33. Quum aperuerit quis cisternam, vel foderit quis cisternam, et non cooperuerit eam: cecideritque illuc bos vel asinus:

34. The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

34. Dominns cisternae reddet pecuniam, et restituet domino ejus: et quod mortuum est, erit illius.

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

35. Si percusserit bos alicujus bovem proximi sui, mortuusque fuerit, tunc vendet bovem vivum, et partientur pretium ejus: mortuum quoque partientur.

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

36. Quod si notum fuerit bovem esse cornupetam ab heri et nudiustertius, et non custodierit eum dominus ejus, reddendo reddet bovem pro bove, et mortuus erit illius.

33. *And if a man shall open a pit* He enumerates still more cases of damage inflicted, in which restitution is to be demanded of the person who gave occasion for the occurrence. First, it is said, If a man shall open a pit, or cistern, and not cover it, and an animal shall fall into it, he is bound to pay its value; and justly, since his carelessness approaches to actual guilt. Here, again, we see how God would have all men to be anxious for their neighbor's advantage; yet, inasmuch as there was no fraud or malice in the case, he is permitted, after paying its price, to appropriate the carcass to himself. But, if one man's ox should be killed by another's, a most just appointment is made, viz., that, if it happened unexpectedly, and by sudden accident, they should divide the dead ox between them, and, having sold the other, each should take half the price; but if the ox was a savage one, that its owner should undergo a greater penalty by paying its full price; because he ought to have anticipated the mischief, and thus was scarcely so kind as he should have been, giving occasion to the injury.

Deuteronomy 23:24,25

Deuteronomy 23

Deuteronomy 23:24, 25

24. When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

24. Quum ingressus fueris vineam proximi tui, comedes uvas pro desiderio tuo ad satietatem tuam: at in vase tuo non pones.

25. When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn.

25. Quum ingressus fueris segetem proximi tui, decerpes spicas manu tua: at falcem non attolles in segetem proximi tui.

Since God here concedes a great indulgence to the poor, some restrict it to the laborers in the harvest and vintage, [142] as if He permitted them to pluck the ears of corn and grapes with their hands for food alone, and not to carry away. I have no doubt, however, that it refers to all persons, and that no greater license is given than humanity demands. For we must not strain the words too precisely, but look to the intention of the Lawgiver. God forbids men to introduce a sickle into the harvest of another; now, if a man should pluck with his hands as many ears of corn as he could carry on his shoulders, or lay upon a horse, could he excuse himself by the puerile explanation that he had not used a sickle? But, if common sense itself repudiates such gross impudence, it is plain that the Law has another object, viz., that no one should touch even an ear of another man's harvest, except for present use, which occurred to Christ's disciples, when they were compelled by hunger to rub the ears of corn in their hands, lest they should faint by the way. (Matthew 12:1.) The same view must be taken as to grapes. If any man deliberately breaks into another's vineyard and gorges himself there, whatever excuse he may make, he will be accounted a thief. Wherefore, there is no doubt but that this Law permits hungry travelers to refresh themselves by eating grapes, when they have not enough of other food. But although the liberty of eating to their fill is granted, still it was not. allowable oil this pretext to gorge themselves. Besides, vineyards were enclosed with hedges and guarded; whence it appears that the grapes were not exposed to every glutton. This, then, is the sum, that it is not accounted a theft, if a traveler, in order to relieve his hunger, should stretch forth his

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"The Chaldee translateth, *when thou art hired*; and of such do the Hebrews understand this Law, that laborers hired to work in a vineyard are to eat of the fruit thereof." — Ainsworth. So also Vatablus from the Chaldee and Arabic, in Poole's Synopsis.

hand to the hanging fruit, [143] until he should arrive at his resting-place where he may buy bread and wine.

Leviticus 19:9,10; Leviticus 23:22; Deuteronomy 24:19-22

Leviticus 19

Leviticus 19:9, 10

9. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

9. Quum messueritis messem regionis vestrae, non finies metere angulum agri tui, et collectionem messis tuae non colliges.

10. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

10. Et vineam tuam non racemabis, neque grana vineae tuae colliges: pauperi et peregrino relinques ea: ego Jehova Deus vester.

Leviticus 23

Leviticus 23:22

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; thou shalt leave them unto the poor, and to the stranger: I am the Lord your God.

22. Quum metetis messem regionis vestrae, non absolves usque ad angulum agri tui: nec collectionem messis tuae colliges: pauperi et peregrino relinques eam: Ego Jehova Deus vester.

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"Cueille des espis, ou des raisins pour sa necessite," should gather ears of corn or grapes for his necessary wants. — *Fr.*

Deuteronomy 24

Deuteronomy 24:19-22

19. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, then shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands.

19. Quum messueris messem in agro tuo, et oblitus fueris manipulum in agro, non reverteris ad eum tollendum: peregrino, pupillo, et viduae erit: ut benedicat tibi Jehova Deus tuus in omni opere manuum tuarum.

20. When then beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

20. Quum excusseris olivam tuam, non scrutaberis ramos post te: peregrino, pupillo, et viduae erit.

21. When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

21. Quum vindemiabis vineam tuam, non colliges racemos post te: peregrino, pupillo, et viduae erunt.

22. And thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

22. Memento quod servus fueris in terra AEgypti: idcirco praecipio tibi ut hoc facias.

God here inculcates liberality upon the possessors of land, when their fruits are gathered: for, when His bounty is exercised before our eyes, it invites us to imitate Him; and it is a sign of ingratitude, unkindly and maliciously, to withhold what we derive from His blessing. God does not indeed require that those who have abundance should so profusely give away their produce, as to despoil themselves by enriching others; and, in fact, Paul prescribes this as the measure of our alms, that their relief of the poor should not bring into distress the rich themselves, who kindly distribute. (2 Corinthians 8:13.) God, therefore, permits every one to reap his corn, to

gather his vintage, and to enjoy his abundance; provided the rich, content with their own vintage and harvest, do not grudge the poor the gleaning of the grapes and corn. Not that He absolutely assigns to the poor whatever remains, so that they may seize it as their own; but that some small portion may flow gratuitously to them from the munificence of the rich. He mentions indeed by name the orphans, and widows, and strangers, yet undoubtedly He designates all the poor and needy, who have no fields of their own to sow or reap; for it will sometimes occur that orphans are by no means in want, but rather that they have the means of being liberal themselves; nor are widows and strangers always hungry; but I have explained elsewhere why these three classes are mentioned.

Deuteronomy 15:1-11

Deuteronomy 15

Deuteronomy 15:1-11

1. At the end of *every* seven years thou shalt make a release.

1. Septimo quoque anno facies remissionem.

2. And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbor shall release *it*; he shall not exact *it of* his neighbor, or of his brother; because it is called the Lord's release.

2. Haec autem est ratio remissionis, ut remittat omnis qui mutuum dederit manu sua, id quod mutuum dederit amico suo: non reposcet ab amico suo, aut a fratre suo, quia proclamata est remissio Jehovae.

3. Of a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release;

3. Ab alienigena reposces, aut quod fuerit tibi apud fratrem tuum, remittet manus tua:

4. Save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth *thee for* an inheritance to possess it:

4. Nisi quia non sit (*vel*, prorsus certe non erit) in te mendicus: quia benedicendo benedicet tibi Jehova in terra quam ipse Deus tuus dat tibi in haereditatem ut possideas eam.

5. Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

5. Sed ita duntaxat, si obediendo obedieris voci Jehovae Dei tui, ita ut custodias faciendo omne praeceptum istud quod ego praecipio tibi hodie.

6. For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

6. Nam Jehova Deus tuus benedixit tibi, quemadmodum dixit tibi: tum mutuo accepto pignore dabis gentibus multis, tu autem non accipies mutuo: et dominaberis gentibus multis, at tibi non dominabuntur.

7. If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother;

7. Si fuerit apud te mendicus quispiam e fratribus tuis, in una e portis tuis, in terra tua quam Jehova Deus tuus dat tibi: non indurabis cor tuum, neque claudes manum tuam a fratre tuo mendico.

8. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

8. Sed aperiendo aperies illi manum tuam, et mutuando mutuabis ei ad sufficientiam usque, id quo indiguerit.

9. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught, and he cry unto the Lord against thee, and it be sin unto thee.

9. Cave tibi ne sit quidpiam in corde tuo impium, dicendo, Propinquus est annus septimus, annus remissionis: et malignus sit oculus tuus in fratrem tuum mendicum, ita ut non des ei: clamet autem contra te ad Jehovam, et erit in te peccatum.

10. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

10. Dando dabis ei, neque malignum erit cor tuum quum dederis ei: quia hujus rei gratia benedicet tibi Jehova Deus tuus in omnibus operibus tuis, et in omni expensione manuum tuarum.

11. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

11. Non enim deerit mendicus de medio terrae: idcirco praecipio tibi dicendo, Aperiendo aperies manum tuam fratri tuo, id est pauperi tuo et mendico tuo in terra tua.

1. *At the end of every seven years.* A special act of humanity towards each other is here prescribed to the Jews, that every seven years, brother should remit to brother whatever was owed him. But, although we are not bound by this law at present, and it would not be even expedient that it should be in use, still the object to which it tended ought still to be maintained, *i e.*, that we should not be too rigid in exacting our debts, especially if we have to do with the needy, who are bowed down by the burden of poverty. The condition of the ancient people, as I have said, was different. They derived their origin from a single race; the land of Canaan was their common inheritance; fraternal association was to be mutually sustained among them, just as if they were one family: and, inasmuch as God had once enfranchised them, the best plan for preserving' their liberty for ever was to maintain a condition of mediocrity, lest a few persons of immense wealth should oppress the general body. Since, therefore, the rich, if they had been permitted constantly to increase in wealth, would have tyrannized over the rest, God put by this law a restraint on immoderate power. Moreover, when rest was given to the land, and men reposed from its cultivation, it was just that the whole people, for whose sake the Sabbath was instituted, should enjoy some relaxation. Still the remission here spoken of was, in my opinion, merely temporary. Some, indeed, suppose that all debts were then entirely cancelled; [144] as if the Sabbatical year destroyed all debtor and creditor

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"The Hebrews (says Ainsworth) for the most part hold the remission to be perpetual." He, however, argues from the word שמטה, *an intermission*, and its use in that sense in Exodus 23:11, that *C.'s* interpretation is the correct one. So also Dathe, who quotes Jos. Meyer in his Treatise on the Festivals of the Jews, ch. 17 sec. 20; and Michaelis, in his Laws of Moses, P. 3. sec. 157.

accounts; but this is refuted by the context, for when the Sabbatical year is at hand, God commands them to lend freely, whereas the contract would have been ridiculous, unless it had been lawful to seek repayment in due time. Surely, if no payment had ever followed, it would have been required simply to give: for what would the empty form of lending have availed if the money advanced was never to be returned to its owner? But God required all suits to cease for that year, so that no one should trouble his debtor: and, *because* in that year of freedom and immunity there was no hope of receiving back the money, God provides against the objection, and forbids them to be niggardly, although the delay might produce some *inconvenience*. First of all, therefore, He commands them to make a remission in the seventh year, *i e.*, to abstain from exacting their debts, and to concede to the poor, as well as to the land, a truce, or vacation. On which ground Isaiah reproves the Jews for observing the Sabbath amiss, when they exact [145] their debts, and "fast for strife and debate." (Isaiah 58:3, 4.) The form of remission is added, That no one should vex his neighbor in the year in which the release of God is proclaimed.

3. *Of a foreigner thou mayest exact it.* An exception follows, that it should be lawful to sue foreigners, and to compel them to pay; and this for a very good reason, because it was by no means just that despisers of the Law should enjoy the Sabbatical benefit, especially when God had conferred the privilege on His elect people alone. What follows in the next verse, "Unless because there shall be no beggar," interpreters twist into various senses. Some translate it, Nevertheless (*veruntamen,*) let there be no beggar among thee; as if it were a prohibition, that they should not suffer their poor brethren to be overwhelmed with poverty, without assisting them; and, lest they should object that, if they should be so liberal in giving, they would soon exhaust themselves, God anticipates them, and bids them rely upon his blessing. Others, however, understand it as a promise, and connect it thus, That there should be no beggar among them, if only they keep the Law, since then God would bless them. Nor would this meaning be very unsuitable. What they mean who expound it, Insomuch that there should be no beggar with thee, I know not. Let my readers, however, consider whether [146] כי אפס, *ephes ci*, is not better rendered "unless because," (*nisi quod*:) and then this clause would be read parenthetically, as if it were said, Whenever there shall be any poor among your brethren, an opportunity of doing them good is presented to you. Therefore the poverty of your brethren is to be relieved by you, in order that God may bless you. But, that the sentence may be clearer, I take the two words, כי אפס, *ephes ci*, exclusively,

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A. V., "all your labors;" margin, "things wherewith ye grieve others; *Heb.*, griefs;" *C.'s* own version, "omnes facultates vestras exigitis."

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as if it were, On no account let there be a beggar: or, howsoever it. may be, suffer not that by your fault there should be any beggar amongst you; for He would put an end to all vain excuses, and, as necessity arose, would have them disposed to give assistance, lest the poor should sink under the pressure of want and distress, tie does not, therefore, mean generally all poor persons, but only those in extreme indigence; such as the Prophet Amos complains are "sold for a pair of shoes." (Amos 2:6.) In order, then, that they may more cheerfully assist their distresses, He promises that His blessing shall be productive of greater abundance. And from hence Paul seems to have derived his exhortation to the Corinthians:

"He which soweth bountifully, shall reap also bountifully. God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.: Now he that ministereth seed to the sower, *shall* both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, *that*, being enriched in every thing, *you may abound* unto all bountifulness." (2 Corinthians 9:6-11.)

In short, God would have them without carefulness, since He will abundantly recompense them with His blessing, if they have diminished their own stores by liberality to the poor.

6. *For the Lord thy God blesseth thee.* He confirms the foregoing declaration, but ascends from the particular to the general; for, after having taught that they might expect from God's blessing much more than they have bestowed on the poor, he now recalls their attention to the Covenant itself, as much as to say, that whatever they have is derived from that original fountain of God's grace, when He made them inheritors of the land of Canaan. God reminds them also that He then promised them abundant produce; and thus indicates that, if they were mean and niggardly, they would cause the land to be barren. When He says that they should lend to all nations, he speaks by way of amplification; and also in the next clause, that they should reign over the Gentiles; whence it follows, that if there were any in want among them, it would arise from the wickedness and depravity, of the people themselves.

7. *If there be among you a poor man* The same word אביון, *ebyon*, is used, which we have seen just above, verse 4; nor is there any contradiction when He commands them to relieve beggars, whom He had before forbidden to

S. M., *However. A. V.*, *Save when*; or, in its margin, *To the end that. S.M.* refers to Jewish expositors as saying, "The meaning is, Thou shalt not fear that this law may do you an injury; for, if you be such zealous observers of my precepts, I will so bless you, and make all things needful for you to increase, that there shall be no poor man amongst you, to whom you need give what is lent. And if there be any person needing your assistance, and ye, for my sake, forgive his debt, as I have commanded, the man who doth thus shall not lose what was owed him, but shall receive from me a more abundant blessing." The learned reader may find this expression further discussed in Noldii Concord. partic. Art., 509 of Annot and Vindic. — *W.*

exist among His people; for the object of the prohibition was, that if any were reduced to beggary, they should not be cast out and forsaken. Now, however, He explains the mode of preventing this, viz., that the hands of the rich should be open to assist them. In order to incline them to compassion, he again reminds them of their common brotherhood, and sets before them, as its token and pledge, the land in which by God's goodness they dwell together. Again, that they may be willing and prompt in their humanity, He forbids them to harden their heart, thereby signifying that avarice is always cruel. Finally, He applies this instruction to the year of release, viz., that they should straightway relieve their poor brethren towards the beginning of that year, just as if they would receive back in a few days the money which the poor man would retain to its end.

11. *For the poor shall never cease out of the land.* The notion [147] of those is far fetched who suppose that there would be always poor men among them, because they would not keep the law, and consequently the land would be barren on account of their unrighteousness. I admit that this is true; but God does not here ascribe it to their sins that there would always be some beggars among them, but only reminds them that there would never be wanting matter for their generosity, because He would prove what was in their hearts by setting the poor before them. For, (as I have observed above,) this is why the rich and poor meet together, and the Lord is maker of them all; because otherwise the duties of charity would not be observed unless they put them into exercise by assisting each other. Wherefore God, to stir up the inactivity of the rich, declares that lie prescribes nothing but what continual necessity will require.

Exodus 21:1-6

Exodus 21

Exodus 21:1-6

1. Now these *are* the judgments which thou shalt set before them.	**1.** Haec sunt judicia quae propones eis.

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"I know that ye will not obey me with a perfect heart, and therefore my blessing shall be lessened towards you, and there shall *be* poor among you." Hebrew commentators quoted in Munster and Fagius. — Poole's Syn.

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

2. Si emeris servum Hebraeum, sex annis serviet: septimo egredietur gratis.

3. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him.

3. Si cum corpore suo ingressus fuerit, cum corpore suo egredietur: si maritus mulieris erat, egredietur et uxor ejus cum ipso.

4. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

4. Si herus ejus dederit ei uxorem, et pepererit ei filios, vel filias, uxor et filii ejus erunt heri sui: ipse vero egredietur cum corpore suo.

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

5. Quod si dicendo dixerit servus, Diligo herum meum, et uxorem meam, et filios meos, non egredietur liber:

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

6. Tunc adducet eum herus ejus ad judices, et applicabit eum ad ostium, vel ad postem, perforabitque herus ejus aurem ejus subula, et serviet ei in saeculum.

1. *Now these are the judgments.* Both passages contain the same appointment, viz., that as to the Hebrews slavery must end at the seventh year; for God would have the children of Abraham, although obliged to sell themselves, to differ from heathen and ordinary slaves. Their enfranchisement is, therefore, enjoined, but with an exception, which Moses expresses in the first passage but omits in the latter, *i e.*, that if the slave had married a bond-woman, and had begotten children, they should remain with the master, and that he should alone be free. Whence it appears how hard was the condition of slaves, since it could not be mitigated without an unnatural exception (*sine prodigio*;) for nothing could be more opposed to nature than that a husband, forsaking his wife and children, should remove himself

elsewhere. But the tie of slavery could only be loosed by divorce, that is to say, by this impious violation of marriage. There was then gross barbarity in this severance, whereby a man was disunited from half of himself and his own bowels. Yet there was no remedy for it; for if the wife and children had been set free, it would have been a spoliation of their lawful master to take them with him, not only because the woman was his slave, but because he had incurred expense in the bringing up of the young children. The sanctity of marriage therefore gave way in this case to private right; and this defect is to be reckoned amongst the others which God tolerated on account of the people's hardness of heart, because it could hardly be remedied; yet, if any one were withheld by chaste affection, and unwilling to abandon his wife and offspring, an alternative is presented, viz., that he should give himself up also to perpetual slavery. The form of this is more clearly pointed out in Exodus than in Deuteronomy; for, in the latter, it is only said that the master, in order to assert his perpetual right to the slave, should bore his ear; whereas in Exodus the circumstance is added, that a public process should first take place; for, if each private individual had been his own judge in this matter, the rich men's houses would have been like slaughterhouses to put their wretched slaves to the torment in. [148] We read in Jeremiah, (34:11,) that this law fell into contempt, and that the Jews, contrary to all law and justice, retained perpetual dominion over their slaves; nay, that when they were severely reprimanded under King Zedekiah, and liberty was anew proclaimed, the wretched men were immediately dragged back to their yoke of tyranny, as if they had been set free in mockery. Care was therefore to be taken lest, by secret tortures, they should compel the unwilling to continue as their slaves; and the provision against this evil was an open confession of their desire before the judges; whilst the boring of the ear was a kind of stigma upon them. For the Orientals were accustomed to brand slaves, or fugitives, or criminals, or those who were in any wise suspected; and although God did not choose to have this mark of ignominy imprinted on the foreheads of his people, yet, if any one voluntarily consented to endure perpetual slavery, He willed that he should bear this token of his servitude upon his ear. Still we must remember that even this slavery, although it is said to endure for ever, was brought to a close at the jubilee, because then the condition of the land and people was altogether renewed.

Deuteronomy 15:12-18

Deuteronomy 15

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"Pour tormenter, et *gehener* les poures serfs." — *Fr.*

Deuteronomy 15:12-18

12. *And* if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

12. Si venditus fuerit tibi frater tuus Hebraeus, vel Hebraea, et servierit tibi sex annis: anno septimo dimittes eum liberum a te.

13. And when thou sendest him out free from thee, thou shalt not let him go away empty:

13. Et quum dimittes eum liberum a te, non dimittes eum vacuum.

14. Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: *of that* wherewith the Lord thy God hath blessed thee thou shalt give unto him.

14. Onerando onerabis eum, de pecudibus tuis, et de area tua, et de torculari tuo: in quibus benedixit tibi Jehova Deus tuus, dabis ei.

15. And thou shalt remember that thou wast a bond-man in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing today.

15. Et recordaberis quod servus fuisti in terra AEgypti, et redemerit te Jehova Deus tuus: idcirco ego praecipio tibi hoc hodie.

16. And it shall be, if he say unto thee, I will not go away from thee; (because he loveth thee and thine house, because he is well with thee;)

16. Quod si dixerit tibi, Non egrediar a te: propterea quod diligat te et domum tuam, et quod bene sit ei tecum:

17. Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever: and also unto thy maidservant thou shalt do likewise.

17. Tunc accipies subulam, et adiges in aurem ejus in porta: eritque tibi servus in saeculum: sic etiam ancillae tuae facies.

18. It shall not seem hard unto thee when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

18. Non sit durum in oculis tuis quum dimittes eum liberum a te, quia duplo secundum mercedem mercenarii servivit tibi sex annis: et benedicet tibi Jehova in omnibus quae facies.

13. *And when thou sendest him out free from thee.* Here not only is the *enfranchisement* of slaves enjoined, but an exhortation to liberality is also added, viz., that they should not send away their slaves without their hire; for this is not a civil enactment for the purpose of extorting from the avaricious more than they were willing to give. The rule of Paul here applies:

"Every man according as he purposeth in his heart, *so let him give*; not grudgingly or of necessity: for God loveth a cheerful giver." (2 Corinthians 9:7.)

But, since the Hebrew slaves were brethren, God would not allow them to be placed in a worse condition than hirelings. That He commands them to be furnished out of the wine-press, and floor, and flock, does not mean that they were to be enriched, or that a large provision should be assigned to them, but He justly lays a constraint on the rich, whose varied abundance supplied them with the means of liberality; as if He would show them from whence they received their gratuitous gifts, which were at the same time a just compensation for the labors of their slaves.

18. *It shall not seem hard unto thee.* I have lately observed how difficult and inconvenient to the Jews was the observance of this law; wherefore it is not without reason that God reproves their mean and niggardly pride, if they enfranchised their slaves grudgingly. And, indeed, He first urges them to obey on the score of justice, and then from the hope of remuneration. For He reminds them that for six years the slave had earned double the wages of a hireling, either because his life was more laborious, inasmuch as heavier tasks are required from slaves than from free-men, who are paid for their work; or because he had completed twice as long a period as hirelings were wont to be engaged for. For the Jewish (commentators) [149] infer from this passage, that three years was the term prescribed for hired servants;

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"The Chaldee, Vatablus, and other more recent commentators translate it, *Since he has served thee for six years for double the wages of a hireling*; which the Hebrews thus explain, that the wages of a slave of six years' standing are called double, because hirelings amongst the Hebrew's only engaged themselves for three years, whereas the slave served for sir years; therefore he served twice as long, and earned twice as much." — Corn. a Lapide *in loco.*

and thus they suppose the six years were counted. But since this is a mere conjecture, I know not whether my opinion is not more suitable, that for six years their labors had been twice as profitable as would have been those of a free-man who is not under the compulsion of a slave.

Leviticus 25:39-55

Leviticus 25

Leviticus 25:39-55

39. And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant:

39. Si attenuatus fuerit frater tuus apud te, ita ut vendat se tibi, non uteris opera ejus tanquam servi opera.

40. *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

40. Tanquam mercenarius, tanquam colonus erit tecum: usque ad annum Jubilaei serviet tibi.

41. And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

41. Egredietur autem a te ipse, et liberi ejus cum eo, ac revertetur ad familiam suam, et ad possessionem patrum suorum revertetur.

42. For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bond-men.

42. Sunt enim servi mei quos eduxi e terra AEgypti: non vendentur venditione servili.

43. Thou shalt not rule over him with rigor, but shalt fear thy God.

43. Non dominaberis illis dure sed timebis a Deo tuo.

44. Both thy bond-men and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

44. Servus autem tuus et ancilla tua qui erunt tibi, de gentibus erunt quae sunt in circuitu vestro, ex iis emetis servum et ancillam.

45. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land; and they shall be your possession:

45. Et etiam de filiis incolarum qui versantur apud vos, emetis: et de familia eorum qui apud vos sunt, quos procreaverunt in terra vestra: eruntque vobis in possessionem.

46. And ye shalt take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bond-men for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigor.

46. Et jure haereditario possidebitis eos pro filiis vestris post vos, ad possidendum possessionem: in perpetuum utemini opera, eorum: fratribus autem vestris filiis Israel quisque fratri suo non dominabitur dure.

47. And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth by* him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

47. Si autem apprehenderint manus peregrini et advenae qui est apud te, et attenuatus fuerit frater tuus qui apud illum versatur, seque vendiderit peregrino et advenae qui est apud te, vel stirpi familiae peregrini:

48. After that he is sold he may be redeemed again; one of his brethren may redeem him:

48. Postquam vendiderit se, redemptio erit ei: unus e fratribus ejus redimet eum:

49. Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or, if he be able, he may redeem himself.

49. Aut patruus ejus, aut filius patrui ejus redimet eum, aut propinquus carnis ejus e familia ejus redimet eum: aut si apprehenderit manus ejus, tunc redimet seipsum.

50. And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

50. Et supputabit cum eo qui emit ipsum, ab anno quo se vendidit illi, usque ad annum Jubilaei, aestimabiturque pecunia venditionis ejus secundum numerum annorum: et secundum dies mercenarii fiet cum eo.

51. If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

51. Si adhuc multi fuerint anni, secundum eos restituet redemptionem suam de argento venditionis suae.

52. And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

52. Quod si parum reliquum sit ex annis usque ad annum Jubilaei, tunc supputabit cum eo: et secundum annos suos restituet redemptionem suam.

53. *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigor over him in thy sight.

53. Tanquam mercenarius annuus erit cum illo: non dominabitur ei dure in oculis tuis.

54. And if he be not redeemed in these *years*, then he shall go out in the year of jubilee, *both* he, and his children with him.

54. Si non se redemerit in illis, egredietur in anno Jubilaei ipse et filii ejus:

55. For unto me the children of Israel *are* servants; they *are* my servants, whom I brought forth out of the land of Egypt: I *am* the Lord your God.

55. Quia mihi sunt filii Israel servi, servi mei sunt quos eduxi e terra AEgypti: ego Jehova Deus vester.

39. *And if thy brother.* He now proceeds further, *i e.*, that one who has bought his brother should treat him with humanity, and not otherwise than a hired servant. We have seen, indeed, just above, that the labor of a slave

is estimated at twice as much, because the humanity of his master will never go so far as to indulge or spare his slave as if he were a hireling. It is not, therefore, without reason that God puts a restraint upon that rule, which experience shows to have been often tyrannical. Still He prescribes no more than heathen philosophers did, [150] viz., that masters should treat their slaves like hired servants. And this principle of justice ought to prevail towards all without exception; but since it was difficult to prescribe the same rule respecting strangers as respecting their brethren, a special law is enacted, that at least *they* should observe moderation towards their brethren, with whom they had a common inheritance and condition. First:. therefore, it is provided as to Hebrew slaves that they should not be treated harshly and contemptuously like captives (*mancipia*;) and then that their slavery should come to an end in the year of jubilee. But here the question arises, since their liberty was before accorded to them in the, seventh year, why it is now postponed to the fiftieth? Some get over the difficulty by supposing that [151] if the jubilee occurred during the six years, they must then be set free, although they had not completed the whole term; but this is too forced a conjecture. The view that most approves itself to me is, that the word יבל, *yobel*, is extended to mean every seventh year, or, at any rate, that moderation towards those slaves is specially prescribed who were most exposed to violence and other injurious treatment. For they would not have dared to oppress at pleasure their slaves, who were soon afterwards to be free; but those who, by having their ears bored, had subjected themselves to the longer period of slavery, would have been more outrageously harassed, unless God had interposed. And this opinion I freely adopt, that although their slavery lasted to the jubilee, yet flint their masters were to treat them with moderation and humanity. This too is confirmed by what immediately follows, where it is enjoined that the children should be set free with their fathers, which did not take place in the seventh year.

42. *For they are my servants.* God here declares that His own right is invaded when those, whom He claims as His property, are taken into subjection by another; for He says that He acquired the people as His own when He redeemed them from Egypt. Whence He infers that His right is

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Seneca de Benef. 3:22. "Servus (ut placet Chrysippo) perpetuus mercenarius est." See also Sen. Epp. 6:47, in which the following beautiful sentiment occurs: "Haec tamen mei praecepti summa est, Sic cum inferiore vivas, quemadmodum tecum superiorem velis vivere."

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So the Hebrew doctors, and *Ainsworth*, Caietan, and *Willet*. Michaelis supposes that servants were regularly restored to freedom after six years' service, (not on the Sabbatical year, but on the seventh from the sale;) but supposing them bought less than six years before the jubilee, they received their freedom on that year. Laws of Moses, vol. 2 p. 176. — *Brightwell*.

violated if any should usurp perpetual dominion over a Hebrew. If any object that this is of equal force, when they only serve for a time, I reply, that though God might have justly asserted His sole ownership, yet He was satisfied with this symbol of it; and therefore that He suffered by indulgence that they should be enslaved for a fixed period, provided some trace of His deliverance of them should remain. In a word, He simply chose to apply this preventative lest slavery should altogether extinguish the recollection of His grace, although He allowed it to be thus smothered as it were. Lest, therefore, cruel masters should trust that their tyranny would be exercised with impunity, Moses reminds them that they had to do with God, who will at length appear as its avenger. Although the political laws of Moses are not now in operation, still the analogy is to be preserved, lest the condition of those who have been redeemed by Christ's blood should be worse amongst us, than that of old of tits ancient people. To whom Paul's exhortation refers:

"Ye masters, forbear threatening *your slaves*, knowing that both your and their Master is in heaven." [152] (Ephesians 6:9.)

44. *Both thy bond-men, and thy bond-maids.* What God here permits as regards strangers was everywhere customary among the Gentiles, viz., that their power over their slaves should exist not only until their death, but should continue in perpetual succession to their children; for this is the force of the expression, "ye shall possess them for your children," that the right of ownership should pass to their heir's also; nor is there a distinction made only as to perpetuity, [153] but also as to the mode of their treatment. For we must observe the antithesis, "ye shall make use of their service, but over his brother no man shall rule with rigor;" [154] whence it appears that a restraint was imposed upon them lest they should imperiously rule the children of Abraham, and not leave them half their liberty in comparison with the Gentiles. Not that a tyrannical or cruel exercise of power oyer strangers was allowed, but that God would have the race of Abraham, whose liberator lie was, exempted by certain privileges from the common lot.

47. *And if a sojourner or a stranger.* A caution is here introduced as to the Israelites who had enslaved themselves to strangers. But by strangers understand only those who inhabited the land of Canaan; for, if any one]lad

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See Margin of *A. V.*

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"Or la diversite d'entre les estrangers, et les enfans d'Israel n'est pas seulement mis, etc.;" now the diversity between strangers and the children of Israel is not only placed, etc. — *Fr.*

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See Margin of *A. V.* on ver. 46. "His in perpetuum tanquam servis utamini, popularibus vero vestris Israelitis ne severius imperetis." — Dathe.

been carried away into other countries, God would have enacted this law as to their redemption in vain. A power, therefore, of redeeming the slave is granted to his relatives, or, if he had himself obtained sufficient to pay his price, the same permission is accorded to himself. The mode and the form of this are then expressed: that a calculation of the time which remained before the jubilee should be made, and the period which had already elapsed should be subtracted from the sum, viz., if he had been sold for fifty shekels he should only pay ten shekels in the fortieth year, because only a fifth part of the time remained. But if none of his family aided him, and the unhappy man's hope of redemption was frustrated, He commands that he should be set free in the jubilee year, in which a general enfranchisement took place as regarded the children of Abraham. The object of the law was, that none of those whom God had adopted, should be alienated from their race, and thus should depart from the true worship of God Himself. The whole of this is comprehended in the last verse, where God declares that the children of Abraham were His property, inasmuch as He had led them forth from the land of Egypt, and, on the other hand, that He is their peculiar God. For, whilst it was just that they should enjoy His blessing, so also it behooved that they should be kept sound in His pure and undivided worship; whereas, if they had been the slaves of Gentiles, not only would the elect people have been diminished in numbers, but circumcision would have been corrupted and a door opened to impious perversions. Yet God so mitigates His law as to lay no unjust burden upon sojourners, since He concedes more to them, with respect to Hebrew slaves, than to the natives of the land; for if they had sold themselves to their brethren, they went forth free in the seventh year, whilst their slavery under sojourners was extended to the fiftieth year. This exception only was introduced that the stranger who had bought slaves should enfranchise them on the payment of their value. Since God had previously promised to His people a large and manifold abundance of all good things, the poverty here adverted to could only occur from the curse of God; [155] we see, therefore, that of His incomparable loving-kindness He stretches forth His hand to the transgressors of His law; and, whilst He chastises them with poverty, still looks upon them, unworthy as they are, and provides a remedy for the ills which their own guilt had brought upon them.

Leviticus 25:23-34

Leviticus 25

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Addition in *Fr.*, "Et d'un juste chastiment de leurs pechez;" and as a just chastisement of their sins.

Leviticus 25:23-34

23. The land shall not be sold for ever: for the land *is* mine; for ye *are* strangers and sojourners with me.

23. Terra autem non vendetur absolute, quia mea est terra: vos enim peregrini, et advenae estis apud me.

24. And in all the land of your possession ye shall grant a redemption for the land.

24. In universa autem terra possessionis vestrae redemptionem dabitis terrae.

25. If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

25. Quum attenuatus fuerit frater tuus, et vendiderit de possessione sua: tunc veniet redemptor ejus propinquus ipsi: et redimet venditionem fratris sui.

26. And if the man have none to redeem it, and himself be able to redeem it;

26. Et, si non fuerit viro redemptor, sed apprehenderit manus ejus, et invenerit quod sufficit ad ejus redemptionem;

27. Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession.

27. Tunc supputabit annos venditionis suae, et restituet quod superest viro cui vendidit, et revertetur ad possessionem suam.

28. But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

28. Si vero non invenerit manus ejus quod sufficiat ad reddendum illi, tum erit venditio ejus in manu ejus, qui emit illum, usque ad annum Jubilaei: at egredietur in Jubilaeo, reverteturque ad possessionem suam.

29. And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold: *within* a full year may he redeem it.

29. Vir autem quum vendiderit domum habitationis in urbe murata, erit redemptio ejus donec compleatur annus venditionis ejus: anno uno erit redemptio ejus.

30. And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

30. Quod si non redimatur donec impleatur illi annus integer, remanebit domus quae fuerit in civitate cui est murus, absolute ementi illam in generationibus ejus: non egredietur in Jubilaeo.

31. But the houses of the villages, which have no walls round about them, shall be counted as the fields of the country; they may be redeemed, and they shall go out in the jubilee.

31. Domus autem villarum quibus non est murus in circuitu, secundum agrum terrae aestimabitur, redemptio erit ei, et in Jubilaeo egredietur.

32. Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

32. Urbium autem Levitarum, et domorum urbium possessionis eorum, redemptio perpetua erit Levitis.

33. And if a man purchase of the Levites, then the house that was sold, and the city of his *possession*, shall go out in *the year* of jubilee: for the houses of the cities of the Levites *are* their possession among the children of Israel.

33. Qui autem emerit a Levitis, egredietur venditio domus, et urbis possessionis ejus in Jubilaeo, quia domus urbium Levitatum est possessio eorum in medio filiorum Israel.

34. But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

34. Ager autem suburbii urbium eorum non vendetur, quia possessio perpetua est illis.

23. *The land shall not be sold for ever.* Since the reason for this law was peculiar to the children of Abraham, its provisions can hardly be applied to other nations; for so equal a partition of the land was made under Joshua, that the inheritance was distributed amongst the several tribes and families; nay, in order that each man's possession should be more sacred, the land had been divided by lot, as if God by His own hand located them in their separate stations. In fact, that allotment was, as it were, an inviolable *decree* of God Himself, whereby the memory of the covenant should be maintained, by which the inheritance of the land had been promised to Abraham and his posterity; and thus the land of Canaan was an earnest, or symbol, or mirror, of the adoption on which their salvation was founded. Wherefore it is not to be wondered at that God was unwilling that this inestimable benefit should ever be lost; and, lest this should be the case, like a provident father of a family, He laid a restraint on His children, to prevent them from being too prodigal; for, when a man has any suspicions of his heir, he forbids him to alienate the patrimony he leaves him. Such, therefore, was the condition of the ancient people; yet it cannot be indiscriminately transferred to other nations who have had no common inheritance given them. Some vestige of it appears in the right of redemption; [156] but, because that depends on the consent of the parties, and is also a special mode of contract, it has nothing to do with the law of Moses, which entirely restored both men and lands, (in the year of jubilee, [157]) That God should call the land of Canaan *His*, is, as it were, to assert His direct Lordship [158] (*dominium*,) as they call it, over it; as He immediately afterwards more clearly expresses His meaning, where He says that the children of Israel sojourn in it as His guests. [159] For although their condition was the best in which just and perpetual owners can be placed, still, as respected God, they were but His tenants (*coloni*,) only living there at His will. In fine, God claims the freehold (*fundum*) for Himself, lest the recollection of tits having granted it to them should ever escape them.

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"*Redemptio* in Law, a faculty or right of re-entering upon lands, etc., that have been sold and assigned, upon reimbursing the purchase-money with legal costs. Bargains wherein the *faculty*, or, as some call it, the *equity* of redemption is reserved, are only a kind of pignorative contracts. A certain time is limited, within which the *faculty*, of redemption shall be exercised; and beyond which it shall not extend. — Chambers's Encyclopaedia.

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Added from *Fr.*

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"La seigneurie directe (qu'on appelle,) ou fonsiere." — *Fr.*

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Addition in *Fr.*, "Ou fermiers, ou grangiers."

24. *And in all the land of your possession.* Before the jubilee came, He permits not only the relations to redeem land sold by a poor man, but the seller also, if no other redeemer interposed. The same power was also given to relations amongst other nations, though with a different object, viz., the preservation of the family name; still, the seller was never allowed to redeem, unless a special clause to that effect was contained in the contract. But God desired that the lands should be retained by their legal possessor, in order that the people might deviate as little as possible from the division made by Joshua. Meanwhile, He had in view the private advantage of individuals; but in the perpetual succession to the land He considered Himself rather than men, in order that the recollection of His kindness should never be lost. Finally, He orders all lands to return in the year of jubilee to their original owners; and all sales to be cancelled, as if, in the fiftieth year, he renewed the lot for the division of the land.

29. *And if a man sell a dwelling-house.* He here distinguishes houses from lands, providing that the power of redemption should not extend beyond a year; and also, that the purchase should hold good even in the jubilee. A second distinction, however, is also added between different kinds of houses, viz., that houses in towns might be altogether alienated, whilst the condition of those in the country should be the same as that of the lands themselves, as being annexed so as to form part of them. As regarded houses fix towns, because they were sometimes burdensome to their owners, it was an advantage that they might pass into the hands of the rich who were competent to bear the expenses of building. Besides, a house does not supply daily food like a field, and it is more tolerable to be without a house than a field, in which you may work, and from the cultivation of which you may support yourself and family. But it was necessary to except houses in the country, because they were appendages to the land; for what use would there be in harvesting the fruits, if you had no place to store them in? Nay, what would it profit to possess a farm which you could not cultivate? for how could oxen plough without any stalls in its vicinity? Since, then, lands without farm-buildings or cottages are almost useless, and they cannot be conveniently separated, justly did God appoint that, in the year of Jubilee, every rural possession should revert to its former owner.

32. *Notwithstanding the cities of the Levites.* Another exception, that the Levites should recover the houses they had sold, either by the right of redemption, or gratuitously in the year of jubilee. And this is not only appointed out of favor to them, but because it concerned the whole people, that they should be posted like sentries in the place which God had assigned to them. As to the suburbs, or the lands destined for the support of their cattle, God forbids their alienation, because thus they would have forsaken their proper station and removed elsewhere; whereas it was of importance to the whole people that such a dispersion should not occur.

Deuteronomy 20:19,20

Deuteronomy 20

Deuteronomy 20:19, 20

19. When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, (for the tree of the field is man's life,) to employ them in the siege:

19. Si obsederis urbem, diebus multis pugnando adversus eam, ut capias eam, non disperdes arbores ejus, impellendo in eas securim: quia ex illarum fructibus vesceris, propterea ipsas non succides: (quia an homo arbor agri ut ingrediatur a facie tua in munitionem?)

20. Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

20. Veruntamen arbores quas noveris non esse fructiferas, disperdes, et succides: et aedificabis munitionem adversus urbem illam quae tecum dimicat, donec descendat ipsa.

19. *When thou shalt besiege a city a long time.* I have not hesitated to annex this precept to the Eighth Commandment, for when God lays a restraint on the liberty of inflicting injuries in the very heat of war, with respect to felling trees, much more did He desire His people to abstain from all mischievous acts in time of peace. The sum is, that although the laws of war opened the gate to plunder and rapine, still they were to beware, as much as possible, lest the land being desolated, it should be barren for the future; in short, that the booty was so to be taken from the enemy, as that the advantage of the human race should still be considered, and that posterity might still be nourished by the trees which do not quickly arrive at the age of fruit-bearing. He commands them to spare fruit-trees, first of all, for this reason, because they supply food to all men; and thus the blessing of God is manifested in them. He then adds, as a second reason, that trees are exposed to everybody, whereby He signifies that war should not be waged with them as with men. This passage is indeed variously explained, but the sense which I have chosen accords very well and appears to be the right one. For, [160] although the letter ה is demonstrative, according to the

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rules of grammar, and thus points out the enemy; yet, in my opinion, the sentence is to be taken interrogatively. But מצור, *matzor*, signifies rather a bulwark than a siege. God, therefore, indirectly reproves the stupidity and madness of men, who, when in arms, exert their strength against a tree which does not move from its place, but waits to meet them. Thus the open field is contrasted with the bulwark. Meanwhile, God permits ramparts and palisadoes, and other machines used in sieges, to be made of trees which do not bear fruit, and only provides that the tempest of war, which ought to be momentary, should not strip the land of its ornaments for many years. Still, there is no such strict rule laid down as that a fruit-tree may not be cut down if necessity demands it; but God restrains the Israelites from giving way to destruction and devastation under the impulse of anger and hatred, and in forgetfulness of the calls of humanity.

Deuteronomy 21:14-17

Deuteronomy 21

Deuteronomy 21:14-17

14. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

14. Si non placuerit tibi uxor captiva, dimittes eam pro desiderio suo: nec vendendo vendes eam pecunia, neque negotiaberis de ea, quod afflixeris eam.

15. If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and if the first-born son be her's that was hated:

15. Quum fuerint viroduae uxores, una dilecta et altera exosa, et pepererit ei filios dilecta et exosa, fuerit autem filius primogenitus exosae:

S M. and the *LXX*. agree in regarding ה as interrogative here, hence *S M*. renders the clause, "Thinkest thou that the tree of the field is man that he must depart from thy face in the siege?" and he quotes Rabbi Solomon as giving a similar exposition. But he also quotes Aben-Ezra as rendering the clause in the same manner as our *A V*. The word מצור admits of either of the two interpretations quoted by *C*. — *W*

Dathe's version is, "for they (*i.e.* the trees) are appointed by God for the use of men," and he thinks that Moses undoubtedly had in view the precept in Genesis 1:29.

16. Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born:

16. Die quo haeredes instituet filios suos eorum quae habuerit, non poterit dare jus primogeniturae filio dilectae ante filium exosae primogenitum.

17. But he shall acknowledge the son of the hated *for* the first-born, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the first-born *is* his.

17. Sed primogenitum filium exosae agnoscet, ut det ei mensuram duorum ex omnibus quae habuerit: ipse enim principium fortitudinis ejus, ipsius est jus primogeniturae.

14. *And it shall be, if thou have no delight in her.* I have been compelled to separate this sentence from the foregoing context which I have explained elsewhere; [161] for Moses there gave instructions how a captive woman was to be taken to wife if her beauty attracted a Jewish husband. That law then had reference to chastity and conjugal fidelity, and especially to the purity of God's worship; but now Moses prescribes that, if a man have dishonored a captive woman, he should not sell her, but let her go free, and by this satisfaction wipe out, or at any rate diminish, the injury. Hence we infer that this rule of justice depends on the Eighth Commandment, Let none defraud another. This condition was at least tolerable for the captive; for, although chastity is a special treasure, yet liberty, which is justly called an inestimable blessing, was no trifling consolation to her. The penalty, then, of lust, was that the conqueror should lose his booty.

15. *If a man have two wives.* Inasmuch as it is here provided that a father should not unjustly transfer what belongs to one son to another, it is a part and supplement of the Eighth Commandment, the substance of which is, that every one's rights should be preserved to him. For, if the father substituted another son in the place of his first-born, it was unquestionably a kind of theft. But, since it rarely happens that a father unnaturally degrades his first-born from his precedence, if all are born of the same mother, God reminds us that He did not enact this law without cause; for, where polygamy was allowed, the mind of the husband was generally most inclined to the second wife; because, if he had loved the first with true affection, he would have been contented with her as the companion of his life and bed, and would not have thought of a second. When, therefore, the

161 *Vide* vol. 2, p. 70.

husband grew tired of his first wife, and desired a second, he might be coaxed by her blandishments to leave away from the children of his first marriage what naturally belonged to them. Hence, therefore, the necessity of the remedy whereby the father's power of altering the right of primogeniture is barred; for, although they might allege that they only gave what was their own, yet it was an act of ungodly arrogance to reject him whom God had deigned to honor. For he who arrogates such power to himself, or who assigns the birth-right to whom he will, almost arrogates to himself the ability to create. This right, as is stated in verse 17, was a double portion of the paternal inheritance. The reason which is added, is equivalent to saying, that the first-born is the principal honor and ornament of the father. Still, if there was a just cause for disinheriting the first-born, another successor might be substituted in his stead, as Jacob shewed in his case when he disinherited Reuben. (Genesis 49:4.) When it is said, "*before* the son of the hated," some expound it to mean "during his lifetime;" others retain the Hebrew phrase, "before his face." Their opinion, however, is probable, who take this particle comparatively, for "instead of her son." The wife is called hated, not that her husband is positively her enemy, but because he loves her least; for contempt is considered as hatred, and he is called an enemy who does not render conjugal benevolence.

Deuteronomy 20:5-8

Deuteronomy 20

Deuteronomy 20:5-8

5. And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

5. Quum bellandum erit, alloquentur praefecti populum, dicendo, Quis est vir qui aedificavit domum novam, et non dedicavit eam? abeat, et revertatur ad domum suam, ne forte moriatur in praelio, et alius dedicet eam.

6. And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

6. Et quis est vir qui plantavit vineam, et non fecit eam communem? abeat et revertatur ad domum suam: ne forte moriatur in praelio, et alius communem eam faciat.

7. And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

7. Et quis est vir qui despondit mulierem, et non accepit eam? abeat et revertatur domum suam ne forte moriatur in praelio, et alius eam accipiat.

8. And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

8. Addent praefecti alloqui populum, dicendo, Quis est vir timidus et mollis corde? abeat, et revertatur domum suam, ne dissolvatur cor fratrum ejus, sicut cor illius.

5. *And the officers shall speak unto the people.* I have added the commencement, "*quum bellandum erit*," (when there shall be war,) that my readers may know what is the subject here discussed; for although the instruction given may seem somewhat remote from the prohibition of theft, still it accords well, and is closely connected with it. For by this indulgence God shews how just it is, that every one should enjoy peaceably what he possesses; because, if it be hard that men on account of war should be deprived of the use of their new house, or of the produce of their vineyard, how much more harsh and intolerable it will be to deprive men of their fortunes, or to drive them from the lands which they justly call their own! Since, therefore, it is expedient for the state that vineyards should be sown or planted, and that houses should be built, whilst men would not address themselves to these duties with sufficient alacrity, unless encouraged by the hope of enjoying them, God gives them the privilege of exemption from fighting, if they be owners of new houses which they have not yet inhabited. He makes also the same appointment as to possessors of vineyards, if they have not yet tasted of the fruit of their labor, and will not have men torn from their affianced wives until they have enjoyed their embraces. A different principle applies to a fourth class, because the faint-hearted and lazy are not deserving that God should have consideration for their cowardice, when they shun dangers to be incurred for the public welfare; but because it concerns the whole people that soldiers should go forth readily to war, God will not have more required from any one than he is disposed to bear. We now understand the substance of this passage, viz., that, when every man's right is asserted to enjoy what he possesses, it extends so far as that a man who has built a house should not be dragged unwillingly to war, until by dwelling in it he shall have received some advantage from the expenses

incurred. To make a vineyard common, [162] or to profane it, is equivalent to applying the vintage to the common uses of life; for it was not lawful, as we saw under the First Commandment, [163] to gather its first-fruits, as if it were as yet uncircumcised; therefore the recompence for their industry and diligence is made when those who have planted vines are thus set free, until they have enjoyed some of their produce. As regards the betrothed, although it seems to have been an indulgence granted in honor of marriage, that they should return to the wives whom they had not yet enjoyed, yet it is probable that they were not torn away from the dearest of all possessions, in order that every man's property should be maintained. Besides, if the hope of progeny were taken away, the inheritance would be thus transferred to others, which would have been tantamount to diverting it from its rightful owner. We have said that the lazy and timid were sent home, that the Israelites might learn that none were to be pressed beyond their ability; and this also depends upon that rule of equity [164] which dictates that we should abstain from all unjust oppression.

Deuteronomy 25:5-10

Deuteronomy 25

Deuteronomy 25:5-10

5. If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

5. Quum habitaverint fratres pariter, et mortuus fuerit unus ex ipsis, nec fuerit ei filius, non abnubet uxor mortui viro extraneo: cognatus ejus ingredietur ad eam, et capiet eam sibi in uxorem, et affinitatem contrahet cum ea.

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See margin of *A. V.*, ver. 6.

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See on Leviticus 19:23, vol. 2, p. 49.

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"Et cela est de l'equite commune, a laquelle se rapporte le Huitieme Commandement;" and this is a part of that common equity to which the Eighth Commandment has reference. — *Fr.*

6. And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

6. Atque ita primogenitus quem peperit, surget nomine fratris ejus defuncti: ne deleat nomen ejus ex Israele.

7. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

7. Quod si noluerit vir ille accipere affinem suam, tunc ascendet ipsa ad portam ad seniores, et dicet, Renuit affinis meus suscitare fratri suo nomen in Israele, nec vult affinitatem contrahere mecum.

8. Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

8. Tunc accersent illum seniores urbis illius, et loquentur cum eo: et ubi steterit, ac dixerit, Non placet accipere eam:

9. Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

9. Accedet postea cognata ejus ad ipsum in oculis seniorum, et solvet calceamentum ejus a pede ipsius, et spuet in faciem ejus: loqueturque, ac dicet, Sic fiet viro qui non aedificaverit domum fratris sui.

10. And his name shall be called in Israel, The house of him that hath his shoe loosed.

10. Et vocabitur nomen ejus in Israel, Domus discalceati.

5. *If brethren dwell together, and one of them die.* This law has some similarity with that which permits a betrothed person to return to the wife, whom he has not yet taken; since the object of both is to preserve to every man what he possesses, so that he may not be obliged to leave it to strangers, but that he may have heirs begotten of his own body: for, when a son succeeds to the father, whom he represents, there seems to be hardly any change made. Hence, too, it is manifest how greatly pleasing to God it is

that no one should be deprived of his property, since He makes a provision even for the dying, that what they could not resign to others without regret and annoyance, should be preserved to their offspring. Unless, therefore, his kinsman should obviate the dead man's childlessness, this inhumanity is accounted a kind of theft. For, since to be childless was a curse of God, it was a consolation in this condition to hope for a borrowed offspring, that the name might not be altogether extinct.

Since we now understand the intention of the law, we must also observe that the word *brethren* does not mean actual brothers, but cousins, and other kinsmen, whose marriage with the widows of their relative would not have been incestuous; otherwise God would contradict Himself. But these two things are quite compatible, that no one should uncover the nakedness of his brother, and yet that a widow should not marry out of her husband's family, until she had raised up seed to him from some relation. In fact, Boaz did not marry Ruth because he was the brother of her deceased husband, but only his near kinsman. If any should object that it is not probable that other kinsmen should dwell together, I reply that this passage is improperly supposed to refer to actual living together, as if they dwelt in the same house, but that the precept is merely addressed to relations, whose near residence rendered it convenient to take the widows to their own homes; for, if any lived far away, liberty was accorded to both to seek the fulfillment of the provision elsewhere. Surely it is not probable that God would have authorized an incestuous marriage, which He had before expressed His abomination of. Nor can it be doubted, as I have above stated, but that the like necessity was imposed upon the woman of offering herself to the kinsman of her former husband; and although there was harshness in this, still she seemed to owe this much to his memory, that she should willingly raise up seed to the deceased; yet, if any one think differently, I will not contend the point with him. If, however, she were not obliged to do so, it was absurd that she should voluntarily obtrude herself: nor was there any other reason why she should bring to trial the kinsman, from whom she had suffered a repulse, except that she might acquire the liberty of marrying into another family. Yet it is not probable that he was to be condemned to an ignominious punishment, without being admitted to make his defense, because sometimes just reasons for refusal might be alleged. This disgrace, therefore, was only a penalty for inhumanity or avarice. By giving up his shoe, he renounced his right of relationship, and gave it up to another: for, by behaving so unkindly towards the dead, he became unworthy of reaping any of the advantages of his relationship.

The Law: The Ninth Commandment

The Ninth Commandment

Exodus 20

Exodus 20:16

16. Thou shalt not bear false witness against thy neighbor.

16. Non dices adversus proximum tuum falsum testimonium (*vel*, non loqueris contra proximum tuum ut testis mendacii.)

Deuteronomy 5

Deuteronomy 5:20

20. Neither shalt thou bear false witness against thy neighbor.

20. Non dices in proximum tuum falsum testimonium.

God here makes a provision for every man's character and good name, lest any should be undeservedly weighed down by calumnies and false accusations. The same *synecdoche* exists here, which I have pointed out in the previous Commandments, for God comprises many things under a single head. With reference to the words, inasmuch as עד, *gned*, properly means a witness, it may be literally translated, "Thou shalt not answer a false witness against thy neighbor," but then the particle *as* must be supplied. The Hebrews poorly translate it in the vocative case, Thou shalt not speak, O false witness, etc.

[165] Although God seems only to prescribe that no one, for the purpose of injuring the innocent, should go into court, and publicly testify against him, yet it is plain that the faithful are prohibited from all false accusations, and not only such as are circulated in the streets, but those which are stirred in private houses and secret corners. For it would be absurd, when God has already shewn that men's fortunes are cared for by Him, that He should neglect their reputation, which is much more precious. In whatever way, therefore, we injure our neighbors by unjustly defaming them, we are accounted false witnesses before God. We must now pass on from the prohibitive to the affirmative precept: for it will not be enough for us to restrain our tongues from speaking evil, unless we are also kind and equitable towards our neighbors, and candid interpreters of their acts and words, and do not suffer them, as far as in us lies, to be burdened with false reproaches. Besides, God does not only forbid us to invent accusations against the innocent, but also to give currency to reproaches and sinister reports in malevolence or hatred. Such a person may perhaps deserve his ill-name, and we may truly lay such or such an accusation to his charge; but if the reproach be the ebullition of our anger, or the accusation proceed from ill-will, it will be vain for us to allege in excuse that we have advanced nothing but, what is true. For when Solomon says that "love covereth many sins;" whereas "hatred brings reproaches to light," [166] (Proverbs 10:12;) he signifies, as a faithful expositor of this precept, that we are only free from falsehood when the reputation of our neighbors suffers no damage from us;

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Addition in *Fr.*, "Or revenons a la substance."

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"Hatred stirreth up strifes; but love covereth all sins." — *A. V.* The latter clause, in *C.'s* quotation, is probably rather intended to be the necessary converse of the latter part of the proverb than a paraphrastic rendering of the first, which it does not appear that the words will bear.

for, if the indulgence of evil-speaking violates charity, it is opposed to the Law of God. In short, we must conclude that by these words a restraint is laid on all virulence of language which tends to bring disgrace on our brethren; and on all petulance also, whereby their good name suffers injury; and on all detractions, which flow from malice, or envy, and rivalry, or any other improper feeling. We must also go further, and not be suspicious or too curious in observing the defects of others; for such eager inquisitiveness betrays malevolence, or at any rate an evil disposition. For, if love is not suspicious, he who condemns his neighbor either falsely, or upon trifling surmises, or who holds him in light esteem, is undoubtedly a transgressor of this Commandment. Consequently, we must close our ears against false and evil speaking; since he is just as injurious to his brother who eagerly listens to sinister reports respecting him, as he who exercises his tongue in maligning him. The necessity of this instruction let each man estimate by his own disposition; for scarcely one in a hundred will be found who will be as kind in sparing the character of others, as he himself desires to be pardoned for manifest vices; nay, slander is often praised under the pretext of zeal and conscientiousness. Hence it happens that this vice insinuates itself even among the saints, creeping in under the name of virtue. Moreover, the volubility of the tongue causes us to think it a light transgression to inflict a deadly and disgraceful wound on our brother, to whom, nevertheless, his good name is of more importance than his life. The sum is, that we should manifest our charity no less by candor, and by abstaining from slander, than by the performance of other duties.

The Exposition of the Commandment

Exodus 23:1,2,7

Exodus 23

Exodus 23:1, 2, 7

1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

1. Non suscipies vocem mendacii, neque adjicias manum tuam impio ut sis testis mendax.

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

2. Non eris post multos ad mala, neque respondebis in causa, ut declines post multos ad pervertendum.

7. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

7. A sermone mendacii longe aberis: nec occides innocentem et justum: quia non justificabo impium.

1. *Thou shalt not receive* (margin) *a false report.* It might also be translated, Thou shalt not *raise*, or *stir up*: and, if this be preferred, God forbids us to invent calumnies; but, if we read, Thou shalt not receive, He will go further, *i e.*, that none should cherish, or confirm the lie of another by his support of it. For it has been stated that sin may thus be committed in two ways: either when the wicked invent false accusations, or when other over-credulous persons eagerly associate themselves with them; and thus either sense would be very applicable, that the original authors are condemned, who raise a false report, or those who help on their wickedness, and give it, as it were, their endorsement. But, since it immediately follows, "put not thine hand with" them, I willingly embrace the version, "Thou shalt not receive," in order that the two clauses may combine the better. Indeed Moses uses this word with great propriety, for a lie would soon come to nothing from its own emptiness, and fall to the ground, if it were not taken up and supported by the unrighteous consent of others. God, therefore, recalls His people from this wicked conspiracy, [167] lest by their assistance they should spread abroad false accusations; and calls those false witnesses who traduce their neighbors by lending their hand to the ungodly: because there is but little difference between raising a calumny and keeping it up.

If it be thought preferable to restrict the second verse to judges, it would be a Supplement to the Sixth Commandment as well as the Eighth, viz., that none should willingly give way to the unjust opinions of others, which might affect either the means or the life of an innocent person. But, inasmuch as the error of those who are too credulous is reproved by it, whence it arises that falsehood prevails, and calumniators throw what is clear into obscurity, it finds a fit place here. [168]

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"De s'accoupler avecques les malins et les menteurs pour diffamer le prochain;" of associating themselves with the malicious and with liars to defame their neighbor. — *Fr.*

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7. *Keep thee far from a false matter.* Since he seems to speak of perjury, which brings about the death of the innocent, some might perhaps prefer that this passage should be annexed to the Sixth Commandment; but this is easily solved; for Moses is expressly condemning false-witness, and at the same time instances one case of it, whereby it may appear how detestable a crime it is, viz., the slaying of a brother by calumny, because the false witness rather kills him with his tongue than the executioner with his sword. Although, therefore, it is a gross act of inhumanity to lie in general against one's brother, yet is its atrocity increased if he be put to death by perjury; because murder is thus combined with perfidy. A threat follows, whereby God summons false-witnesses before His tribunal, where they who have brought the good into peril by their falsehoods shall not escape with impunity.

Leviticus 19:16,17

Leviticus 19

Leviticus 19:16, 17

16. Thou shalt not go up and down *as* a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbor: I am the Lord.	**16.** Non incedes obtrectator in populis tuis, nec stabis contra sanguinem proximi tui: ego Jehova.
17. Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.	**17.** Corripiendo corripies proximum tuum, neque excitabis super eum crimen.

16. *Thou shalt not go up and down.* The principle of the second clause is the same as that of the foregoing verse, for it is added to a general precept, whereby detraction is condemned: and much more ought we to be deterred from it, whilst we acknowledge that our tongue is thus armed cruelly to shed innocent blood. Some suppose that the word רכיל, *racil*, is metaphorically taken from merchants, because the tale-bearer or whisperer [169] is no less busy in hunting for false reports, which he may afterwards circulate, than the merchant is diligently bent on buying and selling. Others think that

[169] "Ceste sentence doit estre comprinse aussi bien sous les faux tesmoignages;" this declaration ought to be comprised under the head of false testimony. — *Fr.*

there is a change of the letter ג into כ; and that thus the word is derived from the *feet*; because calumniators are always wandering about to hunt for grounds of detraction; and therefore is always joined with a verb which signifies to walk. I do not think, however, that it is always used in the same sense; for when Ezekiel reproves the Israelites, because there were always men called רכיל, *racil*, among them, to shed blood, [170] I understand men of fraud, or fraudulent persons, who plot against the good to procure their destruction. (Ezekiel 22:9.) Some also translate it spies. Meanwhile, I doubt not, but that Moses, in this passage, designates those vagabonds, who too eagerly run about hither and thither, and in their malignant inquisitiveness penetrate into everybody's secrets, to bring quiet people into trouble. In short, we are taught that they are *accounted* false witnesses before God, whosoever by the virulence of their tongue bring their brethren into danger and inconvenience.

17. *Thou shalt in any wise rebuke thy neighbor*. Because many, under the pretext of conscientiousness, are not only rigid censors of others, but also burst out in the open proclamation of their defects, Moses seeks to prevent this preposterous zeal, shewing how they may best restrain it, not by encouraging sin through their connivance or silence, whilst they are still far from evil-speaking. For those who labor under this disease of carping and vituperating, are wont to object that sins are nourished by silence, unless all are eager in reproving them; and hence their ardor in exclaiming against them and deriding them. But Moses points out a more useful remedy, that they should bring back wanderers into the way by private rebukes, and not by publishing their offenses. For whosoever triumphs in the infamy of his brother, precipitates his ruin as far as in him lies; whereas a well-regulated zeal consults the welfare of one who is ruining himself. Therefore we are commanded to rebuke the wandering, and not to regard our brethren as enemies. A similar course is prescribed by Christ, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." (Matthew 18:15.) In fine, an immoderate love of fault-finding will always be found to be arrogant and cruel. The word נשא, *nasa*, undoubtedly means

"Delator aut susurro." — *Lat.* "The original properly signifies a *trader*, *a pedlar*, and is here applied to one who travels up and down dealing in slanders and detractions, as a merchant does in wares, possessing himself of the secrets of individuals and families, and then blazing them abroad, usually with a false colouring as to motives and a distortion of facts." — Bush. "Some explain רכיל as if רגיל, (the ג being changed into כ,) from רגל, *to run about*, *to explore*." — Fagius, from the Hebrew Commentators, in Poole's Synopsis. "Non reperimus in S. Scriptura dictionem רכילות, quae non sit scripta lingua הליכה, *i e.*, ambulationis." — Sal. Jarchi *in loco*. See *C*. on Jeremiah 9:4, Cal. Soc. edit., vol. 1, p. 464

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"In thee are men that carry tales (*margin*, men of slanders) to shed blood." — *A. V.*

to publish what was concealed, and thus by exposure to drive to despair those who would else have been corrigible.

Supplement to the Ninth Commandment

Deuteronomy 19:16-21

Deuteronomy 19

Deuteronomy 19:16-21

16. If a false witness rise up against any man, to testify against him *that which is* wrong;

16. Quum steterit testis mendax contra aliquem, ut testificetur contra eum verbum perversum:

17. Then both the men, between whom the controversy *is*, shall stand before the Lord, before the priests and the judges which shall be in those days:

17. Tunc stabunt duo illi homines quibus est lis, coram Jehova, id est coram sacerdotibus et judicibus qui fuerint in diebus illis.

18. And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

18. Et inquirent judices diligenter, et si testis ille est testis mendax, mendacium testificatus est contra fratrem suum:

19. Then shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

19. Facietis ei, quemadmodum cogitavit facere fratri suo, et auferes malum e medio tui.

20. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

20. Et qui remanserint, audient ac timebunt, nec addent facere ultra malum simile huic in medio tui.

21. And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

21. Neque parcet oculus tuus: animam pro anima, oculum pro oculo, dentem pro dente, manum pro manu, pedem pro pede.

16. *If a false witness rise up against any man.* Because the fear of God does not so prevail in all men, as that they should voluntarily abstain from the love of slander, God here appoints the punishment to be inflicted for perjury: for political laws are enacted against the ungodly and disobedient, in order that those who despise God's judgment should be brought before the tribunal of men. Although perjury is not here ordained to be tried before the judges, unless there should be an accuser, who should complain that he had been unjustly injured by false-witness, still reason dictates, that if any man have been condemned to death by false-witnesses, the judges should not hesitate to make an official inquiry into the matter. Yet, inasmuch as men are generally disposed to assert their own innocence, God has deemed it sufficient to put the case, that if any complaint should be lodged, the judges should diligently investigate it, and if the crime be proved, should inflict the punishment of retaliation (*talionis.*) Whence it appears that false-witnesses and murderers stand in the same light before God. By commanding that the inquiry should be made not only by the judges, but also by the priests, as if God Himself were present, He shews that He requires unusual diligence to be used; because a secret crime is not easily detected without the most anxious care.

The Law: The Tenth Commandment

Tenth Commandment

Exodus 20

Exodus 20:17

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

17. Non concupisces domum proximi tui, non concupisces uxorem proximi tui, neque servum ejus, neque ancillam ejus, neque bovem ejus, neque asinum ejus, neque quicquam eorum quae sunt proximi tui.

ITS REPETITION

Deuteronomy 5

Deuteronomy 5:21

21. Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbor's.

21. Neque concupisces uxorem proximi tui, neque concupisces domum proximi tui, agrum ejus, aut servum ejus, aut ancillam ejus, bovem ejus, aut asinum ejus: neque quicquam eorum quae sunt proximo tuo.

Exodus 20:17. *Thou shalt not covet thy neighbor's wife.* There is no question but that this Commandment extends also to those that have preceded it. God had already sufficiently forbidden us to set our hearts on the property of others, to attempt the seduction of their wives, or to seek for gain at another's loss and inconvenience. Now whilst He enumerates oxen and asses, and all other things as well as their wives and servants, it is very clear that His precept is directed to the same things, but in a different way, viz., in order to restrain all ungodly desires either of fornication or theft. The question, however, occurs, — since it has been said before that, agreeably to the nature of the Lawgiver, the inward purity of the heart is everywhere required, and therefore, that under the head of adultery, not only are all filthy acts prohibited, but secret unchastity also; and under the head of theft, all unlawful appetite for gain, — why does God now forbid in His people the lust for theft and fornication? For it seems to be a superfluous repetition which would be very absurd in ten short precepts, wherein God has embraced the whole rule of life, so that their very brevity might render it, easy, and the better attract their readers to learn them. Still, on the other hand, it must be remembered that, although it was God's design, by the whole Law, to arouse men's feelings to sincere obedience of it, yet such is their hypocrisy and indifference, that it was necessary to stimulate them more sharply, and to press them more closely, lest they should seek for subterfuges under pretense of the obscurity of the doctrine. For if they had only heard, Thou shalt not kill, nor commit fornication, nor steal, they might have supposed that their duty would have been fully performed by mere outward observance. It was not then in vain that God, after having treated of piety and justice, should give a separate admonition, that they were not only to abstain from evil doing, but also, that what He had previously commanded should be performed with the sincere affection of the heart. Hence Paul gathers from this Commandment, that the whole "Law is spiritual," (Romans 7:7 and 14,) because God, by His condemnation of lust, sufficiently shewed that He not only imposed obedience on our hands and feet, but also put restraint upon our minds, lest they should desire to do

what is unlawful. Paul confesses, too, that whereas he before slept in easy self-deceit, he was awakened by this single word; for since he was blameless in the eyes of men, he was persuaded that he was righteous before God: He says that he was once alive, as if the Law were absent or dead, because, being puffed up with confidence in his righteousness, he expected salvation by his works; but, when he perceived what the Commandment, Thou shalt not covet, meant, the dead Law was raised as it were to life, and he died, *i e.*, he was convinced he was a transgressor, and saw the sure curse overhanging him. Nor did he perceive himself to be guilty of one or two sins, but then, at length, he was shaken out of his torpor, when he recognized that all the evil desires, of which he was conscious, must be accounted for before God, whereas he had before been satisfied with the mere outward appearance of virtue. We now perceive, therefore, that there is nothing inappropriate in the general condemnation of concupiscence by a distinct commandment; for after God has broadly and popularly laid down rules for moral integrity, at length He ascends to the fountain itself, and at the same time points out with His finger, as it were, the root from which all evil and corrupt fruits spring forth. It must here be added that something more is expressed by the words coveting and wishing for, or desiring, than a *desiderium formatum*, as it is commonly called; for the flesh often tempts us to wish for this or that, so that the evil concupiscence betrays itself, although consent may not yet be added. Since, therefore, the sin [171] of the will had been already condemned, God now proceeds further, and puts a restraint upon evil desires before they prevail. [172] James points out these progressive steps, where he says that lust conceives before it begets sin; and then "sin, when it is finished, bringeth forth death," (James 1:15,) for the begetting of which he speaks, is not only in the external act but in the will itself, before it has assented to the temptation. I admit, indeed, that the corrupt thoughts which arise spontaneously, and so also vanish before they affect the mind, do not come into account before God; yet, although we do not actually acquiesce in the evil desire, still, if it affects us pleasantly, it is sufficient to render us guilty. In order that this may be understood better, all temptations are, as it were, so many fans; if they hurry us on into consent, the fire is lighted; but, if they only awaken the heart to corrupt desires, concupiscence betrays itself in these sparks, although it neither acquires its full warmth nor breaks forth into a flame. Concupiscence, therefore, is never without desire (*affectu*,) although the will may not altogether yield. Hence it appears what entire perfection of righteousness we must bring in order to satisfy the Law, since

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"Mala voluntas." — *Lat.* "Toutes mauvaises affections." — *Fr.*

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"Derant qu'ils ayent gagne pour venir en propos delibere;" before they have gone so far as to arrive at a deliberate purpose. — *Fr.*

not only are we commanded not to will anything, except what is right and pleasing to God, but also that no impure desire should affect our hearts. Nor would Paul have laid such great stress upon this precept if the Law condemned no concupiscence except that which takes such hold on the mind of man as to exercise dominion over it; for the sin of the will must ever be condemned even by heathen philosophers, nay, and by earthly legislators also; but he says that the Law, by resisting concupiscence, makes sin to "become exceeding sinful." (Romans 7:13.) Now, it is not credible that, at the time in which he confesses that he knew not what concupiscence was, he was so senseless and stupid as to think no harm of wishing to kill a man, or of being inclined through lust to commit adultery with his brother's wife; but, if he was not unaware that the will to sin was vicious, it follows that the concupiscence in which he saw no harm was some more hidden disease. Hence, too, it is manifest under what delusion Satan must have held all the Popish schools [173] through which echoes this axiom, that concupiscence is no sin in the baptized, because it is a stimulus to the exercise of virtue; as if Paul did not openly condemn c*oncupiscence*, which entraps us in its snares, although we do not altogether assent to it.

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See the first decree of the Fifth Session of the Council of Trent, together with *C.'s* remarks amongst his Tracts. — Calvin Society edition, vol. 3, pp. 78-88.

THE LAW: A SUMMARY

The Law: A Summary

The Sum of the Law

Deuteronomy 10:12,13; Deuteronomy 6:5

Deuteronomy 10

Deuteronomy 10:12, 13

12. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul,

12. Nunc ergo Israel, quid Jehova Deus tuus petit a te, nisi ut timeas Jehovam Deum tuum, ut ambules in omnibus viis ejus, ut diligas eum, colasque Jehovam Deum tuum in toto corde tuo, et tota anima tua?

13. To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?

13. Custodiendo praecepta Jehovae, et statuta ejus, quae ego praecipio tibi hodie, ut bene sit tibi.

Deuteronomy 6

Deuteronomy 6:5

5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.	**5.** Diliges Jehovam Deum tuum toto corde tuo, tota anima tua, et tota fortitudine tua.

Deuteronomy 10:12. *And now, Israel, what doth the Lord thy God require?* After having expounded each Commandment in its order, it now remains for us to see what is the sum of the contents of the Law, and what the aim and object of its instructions. For Paul elicits its true use, when he declares that its end is

"charity, out of a pure heart and of a good conscience, and of faith unfeigned," (1 Timothy 1:5,)

since even then it had its false interpreters, who, he says, had "turned aside unto vain jangling," when they swerved from that object. Now, as it is contained in two Tables, so also Moses reduces it to two heads, that we should love God with all our heart, and our neighbor as ourselves; for, although he does not unite the two in one passage, yet Christ, by whose Spirit he spoke, ought to suffice to explain to us his intention, (Matthew 22:37;) for, when He was asked what was the great Commandment of the Law, He replied that the first indeed was, that God should be loved, and the second like unto it, regarding the love of our neighbor; as if He had said, that the whole perfection of righteousness, which is set before us in the Law, consists of two parts, that we should serve God with true piety, and conduct ourselves innocently towards men according to the rule of charity. The same is the sense of Paul's words, for the faith, which is there called the source and origin of charity, comprehends in it the love of God. At any rate, the declaration of Christ stands sure, that nothing is required of us by the Law, but that we should love God, together with our neighbors. From hence a short and clear definition may be laid down, that nothing is required unto a good life except piety and justice. [174]

Paul, indeed, seems to add a third clause, when he says, that

"the grace of God hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," (Titus 2:11, 12;)

but this σωφροσύνη, (soberness,) is there added as the seasoning, so to speak, of a just and pious life; and assuredly no one will prove that he aims

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"Que la somme de bien vivre est d'honorer Dieu, et converser justement avec les hommes;" that the sum of a good life is to honor God, and to demean ourselves justly towards men. — *Fr.*

at holiness and integrity, unless by living chastely, honestly, and temperately. Thus, where the service of God is omitted, [175] and the doctrine of the Law confined to the love of our neighbor alone, it is not so much that religion is put out of sight [176] (*sepelitur*,) as that the proof of it is made to rest on serious self-examination; for since it is the way with hypocrites to cover themselves with ceremonies as with a mask of sanctity, whilst they are puffed up with pride, burn with avarice and rapacity, are full of envy and malice, breathe out threatenings and cruelty, and are abandoned to filthy lusts, Christ, in order to disperse these clouds of pretense, declares that the three chief points in the Law are "judgment, mercy," and fidelity, [177] (Matthew 23:23;) and elsewhere, discoursing of the righteousness of the Law, He makes no mention of the First Table. (Matthew 19:18.)

For the same reason, Paul calls charity the fulfillment of the Law, (Romans 13:8,) and elsewhere, "the bond of perfectness." (Colossians 3:14.) Still, nothing was further from their intention than to draw us away from the fear of God, that we might devote ourselves to our duties towards men, as I have already shown from another passage, where Christ, in summing up the Law, begins with the love of God. And Paul, where he teaches that we should be altogether perfect, if faith works in us by love, (Galatians 5:6,) does not omit the cause and principle of a good life. And thus are reconciled the passages which else might appear contradictory, via, that holiness is perfected in the fear of the Lord, when

"we cleanse ourselves from all filthiness of the flesh and spirit," (2 Corinthians 7:1;)

and

"all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself," (Galatians 5:14;)

that is to say, because our piety cannot otherwise make itself clear by certain proof, unless we behave justly and harmlessly towards men. [178] Again, since "our goodness extendeth not to" God, so it is perceived what

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"En d'aucuns passages;" in some passages. — *Fr.*

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"Ce n'est pas tant pour ensevelir la religion, et ce qui concerne la premiere table, que pour en rendre tesmoignage par fruits;" it is not so much to bury religion, and what concerns the first table, as to give testimony of it by its fruits. — *Fr.*

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Faith. — *A. V.* "Faith (says *C.* Harm. of Evang., vol. 3. 90,) is nothing else than strict integrity; not to attempt anything by cunning, or malice, or deceit, but to cultivate towards all that mutual sincerity which every man wishes to be pursued towards himself." See also Inst., book 2. ch. 8. sect. 52.

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"Innoxie" — *Lat.* "En bonne simplicite" — *Fr.*

our mind is by our performance of the duties of the Second Table, as it is said in the Psalm,

"my goodness extendeth not to thee, but to the saints that are in the earth, in whom is all my delight," [179] (Psalm 16:2, 3;)

for how will any one boast, (as John says,) that he loves God, whom he does not see, if he loveth not his brother with whom he is familiarly united? (1 John 4:20.) Since, therefore, falsehood is thus detected, God exercises us in piety by mutual charity; and hence John concludes, that

"this Commandment have we from him, That he who loveth God love his brother also." (1 John 4:21.)

Before, however, I say any more of these two precepts, we must observe the end of the Law as it is described by Moses; "Now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and all thy soul?" For, although he further eulogizes the Law, because it prescribes nothing which nature does not itself dictate to be most certain and most just, and which experience itself does not shew us to be more profitable, or more desirable than anything else, still, at the same time, he reminds us what is the means by which it is to be kept. [180] Therefore he sets before us at the same time the fear and the love of God; for, inasmuch as God is the Lord, He justly desires to be feared in right of His dominion; and, inasmuch as He is our Father, He requires to be loved, as it is said in Malachi 1:6. Let us learn, therefore, if we would set ourselves about keeping the Law, that we must begin with the fear of God, which is hence called the "beginning of wisdom." (Psalm 111:10; Proverbs 1:7, and Proverbs 9:10.) But, since God has no pleasure in extorted and forced obedience, love is immediately added. And this deserves to be well weighed, that whereas there is nothing pleasanter than to love God, still it always occupies the first place in all His service. Surely he must be more than iron-hearted who is not attracted by such kindness; since, for no other cause, does He invite and exhort us to love Him, than because He loveth us; nay, He has already prevented us with His love, as is said in 1 John 4:10. Meanwhile, we may at the same time gather, that nothing is pleasing to God which is offered "grudgingly or of necessity; for God loveth a cheerful giver." (2 Corinthians 9:7.) It is true that Paul is there speaking of alms-giving; but this voluntary and hearty inclination to obey, such as we see in good and ingenuous children, who take delight in subjection to their parents, ought to be extended to all the actions of our lives. And assuredly the reverence

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"Voluntas mea." — *Lat.*

180

"Quel est le moyen de bien garder la Loi, quand on saura ou elle nous mene;" what is the means of properly keeping the Law, when we know whither it leads us. — *Fr.*

which is paid to God flows from no other source than the tasting of His paternal love towards us, whereby we are drawn to love Him in return; as it is said in Psalm 130:4, "There is forgiveness with thee, that thou mayest be feared." Whenever, then, we hear what Scripture constantly inculcates; "O love ye Jehovah, [181] all ye his meek ones!" (Psalm 31:23.) let us remember that God shews Himself loving towards us, in order that we may willingly and with becoming cheerfulness acquiesce in what He commands.

The perfection which is here required shews with sufficient clearness how far we are from a thorough obedience to the Law. We are commanded to love God with all our heart, and soul, and strength. However much we strive, our efforts are weak and imperfect, unless the love of God has possession of all our senses, and all our desires and thoughts are altogether devoted to Him, whilst all our endeavors are also directed to Him alone. But every one is abundantly convinced by his own experience, in how many ways our minds are carried away to vanity; how many corrupt affections creep over us; how difficult it is for us to restrain and overcome the evil motions of our flesh. Surely the very best wrestler, with all his strivings, is hardly able to make advances in this spiritual warfare; and if it be a great attainment not to faint altogether, certainly none will dare to boast that he comes near the mark which is set before us in the Law. In short, whenever worldly snares and foolish appetites insinuate themselves upon us, we must so often feel that some part of our soul is empty of the love of God, since otherwise nothing repugnant to it would penetrate there. The word *heart* here, [182] as elsewhere, is not used for the seat of the affections, but for the intellect; and, therefore, it would have been superfluous to add διάνοιας, as the Evangelists have done, unless for the purpose of removing all ambiguity; but because this signification was not commonly in use among the Greeks, they have not hesitated to add a word of their own in explanation. Those, however, who are well acquainted with the teaching of Moses, are not ignorant that the word *heart* is equivalent to *mind*; for he elsewhere says, "The Lord hath not given you *an heart to understand*, [183] and eyes to see, unto this day,"

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"O love the Lord, all ye his saints." — *A. V.* See *C.'s* version, Calvin Society's edition. "*Misericordes ejus*, *i.e.*, quotquot sensistis bonitatem ejus." — Vatablus in Poole's Synopsis.

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The word לבב, *lebab*, the *heart*, is "extensively applied to the *mind*, and includeth the mind and every faculty, action, passion, disposition, and affection thereof, as thoughts, understanding, reasoning, memory, will, judgment, wisdom, counsel; desire, love, hatred, courage, fear, joy, sorrow, anger." — Taylor's Concordance. See *C.* on Matthew 22:37, Mark 12:33, and Luke 10:27, in Harmony of Evangelists: (Calvin Society's translation,) vol. 3, p. 58

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"An heart to perceive." — *A. V.*

(Deuteronomy 29:4;) but the expression would have been obscure to the Greeks, as being unusual in their language. [184]

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The last sentence omitted in *Fr*.

Leviticus 19:18

Leviticus 19

Leviticus 19:18

18. Thou shalt love thy neighbor as thyself.	**18.** Diliges proximum tuum sicut to ipsum.

18. *Thou shalt love thy neighbor as thyself.* What every man's mind ought to be towards his neighbor, could not be better expressed in many pages that in this one sentence. We are all of us not only inclined to love ourselves more than we should, but all our powers hurry us away in this direction; nay, φιλαυτία (self-love) blinds us so much as to be the parent of all iniquities. Since, therefore, whilst we are too much given to love ourselves, we forget and neglect our brethren, God could only bring us back to charity by plucking from our hearts that vicious passion which is born with us and dwells deeply in us; nor, again, could this be done except by transferring elsewhere the love which exists within us. On this point no less has the dishonesty betrayed itself than the ignorance and folly of those [185] who would have the love of ourselves come first: "The rule (say they) is superior to the thing regulated by it; and according to God's commandment,

185 "Les docteurs Papistes." — *Fr.* *See ante* on Leviticus 19:18, p. 23.

the charity which we should exercise towards others is formed upon the love of ourselves as its rule." As if it were God's purpose to stir up the fire which already burns too fiercely. Naturally, as I have said, we are blinded by our immoderate self-love; and God, in order to turn us away from this, has substituted our neighbors, whom we are to love no less than ourselves; nor will any one ever perform what Paul teaches us to be a part of charity, viz., that she "seeketh not her own," (1 Corinthians 13:5,) until he shall have renounced himself.

Not only those with whom we have some connection are called our *neighbors*, but all without exception; for the whole human race forms one body, of which all are members, and consequently should be bound together by mutual ties; for we must bear in mind that even those who are most alienated from us, should be cherished and aided even as our own flesh; since we have [186] seen elsewhere that sojourners and strangers are placed in the same category (with our relations; [187]) and Christ sufficiently confirms this in the case of the Samaritan. (Luke 10:30.)

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On Leviticus 19:33, *ante* p. 118.

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Added from *Fr.*

THE USE OF THE LAW

The Use of the Law

The Use of the Law

Inasmuch as in the Law the difference between good and evil is set forth, it is given for the regulation of the life of men, so that it may be justly called the rule of living well and righteously. This object of the Law is known to almost all men, because all confess without controversy that God here prescribes what is right, lest we should wander all our lifetime in uncertainty; for since His will is the perfect law of righteousness, it can alone direct us to the mark. The knowledge of good and evil is indeed imprinted by nature on men, whereby they are rendered inexcusable; nor has any amount of barbarism ever so extinguished this light as that no form of law should exist. But, since the main principle of righteousness is to obey God, it was by special privilege that He deposited with His elect people the rule of living aright as a pledge of His adoption. Hence the declarations which so often occur in the writings of Moses: I command thee to keep and to do, etc. But, since we are "carnal, sold under sin," (Romans 7:14,) we are so far from being able to fulfill the Law, which is spiritual, that all our imaginations are at enmity with its righteousness, as Paul teaches elsewhere. (Romans 7:7.) Those, therefore, who [188] content themselves with using it for instruction, do wrong in confining themselves to this one point, since no advantage can hence be derived from it, as long as we shall remain in our corrupt nature. Nay, as soon as the Law presents itself before us, the curse of God falls upon our heads, as if He smote us with a thunder-bolt from heaven. I will not

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"Ceux doncques qui ne cherchent en la Loy, sinon de savoir, comment on doit servir a Dieu, s'abusent, etc.;" those, therefore, who only search in the law to know how we ought to serve God, deceive themselves, etc. — *Fr.*

heap together all the testimonies to this effect; let one peculiarly striking passage suffice:

"The law (says Paul) is holy, and the commandment holy and just and good: but sin, that it might appear sin, worketh death in me by that which is good." (Romans 7:12, 13.)

What he elsewhere says, that "the law worketh wrath," (Romans 4:15,) and that "it was added because of transgressions," (Galatians 3:19,) seems harsh indeed to profane persons, who only judge as philosophers; yet this is the theological use of the Law, for, by discovering our unrighteousness, it can bring nothing but death. Here, however, [189] rebellious questions arise, what use there could be in prescribing what we are unable to perform: why God should mock miserable men by imposing a burden whereby they are totally overwhelmed: how it is consistent that a law should be given for us to keep, and yet that we should be devoid of strength to do so: if we have not liberty to choose good or evil, why it should be brought in accusation against us that we yield to the sin to which we are naturally addicted? The enemies of God are very ingenious in amassing such calumnies, and eloquent in exaggerating them; but when they have disgorged all that their rabid dishonesty has dictated, their own conscience will always abundantly refute them; for they will be compelled to acknowledge that the Law is just, and that, when they transgress it by voluntary impulse, they are deservedly condemned. Let them, then, rave against God as they like, that He unjustly imposes upon them a heavier burden than they are able to bear, their natural reason will retain them under the conviction, that whatever God commands to be done for Him is His due. We must now see where the blame lies, that they are unable to satisfy Him. Surely their efforts to relieve themselves from it will be vain, because conscience will again make itself felt on the opposite side, and will hold them fast in the bond of condemnation, from which there is no escape. But the whole of Scripture teaches that it arises from the corruption of our nature that all our affections are repugnant to the Law, and also that, on the other hand, the Law is against us; for Adam, being alienated from God the fountain of all righteousness, ruined himself and us; and hence it comes that not only our strength is insufficient to perform the service we owe to God, but that we are impelled by a blind and headlong impetus to shake off His yoke. From this Paul infers that we are "under the curse," because the Law pronounces all transgressors to be accursed. (Galatians 3:10.) For ridiculous will be the objection that it is in the power of every one's free-will not to transgress, because there is nothing to be found in us which is not corrupt; and, in fact, the stupidity of those is most shameless who suppose that nothing impossible is commanded, whereas in every trifle, not merely our weakness, but our ἀδυναμία (powerlessness)

189 "Or ici les esprits fantastiques s'escarmouchent en demandant." — *Fr.*

betrays itself. But, although Paul says that the Law [190] is deadly to us, (2 Corinthians 3:6,) yet he vindicates it from all objection, when he shews that this evil is accidental, and therefore must be imputed to ourselves. Let it therefore be established, that the Law was given not only for instruction, so that men might follow what they had learnt from it to be right, but also to convict them of their iniquity, that they might acknowledge themselves to be lost; as if they saw in a mirror their destruction through the just vengeance of God. Now this knowledge would by itself overwhelm all with horrible despair if they did not emerge from the deep abyss; for, since they are puffed up with vain confidence, and arrogate to themselves the merit of living righteously, it is necessary that they should be humbled; first of all, that, being condemned, they may learn to fly for refuge to God's mercy; and secondly, that being convinced of their infirmity, they may implore the aid of the Holy Spirit, which in their security they had before neglected. Hence it appears that it is expedient for them to be slain by the Law, and that the death which it inflicts is life-giving. And this occurs in two ways; for, first, being stripped of the false opinion of their righteousness, wherein they prided themselves, they begin to seek in Christ what they mistakenly supposed might be found in themselves, so as to please God by gratuitous reconciliation, whereas they had previously sought to propitiate Him by the merit of their works; secondly, they learn that they are not sufficient to perform a single tittle of the Law, unless, being regenerated by God's Spirit, they who were the slaves of sin live unto righteousness. And hence, in fine, the utility and fruit of the teaching of the Law proceeds; for, until we are renewed and God has given us hearts of flesh instead of hearts of stone, in vain are precepts dinned in our ears, since in our natural depravity we cordially reject them; but when He has engraved His law within our hearts, its outward instruction also profits us; for He so governs His children by the Spirit of reconciliation, as at the same time to will that they should be attentive and obedient to His voice. Still, because they are always far from attaining to perfect observance of it, they not only learn from it what is right, but also that they have need of His gratuitous mercy, that they may please Him through indulgence and grace, although they are still conscious of much infirmity.

Further, because Paul seems to abrogate the Law, as if now-a-days it did not concern believers, we must now see how far this is the case. And, first, indeed, it is easy to perceive that he does not treat of the Law in the abstract, but sets it forth invested with those of its qualities, wherein it is opposed to the Gospel; for, inasmuch as his controversy was with those who interpreted it amiss, he could not help contrasting the Law with the Gospel, as if they were in opposition to each other: not that they were

190 "The letter killeth." — *A. V.*

really so, if their respective doctrine be dexterously applied to its proper object, but because such a conflict arose from the absurd mixture, which the false apostles introduced. They asserted that men are justified by the works of the Law, and, if this were admitted, the righteousness of faith was destroyed, and the Gospel fell to the ground. They, moreover, restored the yoke imposed on the ancient people, as if no liberty had been obtained by the blood of Christ. In this discussion it was necessary for Paul to advert only to that which is peculiar to Moses, and distinct from Christ; for although Christ and Moses perfectly accord in the substance of their doctrine, still, when they are compared with each other, it is fitting to distinguish what is peculiar to each. In this respect Paul calls the Law "the letter," [191] because Moses had no other charge than to speak in the name of God, (2 Corinthians 3:6;) and this in itself is not only useless, but also deadly; for when the word resounds in the ears only, it produces nothing but condemnation. Besides, he considers the Law as connected with promises and threatenings. Whence it follows, that salvation can only be procured by it if its precepts be exactly fulfilled. Life is indeed promised in it, but only if whatever it commands be complied with; whilst, on the other hand, it denounces death against its transgressors, so that to have offended in the slightest point is enough to condemn and destroy a person; and thus it overwhelms all men with despair. Lastly, because the ceremonies by which God prepared His ancient people as by puerile and elementary instruction for the faith of the Gospel, [192] were annexed to the Law, Paul embraces those also in his comparison between the Law and the Gospel. Hence it follows that, in so far as Moses is distinguished from Christ, his ministration has ceased, although his embassy was identical with that which Christ afterwards discharged. As regards the ceremonies, we must consider that an end was put upon them by Christ's coming, in such a way as to establish their truth more firmly than as if they still remained in use: for we acknowledge that in them, as in a mirror, was formerly shewn to the Fathers, what is now displayed to us in its reality. Whence it appears that they are greatly mistaken who altogether reject as useless that instruction which we read in the writings of Moses; and that the squeamishness of those who despise it is also intolerable. [193] Let my

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"By the term *letter* he means outward preaching, of such a kind as does not reach the heart; and, on the other hand, by *spirit* he means living doctrine, of such a nature as *worketh effectually* (1 Thessalonians 2:13) on the minds of men, through the grace of the Spirit. By the term *letter*, therefore, is meant *literal* preaching, that is, *dead and ineffectual*, perceived only by the ear. By the term *spirit*, on the other hand, is meant *spiritual* doctrine, that is, whatever is not merely uttered with the mouth, but effectually makes its way to the souls of men with a lively feeling." — *C.* on 2 Corinthians 3:6, Cal. Soc. edit., vol. 2, p. 172.

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"Comme par un a, b, c, de petits enfans." — *Fr.*

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readers seek in the Second Book of my Institutes, Chapter 7., what further tends to the explanation of this subject.

"Et que ceux, qui le meprisent comme superflu, sont aussi a condamner comme trop delicats;" and that those who despise it as superfluous are to be condemned as too fastidious. — *Fr.*

SANCTIONS OF THE LAW

Sanctions of the Law

Sanctions of the Law

contained in the Promises and Threats

We now come to the conclusion of the Exposition of the Law, wherein we are to treat of the sanctions of it contained both in the promises and threats. For, although God might in His own right simply require what He pleased, yet such is His kindness to men, that He chose to entice them by promises to obey Him freely. Since, therefore, we are naturally attracted by the hope of reward, we are slow and lazy, until some fruit appears. Consequently God voluntarily promises, in order to arouse them from their sloth, that if men obey His Law, He will repay them. Nor is this an ordinary act of liberality that He prefers to agree with us for the payment of a recompense, rather than simply to command by His sovereignty. For we must bear in mind the declaration of Christ, that when we have fulfilled the whole Law, we still deserve nothing; since God claims for Himself our entire services. (Luke 17:10.) However we may strive, therefore, even beyond our strength, and devote ourselves entirely to keep the Law, still God lies under no obligation to us, except in so far as He has Himself voluntarily agreed, and made Himself our spontaneous debtor. And this has been pointed out even by the common theologians, that the reward of good works does not depend upon their dignity or merit, but upon His covenant. [194] Still, as we shall soon see, such promises would not avail us the least if God rewarded every one according to his works; but, because this defect is adventitious, God's great mercy nevertheless shines forth in the fact that he has deigned to encourage

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us to obedience by setting before us the hope of eternal life. And hence He reproves the ingratitude of the Israelites by Ezekiel 20:21; because they had despised His good commandments, of which it was said that "if a man do them, he should live in them."

We now perceive how the authority of the Law was confirmed by the promises; but because we are not only indolent but also refractory, He added on the other side threats which might inspire terror, both to subdue the obstinacy of the flesh and to correct the security in which we are too apt to indulge. It will be expedient now to treat of both.

"Sur ceste paction, que Dieu en a faite;" but upon that agreement which God has made to give it. — *Fr.* Bishop Davenant, after quoting William Archbishop of Paris, Aquinas, and Durandus, to the same effect, says, "To these may be added Scotus, Gregory, Occam, Gabriel, (Biel,) Alfonsus, and very many others of the better class of writers among the Romanists, who avowedly maintain that the works of the righteous, wrought by the assistance of grace, do not on that account acquire any intrinsic worthiness for life eternal; but that, as regards this reward, it depends entirely upon the gracious acceptance and promise of God." — Disputatio de Justitia. Allport's Transl., vol. 2, p. 70.

Leviticus 18:5

Leviticus 18

Leviticus 18:5

5. Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them: I *am* the Lord.

5. Custodite statuta mea, et judicia mea, quae homo si faciat, rivet in ipsis.

5. *Ye shall therefore keep my statutes.* Although Moses introduces this passage, where he exhorts the Israelites to cultivate chastity in respect to marriage, and not to fall into the incestuous pollutions of the Gentiles, yet, as it is a remarkable one, and contains general instruction, from whence Paul derives his definition of the righteousness of the Law, (Romans 10:5,) it seems to me to come in very appropriately here, inasmuch as it sanctions and confirms the Law by the promise of reward. The hope of eternal life is, therefore, given to all who keep the Law; for those who expound the passage as referring to this earthly and transitory life are mistaken. [195] The cause of this error was, because they feared that thus the righteousness of faith might be subverted, and salvation grounded on the merit of works. But Scripture does not therefore deny that men are justified by works, because the Law itself is imperfect, or does not give instructions for perfect righteousness;

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but because the promise is made of none effect by our corruption and sin. Paul, therefore, as I have just said, when he teaches that righteousness is to be sought for in the grace of Christ by faith, (Romans 10:4,) proves his statement by this argument, that none is justified who has not fulfilled what the Law commands. Elsewhere also he reasons by contrast, where he contends that the Law does not accord with faith as regards the cause of justification, because the Law requires works for the attainment of salvation, whilst faith directs us to Christ, that we may be delivered from the curse of the Law. Foolishly, then, do some reject as an absurdity the statement, that if a man fulfills the Law he attains to righteousness; for the defect does not arise from the doctrine of the Law, but from the infirmity of men, as is plain from another testimony given by Paul. (Romans 8:3.) We must observe, however, that salvation is not to be expected from the Law unless its precepts be in every respect complied with; for life is not promised to one who shall have done this thing, or that thing, but, by the plural word, full obedience is required of us. The pratings of the Popish theologians about partial righteousness are frivolous and silly, since God embraces at once all the commandments; and who is there that can boast of having thoroughly fulfilled them? If, then, none was ever clear of transgression, or ever will be, although God by no means deceives us, yet the promise becomes ineffectual, because we do not perform our part of the agreement.

"This some understand only of temporal life and prosperity in this world, *Origen*, *Tostat. Oleaster*, *Vatablus*; and make this to be the meaning, — that, as the transgressors of the Law were to die, so they which kept it should preserve their life, Thom. Aquin. 1. 2. q. 100, a. 12; but I prefer rather *Hesychius*' judgment, — *Per quas oeterna vita hominibus datur*," etc. — Willet Hexapla, *in loco*. There appears to be unusual discrepancy on this point between the commentators, whether Romanist or Protestant. Bush and Holden apply it to temporal life. Bonar says, "If, as most think, we are to take, in this place, the words 'live in them,' as meaning 'eternal life to be got by them,' the scope of the passage is, that so excellent are God's laws, and every special minute detail of these laws, *that if a man were to keep these always and perfectly*, the very keeping would be eternal life to him. And the quotations in Romans 10:5, and Galatians 3:12, would seem to determine this to be the true and only sense here." *C.'s* view appears to be confirmed by our Lord's reply in Matthew 19:17, referred to in Poole's Synopsis.

Deuteronomy 27:11-26

Deuteronomy 27

Deuteronomy 27:11-26

11. And Moses charged the people the same day, saying,

11. Praecepitque Moses populo eo die, dicendo:

12. These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

12. Hi stabunt ad benedicendum populo super montem Garizim, quando transieris Jordanem, Simon, et Levi, et Juda, et Issachar, et Joseph, et Benjamin:

13. And these shall stand upon mount Ebal to curse; Reuben, Gad, and Ashur, and Zebulun, Dan, and Naphtali.

13. Isti vero stabunt ad maledictionem in monte Ebal, Ruben, Gad, et Aser, et Zebulon, Dan et Nephthali.

14. And the Levites shall speak, and say unto all the men of Israel with a loud voice,

14. Loquentur autem Levitae, ac dicent ad omnem virum Israel voce excelsa:

15. Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth *it* in a secret *place*: and all the people shall answer and say, Amen.

15. Maledictus vir ille qui fecerit sculptile, et conflatile, abominationem Jehovae, opus manuum artificis, et posuerit in abscondito: et respondebunt universus populus, ac dicent, Amen.

16. Cursed *be* he that setteth light by his father or his mother: and all the people shall say, Amen.

16. Maledictus qui vilipenderit patrem suum, aut matrem suam: et dicet universus populus, Amen.

17. Cursed *be* he that removeth his neighbor's land-mark: and all the people shall say, Amen.

17. Maledictus qui transfert terminum proximi sui, et dicet universus populus, Amen.

18. Cursed *be* he that maketh the blind to wander out of the way: and all the people shall say, Amen.

18. Maledictus qui aberrare facit caecum in via: et dicet universus populus, Amen.

19. Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

19. Maledictus qui pervertit judicium peregrini, pupilli, et viduae: et dicet universus populus, Amen.

20. Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

20. Maledictus qui coierit cum uxore patris sui, quia discooperuit oram patris sui, et dicet universus populus, Amen.

21. Cursed *be* he that lieth with any manner of beast: and all the people shall say, Amen.

21. Maledictus qui coierit cum quovis animali, et dicet universus populus, Amen.

22. Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

22. Maledictus qui coierit cum sorore sua, filia patris sui, vel filia matris suae, et dicet universus populus, Amen.

23. Cursed *be* he that lieth with his mother-in-law: and all the people shall say, Amen.

23. Maledictus qui coierit cum socru sua: et dicet universus populus, Amen.

24. Cursed *be* he that smiteth his neighbor secretly: and all the people shall say, Amen.

24. Maledictus qui percusscrit proximum suum abscondite: et dicet universus populus, Amen.

25. Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.

25. Maledictus qui acceperit munus, ut percutiat plaga animae sanguinem innocentem: et dicet universus populus, Amen.

26. Cursed *be* he that confirmeth not *all* the words of this law to do them: and all the people shall say, Amen.

26. Maledictus qui non stabilierit verba Legis istius faciendo illa: et dicet universus populus, Amen.

11. *And Moses charged the people the same day.* In order that both the promises and threats might have more efficacy in affecting the minds of all, God enjoined not only that they should be proclaimed in a solemn rite, but also that they should be approved by the people in a loud voice, and sealed, as it were, by their consent. It is elsewhere recorded that this was faithfully performed by Joshua. (Joshua 8:33.) Let it suffice to say at present that they were all summoned, and conducted before God to subscribe to them, so that henceforth all subterfuge might be put an end to. The tribes of Israel were divided into two parties, that they might stand opposite to each other, and that the blessings might sound forth from one side, and the curses from the other, [196] like ἀντίστροφοι. I confess I do not know why the descendants of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin, were chosen by

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God to proclaim the blessings, rather than the others; [197] for there is no force in the opinion of the Hebrew writers that those who descended from free mothers were placed in the post of highest dignity: since the tribe of the first-born, Reuben, was united with some who sprang from the bond-maids; unless, perhaps, we may say that the descendants of Reuben were degraded into the second class as a mark of ignominy; but, since both the blessings and curses were offered in the name of the whole people, it is not a point of much importance. For, if this division [198] was made to bear witness to their common consent, it was equivalent to their all alike confessing that the transgressors of the Law were accursed, and those who kept it blessed; and consequently I am not very curious to know why, in their common office, God preferred some to the others. Moses will elsewhere relate that the tribes, which are here separated, were then united together. It would perhaps be a probable conjecture that God, who well knew what would hereafter be the inheritance of every tribe, placed them severally in that station which would correspond to their future allotment.

In order that the sanction might have more solemnity, God chose that the Levites should dictate the words as if He Himself spoke from heaven; for, since they were appointed to be the expounders of the Law, as it behooved them faithfully to repeat what God had dictated out of His own mouth, so they were heard with greater attention and reverence.

15. *Cursed be the man that maketh any graven.* Hence it appears that Moses is silent as to the half (of what he had spoken of before; [199]) for no mention is made of the blessings [200] which occupied before the first place. Perhaps the Spirit would indirectly rebuke the wickedness of the people, from whence it arose that He was not at liberty to proclaim the praises conveyed in the blessings; for, when they ought to have embraced cheerfully

"Comme correspondantes." — *Fr.* "It was also customary on some occasions to dance round the altars whilst they sung the sacred hymns, which consisted of three stanzas or parts; the first of which, called *strophe*, was sung in turning from east to west; the other, named *antistrophe*, in returning from west to east: then they stood before the altar and sung the *epode*, which was the last part of the song." — Potter's Antiq. of Greece, Book II. chap. 4.

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"The six nobler tribes answered amen to the blessings; the six more ignoble to the curses, viz., four who descended from the children of the hand-maids, *i.e.*, Gad, Asher, Dan, and Naphtali, to whom Reuben is added, because he had defiled his father's bed incestuously; and Zebulun, because he was the youngest son of Leah. So Raban and Theod., q. 34." — Corn. a Lapide, *in loco.*

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"De six a six." — *Fr.*

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Added from *Fr.*

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the reward promised to them, their ungodliness deprived them of this honor; and nothing remained but that they should submit themselves to the just punishment of their iniquities. Meanwhile, it cannot be doubted but that they were taught by the forms of cursing which we here read what course was to be observed in blessing. For, when God pronounces His condemnation of transgressors, we may hence infer that the hope of blessedness is laid up for His true servants, if any fulfill His law. Besides, in the list of curses here recorded, a *synecdoche* is to be observed, since no special curse is separately denounced against blasphemers, perjurers, Sabbath-breakers, slanderers, and adulterers. It is plain, therefore, that some kinds of crime which were worthy of the greatest abomination, were selected, in order that the people might learn from hence that transgression against any particular of the Law would not be unpunished; for, by speaking of graven images, God undoubtedly defends His worship from all pollutions; and thus this curse extends to every breach of the First Table. Moreover, when He threatens to punish secret sins, we may readily infer that, although offenders might be hidden from earthly judges, and escape from their hands a hundred times, still God would be the avenger of His polluted worship. If any had put an idol in a secret place, or had smitten his neighbor secretly, he will not suffer the punishment which cannot be inflicted unless his crime be detected, and he is convicted of the offense; but, lest impunity should encourage any one to become obdurate in sin, the people are summoned before the heavenly tribunal of God, that they may be retained in the path of duty, not only by the fear of punishment, but for conscience-sake. Whence, again, it is clear that God did not only deliver a political Law, which should merely direct their outward morals, but one which would require true sincerity of heart.

16. *Cursed be he that setteth light by his father.* What follows refers to the Second Table of the Law; and, first, He pronounces those cursed who should be undutiful (*impii*) to their parents; for the word **קלל**, *kalal*, [201] which means to despise, as well as to curse, is put in opposition to the honor which, by the Fifth Commandment, is due to our father and mother. Then He mentions such thefts as generally escape the knowledge of men; as also, He only adverts to those acts of fornication which are anxiously concealed on account of their filthiness. To have connection with a beast, with one's mother-in-law, or step-mother, or sister, is so unnatural and detestable a

"Howbeit, though Moses appointed these to bless, yet he expresseth not the blessings; by such silence leading his prudent reader to look for them by another, which is Christ. John 1:17, Acts 3:26. For silence in the holy story often implieth great mysteries, as the Apostle (in Hebrews 7.) teacheth from the narration of Melchisedek, in Genesis 14." — Ainsworth.

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He assumes, what is scarcely tenable, that מקלה is derived from קלל rather than from קלה — *W*

crime, that it is generally concealed more carefully. But God admonishes us that, whatever modes of concealment the sinner shall adopt, they will profit him nothing, but that, when He shall at length *ascend* His judgment-seat, their shame shall be discovered. For the same reason he does not curse all murderers, but only such as have shed innocent blood for hire, which nefarious compact cannot easily be discovered so as to be punished by laws. [202]

26. *Cursed is he that confirmeth not.* Although it was God's purpose to summon the consciences of all men before Him, and, in order that they might not only fear human judgments, He designedly threatened them with the punishment of secret sins, yet the conclusion, which is now added, extends the same judgment to all iniquities of whatever kind. Nay, He briefly declares, that whosoever shall not perform what the Law requires, are accursed. From whence Paul rightly infers, that "as many as are of the works of the Law are under the curse." (Galatians 3:10.) For let the most perfect man come forward, and, although he may have striven ever so diligently to keep the Law, he will have at least offended in some point or other; since the declaration of James must be borne in mind, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" for he that forbade murder and adultery, forbade theft also. (James 2:10, 11.) Paul indeed does not quote the very words of Moses, for he thus cites his testimony;

"Cursed is every one that continueth not in all things which are written in the book of the law to do them," (Galatians 3:10;)

but there is no difference in the sense, since all are here condemned without exception, who have not confirmed the Law of God, so as to fulfill to the uttermost whatever it contains. Whence if is clear that, in whatever respect the deficiency betrays itself, it brings men under the curse; and to this the Israelites are commanded to assent, so as to acknowledge that they were all without exception lost, since they were involved in the curse. And now-a-days, also, it is necessary that we should all to a man be struck with the same despair, in order that, embracing the grace of Christ, we should be delivered from this melancholy state of guilt; since he was made accursed for us, that He might redeem us from the curse of the Law. (Galatians 3:13.)

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"Des hommes." — *Fr.*

Deuteronomy 11:26-32

Deuteronomy 11

Deuteronomy 11:26-32

26. Behold, I set before you this day a blessing and a curse;

26. Vide, ego pono coram vobis hodie benedictionem et maledictionem:

27. A blessing, if ye obey the commandments of the Lord your God, which I command you this day:

27. Benedictionem, si obedieritis praeceptis Jehovae Dei vestri, quae ego praecipio vobis hodie:

28. And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

28. Maledictionem vero, si non obedieritis praeceptis Jehovae Dei vestri, sed recesseritis e via quam ego praecipio vobis hodie, ut ambuletis post deos alienos quos non novistis.

29. And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

29. Quumque introduxerit te Jehova Deus tuus in terram quam tu ingrederis ut possideas eam, tunc dabis benedictionem super montem Garizim, et maledictionem super montem Ebal.

30. Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

30. Annon sunt trans Jordanem post viam ad occasum solis vergentem in terra Chananaei, qui habitant in planitie e regione Gilgal, juxta campestria Moreh?

31. For ye shall pass over Jordan, to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

31. Vos enim transituri estis Jordanem, ut pergatis ad possidendam terram quam Jehova Deus vester dat vobis, et haereditabitis eam, et habitabitis in ea.

32. And ye shall observe to do all the statutes and judgments which I set before you this day.

32. Custodite ergo ad faciendum omnia statuta, et judicia, quae ego pono ante faciem vestram hodie.

26. *Behold, I set before you this day.* He now embraces the two points at once, viz., that they would be blessed if they earnestly apply themselves to the keeping of the Law, and cursed, if they shake off its yoke and revel in their lusts. But, when he says that he here sets before them a blessing and a curse, it is as much as to declare, that he does not merely tell them what is right, but that the reward is prepared if they obey; and if not, that the punishment is also at hand. Thus we see, that the doctrine which he had hitherto delivered is sealed by hope and fear, since they would not lose their labor if they obeyed it, nor be unpunished if they rejected it. But, that they may learn surely to embrace the promises and to fear the threatenings, he repeats what we have met with before, [203] that God, who is both a faithful rewarder, and a severe judge, is the Author of the Law; yet at the same time he magnifies his own ministry, [204] since it behooved them to depend

203 Added in *Fr.*, "Plusieurs fois."

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upon God, and to acquiesce in His commandments, in such a manner as still to submit themselves to His Prophet. For such is men's pride, that they desire to fly above the clouds to listen to God; whilst He would be heard in His servants, by whose mouth He speaks. Moses, therefore, would again enforce upon them this humility, when he states that he enjoins what God has commanded, as if to call himself the organ of the Holy Spirit.

29. *And it shall come to pass, when the Lord.* I have lately expounded a similar passage, which, although it is subsequent in the order observed by Moses, yet, inasmuch as it sets out the matter more clearly, I have not hesitated for perspicuity's sake to put first. I said that God's intention was, whilst appointing the Israelites to proclaim their own condemnation, to lay them under more solemn obligation to keep the Law. If He had Himself declared His will through the Levites only, they ought indeed to have been seriously affected, and to have listened with reverence both to the blessings and the curses; but when each of them testifies with his own mouth what the Levites dictated by God's command, the introduction of this assent, as a solemn ratification, [205] was more efficacious in awakening their zeal and attention. A more fitting season, however, for this protest was after they had entered the promised land than as if it had been made in the plain of Moab; for the sight of the land tended to its confirmation, as if they had been brought into court to make a covenant with God.

These [206] two mountains are situated opposite to each other, in such a manner that the two divisions of the people might easily stand to bless and to curse, so that they might in concert approve of the promises and threats of God.

30. *Are they not on the other side of Jordan.* Although the form of interrogation is common in Hebrew, yet in this place Moses affirms more vehemently than as if he had only stated directly that these mountains were in the land of Canaan; for he wishes to encourage them in the confidence of entering the promised inheritance; just as he adds immediately afterwards,

Added in *Fr.*, "Disant que c'est luy qui commande apres Dieu;" saying that it is he who commands after God.

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The Latin word used by *C.* is a legal one, *ratihabitio*, explained by Du Cange by "*confirmatio*, occurring more than once in the Digest, and in more modern writers." — Adelung's Gloss. Man., *in voce*.

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"Ebal and Gerizim are two closely adjoining mountains, separated by a narrow valley, about a furlong in breadth, in which stands the town of Naplous, the ancient Shechem. This beautiful valley, covered with olive woods and corn fields, has Mount Gerizim on the south, and Mount Ebal on the north. The two mountains are, according to Buckingham, nearly equal in altitude, neither of them exceeding seven or eight hundred feet above the level of the valley, but much more above the level of the sea, as the whole country here is considerably elevated." — Illustrated Comment on Deuteronomy 27:4.

"Ye shall pass over Jordan." For, although they had already experienced the miraculous power of God in the conquest of the Amorites, and in heir occupation of the land of Bashan, yet such was their incredulity, that it was necessary constantly to dissipate their fears, so that they might lay aside all hesitation, and boldly prepare to advance. Finally, he founds an exhortation upon this great goodness of God; for the actual enjoyment of the land ought to have stimulated them the more in the service of God, because they were made to inherit it for the purpose of keeping the Law.

Leviticus 26:3-13

Leviticus 26

Leviticus 26:3-13

3. If ye walk in my statutes, and keep my commandments, and do them;

3. Si in decretis meis ambulaveritis, et praecepta mea servaveritis, et feceritis ea:

4. Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

4. Dabo pluvias vestras tempore suo, dabitque terra fructum suum, et arbores agrorum dabunt fructum suum.

5. And your thrashing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and ye shall eat your bread to the full, and dwell in your land safely.

5. Apprehendetque vobis tritura vindemiam, et vindemia apprehendet sementem: comedetisque panem vestrum ad saturitatem, et habitabitis confidenter in terra vestra.

6. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land.

6. Dabo namque pacem in terra, et dormietis, neque erit exterrens: auferamque bestias malas e terra, et gladius non transibit per terram vestram.

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

7. Et persequemini inimicos vestros, cadentque coram vobis gladio.

8. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

8. Persequentur quinque ex vobis centum, et centum ex vobis decem millia persequentur: et corruent inimici vestri coram vobis gladio.

9. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

9. Vertam enim me ad vos, et crescere faciam vos, atque multiplicabo vos, stabiliamque pactum meum vobiscum.

10. And ye shall eat old store, and bring forth the old because of the new.

10. Et comedetis vetus inveteratum, et vetus propter novum educetis.

11. And I will set my tabernacle among you, and my soul shall not abhor you.

11. Et ponam tabernaculum in medio vestri, neque abominabitur vos anima mea.

12. And I will walk among you, and will be your God, and ye shall be my people.

12. Ambulabo autem in medio vestri, eroque vobis in Deum, et vos eritis mihi in populum.

13. I *am* the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

13. Ego Jehova Deus vester qui eduxi vos de terra Aegypti, ne essetis illis servi: et confregi lora jugi vestri, et incedere feci vos erecta facie.

ITS REPETITION

3. *If ye walk in my statutes.* We have now to deal with two remarkable passages, in which he professedly treats of the rewards which the servants of God may expect, and of the punishments which await the transgressors. I have indeed already observed, that whatever God promises us on the condition of our walking in His commandments would be ineffectual if He should be extreme in examining our works. Hence it arises that we must renounce all the compacts of the Law, if we desire to obtain favor with God. But since, however defective the works of believers may be, they are nevertheless pleasing to God through the intervention of pardon, hence also the efficacy of the promises depends, viz., when the strict condition of the law is moderated. Whilst, therefore, they reach forward and strive, reward is given to their efforts although imperfect, exactly as if they had fully discharged their duty; for, since their deficiencies are put out of sight by faith, God honors with the title of reward what He gratuitously bestows upon them. Consequently, "to walk in the commandments of God," is not precisely equivalent to performing whatever the Law demands; but in this expression is included the indulgence with which God regards His children and pardons their faults. The promise, therefore, is not without fruit as respects believers, whilst they endeavor to consecrate themselves to God, although they are still far from perfection; according to the teaching of the Prophet, "I will spare them as a man spareth his own son that serveth him," (Malachi 3:17;) as much as to say, that their obedience would not be acceptable to Him because it was deserving, but because He visits it with His paternal favor. Whence it appears how foolish is the pride of those who imagine that they make God their debtor, as if according to His agreement.

The restriction of the recompense, which is here mentioned, to this earthly and transitory life, is a part of the elementary instruction of the Law; for, just as the spiritual grace of God was represented to the ancient people by shadows and images, so also the same principle applied also both to rewards and punishments. Reconciliation with God was represented to them by the blood of cattle; there were various forms of expiation, but all outward and visible, because their substance had not yet appeared in Christ. For the same reason, therefore, because so clear and familiar an acquaintance with eternal

life, and the final resurrection, had not yet been attained by the Fathers, as now shines forth in the Gospel, God for the most part shewed forth by external proofs that He was favorably disposed to His people or offended with them. Because now-a-days God does not openly take vengeance on sins as of old, fanatics infer that He has almost changed His nature; nay, on this pretense, the Manicheans [207] imagined that the God of Israel was different from ours. But this error springs from gross and disgraceful ignorance; for, by not distinguishing His different modes of dealing, they do not hesitate impiously to cut God Himself in two. The earth does not now cleave asunder to swallow up the rebellious: [208] God does not now thunder from heaven as against Sodom: He does not now send fire upon wicked cities as He did in the Israelitish camp: fiery serpents are not sent forth to inflict deadly bites: in a word, such manifest instances of punishment are not daily presented before our eyes to make God terrible to us; and for this reason, because the voice of the Gospel sounds much more clearly in our ears, like the sound of a trumpet, whereby we are summoned to the heavenly tribunal of Christ. Let us then learn to tremble at that sentence, which banishes all the wicked from the kingdom of God. So, on the other hand, God does not appear, as of old, as the rewarder of His people by earthly blessings; and this because we "are dead, and our life is hid with Christ in God;" because it becomes us to be conformed to our Head, and through many tribulations to enter the kingdom of heaven. Thus, the greater are the adversities that oppress us, the more cheerfully it behooves us to lift up our heads, until Christ shall gather us into the fellowship of His glory, and to pursue the course of our calling for the hope which is set before us in heaven; in a word,

"denying ungodliness and worldly lusts, to live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." (Titus 2:12, 13.)

I admit, indeed, the truth of what Paul teaches, that "godliness" even now has "the promise of the life that now is, as well as of that which is to come," (1 Timothy 4:8;) and assuredly believers already taste on earth of that blessedness which they shall hereafter enjoy in its fullness. God also inflicts His judgments on the ungodly in order to remind us of the last judgment; but still the distinction to which I have adverted is obvious, that since God has opened to us the heavenly life in the Gospel, He now calls us

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"Through him (Manes) Christianity was to be set free from all connection with Judaism." — Neander's Church Hist., (Rose's Transl.,) vol. 2, p. 145. "The theological error which naturally and immediately flowed from these principles, (*i.e.*, the principles of Dualism,) was the entire rejection of the authority of the Old Testament. In respect to this question, Manes was compelled by his adoption of the oriental philosophy to reject the theosophy of the Jews." — Waddington's Hist. of the Church, vol. 1 p. 154.

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"Comme Core, Dathan, et Abiram." — *Fr.*

directly to it, whereas He led the Fathers to it as it were by steps. For this reason Paul elsewhere teaches, that believers are afflicted in this world as

"a manifest token of the righteous judgment of God, that they may be counted worthy of the kingdom of God for which they also suffer, seeing it is a righteous thing with God to recompense," etc. (2 Thessalonians 1:5, 6.)

In short, let us no more wonder that the Israelites were only attracted and alarmed by temporal rewards and punishments, than that the land of Canaan was to them a symbol of their eternal inheritance, in which, nevertheless, they confessed themselves strangers and pilgrims; from whence the Apostle correctly concludes, that they desired a better country. (Genesis 47:9; Psalm 39:12; Hebrews 11:16.) And thus the wild absurdity of those is refuted, who suppose that the Fathers were contented with perishable felicity, as if God merely gorged them in a tavern. [209] Still the distinction which I have noted remains, that God manifested Himself more fully as a Father and Judge by temporal blessings and punishments than since the promulgation of the Gospel.

4. *Then I will give you rain in due season.* He might in one word have promised great abundance of food, but, that His grace may be more illustrious, the instruments are mentioned which He employs for its supply. He might give us bread as He formerly rained down manna from heaven; but in order that the signs of His paternal solicitude may be constantly before us, after the seed is sown, the earth requires rain from heaven; and thus the order of the seasons is so regulated that every day may renew the memory of God's bounty. For this reason rain is mentioned, and the increase of the fruits of the earth; and the continued succession of thrashing, the vintage, and sowing-time, indicates a very abundant supply of corn and wine. For, if the harvest be small, there will not be much work to occupy the husbandman; and, if the vintage be light, hence also will arise an unsatisfactory period of leisure. But when God declares that from harvest to sowing-time they shall have constant employment, He bids them expect a fruitful year, as immediately follows, "ye shall eat your bread to the full." And since no prosperity can be gratifying without peace, He says that they shall be quiet and free from all disturbance. And this must be carefully observed that, so unpalatable are all God's blessings without the seasoning of tranquillity, nothing is more wretched than inquietude. The sum is, that for the true servants of God not only is there food laid up with Him, but also its peaceful and pleasant enjoyment, since it is in His power and will

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"This discussion, which would have been most useful at any rate, has been rendered necessary by that monstrous miscreant *Servetus*, and some madmen of the sect of the *Anabaptists*, who think of the people of Israel as they would do of some herd of swine, absurdly imagining that the Lord gorged them with temporal blessings here, and gave them no hope of a blessed immortality." — Institutes, B. 2. ch. 10. sect. 1. Cal. Soc. Trans., vol. 1, p. 501.

to drive far from them all annoyances. Still these two things do not seem altogether consistent with each other, that there shall be none to make them afraid, and that they shall subdue their enemies, so that [210] ten shall suffice to chase a hundred; for of what use would their military strength be if there were no enemies to trouble them? But if we may take the latter sentence disjunctively, there will be no absurdity, viz., if it should happen that war be brought against them, they should fight successfully. Still the easiest solution of this difficulty is, that it soon afterwards was necessary for them to contend with a great multitude of enemies, in order to obtain possession of the land. We gather from the accommodation by the Prophets of this peculiar blessing of a secure and tranquil life to the kingdom of Christ, that the promises, which from the nature of the Law were of none effect, are still useful for believers; for, when God has reconciled them to Himself, He also liberally bestows upon them what they have not deserved; and yet their obedience, such as it is, is also rewarded.

9. *For I will have respect unto you* [211] God is said to "turn Himself" to the people, whom He undertakes to cherish and preserve; just as also when He forsakes those who have alienated themselves from Him, He is said to be turned away from them. Hence the common exhortation in the Prophets, "Be ye turned to me, and I will be turned to you;" whereby God reminds us that He has not promised in vain what we here read. Therefore the eyes of the Lord are over the righteous, to confirm His covenant towards them by watching for their safety. Hence, too, we are also taught, that when we depart from God, His covenant is made void by our own fault; wherewith Jeremiah reproaches the Israelites. (Jeremiah 31:32.) In order, therefore, that God's covenant should remain firm and effectual, it is not only necessary that the Law should be engraven on our hearts, but also that He should add another grace, and not remember our iniquities. When He says, "Ye shall eat old store," He again magnifies their abundance; for, whereas scarcity compels us to make immediate use of the new fruits, so it is a great sign of abundance to bring forth old wheat from the granary, and old wine from the cellar. The continuance of His bounty is represented in the end of the verse, where He says that there shall be no place for the new fruits, unless they empty their store-houses; because [212] it might happen that, after a year of scarcity, all their storehouses should be empty, and there would be no new corn to succeed in place of the old.

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The oversight of *ten* for *five* here is scarcely worth noticing.

211

Literally, "I will turn myself to you."

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This last sentence omitted in *Fr.*

11. *And I will set my tabernacle among you.* He alludes, indeed, to the visible sanctuary in which He was worshipped; still He would shew them that it should be effectually manifested, that He had not chosen His home amongst them in vain, inasmuch as He would exert His power by sure proofs to aid and preserve them. In a word, He signifies that the sanctuary would not be an empty sign of His presence, but that the reality should correspond with the sign; and this He further confirms in the next verse, where He says that He would "walk among" them. For as yet they had not arrived at their place of rest, and therefore had need of Him as their Leader, in order that their journey might be prosperous. Although He does not say in express terms that they should be spiritually blessed, still there is no doubt but that He lifts their thoughts above the world when He promises that He would be their God; for this expression, "I will be your God," contains, as Christ interprets it, the hope of eternal immortality; because He is the fountain of life, and "not the God of the dead." (Matthew 22:32.) The true and solid felicity, then, is now promised, which was typically represented. For this reason David, although he greatly magnifies the earthly blessings of God, yet, by the conclusion which he adds, demonstrates that he did not stop short with them;

"God's mercy (he says) shall follow me all the days of my life, and I will dwell in the house of the Lord, to length of days." [213] (Psalm 23:6.)

And elsewhere, when he had said that they are happy, to whom God abundantly supplies all things (needful, [214]) presently adds, as if in explanation,

"Happy is that people, whose God is the Lord."
(Psalm 144:15.)

Finally, He recalls to their recollection that He had been their Deliverer, that they may assuredly gather from what was past, that the flow of His grace would be continuous, if only they themselves do run the course unto which He had called them.

213 See Margin *A. V.*

214 Added from *Fr.*

Deuteronomy 28:1-14

Deuteronomy 28

Deuteronomy 28:1-14

1. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe *and* to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

1. Et erit, si audiendo audieris vocem Jehovae Dei tui, ut custodias ad faciendum omnia praecepta ejus quae ego paecipio tibi hodie: tunc constituet to Jehova Deus tuus superiorem onmibus gentibus terrae.

2. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

2. Et venient super to omnes benedictiones istae, apprehendentque te, si modo obedieris voci Jehovae Dei tui.

3. Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

3. Benedictus eris in urbe ipsa, et benedictus eris in agro.

4. Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

4. Benedictus fructus ventris tui, et fructus terrae tuae, et fructus jumenti tui, foetus boum tuorum et greges ovium tuarum.

5. Blessed *shall be* thy basket and thy store.

5. Benedictum canistrum tuum, et conspersio tua.

6. Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

6. Benedictus eris in tuo ingressu, et benedictus eris in egressu tuo.

7. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

7. Dabit Jehova hostes trios qui insurrexerint in te, percussos coram te, per viam unam egredientur ad te, et per septem vias fugient coram te.

8. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

8. Mandabit Jehova tecum benedictionem in horreis tuis, et in omni ad quod miseris manum tuam: et benedicet tibi in terra quam Jehova Deus tuus dat tibi.

9. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

9. Statuet te Jehova sibi in populum sanctum, quemadmodum juravit tibi, quum custodieris praecepta Jehovae Dei tui, et ambulaveris in viis ejus.

10. And all people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee.

10. Tunc intelligent omnes populi quod nomen Jehovae invocatum sit super te, et timebunt sibi a te.

11. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

11. Et abundare faciet to Jehova in bonum fructu ventris tui, et fructu jumenti tui, et fructu terrae tuae, super terram quam juravit Jehova patribus tuis se daturum tibi.

12. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

12. Aperiet Jehova tibi thesaurum suum optimum, coelum, ut det pluviam terrae tuae in tempore suo, et benedicat omni operi marius tuae, et mutuabis gentibus multis, tu vero non accipies mutuum.

13. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do *them*:

13. Ponetque te Jehova in caput, et non in candam, erisque duntaxat sursum, et non deorsum: quando obedieris praeceptis Jehovae Dei tui, quae ego praecipio tibi hodie ut custodias et facias.

14. And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand or *to* the left, to go after other gods to serve them.

14. Neque recesseris ab omnibus verbis quae ego praecipio vobis hodie, ad dextram aut ad sinistram, eundo post deos alienos ut colatis eos.

1. *And it shall come to pass, if thou shalt hearken.* He teaches the same thing as before in different words; but the diversity of expression, as well as the repetition, tends to its confirmation. First, God says that He would deal with them so bountifully that they should excel all other nations; for this is the meaning of the words, that they should be illustrious above all the rest of the world on account of the special blessings of God. He afterwards enumerates the blessings which shall never depart from them, if they persevere in the service of God; and here it must be observed that they are reminded, not only in how many ways God is bountiful towards His servants, but also to how many necessities they are exposed, which require

His direct and constant aid; for if we are blessed in the city and in the field, we can no more move a foot than stand still, except by His blessing. Such also is the tendency of the whole list, that a scarcity of all things impends over us at every moment, unless God should continually succor us by remedies sent down from heaven, and that every good thing can only come from that one source.

9. *The Lord shall establish thee a holy people unto himself.* This refers indeed to earthly blessings, as if Moses said, that by them would be manifested God's love towards His chosen people; still it rises higher, so that the Israelites, led on by degrees, should learn to embrace God alone, and to trust in Him according to the covenant which He had made with Abraham, "I am thy exceeding great reward." (Genesis 15:1.) For the children of Abraham were set apart and chosen to be a holy people, not only in order that, being well fed, and with a full belly, they should aspire to nothing but earthly things, but that they might be confidently assured that they would be blessed in death as well as life. Although their adoption was gratuitous, still, inasmuch as they were called unto purity, it is not without reason that God promises that what He had spoken should be sure, if by keeping the Law the Israelites themselves should continue in the covenant; as much as to say, that their sanctification [215] should be firm and perpetual if they walked in the commandments of the Law. When He adds that it should be manifest "to [216] all people of the earth that the name of God was called upon them," it is equivalent to saying, that it should be known that they were under God's defense and patronage, and that thus they should always be safe and secure in His protection.

12. *The Lord shall open to thee his good treasure.* He again repeats, that the goodness of God shines forth in many ways in the life of men, since He not only supplies the bread that they eat, but that the rain which descends from heaven waters the earth; and that thus He produces whatever is required for food from His plenteous store-house or treasure. Let us learn, therefore, both above and beneath, as well in the temperature of the atmosphere, in the quickening heat of the sun, in the rain, and in other means, as in the fertility of the earth, to contemplate the manifold riches which God brings forth from His treasures. And when He declares that He will bless the work of our hands, hence, too, let us learn that we can attain nothing by our industry and hardest labors, except in so far as God vouchsafes us good success; and that all our efforts without His secret blessing are mere useless

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"Leur election." — *Fr.*

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"And all the people of the earth shall see that those are called by the name of the Lord." — *A.V.* "And all peoples of the earth shall see that the name of Jehovah is called upon thee," *i.e.*, "thou art called by his name." — Ainsworth.

fatigue. For the figure which Paul uses in reference to the spiritual culture of the Church, is taken from nature itself:

"Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." (1 Corinthians 3:7.)

God would not, indeed, have [217] us lie idle, and therefore He requires the labor of our hands, but He would have the fruit of our labors attributed to Himself.

After having spoken of the whole Law, and forbidden that they should turn aside to the right or the left, He adverts to the principal point, *i.e.*, that they should not revolt to strange gods. Wherefore, the sum comes to this, that, in order that God may continue to shew us the favor which He has begun towards us, we ought on our sides to be altogether submissive to His rule. This indeed He demands of us by His word, and enables us to perform it by the power of His Spirit; not, it is true, fully to do our duty, but to strive to reach the goal; and, whereas we are far from attaining perfection, His indulgence supplies what is wanting in us.

Here, however, a difficult question arises, — If all prosperity proceeds from the peculiar blessing which God vouchsafes to His servants, whence is it that many of His despisers have children, easy and happy circumstances, abundance of the fruits of fire earth, enjoyment and luxury, honors and power? I answer, that the happy condition of life, which He assigns to His servants, does not prevent Him from diffusing His bounty promiscuously over the whole human race. He is truly called in Psalm 36:6, the preserver of "man and beast." It is said elsewhere, [218] that His mercy is extended over all His creatures, (Psalm 145:17;) and justly does Christ exalt His unbounded goodness, in that "He maketh his sun to rise on the evil and on the good." (Matthew 5:45.) But equally true is the exclamation of the Prophet;

"Oh, how great is thy goodness, which thou hast laid up
for them that fear thee!" (Psalm 31:19.)

For since all without exception enjoy all the supports of life, God's goodness, which thus contends with the wickedness of men, shines forth universally even towards the ungodly, so that He does not cease to cherish and preserve those whom He has created, although they be unworthy. He therefore does good to the ungodly, because He is their Creator; besides, in order to keep the minds of believers in suspense in expectation of the final judgment, He now suffers many things to be confusedly mixed together, and hides His judgment in the darkness of night, as it were, or at least under clouds; whilst He also so tempers His patience towards the reprobate, as

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"Que nous demeurions assis, et lesjambes croissees comme des faineans;" that we should remain seated, with our legs crossed, like do-nothings. — *Fr.*

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See margin *A. V.*, "Merciful, *or* bountiful in all his works."

that, in this confusion of which I have spoken, some signs of His anger and favor are manifested. Thus, although the government of the world is not yet reduced to a perfect rule, still God shews by it that He is both the avenger of sins and the rewarder of righteousness, and some sparks are seen through the darkness; whilst the faithful, although they do not attain to the full enjoyment of the blessing promised them, nevertheless taste of it as far as is expedient. But to the ungodly, although they abound with all sorts of good things, not a single drop of God's goodness is dispensed; for unless a sense of God's paternal favor is awakened by His blessing, the blessing itself ceases to exist; nay, the more they gorge themselves, they attain to a deadly fatness; and God purposely lifts them up, that He may cast them down more heavily from their high estate. In a word, they are fed, as the Prophet says, [219] "unto the day of slaughter."

It must be concluded, therefore, that the blessings which God here promises to His servants are seasoned by Him with spiritual salt, lest they should be tasteless; whilst the reprobate, who are destitute of a sense of His grace, are also deprived altogether of all His blessings. There still, however, remains a difficulty, because the felicity here spoken of does not always, nor equally fall to the lot of God's servants; nay, even under the Law they were sharply tried by many troubles and adversities. I answer, that since none, not even the most holy, was ever a perfect keeper of the Law, since none was ever free from all transgression, it is no cause of surprise that they only partially enjoyed the promised blessings; inasmuch as they were not fit recipients (*capaces*) of their fullness; and, if it sometimes happens that they are chastised more severely than the ungodly, neither in this is there any absurdity, since God usually begins His judgment at His own house. (Isaiah 10:12; 1 Peter 4:17.) Still, even in this confusion we see what the Prophet teaches, that the righteous are never forsaken, (Psalm 37:25,) and that they are like green and fruitful olive-trees in the courts of the Lord, (Psalm 52:8,) whilst the ungodly, although for a season they may be exalted like cedars of Lebanon, yet are plucked up in a moment by the roots, so that no trace of them remains.

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No reference is here given in the original. The allusion might be to Jeremiah 12:3, or 51:40.

Deuteronomy 7:9-15

Deuteronomy 7

Deuteronomy 7:9-15

9. Know therefore that the Lord thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations;

9. Scias quod Jehova Deus tuus, est Deus, Deus fidelis, custodiens pactum et misericordiam diligentibus se, et custodientibus praecepta sua, usque ad mille generationes:

10. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

10. Et rependens odio habenti ipsum, in faciem ejus, ut perdat eum: neque tardabit, odio habenti ipsum, in faciem ejus rependet ei.

11. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

11. Custodias ergo praecepta, et statuta, et judicia quae ego praecipio tibi hodie, ut ea facias.

12. Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers.

12. Et erit, propterea quod audieritis judicia ista, et custodieritis, feceritisque ea: custodiet Jehova Deus tuus tibi pactum, et misericordiam de quo juravit patribus tuis.

13. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

13. Diliget quoque te, et benedicet tibi, multiplicabitque te: benedicet namque fructui ventris tui, et fructui terrae tuae, frumento tuo, et musto tuo, et oleo tuo, foetui boum tuorum, et gregibus ovium tuarum, in terra quam juravit patribus tuis se daturum tibi.

14. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

14. Benedictus eris prae cunctis populis: non erit in te infoecundus, neque infoecunda, neque in jumentis tuis.

15. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

15. Auferetque a te Jehova omnem morbum, et onmes aegritudines Aegypti pessimas quas nosti: non ponet illas in te, sed ponet eas in omnibus qui te oderint.

9. *Know therefore that the Lord thy God, he is God.* The verb [220] might have been as properly translated in the future tense; and, if this be preferred, an experimental knowledge, as it is called, is referred to, as if he had said that God would practically manifest how faithful a rewarder He is of His servants. But if the other reading is rather approved, Moses exhorts the people to be assured that God sits in heaven as the Judge of men, so that they may be both alarmed by the fear of His vengeance, and also attracted by the hope of reward. This declaration, however, [221] was appended to the Second Commandment, and there expounded; for since it is comprehended

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"*Heb.* And thou shalt know." — Ainsworth. "Et scies." — *V.*

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in the Decalogue, it was not right to separate it from thence; but since it is now repeated in confirmation of the whole Law, it is fitly inserted in this place. It will not be amiss, nevertheless, slightly to advert to what I there more fully explained. The promise stands first, because God chooses rather to invite His people by kindness than to compel them to obedience from terror. The word *mercy* is coupled with the *covenant*, that we may know that the reward which believers must expect, does not depend on the merit of their works, since they have need of God's mercy. We may, however, thus resolve the phrase — keeping the covenant of mercy — or the covenant founded on *mercy* — or the mercy which He covenanted.

When it is required of believers that they should love God before they keep His Commandments, we are thus taught that the source and cause of obedience is the love wherewith we embrace God as our Father. With respect to the "thousand generations," it is better that we should refer to the Second Commandment, because it is a point which cannot be hurried over in a few words.

10. *And repayeth them that hate him.* There is no mention here made of the vengeance "unto the third and fourth generation? [222]

Those who expound the passage that God confers kindnesses on the wicked, whilst they are living in this world, [223] that He may at length destroy them in final perdition, wrest the words too violently. Nor is the opinion of others probable, that God repays the wicked with the reward of hatred, in His *face*, or anger. I therefore interpret it to mean the face of those to whose disobedience God opposes Himself when He humbles their arrogance; for He alludes to their pride and audacity, because they do not hesitate to provoke God, as if He were without the courage or the power to contend with them. He declares, then, that their impudence and brazen front shall avail them nothing, but that He will cast down the impertinence of their countenance, and the insolence of their forehead; and signifies that they shall as certainly feel the judgment which they despise, as if He presented it before their eyes. He adds, moreover, that He will not deal towards the wicked

See on Deuteronomy 5:9, 10, vol. 2, p. 110, *et seq.*

222

Added in *Fr.*, "Mais seulement que Dieu punira les delinquans;" but only that God will punish the transgressors.

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The question is as to the word פניו, literally *his* or *their face*. The first explanation noticed by *C.*, *in their lifetime*, is that of the Chaldee and Syriac versions, and also of the Hebrew Commentators; the second, *in his anger*, is attributed in Poole's Synopsis, amongst others, to *S M*. Dathe's translation is, "praesentissima pernicie;" and his note "mihi quidem videtur פנים dictum esse pro nomine reciproco *ille*, *ipse*, ut Exodus 33:15; Deuteronomy 4:37; 2 Samuel 17:11. Vide *Noldius* sub hac voce, num. 2. Latine non commode iisdem verbis exprimi potest. Igitur notionem, quae vocabulo Hebraeo subisse videtur, cum sequenti להאבידו conjunetim indicavi."

with the clemency which he uses towards His children; for He so chastises them that His correction is always profitable for their salvation, whilst He denounces deadly punishment against the former; for although He seems to deal alike with both, when He inflicts temporal punishment, still, that which is but a medicine for believers, is to the reprobate a foretaste of their eternal destruction. What He says, however, as to taking vengeance without delay, does not seem to accord with other passages of Scripture, in which He declares Himself to be slow to anger, kind, and long-suffering. Besides, it seems also to be contradicted by experience, since He does not immediately hasten to inflict punishment, but proceeds slowly, so as to compensate by His severity for the slowness with which He acts. But we must remember what He says in Psalm 90:4, that a thousand years in His sight are but as a single day; and consequently, when we think that He delays, He is, in His infinite wisdom, hastening as much as is necessary. He seems, indeed, to take no notice for a time, that He may thus invite men to repent; but still He declares that He will not delay, but that He will come suddenly, like a whirlwind, to hasten His judgments, lest the ungodly should grow drowsy from their security. Let us, therefore, learn quietly and patiently to wait for the fit season of His vengeance.

12. *Wherefore it shall come to pass.* God appears so to act according to agreement, as to leave (His people) no hope of His favor, unless they perform their part of it; and undoubtedly this is the usual form of expression in the Law, in which the condition is inserted, that God will do good to His people if they have deserved it by their obedience. Still we must remember what we have elsewhere seen, that, after God has so covenanted with them, He Himself, in order that His promise may not be made of none effect, descends to the gratuitous promise of pardon, whereby He reconciles the unworthy to Himself. Thus the original covenant only avails to man's condemnation. But when salvation is offered to them gratuitously, their works at the same time become pleasing to God. Inasmuch, however, as the cause of reward is unconnected with men and their works, all calculation of merit is out of the question: still it is profitable to believers that a reward should be promised them if they walk in the commandments of God; since, in His inestimable liberality, He deals with them as if they did something to deserve it.

In conclusion, Moses enumerates some of the proofs of God's favor, such as fecundity, and an abundance of the fruits of the earth. It is questionable whether by what is added at the end respecting the diseases of Egypt, he means the boils which were generated by the scattered ashes, (Exodus 9:8,) or the lice which infested both man and beast, (Exodus 8:17,) or whether he extends them to those diseases which had prevailed long before the departure of the people. I am disposed to embrace the latter opinion; [224] for in Deuteronomy 28:27, after mentioning "the botch of Egypt," he adds "emerods, and the scab, and the itch:" it is, therefore, probable that the

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Egyptians were subject to various maladies, from which Moses declares that the people should be free by special privilege, if only they obeyed God's Law.

"Certain diseases, peculiar to Egypt, are meant; such as various diseases of the skin, as the scab, elephantiasis, plague, etc. Pliny, Nat. Hist., 26., calls Egypt the mother of such diseases. Even at the present day, there are in Egypt several peculiar diseases, especially ophthalmia, variolous diseases, and plague." — *Rosenmuller.* Hengstenberg also, in his "Egypt and the Books of Moses," has an article on this subject, p. 454, confirmative of the above. He quotes Wagner as calling Egypt, in his Natural History of Man, "a great focus of the diseases in universal history."

Deuteronomy 12:28

Deuteronomy 12:28

28. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou does *that which is* good and right in the sight of the Lord thy God.

28. Custodi, et audi omnia verba ista quae ego praecipio tibi, ut bene sit tibi et fillis tuis post te usque in saeculum, quum feceris quod bonum est et rectum in oculis Jehovae Dei tui.

Here, again, God invites the obedience of the people by the promise of reward; not that the hope of reward at all avails in itself to arouse men, but because He would thus keep all under the conviction of their just condemnation: for how will it help them to answer that they are not sufficient to perform what God requires, when it appears that they are thus wretched through their own fault? But, as has been said before, it is profitable by indulgence to believers that the reward of obedience should be promised them when they have kept the Law, since their innumerable defects are not imputed to them. Still this doctrine remains sure, that if men devote themselves to the keeping of the Law, God, although He owes them nothing, will nevertheless faithfully reward them.

Leviticus 26:14-45

Leviticus 26

Leviticus 26:14-45

14. But if ye will not hearken unto me, and will not do all these commandments;

14. Si autem non audieritis me, neque feceritis omnia praecepta ista.

15. And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

15. Et, si decreta mea spreveritis, et judicia mea abominata fuerit anima vestra, ita ut non faciatis omnia praecepta mea, et irritum faciatis pactum meum:

16. I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it.

16. Etiam ego faciam hoc vobis: constituam super vos terrorem, tabem, et febrem, consumentia oculos, et dolore afficientia animam, seretisque frustra semen vestrum: nam comedent illud inimici vestri.

17. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

17. Dabo praeterea iram meam in vos, et trademini coram inimicis vestris, dominabunturque vobis qui odio habent vos: fugietisque, nec erit persequens vos.

18. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

18. Quod si usque ad haec non audieritis me, addam corripere vos septuplo propter peccata vestra.

19. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.

19. Conteramque superbiam fortitudinis vestrae, ac dabo coelum vestrum sicut ferrum, et terram vestram sicut aes.

20. And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

20. Et consumetur frustra fortitudo vestra, neque dabit terra vestra fructum suum, et arbores regionis non dabnut fructum suum.

21. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

21. Si autem ambulaveritis mecum fortuito, et nolueritis audire me, addam super vos plagam septuplo secundum peccata vestra.

22. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high*-ways shall be desolate.

22. Immittamque in vos bestiam agri, et orbabit vos, et succidet jumentum vestrum, ac diminuet vos, et desolabuntur viae vestrae.

23. And if ye will not be reformed by me by these things, but will walk contrary unto me;

23. Quod si per haec non recipiatis doctrinam meam, sed ambulaveritis mecum fortuito:

24. Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

24. Ambulabo etiam ego vobiscum fortuito, et percutiam vos quoque septuplo propter peccata vestra:

25. And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

25. Atque inducam super vos gladium ultorem ultionis foederis: ubi congregati eritis ad urbes vestras, tunc mittam pestilentiam in medium vestri, ac trademini in manum inimici.

26. *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

26. Dum confregero vobis baculum panis, coquent decem mulieres panem vestrum in clibano uno, reddentque panem vestrum in pondere: comedetis autem, et non saturabimini.

27. And if ye will not for all this hearken unto me, but walk contrary unto me;

27. Quod si in hoc non audieritis me, sed ambulaveritis mecum fortuito:

28. Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

28. Incedam vobiscum in ira fortuito, et corripiam vos etiam ego septuplo propter peccata vestra.

29. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

29. Comedetisque carnem filiorum vestrorum, et carnem filiarum vestrarum comedetis.

30. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

30. Atque dissipabo excelsa vestra, et succidam imagines vestras: ponamque cadavera vestra super cadavera idolorum vestrorum, et abominabitur vos anima mea.

31. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odorous.

31. Daboque urbes vestras in desolationem, ac desolabo sanetuaria vestra, neque odorabor odorem quietis vestrae.

32. And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it.

32. Desolabo, inquam, ego terram, ita ut obstupescant super eam inimici vestri qui habitabunt in ea.

33. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

33. Vos autem dispergam in gentes, et evaginabo post vos gladium: eritque terra vestra desolata, et urbes vestrae erunt destructae.

34. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

34. Tunc perficiet (*vel*, oblectabitur) terra sabbatha sua cunctis diebus quibus desdata fuerit: vos autem eritis in terra inimicorum vestrorum: tunc, inquam, requiescet terra, et perficiet sabbatha sua.

35. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

35. Omnibus diebus quibus desolata fuerit, requiescet: quia non requievit in sabbathis vestris, dum habitaretis in ea.

36. And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

36. Qui autem remanserint ex vobis, inducam teneritudinem in cor eorum in terris inimicorum suorum, et persequetur eos sonus folii impulsi, et fugient fuga gladii, cadentque nemine persequente.

37. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

37. Impingent autem alter in alterum tanquam a facie gladii, nullo persequente: neque erit vobis resistentia coram inimicis vestris.

38. And ye shall perish among the heathen, and the land of your enemies shall eat you up.

38. Et peribitis inter Gentes, et absumet vos terra inimicorum vestrorum.

39. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

39. Et qui remanserint ex vobis, dissolventur propter iniquitatem suam in terris inimicorum vestrorum, atque etiam propter iniquitates patrum suorum, cum eis dissolventur.

40. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

40. Donec confiteantur iniquitatem suam, et iniquitatem patrum suorum, juxta praevaricationem suam qua praevaricati sunt in me: et etiam quod ambulaverint mecum fortuito:

41. And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

41. Quod etiam ego ambulaverim cum illis fortuito, et induxerim eos in terram inimicorum suorum: tuncque humilietur cor eorum incircuncisum, ac propitient pro iniquitate sua.

42. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

42. Tunc recordabor pacti mei cum Jacob, et etiam pacti mei cum Isaac, et insuper pacti mei cum Abraham recordabor, terrae quoque memor ero.

43. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

43. Terra interim deseretur ab eis, et perficiet sabbatha sua quae desolata est ab illis, et ipsi exsolvent mulctam suam, eo quod, inquam, judicia mea spreverint, et decreta mea abominata sit anima eorum.

44. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the Lord their God.

44. Et tamen etiam hoc modo quum ipsi fuerint in terra inimicorum suorum, non reprobavi eos, neque abominatus sum eos, ut consumerem eos, irritum faciendo pactum meum cum eis: ego enim Jehova Deus eorum.

45. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the Lord.

45. Sed recordabor propter eos pacti priorum, ego qui eduxi eos e terra Aegypti in oculis Gentium, ut essem illis in Deum: ego Jehova.

14. *But if ye will not hearken unto me.* Thus far a kind invitation has been set before the people in the shape of promises, in order that the observance of the Law might be rendered pleasant and agreeable; since, as we have already seen, our obedience is then only approved by God when we obey willingly. But, inasmuch as the sluggishness of our flesh has need of spurring, threatenings are also added to inspire terror, and at any rate to extort what ought to have been spontaneously performed. It may seem indeed that it may thus be inferred that threats are absurdly misplaced when applied to produce obedience to the Law, which ought to be voluntary; for he who is compelled by fear will never love God; and this is the main point in the Law. But what I have already shewn, will in some measure avail to solve this difficulty, viz., that the Law is deadly to transgressors, because it holds them tight under that condemnation from which they would wish to be released by vain presumptions; whilst threats are also useful to the children of God for a different purpose, both that they may be prepared to fear God heartily before they are regenerate, and also that, after their regeneration, their corrupt affections may be daily subdued. For although they sincerely

desire to devote themselves altogether to God, still they have to contend continually with the remainders of their flesh. Thus, then, although the direct object of threats is to alarm the reprobate, still they likewise apply to believers, for the purpose of stimulating their sluggishness, inasmuch as they are not yet thoroughly regenerate, but still burdened with the remainders of sin.

15. *And if ye shall despise my statutes.* This seems only to apply to ungodly and depraved apostates, who deliberately revolt from the service and worship of God: for if a person falls through infirmity, and offends from levity and inconsideration, he will not be said to have despised God's Law, or to have made void His covenant. And certainly it is probable that God designedly spoke of gross rebellion, which could not be extenuated under the pretense of error. Still it must be borne in mind that all transgressors, whether they have violated the Law in whole or in part, are brought under the curse. But God would remind His people betimes to what lengths those at last proceed who assume the liberty of sinning; and also from what source all transgressions arise. For, although every one who turns out of the right path into sin does not altogether repudiate or abominate the Law, yet all sins betray contempt of the Law, and tend to break the covenant of God. He justly, therefore, denounces them as covenant-breakers, and proud despisers, unless they obey His commandments: and, first, He threatens that He will destroy them with "terror, consumption," and other diseases; and then adds external calamities, such as scarcity of corn, violent invasions of enemies, and the plunder of their goods; of which it will be more convenient to speak more fully in expounding the passage in Deuteronomy.

18. *And if ye will not yet for all this hearken.* The gradation of punishments, which is here mentioned, shews that they are so tempered by God's kindness, that He only lightly chastises those whose stupidity or hardness of heart he has not yet proved; but when obstinacy in sin is superadded, the severity of the punishments is likewise increased; and justly so, because those who, being admonished, care not to repent, wage open war with God. Hence the more moderately He deals with us, the more attentive we ought to be to His corrections, in order that even the gentle strokes, which He in His kindness softens and tempers, may be enough. Paul says that hypocrites heap up to themselves a treasure of greater vengeance, if they take occasion from His forbearance to continue unmoved, (Romans 2:4, 5;) for those who do not repent, when admonished by light chastisements, are the less excusable. Wherefore let us give heed to that exhortation of David, that we "be not as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle;" because "many sorrows shall be to the wicked." (Psalm 32:9, 10.) In sum, as soon as God has begun to put forth His hand to smite us, there is one remedy whereby He may be appeased, *i e.*, teachableness. It would be more prudent of us to anticipate Him, and to return to Him of our own accord, though He should

withhold punishment; but when we are smitten without profit, it is a sin of obstinate wickedness. He threatens, therefore, that unless they repent when smitten with the ferule, He will use the rod to correct them. When He says, "I will punish you seven times more," He does not mean to define the number, but, according to the common phrase of Scripture, uses the number seven, by way of amplification. In the next verse He shews that there is a just cause for His becoming more severe, because they cannot be subdued except by violent means; for although the word גאון, [225] *geon*, is not always used in a bad sense, still, in this passage, it signifies that they are disobedient, being puffed up to be proud by their power; for, as Moses says elsewhere, Israel "waxed fat, and kicked" against God, just as horses grow restive by being overfed. He therefore calls their obstinacy, wherein they became more hardened, although God spared them, "the pride of their power;" for prosperity begets security, in which stubborn men try their strength against the scourges of God.

21. *And if ye walk.* Translators give various renderings of the word קרי, [226] *keri*. The Chaldee takes it to mean *with hardness*, as if it were their purpose to contend against God. Jerome renders it *ex adverso mihi*, (in opposition to me;) but, since the word signifies an accidental occurrence, or contingency, this sense has seemed to me much the most appropriate. To "walk at adventures" (*fortuito*) with God, therefore, is equivalent to passing by His judgments with their eyes shut; and even so to stupify themselves as to ascribe their adversities to fortune, and thus not to be humbled beneath His mighty hand; for hence arises unconquerable obstinacy, when the sinner imagines that whatever he suffers happens by chance. Therefore Jeremiah inveighs against the Jews in a severe reproof, because they supposed that evil and good did not proceed from the ordinance and decree of God, (Lamentations 3:38;) for hence is engendered brutal madness, so that wretched men rush with all their might to their own destruction. It will accord very well, then, that if men do not take heed to God's judgments, but rush onwards like furious beasts, His meeting with them will be, as it were, fortuitous, when He shall smite them indiscriminately, from right to left, high and low, as we say in French *aller a tors et travers.* This, therefore, the sinner at length obtains by his stupid obstinacy, that, overwhelmed by his manifold punishments, he sees no end to his troubles. Meanwhile there

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"Applied to *men*, it signifies superior honor, virtue; excellency, lustre; or pride, arrogance, haughtiness." Taylor's Concordance, *in voce*, גאה

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"Fortuito." — *Lat.* A noun from קרה, to meet, to run against, to occur. It is not from *S M*. that *C*. has learnt what he here correctly states, viz., that the Chaldee Paraphrast, or Onkelos in his Targum on the Pentateuch gives קשיו, *hardness*, as his interpretation of the word. — *W*

is no doubt but that Moses rebukes the iron obstinacy of the people, as David declares, that with the gentle God will be gentle, but that He will be stubborn, as it were, with the perverse. (Psalm 18:25, 26.) He finally points out the source of obstinacy, when the sinner is intoxicated by his stupidity into contempt for God, whilst he turns away from himself, as much as possible, the sense of His wrath. Let us learn, then, to withdraw our thoughts from vague speculations to the consideration of God's hand in all the punishments which He inflicts; because hence will arise acknowledgment of our guilt, which may lead to repentance. Else that will occur which Isaiah seems to have taken from this passage, that God's *anger* will never be *turned away*; but that, when we think that we are acquitted, *His hand* will be *stretched out still*. (Isaiah 9:12.)

25. *And I will bring a sword upon you.* There is no doubt but that He means the hostile swords of all the nations, whereby the Israelites were sorely afflicted; and teaches that whosoever should bring trouble and perplexity upon them were the just executioners of His vengeance; just as He constantly declares by the prophets that He was the Leader of the people's enemies, and that the Assyrians and Chaldeans both fought under Him. He calls the Assyrian His axe, and the rod of His anger which He wields in His hand, (Isaiah 10:15, and 5;) and Nebuchadnezzar His *hired* soldier. He says that He will call the Egyptians with a *hiss*, and will arouse the Chaldeans by the sound of his trumpet. (Isaiah 7:20, 18, *and elsewhere*.) But since this point is sufficiently well known, there will be no occasion of further proofs. The sum is, that all wars are stirred by His command, and that the soldiers are armed at His will, and are strong in His strength. Hence it follows that He has innumerable forces by whose hand He may execute His vengeance whensoever He pleases. Afterwards, therefore, when the Israelites were harassed, and even cruelly oppressed by their enemies, God's truth was manifested in all those continual defeats; whilst, from His great severity, we may gather how gross was the perversity of their conduct.

26. *And when I have broken the staff of your bread.* By these words God implies, that although He should not punish them by the sterility of the land, still He was prepared with other means for destroying them by famine. We shall indeed see hereafter that, when God was wroth, the earth in a manner shut up her bowels so as to produce no food; and that the heaven also grew hard so as not to fertilize it with dew or rain. In a word, all unseasonableness of weather and infertility of soil is a sign of the curse of God; but now He goes further, viz., that although there should be no scarcity of food, still they should suffer from hunger, when He had taken away its nourishing qualities from their bread. This curse confirms the instruction which we have seen elsewhere, that man does not live by bread, but by

[227] the command of God, just as if the efficacy contained in the bread proceeded out of His mouth. (Deuteronomy 8:3.) And assuredly an

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inanimate thing could not give rigor to our senses except by the secret ordinance of God. He employs a very appropriate comparison, calling the support of bread, whereby man's strength is refreshed, "the staff;" as we see the old and weak leaning on their sticks as they walk, when otherwise they would totter and fall. God says, then, that it is in His power to break this staff, so that their bread should only fill their stomachs without refreshing their strength. Ezekiel has borrowed from Moses this figure, which he makes use of in several places, (Ezekiel 4:16; 5:16; and 14:13,) although he there adverts to two sorts of punishment, like another Prophet, when He says, "Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that; earneth wages, earneth wages to put it into a bag with holes;" and again,

"Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it;" (Haggai 1:6, 9;)

for he points out scarcity of food as one of God's scourges, and the inability to profit by their abundance, as another; and with this Micah also accords, for after he has said, "Thou shalt eat, but not be satisfied," he adds,

"Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine." (Micah 6:14, 15.)

But Moses, in order that the curse may be more apparent, says that there shall be abundance of bread; and also that there shall be no deception practiced in kneading and baking it; for that two [228] women shall come to one oven together, who may mutually observe whether weight is duly given. He implies, therefore, that there shall be abundance in their hands, and yet, when they are filled, they shall not be satisfied.

29. *And ye shall eat the flesh of your sons.* This scourge is still more severe and terrible (than the others;) [229] yet we know that the Israelites

"Mais de la parole sortant de la bouche de Dieu, comme s'il inspiroit au pain la faculte de nous sustenter;" but by the word proceeding out of the mouth of God, as if He inspired the bread with the power of supporting us. — *Fr.*

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C. is here at issue with the commentators in general. The usual view is that stated by Bush: "There shall be such a scarcity of bread that one ordinary oven shall answer for the baking of ten, that is a great many families; whereas in common circumstances one oven would serve (or rather be required) for one family." Dr. Kitto supposes that "ten families, represented by their females, clubbed their dough together, and the produce being no more than an ordinary supply for *one* family, it was baked in one oven instead of each family, as usual, making a separate baking. Afterwards the cakes thus baked were proportioned by weight to the respective contributors, so precious was the bread. This is implied in the words, 'shall deliver you *your* bread *again* by weight;' which shews that the bread was previously theirs, and had been baked for them, not that it was *sold* to them by weight."

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were smitten with it more than once. This savage act would be incredible; but we gather from it how terrible it is to fall into the hands of God, when men, by adding crime to crime, cease not to provoke His wrath. Jeremiah [230] mentions this monstrous case among others: "The hands of the pitiful women have sodden their own children," and prepared them for food, (Lamentations 4:10;) and hence, not without cause, he mourns that this had not been done elsewhere, that women should devour the offspring which they themselves had brought up. (Lamentations 2:20.) And [231] the last siege of Jerusalem, which in the fullness of their crimes was, as it were, the final act of God's vengeance, reduced the wretched people who were then alive to such straits, that they commonly partook of this unholy food.

When He again declares that He "will cast their carcases upon those of their idols," He shews by the very nature of the punishment that their impiety would be manifest; for apostates take marvelous delight in their superstitions, until God openly appears as the avenger of His service. But that their idols should be cast into a common heap with the bones of the dead, was as if the finger of God pointed out His abomination of their false worship. And then, because their last resource was in sacrifices, He declares that they should be of no avail for atonement; for, in the expression, "savour of peace," [232] He embraces all the expiatory rites, by their confidence in which they were the more obstinate. Afterwards He threatens banishment as well as the desolation of the land; by which punishment He made it apparent that they were utterly renounced, as we shall again see a little further on.

34. *Then shall the land enjoy her Sabbaths.* In order that the observance of the Sabbath should be the more honored, God in a manner associated the land in it together with man; for whereas the land had rest every seventh year from sowing, and harvest, and all cultivation, He thus desired to stir up men more effectually to a greater reverence for the Sabbath. God now bitterly reproves the Israelites because they not only profane the Sabbath themselves, but do not even allow the land to enjoy its prescribed rest; for this repose of the seventh year did not hinder the land from continually groaning under a heavy burden as long as it nourished such ungodly inhabitants. He says,

Added from *Fr.*

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"Jeremie recite que cest acte monstreux est advenu de son temps;" Jeremiah relates that this monstrous act occurred in his own times. — *Fr.*

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See Josephus' Jewish War, B. 7. c. 2.

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"Savour of your sweet odours." — *A. V.* "Odoris pacifici." — *Lat.* "D'odeur paisible, ou de repos." — *Fr.*

therefore, that the land was disturbed by ceaseless inquietude, and thus was deprived of its lawful Sabbaths, since it bore on its shoulders, as it were, and not without great distress, such impious despisers of God. Moreover, because the whole worship of God is sometimes included by *synecdoche* in the word Sabbath, (Jeremiah 17:21; Ezekiel 20:12,) He indirectly administers a sharp reproof to His people, because not only is He defrauded of His right by their impiety, but He cannot be duly honored in the Holy Land unless He expels them all from hence; as if He had said, that this was the only means that remained for the assertion of the honor due to His name, viz., that the land should be cleared of its inhabitants, and reduced to desolation; inasmuch as this extorted rest should be substituted in the room of the voluntary Sabbath.

39. *And they that are left of you.* This is another form of vengeance, that, although they may survive for a time, still they shall gradually pine away; and this may be referred both to those who go into captivity, and to those who shall remain in the land. He had before threatened that they should be destroyed either by famine or sword; but now lest they should boast that they had escaped, if they had not perished by a violent death, He pronounces that they also should die a lingering death; and He also declares the manner of it, viz., that He will fill their hearts with trembling, so that they should fly when none pursued them, (as Solomon also says, Proverbs 28:1,) and fear at the sound of a falling leaf. Thus He signifies that the ungodly shall be no better off, although free from external troubles, because they are afflicted internally by hidden torments; for although their audacity may proceed even to madness, still it cannot be but that their evil conscience should smite them continually. Their forgetfulness of God may sometimes stupify them; nay, they may seek to shake off all feeling; but, after God has suffered them thus to become brutalized, He presently interrupts their lethargy, and hurries them on so that they are their own executioners. This passage shews us that, the more strait-hearted the wicked are in their contempt of God, the weaker they become, so as to tremble at their own shadow; and this condition is far more wretched than to be cut off at a single blow.

40. *If they shall confess their iniquity.* Although Moses has been discoursing of very severe and cruel punishments, still he declares that even in the midst of this awful severity God is to be appeased if only the people should repent, notwithstanding that they may have stripped themselves of all hope of pardon by their long-continued sins. For he does not address sinners in general, but those who by their obstinacy and brutal impetuosity have come nearer and nearer to the vengeance of God; and even these he encourages to a good hope, if only they be converted from their hearts. Let us be assured, then, that God's mercy is offered to the worst of men, who have been plunged by their guilt in the depths of despair, as though it reached even to hell itself. Whence, too, it follows, that all punishments are

like spurs to rouse the inert and hesitating to repentance, whilst the sorer plagues are intended to break their hard hearts. Yet at the same time it must be observed that this favor is vouchsafed by special privilege to the Church of God; for Moses soon afterwards expressly assigns its cause, *i e.*, that God will remember His covenant. Whence it is plain that God, out of regard to His gratuitous adoption, will be gracious to the unworthy whom He has elected; and whence also it comes to pass, that, provided we do not close the gate of hope against ourselves, God will still voluntarily come forward to reconcile us to Himself, if only we lay hold of the covenant from which we have fallen by our own guilt, like ship-wrecked sailors seizing a plank to carry them safe into port. But it will be well for us earnestly to examine the fruits of repentance which Moses here enumerates. In the first place stands confession, not such as is exacted under the Papacy, that wretched men should unburden themselves in the ear of a priest (*sacrifici*,) as if secretly disgorging their sins, but whereby they acknowledge themselves to be guilty before God. This confession stands contrasted both with the noisy complaints, and the subterfuges and evasions of the wicked. A memorable instance of it occurs in the case of David, who, when overwhelmed by the reproof of the Prophet Nathan, ingenuously confesses that he has sinned against God. (2 Samuel 12:13.) By the word "fathers" He magnifies the greatness of their sins, because for a long space of time they had not ceased to add sin to sin, as if the fathers had conspired with their children, and the children with their own descendants; and, since God is a just avenger even to the third and fourth generation, it is not without reason that posterity is commanded humbly to pray that God would pardon the guilt contracted long ago. Hence also it is plainly seen how little the imitation of their fathers will avail to extenuate the faults of the children, since we perceive that it renders them less excusable, so far is God from admitting this silly plea. It is further added, that their confession should correspond with the greatness of their transgressions, and that it should not be trifling and perfunctory; for although hypocrites, when convicted, do not deny that they have sinned, still in confessing they extenuate their guilt, as if they were only guilty of venial offenses. God, therefore, would have the circumstances of their sins taken into account, and this also He prescribes with respect to their obstinacy, lest they should pretend that their punishments were not deservedly redoubled, because they had walked [233] at adventures with God.

Finally, in order to prove the reality of their conversion, all dissembling is excluded by the *humbling* of their *hearts*; for it is as if God would reject their prayers, until in sincere and heart-felt humility they should seek for pardon. This humiliation is contrasted with security as well as with contumacy and pride; and it is also compared with circumcision, where the heart is

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"Fortuito." — *Lat.* See *ante* on verse 21, p. 234.

called *uncircumcised* before it is subdued and reduced to obedience. For, whereas circumcision was a mark of distinction between the people of God and heathen nations, it must needs have been also a sign of regeneration. [234] But since the Jews neglected the truth, and foolishly and improperly gloried only in the outward symbol, Moses, by reproving the uncircumcision of their hearts, refutes that empty boast. Thus, as Paul testifies, unless the Law be obeyed, literal circumcision is useless, and is made into uncircumcision. (Romans 2:25.) So Moses accuses the Israelites of unfaithfulness, because they profess to be God's holy people, whilst they cherish filthiness and uncleanness in their heart. The Prophets also often reproach them with being uncircumcised in heart, or in ears; and in this Stephen followed them. (Jeremiah 6:10; Ezekiel 44:7; Acts 7:51.)

Others elicit a very different meaning from the words [235] which we have translated, "let them atone (*propitient*) for their iniquity." The noun used is עון, *gnevon*, which means both iniquity and punishment; and the verb רצה, *ratzah*, which is to expiate, or to esteem grateful, or to appease. Some, therefore, explain it, they shall bear their punishment patiently, or esteem it pleasant; but it appears to me that Moses connects with repentance the desire of appeasing God, without which men are never really dissatisfied with themselves, or renounce their sins; and his allusion is to the sacrifices and legal ablutions, whereby they reconciled themselves to God. The sum is, that when they shall seriously endeavor to return to God's favor, He will be propitiated towards them on account of His covenant.

43. *The land also shall be left of them.* He again refers to the punishment of banishment, which is equivalent to their being disinherited; and at the same time repeats that the worship of God could not be restored in the Holy Land, until it should be purified from their defilements; yet immediately afterwards He moderates this severity, inasmuch as, when He seemed to deal with them most rigorously, He still will not utterly cast them off. The verbs He uses [236] are in the past tense, though they have reference to the future; as much as to say, even then "they shall feel that they are not rejected." He therefore stretches out His hand to them, as it were, in their miserable estate, to uplift them to confidence, and commands them, although afflicted with the extremity of trouble, nevertheless to put their trust in His Covenant. Herein His marvelous and inestimable goodness is displayed, in still retaining

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"Un Sacrament de regeneration." — *Fr.*

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"And they then accept the punishment of their iniqulty," verse 41,. — *A. V.* Dathe appears to take *C.'s* view; "tunc luent peccatorum suorum culpam."

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i.e., in verse 44, and are so translated in *LXX.*, *V.*, Chald., and Syriac, and also by Pagninus. See Poole's Synopsis, *in loco.*

as His own those who are alienated from Him: thus, it is said in Hosea, (2:23,) "I will say to *them that are* not my people, Thou *art* my people."

When He promises that He will remember His covenant "for their sakes," He does not mean for their merit, or because they have acquired such a favor for themselves; but for their profit or salvation, in that the recollection of the Covenant shall extend even to them. Their deliverance (from Egypt) is also added in confirmation of the Covenant, as though He had said that He would be the more disposed to forgive them, not only because He always perseveres in His faithfulness to His promises, but because He would maintain His goodness towards them, and carry it on even to the end. Thus we see He refers the cause of His mercy only to Himself.

Deuteronomy 28:15-68

Deuteronomy 28

Deuteronomy 28:15-68

15. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee.

15. Et erit, si non obedieris voci Jehovae Dei tui, ut custodias faciendo omnia praecepta ejus, et statuta ejus quae ego praecipio tibi hodie, venient super te onmes maledictiones istae, et apprehendent te.

16. Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

16. Maledictus eris in urbe, et maledictus in agro.

17. Cursed *shall be* thy basket and thy store.

17. Maledictum canistrum tuum, et conspersio tua.

18. Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

18. Maledictus fructus ventris tui, et fructus terrae tuae, foetus boum tuorum, et greges ovium tuarum.

19. Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

19. Maledictus eris in ingressu, et maledictus in egressu.

20. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

20 Mittet Jehova in te maledictionem, contritionem, (*vel*, tumultum,) et perditionem, (*vel*, increpationem,) in omnibus ad quae applicueris manum tuam, et feceris: donec delearis, et pereas velociter, propter malitiam operum tuorum quibus dereliquisti me.

21. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it.

21. Adhaerere faciet Jehova tibi pestilentiam, donec consumat te de terra ad quam tu ingrederis ut possideas eam.

22. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with all extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

22. Percutiet te Jehova phthisi, et febri, et ardore, et aestu, et gladio, et ariditate, et rubigine: et persequentur te donec pereas.

23. And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

23. Eruntque coeli tui qui sunt supra caput tuam, aerei: et terra, quae est subter te, ferrea.

24. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

24. Dabit Jehova pluviam terrae tuae pulverem et cinerem: et e coelis descendet super te, donec disperdaris.

25. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.

25. Dabit te Jehova caesum coram inimicis tuis: per viam unam ingredieris ad illum, et per septem vias fugies coram eo: erisque in commotionem omnibus regnis terrae.

26. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

26. Erit praterea cadaver tuum esca omni volucri coeli et animali terrae, nec erit qui absterreat.

27. The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

27. Percutiet te Jehova ulcere Aegypti, et morbis ani, et scabie, et prurigine, quibus non possis curari.

28. The Lord shall smite thee with madness, and blindness, and astonishment of heart:

28. Percutiet te Jehova amentia et caecitate, et stupore cordis.

29. And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*

29. Palpabisque in meridie, quemadmodum palpat caecus in caligine, neque secundabis vias tuas: et eris tantummodo oppressus, et direptus omnibus diebus, nec erit servator.

30. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

30. Uxorem desponsabis, et vir alius dormiet cum ea: domum aedificabis, et non habitabis in ea: vineam plautabis, nec vindemiabis eam.

31. Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*

31. Bos tuus mactabitur in oculis tuis: et non comedes ex eo: asinus tuus rapietur a facie tua, nec revertetur ad te: pecudes tuae tradentur inimicis tuis, nec erit servatot.

32. Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long; and *there shall be* no might in thine hand.

32. Filii tui et filiae tuae tradentur populo alteri, et oculi tui videbunt, ac deficient propter illos, tota die: nec erit fortitudo in manu tua.

33. The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

33. Fructum terrae tuae, et omnem laborem tuum comedet populus quem non noveras: et eris tantummodo oppressus, et confractus omni tempore:

34. So that thou shalt be mad for the sight of thine eyes which thou shalt see.

34. Et obstupesces propter ea quae videbunt oculi tui.

35. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

35. Percutiet te Jehova ulcere pessimo in genibus et in coxis, ita ut non possis curari, a planta pedis tui usque ad verticem tuum.

36. The Lord shall bring thee, and thy king, which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

36. Abducet Jehova te et regem tuum quem constitues super te, ad gentem quam non nosti tu et patres tui: colesque ibi deos alienos, lignum et lapidem.

37. And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee.

37. Et eris in stuporem, et parabolam, et fabulam, omnibus populis ad quos deducet te Jehova.

38. Thou shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

38. Semen multum educes ad agrum, et parum colliges: quia absumet illud locusta.

39. Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*: for the worms shall eat them.

39. Vineas plantabis, et coles: et vinum non bibes, neque colliges: quia devorabit illud vermis.

40. Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil: for thine olive shall cast *his fruit*

40. Olivae erunt tibi in omni termino tuo, at oleo non unges te, quia decidet oliva tua.

41. Thou shalt beget sons and daughters, but thou shalt not enjoy them: for they shall go into captivity.

41. Filios et filias generabis, et non erunt tibi: quia ibunt in captivitatem.

42. All thy trees, and fruit of thy land, shall the locust consume.

42. Omnem arborem tuam, et fructum terrae tuae absumet locusta.

43. The stranger that *is* within thee shall get up above thee very high, and thou shalt come down very low.

43. Peregrinus qui est in medio tui ascendet super to superne, superne: et tu descendes inferne, inferne.

44. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

44. Ipse mutuabit tibi, et tu non mutuabis ei: ipse erit in caput, et tu eris in caudam.

45. Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee.

45. Venient autem super te omnes maledictiones istae, teque persequentur, et apprehendent te, donec disperdaris: eo quod non obedieris voci Jehovae Dei tui, custodiendo praecepta ejus, et statuta ejus quae praecepit tibi.

46. And they shall be upon thee for a sign, and for a wonder, and upon thy seed for ever.

46. Et erunt in te in signum et in portentum, et in semine tuo usque in saeculum.

47. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

47. Propterea quod non colueris Jehovam Deum tuum in laetitia, et in hilaritate cordis, propter abundantiam omnium rerum.

48. Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

48. Et servies inimicis tuis quos immiserit Jehova contra te in fame, et siti, et nuditate, et penuria omnium rerum, ponetque jugum ferreum super collum tuum, donec disperdat te.

49. The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand;

49. Adducet Jehova adversum to gentem e longinquo, ab extremo terrae sicuti volat aquila, gentema cujus non intelliges linguam:

50. A nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young:

50. Gentem duram facie, quae non attollet faciem suam ad senem, nec puero parcet.

51. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

51. Et devorabit fructum jumenti tui, et fructum terrae tuae, donec disperdaris: non relinquet tibi frumentum, mustum, et oleum, foetus boum tuorum, nec greges ovium tuarum, donec perdat te.

52. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the Lord thy God hath given thee.

52. Et obsidebit te in omnibus urbibus tuis, donec concidant muri tui excelsi et muniti, quibus tu confidis, in tota terra tua: obsidebit inquam te in omnibus urbibus tuis, in tota terra tua quam tibi dedit Jehova Deus tuus.

53. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

53. Et comedes fructum ventris tui, carnem filiorum tuorum et filiarum tuarum, quos dederit tibi Jehova Deus tuus, in obsidione, et coartatione qua coartabit te inimicus tuus.

54. *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

54. Viri teneri et delicati apud te valde, oculus invidebit fratri suo, et uxori sinus sui, et reliquis filiis suis, quos residuos fecerit,

55. So that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

55. Ne det illis de carne filiorum suorum quos comedet: eo quod nihil ei relictum fuerit in obsidione, et coartatione qua coartabit te inimicus tuus in omnibus urbibus tuis.

56. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

56. Tenerae apud te et delicatae, quae non tentavit plantam pedis sui firmare super terram, prae deliciis et teneritudine, invidebit oculus viro sinus sui, filio et filiae suae.

57. And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

57. Dum secundinas suas quae egressae fuerint e pedibus suis, et filios suos quos pepererit, comedet clam prae egestate omnium rerum in obsidione, et coartatione qua coartabit te inimicus tuus in urbibus tuis.

58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord thy God;

58. Nisi custodieris ut facias omnia verba Legis hujus quae scripta sunt in hoc libro, ad timendum nomen gloriosum istud et terribile, Jehovam Deum tuum:

59. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

59. Admirabiles reddet Jehova plagas tuas, et plagas seminis tui, plagas magnas et certas, (*vel*, constantes,) et morbos malos et certos, (*vel*, constantes.)

60. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee:

60. Convertesque in teomnes morbos Aegypti, a quibus timuisti tibi, et adhaerebunt tibi.

61. Also every sickness, and every plague, which *is* not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.

61. Omnem morbum, et omnem plagam quae non est scripta in libro Legis hujus, inducet Jehova super te, donec tu perdaris.

62. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

62. Et relinquemini pauci numero pro eo quod eratis sicut stellae coeli in multitudinem: quia non obedisti voci Jehovae Dei tui.

63. And it shall come to pass, *that*, as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from off the land whither thou goest to possess it.

63. Et erit praeterea, quemadmodum laetatus est Jehova super vos benefaciendo vobis, et multiplicando vos: sic laetabitur Jehova super vos, perdendo et delendo vos: evelleminique e terra ad quam ingredimini ut possideatis eam.

64. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

64. Et disperget to Jehova in omnes populos, ab uno extremo terrae usque ad alterum extremum terrae, colesque ibi deos alienos quos non nosti tu, neque patres tui, lignum et lapidem.

65. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

65. Neque in gentibus ipsis requiesces, neque erit requies plantae pedis tui: dabit item illic Jehova tibi cor pavidum, et defectum oculorum, et moerorem animi.

66. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

66. Et erit vita tua suspensa tibi e regione, ac pavebis nocte et die, neque credes vitae tuae.

67. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

67. Mane dices, Quis dabit vesperam? et in vespera dices, Quis dabit mane? prae pavore cordis tui quo pavebis, et prae visione oculorum tuorum quam videbis.

68. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you*

68. Reducetque te Jehova in Aegyptum navibus per viam de qua dixi tibi, Non addes adhuc ut videas illam: et vendetis vos illic inimicis vestris in servos et in ancillas: et non erit qui emat.

15. *But it shall come to pass, if thou wilt not hearken.* This list of curses is longer than the previous one which was proclaimed from Mount Sinai, undoubtedly because the Spirit of God foresaw that the sluggishness of the people had need of sharper stimulants. If they had been only moderately teachable, what they had already heard would have been even more than sufficient to alarm them; but now God redoubles His threatenings against them in their inertness and forgetfulness, that they might not only be compelled to fear, but also aroused by constant reminding. For this reason, He declares that they should be "cursed in the city and in the field," *i e.*, at home and abroad, in the house or out of the house; and again, that their food should be cursed in the seed and in the meal. Afterwards, He enumerates three kinds of fruit in which they should be cursed, viz., their

own offspring, the produce of the soil, and the young of their animals; for all these Scripture embraces in the word *fruit*, as sufficiently appears from this passage.

19. *Cursed shalt thou be when thou comest in.* God here pronounces that all their undertakings should meet with ill success; for going out and coming in signifies their various actions, and the whole course of their life; and this is more clearly expressed in the next verse, where He denounces against them misfortune in all their affairs, in that God would confound and mar whatever they should undertake. The words [237] מהומה, *mehumah*, and מגערת, *migegnereth*, are indeed variously explained. Still the sum comes to this, that God would be against them, so as to discomfit and overthrow all their counsels and labors. Hence we are taught that all men's endeavors are useless and vain, unless they seek for success from God.

21. *The Lord shall make the pestilence cleave unto thee.* He now proceeds to diseases which are as it were the lictors of God; and finally, His executioners, if men pertinaciously continue in their ungodliness. He does not, therefore, merely declare that He will send the pestilence, but that He will cause it to cleave to them, and when it shall have once laid hold of them, that it shall be impossible to remove it. It might also be translated, The Lord shall cause that the pestilence should seize thee; but with the same meaning, viz., that the pestilence should be fixed, or glued (*agglutinatam*) upon them, until it should consume them in the Holy Land itself. He adds *phthisis*, or consumption, which disease emaciates the body, and gradually exhausts its juices. It is superfluous to speak particularly of the other diseases, only let us learn that, whilst the multitude of diseases is almost innumerable, they are all so many ministers (*satellites*) prepared to execute God's vengeance. It is true, indeed, that diseases are contracted in various ways, and especially by intemperance; still, this does not prevent God from smiting the transgressors of the Law with them, although no natural cause may be apparent. He adds war, which He designates by the name of "the sword," but of this curse He will soon speak more fully.

He then unfolds in more distinct detail what He had before adverted to with respect to the curse on the produce of the land. And, first, He names two blights of the corn, which destroy it just as it is ripening, and snatch the bread, as it were, out of men's mouths; for *dryness* [238] is not here used

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מהומה, "Vexation." — *A V*. "Bruising, trampling, destruction." — Robertson, Clavis Pentateuchi.

מגערת, "Rebuke." — *A V*. "Reproach," from גער. — *W*

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"*Ariditas*." — *Lat.* "Blasting." — *A.V.*; "*i.e.*, (says Ainsworth,) of corn and fruit with a dry wind, 2 Kings 19:26, for the original word signifieth *dryness*; and such was the east wind that blasted in those parts, Genesis 41:6. Therefore the Greek translateth it *corruption with wind*."

for all want of moisture in the soil, but for that emptying of the ears, which is caused by the east wind. *Mildew* occurs from the sudden heat of the sun, if it strikes upon the corn when moistened with cold dew. Now, although these evils arise from natural causes, still God, the Author of nature, in His supreme power, so controls the atmosphere, that its unwholesomeness is His undoubted scourge. [239]

23. *And thy heaven that is over thy head.* He enumerates other causes of barrenness, and especially drought. Often does God by the Prophets, desirous of giving a token of His favor towards the people, promise them the rain of autumn and of spring: the one immediately following the sowing, the other giving growth to the fruits before they begin to ripen; whilst in many passages He also threatens that it should be withheld. To this refers what He now says, that the heavens shall be of brass, and the earth of iron, because neither shall the moisture descend from heaven to fertilize the earth, whilst the earth, bound up and hardened, shall have no juice or dampness in order to production. Whence we gather, that not even a drop of rain falls to the earth except distilled by God, and that whenever it rains, the earth is irrigated as if by His hand. It must, however, be observed, as we have seen before, that the land of Canaan was not like Egypt, which was watered by the care and industry of man, but fertilized by the bounty of heaven. Thus God, by the Prophet, marks the degrees which are worthy of observation, viz., that when He is reconciled to His people, He will "hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil;" so that, finally, all these things shall hear starving men. [240] (Hosea 2:21, 22.)

It is not superfluous that He should expressly speak of the "heaven over our head," and the earth that is "under our feet," for He thus indicates that His weapons are prepared both above and below to execute His vengeance, so as to assail the people on all sides. Another Prophet confirms this, although only in a brief allusion:

"Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit; and I called for a drought," etc. (Haggai 1:10, 11.)

Another mode of expression is then used to make the same thing more sure, viz., that the rain should be turned into "powder and dust;" still this clause may be explained in two ways, either that the rain shall no more fertilize the ground than as if it were ashes; or that, instead of rain, dust should fall, as though God would dry up the rich soil by scattering ashes on it.

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"Un certain signe de son ire;" a certain sign of His wrath. — *Fr.*

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See C. in loco. Calvin Society's edit., vol. 1, p. 118.

25. *The Lord shall cause thee to be smitten before thine enemies.* What He had briefly threatened in His mention of "the sword," He now more fully pursues, that they should be given up to the will of their enemies, so as to be indiscriminately slaughtered. We have previously seen that those who execute punishment on the transgressors of the Law, are stirred up and armed by the just judgment of God; Moses does not now touch on that point, but merely declares that the enemies of the people should be their conquerors, should cruelly entreat them and pursue them in their flight. Moreover, in order that God's judgment might be more conspicuous, He says, that when they have gone out to battle by one way, *i e.*, with their army in regular order, they should return by seven ways, because, in the confusion of their flight, they should be dispersed in all directions. Hence we gather that the bravery of men is in God's power, so that He can make cowards of the boldest whenever He so pleases. And we must bear in mind what we shall see elsewhere, "How should one chase a thousand, and two put ten thousand to flight, except *God* had sold them and had shut them up" under their hand? (Deuteronomy 32:30.) And for this reason God calls Himself the God of hosts, in order that believers may live securely under His guardianship; whilst the wicked, and the despisers of the Law, should dread the slightest motion when He is wroth with them.

What follows, that they should be "for [241] a removing in all the kingdoms of the earth," some take to mean that they should be a laughing-stock; because we usually shake or move our heads by way of insult; but others explain it, that they should be wanderers and vagabonds in unknown places of exile. The first exposition is the one I prefer. In Ezekiel [242] (23:46,) it is used for a tumultuous rout; nor am I indisposed to understand it in this way, that whatever nations shall assail them, they should be shaken by their slightest attacks.

26. *And thy carcase shall be meat.* The punishment is here doubled by the disgrace which is added to death; for it is ignominious to be deprived of burial, and justly reckoned amongst the curses of God; whilst it is a sign of His paternal favor that we should be distinguished from the brutes, inasmuch as the rites of burial arouse us to the hope of resurrection and everlasting life. Wherefore, on the contrary, God deprives of burial those whom He curses. But as we have said that punishments affecting the body are common to the pious and the reprobate, so also we must think of being deprived of sepulture, since it sometimes happens that the reprobate are

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See Margin, *A. V.* "In commotionem." — *Lat.* The first exposition, approved by *C.*, is that of *S.M.* and Malvenda, who refers to Psalm 21:8, and 44:15. See Poole's Synopsis *in loco.*

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This reference is omitted altogether in *Fr.*

honorably buried, as Christ relates of the luxurious Dives, (Luke 16:22,) whilst the bodies of the pious are ignominiously cast a prey for birds and beasts; as the Prophet complains in Psalm 79:2. Still such an interchange does not prevent God from avenging the contempt of His Law by this mode of punishment, as by pestilence, famine, or sword.

27. *The Lord will smite thee with the botch of Egypt.* Whether you understand this passage of the extraordinary plagues which God inflicted on the Egyptians at the time of His people's deliverance, or of the ordinary diseases which had before prevailed among them, though the latter is more probable, still Moses signifies, that whilst the Egyptians were smitten with these plagues, God's people escaped them, in order that this distinction might more clearly represent His favor. For it could not happen naturally that in the same place the diseases, from which the Israelites were free, should afflict the Egyptians alone. God therefore threatens, that if they should despise His Law, He would deal with them as they had seen Him deal with heathen nations. And assuredly, since God then chose to multiply His people miraculously, it can be by no means doubted but that He wonderfully privileged them by the bestowment of health and rigor. It is doubtful whether by diseases of the fundament He signifies hemorrhoids or *prolapsus*, or some other secret disease, such as that which attacked the Philistines when they captured the ark of the covenant. (1 Samuel 5:6.) He subjoins other diseases, in which there appear special marks of God's wrath; for although they sometimes affect the children of God also, still I have shewn elsewhere that the same punishments are so dealt out to them respectively, that they widely differ from each other. When Job was smitten with terrible ulcers, so as to become corrupt, he seemed for a time to present the marks of a reprobate person; but what in that holy man was an exercise of patience, is in the transgressors of the Law the just reward of their crimes by the curse of God.

28. *The Lord shall smite thee with madness and blindness.* This punishment is very often referred to by the Prophets, when God is said to smite the wicked with a spirit [243] of giddiness and madness, to make them drunk with astonishment. Now, whatever God declares respecting this blindness or fury of mind, has a wide application; for hence it arises that the wicked rush willfully into vile lusts, shudder at no crime, are hurried headlong to destruction, are utterly deprived of discretion, throw away the

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C gives no references here. It is probable that the passage, which he most had in his mind, was Isaiah 19:14, "The Lord hath mingled a perverse spirit;" in *V.*, "Dominus miscuit in medio ejus *spiritrum vertiginis*, etc." His own Commentary on these words is, "The expression is metaphorical, as if one were to mix wine in a cup, that the Lord thus intoxicates the wise men of this world so that they are stunned and amazed, and can neither think nor act aright." Calvin Soc. edit., vol. 2, p. 64. He also might refer to Isaiah 51:17; Jeremiah 25:15; Psalm 60:3, etc.

remedies which are in their hands; and although [244] the carnal sense is not greatly disturbed by this form of vengeance, still it is much more severe and awful than any bodily disease. The Poets imagined that wicked men were agitated and terrified by the furies, because experience taught them that it was not without a secret impulse from God that they became so senseless, when, their minds being affected, they were like beasts in the shape of men. Even heathens, then, perceived that when the wicked are given over to a reprobate mind, God thus manifests Himself as the just Avenger of their crimes. And so it is in all cases of "astonishment;" for it is plain that those who are thus stupified by their miseries, are prostrated by the hand of God.

30. *Thou shalt betroth a wife, and another man.* He here denounces that all they possessed should be rifled and plundered by their enemies. He, however, puts the most painful thing of all in the first place, viz., that they shall be despoiled of their wives, and magnifies the enormity of the evil, by saying, that not only shall the wife be torn from her husband's bosom, but that the betrothed virgin shall be defiled. The same denunciation is extended to their houses and vineyards. It is grievous indeed to see the fruit of our labors seized on by our enemies before we have been permitted to enjoy them; since the frustration of our hope does not slightly increase our pain. He then passes on to their flocks and their herds: then to their children, and in their case heightens the calamity, in that their sons and their daughters should be taken from them in their very sight, so that their eyes should fail with grief, and their hands, as if dead, should be unable to afford them assistance. For two reasons He says that the robbers, who shall strip them of everything, should be unknown to them; both because they might expect less consideration and kindness from strangers and barbarians than from neighbors; and also that the Jews might be alarmed by this threat, so as not to suppose that they only had to deal with neighboring nations; inasmuch as it was in God's power to fetch nations from afar. Finally, He adds that there shall be no end to their affliction, until the magnitude of their calamities [245] shall stupify them.

35. *The Lord shall smite thee in the knees.* Since death is common to the whole human race, they must needs also be all subject to disease; nor is it a matter of surprise that the whole posterity of Adam, which is infected with the taint of sin, should so be liable to many afflictions, which are the wages of sin. But, since the offenses of all are not alike, God also maintains a just proportion in the execution of His various punishments; thus, in this

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"L'apprehension commune des hommes;" the ordinary apprehension of men. — *Fr.*

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Ver. 34. "Obstupesces." — *Lat.* "Thou shalt be mad." — *A. V.* The former is the rendering of Pagninus, the Samaritan text, and *LXX.*; the latter of Vatablus, Munster, Oleaster, Malvenda, and the Arabic Version. See Poole's Synopsis, *in loco.*

passage He does not speak only of common maladies, but of those whereby He openly shews His vengeance against the transgressors of the Law; of which sort are incurable diseases.

36. *The Lord shall bring thee, and thy king.* The fulfillment of this prophecy at length taught the Jews, though too late, that it was no empty threat, merely for the purpose of frightening them; and this also applies to the other predictions. For, on account of the great distance from them, the Jews would never have supposed that the Assyrians and Chaldeans were God's scourges, as they actually found them to be; because they placed no faith in the words of Moses. Much less credible was it to them that the king, whom they had appointed, should be dragged as a prisoner to distant countries. And surely this was a very sad and formidable punishment, since all their safety depended on the stability of their kingly government. Thus Jeremiah magnifies this evil above all others, that the Christ of God, who was the breath of the Church, and under whose shadow they hoped to be everywhere safe, should be taken. [246] (Lamentations 4:20.) And this was fulfilled in the case of Jeconiah, as well as in that of Jehoiachin and Zedekiah. Let us, therefore, learn not to measure God's judgments by our own reason, but to tremble at them, although they are hidden from us. All aggravation of their captivity is also added, *i e.*, that they should be oppressed by such tyranny as to be compelled to serve wood and stone. Dull and stupid as they were, still they ought to have retained their abomination of such gross wickedness. Hence it might be gathered that they would not be reduced to such a necessity except by the terrible vengeance of God. For although they had been attracted by the superstitions of the Gentiles, so as eagerly to run after them, still, after they were deprived of the worship of God, and had undergone the yoke of the wretched and ungodly servitude which was imposed on them, the foulness of idolatry must have been more fully understood. There is also an antithesis implied in these words, viz., that because they had refused to submit themselves to the true God, and to obey His Law, they should become the slaves of idols.

37. *And thou shalt become an astonishment.* The climax of their miseries is here added, that they should be so far from receiving consolation from men, that on every side their misery should meet with taunts and insults; for nothing more bitterly wounds the wretched than this indignity of being harassed by reproaches and sarcasms; and thus to be a laughing-stock and byword to all nations, is a dreadful infliction. Again, there is an implied antithesis between the ignominy to which God condemns His ungrateful people, and the extraordinary dignity with which He had honored them, so that they should be illustrious before the whole world. Hence the Prophets

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"The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall lie among the heathen." — Lamentations 4:20.

have often imitated this mode of expression; I will not quote the instances of it which everywhere occur.

38. *Thou shalt carry much seed out into the field.* He again makes mention of the scarcity of wine, of wheat, and all sorts of corn; but He assigns different causes for it. He proclaims that the harvest shall be scanty, notwithstanding an abundant sowing, because the locust shall consume the seed; that the vintage shall be poor, nay, almost nothing, because the worms shall devour the bunches; that the oil produced should be little, because the olives should wither on the trees and fall of themselves. Thus He admonishes them that He has at hand innumerable ministers (*satellites*) wherewith to destroy by famine the transgressors of His Law. Thus, whenever we see beetles, and locusts, and other insects attacking the fruits, we should remember that God, as it were, puts forth His arm to take away the food which He had given: thus Joel reminds us, that when the locust eats that which the palmer-worm hath left, and another insect that which the locust hath left, the curse of God is sufficiently conspicuous. [247] (Joel 1:4.) Philosophers discover the reason why more of these little creatures are generated in one year than another; but we must remember the teaching of Moses, that they never trouble us except by God's command. For if we were submissive to God, as we ought to be, such a prodigy would never happen as that vile and filthy insects should devour the fruits of the earth which He Himself has provided for the sustenance of His children.

43. *The stranger that is within thee shall get up above thee.* This also was no doubtful mark of God's wrath, that the sojourners who dwelt in the land of Canaan by sufferance should in a manner become its masters; for we know how those who are in debt are under the power of their creditors. In fact, what Solomon says is found to be true, that

"the rich ruleth over the poor, and the borrower is servant
to the lender." (Proverbs 22:7.)

The Israelites, therefore, must have felt that God was contrary to them, when they were suppliants to their own guests, especially since He had promised that He would so enrich them that they should lend to others. This revolution of affairs, then, plainly convinced them of their iniquities. Meanwhile, it must be observed that poverty as well as wealth is in God's hands, and that whilst the latter is a proof of God's favour the former is reckoned amongst His curses; still, however, in such a manner that God often chastises His own children with want, or proves and exercises their patience without ceasing to be their Father, whilst he bestows abundance upon the reprobate, wherewith they may gorge themselves to their own destruction. God's blessing, however, shines forth in the elect, as far as it is expedient for them; nor is it said in vain in the Psalm, "Wealth and riches are in the

247 "Que la main de Dieu est toute evidente;" that God's hand is quite evident. — *Fr.*

house (of the just,") in order that he may lend and be bountiful. (Psalm 112:3.)

45. *Moreover, all these curses shall come upon thee.* He not only confirms what he has already said, but takes away all hope of alleviation, since God's scourges shall not cease until they have repented. He declares that all the curses shall come upon them; for although they are not always congregated into a single band, still it is true that God pays the wages of the transgressors of His Law with this multitude of miseries which Moses has recounted. By the word *pursue*, he takes away all hope of escape, whilst to *overtake* is equivalent to laying hold of them tenaciously, till, as it is further said, they *be destroyed.* The sum is, that the ungodly by their subterfuges only bring it to pass that they accumulate upon themselves heavier punishments, which will never cease to afflict them until they are destroyed by them. For this reason, he says that they shall be "for a sign and a wonder," *i e.*, that they shall awaken astonishment in all men; for those who are but little moved by the common and ordinary judgments of God, are compelled, whether they will or no, to give attention to these prodigies. Thus, notable punishments, and such as are worthy of special observation, are "for a sign and a wonder."

Their ingratitude is also reproved as well as their contempt of the Law, because they served not God "with joyfulness and gladness of heart," when He had been so abundantly generous to them; for it is the fault of a corrupt and malignant nature, that it should not be possible to bring it to serve God joyfully, when He invites us by His liberality. But Moses takes it for granted that, since God will prevent the Israelites with His favor, before He proceeds to inflict punishments upon them, they will be guilty of this brutal sin, not to allow themselves to be liberally sustained by Him.

49. *The Lord shall bring a nation against them from far.* He enforces the same threatenings in different words, viz., that unknown and barbarous enemies should come, who shall attack them with great impetuosity and violence. And still further to aggravate their cruelty, He says that their language shall be a strange one; for, when there can be no oral communication, there is no room for entreaties, which sometimes awaken the most savage to mercy. But Jeremiah shews that this was fulfilled in the case of the Chaldeans;

"Lo, I will bring a nation upon you from far, O house of Israel; it is a mighty nation, a nation whose language thou howest not, neither understandest what they say." (Jeremiah 5:15.)

On the other hand, when Isaiah promises them deliverance, he mentions this among the chief of their blessings, that the Jews should "not see a fierce people," that they should not hear

"a people of deeper speech than they could perceive, of a stammering tongue [248] that they could not understand." (Isaiah 33:19.)

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For, as I have elsewhere said, the Prophets were careful to take their form of expression from Moses, lest the Jews should, according to their custom, proudly despise the threats which God had interwoven with His Law.

Lest the distance of their countries should lull them into security, He says that they should be like eagles in swiftness, so as suddenly to overwhelm them, just as God often compares the ministers of His wrath to the whirlwind and the storm. Jeremiah has also imitated this similitude, where he declares that the slaughter which the Jews in their false imagination had supposed to be far away from them, should come suddenly upon them. (Jeremiah 4:13.)

Moses adds, that this nation shall be "strong of face, [249] which shall not regard the person of the old, nor shew favor to the young," whereby he signifies their extreme ferocity. I have already expounded what follows respecting their rapine and plunder.

52. *And he shall besiege thee in thy gates.* He overthrows every ground of false confidence. The number of their towns inspired them with courage, because they never would have supposed that their enemies would undergo so much fatigue as not to cease from fighting till they were all taken. He therefore includes all their towns, in reliance upon whose multitude they despised hostile aggression. He adds, that in vain they trust in their high and fortified walls, which will be either overthrown by military engines, or shall voluntarily surrender from the length of their besiegal; for the passage may be explained in both ways, either that the enemies shall overthrow and lay prostrate all their fortresses, or that by their perseverance they shall pass over the walls however high. It seems to me that the length of the siege as well as their valiant fighting is indicated. The repetition which follows magnifies the evil, viz., that they shall be thus sorely pressed in their own land given them by God; for the very associations of the place only increased the indignity.

53. *And thou shalt eat the fruit of thine own body.* This is one of those portents which was mentioned a little while ago; for it is an act of ferocity detestable and more than tragical, that fathers and mothers should eat their own offspring, so great love of which is naturally implanted in every heart, that parents often forget themselves in their anxiety for their children; and many have not hesitated to die to insure their safety. Nay, when the brute animals so carefully cherish their young, what can be more disgusting or abominable than that men should cease to care for their own blood? But this is the most monstrous of all atrocities, when fathers and mothers devour

"Cui lingua stridet absque intelligentia." — *Lat.* "Lesquels grondent sans intelligence." — *Fr.*

249 See margin, *A. V.*

the offspring which they have procreated, and yet this threat by no means failed of its fulfillment, as we have elsewhere seen. We ought then to be the more alarmed when we see that God thus terribly punished the sins of those whom He had deigned to choose for His own. Still, it was not without very just cause that this wrath was so greatly kindled against the Jews who had left no kind of iniquity undone, so that their wickedness was altogether intolerable. Never, then, must it be forgotten that those of the household of the Church to whom God's truth is revealed, are on that account the less excusable, because they knowingly and willfully provoke His wrath, whilst their continued perseverance in sin is altogether unworthy of pardon. The monstrous brutality of the act is heightened, when He says that men, in other respects tender and accustomed to delicacies, should be so savage through hunger that they shall refuse to give a share of this horrible food to their wives and surviving children; as also Jeremiah expressly says, the pitiful women shall be so maddened by hunger as to cook their own children. (Lamentations 4:10.) What follows as to the after-birth is still more horrible, for thus they call the membrane by which the foetus is covered in the womb, with all its excrements. That they should dress for food a filthy skin, the very look of which is disgusting, plainly demonstrates the awfulness of God's vengeance.

58. *If thou wilt not observe to do all the words of this law.* Inasmuch as even believers, although they are disposed to a willing obedience to the Law, and earnestly apply themselves to it, are still impeded and withheld by the infirmity of their flesh from fulfilling their duty, care and attention is here demanded of them; for "to observe (*custodire*) to do" is equivalent to giving sedulous and diligent heed. Now, God declares that, unless the Israelites thoroughly devote themselves to the keeping of the Law, vengeance is prepared for their neglect. It is indeed a harsh and severe threat whereby transgression in any respect is without remission; for perfect obedience is required by the words, "to do all the words that are written in the Law." But it is necessary that we should bear in mind what I have already shewn, that Moses was thus severe in his exactions, in order that the people, being convinced of their condemnation, should betake themselves to the mercy of God; for no one longs after Christ, unless he first abandons all confidence in his works, and rests all his hope of salvation in gratuitous pardon. The curse here recorded so awaits the transgressors of the Law, that, whilst God pardons His children, He at the same time sometimes chastises them, and executes upon the reprobate the vengeance they deserve. The fountain-head of obedience is indicated when it is said, "that thou mayest fear the Lord;" for all virtues are but smoke, which do not spring from the fear of God. Moreover, in order that their contempt may be without excuse, God's name is called "glorious and fearful;" for it is a mark of gross stupidity, when God's majesty and glory are openly set before us, not to be affected with becoming reverence so as to humble ourselves before Him. He, however, threatens

something more terrible than before, when he says that the plagues shall be *wonderful* not only on the parents but on their children and descendants; instead of which some construe it, [250] He shall increase in a wonderful manner; and others, He shall separate; but this is too constrained and obscure. The word פלא, *phela*, signifies to be wonderful, or secret and hidden: thus, in my opinion, he means extraordinary and incredible modes of vengeance which shall surpass the comprehension of the human mind. He puts plagues and sicknesses in apposition with each other, as explaining by the latter of what nature the plagues shall be; unless, perhaps, it may be rather thought that the *species* is appended to the *genus*, which seems to be more probable. Further, he calls the plagues veritable, or faithful; either because they shall certainly occur, or because they shall continue to the end; for the Hebrew word נאמנית, [251] *neumanoth*, is explained in both ways; and undoubtedly it sometimes signifies veracious, or what does not deceive, sometimes firm and stable, or perpetual; and this sense appears to me to suit it best here, so that continued duration should be added to the greatness of the plagues.

He again mentions "the diseases of Egypt," not those which they had themselves suffered in Egypt, but those under which they had seen the Egyptians laboring. He says, therefore, that the severity of God against unbelievers, of which they had been spectators, should fall upon their own heads, if they should be followers of their ungodliness; for it was natural that they should tremble at the judgments of God, whereof they had been eye-witnesses; and not only so, but at which they had trembled for fear.

61. *Also every sickness and every plague.* This passage confirms what I have said about the plague and the sickness, for the sickness stands first as the *species*, and then the plague follows, which has a wider meaning, and comprehends all the curses in itself. Still, after he has enumerated so many forms of punishment, he declares that God is armed with yet other weapons to smite them; and assuredly as His blessings are endless and innumerable, so also His power is incomprehensible for avenging the contempt of His Law. Posterity has experienced, and we also even now partly perceive how true these threatenings were; for, as the obstinacy of men has burst forth and exalted itself more and more, so new and unheard of punishments have abounded from God, like a deluge.

62. *And ye shall be left few in number.* Since it had been promised to Abraham that his seed should be like the stars of heaven in multitude, it was

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So *V.* The translation, "He shall separate, or shall make distinct from all others, because they shall be greater and worse," is that of Oleaster, quoted in Poole's Synopsis.

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Root אמן, *amen*; and here rendered by Taylor, *fidoe*, *constantes*

a signal token of God's wrath that his posterity should be reduced [252] to so small a number; thus the comparison which is here made for the purpose of heightening their calamity, must not simply be referred to the "multitude" or great band, and the "fewness in number," but must be extended to the promise, the truth of which had been clearly manifested; so that, on the other hand, they might perceive that their former populousness could only have been put an end to, like waters dried up by the excessive heat of the sun, through the wrath of God.

63. *And it shall come to pass, that as the Lord rejoiced over you.* The wonderful and inestimable love of God towards His people is here set forth, via, that He had rejoiced in heaping blessings upon them; wherefore their depravity was all the more base and intolerable, in that God, though voluntarily disposed to be bountiful, was obliged by it to lay aside His affection for them. But although it is only by a metaphor that God is said to rejoice in destroying the wicked, yet it is not without good reason that this expression is applied to him; that we may know that He can no more fail to be the defender of His Law, and the Avenger of its contempt, than deny Himself. He complains, indeed, by Isaiah, (10:24) that He is unwillingly forced to punish the Jews; but these two things are quite consistent, that He rejoices in His just judgment, and at the same time is mindful of His clemency and indulgence, so that He would rather pardon, if the wickedness of men would allow Him. But this expression of Moses, that God receives consolation from punishing the wicked, constantly occurs in the Prophets.

64. *And the Lord shall scatter thee among all people.* At the end of the preceding verse, he had threatened them with banishment, which was far more painful to the people of Israel than to other nations. Inasmuch as affection for our country is natural to all, it is disagreeable to be away from it; but the condition of the Israelitish people was peculiar, for to them the inheritance of Canaan was promised them by God, and they could not be expelled from it without being renounced by their heavenly Father. But he now proceeds a second and third step further; for he adds to banishment a miserable scattering, and to scattering, trembling and wanderings full of disquietude. For, if they had been expelled all together into any one corner of the world, their banishment would have been more tolerarable from their very association with each other. Their calamity is, therefore, augmented when the storm of God's wrath scatters them hither and thither like chaff, so that they should be dispersed, and dwell in widely different countries. Another kind of servitude, which I have elsewhere noticed, is incidentally added, *i e.*, that He would enslave them not only to men, but to idols also. The third step is their want of rest, for there was to be no fixed abode for them in their captivity; and this is far the most wretched state of all, to serve

252 "A une pongnee de gens;" to a handful of people. — *Fr.*

tyrannical conquerors as captives, and to have no certain master. Still it was a most just reward of the people's ingratitude, that they should nowhere find a fixed resting-place, because they had rejected the rest offered them by God, as we read in Isaiah (28:12.) He, however, extends the evil, bitter as it was in itself, still further, for they were not only to be compelled to wander in confusion, and immediately to pass onwards, but, wheresoever they should come, inward perturbation of mind was to follow them as their inseparable companion. Now, it is more sad to be agitated within with secret fear, than to be oppressed by external violence; for believers, although they too may be unsettled and tossed by many troublesome waves, still repose with tranquil minds on God; whilst the wicked, however they may desire to lull themselves in security, are nevertheless always without true peace; and if, for a while, they sink into lethargy, are still soon compelled to arouse themselves by God whether they will or not. Surely as the repose of a well-regulated mind is a signal mark of God's favor, so a constant and irremediable fear, such as is here referred to, is one of His terrible punishments.

Since the fear of spiritual punishments but lightly affects ungodly men, Moses magnifies in many words what the Israelites would else have carelessly passed over. Especially he points out what dreadful torments of anxiety would affect the wicked, when he says that their life should hang in suspense, as it were, before their eyes, so that they should fear day and night. An amusing device is related of Dionysius, [253] who commanded an exquisite supper, supplied with every delicacy, to be prepared for a courtly flatterer by whom his happiness had been lauded; he placed him in his own seat, so [254] that he might feast pleasantly, but ordered a sword to be suspended by a thread so as to overhang his head, insomuch that he who had pronounced the tyrant to be happy, when he saw that death was so near him every moment, did not dare to taste either of meat or drink. Dionysius, therefore, confessed, and not without shame to himself, that he and all other tyrants, whilst they are formidable to others, are tormented by perpetual fear. Now, this same disquietude is common to all the despisers of God; for the more wantonly they rage in forgetfulness of His fear, the more deservedly they dread their own shadow. Besides, when we look around us and see by how many forms of death our lives are beset, it cannot be but that innumerable anxieties should naturally possess us; how, then, can the wicked help being harassed by miserable and perplexing doubts when they perceive themselves to be shut out from the protection of God, and exposed to so many evils? Tranquillity

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This well-known story of Dionysius of Syracuse and his courtier Damocles, is beautifully told by Cicero. — *Tusc. Quoest.* 5. 21.

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"Pour reciter ceste felicite, qu'il avoit tant preschee;" to make a rehearsal of this felicity, which he had so greatly praised. — *Fr.*

of mind, therefore, can only arise from having God as our Keeper, and from resting under His protection.

By the words, "the sight of thine eyes," I have no doubt but that Moses designates those spectres [255] and bug-bears whereby death is set before the eyes of the reprobate.

68. *And the Lord shall bring thee into Egypt again with ships.* We know that the people were so driven about in the desert amidst divers perils, that they only escaped from it in safety by extraordinary miracles. It was therefore a thing most highly to be desired by their posterity, that they should never be carried back into those mighty depths. He who had once rescued them from those deaths might indeed often be their deliverer; but in order to make His blessing at that time more memorable, He had provided that they should never return into that wilderness. To bring them back into it again, was, then, in a manner to blot out the grace of redemption. If any object that it was impossible that the people should be conveyed in ships through dry places, the reply is easy, that since mention is made of the captivity, there is no absurdity in their being carried in ships and landed on the shore which [256] belongs to the plain of Moab, so as to finish their journey by wandering through the desert on foot.

Finally, he shews how melancholy their condition would be, since they would desire to sell themselves to their enemies, and would find none to buy them on account of their vileness.

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"Toutes illusions, fantasmes, et espouvantails, qui nous menacent de la mort;" all illusions, phantoms, and horrors, which threaten us with death. — *Fr.*

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There appears to be some oversight here. The Latin is "littus, quod planitiem Moah respicit;" and the *Fr.* sufficiently removes any difficulty which the latter word would present, by simply translating it "pour les jetter en la plaine de Moab;" *i.e.*, to put them ashore *on* the plain of Moab. Now, the only shores of the plain of Moab would be formed by the Dead Sea, and this would, of course, be inapplicable in the circumstances referred to. The very impossibility of crossing the desert in ships, clearly proves that the word *way* must not be understood as indicating the line of route. Thus Holden paraphrases the words: "Thou shalt be taken there in ships, and not by the way in which I appeared and spake to thee;" and Dathe's translation is, "Navibus Jova vos deportari sinet in Aegyptum, quam terram nunquam a vobis revisendam dixerat." The wonderful fulfillment of the prophecy is thus well summed up by Dr. Kitto: "This was accomplished on several occasions. It is related both by Aristeas and Josephus, that in the time of Ptolemy Philadelphus, there were vast numbers of Hebrew slaves in Egypt, and that the king himself bought above 100,000 of them from their masters, and set them free. Egypt, indeed, was the great slave-mart of ancient times; and several of the conquerors and oppressors of the Jews sent at least a portion of their captives thither to be sold. Titus had 90,000 captives after Jerusalem was taken. Those above seventeen years of age were sent to different parts of the Roman empire to labor on the public works, besides great numbers who perished in compulsory combats with wild beasts. Those under seventeen were doomed to be sold for slaves; but in such deep contempt and detestation was the nation held, that few were willing to buy them; and the Jews who remained at large, were too few and poor to be able to redeem their brethren. The market was also glutted with their numbers, so that they were sold at a mere nominal price, — sometimes thirty for a small piece of money. Those who remained unpurchased were sent into confinement, where they perished by hundreds and by thousands together, from neglect and hunger. Egypt received a large proportion of these slaves, who were probably sent thither in *ships*, as the Romans had a fleet in the Mediterranean, and this was a much easier and safer way of transporting them than by land across the desert. The same things precisely took place on the final desolation of Israel by Hadrian, who may be said to have consummated their doom by decreeing, with the concurrence of the Roman Senate, that no Jew should ever, on pain of death, enter the land of his fathers." — Illust. Comment. *in loco.*

Deuteronomy 4:25-31

Deuteronomy 4

Deuteronomy 4:25-31

25. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, or the likeness of any *thing*, and shall do evil in the sight of the Lord thy God, to provoke him to anger;

25. Quum genueris filios et nepotes, et senueritis in terra illa, corruperitis autem vos, et feceritis sculptile, imaginem cujuscunque rei atque feceritis malum in oculis Jehovae Dei vestri, irritando illum,

26. I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

26. Testor contra vos hodie coelum et terram, quod pereundo peribitis cito e terra ad quam pergendo transituri estis Jordanem, ut possideatis eam: non protrahetis dies in ea: quia disperdendo disperdemini.

27. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.

27. Ac disperget vos Jehova inter populos, et relinquemini homines pauci numero in gentibus ad quas deducet vos Jehova.

28. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

28. Servietisque ibi diis, operi manuum hominum, ligno et lapidi, quae non vident, nec audiunt, nec comedunt, nec odorantur.

29. But if from thence thou shalt seek the Lord thy God, thou shalt find *him*, if thou seek him with all thy heart, and with all thy soul.

29. Quod si requisieris inde Jehovam Deum tuum, tum invenies, si requisieris eum toto corde tuo, et tota anima tua.

30. When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice;

30. Quum fuerit tibi angustia, invenerintque te omnia ista, in novissimis diebus si reversus fueris ad Jehovam Deum tuum, et parueris voci ejus:

31. (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

31. (Quia Deus misericors est Jehova Deus tuus) non derelinquet te, neque disperdet te, neque oblivisectur pacti patrum tuorum de quo juravit illis.

25. *When thou shalt beget children, and children's children.* Although at the outset he only adverts to idolatry, yet, inasmuch as he thence takes occasion to inveigh generally against the transgressors of the Law, and denounces punishment against them, I have thought it advisable to introduce this passage amongst the Sanctions (of the Law.) He had already strictly forbidden them to turn aside to idols; he now requires this instruction to be handed down to their grand-children and their whole race; as though he had said, that they must continue faithfully in the pure worship of God, not only lest they should deprive themselves of entering the land of Canaan, but also lest, after having long enjoyed quiet possession of it, they should be expelled from it. For long possession might have hardened their minds in security

and arrogance, as if they had no change to fear. Lest, therefore, as time should pass away, they should trust that they were firmly established, and advance to greater license, he now reminds them that the punishment which he had already taught them to await themselves, would also be extended to their descendants; since it was no less easy for God to drive their [257] distant posterity from their quiet nest, than it would have been for Him to prevent their taking possession of it. But although he is treating of idols, still he addresses them on the subject of the curse, which overhangs all despisers of God. And, in order that the threat may affect them more deeply, he calls on "heaven and earth to witness;" as though he had said, that even things inanimate and without reason were in a manner conscious of the vengeance of God. Their opinion [258] is a poor one who think that angels and men are thus designated by a *metonomy*; for we shall see a little further on that the same form of expression is repeated. And when he says in his song, (Deuteronomy 32:1,) "Give ear, O ye heavens, and I will speak; and hear, O earth," it is to signify by *hyperbole* that his address is worthy of being listened to by all creatures. Thus Isaiah, the more to shame the Jews, who had become stupified in their folly, addresses his words to the heavens and earth. (Isaiah 1:2.)

When he calls heaven and earth to witness God's vengeance, it is as much as to say, that it will as clearly appear as the heaven and earth appear before our eyes; and after he has said that they shall perish, he also declares in what manner, viz., that God would scatter them hither and thither, and reduce them to a small number. What follows might seem absurd, inasmuch as it ought not to be reckoned among their punishments that they should serve idols among strangers, whereas they had already worshipped them of their own accord in their own land; but this difficulty is easily solved, and in two ways, either that banishment was a just reward to them in order that there they might indulge to their full these impure dispositions; and thus there will be an antithesis between the nations of the heathen and the Holy Land, as though God had said that He would not; suffer them to profane the latter by their superstitions; or else, that then, the veil being as it were removed,

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"Abnepotes," — *Lat.*; *i.e.*, their grandchild's grandchildren.

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"When he calls heaven and earth to witness, he calls all things which are in heaven and in earth, by metonomy; and especially angels and men, who are properly called witnesses. Thus Theodoret. So the Poet says:

Vos aeterni ignes, and non violabile numen
Tester; (Virg.Aen., 2. 154;)

for the Platonists thought that the heavenly fires, *i.e.*, the stars, were animated by their intelligences, or guardian angels, whom they worshipped as inferior gods." — Corn. a Lapide *in loco*.

De Lyra's note is, "*i.e.*, every intellectual creature existing in heaven and earth, since none but an intellectual creature can properly bear witness."

they should be ashamed when they should be compelled to serve dead idols. Nor can it be questioned but that then they were wounded in spirit by the same disgusting practices in which they had before taken pleasure; and I (See *ante* on Deuteronomy 28:36, p. 254.) have stated elsewhere that I prefer this latter sense. Meanwhile, he reproaches them for their stupidity in adoring [259] dead images, formed of corruptible things, and the work of men's hands.

29. *But if from thence thou shalt seek the Lord.* In this passage also he exhorts and encourages them in the confidence of obtaining pardon, and thus anticipates them, so that they might not be overwhelmed with sorrow when smitten by God's hand; for despair awakens such rage in the wretched that they cannot submit themselves to God. He sets before them, then, another object in their punishments, that they may not cease to taste of God's goodness in the midst of their afflictions, whereby He invites them to repentance. For the sinner will never set about seeking God, unless he deems Him to be accessible to prayer. Moreover, he warns them to return truly and sincerely to a sound mind, because they will gain nothing by false profession. We know that nothing is more common than to make complaint to God whenever we are oppressed with troubles, but, when they are at all intermitted, immediately to return to our natural state. Sincere conversion is, therefore, prescribed; for "all the heart" is precisely equivalent to an upright heart, (*integrum*,) which is contrasted with a double or feigned one; and this must be noted, [260] lest a sense of our infirmity should disturb us; for, since it is not possible for men to give themselves wholly to God, the knowledge of their own inability is apt to induce listlessness; whereas, provided we do not deal deceitfully, it is declared that our penitence is approved by God.

30. *When thou art in tribulation.* He here shews the advantage of punishments, on the ground of their usefulness and profit; for what the Apostle says is confirmed by experience, that

"no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby."
(Hebrews 12:11.)

Lest, therefore, they should be provoked to wrath by God's stripes, he reminds them of their usefulness to them, because they would never turn to God unless aided by this remedy. He tells them that, after they shall have been afflicted by the curses of God, if they sought after Him, they should find

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"Des marmousets sans sens;" senseless puppets. — *Fr.*

260

Addition in *Fr.*, "car s'il avoit une pleine perfection requise;" for if entire perfection were here required.

Him: and further, he gives them grounds for hope both in God's nature and in His covenant. He assures them that God will be willing to be appeased, because He is by nature merciful; but he adds another confirmation of this, which is more certain and familiar, viz., because God had adopted them by a perpetual covenant.

Deuteronomy 29:10-28

Deuteronomy 29

Deuteronomy 29:10-28

10. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

10. Vos adstatis hodie omnes vos coram Jehova Deo vestro, principes vestri tribuum vestrarum, seniores vestri, et praefecti vestri, omnes viri Israel:

11. Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water;

11. Parvuli vestri, uxores vestrae, et peregrini tui qui habitant in medio castrorum tuorum, a caesore lignorum tuorum usque ad haurientem aquas tuas:

12. That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day;

12. Ut transeas in pactum Jehovae Dei tui, et in jusjurandum ejus quod Jehova Deus tuus pangit tecum hodie:

13. That he may establish thee today for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

13. Ut statuat te hodie sibi in populum, et ipse sit tibi in Deum, quemadmodum loquutus est tibi, et quemadmodum juravit patribus tuis, Abraham, Isaac, et Jacob.

14. Neither with you only do I make this covenant and this oath;

14. Neque vobiscum solis pango pactum istud, et jusjurandum istud.

15. But with *him* that standeth here with us this day before the Lord our God, and also with *him* that *is* not here with us this day:

15. Sed cum eo qui est hic nobiscum stans hodie coram Jehova Deo nostro, et cum eo qui non est hic nobiscum hodie.

16. (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by;

16. Vos enim nostis quomodo habitavimus in terra Aegypti, et quomodo transivimus per medium gentium quas transistis:

17. And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)

17. Et vidistis abominationes earum, et idola earum, lignum, et lapidem, argentum et aurum, quae sunt apud illas.

18. Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

18. Ne forte sit inter vos vir, aut mulier, aut familia, aut tribus, cujus cor avertat sese hodie a Jehova Deo vestro, et abeat ad colendum Deos gentium harum: ne forte sit in vobis radix fructificans venenum et absinthium.

19. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

19. Sitque quum ipse audierit verba maledictionis hujus, ut benedicat sibi in corde suo, dicendo, Pax erit mihi, etiamsi in cogitatione cordis mei ambulavero: ut addat ebriam sitienti.

20. The Lord will not spare him; but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.

20. Non placebit Jehovae parcere illi, sed tunc fumabit furor Jehovae, et zelus ejus in eum virum: et recubabit in eo omnis maledictio quae scripta est in libro isto, et delebit Jehova nomen ejus de sub coelo.

21. And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law.

21. Et separabit eum Jehova in malum ab universis tribubus Israelis, juxta omnes maledictiones pacti scripti in libro Legis hujus.

22. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it;

22. Et dicet generatio postera, filii vestri qui surgent post vos, et alienigena qui veniet e terra longinqua, quum viderint plagas terrae hujus, et morbos quibus aegrotare fecerit Jehova in ea:

23. *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger, and in his wrath;

23. Sulphur, et sal, combustionem in toto solo ejus, ut non seratur, neque germinet, neque ascendat in ea ulla herba, ut in subversione Sodomiae, Gomorrhae, Admae, et Seboiim, quas subvertit Jehova in excandescentia sua et ira sua:

24. Even all nations shall say, Wherefore hath the Lord done thus unto this land? what *meaneth* the heat of this great anger?

24. Dicent, inquam, omnes gentes, Quare fecit sic Jehova terrae huic? quae est ira excandescentiae hujus magnae?

25. Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

25. Et dicent, Eo quod dereliquerunt pactum Jehovae Dei patrum suorum, quod pepigit cum eis, quum educeret eos e terra Aegypti:

26. For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them:

26. Et abeuntes coluerunt deos alienos, incurvaveruntque se eis: deos, inquam, quos non noverant, et qui nihil impertiti fuerant illis:

27. And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book:

27. Et irata est excandescentia Jehovae in terram ipsam, ut induceret super eam omnem maledictionem scriptam in hoc libro:

28. And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

28. Extirpavitque eos Jehova e terra ipsorum in ira, et indignatione, et excandescentia magna, et projecit eos in terram aliam, sicut hodie.

10. *Ye stand this day all of you before the Lord your God.* Again does Moses, as God's appointed [261] representative, sanction the doctrine proclaimed by him by a solemn adjuration. With this design he says that the Israelites stood there not only to hear the voice of God, but to enter into covenant with Him, in order that they might apply themselves seriously, and with becoming reverence, to perform the promise they had given. Nor does he only address their chiefs, but, after having begun with the officers, the elders, and men, [262] he descends to the little children and the wives, in

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"Stipulator." — *Lat.* "Un notaire stipulant." — *Fr.*

262

order that they might understand that their whole race, from the least to the greatest, were bound to keep the Law: nay, he adds all the strangers, who had devoted themselves to the service of the God of Israel, and states particularly that the very porters and lacqueys [263] were included in the covenant, in order that the minds of those, who derive their origin from the holy Patriarchs, should be more solemnly impressed. Moreover, in order that they may accept the covenant with greater reverence, he says that it was established with an oath. Now, if perjury between man and man is detestable, much less pardonable is it to belie that which you have promised God by his sacred name. Finally, he requires that the covenant should be reverenced, both on account of its advantages and its antiquity. Nothing was more advantageous for the Israelites than that they should be adopted by God as His people; this incomparable advantage, therefore, ought deservedly to render the covenant gratifying; and, besides the exceeding greatness of this blessing, God had prevented them by His grace many ages [264] before they were born.

It would have been, therefore, very disgraceful not to embrace eagerly and ardently so signal a pledge of his love. Nevertheless, the question here arises, how the little children could have passed into covenant, when they were not yet of a proper age to learn (its contents; [265]) the reply is easy, that, although they did not receive by faith the promised salvation, nor, on the other hand, renounce the flesh so as to dedicate themselves to God, still they were bound to God by the same obligations under which their parents laid themselves; for, since the grace was common to all, it was fitting that their consent to testify their gratitude should also be universal; so that when the children had come to age, they should more cheerfully endeavor after holiness, when they remembered that they had been already dedicated to God. For circumcision was a sign of their adoption from their mother's womb; and therefore, although they were not yet possessed of faith or understanding, God had a paternal power over them, because He had conferred upon them so great an honor. Thus, now-a-days, infants are initiated into the service of God, [266] whom they do not yet know, by baptism; because He marks them out as His own peculiar people, and

"Peres de famille." — *Fr.*

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"Calones, et lixas." — *Lat.* "Les buscherons, porteurs de bagages, et gouiats;" the wood-carriers, baggage-porters, and soldiers'-boys. — *Fr.*

264

"Quatre cens ans;" four hundred years. — *Fr.*

265

Added from *Fr.*

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claims them as His children when He ingrafts them into the body of Christ. Moses goes further, stating that their descendants were bound by the same covenant, as if already enthralled to God; and surely, since slavery passes on by inheritance, it ought not to appear absurd that the same right should be assigned to God which mortal men claim for themselves. What he says, then, is tantamount to reminding the Israelites that they covenanted with God in the name of their offspring, so as to devote both themselves and those belonging to them to His service.

16. *For ye know how we have dwelt in the land of Egypt.* We know how greatly men's minds are tickled by novelty; and this might occur to the Israelites when, upon entering the land of Canaan, they would see many forms of idolatry hitherto unknown, which would be so many snares to entangle them. Although, therefore, they were not as yet accustomed to such corruptions, he exhorts them to beware by former instances; for they were not ignorant that God had held in abomination the superstitions of Egypt, and also of other nations, which He had punished in terrible ways. Consequently Moses reminds them that there was no reason why the people should be carried away to imitate the rites of the Gentiles with which they were unacquainted, since they knew by extraordinary proofs that whatever imaginations had been invented by heathen nations were hateful to God. This argument, then, is drawn from experience, whereby the Israelites had been abundantly admonished, that they should hereafter beware of all delusions. But, when he passes from individual men and women to families and tribes, he indicates that those who are associated with others in sin, seek to excuse themselves in vain by their numbers; since a whole nation is as much to be condemned as a single person.

The conclusion of verse 18, "*lest there should be among you a root*," etc., seems to be tamely explained by some, [267] lest there should be venomous men, who should bring forth bitter fruits to God; for by the word *root* I rather under stand the hidden principles of sins, which, unless they be prevented in good time, spring up with collected vigor and lift themselves on high; for indulgence in sin increases by concealment and connivance. And to this the author of the Epistle to the Hebrews seems to allude when he exhorts believers lest, through their negligence, "any root of bitterness, springing up, trouble them, and thereby many be defiled." (Hebrews 12:15.)

"Luy sont consacrez par le baptesme, pour estre siens;" are consecrated to Him by baptism, to be His own. — *Fr.*

267

Amongst others, De Lyra, whose gloss is, "Some one corrupted by idolatry, who should further corrupt others by his wicked persuasions." Dathe says, "It is a proverbial expression, and its meaning is: lest there should be any rebel against the primary law of worshipping one God, and he should think within himself the things which follow in the next verse."

As soon, therefore, as any one should endeavor to excite his brethren to worship false gods, God commands him to be plucked up, lest the poison should burst forth, and the bitter root should produce its natural fruits in the corruption of others. Wormwood [268] (*absinthium*) is here used, as often elsewhere, in a bad sense, on account of its unpleasant savour; unless perhaps it is some other herb, as is more probable.

19. *And it come to pass when he heareth the words.* He shews that it is not without reason that he has used so solemn and severe an adjuration; since nothing is more common than for men to flatter themselves, and by levity to evade the decision of God. He therefore repeats, that they are standing before God, who neither deceives, nor is deceived, nor even allows Himself to be thought lightly of; in order that they may tremble at His threats. Let the majesty of God, he says, be dreaded by you; so that none who despises Him, and wantons in his own lusts, should promise himself impunity. "To bless himself in his heart," is to hope in his secret imaginations that all will go well; as the hypocrites do, who, in their foolish self-adulation, applaud themselves deceitfully, lest they should hear God thundering. [269]

From this passage, therefore, let us learn that nothing is worse than to hope for peace, whilst we wage war with God; and to promise ourselves that He will let us alone, when we provoke Him by the impetuosity of our lusts.

The conclusion of the verse, "to add the drunken to the thirsty," is variously explained on account of its ambiguity. [270] I am ashamed to repeat the silly triflings of the Hebrew interpreters. To me it seems unquestionable that Moses, by a proverbial figure of speech, forbids us to excite the appetites of the flesh, already sufficiently heated, by new stimulants. As, therefore, they are said to add oil to the grate, who add more flames to a fire already

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"The word לענה certainly denotes an extremely disagreeable and bitter plant; and that it was wormwood is a well-supported and probable interpretation. We therefore give a cut of the *Artemisia absinthium.* It must be confessed, however, that the Scripture seems to attribute to the לענה stronger effects than the wormwood of Europe will produce. We may therefore understand that some more hurtful species is intended: unless, as suggested by Gesenius, in the strong passages which seem to call for such an explanation, the name of the plant is employed figuratively to express poison." — Illust. Comment. on Proverbs 5:4

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Addition in *Fr.*, "par maniere de dire."

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Lat., "Ut addat ebriam sitienti." *A. V.*, "To add drunkenness to thirst;" *Margin*, "The drunken to the thirsty." So Ainsworth, "To add the drunken, *to wit*, the drunken *soul* to the thirsty, or the moist to the dry, meaning to add sin unto sin in abundance, as in Isaiah 30:1." Dathe follows Le Clerc, and explains it, "to add water to a thirsty soul;" and compares it to Isaiah 44:3, where, he says, the same metaphor is used, though in a good sense.

lighted, [271] so they are said to add the drunken to the thirsty who seek provocatives of their audacity, in order to sin more freely; for lust in a man is like an insatiable dropsy; and if any one indulges in such intemperance, he adds the drunken to the thirsty, *i e.*, the madness of his own folly to unrestrained desire. רויה, *ravah*, however, is, in my opinion, used actively, as elsewhere. In Psalm 23:5, it is said, "My cup רויה, *revayah*, runneth over;" and, in like manner, in Psalm 66:12, a well-watered land [272] is expressed by the same word, because it abundantly moistens the corn and grass. It is very appropriate that the desires of the flesh, that we burn with, should be compared to thirst; and the licentious impetuosity, which carries us away without reflection, to drunkenness; because the sinner stupifies himself into forgetfulness of the distinction between good and evil. And thence Paul calls those who are plunged in brutal forgetfulness of God and themselves, ἀπηλγηκότες (past feeling.) (Ephesians 4:19.)

20. *The Lord will not spare him.* Moses here teaches us that the obstinacy in which the wicked are willfully hardened, shuts against them the door of hope, so that they will find that God is not to be appeased. And assuredly it is the climax of all sins that a wretched man, who is abandoned to vice, should extinguish the light of his own reason, and destroy the image of God within him, so as to degenerate into a beast: and not only so, but also that he should dethrone God, as if He were not the Judge of the world. And this is the insult which they put upon Him who abandon themselves to sin in the confident expectation of impunity. [273] Thus, by Isaiah, God swears that this was an inexpiable crime, that, when He called them to baldness and to mourning, the Israelites encouraged each other to gladness; and, whilst feasting luxuriously, said in ridicule, "Tomorrow we shall die." (Isaiah 22:12, 13.) By the word, אבה, *ahab*, Moses altogether shuts out the grace of God. [274] Meanwhile he contrasts God's fixed purpose, — that He will not be

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"Que ceux, qui augmentent le mal, mettent l'huile en la cheminee;" that those who augment an evil put oil into the chimney. — *Fr.*

272

A. V., "a wealthy (*margin*, moist) *place*." See Cal. Soc. Comment. on Psalms, vol. 2, p. 473.

273

"Car ceux qui sous ombre d'eschapper son jugement s'abandonnent 'a pecher, luy font ce dishonneur de le despouiller de son empire;" for those who abandon themselves to sin under cover of escaping His judgment, do him this dishonor of despoiling him of his empire. — *Fr.*

274

"Le verbe que nous avons translate *condescendre*, signifie venir a gre. Ainsi Moyse exclud toutes graces de Dieu;" the verb which we have translated *condescend*, (the Lord will not *condescend* to spare him,) signifies to consent. Thus Moses shuts out all the graces of God. — *Fr* יאבה, *acquiescet.* — Taylor.

willing to pardon, — with the depraved pleasures of those who take too much delight in their sins. Behold, then, what poor sinners gain by their proud contempt when they endeavor to cast off God's judgment together with His fear!

Further, in order the better to express that God will be irreconcilable to such great perversity, he declares that He will exterminate from the earth those who have so wantonly exulted in iniquity; and finally adds, that He will give them up to be accursed (*in anathemata*,) so that they shall no longer hold a place among the people of Israel. Now, it is a much more grievous thing to be cut off from the elect people, and to be set apart unto evil, as it is here said, than to be deprived of natural life.

22. *So that the generation to come of your children.* God enforces what we have already seen, that the punishments which He would inflict would be no ordinary ones, or such as should fall into contempt from their common use; but like portents, which should awaken astonishment among their posterity. For the question which is here put is such as refers to something extraordinary, and what is not easily comprehended. It is not, however, confined to the preceding clause, but refers to the whole list of curses; not as if each of them by itself had awakened such horror, but because, when heaped one upon another, they compelled all men to wonder, both on account of their number and their severity and duration, and thus were for a sign and a prodigy. For it everywhere occurs that men are afflicted with diseases, and barrenness for a single season is a common evil; but that sicknesses should cleave as it were to the marrow of a whole people, and that the earth should be dried up as if it were burnt with sulphur, this is an awful spectacle, in which God's vengeance, which else would be incredible, manifestly appears; and therefore the cases of Sodom and Gomorrah are adduced, in whose destruction it might be seen what end awaits all the reprobate. [275] (Jude 7.) Now the Israelites always had their desolation before their eyes, from the time that they entered the land, in order that they might be warned by so terrible a judgment, and might tremble at it. It is also worthy of notice, that strangers are introduced making inquiry; in which words Moses signifies that this vengeance would be terrible even to heathen nations; and with this corresponds what we read in Jeremiah; "many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them." (Jeremiah 22:8, 9.) A similar divine menace is recorded in 1 Kings 9:8, 9; "And at this house,"

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Addition in *Fr.*, "Comme Sainct Jude aussi declare, que la foudre dont elles ont este abysmees, est figure du feu eternal;" as St. Jude also declares, that the thunderbolt whereby they were destroyed, is a type of the eternal fire.

referring to the Temple brought to desolation, "every one that passeth by it shall be astonished and shall hiss; and they shall say, Why hath the Lord done thus to this house? And they shall answer, Because they forsook the Lord their God, and have taken hold upon other gods," etc. What we find further on is still more fearful; "Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle." (2 Kings 21:12.)

Moses amplifies the crime of their rebellion, when he says, that forsaking the God of their fathers, God their deliverer, God who had made a covenant with them, they had gone and served strange and unknown gods, from [276] whom they had received no benefits to induce them. For God had bound them to Himself for ever, both by His instruction [277] and the incomparable manifestation of His power; there could therefore be no pretense of ignorance, or mistake to excuse their defection from Him, and their prostitution of themselves to unknown idols.

In the meantime, let us learn from this passage anxiously to inquire who is the true God, and what is His will; because there is no true religion without knowledge; and again, if He convicted His ancient people of wicked ingratitude on account of their deliverance, that we also are now much more inexcusable, unless we constantly abide in the faith of our eternal Redeemer.

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See margin, *A. V.* — "*Who* had not given to them *any portion*," v, 26.

277

"Sa parole;" His word. — *Fr.*

Deuteronomy 30:1-10,15-20

Deuteronomy 30

Deuteronomy 30:1-10, 15-20

1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations whither the Lord thy God hath driven thee,

1. Erit autem, quum evenerint tibi omnia verba haec, benedictio et maledictio quas proposui tibi, et reduxeris ad cor tuum in cunctis gentibus ad quas expulerit te Jehova Deus tuus:

2. And shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

2. Et conversus fueris ad Jehovam Deum tuum, obedierisque voci ejus per omnia ut ego praecipio tibi hodie, tu et filii tui toto corde tuo, et tota anima tua:

3. That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations whither the Lord thy God hath scattered thee.

3. Tunc reducet Jehova Deus tuus captivitatem tuam, et miserebitur tui: et conversus congregabit to de cunctis populis ad quos disperserit te Jehova Deus tuus.

4. If any of thine be driven out unto the outmost *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.

4. Si fuerit expulsus tuus in extremo coeli, illinc congregabit te Jehova Deus tuus, et illinc accipiet te:

5. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

5. Reducetque te Jehova Deus tuus ad terram quam possederant patres tui, ac possidebis eam: benefacietque tibi, et multiplicabit te magis quam patres tuos.

6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

6. Et circuncidet Jehova Deus tuus cor tuum, et cor seminis tui, ut diligas Jehovam Deum tuum toto corde tuo, et tota anima tua, propter vitam tuam.

7. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

7. Dabit autem Jehova Deus tuus omnes maledictiones istas super inimicos tuos, et super odio habentes te, et qui persequuti sunt te.

8. And thou shalt return, and obey the voice of the Lord, and do all his commandments, which I command thee this day.

8. Tu ergo revertaris, et obedias voci Jehovae, et fadas omnia praecepta ejus quae ego praecipio tibi hodie.

9. And the Lord thy God will make time plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers;

9. Et abundare te faciat Jehova Deus tuus in omni opere manuum tuarum, in fructu ventris tui, et in fructu jumenti tui, et in fructu terrae tuae, in bonum: quoniam convertetur Jehova ut laetetur super te in bonum quemadmodum laetatus est super patres tuos:

10. If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes, *which are* written in this book of the law, *and* if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

10. Si tamen obedieris voci Jehovae Dei tui, custodiendo praecepta ejus, et statuta ejus scripta in hoc libro Legis: quum conversus fueris ad Jehovam Deum tuum toto corde tuo, et tota anima tua.

15. See, I have set before thee this day life and good, and death and evil;

15. Vide, proposui tibi hodie vitam, et bonum, mortem et malum.

16. In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

16. Quando ego praecipio tibi hodie ut diligas Jehovam Deum tuum, ut ambules in viis ejus, et custodias praecepta ejus et statuta ejus, et judicia ejus: ut vivas, et multipliceris, benedicatque tibi Jehova Deus tuus in terra ad quam ingrederis ut possideas eam.

17. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

17. Qued si averterit se cor tuum, et non audieris, et impulsus adoraveris Deos alienos, coluerisque eos:

18. I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land whither thou passest over Jordan to go to possess it.

18. Denuntio vobis hodie, pereundo peribitis, non prorogabitis dies super terram ad quam transmisso Jordane pergis, ut possideas eam.

19. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live;

19. Testor contra vos hodie coelum et terram, quod vitam et mortem proposui, benedictionem et maledictionem: deligas ergo vitam, ut vivas tu, et semen tuum.

20. That thou mayest love the Lord thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him; (for he *is* thy life, and the length of thy days;) that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

20. Diligendo Jehovam Deum tuum, obediendo voci ejus, adhaerendo ei: ipse enim est vita tua, et longitudo dierum tuorum, ut habites super terram quam juravit Jehova patribus tuis, Abrahm, Isaac et Jacob se daturum illis.

1. *And it shall come to pass, when all these things are come.* He again confirms what we have elsewhere seen, that God never so severely afflicts His Church as not to be ready to return to mercy; nay, that by their punishments, however cruel in appearance, the afflicted, who were destroying themselves as if their hearts were bent upon it, are invited to repentance, so as to obtain pardon. Although, therefore, cause for despair is everywhere besetting them from the burning wrath of God, still he bids them take heart and be of good hope. Still, we must bear in mind what I have already shewn from the words of Moses, that reconciliation is not offered to all indiscriminately, but that this blessing exists by peculiar privilege in the Church alone; and this we gather also from the special promise, [278] I will visit their iniquities with the rod; nevertheless I will not take away my loving-kindness from them. Now, however, it must also be added, that this is not common to all who profess to be members of the Church, but only belongs [279] to the residue of the seed,

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2 Samuel 12:14, 15; Psalm 89:32, 33.

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and those whom Paul calls the remnant of grace, (Romans 11:5;) for it is no more profitable for the hypocrites, though they are mixed with believers, to be smitten with the scourges of God unto salvation, than it is for strangers. Wherefore this promise is only addressed to a certain number, because it was always necessary that some people should remain as a residue, in order that God's covenant should stand firm and sure.

Still, Moses does not only enjoin the Israelites to profit by the corrections of God, but also to reflect upon His blessings whereby they might be led to serve Him with pleasure. For this comparison was of no slight avail in illustration of the judgments of God. [280] If the punishments alone had occupied their minds, their knowledge would have been but partial or more obscure; whereas, when on the one hand they considered that they had not served God in vain, and on the ether, that in forsaking Him they had fallen from the height of felicity into the deepest misery, it was easy for them to infer that whatever misfortunes they suffered were the fruit and reward of their ungodliness. Nor is it to be doubted but that, under the Law, God so adapted Himself to a tender and ignorant people, that the course of his blessings and curses was perfectly manifest; so that it was plainly shewn that they neither threw away their labor in keeping the Law, nor violated it with impunity. Often does He declare by the Prophets, that, as long as His children were obedient, He on His part would be their Father; that thence it might be more clearly perceived that the deterioration of their circumstances arose from His just indignation. Under this pretext, indeed, the wicked formerly endeavored to defend their superstitions; as, for instance, when in order to refute Jeremiah, they proudly boasted that it was well with them when they "burnt incense unto the frame of heaven;" [281] but such wanton depravity is admirably reproved by the Prophet, who shews that God had most manifestly avenged such pollutions by the destruction of their city and the fall of the Temple. (Jeremiah 44:17, 22.) The distinction, therefore, of which Moses now speaks, could not escape them, unless they willfully shut out the light. Moreover, because it rarely happens that men are wise in prosperity, he advises the Israelites to return to their senses, at any rate when sorely afflicted; for He addresses the exiles, who, disinherited by God, had no hope left; and promises them, that if, when banished to distant lands, they at length repented, God would be propitiated towards them. For "to [282] bring back to their heart" is equivalent to considering what before had been

"Residuum semen." — *Lat.* "La semence, que Dieu se reserve;" the seed which God reserves to Himself. — *Fr.*

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"A donner lustre a la gloire de Dieu;" to give lustre to the glory of God. — *Fr.*

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See margin, *A. V.*, Jeremiah 44:17.

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despised through contempt, or neglect, or stupidity, and buried as it were in voluntary oblivion. Still, lest they should presume on God's kindness, and only seek for pardon in a perfunctory manner, serious conversion is required, the results of which should appear in their life, since newness of life accompanies (genuine [283]) repentance. Nor does Moses speak only of the outward correction of the life, but demands sincere desires to obey, for we have elsewhere seen [284] that "all the heart" means with integrity of heart.

4. *If any of thine be driven out.* Since their dispersion into unknown countries might have altogether annihilated their hope of restoration, Moses anticipates this doubt, and teaches them that, although they might be driven out into the utmost regions of the earth, the infinite power of God sufficed to gather them from thence; as also it is said in Psalm 147:2,

"The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel."

With this intent, the adverb "from thence" is twice repeated, lest they should imagine that the distance of place would be any impediment to the fulfillment of what God had promised.

We have seen elsewhere that it was not without reason that their dwelling in the land of Canaan was magnified as a peculiar blessing, because it behooved that, until the time of Christ's coming, the hope of an eternal inheritance should be cherished in their minds by an earthly and visible symbol.

6. *And the Lord thy God will circumcise thine heart.* This promise far surpasses all the others, and properly refers to the new Covenant, for thus it is interpreted by Jeremiah, who introduces God thus speaking, —

"Behold, the days come that I will make a new covenant with the house of Israel, and the house of Judah, not according to the covenant that I made with their fathers, which covenant they brake, but I will put my law in their inward parts, and write it in their hearts." (Jeremiah 31:31-33.)

Moses now declares the same thing in different words, that, lest the Israelites, according to their wonted instability, should fall back from time to time into new rebellions, a divine remedy was needed, *i.e.*, that God should renew and mould their hearts. In short, he reminds them that this would be the chief advantage of their reconciliation, that God should endow them with the Spirit of regeneration. There is a metaphor in this word

"Call *them* to mind." — *A. V.* "And thou shalt cause *them* to return to thine heart, or reduce, bring again to thine heart, *i.e.*, call to mind, consider seriously; so in Deuteronomy 4:39." — Ainsworth.

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Added from *Fr.*

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See *ante* on Deuteronomy 4:29, p. 271.

circumcise; for Moses alludes to the legal sign of consecration, whereby they were initiated into the service of God. The expression, therefore, is equivalent to his saying, God will create you spiritually to be new men, so that, cleansed from the filth of the flesh and the world, and separated from the unclean nations, you should serve Him in purity. Meanwhile, he shews that, whatever God offers us in the Sacraments, depends on the secret operation of His Spirit. Circumcision was then the Sacrament of repentance and renewal, as Baptism is now to us; but "the letter," as Paul calls it, (Romans 2:27,) was useless in itself, as also now many are baptized to no profit. So far, then, is God from resigning the grace of His Spirit to the Sacraments, that all their efficacy and utility is lodged in the Spirit alone.

Although Moses seems to make a division of the matter between men and God, so as to ascribe to them the beginning of repentance, and to make Him the author of perseverance (only, [285]) nevertheless this difficulty is easily solved; for according to the ordinary manner of Scripture, when he exhorts them to repentance, he is not teaching them that it is a gift of the Spirit, but simply reminding them of their duty. Meanwhile, the defenders of free-will foolishly conclude, that more is not required of men than they are able to perform; for in other places they are taught to ask of God whatever He enjoins. Thus, in this passage, Moses treats of the means of propitiating God, viz., by returning into the right way with an unfeigned heart; but, after he has testified that God will be gracious to them, he adds, that there is need of a better remedy, so that, being once restored by Him, they may be perpetual recipients of His grace. Still, it is not his intention to restrict the circumcision of the heart to the subsequent course of their lives, as if it depended on their own will and choice to circumcise themselves before God should work in them. And surely it is not at all more easy to rise when you have fallen, than to stand upright after God has set you up. I confess that perseverance is an excellent grace; but how shall the sinner, who is enthralled to Satan, free himself from those chains, unless God shall deliver him? Therefore, what Moses lays down as to the gift, of perseverance, applies no less to the commencement of conversion; but he only wishes to teach us that, although God should pardon our sins, that blessing would be but transient, unless He should keep us in subjection to His Law. And, in fact, He regenerates by His Spirit unto righteousness all those whose sins He pardons.

8. *And thou shalt return* [286] *and obey the voice of the Lord.* The *copula* which Moses here employs is equivalent to the *illative particle*; for he argues from their certainty of obtaining pardon, that they should not hesitate to

285 Added from *Fr.*

286 "Return thou therefore," etc. — *Lat.*

return to God, nay, rather that they should set about it with a cheerful and ready mind; and then that they should constantly proceed in the course of obedience. But, when he now requires of the people the perseverance which he had just before declared to be given by God alone, we may at once infer that they deal foolishly who estimate the powers of man by the commands of God. Meanwhile, let us bear in mind this main point, that true conversion is proved by the constant tenor of the life; because we are redeemed, as Zecharias testifies, to this end that we should serve God, our Deliverer, "in holiness and righteousness all the days of our life." (Luke 1:74, 75.)

15. *See, I have set before thee this day.* A solemn injunction, similar to the foregoing ones, that the Israelites should consider how inestimable a blessing it was that God should have condescended to deposit His Law with them; and that if they did not receive it with reverence, the punishments for such foul ingratitude would be by no means light. For, in order to deprive them of the pretext of error, He separates them from the heathen nations, which through ignorance of the right way vacillated, as in uncertainty, between life and death. He says, therefore, that He has set before their eyes life, and that indeed connected with true and complete happiness; and likewise death with its consequences. Now, there is no one who, under the guidance of nature, would not seek for life and recoil from death; and thence Moses reproaches them with being more than senseless if they should plunge voluntarily into all miseries. Meanwhile, he signifies that he is not addressing to them mere idle menaces, but that his doctrine is armed with the power of God, so that whosoever should embrace it would find salvation in it, whilst none would despise it with impunity. The distribution of the two clauses then follows, viz., that the love of God and the keeping of His Law is prescribed that they may live; but if they turn away from it, their destruction is denounced. It is not, then, without reason that I have called the promises and threats the Sanctions of the Law, because, in order that its authority may be assured to us, it is necessary that both the recompence of obedience, and also the punishment of transgression, should be set before us. By the worship of other gods, he means every revolt from God, as I have observed already. He does not speak of their being "drawn away" to superstition as an excuse for their instability, but rather as an aggravation of their crime, inasmuch as they are carried away by their depraved desires, [287] and thus desert the truth of God when well acquainted with it.

19. *I call heaven and earth to record this day against you.* Though the verb is in the past tense, it indicates a present act. It is in order to deal with them with greater urgency that he calls heaven and earth to witness the vengeance of God. In these words he does not address men and angels, as some tamely expound it, but in amplification attributes sense to things

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Addition in *Fr.*, "comme d'un tourbillon;" as by a whirlpool.

inanimate. I pass this over briefly, because I have [288] treated it more fully before; as also what soon afterwards follows about life and death. For the Law, as respects its doctrine, contains in it life and death; for the reward of eternal life is not promised in it in vain; but since no one is found worthy of the promised reward, Paul justly teaches that the Law ministers death. Still this is accidental, and proceeds not from any fault in the doctrine, but from the corruption of men. Nevertheless, it is asked how, if the corruption of our nature causes that the Law should engender nothing but death, Moses commands us to "choose life," which the sinner cannot attain to by it? Thence the Papists uplift their crests, both to extol free-will and to boast of merits; as if Moses did not also testify and proclaim the gratuitous mercy of God, and direct his disciples to Christ in order to seek salvation from Him. When, therefore, he speaks of keeping the Commandments, he does not exclude the two-fold grace of Christ, that believers, being regenerated by the Spirit, [289] should aspire to the obedience of righteousness, and at the same time should be reconciled freely to God through the forgiveness of their sins. And assuredly, since the same covenant is common to us and to the ancient people, it is not to be doubted but that *they* "chose life" who of old embraced the doctrine of Moses. At the same time, in so far as his legation was different from the Gospel, he rather insists on the office peculiarly entrusted to him, so that the distinction between Christ and himself might more clearly appear. This is the reason why he more sparingly touches upon justification by faith, whilst he enlarges fully on loving and serving God and fulfilling His Commandments.

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See *ante* on Deuteronomy 4:26, p. 270.

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"S'adonnent a observer la Loy, et pource qu'ils n'en peuvent venir a bout, qu'ils ne soyent toujours redevables, que leur fautes leurs soyent gratuitement pardonnees;" should devote themselves to the keeping of the Law; and because they could never attain its end, so as not to be always indebted to it, that their faults should be gratuitously pardoned. — *Fr.*

Return to the History

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Exodus 31:1-11

Exodus 31

Exodus 31:1-11

1. And the Lord spake unto Moses, saying,

1. Loquutus est Jehova ad Mosen, dicendo:

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

2. Vide, vocavi ex nomine Besaleel filium Uri, filii Hur, e tribu Jehuda:

3. And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

3. Et replevi eum Spiritu Dei, sapientia et intelligentia, scientia et onmi arte,

4. To devise cunning works, to work in gold, and in silver, and in brass,

4. Ad excogitandum quicquid fabrefieri potest ex auro, et argento, et aere:

5. And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

5. Et in arte gemmaria, ad replendum, et in arte lignaria, ut operetur in omni opere.

6. And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee;

6. Et ego ecce constitui cum eo Aholiab filium Ahisamach e tribu Dan, et in corde omnis sapientis corde, dedi sapientiam, ut faciant quaecunque praecepi tibi:

7. The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that *is* thereupon, and all the furniture of the tabernacle,

7. Tabernaculum Ecclesiae, et arcam testimonii, et propitiatorium quod est super eam, et omnia vasa tabernaculi,

8. And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

8. Et mensam et vasa ejus: et candelabrum mundum, et omnia vasa ejus, et altare suffimenti,

9. And the altar of burnt-offering with all his furniture, and the laver and his foot,

9. Et altare holocausti, et omnia vasa ejus, et concham et basin ejus,

10. And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

10. Et vestes ministerii, et vestes sanctitatis ipsi Aharon sacerdoti, et vestes filiorum ejus, ut sacerdotio fungantur.

11. And the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

11. Et oleum unctionis, et suffimentum aromaticum pro sanctuario juxta onmia quae praecepi tibi facient.

2. *See, I have called by name Bezaleel.* In the remainder of this work we shall follow the course of the history to the end of Deuteronomy, where the death of Moses himself is recorded.

Although God had omitted nothing which related to the form of the tabernacle, but had accurately prescribed every thing that was to be done, still the actual difficulty of the work might have overwhelmed both Moses and the whole people with despair; for this was no ordinary work, or one on which the most skillful artificers might exercise their ingenuity, but a marvelous structure, the pattern of which had been shewn on the Mount, so that it might seem incredible that any mortals should be able by their art to compass what God had commanded. Besides, they had been entirely engaged in servile tasks in Egypt, such as would extinguish all intellectual vigor, and prevent them from aspiring to any liberal arts. Hence we gather that all, who obediently follow God's voice, are never destitute of His aid. In all our difficulties, then, let this prayer encourage us to proceed: [290] "Give what Thou commandest: and command what Thou wilt."

To "call by name," is equivalent to rendering eminent, so that Moses signifies that Bezaleel should be something extraordinary, as being endowed with a peculiar gift. Thus Cyrus is said in Isaiah 45:4, to be called by his name, because in the purpose of God he had been destined in a remarkable manner to execute such great things. Still, although the call of Bezaleel was special, because, as I have just said, God entrusted to him an unusual and by no means ordinary work, we gather that no one excels even in the most despised and humble handicraft, except in so far as God's Spirit works in him. For, although "there are diversities of gifts," still it is the same Spirit from whom they all flow, (1 Corinthians 12:4;) and also as God has seen fit to distribute and measure them out to every man. Nor is this only the case with respect to the spiritual gifts which follow regeneration, but in all the branches of knowledge which come into use in common life. It is, therefore, a false division, when ungodly men ascribe all the means of our support partly to nature and God's blessing, and partly to the industry of man, since man's industry itself is a blessing from God. The poets are more correct who acknowledge that all which is suggested by nature comes from God; that all the arts emanate from Him, and therefore ought to be accounted divine inventions. The utility of this doctrine is two-fold; first, that all things which have reference to the support and defense of life, whenever we meet with them, should excite our gratitude, and that whatever seems to be derived from man's ingenuity, should be regarded as proofs of God's paternal solicitude for us; and, secondly, that we should honor God as the

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Augustin. Confess. 10. 40. "Et tota spes mea non nisi in magna valde misericordia tua. *Da quod jubes, et jube quod vis.*" See also *ibid.*, Section 45, 7. *Edit. Bened.*, Tom. 1, pp. 184, 186, 191; et Tom. 10. 851 A.

Author of so many good things, since He sanctifies them for our use. Moses applies many epithets to the Spirit, because he is speaking of so remarkable a work; yet we must conclude, float whatever ability is possessed by any emanates from one only source, and is conferred by God. This is the only difference, that Bezaleel was endued with consummate excellence, whilst God makes distribution to others according to His pleasure.

6. *And I, behold, I have given with him Aholiab.* It is no matter of surprise that the principal workman should be chosen from the tribe of Judah; [291] why a companion should be given him from the tribe of Dan can hardly be accounted for, unless its obscurity more highly illustrated the grace of God.

A kind of contradiction at first sight appears, when it is added immediately afterwards that God had put wisdom in the hearts of all that were wise-hearted; for, if they already excelled in intelligence, what was the object of this new inspiration? Hence it has been commonly supposed, that the special grace of God was only given in aid of that ability which we naturally possess. But rather are we taught by this passage that, when anything grows in us, and our endowments manifest themselves more conspicuously, our progress is only derived from the continued operation of the Spirit. God had already conferred acuteness and intelligence on the artificers in question; yet their dexterity was only, as it were, the seed; and He now promises that He will give them more than had previously appeared. I know that the words may be thus explained, — Whosoever shall be fit and proper for the work, have therefore been endowed with intelligence, because God has inspired it by His secret influence; but the other exposition is more simple. What follows as to the various parts of the tabernacle has been already treated of elsewhere.

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Addition in *Fr.*, "Laquelle estoit la premiere en dignite;" which was the highest in dignity.

Exodus 35:20-35

Exodus 35

Exodus 35:20-35

20. And all the congregation of the children of Israel departed from the presence of Moses.

20. Egressi sunt universus coetus filiorum Israel a facie Mosis,

21. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

21. Veneruntque vir quem extulit cor suum, qui liberalis fuit spiritu suo: attuleruntque oblationem ad opus tabernaculi conventionis, et ad omne opus ejus, et ad vestes sanctitatis.

22. And they came, both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the Lord.

22. Venerunt viri et mulieres, quicunque liberalis fuit corde, attulerunt fibulas, et inaures, et annulos, et armillas, quodlibet vas aureum, et omnis vir qui attulit levationem auri Jehovae.

23. And every man with whom was found blue, and purple, and scarlet, and fine linen, and goat's *hair*, and red skins of rams, and badgers' skins, brought *them*

23. Praeterea onmis vir apud quem inveniebatur hyacinthus, purpura, coccus, byssus, et pili caprarum, et pelles arietum rubricatae, et pelles taxorum, haec attulerunt.

24. Every one that did offer an offering of silver and brass, brought the Lord's offering: and every man with whom was found shittim-wood, for any work of the service, brought *it*

24. Omnis tollens levationem argenti et aeris, obtulerunt levationem Jehovae: et omnis apud quem inveniebantur ligna sittim, pro universo opere ministerii attulerunt.

25. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

25. Praeterea omnis mulier intelligenti corde, manibus suis neverunt, et attulerunt quod nendo operatae fuerant, hyaciuthum, purpuram, coccum et byssum.

26. And all the women, whose hearts stirred them up in wisdom, spun goats' *hair*

26. Omnes quoque mulieres quas excitavit cor ipsarum, intelligenter neverunt pilos caprinos.

27. And the rulers brought onyx-stones, and stones to be set, for the ephod, and for the breastplate;

27. Principes quoque attulerunt lapides onychinos, et gemmas inserendas in ephod et pectorali:

28. And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

28. Aromata etiam et oleum pro luminari, et pro oleo unctionis, et pro incenso aromatico.

29. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring, for all manner of work which the Lord had commanded to be made by the hand of Moses.

29. Omnis vir et mulier qui liberales fuerunt corde suo ad offerendum pro cuncto opere quod mandaverat Jehova fieri per manum Mosis, obtulerunt filii Israel donum voluntarium Jehovae.

30. And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

30. Tunc ait Moses ad filios Israel, Videte, vocavit Jehova nomine Besaleel filium Uri, filii Hur, de tribu Juda:

31. And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

31. Et implevit cum Spiritu Dei, in sapientia et intelligentia, in scientia et omni artificio,

32. And to devise curious works, to work in gold, and in silver, and in brass,

32. Ad excogitandum ingeniosa opera, ut faciat in auro, argento et aere:

33. And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

33. Et in artificio gemmarum; ut illas includat in artificio ligni, ut faciat quodcunque opus ingeniosum.

34. And he hath put in his heart that he may teach, *both* he and Aholiab the son of Ahisamach, of the tribe of Dan.

34. Et posuit in corde ejus ut doceat, ipse et Aholiab filius Ahisamach, e tribu Dan.

35. Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

35. Replevit eos sapientia cordis, ut faciant omne opus artificis, et phrygionis, et acupictoris, ex hyacintho, et purpura, et vermiculo cocci, et bysso, et textura, facientes omne opus, et excogitantes inventiones.

20. *And all the congregation of the children of Israel.* There is no reason why any one should be surprised that the order of the narrative is changed, since it plainly appears from many passages that the order of time is not always observed by Moses. Thus he appears here to connect the fall of the people with the foregoing injunctions, both with respect to the building of the tabernacle, and the rest of the religious service of God. But I have shewn [292] upon good grounds that the tabernacle was built before the people fell into idolatry. Therefore Moses now supplies what had been before omitted, though I have followed the thread of the narrative in order to render it less difficult.

The sum of this relation is, that whatever was necessary for the building of the tabernacle was liberally contributed. It must be observed that they had departed from the presence of Moses: for we gather from this circumstance that, having severally retired to their tents, they had considered apart by themselves what they should give. Hence their liberality is deserving of greater praise, because it was premeditated; for it often happens that when a person has been bountiful from sudden impulse, he afterwards repents of it. When it is added that "they came, every one," it is a question whether he means that the minds of the whole people were prompt and cheerful in giving, or whether he indirectly rebukes the stinginess and sordidness of those who meanly neglected their duty. In whichever way we choose to take it, Moses repeats what we have seen before, that the offerings were not extorted by force or necessity, but that they proceeded from voluntary and cordial feelings. I thus construe the words, "They came, every one, as his heart stirred each of them up," as if he had said that they were not compelled by any law imposed upon them, but that every one was his own lawgiver, of his own good-will. This passage is absurdly twisted by the Papists in proof of free-will; as if men were incited by themselves to act rightly and well; for Moses, even while praising their spontaneous feelings,

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See vol. 2, p. 143, and note.

does not mean to exclude the grace of the Spirit, whereby alone our hearts are inclined to holy affections; but this stirring up is contrasted with the unwillingness by which ungodly men are withheld and restrained. Those, therefore, whom the Spirit rules, He does not drag unwillingly by a violent and extrinsic impulse, as it is called, but He so works within them upon their will, that believers stir up themselves, and they voluntarily follow His leadings. So that when it is added, "whose spirit was liberal in himself," [293] the commencement of well-doing is not ascribed to men, nor is even their concurrence praised, as if they co-operated apart from God, but only the internal impulse of their minds, and the sincerity of their desires ·

22. *And they came, both men and women.* Express mention is made of the women, not only whose bounty, but whose labors, as it soon afterwards appears, God designed to make use of in the work of the sanctuary. Moses magnifies the fervor of their pious desires, because they did not spare their ornaments; of which people, and especially women, are generally so fond, that they would rather suffer cold, hunger, or thirst, than touch them. [294] It was, therefore, a sign of no ordinary zeal to deprive themselves of their rings and bracelets, which many are so slow to part with, even when they are dying of hunger. Again, the contribution of those is praised who gave brass, iron, shittim-wood, and rams' skins; so that the poor might not doubt but that, although their ability might not be equal to their wishes, the offering, which they presented willingly in their poverty, was no less acceptable to God than when the rich man of his abundance gave what was a hundred times more valuable.

30. *See, the Lord hath called by name Bezaleel.* This was a great stimulus to encourage them, when they plainly saw that God presided over the work; a conspicuous proof of which was that new and extraordinary power wherewith Bezaleel and Aboliab were endued; for although they had before been noble and excellent artificers, still there is no doubt but that they were still further endowed with higher gifts, even to a miracle. Hence it is not without cause that he bids the people attend to this unexpected exertion of God's power; since it was exactly as if he had stretched forth His hand from heaven for the advancement of the work. For which reason also the tribe of each of them is referred to, because of the conspicuous excellency of the grace, the memory of which it was fitting to celebrate in all generations. Now, as God conferred this honor on the architects of the visible sanctuary, so He declares that their names shall be glorious in heaven,

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"Every one, whom his spirit made willing." — *A. V.*

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Addition in *Fr.*, "Pour s'en defaire;" to deprive themselves of them.

who, being furnished with the illustrious gifts of the Spirit, faithfully employ their labors in the building of His spiritual temple. (Daniel 12:3.)

By "the wisdom of heart," both in the men and women, which is so often mentioned here, understand activity of mind: for not only is the seat of the affections called the heart, but also the power and faculty of the intellect as it is called: thus in Deuteronomy 29:4, it is said, "Yet the Lord hath not given you a heart to understand." [295]

31. *And he hath filled him with the spirit of God.* He again magnifies at greater length the excellence of genius and ability, (which had been given to Bezaleel.) [296] For it was a remarkable instance of God's power, that, after the Israelites had been so contemptuously and oppressively enslaved, there should exist in their nation men still endowed with such talent. God is said to have "filled him with the Spirit of God," *i e.*, with the Divine Spirit; in order that we may understand that these endowments were not natural to the man, nor even acquired by his own industry. For although even the gifts of nature proceed from the Spirit of God, who gives their intellect to all men no less than their life; still the distribution of peculiar gifts is conspicuous in a higher and different degree. Besides, God had regard to the exquisite nature of this work, so as to endow these artificers with wonderful and extraordinary ability. The faculty of teaching is also added, because two persons by themselves would never have completed so arduous a work in their whole life-time: and this capacity, too, was the gift of Divine grace; for else they would never have overcome the fatigue of instructing the ignorant, nor would have so speedily prepared such a great multitude of men for fashioning the various parts of the work with incredible symmetry.

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"To perceive." — *A. V.* See *ante*, vol. 1, p. 390, and vol. 2, p. 441.

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Added from *Fr.*

Exodus 36:1-38

Exodus 36

Exodus 36:1-38

1. Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded.

1. Fecit ergo Beseleel et Aholiab, et omnis vir sapiens corde, quibus dederat Jebova sapientiam et intelligentiam, ut scirent facere omne opus ministerii sanctuarii, quaecunque praeceperat Jehova.

2. And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:

2. Nam vocavit Moses Beseleel et Aholiab, omnemque virum sapientem corde, cujus cordi indiderat Jehova sapientiam, et omnem cujus cor excitaverat ipsum ut accederet ad opus ad faciendum illud.

3. And they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning.

3. Tuleruntque a facie Mosis omnem oblationem quam attulerant filii Israel ad opus ministerii sanctuarii: illi autem afferebant ad eum adhuc oblationem spontaneam quotidie.

4. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

4. Venerunt itaque omnes sapientes qui faciebant omne opus sanctuarii, singuli ab opere quod faciebant:

5. And they spake unto Moses, saying, the people bring much more than enough for the service of the work which the Lord commanded to make.

5. Et loquuti sunt ad Mosen, dicendo: Plus affert populus afferendo quam opus sit ad ministerium pro opere faciendo quod praecepit Jehova fieri.

6. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

6. Praecepit ergo Moses ut proclamarent in castris, dicendo: Vir et mulier ne quid addant ultra ad oblationem sanctitatis. Itaque prohibitus est populus ab offerendo.

7. For the stuff they had was sufficient for all the work to make it, and too much.

7. Materia enim erat ad sufficientiam eis pro toto opere ad faciendum illud, et superabundabat.

8. And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

8. Et fecerunt omnis sapiens corde inter facientes opus, tabernaculum e decem cortinis, quae erant ex bysso retorta, et hyacintho, et purpura, et vermiculo cocci, ex Cherubin opere phrygionico fecit illas.

9. The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits; the curtains *were* all of one size.

9. Longitudo cortinae unius erat octo et viginti cubitorum, et quatuor cubitorum latitudo cortinae unius, mensura erat omnibus cortinis.

10. And he coupled the five curtains one unto another; and *the other* five curtains he coupled one unto another.

10. Postea conjunxit quinque cortinas alteram cum altera, et quinque alias cortinas conjunxit alteram cum altera.

11. And he made loops of blue on the edge of one curtain, from the selvedge in the coupling; likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

11. Fecit et laqueolos hyacinthinos in ora cortinae unius, in extremo in conjunctione: sic fecit in ora cortinae extrema in conjunctione secundae.

12. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

12. Quinquaginta laqueolos fecit; in cortina una, et quinquaginta laqueolos fecit in extremo cortinae secundae, quae erat in conjunctione secunda: oppositi erant laqueoli alter alteri.

13. And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

13. Fecit et quinquaginta uncinos aureos, et conjunxit cortinas alteram cum altera uncinis, et ita factum est tabernaculum unum.

14. And he made curtains of goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

14. Fecit insuper cortinas e caprarum pilis in tentorium super tabernaculum.

15. The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

15. Longitudo cortinae unius triginta cubitorum, et quatuor cubitorum latitudo cortinae unius, mensura una erat undecim cortinis.

16. And he coupled five curtains by themselves, and six curtains by themselves.

16. Conjunxit quinque cortinas seorsum, et sex cortinas seorsum.

17. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

17. Fecit etiam laqueolos quinquaginta in ora cortinae extrema, in conjunctione: quinquaginta item laqueolos fecit in ora cortinae, in conjunctione secunda.

18. And he made fifty taches *of* brass to couple the tent together, that it might be one.

18. Fecit praeterea uncinos aereos quinquaginta ad conjungendum tentorium, ut esset unum.

19. And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*

19. Fecit insuper operimentum tentorio e pellibus arietum rubricatis, et operimentum e pellibus taxorum superne.

20. And he made boards for the tabernacle *of* shittim-wood, standing up.

20. Fecit et tabulas tabernaculo e lignis sittim stantes.

21. The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

21. Decem cubitorum erat longitudo tabubae, cubiti vero et dimidii latitudo tabulae.

22. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

22. Duo cardines erant tabulae uni instar scalarum gradus dispositi, alter e regione alterius: sic fecit omnibus tabulis tabernaculi.

23. And he made boards for the tabernacle: twenty boards for the south side, southward.

23. Fecit inquam tabulas tabernaculo, viginti tabulas ad latus, austri ad meridiem.

24. And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

24. Et quadraginta bases argenteas fecit sub viginti tabulis, duas bases sub tabula una pro duabus clastraturis ejus, et duas bases sub tabula altera pro duabus clastraturis ejus.

25. And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

25. In latere vero tabernaculi secundo, nempe in latere aquilonari, fecit viginti tabulas.

26. And their forty sockets of silver: two sockets under one board, and two sockets under another board.

26. Et quadraginta bases earum argenteas, duas bases sub tabula una, et duas bases sub tabula altera.

27. And for the sides of the tabernacle westward he made six boards.

27. In latere autem tabernaculi ad occidentem fecit sex tabalas.

28. And two boards made he for the corners of the tabernacle in the two sides.

28. Duas tabulas fecit angulis tabernaculi in duobus lateribus.

29. And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

29. Et erant quasi gemellae inferne, et pariter quasi gemellae in summitate ejus, in circulum unum: sic fecit utrique in duobus angulis.

30. And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.

30. Fuerunt itaque octo tabulae, et bases earum argenteae sedecim, bases binae sub qualibet tabula.

31. And he made bars *of* shittimwood; five for the boards of the one side of the tabernacle,

31. Fecit et vectes e lignis sittim, quinque pro tabulis unius lateris tabernaculi:

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

32. Et quinque vectes pro tabulis alterius lateris tabernaculi, et quinque vectes pro tabulis lateris tabernaculi, in lateribus duobus ad occidentem.

33. And he made the middle bar to shoot through the boards from the one end to the other.

33. Fecit item vectem medium, ut transiret per medium tabularum, ab extremo ad extremum.

34. And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

34. Tabulas antem texit auro, et annulos earum fecit ex auro, per quos trajicerentur vectes: et texit vectes auro.

35. And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

35. Fecit etiam velum ex hyacintho, et purpura, et vermiculo cocci, et bysso retorta: opere phrygionico fecit illud, cum figuris cherubim.

36. And he made thereunto four pillars *of* shittim-*wood*, and overlaid them with gold; their hooks *were of* gold: and he cast for them four sockets of silver.

36. Et fecit illi quatuor columnas de lignis sittim, et texit eas auro: uncini autem earum erant aurei: et fudit eis quatuor bases argenteas.

37. And he made an hanging for the tabernacle-door *of* blue, and purple, and scarlet, and fine twined linen, of needle-work;

37. Fecit quoque velum ad ostium tabernaculi ex hyacintho, et purpura, et vermiculo cocci, et bysso retorta, opere phrygionico.

38. And the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

38. Et columnas ejus quinque, et uncinos earum: texitque capita earum, et fila ea cingentia auro, bases autem earum quinque aereas.

1. *Then wrought Bezaleel and Aholiab.* Although Moses might have seemed to be unnecessarily prolix in recording the injunctions which God

gave respecting the building of the tabernacle, yet he repeats the same narrative here almost in the same words; and this he does with the best design, and for very good reasons. For it was of much importance that it might be seen by actual comparison how exactly the artificers had conformed everything to the pattern laid down by God: and this, not only in commendation of their obedience, but because it behooved that there should be nothing human in the structure; for although they might each of them have exerted themselves strenuously in the work, still it was not lawful for them to give the slightest scope to their own inventions; nay, this would have been a profanation of the sacred edifice, not to follow in every part what had been so carefully dictated to Moses. And this might avail as a restraint upon them in future times, so that they might not violate God's commands by any change or innovation. They did not indeed understand the reason of everything either in reference to number or measure; but it became them to be assured that God had commanded nothing without a purpose. Hence, also, their minds should have been elevated to the heavenly pattern, so as reverently to look up to the mysteries, obscure as they were, which it contained, until its full manifestation. This verbal repetition, then, reminds us how accurately the labor and art of men in the building corresponded with the command of God.

2. *And Moses called Bezaleel and Aholiab.* It is not without reason that Moses so often exalts the grace of God's Spirit in the ingenuity and artistic skill of the workmen. In the first place he speaks of them as skillful architects, and then, by way of correction, adds that they were furnished from above with such intelligence. Thus the absurdity of the Papists is refuted, who, in order to prove free-will, think it sufficient to drag forward the passages in which rectitude of will is commended: whereas, even though men may will aright, it is foolish to infer that therefore they are possessed of free-will, unless it be proved that the will proceeds from themselves. Consequently, what follows in the text, — that every one contributed either of his labor or his substance to the building of the tabernacle, according as their hearts stirred them up, — does not so make men the authors of pious affections, as to defraud God of His praise. It is true that men understand — are willing — encourage themselves to holy endeavors; but the question is, from whence comes their intelligence, their will, and their zeal in well-doing? Scripture decides that they are the gifts of God and the Spirit: the Papists improperly arrogate them to themselves.

3. *And they received of Moses all the offering.* Here is set forth, first of all, the diligence and prudence both of Moses and the artificers, and secondly, their integrity. Their prudence is shewn in the distribution of the materials among them; their diligence in the quickness with which they commence the work, without waiting till they have enough for its completion; whilst they testify their extraordinary integrity when they voluntarily declare that enough has been given, and put a stop to the offerings, lest they should be

more than they required. We know how few restrain themselves [297] when an opportunity is given of thieving without detection; and, even if there be no disposition to deceive, yet most people are tempted by ambition, greedily to long for more to pass through their hands than they need. We see, then, how God directed them all to undertake the work of the sanctuary, and impelled them to persevere in it by His Spirit. This grace, however, manifests itself most fully in the marvelous ardor of the people. They were not very rich, for they had had no treasures laid up for a long period; and the wealthiest among them had no more than what they had secretly conveyed away out of Egypt; whilst the building was sumptuous; and still they do not cease from contributing more than was necessary, until an edict forbade them. Such promptitude and liberality was worthy of no common praise; and hence it is more wonderful that they should soon afterwards neglect the true God in whose service they were thus zealous, and fall into foul idolatry. Let us learn from hence, that the pious zeal, which existed in them for a short time, emanated from the inspiration of the Holy Spirit; and further, that all our best feelings vanish, unless the gift of stedfastness be superadded.

What follows represents, as by a lively image, as we have said, how faithfully they executed whatever God had prescribed, so as not to vary from it even in the smallest thread.

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"Qui gardent leurs mains pures et nettes;" who keep their hands pure and clean — *Fr.*

Exodus 37:1-29

Exodus 37

Exodus 37:1-29

1. And Bezaleel made the ark *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

1. Fecit etiam Beseleel arcam e lignis sittim: duorum cubitorum et dimidii longitudo ejus: cubiti et dimidii latitudo ejus: cubiti quoque et dimidii altitudo ejus.

2. And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

2. Et texit eam auro mundo intrinsecus, et extrinsecus: fecitque ei coronam auream in circuitu.

3. And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

3. Et fudit ei quatuor annulos aureos ad quatuor angulos ejus, duos videlicet annulos in latere ejus uno, et duos annulos in latere ejus altero.

4. And he made staves *of* shittim-wood, and overlaid them with gold.

4. Fecit et vectes e lignis sittim, et texit eos auro.

5. And he put the staves into the rings by the sides of the ark, to bear the ark.

5. Induxitque vectes in annulos in lateribus arcae ad portandum arcam.

6. And he made the mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

6. Fecit et propitiatorium ex auro mundo: duorum cubitorum et dimidii longitudo ejus, cubiti et dimidii latitudo ejus.

7. And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

7. Fecit quoque duos Cherubim ex auro, ductiles fecit eos in duabus extremitatibus propitiatorii.

8. One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

8. Cherub unum ab extremo hinc, et cherub alterum ab extremo inde: ex propitiatorio fecit cherubim in duabus extremitatibus ejus.

9. And the cherubims spread out *their* wings on high, and covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

9. Cherubim autem extendebant alas sursum versus, tegentes alis suis propitiatorium et facies eorum altera ad alteram: ad propitiatorium facies Cherubim.

10. And he made the table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

10. Fecit et mensam e liguis sittim: duorum cubitorum longitudo ejus, et cubiti latitudo ejus, cubiti autem et dimidii altitudo ejus.

11. And he overlaid it with pure gold, and made thereunto a crown of gold round about.

11. Et texit eam auro puro, fecitque ei coronam auream in circuitu.

12. Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

12. Fecit quoque ei clausuram palmi per circuitum: et fecit coronam auream clausurae illi per circuitum.

13. And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

13. Fudit ei etiam quatuor annulos aureos, quos posuit in quatuor angulis qui erant in quatuor pedibus ejus.

14. Over against the border were the rings, the places for the staves, to bear the table.

14. Contra clausuram illam erant annuli per quos traducerentur vectes ad portandam mensam.

15. And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

15. Fecit etiam vectes e lignis sittim, quos texit auro ad portandam mensam.

16. And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold.

16. Et fecit vasa quae erant super mensam, scutellas ejus, et cochlearia ejus, et crateras ejus, et opercula quibus libabatur, ex auro mundo.

17. And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

17. Fecit et candelabrum ex auro puro, ductile fecit candelabrum, hastile ejus, et calamus ejus, scyphi ejus, sphaerulae ejus, et flores ejus ex ipso erant.

18. And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

18. Porro sex calami egrediebantur e lateribus ejus, tres calami candelabri ex latere ipsius uno, et tres calami candelabri ex latere ejus altero.

19. Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

19. Tres calices in speciem nucis amygdalinae deformati erant in calamo uno, sphaerula et flos: et tres calices in speciem nucis amygdalinae deformati in calamo altero, sphaerula et flos: sic sex calamis egredientibus e candelabro.

20. And in the candlestick *were* four bowls made like almonds, his knops and his flowers:

20. Et in candelabro erant quatuor calices in speciem nucis deformati, sphaerulae ejus, et flores ejus.

21. And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches growing out of it.

21. Et erat sphaerula sub duobus calamis ex ipso, et sphaerula altera sub duobus calamis ex ipso, et sphaerula tertia sub duobus calamis ex ipso: sic sex calamis egredientibus ex ipso.

22. Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

22. Sphaerulae eorum et calami eorum ex ipso fuerunt: totum erat ductile unum ex auro puro.

23. And he made his seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

23. Fecit et lucernas ejus septem, et forcipes ejus, et receptacula ipsius, ex auro puro.

24. *Of* a talent of pure gold made he it, and all the vessels thereof.

24. Et talento puri auri fecit ipsum, et omnia vasa ejus.

25. And he made the incense-altar *of* shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit, (*it was* four-square,) and two cubits *was* the height of it; the horns thereof were of the same.

25. Fecit etiam altare incensi e lignis sittim: cubitus longitudo ejus: et cubitus latitudo ejus, quadratum: duo autem cubiti altitudo ejus: ex ipso erant cornua ejus.

26. And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

26. Et texit illud auro puro, tectum ejus scilicet et parietes ejus in circuitu, et cornua ejus, fecitque ei coronam auream per circuitum.

27. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

27. Duos similiter annulos aureos fecit ei sub corona ejus in duobus angulis ejus, in duobus lateribus ejus, per quos trajicerentur vestes ad portandum illud ipsis.

28. And he made the staves of shittim-wood, and overlaid them with gold.

28. Et fecit vectes ipsos e lignis sittim, et texit eos auro.

29. And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

29. Fecit et oleum unctionis, sanctitatem, et suffimentum aromaticum purum, opere unguentarii.

If the repetition, which might appear to be superfluous in these chapters, should be wearisome to us, let us reflect on the intention of the Holy Spirit, who, in narrating the execution of the work, uses almost the identical words wherein He had previously set forth the commands of God, viz., that we may understand that Moses, and the artificers themselves, did not vary in the smallest point from the rule prescribed to them. God had commanded the Ark of the Covenant to be made, together with its cover; and Moses relates how it was completed, so that the artificers did not omit even its very minutest detail. He ordered a table to be made for the offering of bread, and not a single syllable is neglected. As to the candlestick there was the same scrupulous obedience, so that they did not alter it in any part. In

the altar of incense there was no kind of dissimilarity between the command and the work; and, finally, the composition of the oil exactly corresponds with the command. There is no question, then, but that Moses commends obedience, as it is the foundation of true piety, and at the same time reminds us that there was no exercise of the imagination in the whole service of the tabernacle, because there is nothing more opposite to the purity of religion than to do anything which is not enjoined.

Exodus 38:1-31

Exodus 38

Exodus 38:1-31

1. And he made the altar of burnt-offering *of* shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof, (*it was* foursquare,) and three cubits the height thereof.

1. Fecit quoque altare holocausti e lignis sittim, quinque cubitorum latitudo ejus, et quinque cubitorum latitudo ejus, quadratum: et trium cubitorum altitudo ejus.

2. And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

2. Et fecit cornua ejus in quatuor angulis ejus, ex ipso erant cornua ejus, et texit illud aere.

3. And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the flesh-hooks, and the fire-pans: all the vessels thereof made he *of* brass.

3. Fecit insuper omnia vasa altaris, lebetes scilicet, et scopas, et crateras, et tridentes, et receptacula: omnia vasa ejus fecit aerea.

4. And he made for the altar a brasen grate of net-work, under the compass thereof, beneath unto the midst of it.

4. Fecit praeterea altari cribrum opere reticulato aeneum sub ambitu ejus inferne usque ad medium ejus.

5. And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

5. Fudit item quatuor annulos in quatuor extremitatibus cribro aeneo, in quos inducerentur vectes.

6. And he made the staves *of* shittim-wood, and overlaid them with brass.

6. Et fecit vectes e lignis sittim, quos texit aere.

7. And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

7. Introduxitque vectes ipsos in annulos illos per latera altaris ad ferendum illud illis: vacuum tabularum fecit illud.

8. And he made the laver *of* brass, and the foot of it *of* brass, of the looking-glasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation.

8. Fecit similiter concham aeneam, et basim ejus aeneam ex speculis mulierum convenientium, quae conveniebant ad ostium tabernaeuli conventionis.

9. And he made the court: on the south side southward, the hangings of the court *were of* fine twined linen, an hundred cubits:

9. Fecit postremo atrium ad plagam austri ad meridiem: cortinae atrii e bysso retorta centum cubitorum.

10. Their pillars *were* twenty, and their brasen sockets twenty: the hooks of the pillars and their fillets *were of* silver.

10. Columnae earum viginti, et bases earum viginti ex aere: capitella columnarum, et fila eas cingentia, ex argento.

11. And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars and their fillets *of* silver.

11. Et ad plagam aquilonis cortinae centum cubitorum: columnae earum viginti, et bases earum viginti ex aere: capitella columnarum, et fila eas cingentia, ex argento.

12. And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets *of* silver.

12. Ad plagam vero occidentis cortinae quinquaginta cubitorum: columnae earum decem, et bases earum decem: capitella columnarum, et fila eas cingentia, ex argento.

13. And for the east side eastward, fifty cubits.

13. Et ad plagam orientis ad ortum cortinae quinquaginta cubitorum.

14. The hangings of the one side *of the gate were* fifteen cubits, their pillars three, and their sockets three.

14. Cortinae quindecim cubitorum erant in uno latere: columnae earum tres et bases earum tres.

15. And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their sockets three.

15. Et in latere altero hinc et inde portae atrii, cortinae quindecim cubitorum: columnae earum tres, et bases earum tres.

16. All the hangings of the court round about *were* of fine twined linen:

16. Omnes cortinae atrii per circuitum erant ex bysso retorta.

17. And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver: and all the pillars of the court *were* filled with silver.

17. Bases vero columnarum ex aere: capitella columnarum, et fila eas cingentia, ex argento: et operimenta capitellorum earum ex argento: ipsae etiam omnes columnae atrii cinctae erant argento.

18. And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and scarlet, and fine twined linen; and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

18. Velum autem portae atrii opere phrygionis ex hyacintho, et purpura, et vermiculo cocci, et bysso retorta: cujus longitudo erat viginti cubitorum, altitudo vero in latitudine quinque cubitorum ad cortinas atrii.

19. And their pillars *were* four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets *of* silver.

19. Et columnae earum quatuor, basesque earum quatuar ex aere, uncini earum ex argento: et operimenta capitellorum earum, et fila eas cingentia, ex argento.

20. And all the pins of the tabernacle, and of the court round about, *were of* brass.

20. Omnes veto clavi tabernaculi et atrii in circuitu erant ex aere.

21. This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

21. Ista sunt numerata tabernaculi, tabernaculi, inquam, testimonii, quae numerata sunt ad jussum Mosis, per manum Ithamar filii Aharon sacerdotis, in ministerium Levitarum.

22. And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

22. Besaleel autem filius Uri filii Hur, de tribu Jehudah, fecit omnia illa quae praeceperat Jehova Mosi.

23. And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

23. Et cum eo Aholiab filius Ahisamach, de tribu Dan, artifex, et acupictor et phrygio, in hyacintho, et purpura, et vermiculo cocci, et bysso.

24. All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

24. Universum aurum insumptum in ipso opere, id est in toto opere sanctuarii (fuit autem aurum oblationis) fuit novem et viginti talentorum, et septingentorum triginta siclorum, secundum siclum sanctuarii.

25. And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

25. Et argentum numeratorum in coetu erat centum talenta et mille septingenti septuaginta quinque sicli, secundum siclum sanctuarii.

26. A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand, and three thousand, and five hundred and fifty *men*

26. Semissis in singula capita, id est dimidium sicli, secundum siclum sanctuarii omnibus transeuntibus ad numeratos, ab eo qui natus erat viginti annos et supra, in sexcentis tribus millibus quingentis et quinquaginta.

27. And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

27. Fueruntque centum talenta argenti ad fundandas bases sanctuarii, et bases veli: centum bases ex centum talentis, talentum pro basi.

28. And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

28. Et ex mille septingentis septuaginta quinque siclis fecit epistylia columnis, et texit capita ipsarum, et texit eas.

29. And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

29. Aes autem oblationis fuit septuaginta talentorum, et duorum millium, et quadringentorum siclorum,

30. And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

30. Et fecit ex eo bases ostii tabernaculi conventionis, et altare aereum, et cribrum ejus aereum, omniaque vasa altaris.

31. And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

31. Et bases atrii per circuitum, et bases portae atrii, praeterea omnes palos tabernaculi, omnesque palos atrii per circuitum.

1. *And he made the altar of burnt-offering.* The purport of this chapter is the same as that of the last, except that the order of some parts of it is transposed, though not a word is changed. He begins with the altar of burnt-offering, which he states to have been made of the materials and the form prescribed by God, in order that the people might there offer with surer confidence their sacrifices for the expiation of sin, and for thanksgiving. One thing which had not been mentioned before, is here added respecting the laver of brass, or cauldron (*concha*,) from whence they took the water of sprinkling for expiation, viz., that this laver was ornamented with the mirrors of the women. Some explain this, [298] that the vessel was so bright that it might be easily discovered on every side whether there was any scandalous, or wanton, or indelicate act committed; for we know that impure and ungodly men sometimes conceal their iniquities under the cover of religion, even as it; is written that the women who frequented the tabernacle for religious exercises were defiled by the sons of Eli, the priests. (1 Samuel 2:22.) But there is another conjecture equally probable, that these mirrors were dedicated by holy women for the ornament of the Temple, and for sacred purposes; for, whereas women are only too much

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All the difficulties connected with this matter are set at rest by our increased acquaintance with Egyptian Antiquities. *C.*, and almost all the earlier commentators, were evidently possessed with the idea that the mirrors of the women were literally *looking-glasses*; and hence arose the various solutions which are here given, and others which might be added. Sir G. Wilkinson, in his "Popular Account of the Ancient Egyptians," tells us; — "One of the principal objects of the toilet was the mirror. It was of mixed metal, chiefly copper, most carefully wrought and highly polished; and so admirably did the Egyptians succeed in the composition of metals, that this substitute for our modern looking-glass was susceptible of a lustre which has even been partially revived at the present day, in some of those discovered at Thebes, though buried in the earth for many centuries. The same kind of metal-mirror was used by the Israelites, who doubtless brought them from Egypt." — Vol. 2, p. 346.

given to outward adornment and finery, they have been always very fond of mirrors, both for the purpose of painting their cheeks and arranging their hair, so that not a single hair should be out of place. Isaiah, therefore, (3:23,) enumerates mirrors amongst the luxuries [299] of the female world. Some, then, think that women, being devoted to God's service, laid aside this vanity, and consecrated their mirrors in testimony of their repentance. It might, however, have been that, amongst the other gifts before spoken of, they offered mirrors also, which were mounted as embossments in this brasen laver. Others suppose that they were carvings, by which the portraits of females were depicted, as if seen in mirrors. The simple notion is most approved by me, that they were votive offerings, wherewith pious women had desired to decorate the sanctuary, and that they had been applied to this use by the advice of the artificers; for he does not speak generally of all the women, but of those who *warred* or *assembled by troops* at the door of the tabernacle; for translators [300] variously explain this word צבא, *tzaba*, both in this passage and that from Samuel which I have just quoted. It is also applied to the Levites, who are said [301] "to war the warfare" of the sanctuary, whilst performing their appointed work. (Numbers 4:3; 8:24.) Indeed this metaphor is by no means unsuitable to watchings and long-continued prayers. The sum is, that the laver was cast of their materials, or, as I rather suppose, embossed with these mirrors, in order that it might be more splendid.

21. *This is the sum of the tabernacle* [302] As much as to say that this was the computation, or these the numbers; for he gives us to understand that not only was the tabernacle thus at once completed, but that its several parts were numerically distinguished, and consigned as it were to registers, [303] so as to be given in charge to the Levites, lest any part of it should be

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"Entre les bagages superflus des femmes." — *Fr.*

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C. here affords the reader a curious proof that he composed this note with *S M.* under his eye, by employing Munster's word *labrum* for the Hebrew כיור, which he had previously rendered *concha* in his own text. But whilst *S M* had translated אשר צבאת צבאו, (*mulierum*) *militantium*, *quae militabant*, *C.* had the sagacity to drop the metaphor, and render the words *convenientium*, *quae conveniebant* צבא, says Professor Robertson, to assemble for worship, or for war. *Clav Pentat in loco.* — *W*

301

Numbers 4:3, "All that enter into the host." — *A. V.* Numbers 8:24, "They shall go in to wait upon the service," margin, "Heb., to war the warfare of the tabernacle." — *A. V.*

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"These are the counted-things." — *Lat.* So also Ainsworth.

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"Afin que les Levites sceussent ce qu'ils devoyent avoir en garde;" in order that the Levites might know what they ought to have in charge. — *Fr.*

lost. For the reference here is not so much to the fabric, or the architecture of the tabernacle, as to its perpetual conservation, viz., that Ithamar the priest deposited its several parts with the Levites, and this in accordance with the command of Moses.

22. *And Bezaleel, the son of Uri.* He again impresses upon us that the whole work was divine, both because Moses faithfully delivered the commands of God, and the artificers followed them with precise accuracy. At the same time, he counts up the whole sum of gold and silver, and shews us on what it was consumed. Hence we gather that every one honestly discharged his duty, and that no one was corrupted or drawn aside by covetousness so as to fall from his integrity. We are also informed from whence the amount of silver was obtained, viz., from the *census* of the people; for a tax of a common shekel, which was half a shekel of the sanctuary, was imposed on every head, as we [304] have already seen. Moses now shews that this entire sum was collected and paid without fraud, and so applied as that none should be lost.

304 See on Exodus 30:12, vol. 1, p. 482.

Exodus 39:1-43

Exodus 39

Exodus 39:1-43

1. And of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy *place*, and made the holy garments for Aaron; as the Lord commanded Moses.

l. Ex hyacintho autem, et purpura, et vermiculo cocci fecerunt vestes ministerii ad ministrandum in sanctuario: fecerunt item vestes sanctitatis, quae erant Aharonis, quemadmodum praeceperat Jehova ipsi Mosi.

2. And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

2. Fecit et ephod ex auro, hyacintho, et purpura, et vermiculo cocci, et bysso retorta.

3. And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

3. Extenderuntque bracteas aureas, et inciderunt fila, ut texerent in medio hyacinthi, et in medio purpurae, et in medio vermiculi cocci, et in medio byssi, opere phrygionico.

4. They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

4. Oras fecerunt ei copulantes sese, et in duabus extremitatibus ejus conjungebantur.

5. And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof, *of* gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

5. Et cingulum ephod quod erat super illud, ex ipso erat juxta opus suum, ex auro, hyacintho, et purpura, et vermiculo cocci, et bysso retorta, quemadmodum praeceperat Jehova Mosi.

6. And they wrought onyx-stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

6. Et aptaverunt lapides onychinos circundatos palis aureis, sculptos sculpturis annuli cum nominibus filiorum Israel.

7. And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the Lord commanded Moses.

7. Posuitque illos in lateribus ephod, ut essent lapides memoriae filiis Israel, quemadmodum praeceperat Jehova Mosi.

8. And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

8. Fecit et pectorale opere phrygionis, sicut opus ephod, ex auro, hyacintho, et purpura, et vermiculo cocci, et bysso retorta.

9. It was four-square; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

9. Quadratum erat, duplicatum fecerunt pectorale: palmus longitudo ejus, palmusque latitudo ejus: duplicatum.

10. And they set in it four rows of stones; *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row.

10. Impleverunt autem in eo quatuor ordines lapidum, ordo autem talis erat, sardius, topazius, et carbunculus, erat ordo primus.

11. And the second row, an emerald, a sapphire, and a diamond.

11. Ordo vero secundus, smaragdus, sapphirus, et jaspis.

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

12. Ordo praeterea tertius, lyncurius, achates, et amethystus.

13. And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

13. Postremo quartus ordo, chrysolitus, onychinus, et beryllus circundati palis aureis in plenitudinibus suis.

14. And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

14. Porro lapides illi juxta nomina filiorum Israel erant, duodecim, juxta nomina eorum, sculpturae sigilli, quilibet juxta nomen suum, secundum duodecim tribus.

15. And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

15. Fecerunt et super pectorale catenas terminationis opere plectili ex auro puro.

16. And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breastplate.

16. Fecerunt etiam duas palas aureas, et duos annulos aureos: posueruntque duos illos annulos in duabus extremitatibus pectoralis.

17. And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

17. Et inseruerunt duas catenas aureas duobus illis annulis qui erant in extremitatibus pectoralis.

18. And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

18. Duas autem extremitates duarum catenarum inseruerunt duabus illis palis, posueruntque eas in oris ephod a fronte ipsius.

19. And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

19. Fecerunt item duos annulos aureos, quos posuerunt in duabus extremitatibus pectoralis, in ora ejus quae erat in latere ephod intrinsecus.

20. And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

20. Fecerunt praeterea duos alios annulos aureos, quos posuerunt in duabus oris ephod inferne, a fronte ipsius, e regione conjunctionis ejus, supra balteum ephod.

21. And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

21. Et ligaverunt pectorale ab annulis suis ad annulos ipsius ephod, filo hyacinthino, ut esset supra balteum ipsius ephod, neque separaretur pectorale ab ephod: quemadmodum praeceperat Jehova ipsi Mosi.

22. And he made the robe of the ephod *of* woven work, all *of* blue.

22. Fecit insuper pallium ipsi ephod opere textoris, totum hyacinthinum.

23. And *there was* an hole in the midst of the robe, as the hole of habergeon, *with* a band round about the hole, that it should not rend.

23. Et foramen pallii in medio ejus, sicut foramen loricae labrum erat in orificio ipsius per circuitum, ne frangeretur.

24. And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*

24. Feceruntque in fimbriis pallii malogranata ex hyacintho, et purpura, et vermiculo cocci, et bysso retorta.

25. And they made bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates:

25. Fecerunt et tintinnabula ex auro puro, posueruntque tintinnabula illa in medio malogranatorum, in fimbriis pallii per circuitum, in medio, inquam, malogranatorum.

26. A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; as the Lord commanded Moses.

26. Tintinnabulum et malogranatum, tintinnabulum et malogranatum in fimbriis pallii in circuitu, ad ministrandum, quemadmodum praeceperat et Jehova ipsi Mosi.

27. And they made coats *of* fine linen, *of* woven work, for Aaron, and for his sons;

27. Post haec fecerunt tunicas ex bysso opere textorio ipsi Aharon et filiis ejus:

28. And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches of fine twined linen;

28. Mitram quoque ex bysso, et decora galerorum ex bysso, et foeminalia linee ex bysso retorta:

29. And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the Lord commanded Moses.

29. Balteum praeterea ex bysso retorta, et hyacintho, ex purpura, et vermiculo cocci, opere phrygionis, quemadmodum praeceperat Jehova ipsi Mosi.

30. And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, Holiness to the Lord.

30. Fecerunt postremo laminam coronae sanctificationis ex auro, scripseruntque in ea scriptura caelaturarum annuli, Sanctitas ipsi Jehovae.

31. And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the Lord commanded Moses.

31. Et inseruerunt in eam filum hyacinthinum, ut poneretur super tiaram superne, quemadmodum praeceperat Jehova Mosi.

32. Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they.

32. Perfectum est igitur totum opus tabernaculi conventionis: et fecerunt filii Israel juxta omnia quae praeceperat Jehova ipsi Mosi, sic fecerunt.

33. And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

33. Attuleruntque tabernaculum illud ad Mosen, tabernaculum et omnia vasa ejus, circulos ejus, tabulas ejus, vectes ejus, et columnas ejus, et bases ejus.

34. And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering;

34. Opertorium quoque ex pellibus arietum rubricatis, et opertorium ex pellibus taxorum, et velum operimenti.

35. The ark of the testimony, and the staves thereof, and the mercy-seat;

35. Arcam testimonii, et vectes ejus, et propitiatorium,

36. The table, *and* all the vessels thereof, and the shew-bread;

36. Mensam, omnia vasa ejus, et panem facierum,

37. The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light;

37. Candelabrum purum, lucernas *inquam* ordinationis, et omnia vasa ejus, et oleum luminaris,

38. And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle-door;

38. Et altare aureum, et oleum unctionis, et suffimentum aromaticum, et aulaeum pro ostio tabernaculi.

39. The brasen altar, and his grate of brass, his staves, and all his vessels; the laver and his foot;

39. Altare aereum, et cribrum ejus aereum, vectes ejus, et omnia vasa ejus, et concham, et basim ejus.

40. The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

40. Cortinas atrii, et columnas ejus, et aulaeum pro porta atrii, et funes ejus, et palos ejus, et omnia vasa ministerii tabernaculi, tabernaculi conventionis.

41. The clothes of service to do service in the holy *place*; and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

41. Vestes ministerii ad ministrandum in sanctuario, vestes sanctas ipsi Aharon sacerdoti, et vestes filiorum ejus, ad fungendum sacerdotio.

42. According to all that the Lord commanded Moses, so the children of Israel made all the work.

42. Juxta omnia quae praeceperat Jehova Mosi, sic fecerunt filii Israel universum opus.

43. And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.

43. Videns vero Moses universum opus, quod prorsus fecissent illud quemadmodum praeceperat Jehova, benedixit illis.

1. *And of the blue, and purple, and scarlet.* The description of the sacerdotal garments, which is repeated in this chapter, is more accurate than it would have been had he been speaking of some unimportant matter. And assuredly, since Christ was vividly represented in the person of the high priest, this was a most important part of the legal service. We have elsewhere set forth how far it was from being an empty pomp, as when the Popish sacrificers now-a-days, in order to acquire dignity, dazzle the eyes of the simple by the splendor of their vestments, and their magnificent paraphernalia; but that rather it was for the purpose of placing before men's eyes all that faith ought to consider in Jesus Christ. We have especially seen how great mysteries were contained in the mitre, which was Holiness to the Lord: and in the ephod, in which shone forth the light of truth and

integrity of life, and in which were the symbols of the ten tribes, so that the priest bore the people itself upon his shoulders and before his breast, in such a manner that in the person of one all might be presented familiarly before God. For this reason he repeats seven times the clause, "as the Lord commanded Moses;" which certainly has the effect of awakening attention.

32. *Thus was all the work of the tabernacle.* A brief summary is now subjoined, whereby he indicates that in no part was there the least defect, and also declares that the children of Israel had so obeyed God's commands, that the work itself varied in no respect from its pattern. "The children of Israel," he says, "did according to all that the Lord commanded Moses, so did they;" whence we gather that no part of the building was impaired by any admixture. Afterwards it is added, that the tabernacle with its utensils and furniture was brought before Moses, and that all things were approved of by his judgment; for he is said to have "blessed them," because they had duly and faithfully obeyed God's command. This, however, was not a simple prayer, as of a private individual; but it was a promise of reward, such as might awaken confidence in the minds of the people, when they heard from the mouth ("D'un tel Prophete;" of such a Prophet. — *Fr.*) of this excellent and unimpeachable witness that their labor was pleasing to God.

Exodus 24:1-18

Exodus 24

Exodus 24:1-18

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

1. Et dixit ad Mosen, Ascende ad Jehovam tu et Aharon, Nadab et Abihu, et septuaginta e senioribus Israel, et adorabitis procul.

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

2. Solus autem Moses perveniet ad Jehovam: ipsi vero non pervenient, nec populus ascendet cum eo.

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

3. Venit ergo Moses, et narravit populo omnia verba Jehovae, omniaque judicia, Et respondit totus populus una voce, ac dixerunt, Quaecunque verba loquutus est Jehova, faciemus.

4. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

4. (Seripserat autem Moses omnia verba Jehovae): surgensque mane aedificavit altare sub monte, et duodecim statuas secundum duodecim tribus lsrael.

5. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord.

5. Misitque juniores filiorum Israel, qui immolaverunt holocausta, et sacrificaverunt sacrificia prosperitatum ipsi Jehovae, vitulos.

6. And Moses took half of the blood, and put *it* in basins; and half of the blood he sprinkled on the altar.

6. Accepit Moses dimidium sanguinis, et posuit in crateribus: dimidium vero sanguinis sparsit super altare.

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

7. Sumpsit deinde librum foederis, et legit in auribus populi: qui dixerunt, Quaecunque dixit Jehova, faciemus, et obediemus.

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

8. Tulit quoque Moses sanguinem, et sparsit super populum, ac dixit, Ecce, sanguis foederis quod pepigit Jehova vobiscum super cunctis his sermonibus.

9. Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel;

9. Ascendit autem Moses, et Aharon, Nadab et Abihu, et septuaginta e senioribus Israel.

10. And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in *his* clearness.

10. Et viderunt Deum Israel: et sub pedibus ejus erat tanquam opus tabulae sapphiri, et sicut species coeli serenitate.

11. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

11. Et in principes filiorum Israel non extendit manum suam: et viderunt Deum, et comederunt, et biberunt.

12. And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

12. Dixitque Jehova ad Mosen, Ascende ad me in montem, et esto ibi; daboque tibi duas tabulas lapideas, et Legem atque praeceptum, quae scripsi ad docendum eos.

13. And Moses rose up, and his minister Joshua; and Moses went up into the mount of God.

13. Surrexit itaque Moses et Jehosua minister ejus; et ascendit Moses in montem Dei.

14. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

14. Senioribusque dixit, Manete hic donec revertamur ad vos: et ecce, Aharon et Hur sunt vobiscum: quisquis habuerit causas, accedet ad eos.

15. And Moses went up into the mount, and a cloud covered the mount.

15. Tunc ascendit Moses in montem, et operuit nubes montem.

16. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

16. Habitavitque gloria Jehovae; super montem Sinai, et operuit eum nubes sex diebus: vocavitque ipsum Mosen die septimo e medio nubis.

17. And the sight of the glory of the Lord *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

17. Et aspectus gloriae Jehovae erat tanquam ignis comburens in vertice montis, in oculis filiorum Israel.

18. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

18. Et ingressus est Moses in medium nubis, ascenditque in montem: et fuit Moses in monte quadraginta diebus, et quadraginta noctibus.

1. *Come up unto the Lord, thou, and Aaron, Nadab and Abihu.* Before Moses erected the tabernacle and consecrated it by a solemn ceremony, it was necessary for him to fetch the Tables of the Covenant, which were a pledge of God's favor; otherwise, if the ark had nothing in it, the sanctuary would have been in a manner empty. For this reason, he is commanded to go up into the mount, but not without a splendid train of companions, in order that an appropriate preparation might arouse their minds for a fit reception of this especial blessing. He is, therefore, commanded to take with him Aaron his brother, and Nadab and Abihu, together with seventy of the elders of the people. This was the number of witnesses selected to behold the glory of God. Before, however, they ascended the mount, a sacrifice was offered by the whole people, and the Book of the Law was read. Finally, Moses alone was received into the top of the mount, to bring from thence the Tables written by the hand of God.

Here, however, (See this subject further discussed on Numbers 11:16, *infra.*) arises a question respecting the seventy elders; for we shall see elsewhere that the seventy were not chosen till the people had departed from Mount Sinai; whereas mention is made of them here, before the promulgation of the Law, which seems to be by no means consistent. But this difficulty is removed, if we allow, what we gather from this passage, that, even before they came to Mount Sinai, each tribe had appointed its governors (*praefectos*), who would make up this number, since there were six of every tribe; but that when Moses afterwards desired to be relieved of his burdens, part of the government was transferred [305] to these seventy persons, since this number was already sanctioned by custom and use. Certainly, since it is plainly stated that there were [306] seventy from the very first, it

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"A ceux, qui desia estoyent en degre d'honneur;" to those who were already honourably distinguished. — *Fr.*

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is probable that this number of coadjutors was given to Moses in order to make as little change as possible. For we know that, when a custom has obtained, men are very unwilling to depart from it. But it might have also been that the desire and intention of the Israelites was thus to celebrate the memory of their origin; for seventy persons had gone down into Egypt with Jacob, and, in less than two hundred and twenty years after they went there, their race had increased to six hundred thousand, besides women and children. It is not, therefore, contrary to probability that seventy persons were appointed to preside over the whole people, in order that so marvelous a blessing of God might continue to be testified in all ages, as if to trace the commencement of their race up to its very source.

2. *And Moses alone shall come near the Lord.* Three gradations are here marked. A station is prescribed for the people, from whence they may "worship afar off;" the elders and the priests are appointed to be the companions of Moses, to come closer, and thus to be witnesses to the people of all the things which we shall afterwards see to be shewn them; whilst, as they were separated from the multitude, so finally Moses alone was received up into the higher glory; for he was caught up on high in the covering of the cloud. This [307] distinction is marked in the words, "Moses alone shall come near...; but they shall not come nigh; neither shall the people go up." Some translators render the verbs in the past tense; but improperly, in my opinion; for Moses is not yet relating what was done, but only what God had commanded, as is plain from the next verse, wherein also the modesty and humility of the people is commended, because they received with reverence a command which was not in itself very agreeable or likely to be approved. For, such is the ambition of men, that it might have appeared insulting that they should be set afar off and prohibited from approaching the mountain, like strangers and heathens. It is, therefore, an evidence of their pious reverence, that they should submit to be placed at a distance, and should be contented with a position apparently less honorable. And Moses more clearly expresses their promptitude to obey, when he reports their words, that they would do all that he had declared to them from the mouth of God.

4. *And Moses* [308] *wrote all the words of the Lord.* This parenthesis is opportunely inserted; for we shall see a little further on that the book was read before the people; but, in order to awaken greater attention, before the reading he built an altar and offered victims in the sight of all the people.

"Septante et deux;" seventy-two. — *Fr.*

307

"Ces trois estats;" these three estates. — *Fr.*

308

"Had written." — *Lat.*

Moreover, it must be observed that statues [309] were erected near the altar according to the number of the tribes, that they might know that they were not kept afar off in token of rejection, but only that, conscious of their own unworthiness, they might humble themselves before God in fear and trembling; for, though they were removed to a considerable distance, still they were remembered before God, and thus He embraced them all, as it were, by means of these statues. What Moses, however, calls by this name, were not images bearing the shape of a man, but heaps of stones, which might be as monuments representing the twelve tribes; that they might know that they were by no means excluded from the sanctity of the altar.

5. *And he sent young men of the children of Israel.* He either means that they were the sacrificial attendants (*victimarios*,) by whose hands the victims were killed, or that some were chosen who might be active and strong to drag the oxen to the altar. The tribe of Levi was not yet consecrated; whereas the word used for "offering," [310] is only applied to the priests, where a distinction is marked between the Levites and the rest of the people. The first meaning is, therefore, the most suitable.

We have stated elsewhere that the [311] sacrifices of prosperities were designed as acts of thanksgiving; and yet that they were not only expressions of gratitude, but also that prayers were mixed with them in supplication of good success. This offering, however, comprised in it a ratification of the Covenant, as appears immediately afterwards; for, in order to increase the sanctity and security of covenants, they have in all ages, and even [312] amongst heathen nations, been accompanied with sacrifices. To this end Moses, the victims being slain, pours half the blood upon the altar, and keeps half in basins to sprinkle the people, that by this [313] symbol

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"Pillars." — *A V*. "Some think that this altar was set upon twelve stones, such as Elias built, 1 Kings 18:31; and Joshua 4:20; in which places, however, the word used is אבנים, (*abanim*,) which signifieth stones, which were gathered together to make one altar or heap; but here the word is מצבה, (*matsebah*,) *which* is a pillar, so called *a stando*, because it standeth alone, and is erected and set up as a monument." — Abridged from Willet *in loco*. See *ante*, vol. 2, p. 117, and note

310

"Ce qui n'est attribuE qu'a ceux qui ont la charge speciale de sacrifier;" which is only applied to those who have the special charge of sacrificing. — *Fr.*

311

"Peace-offerings." — *A. V.* Vide *ante*, vol. 2, pp. 139 and 333.

312

"In all solemn leagues and covenants, they sacrificed to the gods by whom they swore, offering for the most part either a boar, ram, or goat; sometimes all three; sometimes bulls or lambs instead of any of them. Hence comes the phrase, ὅρκια τέμνειν; in Latin, *ferire foedus*, *i e.*, to make a covenant." — Potter's Arch. Graeca., Book 2. ch. 6. For the same custom, as existing among the Romans, see Liv. 1. 24. Virg. Aen. 8. 641.

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the Covenant might be ratified, whereof he was the mediator and surety. Paul, in allusion to this custom, says, that he should rejoice, if he were "offered upon the sacrifice and service of *their* faith" whom he had gained for Christ, (Philippians 2:17;) and he uses the word σπένδεσθαι, which [314] is primarily applied to covenants. But the case of this sacrifice was peculiar; for God desired the Jews to be reminded of the one solid confirmation of the Covenant, which He made with them; as if He had openly shown that it would then only be ratified and effectual, when it should be sealed with blood. And this the Apostle (Hebrews 9:19) carefully takes into consideration, when he says, that after the Law had been declared, Moses "sprinkled both the book and all the people" with blood; for, although there is no express mention here made of the book, the Apostle does not unreasonably comprise it under the word "altar." He also alludes to another kind of sacrifice, treated of in Numbers 19:5, and therefore mentions "the scarlet-wool and hyssop." The sum is, that the blood was, as it were, the medium whereby the covenant was confirmed and established, since the altar, as the sacred seat of God, was bathed with half of it, and then the residue was sprinkled over the people. Hence we gather that the covenant of gratuitous adoption was made with the ancient people unto eternal salvation, since it was sealed with the blood of Christ in type and shadow. Now, if this doctrine hold good under the Law, much more must it occupy a place with us now; and hence, in order that God's promises may always maintain their power and certainty, let this sealing be constantly kept before us; and let us remember that the blood of Christ has therefore once been shed, that it might engrave upon our hearts the covenant whereby we are called to the hope of the kingdom of heaven. For this reason Christ in the Holy Supper commends His blood as the seal of the New Covenant; nay, whenever we take the sacred books into our hands, the blood of Christ, ought to occur to our minds, as if the whole [315] of its sacred instruction were written therewith; for it is obvious that Christ compares with the figure the truth which was manifested in Himself; to which also the admonition of the Apostle, which I have just quoted, refers.

We must now carefully observe the course of the proceeding. First, Moses states that he read the book before the people; and then adds that the people themselves embraced the covenant proposed to them. Finally, he relates that

"Par tel sacrement." — *Fr.*

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See *C in loco.* Calvin Soc. edit., p. 74, where, however, I question whether his statement on the word σπουδὰς is correct.

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"Comme si le Loy, et les Prophetes, et l'Evangile en estoyent escrits;" as if the Law and the Prophets, and the Gospel were written with it. — *Fr.*

when the people had professed their obedience, he sprinkled the blood, not without adding his testimony, and that in a loud voice. The context here shews us the true and genuine nature of the Sacraments, together with their correct and proper use; for unless doctrine precede them to be a connecting link between God and man, they will be empty and delusive signs, however honorable may be the encomiums passed on them. But inasmuch as mutual consent is required in all compacts, so, when God invites His people to receive grace, He stipulates that they should give Him the obedience of faith, so as to answer, Amen. Thus nothing can be more preposterous than the invention of dumb sacraments: such as those childish charms which the Papists hawk about as sacraments, without the word of God; whilst, at the same time, it must be added that the word, which gives life to the Sacraments, is not an obscure whisper, like that magical incantation of the Papists, when they blow on the bread and the cup, and which they call the consecration; but it is a clear and distinct voice which is addressed to men, and avails to beget faith in them. Thus Moses here speaks aloud to the people, and reminds them that God enters into covenant with him.

Now, although the profession here recorded might seem to be derived from too great confidence, when the people declare that they will do whatsoever God commands, still it contains nothing amiss or reprehensible; inasmuch as the faithful among them promised nothing, except in reliance on the help of God: and gratuitous reconciliation, if they should sin, was included in it. This was not indeed the proper office of the Law, to incline men's hearts to the obedience of righteousness; as also under the Law there was no true and real expiation to wash away the guilt of sins; but the office of the Law was to lead men step by step to Christ, that they might seek of Him pardon and the Spirit of regeneration. It is, therefore, unquestionable that the elect of God embraced by faith the substance and truth of the shadows when they voluntarily offered themselves to keep the covenant of God.

9. *Then went up Moses and Aaron, Nadab and Abihu.* Thus it is that I connect the history: Moses, having finished reading the Law, and having sprinkled the blood, took with him the companions pointed out to him by God, and having left the people, went with these some way up the mountain. I have thought it well slightly to touch upon this, because some translators render the verb improperly in the pluperfect tense, as if he and the elders had already before [316] been separated from the people; but this is very absurd, for it was necessary for him to remain in the plain, in order to address the people.

There the glory of God was beheld more closely by the elders, that they might afterwards relate to the people what they had seen, and that thus the thing, being proved by competent witnesses, might obtain undoubted

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"Devant que sacrifier;" before sacrificing. — *Fr.*

credit. For this reason he says, that "they saw the God of Israel," not in all His reality and greatness, but in accordance with the dispensation which He thought best, and which he accommodated to the capacity of man. The form of God is indeed nowhere described, but the pediment (*basis*) on which He stood was like a work of sapphire. [317] The word לבנת, *libnath*, some translate *stone*, others *whiteness*, others *brick*. Whichever sense it is preferred to take it in, but little affects the main point in the matter; for the color of a sapphire was presented to them, to elevate their minds by its brightness above the world; and therefore it is immediately added, that its appearance was as of the clear and serene sky. By this symbol they were reminded that the glory of God is above all heavens; and since in His very footstool there is such exquisite and surpassing beauty, something still more sublime must be thought of Himself, and such as would ravish all our senses with admiration. Thus the throne of God was shewn to Ezekiel "as the appearance of a sapphire-stone." (Ezekiel 1:26; 10:1.)

Finally, on the footstool Infinite Majesty appeared, such as to strike the elders with astonishment, so that they might humble themselves with greater reverence before the incomprehensible glory of God.

11. *And upon the nobles of the children of Israel.* These words, as it seems to me, are violently distorted by those [318] who expound them, that the elders were not made participators of the prophetic gift, or that the virtue of God did not extend to them; for these clauses are to be taken connectedly thus: although they saw God, His hand was not laid upon them but they ate and drank. Hence we may gather that God's paternal favor towards them is pointed out in that He spared them; for we must bear in mind what is said elsewhere, "There shall no man see my face and live." (Exodus 33:20.) Thus, amongst the ancients, this was a kind of proverbial expression: We shall die, because we have seen God. So Jacob, in commendation of God's grace, says, "I have seen God face to face, and my life is preserved." (Genesis 32:30.) For if the mountains melt at the sight of Him, what must needs happen to a mortal man, than whom there

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Ainsworth, "A work of sapphire-brick. *Heb.*, brick of sapphire: whereby is meant sapphire-stone, hewed like brick, wherewith the place under Him was paved. So also the Greek translateth it. Or, it may be Englished, *of whiteness of sapphire*, *i.e.*, of white sapphire-stone: for *brick* hath the name in Hebrew of whiteness. The Chaldee translateth, *under the throne of his glory* was, *as it were*, *a work of precious*, *stone*."

"The Hebrews, (says Willet, *in loco*,) whom Lyranus and Lippoman follow, — in that the pavement or brick-work was like sapphire, — understand the happy change which was now made for Israel: their servitude in making of brick was turned into glorious liberty, as if a floor should be paved with sapphire instead of brick!"

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So Aben-Ezra, in Willet; and Faigius and S. Munster in Poole. Boothroyal says, "This phrase evidently means, 'He slew them not;' compare Genesis 22:12; and 37:22; Nehemiah 12:21; Esther 2:21; Psalm 55:20."

is nothing more frail or feeble? Herein, then, does God's incomparable lenity betray itself, when, in manifesting Himself to His elect, He does not altogether absorb and reduce them to nothing; especially when some special vision is presented to them. In sum, therefore, Moses shews us that it was a miracle that the rulers of Israel remained safe and sound, although the terrible majesty of God had appeared to them. Now, this was the case, because they had not rashly thrust themselves forward, but had come near at the call of God. Hence we learn that our boldness never exceeds its due bounds, nor can be condemned as presumption, when it is founded on the command of God; whilst worse than any pride or self-confidence is timidity, which, under pretense of modesty, leads us to distrust the word of God. If any one of the people had attempted to do the same as the rulers, he would have experienced in his destruction what it is to advance beyond bounds. But the reason why their free and bold access turned out successfully to the elders, was because they obeyed the command of God.

What follows, as to their eating, I interpret to mean a solemn banquet, which was a part or appendage of a sacrifice, as we have seen on Exodus 18 [319] and in many other places.

12. *And the Lord said unto Moses, Come up to me.* Moses himself is now taken up higher; because it was sufficient that the elders should be admitted to that intermediate vision, from whence they might certainly know that he would not proceed further, except by God's command, in order that he might be received to familiar colloquy. Although, however, Joshua began to go on with him, it is plain that he was only his companion for six days, until Moses left him behind, and was gathered into the cloud. When God declares that He will give him "a law and commandment," this must not be understood of any new instruction, but of the authentic writing (*consignatione*) of the Law: for, after having spoken of the two tables, He immediately mentions, in apposition, the Law and Commandment, by way of explanation; as if He had said that He would give the tables, which were to be a divine monument [320] of His covenant; so that a summary of doctrine should exist among the people, not written with ink, and by the hand of man, but by the secret power of the Spirit. I am afraid the speculation of Augustine is more subtle than correct, that the Law was written by the finger of God, [321] because only the Spirit of God engraves it on our hearts; for, to pass over the fact that the hardness of the stones was not changed, what will their breaking mean, which will be spoken of hereafter? Surely it does not accord that, whereas the grace of regeneration endures unto the end, the Law should be

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See *ante*, vol. 1, pp. 300, 301.

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"Un document celeste et infallible;" a celestial and infallible document. — *Fr.*

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only engraven efficaciously by the Spirit upon men's hearts for a moment. What I have advanced, however, is beyond controversy, that the Law was inscribed upon these polished stones, that the perpetuity of the covenant might be testified in all ages.

14. *Tarry ye here for us, until we come again.* I do not take the words so precisely as to suppose that he commanded them to stand still in the same place; but since he was just about to be separated from intercourse with men, I suppose, that our earthly dwelling-place is indicated by the adverb, [322] since it immediately follows, that if anything should occur, Aaron and Hur were to be his substitutes for ruling the people and settling quarrels. For, since care and anxiety might beset their minds, as being deprived of their only guide in counsel, and minister of safety, he offers this consolation to relieve their despondency. Hence it follows that they were sent back to occupy their charge, which could not be the case, unless they were in communication with the people. We are not aware whether Moses was pre-informed as to the time (of his absence, [323]) although it is more probable that he was in doubt and suspense, until he penetrated into the secret counsel of God. From the last verse but one, we learn, that though the majesty of God was more clearly revealed to the elders, still it was conspicuous to all, from the least to the greatest, lest any excuse for ignorance should remain; for when the fire was seen burning for six continuous days, as if it would consume the mountain, how could they afterwards pretend that it was not fully understood from what Author the Law proceeded?

See Augustine, Serm. 155: De verbo Apost. sect. 3, tom. 5, pp. 742, 743, (*Edit. Bened.*) See also Serm. 8. *sect.* 14, *ibid.*, p. 48. See also Quaest. in Exodus 25, tom. 3., p. 429; and Quaest. 166., *ibid.*, pp. 471, 472. "Proinde magna oritur quaestio, quomodo illae tabulae, quas erat Moyses Deo utique praesciente fractures, non hominis opus esse dicantur, sed Dei, nec ab homine scriptae, sed digito Dei: posteriores vero tabulae tamdiu mansurae, ac in tabernaculo et templo Dei futurae, jubente quidem Deo, tamen ab homine excisae sint, ab homine scriptae. An forte in illis prioribus gratia Dei significabatur, non hominis opus, qua gratia indigni facti sunt revertentes corde in Aegyptum, et facientes idolum; unde illo beneficio privati sunt, et propterea Moyses tabulas fregit: istis vero tabulis posterioribus significati sunt qui de suis operibus gloriantur; unde dicit Apostolus (Romans 10:3) Ignorantes Dei justitiam, et suam volentes constituere, justitiae Dei non sunt subjecti; et ideo tabulae humano opere exsculptae et humano opere conscriptae datae sunt, quae cum ipsis manerent, ad eos significandos de suis operibus gloriaturos, non de digito Dei hoc est de Spiritu Dei."

322

"Le mot *d'ici*;" the word *here*. — *Fr.*

323

Added from *Fr.*

Exodus 31:18

Exodus 31:18

18. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

18. Et dedit Deus Most, quum finem fecisset loquendi cum eo in monte Sinai, duas tabulas Testimonii, tabulas lapideas scriptas digito Dei.

18 *And he gave unto Moses.* It must be observed, that, after the voice of God had been heard from the midst of the fire, and He had delivered the Ten Commandments, and the form of the tabernacle had been described, and the work had been already finished by the artificers, though its dedication had not yet taken place, Moses was again withdrawn from the sight and intercourse of men, that he might be taught apart by himself to be a faithful interpreter of the Law. For although God had briefly comprised in the Ten Commandments the sum of His doctrine, which might suffice for the rule of a pious and righteous life, still a clearer exposition was needed, such as Moses afterwards added. With this object he was taken up into the sanctuary (*adytum*) of heaven, as it were, in order that he might familiarly learn all things that concerned the full and complete understanding of the Ten Commandments, since he could never have attained their genuine meaning

if God had not been his Master and Teacher. Hence we gather that he wrote his five books not only under the guidance of the Spirit of God, but as God Himself had suggested them, speaking to him out of His own mouth. Wherefore he observed silence for forty days, that he might afterwards freely speak by the authority of God. Thus ought all true pastors of the Church to be disciples, so as to teach nothing but what they have received. But although God might in a moment have fully perfected His servant, yet, in order more surely to evince that he advanced nothing which did not proceed from the school of heaven, he was separated for forty days from the human race, so that the Israelites might henceforth look up to him as to an angel sent from heaven; for there could be no savour of earth about him who had thus lived with God, without meat and drink, or any other means of nourishment, and divested of all infirmity of the flesh.

Finally, the Ten Commandments were written on two tables, so that they might never be lost. I have elsewhere stated why they were divided into two tables, viz., because they consist of two parts, the first of which is the rule of piety, whilst the second prescribes how we must live righteously, innocently, and chastely with men. Thus the worship of God comes first in order, and then the duties of charity follow. The tables were of stone, inasmuch as it is usual for enduring monuments to be engraven on brass, or stones. That they were "written with the finger of God," we must understand to mean that the characters were formed without the hand or skill of men, by the secret virtue of God; nor is it a matter of wonder that a writing should have suddenly been brought into existence at the same will (*nutu*) of God, whereby the waste and shapeless materials of the world, which they call chaos, were changed so as to be resplendent with astonishing elegance and beauty. This expression, however, is metaphorical, whereby what is only applicable to men is figuratively spoken of God; for God is not corporeal so as to write with His finger; and for Him to act is only to command; as it is said in the Psalms,

"He spake, and all things were made; he commanded, and they were created." (Psalm 33:9; 148:5.)

Many approve of the allegory, that the Law was written by the Spirit of God on stones, because the hardness of our heart does not receive it without the grace of regeneration; but we must rather hold to the antithesis of Paul, wherein he shews that the Gospel differs from the Law in this respect, because it is written on fleshy hearts, subdued unto obedience, (2 Corinthians 3:3;) and indeed it is by no means fitting that we should trifle in such conceits as this, when the simple intention of God is abundantly manifest, viz., that the Law was registered upon stones, in order that the perpetuity of its doctrine should be maintained in all ages.

Exodus 32:1-35

Exodus 32

Exodus 32:1-35

1. And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

1. Videns antem populus quod moram faceret Moses ad descendendum e monte, tunc congregatus est contra Aharon, et dixerunt ei, Surge, fac nobis Deos qui praecedant nos: huic enim Mosi viro illi qui eduxit nos e terra Aegypti, nescimus quid acciderit.

2. And Aaron said unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

2. Et dixit illis Aharon, Eripite, (*vel*, detrahite,) inaures aureas, quae sunt in auribus uxorum vestrarum, filiorum vestrorum et filiarum vestrarum, atque afferte.

3. And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

3. Eripuerunt a se igitur totus populus inaures aureas, quae erant in auribus eorum, et attulerunt ad Aharon:

4. And he received *them* at their hand; and fashioned it with a graving-tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

4. Quas accepit de manu eorum, formavitque illud style, et fecit ex illo vitulum fusilem: et dixerunt, Isti sunt dii tui o Israel, qui eduxerunt te e terra Aegypti.

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

5. Quod videns Aharon, tunc aedificavit altare coram eo: et elamavit Aharon, dixitque, Solennitas Jehovae erit cras.

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

6. Et summo mane surrexerunt sequenti die, atque obtulerunt holocausta, et adduxerunt hostias prosperitatum: seditque populus ut manducaret et biberet, postea surrexerunt ut luderent.

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

7. Loquutusque est Jehova ad Mosen: Vade, descende, corrupit se populus tuus quem eduxisti e terra Aegypti.

8. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

8. Recesserunt cito de via quam praecepi eis: fecerunt sibi vitulum fusilem, adoraveruntque illum, et sacrificaverunt ei, dixeruntque, Isti dii tui, Israel, qui eduxerunt te e terra Aegypti.

9. And the Lord said unto Moses, I have seen this people, and, behold, it *is* a stiff-necked people:

9. Dixit praeterea Jehova ad Mosen, Vidi populum hunc: et ecce populus durae cervicis est.

10. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation.

10. Nunc igitur dimitte me, ut excandescat furor meus in eos, consumamque eos: te autem faciam in gentem magnam.

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

11. Et precatus est Moses faciem Jehovae Dei sui, et dixit, Utquid, O Jehova, exardescet furor tuus in populum tuum quem eduxisti e terra Aegypti in fortitudine magna et manu forti?

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

12. Utquid dicent Aegyptii dicendo, In malum eduxit eos, ut occideret eos in montibus, utque consumeret eos e superficie terrae? convertere ab ira furoris tui, et poeniteat te super malo populi tui.

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

13. Recordare Abraham, Isaac et Israel servorum tuorum, quibus jurasti per teipsum, et dixisti eis, Multiplicabo semen vestrum sicut stellas coeli, et totam terram istam quam dixi dabo semini vestro, et haereditate accipient illam in seculum.

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

14. Et poenituit Jehovam super malo quod dixerat se facturum populo suo.

15. And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

15. Tunc vertit se Moses, et descendit e monte: erantque dutc tabulae testimonii in mann ejus, tabulae scriptae ab utraque super-ficie sua, hinc et inde erant scriptae.

16. And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

16. Et tabulae erant opus Dei, scriptura Dei, scriptura erat sculpta in tabulis.

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

17. Audiens autem Jehosua vocem populi in vociferatione ejus, dixit ad Mosen, Vox praelii est in castris.

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

18. Qui respondit, Non est vex respendens fortitudini, neque vex respendens infirmitati, sed vocem cantionum ego audio.

19. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

19. Accidit quum appropinquasset ad castra, vidit vitulum et choros: et excanduit iracundia Mosis, abjecitque e manibus suis tabulas, et fregit eas sub monte.

20. And he took the calf which they had made and burnt it in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it.*

20. Tulit quoque vitulum quem fecerant, et combussit igni, contrivitque donec redegit in pulverem: et sparsit in superficiem aquarum, et potavit filios Israel.

21. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

21. Et dixit Moses ad Aharon, Quid fecit tibi populus iste, quod induxisti super eum hoc peccatum grande?

22. And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.

22. Tunc dixit Aharon, Ne excandescat iracundia domini mei: tu nosti populum quod in malo sit.

23. For they said unto me, Make us gods which shall go before us: for *asfor* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

23. Dixerunt autem mihi, Fac nobis deos qui nos praecedant: quia isti Mosi viro qui eduxit nos e terra *A*Egypti, nescimus quid acciderit.

24. And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

24. Quibus respondi, Cui est aurum, private vos. Et dederunt mihi: et projeci in ignem, egressusque est vitulus iste.

25. And when Moses saw that the people *were* naked, (for Aaron had made them naked unto *their* shame among their enemies,)

25. Vidit autem Moses quod populus discoopertus esset: (nam discooperuerat eum Aharon ad ignominiam inter hostes eorum,)

26. Then Moses stood in the gate of the camp, and said, Who *is* on the Lord's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto Him.

26. Stetit ergo Moses in porta castrorum, et dixit, Quis est Jehovae? Ad me. Et eongregati sunt ad eum omnes filii Levi.

27. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.

27. Quibus dixit, Sic dixit Jehova Deus Israel, Ponite quisque gladium suum super femur suum: transite et revertimini a porta ad portam in castris, et occidite quisque fratrem suum, et quisque amicum suum, et quisque propinquum suum.

28. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

28. Fecerunt ergo filii Levi secundum sermonem Mosis: et ceciderunt e populo in die ilia circiter tria millia virorum.

29. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

29. Dixerat autem Moses, Consecrate manum vestram hodie Jehovae, nempe quisque in filio suo, et in fratre suo: ut detur hodie vobis benedictio.

30. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.

30. Fuit postridie ut diceret Moses populo, Vos peccastis peccato magno: nunc tamen ascendam ad Jehovam, si forte propitiem eum super peccato vestro.

31. And Moses returned unto the Lord, and said, Oh! this people have sinned a great sin, and have made them gods of gold!

31. Reversus est itaque Moses ad Jehovam, et dixit: Obsecro: peccavit populus hic peccato magno: feterunt enim sibi deos aureos.

32. Yet now, if thou wilt forgive their sin —: and if not, blot me, I pray thee, out of thy book which thou hast written.

32.: Nunc si remiseris peccatum eorum: quod si non, dele me agedum e libro tuo, quem scripsisti.

33. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

33. Et dixit Jehova ad Mosen, qui peccavit mihi, delebo eum e libro meo.

34. Therefore now go, lead the people unto *the place* of which I have spoken unto thee. Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.

34. Nunc ergo vade, duc populum ad locum de quo loquutus sum tibi. Ecce, Angelus meus ibit ante te: in die autem visitationis meae etiam visitabo in eos peccatum eorum.

35. And the Lord plagued the people, because they made the calf which Aaron made.

35. Et percussit Jehova populum, eo quod fecissent vitulum quem fecerat Aharon.

1 *And when the people saw that Moses.* In this narrative we perceive the detestable impiety of the people, their worse than base ingratitude, and their monstrous madness, mixed with stupidity. For their sakes Moses had been carried up above the state of terrestrial life, that he might receive the injunctions of his mission, and that his authority might be beyond the reach of controversy. They perversely declare that they know not what has become of him, nay, they speak contemptuously of him as of a person unknown to them. It is for this that Stephen severely blames them, [324] This is that Moses (he says) whom your fathers rejected, though he was the minister of their salvation. (Acts 7:35.) They confess that he had been their deliverer, yet they cannot tolerate his absence for a little time, nor are they affected with any reverence towards him, unless they have him before their eyes. Moreover, [325] although God offered Himself as if present with them by day and by night in the pillar of fire, and in the cloud, they still despised so illustrious and lively an image of His glory and power, and desire to have Him represented to them in the shape of a dead idol. For what could they mean by saying, "make us gods which shall go before us?" Could they not see the pillar of fire and the cloud? Was not God's paternal solicitude abundantly conspicuous every day in the manna? Was he not near them in ways innumerable

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It will be seen that *C.* does not give the actual words, but the sense of Stephen.

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"Mais qui pis est;" but what is worse. — *Fr.*

Yet, accounting as nothing all these true, and sure, and manifest tokens of God's presence, they desire to have a figure which may satisfy their vanity. And this was the original source of idolatry, that men supposed that they could not otherwise possess God, unless by subjecting Him to their own imagination. Nothing, however, can be more preposterous; for since the minds of men and all their senses sink far below the loftiness of God, when they try to bring Him down to the measure of their own weak capacity, they travesty Him. In a word, whatever man's reason conceives of Him is mere falsehood; and nevertheless, this depraved longing can hardly be repressed, so fiercely does it burst out. They are also influenced by pride and presumption, when they do not hesitate to drag down His glory as it were from heaven, and to subject it to earthly elements. We now understand what motive chiefly impelled the Israelites to this madness in demanding that a figure of God should be set before them, viz., because they measured Him by their own senses. Wonderful indeed was their stupidity, to desire that a God should be made by mortal men, as if he could be a god, or could deserve to be accounted such who obtains his divinity at the caprice of men. Still, it is not probable that they were so absurd as to desire a new god to be created for them; but they call "gods" by metonymy those outward images, by looking at which the superstitious imagine that God is near them. And this is evident from the fact, that not only the noun but the verb also is in the plural number; for although they were satisfied with one God, still they in a manner cut Him to pieces by their various representations of Him. Nevertheless, however they may deceive themselves under this or that pretext, they still desire to be creators of God.

Those who suppose that *confusion* is implied by the word "delayed," are, in my opinion, mistaken; for, although the word בשש, *boshesh*, with its third radical doubled, is derived from בוש, *bush*, which means *to be ashamed*, still it is clear from Judges 5:28, that it is used simply for *to delay*, where it is said, in the address of the mother of Sisera, "Why [326] does his chariot delay (or defer) to come?"

Hence we may understand that hypocrites so fear God as that religion vanishes from their hearts, unless there be some task-master (*exactor*) standing by them to keep them in the path of duty. They duly obeyed Moses and reverenced his person; but, because they were only influenced by his presence, as soon as they were deprived of it they ceased to fear God. Thus, whilst Joshua was alive, and the other holy Judges, they seemed to be faithful in the exercise of piety, but when *they* were dead, they straightway relapsed into disobedience.

2. *And Aaron said unto them, Break off the golden ear-rings.* I doubt not but that Aaron, being overcome by the importunate clamor of the people,

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"Why is his chariot so long in coming?" — *A. V.*

endeavored to escape by means of a subterfuge; still, this is no valid excuse for him, since he ought to have heartily opposed them in a direct reply, and sharply to have inveighed against their wicked renunciation of God. By commanding them to give him gold, he might have quieted their intemperate demands through dread of the expense; but it was a remedy more likely to be successful, to snatch from them those ornaments and trinkets of which women do not willingly allow themselves to be deprived. He therefore purposely requires of them a hateful, or at any rate a by no means pleasant thing, that he might thus impede their sinful design; but without success, for the power of superstition to carry people away is not less than that of lust. Perhaps also he had the tabernacle in view, lest they should sacrilegiously proceed to lay hands on the sacred vessels; and there was a probability that, if it remained uninjured, the sight of it might at length recall them to a better mind. Besides, the recollection of their recent profuse liberality might have extinguished or cooled their ardor, from the fear of being utterly drained. He says emphatically, "Break [327] off the ear-rings from your wives and children," that they may desist from the purpose out of dread of giving offense, since women are slow to part with such objects of gratification. But it is added immediately afterwards, that they were so blinded by the fervor of their foolish zeal, that they undervalued everything in comparison with their perverse desire, and thus the ornaments were taken from their ears. The readiness with which this was done was wonderful; and not by one person, or by a few, but by the whole people, as if in rivalry of each other. Even in these days ear-rings are worn by the [328] Orientals, though it is not so common among us. Now, if unbelievers are so prodigal in their absurdities as to throw away thus carelessly and rashly whatever is precious to them, how shall their tenacity be excusable who are so niggardly in providing for the service of God? Hence let us learn to beware of foolishly squandering our possessions in unnecessary expenditure, and to be liberal where we ought; especially to be ready to spend ourselves, and what we have, when we know that our offerings are pleasing and acceptable to God.

4. *And he received them at their hand.* He briefly narrates this base and shameful deed; yet sufficiently shows, that whilst Aaron yielded to

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Auferte. — *Lat.*

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"The ear-rings now worn in the East are various in form and size. They are generally thick, sometimes fitting close to the ear, and in other instances very large, perhaps three or four inches in diameter, and so heavy as greatly to distend the lobe of the ear, at the same time enlarging in a very disagreeable manner the orifice made for the inserting of the ring." — Illustrated Commentary *in loco.*

For the ear-rings worn by the Egyptian Ladies, see Sir G. Wilkinson, "Popular Account of the Ancient Egyptians," vol. 1, p. 145, where he figures a group of them from Thebes evidently talking about their ear-rings; and vol. 2, p. 335, etc.

their madness, he still desired to cure it, though, at the same time, he was weak and frightened, so as to pretend to give his assent, because he feared the consequences of the tumult as regarded himself. For why does he not command the ear-rings to be thrown into some chest, lest he should pollute himself by the contagion of the sacrilege? Since, therefore, he received them into his own hands, it was a sign of a servile and effeminate mind; and thus he is said to have been the founder, or sculptor of the calf, when it is nevertheless probable that workmen were employed upon it. But the infamy of the crime is justly brought upon him, inasmuch as he was its main author, and by his guilt betrayed the religion and honor of God.

The Hebrew word [329] חרט, *cheret*, some translate a *stylus* or *graving-tool*, some a *mould*; the former think that the rough mass was formed by sculpture into the shape of a calf; the latter, that the calf was cast or founded; as we say, *jetter en mousle*, to cast in a mould. Ridiculous, however, is the fable, that when the gold was thrown into a furnace, it came forth like a calf without human workmanship; but thus licentiously do the Jews trifle with their fond inventions. The more probable conjecture is, that Aaron designedly sought a remedy for the people's folly.

It was a disgraceful thing to prostrate themselves before a calf, in which there was no connection or affinity with the glory of God; and with this the Prophet expressly reproaches them, that "they changed their glory (*i.e.*, God, in whom alone they should have gloried) into the similitude of an ox that eateth grass." (Psalm 106:20.) For, if it be insulting to God to force Him into the likeness of men, with how much greater and more inexcusable ignominy is His majesty defiled, when He is compared to brute animals? Still it had no effect towards bringing them to repentance; and this is expressed with much force immediately afterwards, when they said to each other, "These be thy gods, O Israel." Surely the hideousness of the spectacle should have struck them with horror, so as to induce them voluntarily to

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Professor Robinson says a *graving tool*; but more properly to be rendered a *bag* here. *C.* alludes to what *S.M.* tells us, that the Rabbins, wishing to excuse their forefathers, said that there came forth a calf, not wrought by any workmen, but produced by the magical arts, which some of the Egyptians, mixed with the people, now employed to introduce idolatry. — *W.* Lightfoot has a characteristic note on this: "Expositors cannot tell what to say of their intent, for they cannot think they were such calves, (as to turn the glory of God into a calf,) and yet what else can we say? Jonathan saith, 'The devil got into the metal, and fashioned it into a calf.' The devil, indeed, was too much there; but it was in their fancies more than in the metal." Explan. of divers difficult passages of Scripture. Decad, 1. 4. He elsewhere also refers to the probability, stated below by *C.*, that the idol was made after an Egyptian pattern: "Israel cannot be so long without Moses, as Moses can be without meat. The fire still burneth on the top of Mount Sinai, out of which they had so lately received the Law; and yet so suddenly do they break the greatest commandment of that Law to extremity; — of Egyptian jewels they make an Egyptian idol, because, thinking Moses had been lost, they intended to return for Egypt." — A handful of gleanings out of Exod., sect. 32.

condemn their own madness; but, on the contrary, they mutually exhort one another to obstinacy; for there is no doubt but that Moses indicates that they were like fans to each other, and thus that their frenzy was reciprocally excited. For, as Isaiah and Micah exhort believers, that each of them should stretch out his hand to his brother, and that they should say to each other,

"Come ye, and let us go up to the mountain of the Lord;" (Isaiah 2:3; Micah 4:2;)

thus does perverse rivalry provoke unbelievers mutually to excite each other to progress in sin. Still they neither speak ironically nor in mockery of God, nor have any intention of falling away from Him; but they cover their sin against Him under a deceitful pretext, as if they denied that by their new and unwonted mode of worship, they desired to detract from the honor of their Redeemer; but rather that it was thus magnified because they worshipped Himself under a visible image. Thus now-a-days do the Papists boldly obtrude their fictitious rites upon God; and boast that they do more for Him by their additions and inventions than as if they merely continued within the bounds prescribed by Himself. But let us learn from this passage, that whatever colouring superstition may give to its idols, and by whatever titles it may dignify them, they remain idols still; for, however those who corrupt the pure worship of God by their inventions, may pride themselves on their good intentions, they still deny the true God, and substitute devils in His place.

Their conjecture is probable who suppose that, Aaron devised the calf in accordance with Egyptian superstition; for it is well known with what senseless worship that nation honored its god [330] Anubis. It is true that they kept [331] a live bull to be consulted as the supreme god; but, inasmuch as the people were accustomed to this fictitious deity, Aaron seems in obedience to their madness to have followed that old custom, from whence they had contracted the error, which was so deeply rooted in their hearts. Thus from bad examples does contagion easily creep into the hearts of those who were else untainted; nor is it without good reason that David protests that idols should be held in such abomination by him, that he would not even "take up their names into his lips," (Psalm 16:4;) for, unless we seriously abhor the ungodly, and withdraw ourselves as far as possible from their superstitions, they straightway infect us by their pestilential influence.

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This appears to have been either a slip of the pen, or of the memory. It was not Anubis, but Osiris, "who was worshipped under the form of Apis, the Sacred Bull of Memphis, or as a human figure with a bull's head, accompanied by the name Apis. Osiris." — See Sir Gardner Wilkinson's "Ancient Egyptians," vol. 4, p. 347; 3d edition.

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It is a strange notion of R. Salomon Jarchi, that the molten calf was alive; because it is said in Psalm 106:20, that it was the "similitude of an ox that eateth grass." See also Breithaupt's note *in loco*.

5. *And, when Aaron saw it, he built an altar before it.* When he sees the people so infuriated, that he despairs of being able to resist their conspiracy, in perfidious cowardice he gives way to compliance. And this end awaits all those who do not dare ingenuously and firmly to maintain what is right, but who bargain, as it were, and descend to compromises; for, after they have vacillated for a while, [332] they at length succumb altogether, so as to shrink from nothing, however unworthy and disgraceful. He seems, indeed, by his proclamation to uplift their minds to the worship of the true God; but, when he is violating the law just given, it is a wretched quibble to shield their offensive and degenerate worship under God's sacred name.

6. *And they rose up early on the morrow.* The earnestness of the people in the prosecution of their error is again set forth; for there is no doubt but that it was at their demand that Aaron proclaimed the solemn sacrifice; and now it is not only added that they were ready for it in time, but their extraordinary diligence is declared in that they appeared at the very dawn of day. Now, if, at the instigation of the devil, unbelievers are thus driven headlong to their destruction, alas for our inertness, if at least an equal alacrity does not manifest itself in our zeal! Thus it is said in the Psalm, (110:3,)

"Thy [333] people (shall come) with voluntary offerings in the day
(of the assembling) of thy army."

What follows as to the people sitting down "to eat and to drink," many [334] ignorantly wrest to mean intemperance; as also they wrongly expound their "rising up to play," as meaning lasciviousness; whereas thus Moses rather designates the sacred banquet and sports engaged in, in honor of the

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Addition in *Fr.*, "Et nage entre deux eaux;" and swam between two waters.

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C. here quotes his own translation, see Calvin Soc. edit., vol. 4. 301, with the Editor's note. It will be seen that it nearly agrees with the Prayer-book version of the Church of England.

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Willet, *in loco*, attributes the opinion rejected by *C.* as to their intemperance to Ambrose, and, after him, to Simler. The latter notion, with respect to the word *play*, seems to be a very common one with the Commentators. Bushe says it implies "not only such sports as singing, dancing, and merry-making in general, but in some cases also a species of conduct which the epithet *wanton* as correctly defines as any term which we deem it proper to employ. Compare the use of the same original word rendered *mock*, Genesis 39:14. Compare also Numbers 25:1, 2." Corn. A Lapide quotes a striking parallel as to the abuse of sacrifices among the heathen, from Epicharmus, *ap Athenoeum*, lib. 2, — "Ex sacrificio epulum, ex epulo facta est potatio, ex potatione comus, ex como ludus, ex ludo judicium, ex judicio condemnatio, ex condemnatione compedes, sphacelus, et mulctatio;" and adds, that "drunken-bouts were called μέθας, because they were indulged in μετὰ τὸ θύειν, *i e.*, after sacrifices." Dathe appears precisely to represent *C.'s* view: "Postridie igitur mane holocausta et eucharistica sacrificant, atque commessationibus et compotationibus peractis, ad saltationes solennes sese convertunt."

idols; for, as we have seen elsewhere, the faithful feasted before God at their sacrifices, and so also heathen nations celebrated sacred feasts, whilst they worshipped their idols in games. Of this point Paul is the surest interpreter, who quotes this passage in condemnation of the idolatry of the ancient people, and ably accommodates it to the purpose he had in hand; for the Corinthians had not gone to such an excess as to bow their knees to idols, but were boon-companions of unbelievers in their polluted sacrifices. (1 Corinthians 10:20.)

7. *And the Lord said unto Moses, Go, get thee down.* This was a violent temptation to shake the faith of Moses. He thought that his own and the people's happiness was absolutely complete, when God's covenant was engraven on the tables to secure its perpetuity; whereas now he hears that this covenant was violated, and almost annihilated by the perfidy and rebellion of the people, whilst its abolition involved the loss of salvation and all other blessings. Moreover, that God might more sorely wound the mind of the holy man, He addresses him exactly as if part of the ignominy fell upon himself; for there is an indirect reproach implied in the words, "thy people, which thou broughtest out of the land of Egypt." Yet Moses had only taken this charge upon him by God's command, and, indeed, unwillingly; how, then, is this deliverance thrown in his teeth, wherein he had only obeyed God? and why is his devotedness spoken of in mockery, as if he had bestowed his labor amiss, when no part of the blame attaches to him? I have already said that God sometimes thus pierces the hearts of the godly to the quick, in order to prove their patience, as if their well-directed zeal had been the cause of the evils which occur. Some [335] give too subtle an exposition to this, viz., that they are called the people of Moses, because they had ceased to be the people of God; and suppose that there is an antithesis here, as if it were said, — your people, and not mine; but I fear this is not well founded; for, since they had broken the covenant, they were not more alienated from God than from Moses the minister of the Law. I do not deny that it is an implied renunciation of them; but we must bear in mind that design of God, to which I have already adverted, that Moses was in a manner implicated in their crime, in order that his patience might be tried, and also that he might be more grieved at its enormity. Meanwhile, it is obvious that God refers to His recent grace, because it was a monstrous and incredible thing that those who had been lately delivered by this amazing power, and with whom He had just renewed His covenant, should be so suddenly drawn away into rebellion. He adds also, in aggravation of their crime, that they had immediately turned aside from the way which was pointed out to them. Forty days had not yet

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This seems to be a very general opinion of the Commentators, from Jerome downwards. "Though Calvin mislikes this sense, yet it is warranted by that place, Deuteronomy 32:5. They have corrupted themselves, not being his children." — *Junius* in Willet.

elapsed since Moses left them, when they were impelled by their depravity to such madness as this. A little time ago they had manifested a wonderful zeal for God's service, by abundantly contributing what was required; the glory of the tabernacle was presented to their eyes to restrain them; and yet they burst through all these barriers, and rush impetuously after their own lust, when scarcely six months had passed since the promulgation of the Law. The verb שחת *shicheth*, being in the Pihel conjugation, is active; and yet is employed without being intensive; I have, therefore, rendered it, *corrupted themselves*, though it might be appropriately taken passively, viz., that the people had been corrupted.

8. *They have turned aside quickly out of the way.* So speedy a transgression, as I have said, aggravates their crime. God then states the nature of their corruption, that they have worshipped a molten calf, that is to say, the work of their own hands. But it is to be observed, that what they had put forward as a colouring for their ungodliness is alleged last, as the climax of their sin; for, when they said that these were their gods which had brought them up, their object was to advance a legitimate excuse, as if they were not falling away from the worship of the true God, and their Deliverer, but that rather it was an evidence of their more fervent zeal, that they should fall down as worshippers before the calf in honor of Him. But God retorts this upon them, and complains of the gross indignity which was put upon Him, when the dead image of a calf was substituted in the place of His glory.

9. *I have seen this people, and behold.* This was, indeed, the sharpest and sorest trial of the faith of Moses; when God seemed to contradict Himself and to depart from His covenant. If ever, after having been long oppressed by excessive calamities, we are not only wearied by the delay, but also agitated with various doubts, which at length tempt us to despair, as if God had disappointed us by deceptive promises, the contest is severe and terrible; but when God seems at first sight to throw discredit upon His own words, we have need of unusual fortitude and firmness to sustain this assault. For, since faith is founded on the Word, when that Word appears to be at issue with itself, how in such conflicting circumstances could pious minds be sustained unless they were supported by the incomparable power of the Spirit? Still in the mind of Abraham there was such strength of faith, that he came forth as a conqueror from this kind of temptation. He had heard from God's own mouth, "In Isaac shall thy seed be called;" he is afterwards commanded to slay him, and reduce his body to ashes; yet, because he is persuaded that God was able to raise him up seed even from the dead, he obeys the command. (Hebrews 11:17-19.) The same thing is here recorded of Moses, before whom God sets a kind of contradiction in His Word, when He declares that He has the intention of destroying that people, to which He had promised the land of Canaan. Nevertheless, we see how successfully he strove, since, trusting in the eternal and inviolable covenant of God, he did

not cease to cherish a good hope. If any still should ask whether it was right for him to despise or count for nothing what was said to him in the second place as to the utter destruction of the people, I reply, that the victory of his faith did not consist in subtle disquisitions, but that having embraced God's covenant with both arms, as they say, he was so fortified by his confidence that he had room for no objections; and, in point, of fact, pious minds which rest on firm assurance, although unable to free themselves from every perplexity which occurs, still do not waver, but keep a tight grasp on what the Spirit of God has once sealed to them; and, if sometimes it happens that they begin to doubt or vacillate, nevertheless they come back to their foundation and break through every obstacle, so as never to desist from calling upon God. Meanwhile, it is certain that, whilst God is trying the faith of Moses, He quickens his mind to be more earnest in prayer, even as Moses himself was led in that direction by the secret influence of the Spirit. Nor is there any reason why slanderous tongues should here impugn God, as if He pretended before men what He had not decreed in Himself; for it is no proof that He is variable or deceitful if, when speaking of men's sins, and pointing out what they deserve, He does not lay open His incomprehensible counsel. He here presents Himself in the character of Judge; He pronounces sentence of condemnation against the criminals; he postpones their pardon to a fitting season. Hence we gather that his secret judgments are a great deep; whilst, at the same time, His will is declared to us in His word as far as suffices for our edification in faith and piety. And this is more clearly expressed by the context; for He asks of Moses to let Him alone. Now, what does this mean? Is it not that, unless he should obtain a truce from a human being, He will not be able freely to execute His vengeance? — adopting, that is to say, by this mode of expression, the character of another, He declares his high estimation of His servant, to whose prayers He pays such deference as to say that they are a hinderance to him. Thus it is said in Psalm 106:23, that Moses "stood in the breach, to turn away the wrath" of God. Hence do we plainly perceive the wonderful goodness of God, who not only hears the prayers of His people when they humbly call upon Him, but suffers them to be in a manner intercessors with Him.

He assigns as the reason why He should be implacable, that He well knew the desperate and incurable wickedness of the people; for by "stiff-necked," indomitable obstinacy is metaphorically expressed; and the similitude is taken from stubborn oxen who cannot be brought to submit to the yoke. Now, where such hardness and obstinacy exists, there is no room for pardon. It is indeed an expression which must not be taken literally, that God had learnt by experience that they were a stiff-necked people; but we know that God often assumes human feelings; for unless He should thus come down to us, our minds could never attain to His loftiness. The sum is, that the character of the people was desperate, inasmuch as they had already manifested their inflexible perverseness by many proofs. Still, lest

Moses should grieve at the loss of his noble chieftainship, a compensation is promised him; by which trial it appeared that he did not regard his own private interests or advantages.

11. *And Moses besought the Lord his God* It is clear that this prayer sprang from faith, though in it he seems to fight against the very word of God; for God had said, Get thee down to thy people; but his answer is, Nay, it is thine. But, as I have lately stated, inasmuch as he firmly grasped the principle, that it was impossible for God's covenant to be made ineffective, he breaks through or surmounts all obstacles with closed eyes as it were. He proves them to be God's people by the benefit they had so recently received; yet he mainly relies on the covenant; nay, he mentions their deliverance as a result of it; for he proceeds afterwards to say, "Remember Abraham, Isaac, and Israel." We see, therefore, that the first ground of his confidence is the promise, although Moses refers first of all to the fact that the people had been delivered by the hand of God. He so expressly particularizes His "mighty hand," and "great power," to signify that the more conspicuous God's miracles had been, the more was His glory exposed to the calumnies of the ungodly; and this he immediately afterwards explains, "Wherefore should the Egyptians speak," etc.

The particle, ברעה, *beragnah,* which the old interpreter [336] renders *craftily,* and others *maliciously,* I prefer simply to translate *unto evil, (ad malum,)* as denoting an unprosperous and unhappy issue. The exposition which others give, "under an unlucky star," seems to me to be too far-fetched. [337] I have no doubt, therefore, but that Moses signifies that this would be a consolation to the Egyptians in their misfortunes if the people should be destroyed, as if God had thus avenged them against their enemies; besides, by this misapprehension, the memory of God's grace, as well as of His judgment, would have been destroyed; for the Egyptians would have hardened themselves, and would have been untouched by any sense of guilt, deeming that God would shew no mercy to His elect people.

What follows, "repent of this evil," is spoken in accordance with common parlance, for the saints often stammer in their prayers, and, whilst unburdening their cares into the bosom of God, address him in their infirmity as by no means befits His nature; as, for instance, when they ask Him, How long wilt thou sleep? or be forgetful? or shut thine eyes? or hide thy face? But with God repentance is nothing but a change of dealing, wherein He

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"For mischief." — *A. V.*By the old interpreter (*C.* means the *V.* which renders the word "callide," *craftily.* The version of *LXX.* is μετὰ πονηρίας, *with maliciousness.* "Some thus, (says Poole,) *malo sidere,* under an evil star; because the Egyptians attributed all things to the stars. Fagius, Vatablus."

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Addition in *Fr.*, "et profane."

seems to retrace His course, as if He had conceived some fresh design. When, therefore, it is said a little further on that "the Lord repented of the evil," it is tantamount to saying, that He was appeased; not because He retracts in Himself what He has once decreed, but because He does not execute the sentence He had pronounced. If my readers [338] desire more on this point, let them consult my Comments on Genesis and the Prophets.

13. *Remember Abraham, Isaac, and Israel, thy servants* He does not bring thern forward as patrons, by the assistance of whose voice he might obtain what He seeks; but because the promise was lodged with them, which they transmitted as an inheritance to their descendants. We must observe, then, the quality or character with which God had invested the Patriarchs. For which reason it is said in Psalm 132:1, "Lord, remember David, and all his afflictions." And hence the ignorance and folly of the Papists are easily refuted, who imagine from these testimonies that the dead are ordained to be intercessors.

He also purposely refers to God's oath, whereby He had more solemnly bound Himself, so that His promise might be more sure and authoritative. The Apostle, in the Epistle to the Hebrews, 6:13, tells us why God swears by Himself; viz., "because he could swear by no greater;" though sometimes to the same effect He swears by His throne in heaven, or His sanctuary.

In fine, it is uncertain whether there is a ὕστερον πρότερον or not in this prayer, for we shall see as we proceed that when Moses returned a second time, he prayed for the preservation of the people, and was heard. Nor was this done in a moment; but he again occupied forty days in reconciling the people with God. To myself it seems probable that Moses, amazed at the horrible denunciation, immediately offered his prwer; and without receiving a reply promising pardon, came down in suspense to apply a remedy to the evil; for it was by no means likely that, after having heard so severe and weighty a threat, he would have interposed no supplications, when he was so deeply anxious for the safety of the people.

15. *And Moses turned, and went down, from the mount* Moses comes down by God's command to be a spectator of this wicked revolt, that the enormity of the act might the more arouse him both to disgust and detestation of the crime, and to the endeavor to find a remedy for it. Although, however, God had pronounced sentence of rejection against the

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See on Genesis 6:6, (Calvin Soc. Edit., vol. 1, pp. 248, 249,) the latter part of which passage is quoted by Hengstenberg on the Pentat., vol. 2, p. 373, "On the repentance of God," with the following remark: "These last words show how very deeply Calvin had gained the right point of view in reference to Anthropomorphisms. In his esteem they formed a glorious ornament of holy writ. How totally different the apologists since the times of Deism! One remarks, on all occasions, how gladly they would dispense with Anthropomorphisms. They try to be satisfied only with that which they cannot alter." See also *C.* on Minor Prophets, vol. 1, p. 402; 2, p. 61; 3, pp. 115, 126, 408; and Institutes, Book 1, ch. 17. Section 13, vol. 1, p. 263. (Calvin Soc. editions.)

people, He still leaves the tables that testified of the covenant untouched in the hands of Moses, not that He wished them to remain whole, as we shall soon see, but that first the sight of them, and then the breaking of them, might inspire the apostates with greater horror, whose madness had otherwise stupified them.

Why the Law was divided into two tables has been elsewhere seen, viz., because it first sets forth piety and the worship of God; and, secondly, prescribes the rule of righteous living between man and man, and instructs us in the mutual offices of charity. It was doubtless in testimony of the perfection of their doctrine that they were written on both sides. A fuller revelation was indeed afterwards added; but God would have it clearly understood that He had thus embraced all in ten commandments, so that it was not lawful to add anything; and, [339] therefore, lest men should annex anything of their own inventions, God filled both sides, so that nothing remained unwritten upon. Moreover, the tables are called "the work of God," because he had prepared them for the purpose of being written on. Thus they are distinguished from those that came afterwards, on which, although God inscribed His Law, yet He willed that the stones should be chiselled and fashioned by the hand and workmanship of men. The sum is, that not only were the ten commandments written by God on the first tables, but there was nothing human in the fashioning of the stones; and if it be inquired how the stones were engraved and the letters formed upon them, Moses indeed replies by a similitude, that it was done by the finger of God, meaning thereby His secret power; for He who created the world out of nothing by his more volition *(nutu,)* can by the same word convert all creatures to His own use in whatever way He pleases.

17. *And when Joshua heard the noise of the people* This is introduced to inform us how intemperately the people raged in their insane worship of the calf, since their shouting was heard from afar. It is thus that the devil bewitches poor miserable men, so that dissolute licentiousness with them is pious ardor. So there is nothing too disgraceful or abominable to please the Gentiles, in order that they may prove that they omit nothing which may appease their false gods. Nor can it be doubted but that, under the pretense of holy zeal, superstitious men give way to the indulgences of the flesh; and Satan baits his fictitious modes of worship with such attractions, that they are willingly and eagerly caught hold of and obstinately retained. It arises from Joshua's solicitude for the people that he deems it to be the cry of battle; whilst Moses, [340] having been informed by God, conjectures that it

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This sentence is omitted in *Fr.*

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Ver. 18, ענות. In the first clause *A. V.* renders this word *shout,* in the second *cry,* in the third *sing. S.M.* renders it *resound* in the two first, and in the last *singers;* but observes that it is literally to *answer,* and *C.* follows his rendering. — *W*

is not the voice of men fighting, since they utter no cry to correspond with the exhortations of the conquerors, nor is there any sound like the wailing of the conquered.

19. *And it came to pass, as soon as he came nigh unto the camp* He who had before humbly pleaded for the safety of the people, now, when he sees the calf, bursts forth into rage, and the hideousness of the crime awakens him to different feelings. Now, since anger is here mentioned with praise, the stoics must abandon their paradox, that all the passions *(motus animi)* are vicious. I allow, indeed, that whilst men are led by nature, they are never angry without vice; because they always exceed due bounds, and often also do not aim at a proper object. But it must be observed that this occurs from the corruption of nature; and, consequently, anger is not in itself or absolutely to be condemned. For the principle which the Stoics assume, that all the passions are perturbations and like diseases, is false, and has its origin in ignorance; for either to grieve, or to fear, or to rejoice, or to hope, is by no means repugnant to reason, nor does it interfere with tranquillity and moderation of mind; it is only excess or intemperance which corrupts what would else be pure. And surely grief, anger, desire, hope, fear, are affections of our unfallen [341] *(integrce)* nature, implanted in us by God, and such as we may not find fault with, without insulting God Himself. Moreover, the anger which is here ascribed to Moses is, in Deuteronomy 9, attributed to the person of God Himself. Whence we infer, that, since it emanated from the impulse of the Spirit, it was a virtue worthy of praise.

In breaking the tables, however, he seems to have forgotten himself; for what sort of vengeance was this, to deface the work of God? Howsoever detestable the crime of the people was, still the holy covenant of God ought to have been spared. Therefore certain Rabbins, [342] to excuse him, invent one of their customary fables, that, when the tables were brought into the polluted place, the writing became effaced. Others think that he was carried away by his wrath, and did not sufficiently consider what he was about, as he would have done had his mind been composed. I have no doubt, however, but that he broke the tables in reference to his office, as if to annul the covenant of God for a time; for we know that God commits both charges to the ministers of His word, to be the proclaimers of His vengeance, as well as the witnesses of His grace. Thus, whatever they bind on earth is bound also in heaven, and they retain sins unto condemnation, and are armed with

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"Mises en nous en l'integrite, qui estoit en notre pere Adam;" implanted in us in the integrity which was in our father Adam. — *Fr.*

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C. found in *S. M.'s* notes the Rabbinical fancies about the vanishing of the letters, etc. — *W.*

vengeance against the unbelieving and rebellious. (Matthew 16:19; John 20:23; 2 Corinthians 13:10. [343]) Therefore God rejected the people by the hand of Moses, renouncing the covenant which He had recently established in a solemn ceremony; and this severity was more useful as an example than as if He had sent Moses back empty-handed; for else it would never have suggested itself to the Israelites of how incomparable a treasure they had been deprived. It was then necessary that the tables should be produced, as if God so presented Himself to their sight and shewed His paternal countenance; but when, on the other hand, the monstrous abomination of the calf was encountered, it behoved that these same tables should be broken, as if God turned His back upon them and retired. Meanwhile, it must be borne in mind, that the covenant of God was not altogether annulled, but only as it were interrupted, until the people had heartily repented. Still this temporary rupture, if I may so call it, did not prevent the covenant itself from remaining inviolable. In the same manner also afterwards God put away His people, as if He had utterly renounced. them, yet His grace and truth never failed; so that He at least had some hidden roots from whence the Church sprang up anew; as it is said in Psalm 102:18, "The people which shall be created shall praise the Lord."

20. *And he took the calf which they had made* It might seem to be a cruel and inhuman punishment that Moses should in a manner infect the bowels of the people with the corruption of the crime. They had already polluted both their bodies and souls more than enough, without the contagion entering any deeper. Besides, he was thus likely to drive them to despair, when they bore within them the ground of their condemnation, as a woman nourishes her offspring in the womb. Nevertheless, such was the remedy to be applied to their senselessness; for, however they might have been terrified for a moment, the recollection of their crime and their fear of punishment would have immediately vanished had not this brand of their defilement been thoroughly impressed upon them. This, then, was a kind of tautcry, whereby they might feel that the disgrace of such foul idolatry not only cleaved to their skin, but was fixed deep in their very bowels. For thus also was their shame enforced upon them when they admitted the substance of their god into their belly, to be soon afterwards ejected with their excrements. Therefore were they compelled to drink and to void a part of their god, in order that their superstition might be the more offensive to them. Besides, if the ashes had been scattered on the ground, there was danger lest some of the more obstinate might collect the relics; and this evil was prevented when the gold,

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The reference here in the original, and in the French translation, (which always copies such errors, and, alas! they are multitudinous,) is to 2 Corinthians 11:15. I have substituted one, which appears to me more probable, and which the reader may compare with its parallel passages; but I am not so certain of my correction here, as I generally am.

of which the false god was molten, was mixed with ordure. Finally, Moses is said to have made them drink of the accursed water, not because he himself held out the cup to each of them, but because the dust was cast into the stream of which they all drank; as is stated in Deuteronomy 9:21

21. *What did this people unto thee?* He casts the blame on Aaron, inasmuch as he, who is possessed of power, seems to permit the evil which he does not prevent. We have previously seen that when Moses went up into the mount he resigned his charge to Aaron; it was therefore his duty so to preside over them as, in right of his power, to restrain the people, however perverse they might be. Consequently he is deservedly reproved with this severity, as if he had been the author of the sin which he had suffered to be committed. Hence we gather how weighty a burden is borne by all [344] who are appointed to be governors; for if any sin is committed through their negligence, or timidity, or indolence, they must themselves give account for it, as if they had given the signal for licentiousness. The reproof here is very emphatic, viz., that he was as bitter an enemy to the public welfare as if he had desired to avenge himself on his mortal enemies. Not that vengeance would be lawful, although he might have had any colorable ground for it, but Moses means that if Aaron had desired to ruin any persons, and had therefore purposely endeavored to do the worst thing he could against them, he could not have injured them more. Hence He deserves the greater reprehension for having taken such bad care of this poor people, the charge of whom he had undertaken; nay, for having, as far as in him lay, brought final destruction upon them. This, too, is worthy of observation, that when God's service is in question, Moses no more spares his own and his only brother than he would an utter stranger. If he had consulted flesh and blood, it would have been easy to invent some pretext for being more lenient towards his brother, since he had been compelled by necessity and violence to make the calf; but, inasmuch as he knew how strenuously we should contend for God's glory, he assails his brother as if he were entirely unconnected with him. This is a rare virtue; but, unless we strive to attain it, we shall often betray God's cause by our treacherous indulgence towards our relatives.

22. *And Aaron said, Let not the anger of my Lord wax hot* Aaron extenuates his crime as much as He can. The sum, however is, that the people, whom Moses himself knew to be depraved and perverse, had tumultuously assailed him, and compelled him against his will. Now, although the commencement of his address has an appearance of modesty, still the excuse is frivolous. Rightly, indeed, does Aaron, though the elder, submit himself with reverence to his brother; since he acknowledges him as God's minister, and trembles at his reproof; but it would have been

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"Tous juges, et chefs du people;" all judges and rulers of the people. — *Fr.*

better ingenuously to confess his guilt, than to escape the ignominy of condemnation by subterfuge; for it was the business of the chief to guide the whole body, and to quiet the tumult by authority and firmness; and, if their extravagance had even advanced to madness, rather to die ten times over than to yield such base and servile compliance. But from the close it appears that, whilst in our anxiety for our reputation, we take pains to conceal or excuse our faults, our hypocrisy will at length appear ridiculous. It is obvious that when Aaron says he cast the gold into the fire, and the calf came out, he endeavors, at any rate, to cover the fault, which he cannot altogether efface, by this poor and flimsy tale; but by this childish trifling he only betrays his impudence, so that such stupid confidence does but complete his condemnation. This is the just reward of our ambition, when we take refuge in disguises, and set our hypocrisy against God's judgment.

25. *And when Moses saw that the people were naked* The vengeance is here recorded which Moses employed to expiate the sin; not that this punishment was satisfactory, as they call it, before God; but because it was useful to efface the memory of their guilt; or at any rate was profitable, as an example. For by the slaughter of three thousand of them, they were reminded that they all had deserved the same. Nor can it be doubted but that he cleansed the camp of the chief authors of the evil, in order that God might be more inclined to pardon. First, therefore, the cause is set forth, whereby he was inflamed to such severity, viz., because he saw the people in such a state of nakedness, as to be even exposed as a laughing-stock to their enemies. The exposition [345] which some give of their nakedness, *i.e.,* that they were stripped of their ornaments, is by no means consistent; for it is immediately added, that it was "to their shame among their enemies;" and it will be seen in the next chapter that they were still splendidly ornamented; nay, that they wore the outward tokens of profane rejoicing. There is no doubt, then, but that he signifies that they were rejected of God, who was to them, as it were, their sole ornamental garment, and under whose protection they were secure. The enormity of the evil is, therefore, set forth in these words, because they were not only deprived of God's assistance, who is culled "the dwelling-place" of his people, (Psalm 90:1,) but also abandoned to ignominy, whilst they were surrounded on all sides by enemies. Hence the holy indignation of Moses, in inflicting punishment on the leaders of the rebellion. And again, it is to be noted, that Aaron is charged with the

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The *glossa ordinaria* gives the three usual opinions as to this statement, viz., either that they were stripped of the ornaments, whereof the idol was made; or that they had manifested their corrupt will, which was previously concealed; or that they had lost the help and protection of God. De Lyra adopts the first. Dathe calls it a very difficult passage; but inclines to the rendering of the *LXX.,* διασκέδασται, were *scattered,* or *dissipated.* "The people were in a dissolute, disorderly state; and therefore in a condition to be attacked with advantage." — Geddes.

chief part of the crime, because he had not resisted the people's folly with sufficient firmness.

Herein the astonishing power of God was manifested, that when Moses had summoned the Levites, and had commanded them openly in the gate to gird themselves with their swords, the other tribes did not all of them mutiny; for it was probable that they were thus to be armed, in order to execute punishment on the criminals. How, then, came it to pass that those, who were conscious of guilt, were quiet, except because the power of God's Spirit restrained their courage and fury?

The form of the command is also worthy of observation, "Whoso is the Lord's, let him betake himself to me:" from whence we learn, that if we love religion as it deserves, we must not halt between two sides; but that an ingenuous confession is required of us, so as to range ourselves every one under the banner of God; for, by calling all God's servants to him, he condemns the cowardice, nay, the treachery, of all who shall stand in indecision.

The question, however, arises, whether the Levites were not implicated in the crime, since they step forward at once to execute his command, like sincere upholders of God's glory. I answer, that though they were not free from guilt, yet, inasmuch as they yielded to the people under the influence of fear, their sin was lighter than as if they had approved by their consent of the detestable idolatry. But here we perceive the wonderful indulgence of God, who not only pardoned them, but deigned to assert His glory by their instrumentality, and appointed them his ministers for the punishment of a crime, in the toleration of which they had been guilty of base effeminacy and cowardice. Again, it may be asked, how it occurred that of the rest of the multitude not one stirred a foot at the command of Moses? My opinion is, that they were kept back not by contempt or obstinacy, but only by shame; and that they were all inspired with so much alarm, that they waited in astonishment to see what Moseswas about, and how far he would proceed. It is, however, probable that the Levites were called out by name, and this we gather from the result; because they all immediately came forwards, and not one of any other tribe.

27. *Thus saith the Lord God of Israel* He commands the Levites to gird themselves with their swords, to commit slaughter throughout the whole camp; and this may at first sight seem to be cruel and inhuman, when they are forbidden to spare their brothers, their friends, and neighbors; but it was by no means excessive, if we reflect how much more grievous it is to profane the sacred worship of God, than to inflict injury on man. Nor does he desire that all should be slain promiscuously; but only bids the Levites proceed courageously; so that, if they should chance to meet with any one worthy of death, neither relationship, nor friendship, nor familiarity, should hinder or delay the just course of severity. Nay, since it soon after follows that the Levites did as they were commanded, we gather that he was content

with a moderation more akin to leniency than to rigor. If any sedition has arisen in an army, which has proceeded to violence and slaughter, the general is wont, as an ordinary rule, to decimate the offenders; how much milder here is the rate of punishment, when only three thousand perish out of six hundred millions! Although he may have, therefore, dealt harshly with a few, yet the chastisement must appear lenient which permits so many to escape, though guilty of the same crime. It is, however, asked, whether they made any, and what distinction? for it would have been an act of blind and headlong impetuosity to kill every one they might happen to meet. In order to evade this absurdity, some of the [346] Jews take refuge, as usual, in a silly fable, that the bellies of those who were polluted by the sin, swelled after drinking the water. If this is accepted, the swelling must have affected them all. But, rejecting all such inventions, it is probable that the Levites were by no means ignorant who were the chief leaders of the evil counsel, by whose instigation the rest were drawn into rebellion. [347] Judicially, therefore, and discriminately they executed vengeance on three thousand; and hence it came to pass that the severity was endurable, and that the whole people quietly submitted, when they saw that their own welfare was consulted by the removal from amongst them of these pestilent persons. But, although Mosesrestrains himself, it must be remarked that he requires of the Levites inflexible firmness, lest any regard to intimacy should soften their hearts, because there is nothing more opposed to a sound judgment than προσωπολημψία (respect of persons.) Now, it is not without reason that the Levites are praised for obeying his command; for it demanded no common magnanimity to attack the whole twelve tribes, to whom they were not equal even by a twelfth part. We gellerally see that when many persons are concerned in a crime, the judges are alarmed by a fear of sedition, and in the end have not the courage to perform their duty. [348] It was, then, all extraordinary instance of zeal in the Levites, that setting aside all consideration of danger, they dared intrepidly to provoke so great a multitude against them. And this holy indignation was the fruit of their repentance, since they did not hesitate to attack with drawn swords those

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"Quelques Rabins des Juifs;" some Jewish Rabbins. — *Fr.* So Aben-Ezra, and R. Salomon.

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"Qui avoyent mene la danse pour desbaucher les autres, et ausquels le mal devoit estre impute;" who had led the dance to corrupt the others, and to whom the evil must be imputed. — *Fr.*

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"Les juges sont en grand souci, par quel bout its commencerout, et qu'ils tremblent jusques a defaillir en le fin de leur office;" the judges are in great anxiety as to what end they shall begin at, and that they are so much alarmed as at length to fail in their duty. — *Fr.*

whose threatening countenances they had previously quailed at. Surely it would have been a lighter cause of offense to have prevented the idolatry of the people by bold rebuke, than to execute capital punishment on the transgressors. Their piety and fear of God, therefore, aroused their hearts to new vigor when they dreaded no peril of death.

29. *For Moses had said, consecrate yourselves today* It is obvious that this verse was added exegetically, to give the reason why this unintimidated ardor impelled the Levites manfully to fulfill their charge, viz., because the exhortation of Moses carried them over every obstacle. The verb, "had said," must be therefore construed in the pluperfect tense. The translation of some,[349] "ye have consecrated your hands," in the perfect tense, is very unsuitable, since the promise is immediately added as a means of stimulating them to greater alacrity; whence it appears that the command of Moses, which has been mentioned, is now repeated in different words. They are, however, increased in forcibleness, since he declares that it will be a sacrifice sweet and acceptable to God, if, in forgetfulness of flesh and blood, they avenge the polluted worship of God. The causal particle, [350] *ci,* is introduced, which I have rendered *nempe,* (namely,) as being here an intensitive, as if he had said, such submission to God must here be shewn, that they should not even restrain their hand if necessary from their very sons and brothers. What, therefore, was lately spoken as to their relatives generally, and here of their sons, must be taken as if in the potential mood; for, if all the Levites had joined themselves with Moses, what need was there of bidding them execute punishment on their brothers or sons? So that Moses only wished to condemn that absurd regard to humanity whereby judges are often blinded, and, to the detriment of religion, are cruelly merciful in tolerating and encouraging impiety. First, therefore, let us learn from this passage, that when judges overlook crimes, their hands are defiled by their very remissness, because impunity increases licentiousness in sin. Thus Solomon teaches that,

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Amongst others, of the Vulgate. Boothroyd thus defends it: "This verb may either be the second person plural of the imperative, or the third of the preterite, of both the active and passive voices. The Masorets have pointed it in the former, and are followed by our version. By this rendering, the order of the narrative is perverted; for after that command given to the Levites is stated to have been executed, and the number of the slain specified, then we have another command. Render in the preterite, and all is clear and consistent, Ye have consecrated, etc."

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A. V., "Even," which, though different from the ordinary meanings of this particle, is sanctioned by several other texts cited in Noldii Conc. Part., whilst *C.'s* rendering has no such sanction, nor is it supported by *S. M.* — *W.* "Le mot, que j'ay translate *voire,* signifie en Hebrieu *car:* mais il est ici entralasse pour plus grande vehemence;" the word, which I have translated *namely,* signifies in Hebrew *for,* but is here introduced for the sake of greater vehemence. — *Fr.*

"He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord."
(Proverbs 17:15.)

Let us also learn that nothing is less consistent than to punish heavily the crimes whereby mortals are injured, whilst we connive at the impious errors or sacrilegious [351] modes of worship whereby the majesty of God is violated.

30. *And it came to pass on the morrow, that Moses said* Inasmuch as this judgment of God was terrible, lest the Israelites should altogether fall into despair, Moses addresses a consolation to them to calm their sorrow, promising that he will make entreaty to God in their behalf. Meanwhile, in order that they might betake themselves as humble suppliants to God's mercy, he reminds them of the enormity of their sin. The Hebrew words literally mean, [352] ye have sinned a great sin; there is, however, no ambiguity in the sense; for he would humble them by setting the greatness of their crime before them, in order that they may earnestly give themselves to repentance. To the same effect is [353] the particle אולי, *auli,* which is often used to express uncertainty, but here, as in many other places, only denotes difficulty; lest, as is frequently the case, they should think of asking pardon unconcernedly and carelessly, and not with anxious earnestness. Thus, when Peter addresses Simon Magus, he bids him pray, "if perhaps" his iniquity may be forgiven him, (Acts 8:22;) not that he should vacillate or waver in his mind like those who are in suspense or doubt, but that terrified by the fear of God's wrath, he should anxiously seek after the remedy.

31. *And Moses returned unto the Lord* This relation does not stand in its proper place, since, as we have already said, Moses does not exactly preserve the order of time. For we shall see in the next chapter that God refuses with respect to His angel what he here accords; since it is

[354] a mere quibble to say that a mere ordinary angel is here promised, in whom God will not so manifest His presence as He has done before.

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"Superstitions." — *Fr.*

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So *A. V.* It will be seen that *C.* renders the nouns in the ablative case, Ye have sinued *by* a great sin.

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See *C.* on Amos 5:15. — Minor Prophets, Cal. Soc. edit., vol. 2 p. 277.

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"R. Menacheus on this place saith, "This angel is not the Angel of the Covenant, of whom He spake in the time of favorable acceptance, My presence shall go; for now the holy blessed God had taken away His divine presence from amongst them, and would have led them by the hand of another angel. And Moses' speech in Exodus 33:12, seemeth to imply so much." — Ainsworth *in loco.*

Therefore now Moses briefly records what he will afterwards more fully set forth, *i.e.,* how God was appeased and received the people back into favor, which was not the case until he was commanded to hew out or polish the new tables. And we know that it was a figure of speech in common use with the Hebrews to touch upon the chief points of a matter, and then to fill up, in the progress of the history, what had been omitted.

His prayer commences with confession; for in such a case of wicked ingratitude nothing remained but freely to acknowledge their guilt, so as to look nowhere else for safety in their state of ruin and despair but to the mercy of God; for hypocrites only inflame His wrath the more by extenuating their offenses. The particle אנא, *ana,* which we have followed others in translating "I beseech," *(obsecro,)* is sometimes expressive of exhortation, and used like *Agedum,* (come on;) here it only signifies what the Latins express by *amabo* [355] After having anticipated God's judgment by the confession of their guilt, he nevertheless implores for pardon; and this with extreme earnestness, which is the reason why his address is suddenly broken off, for the sentence is imperfect, as is often the case in pathetic appeals, "if thou wilt forgive their sin." I have no objection to make if any should construe the particle [356] אם, *im*, "I would," *(utinam,)* still in the vehemence of his feelings he seems to burst forth into an exclamation, "Oh, if thou wilt forgive;" though it may be but a modest petition, "Wilt thou forgive?" for, though the prayers of the saints flow from their confidence, still they have to struggle with doubts and questionings within themselves, whether God is willing to listen to them. Hence it arises that their prayers begin hesitatingly, until faith prevails.

What follows may in many respects appear to be absurd; for Moses both imperiously lays down the law to God, and in his eager impetuosity seeks to overthrow, as far as he can, His eternal counsel, and inconsiderately robs him of His justice. Surely all must condemn the pride of this address, Unless thou sparest the offenders, count me not as one of thy servants; nor can there seem to be less of folly in his attempt to bring to nought God's eternal predestination. Besides, when he desires that he himself should be

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"Formula (says Facciolati) obsecrantis, vel obtestantis: *di grazia, deh, per cortesia."* Elsewhere, it would appear, our translators have always rendered אנא, "I pray thee; or I, or we, beseech thee," except at Psalm 116:16, where it is translated as here, "oh." — Taylor's Concordance. "The Scriptures deal but sparingly in such interjectional phrases as the present, and, wherever they occur, they indicate the most profound emotion in the speaker." — Prof. Bush.

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A. V., "If." Noldius, *obsecro;* equivalent to the rendering towards which *C.* inclines. — *W.* "Vray est que le sens est tel, O que tu leur pardonnes: mais cependant il ne parle qu'a demie bouche, comme un homme angoisse, et s'escrie que si Dieu leur pardonne, il a tout gagne;" it is true that this is the sense, O that thou wouldest pardon them! but still he speaks but half his meaning, like a man in anguish, and cries out, that if God would pardon them, he has gained all he wants. — *Fr.*

involved in the same punishment, what is this but to destroy all distinction, that God should rashly condemn the innocent with the transgressors? Nor would I indeed deny that Moses was carried away by such vehemence, that he speaks like one possessed. Still it must be observed, that when believers unburden their cares into God's bosom, they do not always deal discreetly, nor with well-ordered language, but sometimes stammer, sometimes pour forth "groans which cannot be uttered," sometimes pass by everything else, and lay hold of and press some particular petition. Assuredly there was nothing less present to the mind of Moses than to dictate to God; nor, if he had been asked, would he have said that what God had decreed respecting His elect before the creation of the world could be overthrown. Again, he knew that nothing was more foreign to the Judge of all the world than to destroy the innocent together with the reprobate. But since his care for the people, whose welfare he knew to be consigned to him by God, had absorbed, as it were, all his senses, nothing else occupies his mind but that they may be saved, whilst he does not entertain a single thought which interferes with this his great solicitude. Hence it is, that arrogating far too much to himself, he throws himself forward as the people's surety, and forgets that he is predestined to salvation by God's immutable counsel; and, finally, does not sufficiently consider what would be becoming in God. Nor is Moses the only one who has been thus carried away; but Paul has gone even further, expressing himself thus in writing after full premeditation, "I could wish that myself were accursed from Christ for my brethren." (Romans 9:3.) The fact is, that intent on the welfare of the elect people, they neither of them examine critically into particulars, and therefore devote themselves in behalf of the whole Church; inasmuch as this general principle was deeply rooted in their minds, that if the welfare of the whole body were secured, it would be well with the individual members. Hence [357] the question arises whether it is a pious feeling to prefer the salvation of others to our own? Some being afraid lest the example of Moses and Paul should be prejudicial, have said that they were only influenced by their zeal for God's glory, when they devoted themselves to eternal destruction; and that they did not prefer the people's salvation to their own. Even, however, though this should be accepted, still their words would have been hyperbolical; for, although God's glory may well be preferred to a hundred worlds, yet He so far accommodates

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See this difficult subject somewhat more fully discussed by *C.* himself on Romans 9:3, (Calvin Soc. edit., pp. 335-337,) together with Mr. Owen's note. If, however, the opinion of many, as stated by Prof. Bush, as to this passage be adopted, and it surely has much show of reason, it is far more easily comprehended than the expression of St. Paul: "There is no intimation in these words of any secret book of the Divine decrees, or of anything involving the question of Moses' final salvation or perdition. He simply expressed the wish rather to die than to witness the destruction of his people. The phraseology is in allusion, probably, to the custom of having the names of a community enrolled in a register, and, whenever one died, of erasing his name from the number."

Himself to our ignorance, that He will not have the eternal salvation of believers brought into opposition with His glory; but has rather bound them inseparably together, as cause and effect. Moreover, it is abundantly clear that Moses and Paul did devote themselves to destruction out of regard to the general salvation. Let, therefore, that solution which I have advanced hold good, that their petition was so confused, that in the vehemence of their ardor they did not see the contradiction, like men beside themselves. Nor is it matter of surprise that they should have been in such perplexity, since they supposed that by the destruction of the elect people God's faithfulness was abandoned, and He Himself in a manner brought to nought, if the eternal adoption wherewith He had honored the children of Abraham should fail.

By "the book," in which God is said to have written His elect, must be understood, metaphorically, His decree. But the expression which Moses uses, asking to be blotted out of the number of the pious, is an incorrect one, since it cannot be that one who has been once elected should be ever reprobated; and those lunatics who, on this ground, overturn, as far as they can, that prime article of our faiith concerning God's eternal predestination, thereby demonstrate their malice no less than their ignorance. David uses two expressions in the same sense, "blotted out," and "not written:"

"Let them be blotted out of the book of the living, and not be written with the righteous." (Psalm 69:28.)

We cannot hence infer any change in the counsel of God; but this phrase is merely equivalent to saying, that God will at length make it manifest that the reprobate, who for a season are counted amongst the number of the elect, in no respect belong to the body of the Church. Thus the secret catalogue, in which the elect are written, is contrasted by Ezekiel 13:9 with that external profession, which is often deceitful. Justly, therefore, does Christ bid His disciples rejoice, "because their names are written in heaven," (Luke 10:20;) for, albeit the counsel of God, whereby we are predestinated to salvation, is incomprehensible to us,

"nevertheless (as Paul testifies) this seal standeth sure, The Lord knoweth them that are his." (2 Timothy 2:19.)

33. *Whosoever hath sinned against me, him will I blot out* In these words God adapts Himself to the comprehension of the human mind, when He says, "him will I blot out;" for hypocrites make such false profession of His name, that they are not accounted aliens, until God openly renounces them: and hence their manifest rejection is called erasure. Moreover, God reproves the preposterous request of Moses, inasmuch as it does not consist with His justice to reject the innocent; whence it follows, that Moses had prayed inconsiderately. The sum is, that God, whenever He punishes the ungodly and iniquitous, pays them the wages which they have earned; whereas He never punishes the just. Yet it is to be observed, that when God declares that he will be the avenger of sins, His mercy is not excluded, whereby He buries the transgressions of His people, so that they come not into mind.

Thus, when Paul says, "Neither fornicators, nor adulterers, nor thieves, nor covetous, nor murderers, nor revilers, shall possess the kingdom of God," [358] (1 Corinthians 6:9, 10;) it would be incorrect to conclude that they were all shut out from the hope of salvation; since he only speaks of the reprobate, who never repent, so that being converted they may obtain grace.

34. *Therefore now go, lead the people* In these words God shews that He is appeased, for it was a sure sign of His reconciliation that His angel is appointed to guide them during the rest of their way. The exposition which some give, that an angel is now promised to take care of them, such as Daniel testifies to have been sometimes assigned even to heathen nations, and an instance of which we shall see in the next chapter, is but a poor conjecture; besides, God declares that though the people have departed from the faith, still He stood firm to His agreement as to their enjoyment of the promised inheritance.

His postponement of their punishment is an indirect reproof of the people's wickedness, as though He had said that they were of so perverse a nature that they would hereafter give many fresh occasions for it. If any object that, whenever God afterwards punished other sins, He did not then take into account this act of idolatry, I reply that it is no new thing with God, when men contract again fresh guilt, to accumulate their punishments, and also to call to judgment many sins together under one general punishment. Besides, we know that God casts the iniquity of the fathers upon the children to the third and fourth generation. Lastly, there is nothing to prevent Him from visiting at another time with temporal punishments the iniquity which He has once pardoned; for wherefore did He then forgive them? Was it not lest the truth of His covenant, should perish? Those, then, whom He thus was unwilling to destroy, He might at His own time call up again for punishment, provided the chastisement were but moderate. Hence let us learn not to flatter ourselves, if ever God suspends His judgment, [359] nor to abuse His long-suffering, as if we had escaped with impunity.

35. *And the Lord plagued the people* Moses here briefly attributes to God what he had before related as to the slaughter of the three thousand, lest any should think that he had smitten them with immoderate severity Therefore Paul bids us consider in this history, as in a mirror, how greatly displeasing to God idolatry is; lest we should imitate those who were smitten by His hand. (1 Corinthians 10:7.) The indignation of Moses is consequently connected with the command of God. Meanwhile he commends the mercy of God in having spared Aaron, whilst he speaks of the calf as his work,

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It will be seen that *C.* here, as is often the case, quotes from memory.

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"L'execution de son jugement;" the execution of His judgment. — *Fr.*

as well as of the whole of the people; in a different way indeed, for Aaron formed the calf at their request; still the criminality was common to them.

Exodus 33:1-23

Exodus 33

Exodus 33:1-23

1. And the Lord said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

1. Loquutus autem fuerat Jehova ad Mosen: Vade, ascende hinc tu et populus quem eduxisti e terra *A*Egypti in terram de qua juravi ipsi Abraham, Isaac, et Jacob, dicendo, Semini tuo dabo eam.

2. And I will send an Angel before thee; and I will drive out the Canaanite, the Arnorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;

2. Et mittam ante to Angelum, et ejiciam Chananaeum, et Amorrhaeum, et Hitthaeum, et Perizaeum, Hivaeum, et Jebusaeum.

3. Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art a* stiff-necked people: lest I consume thee in the way.

3. Ad terram scilicet fluentem lacte et melle. Non enim ascendam in medio tui (nam populus durae cervicis es) ne forte consumam to in via.

4. And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

4. Audiens autem populus verbum hoc malum, luxerunt: nec posuit quisquam ornamentum suum super se.

5. For the Lord had said unto Moses, Say unto the children of Israel, Ye *are* a stiff-necked people; I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

5. Dixerat enim Jehova ad Mosen, Die filiis Israel, Vos estis populus durae cervicis: momento uno ascendam in medium tui, et consumam te. Nunc ergo depone ornamentum tuum a te, et sciam quid faciam tibi.

6. And the children of Israel stripped themselves of their ornaments by the mount Horeb.

6. Et spoliaverunt se filii Israel ornamentis suis a monte Horeb.

7. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it The Tabernacle of the Congregation. And it came to pass, *that* every one which sought the Lord went out unto the tabernacle of the congregation, which *was* without the camp.

7. Moses autem accepit tabernaculum, et extendit illud sibi extra castra, procul a castris: (vocaverat autem illud tabernaculum conventionis) et quicunque requirebat Jehovam, egrediebatur ad tabernaculum conventionis quod erat extra castra.

8. And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent-door, and looked after Moses, until he was gone into the tabernacle.

8. Praeterea quando egrediebatur Moses ad tabernaculum, assurgebat universus populus: stabantque singuli ad ostium tentorii sui, et aspiciebant post Mosen, donec ingrederetur tabernaculum.

9. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the Lord* talked with Moses.

9. Erat autem quando egrediebatur Moses tabernaculum, descendebat columna nubis, stabatque ad ostium tabernaculi, et loquebatur eum Mose.

10. And all the people saw the cloudy pillar stand *at* the tabernacle-door: and all the people rose up and worshipped, every man *in* his tent-door.

10. Videns vero universus populus columnam nubis stantem ad ostium tabernaculi, assurgebat universus populus, et adorabat quisque ad ostium tentorii sui.

11. And the Lord spake unto Moses, face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

11. Et loquebatur Jehova facie ad faciem, quemadmodum alloquitur quispiam amicum sumn: postea revertebatur ad castra, at minister ejus Jehosua filius Nun juvenis non recedebat e medio tabernaculi.

12. And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

12. Et dixit Moses ad Jehovam, Vide tu dicis mihi, Educ populum hunc, et tu non indicasti mihi quem missurus sis mecum. Atqui tu dixisti, Novi te ex nomine, atque etiam invenisti gratiam in oculis meis.

13. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation *is* thy people.

13. Nunc ergo si modo inveni gratiam in oculis tuis, ostende quaeso mihi viam tuam et cognoscam to, atque inventare gratiam in oculis ruts, et vide quod populus tuus sit gens ista.

14. And he said, My presence shall go *with thee,* and I will give thee rest.

14. Et dixit, Facies mea praecedet, et requiescere faciam te.

15. And he said unto him, If thy presence go not *with me,* carry us not up hence.

15. Cui respondit, Nisi facies tua praecedat, ne educas nos hinc.

16. For wherein shall it be known here that I and thy people have found grace in thy sight? *Is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

16. Et (certe) qua in re notum erit hic quod invenerim gratiam in oculis tuis ego, et populus tuus? nonne quum ambulaveris nobiscum, et separabimur ego et populus tuus ab omni populo qui est super faciem terrae?

17. And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name.

17. Et dixit Jehova ad Mosen, Etiam rem hanc quam dixisti faciam: quia invenisti gratiam in oculis meis, et novi te ex nomine.

18. And he said, I beseech thee, shew me thy glory.

18. Adjecitque, Ostende mihi quaso gloriam tuam.

19. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

19. Cui respondit, Ego praeterire faciam omnem decorem meum ante faciem tuam, et vocabo ex nomine Jehovae coram te: et miserebor, cujus miserebor: et clemens ero in quem clemens ero.

20. And he said, Thou canst not my face: for there shall no man see me, and live.

20. Dixit praeterea, Non poteris videre faciem meam: quid non videbit me homo, et vivet.

21. And the Lord said,: Behold, *there is* a place by me, and thou shalt stand upon a rock:

21. Dixit postremo Jehova, Ecce, locus apud me, et stabis supra petram.

22. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

22. Erit autem quum pertransibit gloria mea, ponam te in spelunca petrae, et protegam te manu mea donec transiero.

23. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.

23. Postea removebo manum meam, et videbis posteriors mea, facies vero non videbitur.

1. *Depart, and go up hence, thou and the people* I have used the pluperfect tense; [360] for the reason is here given, whereby Moses was stirred up to such vehemence in prayer, viz., because, although God had not altogether abandoned the care of the people, still He had renounced His covenant, and had proclaimed to them that, after He had once performed His engagement of giving them possession of the land, He would have no more to do with them. Wherefore, what is here related, preceded, in order of time, the prayer of Moses; for, being astonished at the sad and almost fatal message, he burst forth into that confused and wild request, that he might be blotted out of the book of life.

Let us now endeavor to elicit the true meaning of the passage. It is plain, that when God bids Moses depart with the people, He utterly renounces

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the charge which He Himself had hitherto sustained. He only promises that He will cause them to attain the promised inheritance, and not that He will preside over them, will there preserve them in safety, and even cherish them, as a father does his children; in fact, that he will merely fulfill the promise He had made to their fathers. And thus He anticipates their complaints; for they might reply, that consequently His promise would be rendered vain and ineffectual; but by way of anticipation, He says, that although He should renounce them, still He should maintain this truth, because He will cast out the inhabitants of the land of Canaan, so that their abode would be vacant for them. In sum, He repudiates them, that they may no longer count themselves to be His peculiar people, or expect more from Him, than as if they were strangers, He mentions His oath, lest they should accuse Him of faithlessness; as if He had said that He should be discharged from His engagement when they had obtained the land. And thus, whilst depriving them of the hope of salvation, and the grace of adoption, He still asserts the stability and stedfastness of His covenant. I, therefore, understand the word *angel* in a different sense from that which it has just before, and in many other passages of this book; for, when mention was before made of the angel, the familiar presence of God was denoted by it, nay, it was used interchangeably with the name of God itself. But here God is said to be so about to send the angel, as to separate Himself from the people. "I will not go up (He says) in the midst of thee;" and the reason is subjoined, viz., because it could not be that He could endure any longer their perverse

See *Lat.,* "Locutus autem fuerat Jehova;" but the Lord had spoken, etc. Prof. Bush says, "The right adjustment of the events of this chapter in the chronological order of the narrative, is a matter attended with some difficulty. From the rendering of our established version, it would seem that what was now said to Moses was posterior in point of time to the incidents recorded in the close of the preceding chapter; but from an attentive consideration and collation of the tenor of the whole, we are persuaded, with Calvin, and other critics of note, that the proper rendering of ver. 1 is in the pluperfect, 'The Lord *had* said,' and that the appropriate place for the interview and incidents here related is *prior* to the order and the promise contained in ver. 34 of chap. 32. In that verse God declares his purpose of sending his angel before the people, and we naturally inquire how it happens that such an assurance was necessary? Was there any danger that an angel would not be sent? Had any intimation been given that his guidance and protecting presence would be withdrawn? To this the correct answer undoubtedly is, that all that is related in chap. 33 had occurred *anterior* to the promise made in chap. 32:34. God had threatened to send Moses and the people forward without the accompanying presence of the angel of the Shekinah, and it was only in consequence of the fervent intercession of Moses that He was induced to retract this dread determination. In the foregoing chapter, therefore, the historian merely, states in a summary way the fact of his earnest prayer, and the concession made to it; in the present, he goes back and relates minutely the train of circumstances which preceded and led to the declaration above mentioned. In doing this he virtually makes known to us one main ground of the urgency of his supplications. He was afraid that God would withdraw the tokens of his visible presence. As a punishment for the mad attempt of the people to supply themselves with a false symbol of his presence, he was apprehensive that God might be provoked to take from them the *true,* and hence his impassioned entreaty that He would not visit them with so sore a judgment."

spirits. Again He uses a similitude taken from refractory oxen, which cannot be broken to bear the yoke. The sum is, that because they are so intractable, God cannot perform the office of their guide without straightway destroying them.

4. *And when the people heard these evil tidings* Hence it more clearly appears that, as I have said, it was like a thunderbolt to them when God withdrew Himself from the people; for this divorce is more fatal than innumerable deaths. It might indeed at first sight seem delightful to be the masters of a rich and fertile land; but dull as the people generally were, God smote them suddenly, so that all its delights became insipid, and its fruitfulness like famine itself, when they perceived that they would be but fatted unto the day of slaughter. A useful piece of instruction is to be gained from hence, viz., that if we neglect God's favor and are captivated by the sweetness of His blessings, we are ensnared like fishes on a hook. God promised the Israelites what might attract them for a little season: He denied them what they should have alone desired, that He would be their God. The evil tidings affected them with sorrow, for they felt that men cannot be happy unless God be propitious; nay, that nothing can be more wretched than to be alienated from Him. "It is good for me to draw near to God," (Psalm 73:28,) says David; and elsewhere, "Blessed is the nation whose God is the Lord," (Psalm 33:12, and Psalm 144:15;) again, "the Lord is the portion of mine inheritance, my lot is fallen in pleasant places." (Psalm 16:5, 6.) This, therefore, is the climax of all miseries to have God against us, whilst we are fed by His bounty; and consequently the Israelites began to shew some wisdom, when, awaking from their lethargy, they counted all other things as naught, unless God should pursue them with His paternal favor. We infer from the grossness of their stupidity, that it was brought to pass by a special gift of God, that they were affected with such sorrow as to conduct them to a solemn mourning. First, Moses says that they did not put on their ornaments, and then that they were commanded by God to put them off; but this will be perfectly consistent if we take the latter as explanatory, as if he had said that they did not wear their ornaments because God had forbidden it, by enjoining them to mourn.

God here assumes the character of an angry judge, preparing to inflict vengeance in His wrath, in the words, "I will come up into the midst of thee in a moment, and consume thee;" in order that their alarm may humble them the more, and stir them up to earnest prayer. It was avisible sign of mourning to He in squalidhess and uncleanness, that thus their penitence might be openly testified; for there was no efficacy in the rite and ceremony to propitiate God, except in so far as the inward affection of the mind manifested itself by a true and genuine confession. For we must bear in mind what God requires by Joel, (2:13,) that we should "rend our heart, and not our garments;" nevertheless, whilst He cares not for the outward appearance, nay, whilst He abominates hypocrisy, still, if the sinner has truly

repented, it cannot be but that, humbly acknowledging his guilt, he will add the outward profession of it. For if Paul, who was guiltless of any offense, deemed that the Corinthians were to be mourned for by him when they had not "repented of their uncleanness, and fornication, and lasciviousness," because God humbled him in their sin, (2 Corinthians 12:21;) how should not those mourn publicly who are conscious of their own guilt, especially when, being convicted by the judgment of men, they are summoned to the tribunal of God? And therefore it is not without reason that he elsewhere teaches, that the sorrow which worketh repentance should also bring forth these other fruits, viz., carefulness, clearing of themselves, indignation, fear, vehement desire, zeal, revenge. (2 Corinthians 7:10, 11.) For the sake of example also, sinners should not only grieve in silence before God, but willingly undergo the penalty of ignominy before men, so as by self-condenmation to confess that God is a just Judge, to provoke others to imitate them, and, by this warning of human frailty to prevent them from a similar fall.

After, however, God has inspired them with fear, He allays His anger as it were, and declares that He will consider what He will do with them, in order that they may gather courage to ask for pardon; for, although he does not actually pardon them, He sufficiently arouses them to hope, by giving them some taste of His mercy; for, by seeming to leave them in suspense, it is not with the intention that they should approach Him hesitatingly to ask forgiveness, but that their anxiety may urge them more and more to earnest prayer, and keep them in a state of humility.

7. *And Moses took the tabernacle* This was a sign of the divorce between God and the Israelites, that the tabernacle should be removed from the camp and pitched at a distance, as if God were tired of His connection with them. He had promised as a special blessing that He would dwell in the midst of the people; and now, by departing elsewhere, He declares them to be polluted. In a word, the removal of the tabernacle was like the breaking of the tables; for, just as by the breaking of the tables Moses dissolved the covenant of God, so he thus deprived the Israelites for a time of His company and presence. [361] The explanation which some give that it was Moses' own tabernacle, is refuted by many sound arguments. First, it is not said that he

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So the *LXX.,* Καὶ λαβὼν Μωυσῆς τὴν σκηνὴν αὐτοῦ the Syriac, Grotius, and many other commentators quoted in Poole. The greater number, however, even although disagreeing with *C.* in his notion that the tabernacle was already built, (see vol. 2, p. 143, *et seq.,)* are satisfied with his reasons why it should not be the private tent of Moses. "Wherefore, this was some peculiar tabernacle which Moses erected specially for the service of God, as it may appear by the name of it, (for) it hath the same name which the other great tabernacle was to be called by; there was the cloud, the visible sign of God's presence, and the people worshipped towards that place. Simlerus, Osiander, Tostatus," in Willet. So also Rosenmuller, "after Michaelis, and some of the Hebrews," in Brightwell; and Prof. Bush, who adopts *C.'s* opinion as to the clause, "he called it the Tabernacle of the Congregation." — *Vide infra.*

took away his own tabernacle, but the word tabernacle is used simply and without any affix, κατ᾽ ἐξοχήν Secondly, he did not change his own place of habitation, but only went out thither from time to time for the purpose of worshipping, or, at any rate, of consulting God. Thirdly, it would have been by no means lawful to assign the sacred name which God had bestowed on His Sanctuary to a private tabernacle. Fourthly, God, by manifesting His glory there, testified that it was His own dwelling-place. Fifthly, it would have been absurd that the people should have sought God in that direction, unless the place had been sacred. Sixthly, the object (of its removal,) which I have above adverted to, must be taken into consideration, for Moses did not withdraw himself from the people, but rather continued, as was his custom, in the midst of the camp, and merely wished to shew that God withdrew Himself from that profane place lest He should be infected by the contagion; so that it was a kind of excommunication. It is said, indeed, that he pitched it for himself, yet not for his private use, as is plain from the context, but in accordance with the common form of expression,

[362] in which לו, *lo,* is often redundant; still properly speaking, he did pitch it for himself, for he alone, had access to it, apart from others. Those who understand it to have been his private tabernacle, suppose that their opinion is supported by what follows, viz., that he called it, the tabernacle, *Moed;* [363] for they thence infer that it had not before been distinguished by that honorable title. But this objection is easily got over, since it is more probable that this was inserted parenthetically in the text, and therefore may be properly rendered in the pluperfect tense. For by this clause the reason is alleged why God had betaken Himself elsewhere, viz., that the place which He had appointed for covenanting with the people should remain deserted. Nevertheless, if we should refer it to this actual time, it will not be unsuitable that the people, at the present moment, should be reminded of their sad separation, and that Moses, in order to inflict more ignominy and shame upon them, should have called it the tabernacle of convention, though it was now far distant from the camp. As to the word *Moed,* I will not repeat what I have elsewhere said. Let my readers, therefore, refer to it at the end of chapter 29. [364]

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לו, is properly either. *for him,* or, *for it.* — *W.* Ainsworth's literal translation is, "And Moses took a tent, and pitched it *for him.*"

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מועד *moed,* or, *mogned. A.V.,* "The tabernacle of the congregation." The noun is formed from יעד to call together, to appoint either a place, or time of meeting; and hence it means either an appointed place, or time of meeting. — *W.*

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See vol. 2, p. 297, on Exodus 29:42, where *C.* gives his reason for translating the words, *Tabernaculum conventionis.*

7 *and it came to pass that every one which sought the Lord* Some translate it, "asked counsel;" but, in my opinion, the ordinary signification is preferable. Whether, therefore, they desired to testify their piety by public worship, or to pray, or to seek counsel in doubtful matters, they went out towards that sanctuary in order that their eyes might rest upon it. Moses does not mean that they actually came to the place, from access to which they knew themselves to be prohibited on account of their pollution. But their thus going out was in token of repentance; as though they acknowledged that they were unworthy to receive an answer from God, unless they departed from that place which they had defiled by their atrocious crime. Now, it was useful for them to be thus humbled, in order that idolatry might be held in greater detestation. Nor is there any contradiction in what follows, viz., that they "stood, every man at his tent-door," whenever Moses went out; for the glory of God, which at that time was more manifest, was such as then to inspire them with greater reverence and terror. Whensoever, therefore, the mediator presented himself before God, they were permitted to do no more than behold from afar the pillar of cloud which then enveloped Moses, so as to separate him from them. Meanwhile, it must be observed, that though God at this time departed from them, it was only so far as to reject them from close access to Him, and not that they were altogether alienated. For their worship was a sign of faith; they were allowed to pray to God and implore His favor; and they knew that they were heard in the person of Moses. Their separation, therefore, was not such as totally to cut off the hope of pardon, but such as to quicken their anxiety, and to exercise them to repentance. Thus God often designedly hides His face from sinners in order to invite them to Him in true humiliation. And this we nmst carefully attend to, lest, when He chastises us either by word or deed, terror, or a sense of our criminality, should hinder our prayers; but rather let us seek Him from however great a distance. The object of excommunication is nearly similar; for those whom the Church rejects from the company of the faithful, are delivered to Satan, but only "for the destruction of the flesh, that the spirit may be saved in the day of the Lord;" (1 Corinthians 5:5;) and hence Paul would not have them counted as enemies, but admonished as brethren. (2 Thessalonians 3:15.)

When it is said that "the people rose up, and stood every man at his tent-door," some improperly, as I conceive, refer it to mere respect to him as a civil magistrate, as if honor was thus paid to their leader; but I rather suppose that:, when at stated hours Moses presented himself before God in the name of all, they partook in his service and worship. Wherefore also they followed him with their eyes, until the cloud covered him. To the same effect this rising up is repeated immediately afterwards, where reference is made to the cloudy pillar. Wherefore I have no question but that both verses must be expounded as relating to spiritual worship. But we have elsewhere shewn

how they testified their piety before the visible sign, without worshipping God therein in any gross imagination.

11. *And the Lord spake unto Moses face to face* Moses will hereafter be dignified by this distinction, where God would declare the difference between him and other Prophets. (Numbers 12:8.) Familiar intercourse is therefore described in this phrase, as if it were said that God appeared to Moses by an extraordinary mode of revelation. If any object that there is a contradiction between this statement and what we shall presently see, "Thou canst not see my face," the solution is easy, viz., that although God revealed Himself to Moses in a peculiar manner, still He never appeared in the fullness of His glory, but only so far as man's infirmity could endure. For this expression contains an implied comparison, *i.e.,* that no man was ever equal to Moses, or arrived at such a pitch of dignity. And this tends to magnify the Law, that Moses its minister reported what he had familiafly learnt, so that no ambiguity might be suspected. When it is said that Joshua departed not from the tabernacle, we gather that the dwelling-place of Moses was in the camp; and perhaps the fact of his being a young man is mentioned, [365] in order more highly to illustrate God's grace, in choosing that he should have the charge of the sanctuary. It is true that Joshua at this time was of mature age; but God's special blessing was manifested in him, in that God passed over many old men, and set him who was younger to be the keeper of His tabernacle.

12. *See, thou, sayest unto me, Bring up this people* Moses is still diligently engaged in endeavoring to reconcile the people, for the fuller promise was inserted by way of anticipation. Since the revolt, however, God had promised no more than that He would give the land to the people; but although wishing only to assure them that they should possess the land, He had added that His angel should lead them, still this was but a temporary blessing, and one which He is wont to confer promiscuously on other nations also. Thus Moses saw that he and the people were deprived of a special privilege which they had previously enjoyed; for that same angel who had gone before them was frequently called the God of hosts, in order that they might perceive that God was present with them in a peculiar manner. Hence Moses complains not without cause that God had not signified whom He would send, inasmuch as, when He spoke generally of an ordinary angel, He had withdrawn that special Deliverer, the guardian of the people, and the perpetual maintainer of their safety. He does not, therefore, request

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"So called (says Ainsworth) in respect of his service, not of years, for he was now above fifty years old, as may be gathered by Joshua 24:29. But because ministry and service are usually by the younger sort, all servants are called young men. See Genesis 14:24." "Perhaps, (adds Adam Clarke,) נער *naghar,* here translated *young man,* means a *single person,* one *unmarried."* Others suppose that he was so called as being *integer,* upright, and without guile; and De Lyra, as being young in respect to Moses.

that Aaron should be restored to him, or that any companion should be associated with him in his difficult and arduous task; but he desires to be assured of the continuance of God's previous favor. As the ground of his confidence in asking, he adduces nothing but the promises of God. He rests, then, on no dignity of his own, nor alleges any duties performed, whereby he had merited so great favor; but contents himself with this brief statement, Lord, cause the event to correspond with Thy words. We have already shewn [366] what it is to "know by name," viz., to choose from amongst others, or to hold in peculiar honor. After, however, Moses had made mention of what had been promised by God, he implores him by this grace, "if (says he) I have found grace in thy sight," confirm or ratify it by this proof, *i.e.,* by again undertaking the care of us; for by the *way* of God he means that guidance in which He had declared that He would go before them to shew them the way. In a word, he requests that this token of favor should be given them, that God should continually guide His people. Therefore, He says, thus shall I know thee, and it will appear that I am acceptable to thee. Finally, he refers to the Covenant of God with the whole people; as much as to say, that although God should be unwilling to grant this to him alone individually, still there was a weightier reason, viz., because God had adopted that people; and, consequently, it was just that he should distinguish it from other nations by peculiar marks.

14. *And he said, My presence shall go with thee* We gather from this answer what the desire of Moses was, for God, in accepting his prayer, affirms in one word that He will go before them as He was wont, and this was a sure pledge of His presence in no ordinary manner. For although the whole world is governed by His providence, still His face does not therein appear so conspicuously as in His protection of the Church's welfare. And, in fact, since the same Angel, who had before presided over the camp, now undertakes the charge of guiding the people, the eternal divinity of Christ is clearly proved from hence.

This clause, "My face [367] shall go before," is equivalent to his saying, I will so go before thee, that thou shalt truly perceive that I am with thee, as if thou shouldst see my face set before thine eyes in a mirror. Now, since this was fulfilled in Christ, it follows that He is the eternal God, whose glory, power, and majesty is far above all creatures. The *rest* which He promises has reference to the perseverance of His grace, and its final accomplishment, [368] as if it were said, when the people shall have entered the land, they shall

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See *ante on* Exodus 31:2, p. 291.

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"My presence shall go with thee." — *A. V.*

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"Et au but ou Moyse pretendoit;" and to the object at which Moses aimed. — *Fr.*

be under God's protection and guardianship; for what was common to the whole people is ascribed to the person of Moses.

15. *And he said unto him, If thy presence go not* Moses accepts what is accorded to him, whilst at the same time he signifies that it would be better and more desirable for him to perish in the desert than to go any further without the manifest token of God's presence; and this he confirms in the following verse, and therefore I have inserted the expletive particle *certe* (indeed,) although the copula might also be resolved into the causal particle *nam* (for.) For he declares that the paternal favor wherewith God had embraced the people could not be known unless He should remain with them. They are mistaken who suppose that something different is here indicated from what was said just before, for exactly in the same sense God is said to go before, and to dwell in the midst of His people; but Moses refers to the promise already given, the symbol of which was the Tabernacle of the Covenant, which just before had been removed from its proper place to punish the people's sin. What he adds at the end of the verse, [369] "and we shall be separated," may also be resolved, "that thus we may be separated," or, "because in this way we shall be separated." Whence it is abundantly clear that the favor which is mentioned refers to their election or gratuitous adoption, and is its fruit or effect. For it was the intention of Moses to restore the Covenant which had been violated by the people to its original force, as if the people were reinstated in that honorable condition from whence they had fallen. And surely this is our real happiness after all, to be separated from heathen nations as God's own property; as it is said in Psalm 106:4, "Remember me, O Lord, with the favor that thou bearest unto thy people: O visit me with thy salvation."

17. *And the Lord said unto Moses, I will do this thing also* He adds nothing new, but confirms by repetition what He had just said, in order to remove all doubt. Still He declares that He is induced by no other reason than by the gratuitous favor wherewith He had embraced Moses. This, therefore, is a kind of renewal of the Covenant, when the people is consecrated to God, so as to recover again the sacerdotal kingdom.

18. *And he said, I beseech thee, shew me thy glory* Thus far the desires of Moses had been confined within the limits of moderation and sobriety, but now he is carried beyond due bounds, and longs for more than is lawful or expedient; for it is plain from his repulse that he had inconsiderately proceeded further than He should. He desires that God should be revealed to him more closely, and in a more manifest form than before. Still it is not foolish curiosity that impels him to this, which so often tickles men's

369 "Le mot que, j'ay translate,. *Afin que nous soyons glorifiez,* signifie aussi estre separez;" the words which I have translated, *To the end that we may be glorified,* signifies also to be separated. — *Fr.*

minds, so that they daringly attempt to penetrate into the deepest secrets of heaven; for he had no other design than to be animated to confidence, whereby he might more cheerfully go on with his charge. But that the desire itself was improper though its object was correct, we learn from the reply of God, wherein He shows that it would be injurious and fatal to Moses, if he should obtain that which he seeks as great privilege. [370] How, then, will it be with us, if the vanity of our nature tempts us to investigate God's glory more deeply than is right? Wherefore let this passage act as restraint upon us, to repress the speculations which are too wild and wanton in us, when we desire to know what God would have concealed from us. This is the rule of sound and legitimate and profitable knowledge, to be content with the measure of revelation, and willingly to be ignorant of what is deeper than this. We must indeed advance in the acquisition of divine instruction, but we must so keep in the way as to follow the guidance of God.

19. *And he said, I will make all my goodness pass* At the outset He declares how far He has listened to Moses; but a limitation is presently added to prevent excess. Thus his prayer is not altogether rejected, but only so far as he was too eagerly set on beholding the perfection of God's glory. The *passing by* signifies a vision of brief duration; as if He had said, Let it suffice thee to have seen once, as for a moment, my glory, when it shall pass before thine eyes. The word טוב, *tub,* which I have rendered beauty, *(decorem,)* others translate good, *(benum;)* and hence, some take it to mean goodness; but the expression beauty *(pulchritudinis, vel decoris)* is more suitable, in which sense we find it used more than once. Hence that which is pleasing and delectable is said to be good to be looked upon.

"To call in the name of the Lord," [371] I understand thus, to declare in a clear and loud voice what it is useful for us to know respecting God Himself. It had been said before to Moses, "I am the God of Abraham, of Isaac, and of Jacob, — but by my name, — was I not known to them." (Exodus 6:3.) Whereas, then, Moses was already superior to the patriarchs, he is now still more highly exalted, inasmuch as God makes Himself more fully known to him, and carries His manifestation of Himself to its very utmost. First, therefore, it must be borne in mind that God was now known to Moses more familiarly than heretofore; still, at the same time, let it be observed, that although a vision was exhibited to his eyes, the main point was in the voice; because true acquaintance with God is made more by the ears than by the eyes. A promise indeed is given that he shall behold God; but the latter blessing is more excellent, that God will proclaim this name, so that Moses

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This interrogative sentence is entirely omitted in *Fr.*

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"Proclaim the name of the Lord." — *A. V.*

may know Him more by His voice than by His face; for speechless visions would be cold and altogether evanescent, did they not borrow efficacy from words. Thus, therefore, just as logicians compare a syllogism to the body, and the reasoning, which it includes, to the soul; so, properly speaking, the soul of a vision is the doctrine itself, from whence faith takes its rise.

and will be gracious to whom I will be gracious It will be well to consider how this sentence is connected with the foregoing, which has been either altogether neglected, or not sufficiently attended to. As to me, although I think that God's mercy is magnified by the fact, that He deals so indulgently to this guilty people, still I have no doubt but that He desired purposely to cut off occasion from the audacity of men, lest they should exclaim against his unwonted and as yet unheard of liberality; for, whether God executes His judgments, or mercifully pardons sins, profane men never cease to quarrel with Him; [372] thus, out of mere disputatiousness, they ask why He delayed the advent of His Son for so many ages; why He has deigned to bring forth the light of the Gospel out of darkness in our own days; nay, they take flight even to the creation of the world, inasmuch as it seems absurd to them that God should have been idle for so many ages, and therefore they inquire, in ridicule, why it at length entered His mind to make the world, which has not yet reached its sixth millennium? Especially, however, does the frowardness of many advance beyond all due bounds on this point, viz., because the reason does not appear, why God should be merciful to one nation or one age, and severe both to other ages and other nations. Hence the admirable counsel of God, whereby He has chosen some, and reprobated others, has always been exposed to the calumnies of ungodly men; for unless they see the cause of the diversity, they do not hesitate to condemn the injustice of God in making this distinction between the two. [373] God here checks this insanity, and asserts His power, which men, or rather worms of the earth, would gladly deprive Him of, viz., that according to His own will He exercises peculiar mercy towards whomsoever He pleases. When the Prophet relates how the fathers obtained possession of the land of Canaan, he assigns no other reason except that God "had a favor unto them." (Psalm 44:3.) And this doctrine,

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"Voyla, comme aujourd'huy beaucoup de gaudisseurs pour debatre de toutes choses;" behold, how now-a-days many jeerers, to dispute about everything. — *Fr. C.* discusses the third question, as to the creation of the world, in his Inst., Book I., chap. 14, sec. 1. It is also very neatly met in Pet. Martyr. Loci. Com. C1. I., chap. 12, sec. 2. "Sunt qui quaerant, Cum potuerit Deus longe prius mundum producere, cur tam sero? Est petulans, et procax haec inquisitio, nec humanae curiositati, nisi illam retundendo, satisfieri potest: nam quoeunque puncto temporis ante ficti vel imaginati dedissem tibi factum mundum, tu adhuc conqueri posses id sero fuisse factum, si tuam cogitationem referres ad Dei aeternitatem. Igitur hic pie est agendum, non hac procaci, et temeraria, curiositate."

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Addition in *Fr.,* "Seulement pour son plaisir;" only for his pleasure.

which filthy dogs endlessly assail with their barking, everywhere occurs in the Scriptures. Especially, however, do they rail when God shews Himself to be propitious, and beneficent towards the unworthy. For this reason Paul reminds believers of the incomprehensible counsel of God, because, by the preaching of the Gospel, He revealed the mystery, which was kept secret from all eternity. (Romans 16:25.) Again, because by ingrafting the Gentiles into the body of the Church, from which they had so long been aliens, He commends the depths of that mystery, which, though hidden even from angels, He made known to all men in the fullness of time. (Ephesians 3:9.) With the same intent, He here expressly declares that the cause why He manifests Himself to Moses more fully than of old to the patriarchs, is only to be sought in His own counsel or good-pleasure. Now, although this in the first place relates to Moses, still, inasmuch as he beheld the glory of God for the common good of the people, this mercy, which is referred to, extends to them all. And assuredly it was an inestimable proof of God's grace that, after this most disgraceful fall and wicked apostasy of the people, He nevertheless revealed Himself more clearly than before to Moses for their spiritual good. This, indeed, is certain, that by this reply a restraint is put upon whatever carnal feelings might allege in consideration of the novelty of the act; as if God had declared in one word that the dispensation of His grace is in His own sole power; and that men not only do amiss: but are carried away by impious and blasphemous madness when they endeavor to interfere with Him; as if it were their business to arraign that supreme Judge whose subjects they are. The mode of expression simply tends to this, that God's will is superior to all causes, so as to be the reason of all reasons, the law of laws, and the rule of rules. And surely, as long as men permit themselves to inquire into the secret counsels of God, there will be no bounds to their seditiousness. God, therefore, does not correct this insanity by disputing with it, but by the assertion of His right to be free in the dispensation of His grace; for in His sovereignty He says that He will be merciful to whomsoever He will. Let us beware, then, lest, when He is kind, our eyes should be evil.

Further, the better to convince dissatisfied men of their pride and temerity, He sets forth His mercy and compassion; as much as to say, that He is under obligation to none; and hence that it is an [374] unworthy thing in them to murmur, because He does not indiscriminately do good to them to whom He owes nothing. Hence it is clear how appropriately Paul, when treating of gratuitous election, accommodates this passage to the matter in hand, (Romans 9:15,) viz., that God must be by no means accounted unjust, because He passes by some and elects others; for the words loudly proclaim that God's grace is destined to a certain number of men, so as not to appear equally in all. The phrase itself needs no exposition, for it is common in all

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"C'est trop grande presomption;" it is too great a presumption. — *Fr.*

languages when we wish to prevent our reasons from being investigated, to repeat the point in question; thus, a person, wishing to rid himself of the censures of others, would say, I will go whither I will go, or I will do what I will do.

20. *And he said, Thou canst not see my face* Moses had indeed seen it, but in such a mode of revelation, as to be far inferior to its full effulgence. Long before the birth of Moses, Jacob had said, "I have seen God face to face," (Genesis 32:30;) and to Moses, as I have lately shewn, a still clearer vision was vouchsafed. Now, however, he obtains something better and more excellent; and yet not so as perfectly to see God such as He is in Himself, but so far as the human mind is capable of bearing. For, although the angels are said to see God's face in a more excellent manner than men, still they do not apprehend the immense perfection of His glory, whereby they would be absorbed. Justly, therefore, does God declare that He cannot be seen by a mortal man; for we shall not see him as He is, until we shall be like Him. (1 John 3:2.) For it must needs be that that incomprehensible brightness would bring us to nothing. God, therefore, whilst He withholds us from a complete knowledge of Him, nevertheless manifests Himself as far as is expedient; nay, attempering the amount of light to our humble capacity, He assumes the face which we are able to bear.

21. *And the Lord said, Behold, there is a place by me* This description may illdeed appear puerile, but it is well adapted to our imperfection; nor will any despise it who is duly conscious of his own imbecility and ignorance. There seems to be a contradiction between these two things, that the beauty of God should be shewn to Moses, and still that the sight of Him should be refused. This difficulty is here solved, for Moses was to see God only from behind. It is a similitude taken from men, whom we only partially recognise, if their face be turned away; for clear recognition is only obtained by seeing the face and countenance.

The fissure or hole in the rock was like a narrow and oblique window, which so far admits the sun's rays as that one, who is shut up in a deep and obscure place, may receive some advantage from the light, yet never see the sun itself nor enjoy its brightness. Thus we, imprisoned as it were in our bodies, cannot behold God's glory freely and directly; but He illuminates us obliquely, so that at least we see Him from behind. I do not speak of all, but of the most perfect amongst us, such as Moses was, who, although he obtained the extraordinary privilege which is here recorded, yet could not endure God's glory through the infirmity of his flesh; and therefore the hand of God was interposed, so that he should only see Him in part. By God's *hand* is meant the darkness wherewith He was covered, lest the eyes of Moses should be stretched in curiosity to see further than was lawful. Some [375] refer "my back parts" to the fullless of time, when Christ was manifested in the flesh, as if it were said, Thou shalt not see me until clothed in human

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nature; this is a subtle speculation, but by no means sound, nay, altogether wide of the genuine meaning.

"Tertullian referreth these backer or latter parts to the latter times of the Messiah: My glory which thou desirest to see, shall be revealed in the latter times." — Willet *in loco.* Owen's exposition of this passage is worthy of quotation: "The face of God, or the gracious majesty of his Being, his essential glory, is not to be seen of any in this life; we cannot see him as he is. But the glorious manifestation of himself we may behold and contemplate. This we may see as the back parts of God; that shadow of his excellencies which he casteth forth in the passing by us in his works and dispensations. This Moses shall see. And wherein did it consist? Why, in the revelation, and declaration of this name of God. Exodus 34:6, 7. To be known by this name, to be honored, feared, believed, as that declares him, is the great glory of God." — Owen's Expos. of Psalm 130. (Edin., edit. 1851, vol. 6, p. 481.)

Exodus 34:1-10,27-35

Exodus 34

Exodus 34:1-10, 27-35

1. And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon *these* tables the words that were in the first tables, which thou brakest.

1. Et ait Jehova ad Mosen, Dola tibi duas tabulas instar priorum: et scribam in his tabulis verba quae fuerunt in tabulis prioribus quas fregisti.

2. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

2. Esto ergo paratus mane, et ascende mane montem Sinai: stesque mihi illic super verticem ipsius montis.

3. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

3. Nullus ascendat tecum, nec ullus videatur in toro monte, etiam oves ant boves non pascantur in prospectu montis hujus.

4. And he hewed two tables of stone, like unto the first: and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone.

4. Dolavit ergo duas tabulas lapideas instar priorum: consurgens Moses mane ascendit in montem Sinai, sicut praeceperat ei Jehova, et accepit in manu sua duas tabulas lapideas.

5. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

5. Tunc descendit Jehova in nube, et stetit coram eo illic, et clamavit in nomine Jehova.

6. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,

6. Transiens, inquam, Jehova ante eum, clamavit, Jehova, Jehova, Deus misericors et clemens, tardus ad iram, et multus misericordia et veritate:

7. Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear *theguilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

7. Servans misericordiam millibus, auferens iniquitatem, et transgressionem, et peccatum, et innocentem non faciens, visitaris iniquitatem patrum super filios filiorum in tertios et quartos.

8. And Moses made haste, and bowed his head toward the earth, and worshipped.

8. Festinans autem Moses inclinavit se ad terram, et adoravit,

9. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us, (for it *is* a stiff-necked people,) and pardon our iniquity and our sin, and take us for thine inheritance.

9. Dixitque, Si nunc inveni gratiam in oculis tuis, Domine mi, proficiscatur agedum Dominus meus in medio nostri: et quia populus durae cervicis est, propitius sis iniquitati nostrae et peccato nostro, ut possideas nos in hereditatem.

10. And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the Lord: for it *is* a terrible thing that I will do with thee.

10. Et dixit, Ecce, ego pereutiam foedus eoram toro populo tuo, et edam miracula quae non sunt creata in universa terra, et in cunctis nationibus: et videbit totus populus in eujus medio es, quod terribile sit opus Jehovae quod facio tecum.

27. And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

27. Et dixit Jehova ad Mosen, Scribe tibi verba haec: quia secundum verba haec pepigi foedus tecum, et cum Israele.

28. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water: and He wrote upon the tables the words of the covenant, the ten commandments.

28. Fuit autem ibi cum Jehova quadraginta dies, et quadraginta noctes: panem non edit et aquam non bibit: et scripsit in tabulis verba foederis, decem verba.

29. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, (when he came down from the mount,) that Moses wist not that the skin of his face shone while he talked with Him.

29. Factum est autem quum descenderet Moses e monte Sinai, habens duas tabulas testimonii in manu sun: quum ergo descenderet e monte, nesciebat quod resplenduisset cutis faciei suae quando loquutus erat cum eo.

30. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him.

30. Viditque Aharon et omnes filii Israel ipsum Mosen, et ecce, splendebat cutis faciei ejus: timueruntque accedere ad eum.

31. And Moses called unto them: and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

31. Et vocavit filius Moses: reversique sunt ad eum Aharon et omnes principes coetus. Tunc loquutus est Moses ad cos.

32. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai.

32. Deinde appropinquarunt omnes filii Israel, et praecepit eis cuncta quae loquutus fuerat Jehova cum eo in monte Sinai.

33. And *till* Moses had done speaking with them, he put a vail on his face.

33. Porro quum finem fecisset loquendi Moses cum eis, posuit velamen super faciem suam.

34. But when Moses went in before the Lord, to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

34. Quum vero ingrederetur Moses in conspectum Jehovae ad loquendum cum illo, auferebat velamen, donec egrederetur: egressus autem alloquebatur filios Israel quod jussus erat.

35. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him.

35. Videbunt igitur filii Israel faciem Mosis, quod resplenderet curts faciei Mosis, et reducebat Moses velamen super factem suam, donec ingrederetur ad loquendum cum co.

1. *And the Lord said unto Moses, Hew thee two tables of stone* Although the renewal of the broken covenant was ratified by this pledge or visible symbol, still, lest His readiness to pardon should produce indifference, God would have some trace of their punishment remain, like a scar that continues after the wound is healed. In the first tables there had been no intervention of man's workmanship; for God had delivered them to Moses engraven by His own secret power. A part of this great dignity is now withdrawn, when Moses is commanded to bring tables polished by the hand of man, on which God might write the Ten Commandments. Thus the ignominy of their crime was not altogether effaced, whilst nothing was withheld which might be necessary or profitable for their salvation. For nothing was wanting which might be a testimony of God's grace, or a recommendation of the Law, so that they should receive it with reverence; they were only humbled by this mark, that the stones to which God entrusted His covenant were not fashioned by His hand, nor the produce of the sacred mount. The conceit by which some expound it, — that the Jews were instructed by this sign that the Law was of no effect, unless they should offer their stony hearts to

God for Him to inscribe it upon them, — is frivolous; for the authority of Paul rather leads us the other way, where he fitly and faithfully interprets this passage, and compares the Law to a dead and deadly letter, because it was only engraven on tables of stone, whereas the doctrine of salvation requires "the fleshy tables of the heart." (2 Corinthians 3:3.)

3. *And no man shall come up with thee* Again men as well as beasts are prohibited from access to the mount, as had been the case at the first promulgation of the Law, in order that the people might obediently receive the Law as if come down from heaven. Why God admitted no witness, is a question the answer to which must remain with God Himself. The miracle indeed would have been illustrious if the writing had appeared in a moment on the empty tables; but God would leave some room for faith, when He employed the intermediate agency of man. But still He amply provided what was sufficient to establish the dignity of the Law, when Moses brought the Ten Commandments written upon two tables which the people had lately seen taken up void and empty, whereas He could not have found in the mount a chisel or graving-tool. For [376] God so administers the dispensation of His heavenly doctrine as to prove the obedience and teachableness of believers, whilst He leaves no room for doubting.

5. *And the Lord descended in the cloud* It is by no means to be doubted but that the cloud received Moses into it in the sight of the people, so that, after having been separated from the common life of men for forty days, he should again come forth like a new man. Thus did this visible demonstration of God's glory avail to awaken faith in the commandments.

The descent of God, which is here recorded, indicates no change of place, as if God, who fills heaven and earth, and whose immensity is universally diffused, altered His position, but it has reference to the perceptions of men, because under the appearance of the cloud God testified that He met Moses. Therefore, according to the usual phrase of Scripture, the sacred name of God is applied to the visible symbol; not that the empty cloud was a figure of the absent Deity, but because it testified His presence according to the comprehension of men.

At the end of the verse, "to call in the name of the Lord," is equivalent to proclaiming His name, or promulgating what God would make known to His servant. This expression, indeed, frequently occurs with reference to prayers. Some, [377] therefore, understand it of Moses, that he called on the name of the Lord. In this opinion there is no absurdity; let us be at liberty, then, to take it as applying either to Moses or to God Himself, *i.e.,* either

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"Voyla comment Dieu dispense par bon moyen le cognoissance de sa Parole;" Behold how God dispenses in a good way the knowledge of His Word. — *Fr.*

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So the *V.* "Stetit Moyses eum eo, invocans nomen Domini."

that God Himself proclaimed in a loud voice His power, and righteousness, and goodness, or that Moses himself professed his piety before God. But what immediately follows must necessarily be referred to God, when He passed by, to cry out and to dignify Himself with His true titles. First of all, the name of Jehovah is uttered twice by way of emphasis, in order that Moses might be rendered more attentive. The name אל *el*, is added, which, originally derived from *strength,* is often used for God, and is one of His names. By these words, therefore, His eternity and boundless power are expressed. Next, He proclaims His clemency and mercy; nor is He contented with a single word, but, after having called Himself "merciful," He claims the praise of clemency, inasmuch as He has no more peculiar attribute than His goodness and gratuitous beneficence. The nature also of His goodness and clemency is specified, viz., that He is not only placable, and ready, and disposed, to pardon, but that He patiently waits for those who have sinned, and invites them to repentance by His long-suffering. For this reason He is called "slow [378] to anger," as if He would abstain from severity did not man's wickedness compel Him to execute punishment on his sins. Afterwards He proclaims the greatness of His mercy and truth, and on these two supports the confidence of the pious is based, whilst they embrace the mercy offered to them, and securely repose on the faithfulness and certainty of the promises. Everywhere, therefore, in the Psalms, where mention is made of God's goodness, His truth is connected with it as its inseparable companion. Another reason also is because God's mercy cannot be comprehended, except upon the testimony of His word, the certainty of which must needs be well assured lest our salvation should be wavering and insecure. What follows, that God keeps mercy to a thousand generations, we have expounded in chapter 20; whilst, on the other hand, the punishments which He requires for men's sins are only extended to the third and fourth generation, because His clemency surpasses His judgment, as is said in Psalm 30:5, [379] "There is only a moment in his anger, but life in his favor;" and although this only relates properly to believers, yet it flows from a general principle. To the same effect is the next clause, "forgiving iniquity, transgression, and sin;" for thus the greatness of His clemency is set forth, inasmuch as He not only pardons light offenses, but the very grossest sins; and again, remits not only sin in one case, but is propitious to sinners by whom He has been a hundred times offended. Hence, therefore, appears the extent of His goodness, since He blots out an infinite mass of iniquities. Lest, however, this indulgence should be perverted into a license for sin, it is afterwards added, by way of

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A. V. "Long-suffering;" as also in Numbers 14:18, and Psalm 86:15. In Nehemiah 9:17, and elsewhere, "slow to anger." *Heb.,* אר5 אפים long of nostrils, or anger.

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See *C.'s* own translation. Calvin Soc. edit., vol. 5, p. 346.

correction, "with [380] cleansing He will not cleanse," which, with the Chaldee interpreter and others, I understand as applying to His severe judgment against the reprobate and obstinate; for I do not like their opinion who say that, although God indeed pardons sins, yet He still moderately chastises those who have sinned; since this is a poor conjecture, that punishment is required though the guilt is remitted; and besides, it is altogether untrue, inasmuch as it is manifest, from experience that God passes over many sins without punishment. But what I have stated is very suitable, that, lest impunity should beget audaciousness, after God has spoken of His mercy, He adds an exception, viz., that the iniquity is by no means pardoned, which is accompanied by obstinacy. And hence the Prophets seem to have quoted from this passage, [381] "Clearing should ye be cleared?" (Jeremiah 25:29; 49:12,) when they address the reprobate, to whom pardon is denied. The words, therefore, may be properly paraphrased thus: Although God is pitiful and even ready to pardon, yet He does not therefore spare the despisers, but is a severe avenger of their impiety. Nevertheless, the opposite meaning would not be inappropriate here, "With cutting off He will not cut off;" for this is sometimes the sense of the verb נקה, *nakah;* and it would thus be read conneetedly, that God pardons iniquities because He does not wish entirely to cut off the human race; for who shall escape if God should choose to call to judgment the sins even of believers? And perhaps Jeremiah alluded to this passage, where [382] he mitigates the severity of the vengeance of which he had been speaking by this same expression, for there it can only be translated, "With cutting off I will not cut thee off." If this be preferred, it

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ינקה לא נקה *A. V.,* "Will by no means clear;" *S. M.* and *C.,* "Not making (the guilty) innocent;" or, in *C.'s* own comment, "He will not with cleansing cleanse;" but *C.* presently acknowledges that it might be taken to mean, "He will not utterly cut off," inasmuch as the verb נקה is sometimes used for *to blot out, to destroy, to exterminate;* to which class of meanings more than one lexicographer has assigned its use in this text. — *W.*

Bush gives a very careful note on this clause, which he says is "of exceedingly difficult interpretation," and declares himself satisfied that the sense which *C.* condemns is the true one, viz., "'who will not wholly, entirely, altogether clear,' *i.e.,* who, although merciful and gracious in his dispositions, strongly inclined to forgive, and actually forgiving in countless cases and abundant measure, is yet not unmindful of the claims of justice. He will not always suffer even the pardoned sinner to escape with entire impunity. He will mingle so much of the penal in his dealings as to evince that his clemency is not to be presumed upon."

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"Should ye be utterly unpunished?" "Art thou he, that shall altogether go unpunished?" — *A. V.*

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Poole on Jeremiah 49:12, after quoting *C.'s* translation, "impune feres?" adds, "Since, however, this phrase is explained very differently by others, both Exodus 34:7, and Jeremiah 25:29, as well as these words, may be thus rendered: *Thou therefore thyself shalt be utterly cut off."*

will be the assignment of the reason why God pardons sins, viz., because He is unwilling to cut off men, which would be the case if He insisted on the utmost rigor of the Law. Some [383] thus explain it, That God pardons sins, because no one is innocent in His sight; as if it were said, that all are destitute of the glory of righteousness, and thence their only refuge is in the mercy of God. This is true indeed, but not so nmch an exposition as a plausible conceit.

8. *And Moses made haste, and bowed his head* This haste shews that Moses was astounded when he first beheld the brightness; for thus does God, when He reveals Himself, immediately ravish the godly into such admiration of Him, that there is no time for delay. [384] This prayer follows, that God would journey with His people, and bear with their frowardness; for, since God had said that He could not possibly dwell with so stiff-necked and intractable a people, Moses proposes the remedy, viz., after he has confessed that the people are of a hardened and stubborn spirit, he still expresses a hope of their safety, if God will be pitiful in sparing them. What follows is worthy of observation, "that thou mayest possess us;" [385] for the *copula* has the force of the causal particle, as if he had said, That God could not enjoy the inheritance He had chosen, unless by pardoning their sins. And surely so it is; for such is man's frailty, that they would straightway fall from grace were they not reconciled to God. Nor was this spoken only of this ancient people, but refers also to us; for, in order that God should *possess* us too, it is needful that our sins should be constantly pardoned, as this embassy, according to Paul, daily resounds in the Church. (2 Corinthians 5:20.) Consequently, not only does the origin of our salvation flow from gratuitous adoption, but its continual progress even to the end can only be accomplished by God's freely reconciling us to Himself.

10. *And he said, Behold, I make a covenant* It is not specified with whom God would make the covenant. Some interpreters, [386] therefore, supply the name of Moses, and this they seem to do on probable grounds, especially since it is added at the end of the verse "the work [387] that I will

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"The translation of *V.* is, "Nullusque apud to per se innocens est."

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"Qu'ils n'ont point loisir de deliberer de ce qu'ils ont a faire, mais sont du premier coup abatus;" that they have no time to deliberate as to what they should do, but are abashed at once. — *Fr.*

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"And take us for thine inheritance." — *A. V.* "Inherit, or possess thou us." — *Heb.*

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Thus the *LXX.;* Καὶ εἶπε Κύριος πρὸς Μωυσῆν, ἰδοὺ ἐγὼ τίθημί σοι διαθήκην

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"The thing." — *A. V.*

do with thee." But, inasmuch as Moses stipulated in the name of all, the meaning comes to the same thing, if we read, I will make a covenant openly with the whole people. By this promise, then, God, as it were, entirely restored the Israelites, for He declares that He will deal so marvellously in the discomfiture of the nations, as to prove that He is the peculiar God of that people; and this was to distinguish them from other nations, according to the prayer of Moses. he says that they shall all be eye-witnesses of this, that, being thus at length convinced by their own senses, they might sincerely and faithfully submit themselves to his dominion.

28. *And he was there with the Lord forty days* The number of forty days is repeated, in order that the second Tables might have no less credit than the first; for we have stated that Moses was withdrawn from the common life of men, that he might bring the Law, as it were, from heaven. If he had only been kept a few days in the mount, his authority would not have been ratified by so conspicuous a miracle; but the forty days obtained full credit for his mission, so that the people might know that he was sent by God; inasmuch as the endurance of a fast for so long a period exceeded the capacity of human nature. Wherefore, in order that the majesty of the Law might be indubitable, its minister was invested with angelic glory; and hence he expressly records that "he did neither eat bread, nor drink watch" since it was requisite that he should be distinguished from other mortals, in order that his official character might be unquestionable. Now, it must be borne in mind, that this was not a mere fast of temperance or sobriety, but of special privilege, whereby exemption from the infirmity of the flesh was vouchsafed to Moses for a time, in order that his condition might be different from the rest of the human race. For neither did he feel any hunger, nor did he struggle with any longing for food, nor desire meat and drink any more than one of the angels. Therefore this instance of abstinence was never alleged as an example by the Prophets, nor did any one attempt to imitate what they all knew to be by no means accorded to them. I except Elijah, who, being sent to revive the Law, when it was almost lost, like a second Moses, abstained also from eating and drinking for forty days. The reason for the fast of Christ was similar, (Matthew 4:2;) for, in order to acquire full credit for tits Gospel, He desired to make it manifest that He was by no means inferior to Moses in this particular. Wherefore, [388] the less excusable is that error, which sprang from gross ignorance, when all, without exception, endeavored to rival the Son of God in their annual fast, as if a new promulgation of the Gospel was entrusted to them. For neither did Christ fast forty day's more than once in His life; nor during the whole

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For a fuller development of this argument, see Institutes, Book 4, chap. 12, sec. 20, 21; and Harm. of the Evangelists, vol. 1, p. 208. Calvin Soc. edit.

of that time, as it is clearly specified, did he experience hunger; and His heavenly Father separated Him from communion with men, when He was preparing Himself to undertake the office of teacher.

29. *And it came to pass when Moses came down* Another remarkable honor given to the Law is here narrated, viz., that the brightness of the heavenly glory appeared in the face of Moses; for it is said that his face gave forth rays, or was irradiated. The word is derived from קרן *keren,* a *horn;* and therefore it is probable that rays shone forth from his face, which rendered it luminous; and this effulgence God shed upon him, whilst He was speaking to him in the mount. It is not certain what was the reason why Moses himself was ignorant that he was thus illumined by God, except that it seems probable that it was concealed from him for a short time, in order that he might approach the people with more freedom, and thus that the miracle might be more evident from close inspection. When it is said afterwards, that Aaron and the children of Israel were so alarmed at the brightness, that "they were afraid to come nigh him," I do not understand it, as if they fled from him immediately; for, since they were recalled by his voice, undoubtedly they had not seen the rays from a distance, but when they were in the act of receiving him, and he, on his part, delivering to them the commands of God. Therefore, what follows soon afterwards, that, when he had done speaking, he covered his face with a vail, [389] I refer to his first address, which He was obliged to break off on account of the departure or flight of the people, so that the meaning is, when He knew the cause of their alarm, He left off speaking, and covered his face with a vail; for he could not have known the reason of their flying except by inquiry. Some, in order to avoid the difficulty, separate the second clause from the first, and transpose their order; but this exposition appears to me to be forced. It seems, however, in my opinion, to be perfectly consistent that Moses, after he saw them departing in consternation, ceased from speaking, because they did not listen to him, and, when he discovered the reason, put on the vail. Hence arises a question, viz., How Moses could have borne the brightness of God's glory, whilst the people could not bear the rays which shone from his face? But this is easily answered: that they were branded with this mark of disgrace, in order that they might confess how far by their ingratitude they had departed from God, since they were terrified at the sight of this servant. They were, therefore, humbled by this difference between them, that, whilst

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"Till Moses had done speaking with them, he put," etc. — *A. V.* Rosenmuller translates it with *C.* and the *LXX.,* "and, *when,"* etc. "We need not (says Willet) with *Oleaster* to transpose the words, 'he put a vail upon his face, and so finished to speak unto the people;' but either we may read with *Junius,*' While he had finished to speak unto the people, he put a vail:' or rather to read it in the praeter-pluperfect tense, with the *Genevan* version, 'So Moses made an end of communing with them, and he *had* put a covering upon his face.'"

Moses securely advanced to them from his conference with God, although he bore upon him the indications of God's terrible power, they, in fear and astonishment, recoiled from the sight of a mortal man.

After Paul has shewn the genuine object of this brightness, viz., that the Law should be glorious, he proceeds further, and shews that it was a presage of the future blindness which awaited the Jews. (2 Corinthians 3:13.) He begins, therefore, by saying, that although the Law was only a dead *letter,* and *the ministration of death,* yet it was graced with its own peculiar glory; and then adds what is accidental, that there was a vail before the face of Moses, because it would be the case that the Jews would not be able to see what is the main thing in the Law, nor to pay attention to its true end; and so it actually is, that since the coming of Christ, their senses have been blinded, and the vail is upon them, until Moses shall be [390] turned by them to Christ, who is the soul of the Law. But, since now in the Gospel God presents Himself with open face, we must take care that the prince of this world does not darken our minds, but rather that we may be transformed *from glory to glory.*

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So *C.* translates the words in his Comment. on 2 Corinthians 3:16, "and when he *(i.e.,* Moses,) shall have turned to the Lord," and thus defends it: "This passage has hitherto been badly rendered, for both Greek and Latin writers have thought that the word *Israel* was to be understoon, whereas Paul is speaking of Moses. he had said *that a vial is upon the hearts* of the Jews *when Moses is read.* He immediately adds, *As soon as he will have turned to the Lord, the vial will be taken away.* Who does not that this is said of *Moses*, that is, of the Law? For as Christ is *the end* of it, (Romans 10:4,) to which it ought to be referred, it was turned away in another direction, when the Jews shut out Christ from it." Calvin Society edition, vol. 2, p. 183. Camerarius, in Poole, remarks on the difficulty of the passage, arising from the fact that the verb ἐπιστρέψῃ may either be the third person singular subjunctive active, or the second person singular of the first future middle; but he concludes, that "it seems somewhat harsh to apply it to Moses."

A REPETITION OF THE SAME HISTORY

A Repetition of the Same History

A Repetition of the same History

Deuteronomy 9:7-21,25-29

Deuteronomy 9

Deuteronomy 9:7-21, 25-29

7. Remember, *and forget* not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord.

7. Memento, ne obliviscaris quod ad iram provocasti Jehovam Deum tuum in deserto, a die qua egressus es e terra *A*Egypti, donec ingressi estis ad hunc locum, rebelles fuistis Jehovae.

8. Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you, to have destroyed you.

8. Nam in Horeb provocastis Jehovam: et excanduit Jehova in vos ad perdendum vos.

9. When I was gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water:

9. Quum ascendissem in montem ut acciperem tabulas lapideas, tabulas faederis quod pepigerat Jehova vobiscum, tunc mansi in monte quadraginta noctes, ubi panem non comedi, et aquam non bibi.

10. And the Lord delivered unto me two tables of stone, written with the finger of God: and on them *was written* according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly.

10. Et dedit mihi Jehova duas tabulas lapideas scriptas digito Dei, et in ipsis *erat* juxta omnia verba qum loquutus fuerat Jehova in monte e medio ignis, in die conventus.

11. And it came to pass, at the end of forty days and forty nights, *that* the Lord gave me the two tables of stone, *even* the tables of the covenant.

11. Et factum est a fine quadraginta dierum et quadraginta noc tium, ut daret Jehova mihi duas tabulas lapideas, tabulas foederis.

12. And the Lord said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

12. Dixit autem mihi Jehova, Surge, descende hinc celeriter: quia corrupit se populus tuus quem eduxisti ex *A*Egypto: recesserunt cito e via quam praeceperam illis: feterunt sibi conflatile.

13. Furthermore the Lord spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people.

13. Tunc dixit mihi Jehova, Vidi populum hunc, et ecce, populus est durae cervicis.

14. Let me alone, that I may destroy *them,* and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

14. Sine me ut perdam eos, deleamque nomen eorum sub coelo, et faciam to in gentem potentiorem, et majorem illa.

15. So I turned, and came down from the mount, and the mount burned with fire; and the two tables of the covenant *were* in my two hands.

15. Tunc verti me, et descendi e monte (mons autem ipse ardebat igni) et duae tabulae foederis in manibus meis erant.

16. And I looked, and, behold, ye had sinned against the Lord your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you.

16. Et vidi, et ecce, peccaveratis in Jehovam Deum vestrum, foceratis vobis vitulum conflatilem, recesseratis cito de via quam paeceperat Jehova vobis.

17. And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

17. Tunc apprehendi duas tabulas, et projeci eas e manibus meis, confregique in oculis vestris.

18. And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins, which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger.

18. Et procidi coram Jehova sicut prius, quadraginta dies et quadraginta noctes: panem non comedi, et aquam non bibi, propter omne peccatum vestrum quod peccaveratis, impie agendo in oculis Jehovae ad ipsum provocandum.

19. (For I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you.) But the Lord hearkened unto me at that time also.

19. Timui enim propter excandescentiam et tram qua excanduerat Jehova contra vos ad perdendum vos: et exaudivit me Jehova etiam hac vice.

20. And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

20. Contra Aharon quoque excanduit Jehova vehementer ad perdendum eum, et oravi etiam pro Aharon tempore illo.

21. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

21. Porro peccatum vestrum quod feceratis, nempe vitulum, accepi, et combussi ilium igni, et contrivi bene molendo, donec comminutus esset in pulverem: ae projeci pulverem ejus in torrentem qui descendebat e monte illo.

25. Thus I fell down before the Lord forty days and forty nights, as I fell down *at the first;* because the Lord had said he would destroy you.

25. Et procidi coram Jehova quadraginta diebus et quadraginta noctibus, quibus procidi: quia dixerat Jehova se perditurum vos.

26. I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

26. Oravi igitur Jehovam, et dixi, Dominator Jehova, ne perdas populum tuum, et haereditatem tuam quam redemisti magnitudine tua, quem eduxisti ex *A*Egypto manu valida.

27. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin;

27. Memento servorum tuorum, Abrahae, Isaac et Jacob, ne respicias ad duritiem populi hujus, et ad impietatem ejus et peccatum.

28. Lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

28. Ne forte dicant in terra, unde eduxisti nos, Propterea quod non potuit Jehova introducere eos in terram quam dixerat illis, vel quia oderat filius, eduxit eos ut interficeret in deserto.

29. Yet they *are* thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

29. Ipsi autem sunt populus tuus, et haereditas tua, quam eduxisti fortitudine tua magna, et brachio tuo extento.

7. *Remember, and forget not, how thou provokedst* In order to reprove the ingratitude of the people, Moses here briefly refers to some of their offenses; but he principally insists on the history of their revolt, in which their extreme and most detestable impiety betrayed itself. He therefore narrates this crime in almost the identical words which he had previously used in Exodus. He begins by urging them often to reflect upon their sins, lest they should ever be forgotten; and this constant recollection of them not only tended to humiliate them, but also to teach them at length to lay aside their depraved nature, and to accustom themselves to become obedient to God. Afterwards he proceeds to the history itself, shewing that God had been provoked by their idolatry to destroy them. If a question be here put, how it was that God was prevailed upon by Moses to change His intention, our curiosity must be repressed, lest we should dispute more deeply than is fitting respecting the secret and incomprehensible decree of God. Sure it is that God did not act otherwise than He had determined; but Moses goes no deeper than the sentence that was revealed to him; just as we must assuredly conclude that destruction is prepared for us when we transgress; and that God's anger is appeased when we fly to His mercy in true faith, and with sincere affections. The rest has been already expounded.

17. *And I took the two tables, and cast them out* Moses here accuses himself of no transgression; he does not, therefore, give us to understand that he was urged to break the tables by the impetuosity of excessive anger; but rather he again repeats what they had deserved, and consequently that he discharged the office of a herald, [391] so as to denounce, not by word of mouth only, but by a solemn rite also, that God's Covenant was broken and made void by their perfidiousness. For which reason also he cast down and broke the tables before their eyes, in order that being alarmed by so awful a punishment, they might more earnestly betake themselves to the expiation of their sins.

18. *And I fell down before the Lord* The order of the narrative is confused; for this fact of which he speaks did not precede his second ascent into the mount, when he was commanded to prepare the second tables. If so, he

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Lat. "Fecialis munere;" alluding doubtless to the custom of the Roman *Feciales,* in throwing a bloody spear into the territories of others as a declaration of war. See *Liv.* 1:32.

would have fasted three times, which we gather from other passages not to have been the case; but we must not be surprised that the same thing should be often repeated, as we shall see at the beginning of chapter 10, as well as shortly afterwards. The mention of it here, however, is seasonable, because the Covenant was to be renewed, and therefore, as if nothing had been done, he again abstained from meat and drink for forty days. Yet we have elsewhere seen that there were other prayers which had intervened before He ascended the mount a second time; but He does not here distinctly record the details, nay, he mixes up the prayers, whereby he interceded with God, with the second fast, because this was the point most worthy of observation, that the first promulgation of the Law had failed of its effect, and the Covenant which they had violated was to be repeated, as it were, from its very commencement.

Although he says that "because of their sins" he had not eaten bread nor drunk water, he does not signify that this fast was a sign of grief and mourning, like as Joel invites the people to sackcloth and ashes, and urges them to weeping and fasting for the purpose of testifying their repentance. (Joel 2:12.) For abstinence, as I have already shewn, was no more difficult or grievous to Moses than to the angels. But he simply reminds them that so great a sin could not be expiated, unless he had again renounced the life of men and had been taken up to God. Meanwhile, it must be borne in mind that previously to this, he had already made entreaty for the people, and had also been accepted; inasmuch as it was a token that God was reconciled and appeased, when He called up Moses to receive the Law, and to bring it down to them a second time. To this refers what he adds in the next verse, "For I was afraid of the anger," etc., for he was still in anxiety as to the welfare of the people, since God did not cease to menace them. We see, therefore, that this fear and anxious earnestness in prayer are separated from the fast, as different things; and assuredly he had already propitiated God, when, by His command he hewed out the new tables whereon the Covenant was to be renewed. Still, I do not deny that he labored also in the mount in the cause of obtaining pardon, just as believers, by continuing the requests which have already been granted, confirm their faith more and more. I only warn my readers to observe the distinction of time which I have noticed.

20. *And the Lord was very angry with Aaron* It hence appears how vain are the pretexts whereby men endeavor to conceal their faults, until they are subdued by genuine fear of God to acknowledge their guilt. Although Aaron did not boast that he was altogether innocent, still he endeavored to blot out, or at any rate to extenuate the enormity of his crime by alleging that he was under compulsion. But Moses declares that God was very angry with him. Whence it follows that he was guilty of a very gross sin, which is also more certainly declared by the greatness of its punishment; for God

would never have been thus moved even to destroy him, unless because he was worthy of this condemnation.

In the next verse, the word *sin* is not applied to the act; itself, [392] but is transferred by metonymy to the calf, as its apposition shews. Again, by saying that he had thoroughly broken the calf to pieces by grinding it till it was reduced to powder, he signifies once more how abominable this idol was, especially when he adds, that the powder was cast into the stream, lest any memorial of it should continue in existence.

25. *Thus I fell down before the Lord forty days* Again the narrative is blended together; for it is certain that this prayer was offered before he remained fasting in the mount during the second forty days. But inasmuch as then also, being still in anxiety, he continued the same prayers, it is not to be wondered at that he should include in the forty days' fast whatever had been done before. For there is no absurdity in supposing that after having obtained the safety of the people, for which he had petitioned, he should still be in trepidation. Moreover, that this fast was posterior to the prayer which he mentions at the same time, may be inferred from the beginning of the next chapter, where he records that the second tables were given to him, but says not a word of the fast. I have stated why he so often repeats his allusion to the forty days, viz., because it would not have been sufficient merely to intercede, unless this reconciliation had followed, which he obtained when he received the new covenant. The rest I have already expounded.

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"Il appelle le veau Peche du *peuple,* pource qu'il avoit este la matiere et object de leur idolatrie;" he calls the calf the Sin of the people, because it had been the matter and object of their idolatry. — *Fr.*

Deuteronomy 10:1-5,10,11

Deuteronomy 10

Deuteronomy 10:1-5, 10, 11

1. At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

1. In tempore illo dixit mihi Jehova, Dola tibi duns tabulas lapideas similes prioribus, et ascende ad me in montem, et fac tibi arcata ligneam.

2. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

2. Et scribam in tabulis verba quae erant in tabulis prioribus, quas fregisti, et pones eas in arca.

3. And I made an ark *of* shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

3. Feci igitur arcata e lignis sittim, ac dolavi duas tabulas lapideas similes prioribus: ascendique in montem habens duas tabulas in manu mea.

4. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the Lord gave them unto me.

4. Tunc scripsit in tabulis juxta scripturam priorem decem verba quae loquutus fuerat Jehova vobiscum in monte, e medio ignis, in die conventus: et dedit illas mihi Jehova.

5. And I turned myself, and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me.

5. Conversus autem descendi e monte: posuique tabulas in arca quam feceram: et fuerunt illic, quemadmodum praeceperat mihi Jehova.

10. And I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, *and* the Lord would not destroy thee.

10. Ego autem steti in monte secundum dies priores, quadraginta dies, et quadraginta noctes: et exaudivit me Jehova etiam hac vice, nec voluit Jehova perdere te.

11. And the Lord said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land which I sware unto their fathers to give unto them.

11. Itaque dixit mihi Jehova, Surge, vade, proficiscendo ante populum ut ingrediantur et possideant terram quam juravi patribus eorum me daturum illis.

1. *At that time the Lord said unto me* He had had intercourse with the people for some time, before he returned into the mount with the second tables; and therefore he now begins to relate more fully what he had already mentioned in the inverted order of time, *i.e.,* that he stayed in the mount forty days to make entreaty for them. And this also the repetition in the 10th verse more clearly demonstrates, where he says, that he stayed in the mount "according [393] to the first days." But, although he there says that he was hearkened to when he interceded in the mount, still he includes the prayers which he had previously offered when he heard of the people's revolt, and after he had broken the tables and taken away God's tabernacle,

393 See Margin, *A. V.*

in which he prayed apart to obtain pardon for their sin. What is also here said respecting the ark is not in its proper place; for it was a part of the tabernacle, as we have elsewhere seen. It is, therefore, exacting too much to require that the things which are related together, should be referred to the same instant of time.

Exodus 40:1-35; Numbers 9:15,16

Exodus 40

Exodus 40:1-35

1. And the Lord spoke unto Moses, saying,

1. Loquutus est Jehova ad Mosen, dicendo:

2. On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation;

2. Die mensis primi, prima ejusdem, eriges tabernaculum, tabernaculum conventionis.

3. And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

3. Et pones ibi arcam testimonii quam teges velo.

4. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

4. Introducesque mensam, et ordinationem ejus: introduces insuper candelabrum, et accendes luernas ejus.

5. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

5. Pones praeterea altare aureum ad suffimentum e regione arcae testimonii: et pones aulaeum ostii tabernaculi.

6. And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

6. Dein pones altare holocausti coram ostio tabernaculi conventionis:

7. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

7. Postea pones concham inter tabernaculum conventionis et altare, in qua pones aquam.

8. And thou shalt set up the court round about, and hang up the hanging at the court-gate.

8. Postremo pones atrium in circuitu, et aulueum portae atrii.

9. And thou shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

9. Tunc accipies oleum unctionis, et unges tabernaculum atque omnia vasa qum sunt in eo: sanctificabisque illud et omnia vasa ejus, et erit sanctum.

10. And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

10. Unges et altare holocausti, atque onmia vasa ejus: sanctificabisque altare, et erit altare sacrosanctum.

11. And thou shalt anoint the laver and his foot, and sanctify it.

11. Unges etiam concham et basira ejus, sanctificabisque illam.

12. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

12. Tunc appropinquare facies Aharon et filius ejus ad ostium tabernaculi conventionis, lavabisque cos aqua.

13. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

13. Et induere facies Aharon vestes sanctas, ungesque eum, et sanctificabis eum, ut sacerdotio fungatur mihi.

14. And thou shalt bring his sons, and clothe them with coats:

14. Filios quoque ejus appropinquare facies, et indues eos tunicis.

15. And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

15. Ungesque filius, quemadmodum unxeris patrem eorum: et sacerdotio fungentur mihi, eritque unctio eorum ut sit els in sacerdotium perpetuum per generationes suas.

16. Thus did Moses: according to all that the Lord commanded him, so did he.

16. Fecit ergo Moses juxta omnia quae illi praeceperat Jehova, sic fecit.

17. And it came to pass in the first month, in the second year, on the first *day* of the month, *that* the tabernacle was reared up.

17. Et factum est mense primo, anno secundo, prima mensis, erectum filit tabernaculum.

18. And Moses reared up the tabernacle, and fastened his sockets, and set up the hoards thereof, and put in the bars thereof, and reared up his pillars.

18. Erexit igitur Moses tabernaculum, posuitque bases ejus, et tabulas ejus, et vectes ejus, atque erexit columnas ejus.

19. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

19. Extendit praeterea tentorium super tabernaculum, et posuit operimentum tentorii super idud superne, quemadmodum praeceperat Jehova, Mosi.

20. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark.

20. Tulitque et posuit testimonium in arca ipsa, posuit quoque vectes super arcata, et propitiatorium super arcata superne.

21. And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses.

21. Induxitque aream in tabernaculum, posuitque velum tentorii, et texit arcata testimonii, quemadmodum praeceperat Jehova ipsi Mosi.

22. And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

22. Posuit et mensam in tabernaculo conventionis ad latus tabernaculi ad aquilonem extra velum.

23. And he set the bread in order upon it before the Lord; as the Lord had commanded Moses.

23. Et ordinavit super eam ordinationem panum coram Jehova, quemadmodum praeceperat Jehova ipsi Mosi.

24. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

24. Posuitque candelabrum in tabernaculo conventionis ex adverso in latere tabernaculi ad meridiem.

25. And he lighted the lamps before the Lord; as the Lord commanded Moses.

25. Et accendit lucernas coram Jehova, quemadmodum praeceperat Jehova ipsi Mosi.

26. And he put the golden altar in the tent of the congregation before the vail:

26. Posuit etiam altare aureum in tabernaculo conventionis coram velo:

27. And he burned sweet incense thereon; as the Lord commanded Moses.

27. Et incendit super illud suffimentum aromaticum, quemadmodum praeceperat Jehova ipsi Mosi.

28. And he set up the hanging *at* the door of the tabernacle.

28. Posuit praeterea aulaeum ostii tabernaculi.

29. And he put the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the Lord commanded Moses.

29. Et altare holocausti posuit ad ostium tabernaculi, tabernaculi conventionis: et obtulit super illo holocaustum, et minham, quemadmodum praeceperat Jehova ipsi Mosi.

30. And he set the laver between the tent of the congregation and the altar, and put water *there,* to wash *withal.*

30. Et posuit concham inter tabernaculum conventionis et altare, in qua posuit aquam ad lavandum.

31. And Moses, and Aaron, and his sons, washed their hands and their feet thereat.

31. Et lavabant ex ea Moses et Aharon et filii ejus marius suas et pedes suos.

32. When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses.

32. Quando ingrediebantur tabernaculum conventionis, et quando accedebant ad altare, lavabant se, sicut praeceperat Jehova ipsi Mosi.

33. And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

33. Postremo erexit atrium in circuitu tabernaculi et altaris, posuitque aulaeum portae atrii. Itaque, absolvit Moses opus ipsum.

34. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

34. Et operuit nubes tabernaculum conventionis, gloriaque Jehovae replevit tabernaculum.

35. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

35. Neque poterat Moses ingredi tabernaculum conventionis, quia habitabat super illud nubes, et gloria Jehovae replebat tabernaculum.

Numbers 9

Numbers 9:15, 16

15. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely,* the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

15. Quo die erectum fuit tabernaculum, operuit nubes tabernaculum supra rectum testimonii: vespere autem erat super tabernaculum tanquam species ignis usque mane.

16. So it was alway: the cloud covered it *by day,* and the appearance of fire by night.

16. Sic erat jugiter: nubes operiebat ilud, et species ignis noctu.

Exodus 40:2. *On the first day of the first month* I cannot at all approve of the opinion of those commentators who think that the tabernacle was only now set up. That it was already complete in all its parts before Moses went the second time into the Mount, we infer from the fact that the ark was then prepared in which the tables were deposited, as we shall see from the context. Besides, it has elsewhere [394] been shewn by sound arguments, as I think, that it was pitched without the camp in token of divorce, from the time that the people had made the calf. What, then, is the meaning of the setting-up

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which is now spoken of? I reply, that it is said to have been set up, when [395] it was brought back from its strange to its proper place. For then it was both anointed and honored by sacred oblations, whilst Aaron and his sons were consecrated to the performance of the priestly office. Since, therefore, it had not yet been duly placed in the middle of the camp, nay, rather had been removed from the people lest they should enjoy that pledge of God's presence, its solemn dcdication is justly celebrated after the renewal of the covenant. This passage also confirms what I have said elsewhere, [396] that this was the tabernacle which Moses pitched at a distance from the camp; for, by the addition of its title, he speaks as of something well known, "Thou shalt set up (He says) the tabernacle, viz., the tabernacle of convention." Now Moses himself had already stated that this name had been given it by the mouth of God. He repeats, however, the same injunctions, not that He distrusted the memory of His servant, but that it might be more fully apparent that He was Himself the sole Author of the whole work, and also that it nlight obtain more reverence, since He had so often deigned to give initructions as concerning things of very great importance.

9. *And thou shalt take the anointing oil* There was by no means any virtue or efficacy for sanctification in the oil, except in so far as it was a type of the Spirit, from whom as its only source all holiness emanates. Assuredly the oil, as being a corruptible fluid, neither penetrates into the soul, nor would by itself at all avail unto spiritual service. It appears, however, from many pnssages of Scripture, that it was a symbol of all the gifts of the Holy Spirit. This figure, therefore, clearly shews that nothing pleases God, that nothing is pure or holy in His sight, except what has been purged, and duly consecrated by the influence and grace of the Holy Spirit. Moreover, God would have all the vessels of the sanctuary set apart by this sacred anointing from common use, in order that the Israelites might distinguish between things sacred and profane, and thus that God's service might receive its due reverence, so that none should intrude the pollutions of the flesh into that place, the purity of which had been signalized by that sacred symbol. A question, however, here arises why he dignifies the altar of burnt-offering with a more exalted title; for, after having called the tabernacle itself with its vessels simply *holy,* He calls the altar "holy of holies," which I have rendered *sacrosanctum.* I doubt not but that it acquired this name from the sacrifices, which are also so called on account of the expiation made by

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"Lors qu'il a este assis en son droit lieu, et legitime, assavoir au milieu du peuple duquel il avoit este comme estranger;" when it was fixed in its right and legitimate place, that is to say, in the midst of the people, to whom it had been, as it were, a stranger. — *Fr.*

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See ante.

them, [397] as we have seen elsewhere. The children of Israel, therefore, were instructed that God is truly reconciled by holocausts and burnt-offerings, since "the holiness of holinesses" resided on the altar itself.

12. *And thou shalt bring Aaron and his sons* I have already expounded all that might seem to be profitable with respect to the garments and the mode of anointing; only let; my readers remember that the priest, [398] who had been before appointed, is now at length inaugurated, in order that he may begin the discharge of his office. At the same time, let them also bear in mind that this oil was consecrated by God. Hence it appears how foolishly the Popish bishops, as it were, ape Moses, when, in imitation of him, they sprinkle their priests and altars and other rubbish with stinking oil, since it is abundantly clear that this ceremony of anointing, belonging as it did to the ancient shadows of the Law, ceased at the coming of Christ. What Augustine [399] reminds us of is also worthy of observation, that Moses, who is commissioned to anoint the others, was never consecrated himself by any visible symbol, in order that we may understand that outward signs are not to be estimated by the dignity of the minister, but only by the ordinance of God; and again, that invisible grace has profited some without visible sacraments, whilst visible sanctification may be imparted, but cannot profit, without invisible.

17. *And it came to pass in the first month* In all the arrangements, which are here described, it must be especially noted, that Moses obeyed God in such a manner as not to vary in the most trifling point from the form prescribed to him. He therefore so frequently enforces the fact, that he did as God had commanded him; and not without reason, for there is nothing to which men are more prone than to mix up their inventions with God's commands, as if they would be wiser than He is. In order then that the people might know that there was nothing of human invention in all the legal service, Moses so carefully insists on this point, and so often testifes to his obedience. But if so great the Prophet dared to attempt nothing of himself in trifling matters, how great is the audacity and arrogance of those men who arbitrarily invent innumerable figments, whereby God may be worshipped! Let us, however, learn from this passage to embrace with reverence whatever has proceeded from God, whilst we reject whatever men advance of themselves.

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See on Leviticus 6:25, *ante,* vol. 2, p. 366.

398

"Aaron, ayant este cree auparavant Sacrificateur." — *Fr.*

399

Quaest. in Leviticus 84. Edit. Bened. tom. 3, p. 524.

34. *Then a cloud covered the tent* The holiness of the tabernacle was proved by this signal or pledge, for the people assuredly knew that it had not been set up in vain, but that the promise given before was actually fulfilled, and that it was chosen to be the dwelling-place of God, who would be the Leader and Keeper of His people. For it was not a natural thing that the cloud should settle over the sanctuary in which the Ark of the Covenant was deposited; and much less so that by day a cloud should be seen and a fire by night, especially when this did not occur once only, but when they succeeded each other in perpetual alternation. It is fitly said, that when the tabernacle was covered by the cloud, it was at, the same time filled with the glory of God; for this was a magnificent distinction, that an earthly edifice should be rendered illustrious by a more than heavenly ornament, as if God's majesty were visibly presented to them.

Whereas before Moses had been concealed and separated from the people by the cloud, its density is now said to have prevented even him from entering; thus, then, ought their reverence and admiration of the place to have been increased, when the greatness of its glory was a hinderance to their holy Prophet. It is probable that by his example not only the rest of the multitude, but all the Levites also, were admonished that they should not endeavor to penetrate further than they were allowed. For, after the possession of the priesthood was transmitted to his brother, he, as well as his descendants, was excluded from that sacred dignity.

Numbers 7:1-89

Numbers 7

Numbers 7:1-89

1. And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar, and all the vessels thereof, and had anointed them, and sanctified them,

1. Et fuit quo die finivit Moses erigere tabernaculum, unxit illud et sanctificavit, omniaque utensilia ejus, altare quoque et omnia utensilia ejus, ex quo unxit ca et sanctificavit.

2. That the princes of Israel, heads of the house of their fathers, (who were the princes of the tribes, and were over them that were numbered,) offered.

2. Tunc obtulerunt principes Israelis, capita domuum patrum suorum, principes tribuum, hi erant praefecti numeratis.

3. And they brought their offering before the Lord, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

3. Et attulerunt oblationem suam coram Jehova, sex plaustra operta, et duodecim boves, plaustrum pro binis principibus, et bovem in singulos obtulerunt coram tabernaculo.

4. And the Lord spake unto Moses, saying,

4. Dixerat autem Jehova ad Mosen, dicendo:

5. Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

5. Accipe ab els, et servient in ministerio tabernaculi conventionis: et dabis ea Levitis, cuique secundun, rationem sui ministerii.

6. And Moses took the waggons and the oxen, and gave them unto the Levites.

6. Accepit itaque Moses plaustra et boves, et dedit Levitis:

7. Two waggons and four oxen he gave unto the sons of Gershon, according to their service:

7. Duo plaustra, et quatuor boves dedit filiis Gerson secundum rationem ministerii ipsorum.

8. And four waggons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

8. Et quatuor plaustra et octo boves tradidit filiis Merari secundum rationem ministerii ipsorum sub manu Ithamar filii Aharon sacerdotis.

9. But unto the sons of Kohath he gave none; because the service of the sanctuary belonging un to them *was, that* they should bear upon their shoulders.

9. Filiis veto Cehath nihil dedit: quia ministerium sanctuarii quod illis injunctum erat, humero ferebant.

10. And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

10. Obtulerunt autem principes pro dedicatione altaris die quo unctum fuit: obtulerunt, inquam, principes oblationem suam coram altari.

11. And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

11. Et dixit Jehova ad Mosen, Singuli principes singulis diebus of ferent oblationem suam ad dedicationem altaris.

12. And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.

12. Obtulit itaque primo die oblationem suam Nahason filius Amminadab de tribu Jehudah.

13. And his offering *was* one silver charger, the weight whereof *was an* hundred and thirty *shekels,* one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them *were* full of fine flour mingled with oil, for a meat-offering:

13. Fuit autem oblatio ejus patina argentea, centum triginta siclorum pondus ejus: phiala una argentia, septuaginta siclorum, secundum siclum sanctuarii: ambae plenae similaconspersa oleo in minha:

14. One spoon of ten *shekels* of gold, full of incense:

14. Cochlear unum aureum decent siclorum, plenum suffitu:

15. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

15. Juvencus unus, filius armenti, aries unus, agnus unus anniculus in holocaustum:

16. One kid of the goats for a sin-offering:

16. Hircus caprarum unus pro peccato:

17. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

17. Pro sacrificio autem prosperitatum, boves duo, arietes quinque, hirci quinque, agni anniculi qumque. Haec fuit oblatio Nahason filii Amminadab.

18. On the second day Nethaneel the son of Zuar, prince of Issachar, did offer.

18. Die autem secundo obtulit Nethanel filius Suar princeps Issachar.

19. He offered for his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels,* one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingld with oil, for a meat-offering:

19. Obtulit oblationem suam, patinam argenteam unam, centum triginta siclorum pondus ejus: phialam unam argenteam, septuaginta siclorum, secundum siclum sanctuarii, arebas ipsas plenas simila conspersa oleo in minham:

20. One spoon of gold of ten *shekels,* full of incense:

20. Cochlear unum decem siclorum, aureum, plenum suffitu:

21. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

21. Juvencum unum, fillum armenti, arietem unum, agnum anniculum in holocaustum:

22. One kid of the goats for a sin-offering:

22. Et hircum caprarum unum pro peccato:

23. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

23. Et pro sacrificio prosperitatum, boves duos, arietes quinque, hircos quinque, agnos anniculos qninque. Haec est oblatio Nethanel filii Suar.

24. On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer.*

24. Die tertio princeps filiorum Zebulon, Eliab filius Helon.

25. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels,* one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

25. Oblatio autem ejus fuit patina argentea una, centum triginta siclorum pondus ejus: phiala una argentea, septuaginta siclorum, secundum siclum sanctuarii: ambae ipsae plenae simila conspersa oleo in minham:

26. One golden spoon of ten *shekels,*full of incense:

26. Cochlear unum decem siclorum, auremn, plenum suffitu:

27. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

27. Juvencus unus, filius armenti, aries unus, agnus unus anniculus in holocaustum:

28. One kid of the goats for a sin-offering:

28. Hircus caprarum unus pro peccato:

29. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first *year.* This *was* the offering of Eliab the son of Helon.

29. Et pro sacrificio prosperitatum boves duo, arides quinque, hirci quinque, agni quinque anniculi. Haec fuit oblatio Eliab filii Helon.

30. On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer.*

30. Die quarto princeps filiorum Ruben, Elisur filius Sedeur.

31. His offering *was* one silver charger, of the weight of an hundred and thirty *shekels,* one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

31. Oblatio ejus fuit patina argentea una, centum triginta siclorum pontius ejus: phiala una argentea, septuaginta siclorum, secundum siclum sanctuarii, ambae ipsae plenae simila conspersa oleo in minham:

32. One golden spoon often *shekels,* full of incense:

32. Cochlear unum decem siclorum, aureum, plenum suffitu:

33. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

33. Juvencus unus, illius armenti, aries unus, agnus unus anniculus in holocaustum:

34. One kid of the goats for a sin-offering:

34. Hircus caprarum unus pro peccato:

35. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elizur the son of Shedeur.

35. Et pro sacrificio prosperitatum boves duo, arietes quinque, hirci quinque, agni anniculi quinque. Haec fuit oblatio Elisur filii Sedeur.

36. On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer.*

36. Die quinto princeps filiorum Simeon, Selumiel, filius Surisaddai.

37. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels,* one silver

37. Oblatio ejus fuit patina argentia una, centum triginta siclorum pondus ejus: phiala una argentea,

38. One golden spoon of ten *shekels,* full of incense:

38. Cochlear unum decem siclorum, aureum plenum suffitu:

39. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

39. Juvencus unus filius armenti, aries unus, agnus unus anniculus in holocaustum:

40. One kid of the goats for a sin-offering:

40. Hircus caprarum unus pro peccato:

41. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.

41. Et pro sacrificio prosperitatum boves duo, arietes quinque, hirci quinque, agni anniculi quinque. Haec fuit oblatio Selumiel filii Surisaddai.

42. On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered.*

42. Die sexto princeps filiorum Gad, Eliasaph filius Deuel.

43. His offering *was* one silver charger, of the weight of an hundred and thirty *shekels,* a silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

43. Oblatio ejus fuit patina argentea una, centum triginta siclorum pondus ejus, phiala una argentea, septuaginta siclorum, secundum siclum sanctuarii, ambae ipsae plenae simila conspersa oleo in minham:

44. One golden spoon of ten *sl-hekels,* full of incense:

44. Cochlear unum decem siclorum, aureum, plenum suffitu:

45. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

45. Juvencus unus, filius armenti, aries nuns anniculus in holocaustum:

46. One kid of the goats for a sin-offering:

46. Hircus caprarum unus pro peccato:

47. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliasaph the son of Deuel.

47. Et pro sacrificio prosperitatum, boves duo, ariet es quinque, hirci quinque, agni anniculi quinque. Haec fuit oblatio Eliasaph filii Deuel.

48. On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered.*

48. Die septimo, princeps filiorum Ephraim, Elisarea filius Ammihud.

49. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels,* one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

49. Oblatio ejus fuit patina argentea una, centum triginta siclorum pondus ejus: phiala una argentea, septuaginta siclorum, secundum siclum sanctuarii: ambae ipsae plenae simila conspersa oleo in minham:

50. One golden spoonoften *shekels,* full of incense:

50. Cochlear unum decem siclorum, aureum, plenum suffitu:

51. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

51. Juvencus unus, filius armenti, aries unus, agnus unus anniculus in holocaustum:

52. One kid of the goats for a sin-offering:

52. Hircus caprarum unus pro peccato.

53. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elisharod the son of Ammihud.

53. Et pro sacrificio prosperitatum, boves duo, arietes quinque, hirci quinque, agni anniculi quinque. Haec fuit oblatio Elisama filii Ammihud.

54. On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh.

54. Die octavo princeps filiorum Manasse, Gamliel filius Padahsur.

55. His offering *was* one silver charger, of the weight of an hundred and thirty *shekels,* one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

55. Oblatio ejus fuit patina argentea una, centum triginta siclorum pontius ejus, phiala una argentea, septuaginta siclorum, secundum siclum sanctuarii: ambae ipsae plenae simila conspersa oleo in minham:

56. One golden spoon often *shekels,* full of incense:

56. Cochlear unum decem siclorum, aureum, plenum suffitu:

57. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

57. Juvencus unus, filius armenti, aries unus, agnus unus anniculus in holocaustum:

58. One kid of the goats for a sin-offering:

58. Hircus caprarum unus pro peccato:

59. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.

59. Et pro sacrificio prosperitatum, boves duo, arietes quinque, hirci quinque, agni anniculi quinque. Haec fuit oblatio Gamliel filii Pedahsur.

60. On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered.*

60. Die nono princeps filiorum Benjamin, Abidan filius Gidoni.

61. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels,* one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

61. Oblatio ejus fuit patina argentea una, centum triginta siclorum pondus: phiala una argentea, septuaginta siclorum, secundum siclum sanctuarii: amble ipsae plenae simila conspersa oleo in minham:

62. One golden spoon of ten *shekels,* full of incense:

62. Cochlear unum decem siclorum, plenum suffitu:

63. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

63. Juvencus unus, filius armenti, aries unus anniculus in holocaustum:

64. One kid of the goats for a sin-offering:

64. Hircus caprarum unus pro peccato:

65. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan the son of Gideoni.

65. Et pro sacrificio prosperitatum, boves duo, arietes quinque, hirci quinque, agni anniculiquinque. Haec fuit oblatio Abidan filii Gidoni.

66. On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered.*

66. Die decimo princeps filiorum Dan, Ahiezer filius Ammisaddai.

67. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels,* one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for meat-offering:

67. Oblatio ejus fuit patina argentea una, centum triginta siclorum pontius ejus: phiala una argentea, septuaginta siclorum, secundum siclum sanctuarii: ambae ipsae plenae simila conspersa oleo in minham:

68. One golden spoon of ten *shekels,* full of incense:

68. Cochlear unum decem siclorum, argenteum, plenum suffitu:

69. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

69. Juvencus unus, filius armenti, aries unus, agnus unus anniculus in holocaustum:

70. One kid of the goats for a sin-offering:

70. Hircus caprarum unus pro peccato:

71. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Ahiezer the son of Ammishaddai.

71. Et pro sacrificio prosperitatum boves duo, arietes quinque, hirci quinque, agni anniculi quinque. Haec fuit oblatio Ahiezer filii Ammisaddai.

72. On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered.*

72. Die undecimo princeps filiorum Aser, Pagiel filius Ochran.

73. His offering was one silver charger, the weight whereof *was* an hundred and thirty *shekels,* one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

73. Oblatio ejus fuit patina argentea una, centum triginta siclorum pondus ejus, phiala una argentea, septnaginta siclorum, secundum siclum sanctuarii, ambae ipsae plenae simila conspersa oleo in minham:

74. One golden spoon of ten *shekels,* full of incense:

74. Cochlear unum decem siclorum, auremn, plenum suffitu:

75. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

75. Juvencus unus, filius armenti, aries unus, anniculus in holocaustum:

76. One kid of the goats for a sin-offering:

76. Hircus caprarum unus pro peccato:

77. And for a sacrifice of peace-offerings, two oxen, five rains, five he-goats, five lambs of the first year. This was the offering of Pagiel the son of Ocram

77. Et pro sacrificio prosperitatum, boves duo, arietes quinque, hirci quinque, agni anniculi quinque. Haec fuit oblatio Pagiel filii Ochran.

78. On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered.*

78. Die duodecimo, princeps filiorum Nephthali, Ahira filius Enan:

79. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels,* one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

79. Oblatio ejus fuit patina argentea una, centum triginta siclorum pondus ejus, phiala una argentea, septuaginta siclorum, secundum siclum sanctuarii: ambae ipsae plenaee simila conspersa oleo in minham:

80. One golden spoon of ten *shekels,* full of incense:

80. Cochlear unum decem siclorum, argenteum, plenum suffitu:

81. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

81. Juvencus unus, filius armenti, aries unus, agnus unus anniculus in holocaustum:

82. One kid of the goats for a sin-offering:

82. Hircus caprarum unus pro peccato:

83. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.

83. Et pro sacrificio prosperitatum, boves duo, arietes quinque, hirci quinque, agni anniculi quinque, Haec fuit oblatio Allira filii Enan.

84. This *was* the dedication of the altar (in the day when it was anointed) by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

84. Haec fuit dedicatio altaris, die quo unctum fuit a principibus Israel: patrum argentine duodecim, phiale argenteae duodecim, cochlearia aurea duodecim.

85. Each charger of silver *weighing* an hundred and thirty *shekels,* each bowl seventy: all the silver vessels *weighed two* thousand and four hundred *shekels,* after the shekel of the sanctuary.

85. Centum triginta siclorum erat patina una argentea, et septuaginta phiala una: omne argentum vasorum, duo millia, et quadringenti sicli, secundum siclure sanctuarii.

86. The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels.*

86. Cochlearia aurea duodecim plena suffitu: decem siclorum erant cochlearia secundum pondus sanctuarii: omne aurum cochlearium, centurm viginti siclorum.

87. All the oxen for the burnt-offering *were* twelve bullocks, the rains twelve, the lambs of the first year twelve, with their meat-offering; and the kids of the goats for sin-offering twelve.

87. Omnes boves in holocaustum, duodecim juvenci, arietes duodecim, agni anniculi duodecim, cum minha; ipsorum: et hirci caprarum duodecim pro peccato.

88. And all the oxen, for the sacrifice of the peace-offerings, *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

88. Orenos autem boves sacrificii prosperitatum viginti quatuor, juvenci arietes sexaginta, hirci sexaginta, agni anniculi sexaginta. Haec fuit dedicatio altaris postquam unctum fuit.

89. And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

89. Quum autem ingrediebatur Moses tabernaculum conventionis, ut loqueretur cum eo, audiebat vocem loquentis ad se e propitiatorio, quod erat super arcam testimonii inter duos Cherubim, et loquebatur ei.

1. *And it came to pass on the day that Moses* This was the second contribution of the people, after the completion of the Tabernacle; for although mention is only made of the princes, it is probable that each of them presented what the whole tribe had subscribed, since there was no private person at that time wealthy enough to give so much gold and silver of his own. Let it be understood, then, that they brought in the name, and at the desire of all, what they had received from the members of their respective tribes. Before, however, I proceed any further, it must be remarked that the sacrifices were not killed, before the sanctuary was anointed. Moses himself is said to have anointed it, as he had his brother

Aaron; for the exposition of some, that what properly applies to Aaron is attributed to his brother, does not appear to be sound. We have said elsewhere that God thus freely used the visible signs, in order that He might by no means bind the grace of the Spirit to particular persons. When Moses, therefore, who was not anointed himself, anointed both the sanctuary and the priest, it was manifestly shewn that the efficacy of consecration did not emanate from himself, inasmuch as He could not give of his own that which he did not possess. Consequently the entire virtue and utility of signs depend on the command of God. We have elsewhere seen why it was necessary to consecrate the tabernacle, the altar, and all the vessels by a sacred anointing. Here let us only observe, that the connection of the two words *anointing* and *sanctifying* is not superfluous: that we may understand that the symbol of the oil was not vain and inefficacious, but that true spiritual sanctity was annexed to it; for God institutes nothing in vain, but, by filling what He typifies with the secret influence of the Spirit, He effectually proves Himself to be true. It is said that the princes were set "over them that were numbered," *i.e.,* after the people were numbered, and separated into their several divisions, these were chosen as the chiefs of the tribes. The exposition which some give, that they assisted when the people were numbered, in my opinion, is far-fetched.

3. *And they brought their offering before the Lord, six covered waggons* These waggons were dedicated for the conveyance of the tabernacle: for its pillars and many other parts of it could not be carried on men's shoulders; and therefore they are said to have been *covered,* lest the things which were deposited in them should be exposed to the rain. For it is by no means suitable to suppose that they were litters; [400] and, in fact, a pair of oxen is assigned to every waggon. It is pretty clear, then, that the materials of the tabernacle were placed in them when they were travelling from one place to another.

This oblation is stated to have been made "before the Lord," and then "before the tabernacle," but the meaning is precisely the same; for God had, as it were, put on that face in which he might be beheld by believers. What follows, "But the Lord had spoken to Moses," etc., I thus interpret, That God had required this tribute of the people: I have thought it well, therefore, to render it in the pluperfect tense, whereas others translate it, "The Lord said unto Moses," as if Moses had not been ordered to receive it, before it was actually presented by the princes and the people. Indeed, it is probable that the number of the waggons was not accidentally determined, but by a just calculation of the things which they were to carry.

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So Vatablus, quoted in Poole. "In Leviticus 11:29, (says Ainsworth,) צב *(tsab)* is a *tortoise,* so called from the shell that covereth it: accordingly here they may be called צב עגלת, *(gnegeloth tsab,) waggons of the tortoise,* (or of *covering,)* because they were like to a tortoise, covered above."

10. *And the princes offered for dedicating of the altar* Here is another kind of offering, viz., a silver dish and bowl from every tribe, besides a golden spoon, [401] which properly means a censer. Their use was as follows, — that the sacred cakes should be received in the dishes, the wine of libation in the bowls, and the frankincense in the censers. But God would have each tribe contribute their respective vessels, in order that the common interest of the whole people in the sacrifices might be the better testified. Although the word *shekel* [402] is derived front its being *weighed,* still it is almost everywhere used for a coined piece of money, which, as we have seen at Exodus 30, was of the value of twenty *oboli.* Josephus estimates it at an Attic tetradrachm. But Ezekiel, when he is inveighing against their fraud in having diminished its weight, settles its value at twenty oboli, and adds that it is the third part of a pound or *mina.* (Ezekiel 45:12.) But it must be borne in remembrance, as we have also seen elsewhere, that the shekel of the sanctuary was double the ordinary one, for it was worth four drachmas, whereas the common shekel was only worth two drachmas, or a staler. Now, if we calculate, we shall find that the value of each dish amounted to nearly a hundred French livres; and that of each bowl to forty-four. If we take the shekel in the same sense with reference to the censers, or spoons, they must have been very small, only being about seven livres in value: whereas a gold vessel of this size would scarcely hold three grains of frankincense. Wherefore, I doubt whether they had not also gold shekels; but I leave it undecided as a point on which we have no knowledge.

Lastly, follow the animals offered as victims, a young bullock, a ram, and a lamb for a burnt-offering; a kid for a sin-offering; two oxen, five rams, five he-goats, and five lambs for a sacrifice of thanksgiving. It would, however, have been difficult for each prince to present so many out of his own folds or stalls; whence it is probable that they were aided by a general contribution. God chose that each tribe should have its peculiar day appointed for it in order, not only that there might be no confusion or disturbance, but; also that by this lengthened exercise the hearts even of the careless might be stirred up to zealous devotion.

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V., mortariolum. LXX.,: θυΐσκη Ainsworth, *cup. Heb.,* כן from whence probably our English word *cup.*

402

שקל *shekel,* from שקל, *shakal,* to weigh. *C.* follows *LXX.* in renderining גרה *gerah,* — *the* twentieth part of a shekel, — by the word *obolus,* ὀβολός The general opinion of modern commentators is, that the shekel, throughout the Old Testament, expressed not a coin, but a weight of about half an ounce Troy, which would bring its value in silver, at a rough calculation, to 2s. 6d., and in gold to 2 Pounds sterling: though indeed it appears impossible to ascertain either the intrinsic or relative value of the precious metals at so early a period with anything like accuracy. The Rabbins (see Ainsworth) consider the estimate of the golden vessels to have been made by the shekel of silver.

12. *And he that offered his offering the first day* The oracular declaration which God made by the mouth of Jacob is well known. "The scepter shall not depart from Judah," etc. (Genesis 49:10.) Non, although the time had not yet arrived when the truth of this prophecy should be manifested by its fulfillment, still it was brought to pass by the admirable counsel of God that certain marks of supremacy should exist in the tribe of Judah; and, by general consent, if not dominion, at least the chief dignity, was always lodged in it. The assignment of the first day to Nahshon was, therefore, a presage of that future kingdom which was at length set up in the person of David. If any should allege the absurdity that the tribe of Reuben, who was the first-born, should be kept back till the fourth day, I reply that the tribes of Zebulun and Issachar were ranked under the banner of Judah; since it will appear in chapter 10. [403] that the twelve tribes were divided into four divisions of three. Thus it was more honorable for the tribe of Reuben to have the fourth day, so as to have the two tribes over which it presided attached to it. But the fathers of the two tribes, which God placed under the banner of Judah, were the two youngest sons of Leah, who followed next after Judah, her fourth son. We see, therefore, that the kingdom was thus obscurely shadowed forth, from which salvation was to be hoped for by the whole people: in order that they might be the more attentive to the promise given them; although this indication of it had but little effect on their sluggish minds.

89. *And when Moses was gone into the tabernacle* There seems at first sight to be a kind of contradiction between this passage and the other, in which we saw that a thick cloud stood in the door of the tabernacle, so that Moses could not enter it. It might, indeed, be answered that this only occurred once; but to me it appears more probable that, Moses sought the replies of God at the mercy-seat, until Aaron began to exercise the priesthood, and then abandoned his dignity, which was only temporary, as far as regarded the entering of the sanctuary. For we know that by the established Law of God the priesthood was distinct from the civil government; and therefore that he could not, except by special privilege, be at the same time the leader and the priest. [404] If this exposition be accepted, he does not here record in its proper place that answers were given to him by God from the mercy-seat; since it is by no means unusual that what has preceded in order of time should be annexed at the end of a narrative. His intention, indeed, was to declare to posterity that God had not promised in vain that the Israelites should experience the presence of

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"Que la compagnie a suyvi son chef: car les douze lignees," etc.; that the company followed its chief; for the twelve tribes, *etc.*— *Fr.*

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This sentence is omitted in *Fr.*

His favor; because He had chosen His dwelling-place in the sanctuary, to sit between the cherubim. By this testimony, therefore, of God's grace, the external anointing was ratified and confirmed, inasmuch as God appeared to Moses upon the Ark of the Covenant.

Leviticus 8:4-36

A fuller Explication of the same thing

Leviticus 8

Leviticus 8:4-36

4. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

4. Et fecit Moses quemadmodum praecperat ei Jehova. Et congregatus est coetus ad ostium tabernaculi conventionis.

5. And Moses said unto the congregation, This *is* the thing which the Lord commanded to be done.

5. Tunc dixit Moses ad congregaionem, Hoc est verbum quod praecepit Jehova facere.

6. And Moses brought Aaron and his sons, and washed them with water.

6. Et accedere fecit Moses Aharon et filios ejus, quos lavit aqua.

7. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

7. Postea induit eum tunica, et cinxit baltheo, et pallio induit eum, et superimposuit ephod, et cinxit eum cingulo ephod: cinxit inquam illo.

8. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

8. Et superimposuit ei pectorale, et reposuit in pectorali Urim et Thummim.

9. And he put the mitre upon his head; also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the Lord commanded Moses.

9. Deinde cidarim imposuit capiti ejus, ponens super cidarim ante faciem ejus laminam auream, coronam sanetam, sicut praceperat Jehova Mosi.

10. And Moses took the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

10. Accepit quoque Moses oleum unctionis, et unxit tabernaculum, et quaecunque erant in eo: et consecravit ilia.

11. And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.

11. Et aspersit ex eo super altare septera vicibus, unxitque altare atque omnis vasa ejus, et concham et basim ejus, ut consecraret ea.

12. And he poured of the anoint oil upon Aaron's head, and anointed him, to sanctify him.

12. Fudit etiam ex oleo unctionis super caput Aharon, unxitque eum ut consecraret eum.

13. And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.

13. Fecit praeterea Moses accedere filios Aharon, induitque filius tunicis, et cinxit filius baltheo, atque alligavit eis mitras, quemadmodum praeceperat Jehova ipsi Mosi.

14. And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

14. Adduxit quoque juvencum in hostium pro peccato, imposuitque Aharon et filii ejus manus suas super caput juvenci hostiae pro peccato.

15. And he slew *it;* and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

15. Et mactavit, tulitque Moses sanguinem, posuitque super cornua altaris per circuitum digito suo, et expiavit altare: reliquum vero sanguinem fudit ad basim altaris, et sanctificavit illud ad expiandum illud.

16. And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

16. Tulit praeterea totum adipem qui erat super intestina, et fibram jecoris et duos renes, adipemque eorum, adolevitque ea Moses super altare.

17. But the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the Lord commanded Moses.

17. Juvencum vero et pellem ejus, et carnero ejus, et fimum ejus combussit igni extra castra, quemadmodum praeceperat Jehova ipsi Mosi.

18. And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

18. Post haec adduxit arietem holocausti, et admoverunt Aharon et filii ejus marius suas super caput arietis.

19. And he killed *it;* and Moses sprinkled the blood upon the altar round about.

19. Et mactavit, sparsitque Moses sanguinem super altare per circuitum.

20. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

20. Arietem quoque concidit in frusta sua, adolevitque Moses caput, et frusta et adipem.

21. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savor, *and* an offering made by fire unto the Lord; as the Lord commanded Moses.

21. Intestina vero et crura lavit aqua, et adolevit Moses totum arietem super altare: holocaustum est in odorem quietis: oblatio est ignita Jehova, quemadmodum praeceperat Jehova Mosi.

22. And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

22. Accedere fecit et arietem secundum, arietem consecrationum: posueruntque Ahaxon et filii ejus marius super caput arietis.

23. And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

23. Et mactavit, tulitque Moses de sanguine ejus, et posuit super tenerum auris Aharon dextrae, et super pollicem manus ejus dextrae et super pollicem petits ejus dextri.

24. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about.

24. Adduxit et filius Aharon, posuitque Moses de sanguine super tenerum auris eorum dextrae, et super pollicem marius eorum dextrae, et super pollicem pedis eorum dextri: sparsitque Moses sanguinem super altare per circuitum.

25. And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

25. Tulit deinde adipem, et caudam: totumque adipem qui erat super intestina, et fibram jecoris, duosque renes, et adipem eorum, et armum dextrum.

26. And out of the basket of unleavened bread that *was* before the Lord he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

26. De canistro quoque infermentatorum quae erant coram Jehova, tulit tortam infermentatam unam, et tortam panis oleati unam, et laganum unum, posuitque cum adipe et cum armo dextro.

27. And he put all upon Aaron's hands, and upon his sons' hands, and waved them. *for* a wave-offering before the Lord.

27. Et posuit omnia haec in manibus Aharon, et in manibus filiorum ejus, et ea agitate fecit agitatione coram Jehova.

28. And Moses took them from off their hands, and burnt *them on* the altar upon the burnt-offering: they *were* consecrations for a sweet savor; it *is* an offering made by fire unto the Lord.

28. Dein accepit Moses ilia ex manibus eorum, adolevitque super altare in holocaustum, consecrationes enim sunt in odorem quietis, oblatio ignita est Jehovae.

29. And Moses took the breast, and waved it *for* a wave-offering before the *Lord: for* of the ram of consecration it was Moses' part; as the Lord commanded Moses.

29. Tulitque Moses pectus, et agitavit illud agitatione coram Jehova: et ex ariete consecrationum ipsi Most fuit in partera, quemadmodum praeceperat Jehova ipsi Most.

30. And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

30. Tulit etiam Moses ex oleo unctionis, et de sanguine qui erat super altare, aspersitque super Aharon, super vestes ejus, et super filios ejus, et super vestes filiorum ejus cum eo: consecravitque Aharonem, et vestes ejus, et filios ejus, et vestes filiorum ejus cum eo.

31. And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation; and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

31. Et dixit Moses ad Aharon et ad filios ejus, Coquite carnes ad ostium tabernaculi conventionis, ibi deniqne comedite eam, et panem qui est in canistro consecrationum, quemadmodum praecepi, dicendo, Aharon et filii ejus comedent eam.

32. And that which remaineth of the flesh and of the bread shall ye burn with fire.

32. Quod vero superfuerit de carne et pane, igni comburetis.

33. And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

33. Et ex ostio tabernaculi conventionis non egrediemini septem diebus, usque ad diem qua completi fuerint dies consecrationum vestrarum: septem enim diebus consecrabit manum vestram.

34. As he hath done this day, *so* the Lord hath commanded to do, to make an atonement for you.

34. quemadmodum fecit in die hac, praecepit Jehova facere ad expiandum vos.

35. Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not: for so I am commanded.

35. Et ad ostium tabernaculi conventionis manebitis die et nocte, septem diebus, observabitisque observationem eoram Jehova, et non moriemini: sic enim jussus sum.

36. So Aaron and his sons did all things which the Lord commanded by the hand of Moses.

36. Fecit itaque Aharon et filii eius omnia verba quae praeceperat Jehova per manum Mosis.

4. *And Moses did as the Lord commanded him* Although these things relate to the priesthood, the authority and nature of which I expounded under the Second Commandment, yet, inasmuch as they are historical, it is not without reason that I have thought fit to defer them till this place: for, if I had referred to them in connection with the Commandment, unpractised

readers would not have easily taken notice of their time. This distinction, however, will be of great assistance to them, that after the doctrine which was properly contained in the Decalogue has been set forth, they will now see how faithfully Moses fulfilled whatever he was commanded, and will be able to compare his obedience with the injunction, as they have done in the whole of the making and dedication of the tabernacle. Besides, there is no question but that the narrative must be thus connected; for it may be readily inferred from many passages, that the priests were anointed on the same day that the tabernacle was consecrated. I will now hastily run through the words. Moses says that he brought near Aaron and his sons, *i.e.,* to set them before God and the people; and then that he "washed them with water," to make it manifest that they did not bring from their homes the purity which befitted the sanctity of their office, and, inasmuch as they were men, that they could not be clean before God, unless their impurity was washed off. A description of their apparel afterwards follows, which I pass over, lest I should weary my readers by twice repeating the same thing.

10. *And Moses took the anointing oil* I have stated why God commanded that the priest himself, as well as all the vessels, should be consecrated with oil, viz., because, without the influence of the Spirit, all the sacrifices would be unsavory. And it is by the operation of the same Spirit that Christ was made the peace-maker between God and men; because this dignity would not otherwise belong to flesh and human nature. Aaron was therefore anointed, together with his sons, before he was admitted to the priestly office; for it is afterwards added, that "the bullock for sin" [405] was brought, upon which Aaron laid his hands. Now, although even then he began to discharge his office, yet Moses still occupied the first place, and performed, as it were, the final act. Hence it was that he sprinkled the horns of the altar with the blood; poured the residue at its base for expiation; and burned the sacrifice upon the altar. Now, the imposition of hands in the sacrifices was not only a symbol of presentation, but also a testimony of guilt transferred to the victim. Since, however, this last statement may be obscure on account of its brevity, I will explain it a little more clearly. If any private person offered a victim, the imposition of hands signified that he cast the guilt of his sin upon the victim. Hence the name of *piaculum*; [406] because it sustained the curse of God, and was substituted in the sinner's stead, who

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"For the sin-offering." — *A. V.*

406

"Et voyla pourquoy les bestes ont porte le nom d'offense;" and behold wherefore the beasts bore the name of *offence.* — *Fr.* "*Piaculum*; sacrum piaculare, et quicquid ad piandum et purgandum pertinet. *Metonymice,* ipsa res, qum piaculi causa adhibetur; sic *A*En. 6:153.

Duc nigos pecudes: ea prima piacula sunto." — Facciolati.

disburdens himself upon it of whatever exposed him to the judgment of God. But, inasmuch as common hands were unworthy to consecrate a victim to God, the sacerdotal office interposed. This is the reason why Aaron and his sons put their hands on each of the sacrifices, in order that this kind of atonement *(piaculi)* might be the beginning of their consecration, which was completed in the second ram, with the blood of which Moses stained their right ears, the thumbs of their right hands, and the great toes of their right feet. A multitude of questions here arises: Why only one side of the priests was consecrated, as if their left side remained polluted? Why consecration was not also imparted to their eyes, and especially to their mouth, which was to be the organ of the Holy Spirit? But this warning must be always borne in mind, that we should be soberly wise in those points, the certain knowledge of which cannot be elicited from Scripture; for our curiosity is not only frivolous, but also perverse and injurious, when we desire to know more than God has revealed. The conjecture, however, is probable, that the whole body was consecrated in the right side. We have already seen elsewhere, [407] that by the hands and feet the whole life and actions of men are designated. In which view the cleanness of the heart and the purity of the hands comprehend all that is internal and external in man, as the root and the fruit. As to the feet, the metaphor of *walking* is notorious; and the feet are said to run to evil, and to be swift to shed blood, when the wicked and the despisers of God betake themselves to evil deeds. Besides, since this consecration was not to the office of teaching, but to that of intercession, the ear rather than the tongue is stained with blood; because the chief virtue, which obtains grace in the sacrifices, is obedience. To this the passage in Psalm 40:6, refers, "Sacrifice and offering thou didst not desire; mine ears hast thou bored:" [408] to which the words of Jeremiah correspond,

"Did I command anything respecting sacrifices, and not rather that your fathers should obey my voice?" [409]
(Jeremiah 7:22, 23.)

And hence Moses commenced the consecration at the ear, in order to devote the priest to God unto obedience. Paul shews how this was fulfilled in Christ, where he celebrates His obedience in the sacrifice of His death, in

407

See *ante,* vol. 2, p. 211.

408

A. V., "Mine ears hast thou opened." Margin, "Heb., digged." See *C.'s* translation and note. Cal. Soc. edit., vol. 2, p. 99.

409

This quotation is much abbreviated. *C.'s* exposition of the passage, (Cal. Soc. edit., vol. 1, p. 393,) and Mr. Owen's note, are worthy of consultation.

order to reconcile His Father to us. (Romans 5:19.) I have spoken elsewhere of the kind of wave-offering which they called *tnupha.* [410]

31. *And Moses said unto Aaron and his sons, Boil the flesh* This is the universal rule, as we have seen elsewhere. [411] One thing only is special, that God kept them in the tabernacle seven days, that they might learn to subordinate all their domestic cares and worldly business to their sacred duties. It has been elsewhere said, also, [412] that perfection is denoted by the number seven, which this passage confirms, for by the seven days they were reminded that they were no longer their own masters for the rest of their life.

410

Heb., תנופה*, thenuphah.* See *ante,* vol. 2, p. 132, and note

411

See *ante,* vol. 2, p. 133.

412

Ibid., p.26.

Leviticus 9:1-24

Leviticus 9

Leviticus 9:1-24

1. And it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

1. Factum est die octavo, ut vocaret Moses Aharon, et filius ejus, et seniores Israel.

2. And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer *them* before the Lord.

2. Dixitque ad Aharon, Tolle tibi vitulum filium bovis in sacrificium pro peccato, et arietem in holocaustum, integros, et offer coram Jehova.

3. And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

3. Ad filius vero Israel loqueris, dicendo, Tollite hircum caprarum in sacrificium pro peccato, et vitulum, et agnum, anniculos immaculatos in holocaustum.

4. Also a bullock and a ram for peace-offerings, to sacrifice before the Lord; and a meat-offering mingled with oil: for to-day the Lord will appear unto you.

4. Bovem quoque et arietem pro sacrificio prosperitatum, ut sacrificetis coram Jehova, ct minham conspersam oleo: quia hodie Jehova apparebit vobis.

5. And they brought *that* which Moses commanded before the tabernacle of the congregation; and all the congregation drew near, and stood before the Lord.

5. Tulerunt ergo qum praeceperat Moses coram tabernaculo conventionis, et accessit totus coetus, et steterunt coram Jehova.

6. And Moses said, This *is* the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you.

6. Tunc dixit Moses, Hoc est verbum quod praecepit Jehova, facite, et apparebit vobis gloria Jehovae.

7. And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded.

7. Ad Aharon vero dixit Moses, Accede ad altare, et fac oblationem pro peccato tuo, et holocaustum tuum, et expiationem fac pro te et pro populo: fac etiam oblationem populi, ire expiationem pro eis, quemadmodum praecepit Jehova.

8. Aaron therefore went unto the altar, and slew the calf of the sin-offering which *was* for himself.

8. Accessit itaque Aharon ad altare, et mactavit vitulum suum, oblationem pro peccato.

9. And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

9. Et obtulerunt filii Aharon ei sanguinere, qui tinxit digitum suum in sanguine, et posuit super cornua altaris, residuum veto sanguinem fudit ad basira altaris.

10. But the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar; as the Lord commanded Moses.

10. Adipem autem et renes, et fibram jecoris hostiae pro peccato, adolevit super altare, quemadmodum praeceperat Jehova Mosi.

11. And the flesh and the hide he burnt with fire without the camp.

11. Camera vero et pellem igni combussit extra castra.

12. And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

12. Mactavit et hostiam pro holocausto, et obtulernnt filii Aharon ei sanguinem, quem sparsit super altare per circuitum:

13. And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt *them* upon the altar.

13. Holocaustum quoque ei obtulerunt in frustis suis, et caput: et adolevit super altare.

14. And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

14. Deinde layit intestina et erura, ei adolevit cum holocausto super altare.

15. And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

15. Obtulit et oblationem populi, tulitque hircum oblationis pro peccato qui erat populi: mactavitque eum, et pro peccato obtulit ipsum sicut primum.

16. And he brought the burnt-offering, and offered it according to the manner.

16. Obtulit quoque holocaustum, et apparavit illud secundum praescripture.

17. And he brought the meat-offering, and took an handful thereof, and burnt *it* upon the altar, beside the burnt-sacrifice of the morning.

17. Obtulit et minham, implevitque manum suam ex ipsa, et adolevit super altare, praeter holocaustum matutinum.

18. He slew also the bullock and the ram for a sacrifice of peace-offerings which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

18. Mactavit insuper bovera et arietem in sacrificium pacificorum quod erat populi: et obtulerunt filii Aharon sanguinem, quem sparsit super altare per circuitum.

19. And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards,* and the kidneys, and the caul *above* the liver:

19. Et adipes bovis et arietis, caudam et adipem qui operit intestina et renes, et fibram jecoris.

20. And they put the fat upon the breasts, and he burnt the fat upon the altar:

20. Posueruntque adipes super pectuscula, et adolevit adipes super altare.

21. And the breasts and the right shoulder Aaron waved *for* a wave-offering before the Lord; as Moses commanded.

21. Pectuscula vero et armum dextrum agitavit Aharon agitatione coram Jehova, quemadmodum praeceperat Jehova Mosi.

22. And Aaron lifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

22. Posthaec elevavit Aharon manum suam ad populum, benedixitque eis, et descendit a faciendo oblationem pro peccato, et holocaustum, et sacrificium prosperitatum.

23. And Moses and Aaron went into the tabernacle of the congregation, and came *out,* and blessed the people: and the glory of the Lord appeared unto all the people.

23. Et venit Moses et Aharon ad tabernaculum conventionis, et egressi sunt, et benedixerunt populo: et apparuit gloria Jehovae toti populo.

24. And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

24. Egressusque est ignis a facie Jehovae, et consumpsit super altare holocaustum et adipes: quod videns universus populus, laudaverunt, et ceciderunt super facies suas.

1. *And it came to pass on the eighth day* We have here related how Aaron and his sons, after the time of their consecration was fulfilled, began to execute their office. It was necessary that He should be his brother's disciple, in order to follow the pattern laid down by God. And we must bear in mind that Moses, who was not appointed priest by a solemn rite, sanctified the others, in order that the authority and the efficacy of the outward sign should rest in God alone. This, therefore, is contained in the earlier portion of the chapter, how, after Aaron had been initiated in the priest's office for seven days, He commenced the work entrusted to him by God's command: the second part shews how the sacrifices were approved by a divine miracle, in ratification of the priesthood which God had instituted. But, first of all, He enumerates the ordinary kinds of sacrifice, viz., for sin, the burnt-offering; and for thanksgiving, the sacrifice with the meat-offering *(minha)* and the sprinkling: that in every respect Aaron might be accounted the lawful priest of God.

6. *And Moses said, This is the thing which the Lord commanded* He seems, indeed, to address himself to the whole people, to whom also the promise belonged; but in the word "do ye," [413] He specially speaks to the sons of Aaron; and he promises what, at the end of the chapter, he will state to have been fulfilled, that the glory of God should be manifested in approbation of the priesthood, in order that they may set about their duties more cheerfully. For this was no common aid to their faith and assurance, that their office should be thus, as it were, sealed by God.

7. *And Moses said unto Aaron, Go unto the altar* Here is repeated what was stated elsewhere, that the priest, as being himself a sinner, must first make entreaty for himself, before he propitiates God towards others. Hence the Apostle justly infers that the legal priesthood was weak and merely typical. (Hebrews 5:1.) For none can be a true peace-maker, except he, who, in reliance on his perfect innocence, presents himself before God to obtain pardon for others, and, being pure from every blemish, requires no expiation for himself. All else to the end of the chapter I pass over, because

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"That ye should do." — *A. V.*

Moses only records how Aaron sacrificed according to God's command and the legal ritual.

22. *And Aaron lifted up his hand toward the people* This was a kind of application of the sacrifice, in order that the people might know that God was reconciled to them through the priest as their mediator and surety. The form of benediction [414] has been already expoundled; at present let this one point suffice, that, when by the lifting up of their hands the priests testified of God's paternal favor to the people, their commission was ratified and efficacious. Of this the sacred history presents to us a memorable instance, where it records, that

"the priests and Levites blessed the people, and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven." (2 Chronicles 30:27.)

The fulfilment of this type was at length manifested in Christ, who is not only the source and cause of blessing, but publishes it by the Gospel with effectual results; for He came to "preach peace to them which were afar off, and to them that were nigh," (Ephesians 2:17;) and although He does not appear or speak in a visible form, yet we know what He says, viz., that

"whatsoever His disciples shall bind on earth shall be bound in heaven; and whatsoever they shall loose on earth shall be loosed in heaven." (Matthew 18:18.)

23. *And Moses and Aaron went into the tabernacle* This is a repetition of the same statement, except that what had been said of Aaron only is now also ascribed to Moses, *i.e.,* that he blessed the people, but for a different reason, for although he was God's prophet, yet Aaron, in right of his office, was the only mediator. What follows, "the glory of the Lord appeared," may be read separately, viz., that the majesty of God was manifested in some conspicuous sign; or else it is connected with the concluding verse, where it is said, that "there came a fire out from before the Lord, etc." If we prefer the latter, the account of the consuming of the sacrifice was added expositively, as if it were said that God appeared when He sent forth the fire to consume the sacrifice. By this auspice, or rather miracle, God manifested that He was the Author of the legal priesthood, so that it should be held in reverence for ever. The same thing sometimes occurred afterwards, when in troubled circumstances, it had need of extraordinary confirmation: thus fire consumed the sacrifice of Manoah, (Judges 13:20;) or, when God's service and pure religion required to be vindicated in opposition to superstitious counterfeits; thus the sacrifice of Elijah was utterly consumed and reduced to ashes without the application of fire. (1 Kings 18:38.) Or, lastly, when God would shew that He delighted in Mount Sion, which He had chosen for

414 See *ante* on Numbers 6:22-27, vol. 2, p. 245 *et seq.*

His resting-place and home: for which reason, the first sacrifice of Solomon was consumed by fire from heaven. (2 Chronicles 7:1.)

Lest posterity should doubt of this matter, as if it were not thoroughly certain, Moses says that the whole people was stirred up by the sight to praise God, “and fell on their faces.”

Numbers 8:20-22

Numbers 8:20-22

20. And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them.

20. Fecit itaque Moses et Aharon, et omnis congregatio filiorum Israel, de Levitis: secundum crania quae praeceperat Jehova Mosi de Levitis, sic feterunt illis filii Israel

21. And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the Lord; and Aaron made an atonement for them to cleanse them.

21. Et purificaverunt sese Levitae, laveruntque vestimenta sua et obtulit Aharon filius oblationem coram Jehova, et expiavit eos Aharon, ut purificaret eos.

22. And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them.

22. His peractis aggressi sunt Levitae fungi ministerio suo in tabernaculo conventionis coram Abaton, et coram filiis ejus: quemadmodum praeceperat Jehova Mosi de Levitis, sic fecerunt illis.

20. *And Moses, and Aaron, and all the congregation* The Levites also are now inaugurated for the performance of their duties, but in their proper order, because their condition was inferior. Here it must be noted that the sons of Moses and their descendants were placed in this lower rank, and excluded from all expectation of the priesthood. Hence the ingratitude of the whole people, and especially of the tribe of Levi, was all the more base, when they presumptuously sought the honor from which Moses had shut out his children for ever. It was then no ordinary act of obedience in him to execute what God had appointed respecting the Levites. Aaron is here mentioned, because he consecrated the Levites in right of his priesthood. As regards the people, their consent is merely commended, because they agreed to what was the pleasure of God. But this virtue in them only increased their ignominy afterwards, when they sought to overthrow that divine decree of which they had approved.

21. *And the Levites were purified, and they washed their clothes* We have already spoken of the washing, for since it was required of all private individuals, much less would it be allowable for the Levites to handle the sacred things, unless they were first purified. But what follows as to their presentation by the hands of Aaron, was a shadowing forth by symbol of the truth, which at length shone out at the coming of Christ; for it had been of old predicted by the Prophets, that, in the renovation of the Church, those who had hitherto been but of the multitude should become Levites. Therefore, by this figure, God would declare that none even of His elect servants would be approved of and accepted by Him, unless sanctified by the one Priest. [415] And thence an atonement is joined with their offering, in order that the Levites might be pure.

22. *And after that went the Levites in to do their service* In these words Moses signifies that, in the type, nothing was omitted relative to the ancient priesthood which pertains to the legitimate service of God, the main point in which is obedience, and thence the purity which flows from it. The Levites

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Addition in *Fr.,* "Auquel ceste dignita a este commise;" to whom this dignity has been entrusted.

are said to have done their service before Aaron, because they humbly submitted themselves to the yoke, and allowed themselves to be controlled by the will of the priest, since God had so enjoined. But the progress of the history will presently shew how prone man's nature is to rebellion. Hence it arises that the end does not always correspond with the beginning, but that sad and unhappy conclusions sometimes follow successful commencements.

Leviticus 10:1-7,12-20

Leviticus 10

Leviticus 10:1-7, 12-20

1. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

1. Acceperunt autem filii Aharon:, Nadab et Abihu quisque acerram sham, et posuerunt in ipsis ignem, et supposuerunt suffimentum, obtuleruntque eoram Jebova ignem alienum secus quam praeceperat eis.

2. And there went out fire from the Lord, and devoured them; and they died before the Lord.

2. Tunc egressus est ignis a facie Jehova, et mortui sunt coram Jehova.

3. Then Moses said unto Aaron, This *is it* that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

3. Et dixit Moses ad Aharon, Hoc est quod dixit Jehova, dicendo, In propinquis meis sanctificabor, et in conspectu totius populi glorificabor, et siluit Aharon.

4. And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

4. Et vocavit Moses, Misael et Elsapham filios Uziel patrut Aharon, et dixit illis, Accedite, exportate fratres vestros a conspectu sanctuarii extra castra.

5. So they went near, and carried them in their coats out of the camp; as Moses had said.

5. Accesserunt ergo, et exportaverunt eos cum suis tunicis extra castra, quemadmodum praeceperat *Moses.*

6. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.

6. Dixit etiam Moses ad Aharon, et Eleazar, et Ithamar, filios ejus, Capita vestra ne nudetis, et vestes vestras ne scindatis, ut non moriamini, ac me in totam congregationem irascatur: fratres autem vestri, tota domus Israel, flebunt incendium qued incendit Jehova.

7. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord *is* upon you. And they did according to the word of Moses.

7. Neque ab ostio tabernaculi conventionis egrediemini: ne moriamini: quia oleum unctionis Jehovae est super vos. Et fecerunt secundum verbum Mosis.

12. And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it *is* most holy.

12. Loquutus est autem Moses ad Aharon, et Eleazar et Ithamar filios ejus, qui reliqui erant, Tollite minha quae remansit ex oblationibus ignitis Jehovae et comedite illam cum azymis juxta altare: qnia sanctitas sanctitatum est.

13. And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for so I am commanded.

13. Comedetis, inquam, illam in loco sancto: quia in statutum tibi et in statutum iliis tuis est de oblationibus ignitis Jehovae: quia sic jussus sum.

14. And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

14. Et pectusculum agitationis, et armum elevationis comedetis in loco mundo, tu et filii tui, et filiae tuae tecum: quia in statutum tibi et in statutum filiis tuis data sunt de sacrificiis prosperitatum filiorum Israel.

15. The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the Lord; and it shall be thine, and thy sons with thee, by a statute for ever; as the Lord hath commanded.

15. Armurn elevationis, et pectusculum agitationis cure oblationibus ignitis adipum afferent, ut agites agitatione coram Jehova: et hoc erit tibi et filiis tuis tecum in statutum perpetuum, quemadmodum princepit Jehova.

16. And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive,* saying,

16. Et hircum oblatum pro peccato requirendo requisivit Moses, et ecce, combustus erat: tum iratus est contra Eleazar et Ithamar filius Aharon relictos, dicendo:

17. Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?

17. Cur non comedistis oblationem pro peccato in loco sanctitatis? est enim sanctitas sanctitatum, quum illam dederit vobis ad portandum iniquitatem congregationis, et ad expiandum cos eoram Jehova.

18. Behold, the blood of it was not brought in within the holy *place:* ye should indeed have eaten in theholy *place,* as I commanded.

18. Ecce, nequaquam illatus est sanguis ejus in sanctitatem intrinsecus: comedendo comedere debueraris illam in sanctuario, quemadmodum praecepi.

19. And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the Lord; and such things have befallen me: and if I had eaten the sin-offering to-day, should it have been accepted in the sight of the Lord?

19. Loquutus est autem Aharon ad Mosen, Ecce, hodie obtulerunt oblationem suam pro peccato, et holocaustum suum coram Jehova: et evenerunt mihi talia, et, si comedissem oblationem pro peccato bodie, nunquid placuisset in oculis Jehovae?

20. And when Moses heard *that,* he was content.

20. Postquam id audivit Moses: placuit ei.

1. *And Nadab and Abihu, the sons of Aaron* A memorable circumstance is here recorded, from whence it appears how greatly God abominates all the sins whereby the purity of religion is corrupted. Apparently it was a light transgression to use strange fire for burning incense; and again their thoughtlessness would seem excusable, for certainly Nadab and Abihu did not wantonly or intentionally desire to pollute the sacred things, but, as is often the case in matters of novelty, when they were setting about them too eagerly, their precipitancy led them into error. The severity of the punishment, therefore, would not please those arrogant people, who do not hesitate superciliously to criticise God's judgments; but if we reflect how holy a thing God's worship is, the enormity of the punishment will by no means offend us. Besides, it was necessary that their religion should be sanctioned at its very commencement; for if God had suffered the sons of Aaron to transgress with impunity, they would have afterwards carelessly neglected the whole Law. This, therefore, was the reason of such great severity, that the priests should anxiously watch against all profanation. Their crime is specified, viz., that they offered incense in a different way from that which God had prescribed, and consequently, although they may have erred from ignorance, still they were convicted by God's commandment of having negligently set about what was worthy of greater attention. The "strange fire" is distinguished from the sacred fire which was always burning upon the altar: not miraculously, as some pretend, but by the constant watchfulness of the priests. Now, God had forbidden any other fire to be

used in the ordinances, in order to exclude all extraneous rites, and to shew His detestation of whatever might be derived from elsewhere. Let us learn, therefore, so to attend to God's command as not to corrupt His worship by any strange inventions. But if He so severely avenged this error, how horrible a punishment awaits the Papists, who are not ashamed obstinately to defend so many gross corruptions!

3. *Then Moses said unto Aaron, This is it that the Lord spake* Moses restrains his brother from giving way to excessive grief; for this was a very bitter stroke after their recent joy to see himself at once deprived of two sons on the same day, and at the same moment, he might, too, have been disposed to murmur against God for the cause of their death. Lest, therefore, He should give way to such want of self-control, Moses reminds him that he must submit to the just judgment of God. We shall, however, seek in vain for what is here referred to, [416] "I will be glorified in them that come nigh me." He had often threatened the priests witlt death if they departed in the least degree from the prescribed rule: He had often set before them the sacredness of their office, lest they should defile themselves by any sacrilegious act; in a word, He had chosen them to be His ministers in holy things, on the condition that they should know themselves to be subject to greater guilt and punishment than the rest of the people. By this consolation, then, Aaron's grief is quieted, that God had not dealt cruelly with his sons, but had shewn forth in them a just and profitable example, in order that their successors might be more attentive in their duties; for thus should the sentence be paraphrased: In order that I may be glorified before the whole people, I must be sanctified by those of the highest degree and consequence; or, When I shall have been sanctified by the priests themselves, whose dignity is the highest, my glory will shine forth before the whole people. And, in point of fact, although God may punish whole bodies of obscure persons, such lessons have but little effect; but the punishment of men of more noble and illustrious condition draws almost all eyes to the judgments of God. For God is said to be sanctified in us in many ways, whether He shews Himself to be a pitiful or a severe Judge. This declaration, then, is an exhortation to those whom he has dignified with peculiar honor, to walk in fear and trembling; for, since "judgment begins at the house of God," the greater are the gifts and the higher the

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A. V., "I will be sanctified;" and so also *C.'s* own version; but he embodies the two clauses. Some, as De Lyra, refer this to Exodus 19:22; Others to Exodus 29:43. "Some think it was spoken, but not written, as many things beside. *Oleaster, Lorinus, Caietan;* but," adds Willet, "they are of this mind, that they may have here some show for their unwritten traditions. Therefore," he concludes, "without any more circumstance, we find this to have been spoken, Leviticus 8:35, 'Keep ye the Lord's charge, that ye die not;' there they are commanded to observe the Lord's ordinances, which he gave them, *(Junius;)* and because Nadab and Abihu did not so, they are punished with death."

pre-eminence is with which any one is blessed, the greater is his obligation to God, and his ingratitude worthy of severer punishment.

3. *And Aaron held his peace* Much is this silence of Aaron to be applauded, whereby he confessed that his sons were slain by the just judgment of God; for Moses indicates that he yielded to his admonition, and was thus restrained from complaining against. God. Thus Paul teaches us that Scripture is given to teach us patience. (Romans 15:4.) Wherefore, whenever our passions are too much excited, let us learn that this is the best remedy for quieting and repressing them, to *submit ourselves to God,* and to *humble ourselves beneath his mighty hand.* David invites us to this by his own example when he says,

"I was dumb, I opened not my mouth; because thou didst it." (Psalm 39:9.)

4. *And Moses called Mishael and Elzaphan* Lest Eleazar and Ithamar should carry [417] forth the corpses, Moses commanded these others to anticipate them. It may also have been the case that all were stupified by terror. He forbids the father and brothers to mourn their death, not so much in accordance with the law, whereby all except the high priest were permitted to mourn for their own brother, as to prevent this memorable lesson from being obscured by their grief, since thus was the sanctity of their religion magnificently asserted. Nevertheless, God allowed the dead men to be bewailed by the people, lest the recollection of their punishment should too soon be lost.

When he forbids (Aaron [418] and his sons) to go out from the door of the tabernacle, he does not mean so to fix them to that place as to banish them from their own private tents, but he withholds them from all pollution which might have compelled them to desert or interrupt their duty.

12. *And Moses spake unto Aaron, and unto Eleazar* Lest hereafter the priests should transgress through ignorance, Moses admonishes them of their duty; and perhaps he was moved by some immediate reason to give these particular injunctions rather than any others. As yet they were but little practiced in the observance of the rites; and what had happened to their brethren must have rendered them anxious. Now, this consternation at the death of their brethren might have so confounded their senses, that

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"Se polluassent en portant les corps morts de leurs freres;" should pollute themselves by carrying the dead bodies of their brothers. — *Fr.* Blunt has a very ingenious conjecture that Mishael and Elzaphan were the very persons "defiled by the dead body of a man," mentioned in Numbers 9:6, 7, and who therefore could not keep the Passover. "The Veracity of the Five Books of Moses." Art. 14. But surely, out of such a large body of persons, there must have been many deaths daily, and consequently others would have been defiled besides Mishael and Elzaphan.

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Added from *Fr.*

they could not apply themselves with so much composure as they ought to the service of God; and thus the offering would have been improperly made. Lest, therefore, their grief should so disturb them as to prevent the due performance of their office, he commands them to eat what remained of the meat-offering with the burnt-sacrifices. Whence we gather that he endeavored to prevent them from transgressing on that day in consequence of their minds being occupied by their recent grief. And in order to induce them to obedience, he sets before them the authority of God, to which it was fitting that the priesthood should be subject, as being founded upon it.

16. *And Moses diligently sought the goat of the sin-offering* Moses had not omitted to tell them what was to be done with the goat; and the sacrifice which he had himself performed, was a visible instruction to them. He had set before them what they should imitate, and this would have been enough even for children. But, as I have said, in such serious matters Moses had not spared labor and care, whereas the sons of Aaron, as if they had neither heard nor seen anything of the sort, pervert the whole order of them, although they had been just before reminded that they had been appointed to keep the charge of God. Perhaps they were impelled to this error by the trouble arising from their grief; but we gather from hence that however exquisite may be the ability of masters and teachers, it may be often fruitless unless they have obedient scholars with retentive memories. And hence also we learn that when God often inculcates the same thing, His labor is not superfluous, because we do not understand what we seem to understand; or what has been clearly shewn to us soon afterwards escapes.

Further from the anger of Moses, which is mentioned in his praise, we may infer that the transgression was no light one, although it was not so severely punished as the presumption of Nadab and Abihu. The excuse which some make for them, or allege in extenuation of their crime, that they thought they were deprived of the right before accorded to them, and therefore abstained through modesty, is refuted by the answer of Aaron himself. It was, therefore, grief alone which impelled them to this error. But the reason why God was more merciful to them than to their brethren, is only known to Himself. Conjectures may, indeed, be advanced; but at last we must come to this, that because God's judgments are hidden, they are not therefore unjust; but that we must humbly adore their depth into which the minds of men cannot penetrate.

19. *And Aaron said unto Moses, Behold, this day* Aaron replies that it arose from pious fear that they had not feasted before God, because they would in a manner have defiled the sanctuary by their tears and melancholy, as if he had said, Part indeed of the sin-offering was reserved for our food, but we could not properly partake of it except in cheerfulness and with thanksgiving. The grief arising from his sudden bereavement did not allow of this; but it was not a just defense; for he ought rather to have striven against the feelings of the flesh, so that his domestic calamity should not

withhold him from the service of God. But, inasmuch as in his perplexity his fear was deserving of pity, Moses forgives him; and it is said that he was appeased, because he finds less of evil than he supposed.

Numbers 1:1-54

Numbers 1

Numbers 1:1-54

1. And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

1. Loquutus est autem Jehova ad Mosen in deserto Sinai, in tabernaculo conventionis, in primo mensis secundi, anno secundo ex quo egressi sunt e terra *A*Egypti, dicendo:

2. Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

2. Capite summam totius coetus filiorum Israel per familias eorum, per domos patrum eorum, juxta numerum nominum, onmem masculum per capita eorum.

3. From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

3. A filio viginti armorum et supra, Omnem egredientem ad bellum in Israele numerabitis eos per excreitus suos tu et Aharon.

4. And with you there shall be a man of every tribe; every one head of the house of his fathers.

4. Sintque vobiseum viri de singulis tribubus, quorum quilibet caput domus sit patrum suorum.

5. And these *are* the names of the men that shall stand with you: *Of the tribe of* Reuben; Elizur the son of Shedeur.

5. Haec sunt autem nomima virorum qui stabunt vobiscum: de Ruben, Elisur, filius Sedeur.

6. Of Simeon; Shehmiel the son of Zurishaddai.

6. De Simeon, Selumiel filius Surisaddai.

7. Of Judah; Nahshon the son of Amminadab.

7. De Jehudah, Nahason filius Amminadab.

8. Of Issachar; Nethaneel the son of Zuar.

8. De Issachar, Nethanel filius Suar.

9. Of Zebulun; Eliab the son of Helon.

9. De Zebulon, Eliab filius Helon.

10. Of the children of Joseph: of Ephraim; Elishame the son of Ammihud: of Manasseh; Gamaliel the son of Pedabzur.

10. De filiis Joseph, de Ephraim, Elisamama filius Ammihud: de Manasses, Gamliel illius Pedahsur.

11. Of Benjamin; Abidan the son of Gideoni.

11. De Benjamin, Abidan filius Gidoni.

12. Of Dan; Ahiezer the son of Ammishaddai.

12. De Dan, Ahiezer filius Ammisaddai.

13. Of Asher; Pagiel the son of Ocran.

13. De Aser, Pagiel filius Ochran.

14. Of Gad; Eliasaph the son of Deuel.

14. De Gad, Eliasaph filius Deuel.

15. Of Naphtali; Ahira the son of Enan.

15. De Nephthali, Ahira filius Ellan.

16. These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

16. Hi sunt nobilissimi synagogae, principes tribuum patrum suorum: capita millium Israelis erant.

17. And Moses and Aaron took these men which are expressed by *their* names:

17. Accepit igitur Moses et Aharon viros istos qui expositi sunt per nomina.

18. And they assembled all the congregation together on the first *day* of the second month; and they declared their pedigrees after their fanlilies, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

18. Et universam synagogam congregaverunt primo mensis secundi, et secundum genealogiam recensiti sunt per familias suas: per domos patrum suorum, juxta numerum numerum per capita sua, omnis masculus a filio viginti armorum et supra, onmis egrediens ad pugnam.

19. As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.

19. Quemadmodum praeceperat Jehova ipsi Mosi, numeravit eos in deserto Sinai.

20. And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

20. Fuerunt itaque filii Ruben primogeniti lsrael per generationes suas, per familias suas, per domes patrum suorum, juxta numerura nominum per capita sua, omnis masculus a filio viginti annorum et supra, omnis egrediens ad pugham,

21. Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

21. Numerati eorum de tribu Ruben, sex et quadraginta millia, atque quingenti.

22. Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

22. De filiis Simeon per generationes suas, per familias suas, per domos patrum suorum, munerati ejus, juxta humerum niminum, per capita sua, omnis masculus a filio viginti armorum et supra, omnis; egrediens ad pugnam:

23. Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

23. Numerati inquam eorum de tribu Simeon, novera et quinquaginta millia, atque trecenti.

24. Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

24. De filiis Gad per generationes suas, per familias suas, per domus patrum suorum, juxta numerum nominum, a filio viginti annorum et supra, omnis egrediens ad pugnam.

25. Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

25. Numerati eorum de tribu Gad, quinque et quadraginta milliae, atque sexcenti et quinquaginta.

26. Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

26. De filiis Jehudah per generationes suas, per familias suas, per domus patrum suorum, juxta numerum nominum, a filio viginti annorum et supra, omnis egrediens ad pugnam:

27. Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

27. Numerati eorum de tribu Jehudah, quatuor et septuaginta millia, atque sexcenti.

28. Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

28. De filiis Issachar per generationes suas, per familias suas, per domum patrum suorum, juxta nuroerum nominum, a filio viginti annorum et supra, omnis egrediens ad putnam:

29. Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

29. Numerati eorum de tribu Issachar, quatuor et quinquaginta millia, atque quadringenti.

30. Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

30. De filiis Zebulon, per generationes sues, per familias suas, per domos patrum suorum, juxta numerum niminum a filio Viginti annorum et supra, omnis egrediens ad pugnam:

31. Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

31. Numerati corum de tribu Zebulon, septem et quinquaginta millia, atque quadringenti.

32. Of the children of Joseph, *namely,* of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

32. De filiis Joseph, de filiis Ephraim, per generationes suas, per familias suas, per domos patrum suorum, juxta numerum nominum, a filio viginti annorum et supra, omnis egrediens ad pugnam:

33. Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

33. Numerati eorum de tribu Ephraim, quadraginta millius atque quingenti.

34. Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

34. De filiis Manasse, per generationes suas, per domos patrum suorum, juxta numerum nominum, a filio viginti annorum et supra, omnis egrediens ad pugnam:

35. Those that were numbered of them, even of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

35. Numerati corum de tribu Manasse, duo et triginta raillid, atque ducenti.

36. Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

36. De filiis Benjamin, per generationes suas, per familias suam, per domum patrum suorum, juxta numerum nominum, a filio viginti annorum et supra, omnis egrediens ad pugnam:

37. Those that were numbered of them, *even* of the tribe of Benamin, *were* thirty and five thousand and four hundred.

37. Numerati eorum de tribu Benjamin, quinque et triginta millie, et quadringenti.

38. Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

38. De filiis Dan, per generationes suas, per familias suas, per domos patrum suorum, juxta numerum nominum, a filio viginti annorum et supra, omnis egrediens ad pugnam:

39. Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

39. Numerati eorum de tribu Dan, duo et sexaginta millia, atque septingenti.

40. Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

40. De filiis Aser per generationes suas, per familias suas, per domos patrum suorum, juxta humerum nominum, a filio viginti armorum et supra, omnis egrediens ad pugnam:

41. Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

41. Numerati eorum de tribu Aser, unum et quadraginta millia, atque quingenti.

42. Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

42. De filiis Nephthali, per generationes suds, per familias suas, per domus patrum suorum, juxta numerum nominum a filio viginti annorum et supra, omnis egrediens ad pugnam:

43. Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

43. Numerati eorum de tribu Nephthali, tria et quinquaginta millia, atque quadringenti.

44. These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

44. Isti sunt numerati illi quos numeravit Moses et Aharon atque principes Israelis, duodecim viri: singuli per domos patrum suorum erant.

45. So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

45. Fueruntque omnes numerati filiorum Israel per domos patrum suorum, a filio viginti annorum et supra, omnis egrediens ad pugnam in Israele.

46. Even all they that were numbered, were six hundred thousand, and three thousand, and five hundred and fifty.

46. Fuerunt inquam omnes numerati, sexcenta tria millia, et quingenti quinquaginta.

47. But the Levites, after the tribe of their fathers, were not numbered among them.

47. At Levitin per tribum patrum suorum non fuerunt numerati in medio eorum.

48. For the Lord had spoken unto Moses, saying,

48. Loquutus enim erat Jehova, ad Mosen dicendo:

49. *Only* thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

49. Veruntamen *(vel,* utique, *vel,* tantummodo) tribum Levi non numerabis, neque summam eorum capies in medio filiorum Israel.

50. But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof: and they shall minister unto it, and shall encamp round about the tabernacle.

50. Sed tu praefice Levitas tabernaculo testimonii, et onmibus vasis ejus, et omnibus qum ad illud pertinent: ipsi portabunt tabernaculum, et omnia vasa ejus, et ipsi ministrabunt illi, et in circuitu tabernaculi castrametabuntur.

51. And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

51. Quando autem proficiscetur tabernaculum, deponent illud Levitie: quum consistet tabernaculum, erigent illud Levitae et extraneus qui accesserit, morietur.

52. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

52. Et castrametabuntur filil Israel quisque in castris suis, et quisque juxta vexillum suum, et per exercitus suos.

53. But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

53. Levitae vero castrametabuntur in circuitu tabernaculi testimoni et non erit ira super coetum filliorum Israel: custodientque Levitiae custodiam tabernaculi testimonii.

54. And the children of Israel did according to all that the Lord commanded Moses, so did they.

54. Fecerunt ergo filii Israel juxta omnia quae praeceperat Jehova Most, sic fecerunt.

1. *And the Lord spake unto Moses in the wilderness of Sinai* Although this is the first numbering of the people, of which we have an account, still, inasmuch as God had already imposed a tax upon every person, the amount of which has been recorded, we infer that it was in fact the second. But the reason for thus numbering the people a second time was, because they were very soon about to remove their camp from the wilderness of Sinai to take posession of the promised land. Since, however, their impiety withheld them from doing so, there was a third *census* taken just before their actual entrance into the land, and with this object, that it might be obvious, on comparison, how marvellously the people had been preserved by the springing up of a new generation, in spite of so many plagues and so much slaughter; for although a great proportion of them had been cut off, almost as many persons were found as before.

Further, it must be observed, that the people were not numbered except at God's command, in order that He might thus assert His supreme dominion

over them; and also, that the mode of taking the *census* was so arranged, that there should be no confusion of ranks either through fraud or irregularity; for this was the reason why each tribe had its superintendents, lest any one should slip into a tribe to which he did not belong; and this is expressly mentioned by way of assurance, since otherwise many might suspect that so great a multitude could hardly be distinguished into classes with certainty, so that the whole sum should be calculated without mistake.

20. *And the children of Reuben, Israel's eldest son* If any disputatious person should contend that one family could not increase in 250 years to so great an amount, and thus should reject as nebulous what surpasses the ordinary rule of nature, we must bear in mind what I have already stated, that, inasmuch as this increase depended on the power of God, nothing is more absurd than to measure it by ordinary rules. For the intention of the Spirit is to represent to our eyes the incredible power of God in a conspicuous and signal miracle. Meanwhile, if you compared the tribe of Reuben with some of the others, it presents in its numbers some marks of the curse, so that we may gather that Reuben was degraded from the honors of his primogeniture; for the tribes of Simeon, Issachar, Zebulun, Dan, and Naphtali were more numerous, whilst from Joseph alone, who was one of the youngest, a posterity descended which almost doubled it in numbers. God's blessing, however, is most conspicuous in the tribe of Judah, in correspondence with the prophecy of Jacob; for by this prerogative, as it were, it was already called to the right of primogeniture and to supremacy, inasmuch as it surpassed all the principal ones.

47. *But the Levites, after the tribe of their fathers* We shall indeed hereafter see that they also were numbered, but Moses means that they were not included in the general *census* of the people, because God had chosen them to be His own property, and thus had severed them from the rest of the people. He writes, therefore, that they "were not numbered in the midst of the others," [419] *i.e.,* so as promiscuously to form a part of the multitude. Now, lest any one should object that Moses acted ambitiously in thus bestowing on his own tribe extraordinary distinction, he declares that he did not do this spontaneously, but that it was at God's bidding that the Levites had a separate class assigned to them; for translators render this passage amiss, "And God said to Moses,"

[420] as if he stated that the tribe of Levi was then first set apart when the sum of the people was taken, since it would have been absurd to omit a part, unless God's will had been already declared. Moses, therefore, shews why

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Among them. — *A. V.*

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So the Vulgate, v. 48.

he passed over his own tribe, via, because God had consecrated the Levites for the keeping and service of the tabernacle. Now, if it was not lawful for the tabernacle to be carried or set up by all persons indiscriminately, its sanctity was enforced by this symbol; for religion would not have been held in so much reverence, if it had been allowable for all without distinction to meddle with the sacred things. Meanwhile, the Israelites were reminded that all without exception were unworthy to present themselves before God, when they were forbidden from access to the sanctuary; whereas the dignity which was conferred upon a single tribe was no ground for boasting, since it depended merely on the good pleasure of God. God, then, gave the Levites access to His tabernacle, not because they had deserved that honor by any virtue of their own, but in order to afford a testimony of His gratuitous favor. At the same time, under this image He represented the future priesthood of Christ, in order that believers might be assured that the Mediator, by whom others might have access to God, was to be of the human race; and therefore God declares by Isaiah that He would take the Levites under the kingdom of Christ from the general and dispersed body of the people. (Isaiah 66:21.) As to what relates to their *office,* let it be sought in its proper place.

Deuteronomy 10:8,9

Deuteronomy 10:8, 9

8. At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.

8. In tempore illo separavit Jehova tribum Levi: ut gestaret Arcam foederis Jehovae, ut staret coram Jehova ad ministrandum ei, et ad benediecudum in nomine ipsius usqae ad diem hanc.

9. Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.

9. Idcirco non fuit ipsi Levi portio et haereditas cum fratribus suis: Jehova est haereditas ejus, quemadmodumdixit ei Jehova Deus tuus.

8. *At that time the Lord separated the tribe of Levi* Moses does not exactly observe the order of time in the chapter from which this passage is taken, since he deemed it sufficient to collect here and there what was required to complete his general exhortation. The object indeed of the recital of this history was, lest any should attempt to overthrow God's invioable decree in their pride and audacity; and therefore, in order that the dignity of the

tribe of Levi may not beget envy, he testifies that God is its author. The clause, "unto this day," seems to refer to those instances in which God had manifested His favor towards the Levites, lest any similar rivalry should hereafter arise. The rest has been expounded elsewhere.

Numbers 2:1-34

Numbers 2

Numbers 2:1-34

1. And the Lord spake unto Moses and unto Aaron, saying,

1. Et loquutus est Jehova Mosi et Aharon, dicendo:

2. Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

2. Singuli juxta vexillum suum, juxta signa domus patrum suorum, castrametabuntur filii Israel: procul, circum tabernaculum conventionis castrametabuntur.

3. And on the east side, toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

3. Hi autem castrametabuntur ad orientem, a d exortum vexillum exercitus Juda per turmas suas: et princeps filiorum Juda erit SaMson filius Amminadab.

4. And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

4. Et exercitus ejus, numeratique eorum, quatuor et septuaginta millia, atque sexcenti.

5. And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

5. Castrametabuntur vero juxta eum tribus Issachar: et princeps filiorum Issachar erit Nethanel filius Suar.

6. And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

6. Et exercitus ejus numeratique ejus, quatuor et quinquaginta millia atque quadringenti.

7. *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

7. Tribus Zebulon, et princeps filiorum Zebulon, Eliab illius Helon.

8. And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

8. Et exercitus ejus, numeratique ejus, septem et quinquaginta millia atque quadringenti.

9. All that were numbered in the camp of Judah *were* an hundred thousand, and fourscore thousand, and six thousand and four hundred, throughout their armies: these shall first set forth.

9. Omnes numerati in exercitu Juda, centum octoginta sex millia atque quadringenti, per exercitus suos: primum proficiscentur.

10. On the south side *shall be* the standard of the camp of Reuben, according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

10. Vexillum exercitus Reuben erit ad meridiem per turmas suas: et princeps filiorum Reuben erit Elisur filius Sedeur.

11. And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

11. Exercitus ejus, numeratique ejus, sex et quadraginta millla atque quingenti.

12. And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

12. Castrametabuntar autem juxta enm tribus Simeon: et princeps filiorum Simeon, Selumiel, fillus Surisaddai.

13. And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

13. Et exercitus ejus, numeratique eorum, novem et quinquaginta millia atque trecenti.

14. Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

14. Tribus item Gad: et princeps filiorum Gad, Eliasaph filius Reuel:

15. And his host, and those that were numbered of them, *were* forty five thousand and six hundred and fifty.

15. Et exercitus ejus, numeratique eorum, quinqne et quadraginta millia atque sexcenti et quinquaginta.

16. All that were numbered in the camp of Reuben *were* an hundred thousand, and fifty and one thousand, and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.

16. Omnes numerati in excreitu Reuben, centum quinquaginta millia, mille et quadringenti quinquaginta, per exercitus suos: et secundi proficiscentur.

17. Then the tabernacle of the congregation shall set forward, with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place, by their standards.

17. Turn proficiscetur tabernaculum conventionis in castris Levitarum, in medio castrorum: quemadmodum castrametabuntur, sic proficiscetur quisque in loco suo, juxta vexilia sua.

18. On the west side *shall be* the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

18. Vexilium excreitus Ephraim per turmas suas erit ad occidentem: et princeps filiorum Ephraim erit Elisarea filius Ammihud.

19. And his host, and those that were numbered of them, *were* forty thousand and five hundred.

19. Et excreitus ejus, numeratique eorum, quadraginta millia et quingenti.

20. And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

20. Et juxta eum erit tribus Manasse: et princeps filiorum Manasse erit Gamliel filius Pedahsur.

21. And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

21. Et exercitus ejus, numeratique eorum, duo et triginta millia atque ducenti.

22. Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

22. Tribus item Benjamin, et princeps filiorum Benjamin erit Abidan filius Gidoni.

23. And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

23. Et exercitus ejus, numeratique, eorum, quinque et triginta millia atque quadringenti.

24. All that were numbered of the camp of Ephraim *were* an hundred thousand, and eight thousand and an hundred, throughout their armies: and they shall go forward in the third rank.

24. Omnes numerati in excreitu Ephraim, centum et octo millia atque centum, per excreitus suos: et tertii proficiscentur.

25. The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

25. Vexilium castrorum Dan erit ad Aquilonem, per exercitus suos: et princeps filiorum Dan, Ahiezer filius Ammisaddai.

26. And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

26. Et exercitus ejus, numeratique eorum, duo et sexaginta millia atque septingenti.

27. And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

27. Castrametabuntur autem juxta eum tribus Aser; et princeps filiorum Aser erit Pagiel filius Ochran.

28. And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

28. Et exercitus ejus, numeratique eorum, unum et quadraginta millia et quingenti.

29. Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

29. Tribus item Nephthali: et princeps filiorum Nephthali, Ahira filius Enan.

30. And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

30. Et exercitus ejus numeratique eorum, tria et quinquaginta millia atque quadringenti.

31. All they that were numbered in the camp of Dan *were* an hundred thousand, and fifty and seven thousand, and six hundred: they shall go hindmost with their standards.

31. Omnes numerati in exercitu Dan, centum millia et quinquaginta septem millia, atque sexcenti: postremi proficiscentur per vexilla.

32. These *are* those which were numbered of the children of Israel, by the house of their fathers: all those that were numbered of the camps, throughout their hosts, were six hundred thousand, and three thousand, and five hundred and fifty.

32. Isti sunt numerati filiorum Israel per domos patrum suorum, omnes numerati qui erant in castris per turmas suas, sexcenta tria millia atque quingenti quinquaginta.

33. But the Levites *were* not numbered among the children of Israel; as the Lord commanded Moses.

33. Craterum Levite non fuerunt numerati inter filius Israel quemadmodum praceperat Jehova Mosi.

34. And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

34. Et fecerunt filii Israel juxta omnia qum praecepit Jehova Mosi: sic castrametati sunt per vexilia sua, sicque profecti sunt quisque per familias suas, per domum patrum suorum.

1. *And the Lord spake unto Moses, and unto Aaron* This distribution into separate bands must have served to prevent contention; for, had not God thus assigned to each their proper position, so natural is ambition to man, that they would have quarrelled for the place of honor. It would have been grievous to the family of Reuben, the first-born, to resign his dignity; and, even if they had patiently submitted to the punishment inflicted upon them, they would have been made to take the lowest place, as being condemned to ignominy. Disputes would also have arisen respecting the children of the concubines, for they would not have thought it consistent that; those who sprang from Leah and Rachel should yield them the superior place. Besides, in proportion as they severally had the advantage in numbers, they would have thought themselves injured unless they preceded others.

Thus the children of Simeon would never have suffered themselves to be ranged under the standard of Reuben. Again, dispute would also have arisen between the children of Ephraim and Manasseh. God, therefore, at once put a stop to all these disturbances by so arranging their ranks that each one knew his own band. Consequently, Judah, although the fourth son of Leah, received the first standard as an honorable distinction, that he might thus in a manner begin to fulfill the prophecy of Jacob by anticipation; and two tribes were united with him which would willingly submit to his rule,

Issachar and Zebuhm; because they derived their origin from the children of the [421] handmaid whom Leah had substituted in her own place.

Although Reuben had been deprived of his primogeniture, still, that some consolation might remain for his posterity, he was set over the second standard; two tribes were associated with him, which on account of their connection would not be aggrieved at fighting under his command, the tribe of Simeon his uterine brother, and the tribe of Gad, which also sprang from the handmaid of Leah.

It was necessary that God should interpose His authorify, in order that two tribes should be formed of a single head, Joseph; otherwise the fact would have led to contention, because the inequality was odious in itself, and that family might appear to be elevated not without disgrace to the others. Besides, the children of Manasseh, who were superior by the law of nature, would never have been induced to obey, unless a divine decree had interposed. But thtat division could not have been better formed than of the sons of Rachel, because their consanguinity was closer; for a sharp contest might also have arisen for the leadership of the fourth band, because it was unjust that the son of a handmaid should have been placed at its head, and thus preferred to a legitimate son of Leah, and to the other son of Rachel, especially when Benjamin was so singularly beloved by Jacob, the common father of them all. [422] The sole will of God, indeed, was sufficient, and more than sufficient to prevent all quarrels; but, inasmuch as He chose rather to rule over them generously and paternally, than in a despotic manner, He rather conformed Himself to their wishes than drove them by compulsion. Still, however, because their contentions could not be prevented by mere human decisions, it is again said at the end of the chapter that Moses did nothing except by God's command. At the same time the obedience of the people is noticed in that they peaceably obeyed Moses, since thus they ratified their acknowledgment of Moses as a true and faithful minister of God;

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This is a singular oversight of *C.*, which is also copied in the French; "Pource qu'elles estoyent descendues de la chambriere de Lea;" because they were descended from the handmaid of Leah. It is perhaps still more strange that Attersoll in his Commentary on the Book of Numbers should have adopted it, evidently following *C.*; "He (Judah) was the fourth son of Jacob by Leah, with whom he associateth such two tribes as were in reason most likely to submit themselves to him, inasmuch as Zebulun and Issachar were the sons of Zilpah, Leah's maid, whom she gave to her husband, and set in her own place." I need scarcely remind my readers that Gad and Asher were the sons of Zilpah, and Zebulun and Issachar of Leah herself.

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Attersoll seems to have correctly, though somewhat quaintly, interpreted here the meaning of *C.*, which else perhaps may not be quite clear; "from hence might hurly-burlies and heart-burnings arise, which are all pacified and compounded by the express commandment of God, who joineth to Dan, Naphtali his mother's son, (for both of them were the sons of Bilhah, Rachel's maid,) and Asher, the son of Zilpah, Leah's maid." — Commentary on numbers *in loco*.

for this submissiveness is the inseparable companion of sincere piety towards God, that whatever is proposed by His approved ministers the people should reverently accept.

Numbers 3:1-51

Numbers 3

Numbers 3:1-51

1. These also *are* the generations of Aaron and Moses, in the day *that* the Lord spake with Moses in mount Sinai.

1. Hae sunt generationes Aharon et Mosis ex quo loquutus est Jehova ad Mosen in monte Sinai.

2. And these *are* the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar.

2. Hac autem sunt nomina filiorum Aharon: primogenitus Nadab, et Ahihu, Eleazar et Ithamar.

3. These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

3. Ista sunt nomina filiorum Aharon sacerdotum unctorum, quorum consecraverat manum ut sacerdotio fungerentur.

4. And Nadab and Abihu died before the Lord, when they offered fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

4. Mortuus est autem Nadab et Abihu eoram Jehova, quando obtulerunt ignem externum coram Jehova in deserto Sinai: et filii non fuerunt eis, ae sacerdotio functus est Eleazar et Ithamar coram Aharone patre suo.

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 stare facias eam coram Aharone sacerdote, ut ministrent 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 coetus coram tabernaculo ecclesiae, 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 ecclesiae, custodiamque filiorum Israel, et exequantur cultum 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 illils ejus: dati, daft *namque aunt* illi a 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 praeticies, custodientque sacerdotium suum: externus sane qui accesserit, morietur.

11. And the Lord spake unto Moses, saying,

11. Loquutus est praeterea Jehova ad Mosen, dicendo:

12. And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

12. Ego quidera tuli Levitas e medio filiorum Israel loco omnis primogeniti quod aperit vulvam a filiis Israel: eruntque mei Levitae.

13. Because all the first-born *are* mine: *for* on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be: I am the Lord.

13. Meum namque est omne primogenitum: a die quo percussi omne primogenitum in terra *A*Egypti, sanctificavi mihi omne primogenitum in Israel: tam ex hominibus quam ex animalibus: mea erunt: ego Jehova.

14. And the Lord spake unto Moses in the wilderness of Sinai, saying,

14. Loquutus est insuper Jehova ad Mosen, dicendo:

15. Number the children of Levi, after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

15. Numera filius Levi per domos patrum suorum, per familias suas: omnem masculum ab uno meuse et supra, numerabis.

16. And Moses numbered them, according to the word of the Lord, as he was commanded.

16. Numeravit itaque eos Moses juxta sermonem Jehovae, quemadmodum jussus fuerat.

17. And these were the sons of Levi, by their names; Gershon, and Kohath, and Merari.

17. Et fuermir isti filii Levi per nomina sua, Gerson, Cehath et Merari.

18. And these *are* the names of the sons of Gershon, by their families; Libni, and Shimei.

18. Haec autem sunt nomina filiorum Gerson per familias suas, Libni et Semei.

19. And the sons of Kohath, by their families; Amram, and Izhar, Hebron, and Uzziel.

19. Porro filii Cehath per familias suas, Amram, et Jehor, Hebron et Uzziel.

20. And the sons of Merari, by their families; Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers.

20. Filii vero Merari per familias suas, Mahali, et Muzi. Istae sunt familiae Levi per domos patrum suorum.

21. Of Gershon *was* the family of the Libnities, and the family of the Shimites: these *are* the families of the Gershonites,

21. De Gerson, familia Libnitica, et familia Simitica: istte sunt familiae Gersoniticae.

22. Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* seven thousand and five hundred.

22. Numerati eorum secundmu numerum onmis masculi, a filio mensis et supra, numerati eormn, septem millia et quingenti.

23. The families of the Gershonites shall pitch behind the tabernacle westward.

23. Familiae Gersonitiem post tabernaculum castrametabuntur ad occidentem.

24. And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lad.

24. Et princeps domus patris Gersonitarum erit Eliasaph filius Lael.

25. And the charge of the sons of Gershon, in the tabernacle of the congregation, *shall* be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

25. Custodia autem filiorum Gerson in tabernaculo conventionis erit tabernaculum, et tentorium, operimentum ejus, aulaeum ostii tabernaculi conventionis.

26. And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the service there*of.*

26. Cortinae item atrii, et aulaeum ostii atrii quod erat juxta tabernaculum, et juxta altare per circuitum, funes quoque ejus pro omni ministerio ejus.

27. And of Kohath *was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

27. Et ipsius Cehath erit familiae Amramitica, et familia Isharitica, et familia Hebronitica, et familia Uzzielitica: istae sunt familiae Cehathiticae.

28. In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

28. Secundum numerum omn masculi a filio mensis et supra, fuerunt octo millia sexcenti, custodiente custodiam sanctuarii.

29. The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

29. Familiae filiorum Cehath castrametabuntur ad latus tabernaculi ad meridiem.

30. And the chief of the house of father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

30. Et princeps domus patris familiarum Cehathitarum erit Elisaphan filius Uzziel.

31. And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

31. Custodia autem eorum erit arca, et mensa, et candelabrum, et altaria, et vasa sanctitatis in quibus ministrabunt, et aulaeum, et universum opus ejus.

32. And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

32. Porro princeps principum Levitarum erit Eleazar filius Aharon sacerdotis: praefectura custodientium custodiam sanctitatis erit el.

33. Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

33. Ipsius Merari erit familia Mahalitica, et familia Musitica. Istae sunt familiae Merari.

34. And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

34. Numerati autem eorum secundum numerum ordinis masculi, ab uno mense et supra, sex millia et ducenti.

35. And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihael: *these* shall pitch on the side of the tabernacle northward.

35. Et princeps domus patris familiarum Merari erit Suriel filius Abihael: atque hi ad latus tabernaculi castrametabuntur ad Aquilonem.

36. And under the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

36. Praefectura autem custodia filiorum Merari, tabulum tabernaculi, et vectes ejus, et columnae ejus, et bases qius, omniaque vasa ejus, et universum opus ejus.

37. And the pillars of the court round about, and their sockets, and their pins, and their cords.

37. Columnae quoque atrii per circuitum, et bases earum, et clavi earum, et funes earum.

38. But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

38. Qui vero castrametabuntur ante tabernaculuun, ad Orientem, in parte anteriore tabernaculi conventionis, ad orientem erunt Moses et Aharon, filiique ejus custodientes custodiam sanctuarii, pro custodia filiorum Israel: externus certe qui accesserit morietur.

39. All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males, from a month old and upward, *were* twenty and two thousand.

39. Omnes numerati Levitarum, quos numeravit Moses et Aharon juxta sermonem Jehovae per familias eorum, omnes mares ab uno mense et supra, duo et viginti millia.

40 And the Lord said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

40. Et dixit Jehova ad Mosen, Numera omne primogeniture masculmn filiorum Israel ab uno meuse et supra, et accipe humerum nominum eorum.

41. And thou shalt take the Levites for me, (I *am* the Lord,) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

41. Capiesque Levitas mihi (ego Jehova) loco omnium primogenitorumn filiorum Israel, et bestias Levitatum loeo omnium primogenitorum ex bestits filiorum Israel.

42. And Moses numbered, as the Lord commanded him, all the first-born among the children of Israel.

42. Numeravit itaque Moses quemadmodum ei paeceperat Jehova, omnem primogeniture in filiis Israel.

43. And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

43. Fueruntque omnia primogenita mascula, secundum numerum nominum, ab uno filio mensis, et supra, per numeratos eorum, duo et viginti millia, et ducenti septuaginta tres.

44. And the Lord spake unto Moses, saying,

44. Loquutusque est Jehova ad Mosen, dicendo:

45. Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord.

45. Cape Levitas loco omnium primogenitorum in filiis Israel, et bestias Levitatum pro bestiis eorum, eruntque mei Levitae: ego Jehova.

46. And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites;

46. Porro redemptiones ducentorum septuaginta trium redundant ultra Levitas, a primogenitis filiorum Israel.

47. Thou shalt even take five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take *them:* (the shekel *is* twenty gerahs:)

47. Capies quinos siclos in singuls; capita, secundum siculum sanctuarii capies: viginti obolorum est siclus.

48. And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron, and to his sons.

48. Dabisque pecuniam illam Aharoni et filiis ejus, redemptiones eorum qui exuperant in illis.

49. And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites.

49. Accepit ergo Moses pecuniam redemptionis ab its qui superabant ultra redemptos Levitarum:

50. A primogenitis filiorum Israel accepit pecuniam mille trecentos sexaginta quinque siclos, secundum siclum sanctuarii.

50. Of the first-born of the children of Israel took he the money; a thousand three hundred and three score and five *shekels,* after the shekel of the sanctuary:

51. And Moses gave the money of them that were redeemed unto Aaron, and to his sons, according to the word of the Lord, as the Lord commanded Moses.

51. Deditque Moses pecuniam redemptionum Aharoni et filiis ejus, juxta sermonem Jehovae, quemadmodum praeceperat illi Jehova.

1. *These also are the generations of Aaron and Moses* He now separately enumerates the Levites; but, before he proceeds to state their number, he first shortly refers to what he had just before more fully narrated, that of the four sons of Aaron only two survived their father, inasmuch as Nadab and Abihu had suffered the penalty of their negligence in their defilement of the sacrifice. The six verses [423] which Moses inserts respecting the office of the priests have been expounded in their proper place. The dignity of the tribe of Levi is here exalted, when God compares the Levites to the first-born; the distribution of their charges is also touched upon, [424] but, since these things are connected with the *census* of the people, and the mode of pitching the camp, I have thought it best to annex them to what has just preceded, inasmuch as otherwise the history would be interrupted. And, in fact, in the order that I have followed, the office of each family is only incidentally treated of, so that all might know their proper station.

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Viz., verses 5-10. See *ante,* vol. 2, p. 220.

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"Quant a ce que Moyse touche ici des charges particulieres de chacune famille, combien que cela concerne le service duquel il a este traitte sur le Seconde Precepte, toutefois je n'ay peu aucunement faire, que de la mettre ici, afin que le fil de l'histoire ne fust point rompu;" with respect to the reference here made by Moses to the peculiar charge of each family, although it relates to the service which has been treated of under the Second Commandment, nevertheless I could not do otherwise than introduce it here, in order that the thread of the history might not be interrupted. — *Fr.*

12. *And I, behold, I have taken the Levites* A little further on we shall see more clearly why God claims one tribe for Himself; He now only shews that the Levites rightfully belong to Him, because by special privilege the first-born of the people were preserved in the destruction of the Egyptians. God, therefore, declares that those, whose lives were thus gratuitously spared, were purchased to Himself. Since, then, He had the free option of devoting to Himself the first-born of every tribe, He was no less at liberty to take [425] only the twelfth part of the people from one tribe. Thus He cuts off all handle for complaint, inasmuch as it would have been intolerable ingratitude to withdraw from His control those whom He had miraculously redeemed; therefore He says that they did not perish in the general slaughter, in order that tie might subject them to ttimself.

15. *Number the children of Levi after the house of their fathers* The enumeration of the tribe now follows, commencing with the three sons of Levi, Kohath, Gershon, and Merari, from whom many families afterwards descended. It must, however, be observed, that all were numbered down to the youngest infants, whereas of the rest of the people only those who had passed their twentieth year were taken into account; whence it appeared that this was the smallest tribe; but by causing the infants to be reckoned, God intended to maintain a just proportion, as we shall see; for, if He had only taken them above their twentieth year, it would not have been known how many first-born there were, and thus the compensation to be made for them would have been uncertain. By this indulgence the people should have been induced to pay the tribute for the surplus with more readiness; for since, after the computation was made, it appeared how much their number came short of the required amount, God justly willed that those should be redeemed for money, who would else have been transferred to that tribe which represented the first-born, and it would have been an act of malignity to refuse God what he demanded, when He had spontaneously condescended to so just a compact. There was also another reason why the Levites were included in the *census* from their earliest childhood, rather than the others, viz., because it was not necessary that they should be fit for war, when God enrolled from the rest of the people soldiers for Himself who might afterwards bear arms.

17. *And these were the sons of Levi by their names* Hence it appears that the tribe of Levi, like the others, had made an astonishing progress from a small and contemptible beginning; for whereas he himself had only begotten three sons, Gershon and Merari only two each, and Kohath four; who would have expected such an increase, that twelve men in so short a time should have grown into so many thousands? But thus powerfully does God work under the semblance of weakness, that thus His glory may be

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"Moins que la douzieme partie;" less than the twelfth part. — *Fr.*

the more conspicuous. But that He promoted the family of Kohath above the others, not only in the priesthood of Aaron, but also in their common ministry, proceeded from the same source of His gratuitous good pleasure, as the calling of Moses. He then, who had dignified also by so honorable an office, was, for his sake, gracious also to the family of Kohath. Neverthless, lost he should be suspected of ambition, or lest occasion of calumny should be given to the ungodly, God chose that the sons of Moses should remain in the ordinary station of the Levites.

45. *Take the Levites instead of all the first-born* The compensation of which I have spoken follows; for, since the complete portion of God was not found in the tribe of Levi, it must needs be supplied from elsewhere. Since, then, the Levites, infants as well as men, were less by two hundred and seventy-three than the first-born of the twelve tribes of Israel, God required that five shekels of the sanctuary should be paid for every head. We have elsewhere seen that the shekel of the sanctuary was double, amounting to two ordinary ones.

Numbers 4:1-3,21-23,29,30,34-49

Numbers 4

Numbers 4:1-3, 21-23, 29, 30, 34-49

1. And the Lord spake unto Moses and unto Aaron, saying,

1. Loquutus est Jehova ad Mosen et Aharon, dicendo:

2. Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

2. Tolle summam filiorum Cehath e medio filiorum Levi, per familias suas, per domos patrum suorum.

3. From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

3. Ab eo qui natus est triginta annos et supra, usque ad eum qui natus est quinquaginta annos, quotquot ingrediuntur congregationem, ut faciant opus in tabernaculo conventionis.

21. And the Lord spake unto Moses, saying,

21. Loquutus est Jehova ad Mosen, et Aharon dicendo:

22. Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families:

22. Tolle summam filiorum Gerson, ipsos quoque per domos patrum suormn, et per familias suas:

23. From thirty years old and upward, until fifty years old, shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

23. Ab eo qui natus est triginta annos et supra, usque ad eum qui est quinquaginta annorum, numerabis eos: quotquot ingrediuntur congregationem, ut faciant opus in tabernaculo conventionis.

29. As for the sons of Merari, thou shalt number them after their families, by the house of their fathers:

29. Filios Merari, per familias suas, per domos patrum suorum nu merabis:

30. From thirty years old and upward, even unto fifty years old, shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

30. Ab eo qui natus est triginta annos et supra, usque ad eum qui natus est quinquaginta annos, numerabis eos: quotquot ingrediuntur congregationem, ut faciant opus in tabernaculo conventionis.

34. And Moses and Aaron, and the chief of the congregation, numbered the sons of the Kohathites, after their families, and after the house of their fathers,

34. Numeravit ergo Moses et Aharon et princeps congregationis filios Cehath, per familias suas, domos patrum suorum.

35. From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

35. Ab eo qui natus erat triginta annos, et supra, usque ad eum qui natus erat quinquaginta annos: quotquot ingrediuntur in congregationem illam ad ministerium peragendum in tabernaculo conventionis.

36. And those that were numbered of them, by their families, were two thousand seven hundred and fifty.

36. Fueruntque numerati eorum per familias, duo millia septingenti quinquaginta.

37. These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the Lord, by the hand of Moses.

37. Isti sunt numerati familiarum Cehath, omnes ministrantes in tabernaculo conventionis, quos numeravit Moses et Aharon juxta imperium Jehovae per manum Mosis.

38. And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

38. Numerati filiorum Gerson per familias suas, et per domum patrum suorum.

39. From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

39. Ab eo qui natus erat triginta annos et supra, usque ad eum qui natus erat quinquaginta annos: quotquot ingrediuntur in congregationem illam ad ministerium peragendum in *tabernaculo* conventionis.

40. Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

40. Numerati inquam eorum per familias suas, per domum patrum suorum, duo millia et sexcenti triginta.

41. These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the Lord.

41. Isti sunt numerati familiarum filiorum Gerson, omnes ministrantes in tabernaculo conventionis: quos numeravit Moses et Aharon juxta sermonem Jehovae.

42. And those that were numbered of the families of the sons of Merari, throughout their fanlilies, by the house of their fathers,

42. Numerati autem familiarum filiorum Merari per familias suas, per domos patrunt suorum.

43. From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

43. Ab co qui natus erat triginta annos et supra, usque ad eum qui natus erat quinquaginta annos: quotquot ingrediebantur in congregationem illam ad ministerium peragendum in tabernaculo conventionis.

44. Even those that were numbered of them, after their families, were three thousand and two hundred.

44. Numerati inquam eorum per familias suas, tria millia et ducenti.

45. These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the Lord by the hand of Moses.

45. Isti aunt numerati familiarum filiorum Merari, quos numeravit Moses et Aharon juxta sermonem Jehovae per manum Mosis.

46. All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel, numbered, after their families, and after the house of their fathers,

46. Omnes numerati quos numeravit Moses et Aharon, et principes Israel, de Levitis per familias suas, et per domos patrunt suorum:

47. From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation;

47. Ab eo qui natus erat triginta annos et supra, usque ad eum qui natus erat quinquaginta annos: quotquot ingrediebantur ad peragendum ministerium cultus, et ad peragendum oneris in tabernaculo conventionis.

48. Even those that were numbered of them, were eight thousand and five hundred and fourscore.

48.: Numerati, inquam, erarum ruerunt otto nilIlia et quingenti octoginta.

49. According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses.

49. Juxta sermonem Jehovae numeravit cos per manum Mosis, singulos secundum ministerium suum, et secundum onus suum: numerati autem ejus fuerunt hi quos ipsi praeceperat.

1. *And the Lord spake unto Moses and unto Aaron* This *census* had a different object from the former one, which we have just been considering, viz., that an equal distribution of the charges should be made in proportion to the number of the individuals. First, as regarded age, a distinction must be observed between this tribe and the others; for we have already seen that all the Israelites above twenty years of age were numbered, because they were then fit to bear arms. But it was not without reason that a more mature age was required in the case of the Levites, so that they should not begin to discharge their ministry before their thirtieth year. For not only is strength and rigor of body requisite for spiritual warfare, but seriousness and gravity also. If they had been admitted in their youth, their levity might have detracted from the reverence due to sacred things, since the young are often led to act intemperately by their fervor and licentiousness. Access to the sanctuary, therefore, was not permitted them till they had grown up to be men; for by their thirtieth year men ought to have become so staid, as that it shall be base and inexcusable for them to give way to the wantonness of youth.

From their fiftieth year they were released from their duties; since sloth and inactivity generally accompany old age. The case is different as to war, because we find many who are vigorous after their fiftieth year. Furthermore, since religion is more precious than all earthly affairs, diligent care was to be taken lest it should fall into disesteem on account of the idleness and somnolency of its ministers.

34. *And Moses and Aaron and the chief of the congregation* Another exception is subjoined, viz., that none should be received unless they were free from all defect and blemish; for we have seen elsewhere that those, who were blind and lame, or defective in any part of their body, were excluded from the tabernacle, lest their disfigurement should produce contempt; and also that they might be admonished by this external sign, to preserve

themselves more diligently from all spiritual defilement. Therefore, those are said to enter into the sanctuary who are fit to exercise the priesthood; and hence the expression, "for the service," [426] is added.

Inasmuch as the inequality (of their charges) might have been the source of envy, God's authority is asserted at the end of the chapter, where Moses records that he was only acting ministerially, and that he distributed the offices among them according to God's command.

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"For the work." — *A. V.* Ver. 35.

Numbers 10:11-28

Numbers 10

Numbers 10:11-28

11. And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

11. Fuit autem anno secundo, mense secundo, vicesima mensis, ascendit nubes a tabernaculo testimonii.

12. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

12. Tunc profecti sunt filii Israel per profectiones suas e deserto Sinai, substititque nubes in deserto Paran.

13. And they first took their journey, according to the commandment of the Lord by the hand of Moses.

13. Profecti itaque sunt primum ad os Jehovae per manum Mosis.

14. In the first *place* went the standard of the camp of the children of Judah, according to their armies: and over his host *was* Nahshon the son of Amminadab.

14. Et profectum est vexilium castrorum filiorum Jehuda primo loco per exercitus suos: et super exercitum ejus erat Nahason filius Amminadab.

15. And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

15. Super exercitum autem tribus filiorum Issachar erat Nethanel filius Suar.

16. And over the host of the tribe of the children of Zebuluu *was* Eliab the son of Helon.

16. Et super exercitum tribus filiorum Zabulon erat Eliab filius Helon.

17. And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

17. Depositum autem fuerat tabernaculum: et profecti sunt filii Gerson et filii Merari portantes illum.

18. And the standard of the camp of Reuben set forward, according to their armies: and over his host *was* Elizur the son of Shedeur.

18. Deinde profectum est vexillum castrorum Ruben per exercitus suos: et super exercitum ejus erat Elisur filius Sedeur.

19. And over the host of the tribe of the children of Simeon, *was* Shelumiel the son of Zurishaddai.

19. Super exercitum vero tribus filiorum Simeon erat Selumiel filius Surisaddai.

20. And over the host of the tribe of the children of Gad *was* Eliasaph the son of Denel.

20. Et super exercitum tribus filiorum Gad erat Eliasaph filius Deuel.

21. And the Kohathites set forward, bearing the sanctuary; and *the other* did set up the tabernacle against they came.

21. Et progredi eccperunt Cehathitae portantes sanctuarium: erexerunt autem tabernaculum donec venerint ipsi.

22. And the standard of the camp of the children of Ephraim set forward, according to their armies: and over his host *was* Elishmna the son of Ammihud.

22. Postea profectum est vexilium castrorum filiorum Ephraim per exercitus suos: et super exercitum ejus erat Elisama filius Ammihud.

23. And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

23. Super exercitum vero tribus filiorum Manasse erat Gamliel filius Pedahsur.

24. And over the host of the tribe the children of Benjamin *was* Abidan the son of Gideoni.

24. Et super exercitum tribus filiorum Benjamin erat Abidan filius Gidoni.

25. And the standard of the camp of the children of Dan set forward, *which was* the rere-ward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

25. Profectum est insuper vexillum castrorum filiorum Dan, recolligens onmia castra per exercitus suos: et, super exercitum ejus erat Ahiezer filius Ammisaddai.

26. And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

26. Super exercitum tribus filiorum Aser erat Pagiel filius Ochran.

27. And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

27. Et super exercitum tribus filiorum Nephthali erat Ahira filius Enan.

28. Thus *were* the journeyings of the children of Israel, according to their armies, when they set forward.

28. Istm sunt profectiones filiorum Israel per exercitus suos: ac ita profecti sunt.

11. *And it came to pass on the twentieth day* Moses records that after leaving Mount Sinai, the camp was first pitched in the wilderness of Paran; and although the distance was not great, — being, as we shall soon see, a three days' journey, — still the fatigue was sufficient to harass and weary the people. It is mentioned in praise of their obedience that they were

expeditious in setting forth "according to the commandment of God;" but presently, through failure of the spirit of perseverance, their levity and inconstancy betrayed itself.

When it is said that "they journeyed by their journeyings," *(profectos esse per suas profectiones,)* it refers to their whole progress through the desert. As to the word, I know not why Jerome translated it *turmas,* (troops,) for its root; is the verb נסע *nasang,* which is used with it; and according to its constant use in Scripture, it plainly means stations, [427] or halting-places. We say in Frealch *journees,* or *gistes.*

14. *In the first place went the standard of the camp* The actual order of march is here described. The whole people, with the exception of the Levites, is divided into four hosts, or parts, since four of the tribes were set over the others, so as to have two under the command of each. And this was the mode of proceeding, that whenever they halted anywhere, the four standards encompassed the sanctuary and the Ark of the Covenant from the four quarters of the world; whilst on the march, the Levites carrying the tabernacle, according to the burdens respectively imposed upon them, were mixed with the several bands. The Ark, borne upon the shoulders of the Levites, preceded the whole army, in order that all might more confidently follow, God thus manifestly shewing them the way. Nahshon, of the tribe of Judah, led the first host; Elizur, of the tribe of Reuben, the second; Elishama, of the tribe of Ephraim, the third; and Ahiezer, of the tribe of Dan, the fourth. It is obvious that in the precedency given to the tribe of Judah, God in some degree afforded an anticipation of the prophecy of Jacob; for the Reubenites, being descended from the first-born, would not have willingly abandoned their position, unless that right had been transferred to the tribe of Judah by God's decree, pronounced through the mouth of Jacob. Not that the sovereignty and royal power was actually his before the time of David, but because God would have a single spark to shine in the midst of the thick darkness, whereby He might cherish the hope of the promised salvation in every heart; and that thus the dignity of this tribe might at length more readily reduce all to obedience. Herein, however, it appeared how perverse and intractable was the spirit of that greater portion of them who strove against the divine decree in their rejection of David.

Reuben occupied the second place, as an alleviation of his disgrace. Again, by the subjection of the tribe of Manasseh to the posterity of Ephraim, in this respect, too, the prophecy of the same patriarch was fulfilled. Nor does

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"Stationibus, vel auspiciis;" the latter being evidently a misprint for *hospitiis.* — *Lat. "Gistum,* hospitium, susceptio; Gall, *giste;* jus, quod dominis feudalibus competebat in vassallorum suorum praediis, qui staffs ae condietis vicibus eos in domibus suis hospitio, et conviviis excipere tenebantur. Quod quidem jus *Mansionaticum* sub prima et secunda Regum Francorum stirpe, sub tertia vero *Gistum, Procuratio, Coenaticum, Comestio, Pastus, Prandium* dictum suis locis observamus." — Adelung's Du Cange.

there seem to be any other reason why the fourth standard should have been given to the tribe of Dan, except because Jacob had declared, "Dan shall judge his people." (Genesis 49:16,) by which expression his pre-eminence was denoted.

Although it may be that the four standard-bearing tribes were chosen from their strength and the numbers of their people, still, unless the children of Reuben and Manasseh had been thoroughly persuaded that their degradation was in accordance with the command of God, their jealousy would never have suffered them calmly to submit themselves to others, whose superiors they were by the ordinary rules of nature. Their self-restraint, therefore, was praiseworthy, in that voluntary subjection kept them within bounds, without the application of any power of compulsion; and at the end, Moses records that it was not once only that they thus advanced, but that they observed the same order and regulations during the whole course of their travel, and that their camp was always so arranged that no contention arose to disturb them.

A Repetition of the Same History (continued)

Deuteronomy 1:6-8

Deuteronomy 1

Deuteronomy 1:6-8

6. The Lord our God spoke unto us in Horeb, saying, Ye have dwelt long enough in this mount:

6. Jehova Deus noster loquutus est nobis in Horeb, dicendo: Sat vobis est habitasse in monte isto.

7. Turn you, and take your journey, and go to the mount of the Arnorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

7. Vertite vos, et proficiscimini, et ite ad montem Amorrhmorum, et ad omnes vicinos ejus, in solitudine, in monte, et planitie, et rueridle, et in littore marls, terrain Chenanaei a Lebanon usque ad flumen magnum flumen Euphraten.

8. Behold, I have set the land before you: go in and possess the land which the Lord. swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

8. Vide, dedi coram vobis terram, ingredimini, et possidete terram illam quam juravit Jehova patribus vestris, Abraham, Isaac et Jacob, se daturum eis, et semini eorum post ipsos.

6. *The Lord our God spoke to us in Horeb.* In this Second Narration, Moses expressly declares that God not only gave them a visible sign, by uplifting the cloud, but that He also verbally commanded the people to leave Mount Sinai, and to set about the performance of the rest of their journey. God says, then, that enough time had been spent in one place; [428] for, before they left it, an entire year had passed away there. Although there were eleven days' journey before them before they would arrive at Kadesh-barnea, nevertheless, lest anything should delay the people, who were naturally but too indolent, tie stimulates them by setting before them the ease with which it might be accomplished, telling them that they had but to lift up their feet and advance, in order to attain the promised rest.

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"Et non sans cause;" and not without reason. — *Fr.*

Numbers 9:17-23

Numbers 9

Numbers 9:17-23

17. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

17. Quum discederet nubes a tabernaculo, postea proficiscebantur filii Israel: atque in loco ubi manebat nubes, illic castrametabantur filii Israel.

18. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

18. Ad os Jehovae proficiscebantur filii Israel, et ad os Jehovae castrametabantur: cunctis diebus quibus stabat nubes supra tabernaculum, manebant.

19. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not.

19. Quum autem moram trahebat nubes supra tabernaculum diebus multis, tunc observabant filii Israel custodiam Jehovae, et non proficiscebantur.

20. And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed.

20. Quando autem nubes paucis diebus erat super tabernaculum, ad os Jehovae manebant, et ad os Jehovae proficiscebantur.

21. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

21. Quando igitur erat nubes a vespera usque mane, ascendebat autem nubes mane, tunc proficiscebantur: aut si nocte et die, et postea ascendebat nubes, tunc proficiscebantur.

22. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

22. Aut duobus diebus, aut mense, aut anno, quando moram trahebat nubes super tabernaculum, manendo super illud, in castris manebant filii Israel, nec proficiscebantur: si autem illa ascendebat, tunc proficiscebantur.

23. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

23. Ad os Jehovae castrametabantur, et ad os Jehovae proficiscebantur: custodiam Jehovae servabant ad os Jehovae per manum Mosis.

17. *And when the cloud was taken up from the tabernacle.* Moses before informed us that the tabernacle was so distinguished by a visible miracle, that God made it manifest that He dwelt there: not that He left heaven

and removed to that earthly house, but in order to be nigh to His people by the presence of His power and grace, whenever He was invoked by them. He now reports another miracle, that God, by uplifting the cloud, gave a sign, as it were, by which He commanded them to strike the camp; and when the cloud rested on the tabernacle, it was a sign that they should abide where they were. Here, however, a question arises; since it has been already said that, immediately after their departure from Egypt, the cloud was like a banner to direct the march of the people, it follows that they were not now for the first time admonished by its being lifted up to collect their baggage, and ordered as it were to advance. The answer is easy, that the people were indeed previously directed by the sight of the cloud, as we have seen; but that here a new fact is related, viz., that since the tabernacle was set up, the cloud, which hitherto was suspended in the air and went before the camp, now settled on the sanctuary: for a fresh acquisition of grace is here proclaimed by the more certain and conspicuous sign, as if God showed himself more closely and familiarly as the leader of the people. Although, therefore, the cloud had been the director of their march from its very commencement, yet it more fully illustrated the glory of the tabernacle when it proceeded from thence.

18. *At the commandment of the Lord.* [429] The *mouth* is here used by metonymy for the speech; nor does there appear to me to be so much harshness in the Hebraism, but that it may be appropriately retained. But it is asked whether God actually spoke or not; for the word *mouth* is often repeated. It is indeed likely that Moses was instructed but *once* what was meant by the removal or remaining of the cloud; yet I doubt not but that the name of *word,* or *commandment,* was given to the sign, inasmuch as God speaks as much to the eyes by outward signs as He does to the ears by His voice. Still, from this mode of expression we may gather that the use of signs [430] is perverted and nullified, unless they are taken to be visible doctrine, as Augustin writes. The repetition, which certainly has no little force, shows how worthy this is of observation.

19. *Then the children kept the charge of the Lord.* Some, [431] in my opinion, extend this too far, thinking that when the cloud tarried, the

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"At the mouth of the Lord." — *Lat.*

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"Des sacremens." — *Fr.* I cannot find that Augustin anywhere uses the exact words which *C.* here attributes to him. In his *Tract. in Evang. Johan.,* 80. Section 3, however, he says, "Detrahe verbum, et quid est aqua nisi aqua? Accedit verbum ad elementum, et fit sacramentum, etiam ipsum tanquam *visibile verbum.*" (Edit. Bened. vol. 3, part. 2, p. 703.) And again, *Contra Faustum, lib.* 19. *cap.* 16: "Quid enim sunt aliud quaeque corporalia sacramenta, nisi quaedam quasi *verba visibiliar?* Etc. Vol. 8:32l. Both these passages are quoted by *C. Inst.* 4, 14. Section 6.

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children of Israel, being as it were at leisure, employed themselves in the worship of God; but I restrict it rather to that heedfulness which is then praised at some length. To keep the charge *(custodiam,)* then, is equivalent to regarding the will of God with the greatest earnestness and care. For, when the cloud had begun to rest in any place, the people knew that they were to remain there; but if on the next day they were not attentive, the cloud might vanish, and thus their neglect and carelessness might deprive them of this incomparable advantage.

To this end it is said immediately afterwards that, If for one day, or more, or even for a month, or a year, the cloud stood still, the people was, as it were, tied to the spot. The old interpreter [432] has not badly rendered it, "The children of Israel were upon the watch;" since day and night they anxiously expected the time when God would command them to move forward. The last verse of the chapter confirms this sense, where it is again added, that "they kept the charge of the Lord at His mouth by the hand of Moses:" whence it appears that Moses was God's interpreter, so that they might set forth on their march whenever the cloud being lifted up pointed out to them the way. Nor can it be doubted but that it preceded them; so that they might know in what direction God would have them proceed, and whither they were to go. Moreover, it must be observed that in both respects it is counted worthy of praise in the people, that they should either journey, or continue where they were, at God's command. Thus is that absurd activity condemned which engages itself in endless work; as if men could only obey God by turmoil. Whereas it is sometimes no less a virtue to rest, when it so pleases God. [433]

Dathe agrees with Malvenda and other ancient commentators in adopting the opinion here rejected by *C.* "The sense of the passage (he says) is, that the Israelites set up the holy tabernacle, and observed the holy rites, if they were detained for many days in one place; but if for a short time only, the tabernacle was not set up. Whether this was to be the case or not was indicated to them by Moses, according to ver. 23."

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I.e., the Vulgate: "Erant filii Israel in excubiis Domini."

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"They also serve, who only stand, and wait." — Milton; Sonnet on his blindness.

Exodus 40:36-38

Exodus 40:36-38

36. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

36. Quum recederet nubes a tabernaculo, proficiscebantur filii Israel in cunctis profectionibus suis:

37. But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

37. Quod si non recederet nubes, non proficiscebantur usque ad diem qua recedebat.

38. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

38. Quia nubes Jehovae erat super tabernaculum interdiu, ignis vero noctu in eo, coram oculis totius domus Israel, in cunctis profectionibus eorum.

38. *For the cloud of the Lord was on the tabernacle.* Moses more distinctly explains what he had said generally respecting the cloud, viz., that by night a fiery column appeared, because the cloud would not have been visible

amidst the darkness. A second explanation is also added, that this did not happen once or twice only, but "in all their journeys;" so that they were never without a sight of the cloud, which might be a witness of God's presence, whether, being settled on the tabernacle, it commanded them to rest, or, by its ascension, gave them the sign for removing the camp. Now, the equability of this proceeding, in all the variety of times and marches, did not a little conduce to certainty; for, if the cloud had daily accomplished the same course, this very regularity would have obscured the power' of God; but when for a whole year it did not move, and then frequently proceeded to a new place, and now by its. guidance pointed out a longer journey, now a shorter one, by this very diversity the paternal care of God, who was never unmindful of His people, more conspicuously manifested itself.

Numbers 10:29-36

Numbers 10:29-36

29. And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.

29. Dixit autem Moses ad Hobab filium Reuel Madianitae soceri sui, Nos proficiscimur ad locum de quo dixit Jehova, Illum dabo vobis: veni nobiscum, et benefaciemus tibi: quia Jehova loquutus est beneficentiam super Israelem.

30. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

30. Respondit autem ei, Non veniam: sed ad terram meam, et ad natale solum meum ibo.

31. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

31. Tunc dixit, Ne derelinquas nos: quia propterea nosti mansiones nostras in deserto, et fuisti nobis pro oculis.

32. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

32. Quum autem veneris nobiscum, et evenerit nobis bonum illud quod benefacturus est Jehova nobis, tum benefaciemus tibi.

33. And they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting-place for them.

33. Profecti sunt itaque a monte Jehovae via trium dierum: et arca foederis Jehovae proficiscebatur ante eos via trium dierum illorum, ad explorandam illis requiem.

34. And the cloud of the Lord was upon them by day, when they went out of the camp.

34. Et nubes Jehovae erat super eos interdiu, dum proficiscerentur e castris.

35. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.

35. Quum autem coepit proficisci arca, dicebat Moses, Surge Jehova, et despergantur inimici tui, et fugiant odio habentes te a facie tua:

36. And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

36. Quando vero requiescebat, dicebat, Revertere Jehova ad decem millia millium Israelis.

29. *And Moses said unto Hobab the son of Raguel.* Very grossly are those mistaken who have supposed Hobab [434] to be Jethro, the father-in-law of Moses, whom we have already seen to have returned a few days after he had come to see him. Now, old age almost in a state of decrepitude would have been but little suited for, or equal to, such difficult labors. Moses was now eighty years old, and still far short of the age of his father-in-law. But all doubt is removed by the fourth chapter of Judges, where we read that the descendants of Hobab were still surviving in the land of Canaan. When, therefore, the good old man went home, he left Hobab his son — still in the vigor of life, and to whom on account of his neighborhood, the

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So De Lyra, *S.M.,* Fagius, Tostatus, the 70, etc. See note on Exodus 2:18, *ante,* vol. 1, p. 54.

desert-country was well known — as a companion for his son-in-law, that might be useful to him in the performance of many services. Here, however, whether wearied by delay and difficulties, or offended by the malignant and perverse spirit of the people, or preferring his home and a stationary life to those protracted wanderings, he desired to follow his father. In order, however, that we might know that he had not sought his dismissal as a mere feint, (as is often the case,) [435] Moses expressly states that he could not immediately prevail upon him to stay by his prayers; nay, that he was not attracted by the promises whereby Moses endeavored to tempt him, until he had been perseveringly entreated. Although the expectation of the promised land is set before him, yet, since mention is only made of temporal and transient prosperity, it may thence be probably conjectured that he had not profited by his advantages as he should. He had seen and heard the tokens of God's awful power when the Law was given; yet Moses urges him to come on by no other argument than that he would enjoy the riches of the land. Unless perhaps Moses desired to give him some taste of the graciousness and fatherly love of God as manifested in the temporal blessing, in order to lift up his mind to higher things. Still he merely refers to the promise of God, and then engages that he shall share in all their good things. Nevertheless, this alone is no trifle, that he should be attracted by no uncertain hope, but by the sure enjoyment of those good things which God, who cannot lie, had promised: for deceptive allurements often invite men to undergo labors, and to encounter perils; but Moses brings forward God, as it were, as his surety, inasmuch as tie had promised that He would give the people a fertile land, full of an abundance of all good things. At any rate, Hobab represents to us, as in a mirror, the innate disposition of the whole human race, to long for that which it apprehends by the carnal sense. It is natural to prefer our country, however barren and wretched, to other lands the most fertile and delightful: thus the Ithaca of Ulysses has passed into a proverb. [436] But let me now reprove another fault, viz., that, generally speaking, all set their affections on this present life: thus Hobab despises the promise of God, and holds fast to the love of his native land.

31. *And he said, Leave us not, I pray thee.* Moses perseveres and urges what he had just said, that Hobab should be a sharer in the prosperity which God had given his people reason to expect. *"To this end"* (he says) "thou

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"(Comme il adviendra souventes fois que les hommes font des rencheris);" as it will often happen that people want to be pressed to stay. — *Fr.*

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"Comme l'isle en laquelle Ulysses estoit ne, n'estant qu'une poure isle, voire quasi semblable a un rocher, est venue en un proverbe;" thus the island in which Ulysses was born, being but a poor island, indeed almost like a rock, has passed into a proverb. — *Fr.* See Cicero *De Orat.,* 1:44, and *De Legg.,* 2:1.

hast known all our stations in the desert," which words commentators do not appear to have observed or understood; for they translate them simply, "for thou hast known," as if Moses desired to retain Hobab to be of use to himself, whereas there is more than one causal particle here; [437] and thus it is literally, "*Since, for this cause,* thou hast known all our resting-places," etc. Its meaning, then, is as follows, that Hobab was ill-advised for his own interest; for he had borne many inconveniences, for this reason, that he might at sonic time or other receive his recompense; as if it were said, Wherefore hast thou hitherto endured so many inconveniences whilst directing our course, unless that thou mightest enjoy with us the blessings of our repose? In a word, Moses signifies that the labors of Hobab would be vain and fruitless, unless he should endure them a little while longer, until, together with the children of Israel, he should enjoy the promised inheritance. What is here said, then, does not relate to the future, as if Moses had said, Be to us instead of eyes, as thou hast been heretofore; but by reminding him that the reward of his labors was at hand, he urges and encourages him to proceed.

33. *And they departed from the mount of the Lord.* He calls Sinai "the mount of the Lord," because in no other place had God's glory been so conspicuously manifested. This, I admit, it had been called by anticipation (κατὰ πρόληψιν) before the promulgation of the law; but this name was imposed upon it afterwards to inspire eternal reverence for the law. By "three days' journey," we must understand a continuous march of three days, for they did not pitch their tents until they reached the desert of Paran, but slept in the. open air. When it is said that the ark went before them in the three days' journey, there is no reference to its distance, as if it was sent forward three days ahead; but that it was so placed in their van that, when the cloud settled upon it, they halted as at a station prescribed to them by God. This was the searching for a resting-place of which he speaks.

35. *And it came to pass, when the ark set forward.* Since their journey was by no means a peaceful one, but the attack of enemies was constantly to be dreaded, it was needful to beseech God that He would go forth as if prepared for battle. Thus, too, did Moses support their courage, lest any more immediate cause for terror should render them sluggish and inert. It is, then, as if he had prayed thus: O Lord, not only show us the way, but open it to us also by the power of thy hand in the destruction of the enemies. He calls them not the enemies of *the people* but of *God,* in order that the Israelites might be assured that they fought under His auspices; for thus might both a more certain victory be expected, since the righteous God, who avenges iniquity, was defending His own cause; and also, it was no slight matter of consolation and rejoicing, when the people heard, that

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כי-על-כן. Translated in *A. V.,* Genesis 18:5, *for therefore;* Judges 6:22, *for because;* Jeremiah 38:4, *for thus;* and here, *forasmuch as.*

whosoever should arise to harass them unjustly were also the enemies of God, since He will protect his people as the apple of His eye. Therefore has the Prophet borrowed this passage, in order to arm the Church with confidence, and to maintain it in cheerfulness under the violent assaults of its enemies. (Psalm 68:1.) Further, the analogy and similitude between the visible sign, and the thing signified, must be observed; for Moses was not so foolish as to address the Ark in these words; he only asked God to prove effectually that the Ark was a lively image of His power and glory.

36. *And when it rested, he said, Return, O Lord.* By thus praying he also exhorts the people to be patient, lest the weariness which arose from the delay should beget indignation. Otherwise it would have been annoying that the time of their journeying should be protracted, so that they would arrive the later at their rest. And we see, indeed, how their minds were exasperated, as if a slower progress was a kind of disappointment. In order, therefore, to correct this impatience, Moses reminds them that their halts were advantageous to them, so that God, dwelling at home like the father of a family, might manifest His care of them; for the allusion is to men who Lake advantage of a time of repose and release from other business, to occupy themselves more un-restrainedly in paying attention to their own family.

Numbers 11:1-35

Numbers 11

Numbers 11:1-35

1. And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.

1. Et fuit populus quasi fatiscentes, displicuit in auribus Jehovae. Audivit enim Jehova, et iratus est furor ejus, exarsitque ignis ipsius contra eos, consumpsitque extremum castrorum.

2. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched.

2. Tunc clamavit populus ad Mosen, et oravit Moses Jehovam, et concidit ignis.

3. And he called the name of the place Taberah; because the fire of the Lord burnt among them.

3. Vocavitque nomen illius loci Taberah: quia accensus fuerat in eos ignis Jehovae.

4. And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?

4. Et collectio quae erat in medio ejus, concupiverunt concupiscentia, et aversi sunt: quinetiam fleverunt filii Israel, dicentes, Quis pascet nos carnibus?

5. We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

5. Recordamur piscium quos comedebamus in AEgypto gratis, cucumerum, et peponum, et porrorum, et ceparum et alliorum.

6. But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.

6. At nunc anima nostra arida est, nec quicquam est nisi man in oculis nostris.

7. And the manna was as coriander seed, and the color thereof as the color of bdellium.

7. Man autem sicut coriandri semen erat, et color ejus sicut color bdellii.

8. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

8. Diffundebant autem se populus, et colligebant, et molebant in mola aut terebant in mortario, coquebantque in olla, faciebantque ex eo placentas, quarum sapor erat sicut sapor recentis olei:

9. And when the dew fell upon the camp in the night, the manna fell upon it.

9. Quum vero descenderat ros super castra, descendebat man super ipsum.

10. Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses was also displeased.

10. Audivit itaque Moses populum flentem per familias: quemque ad ostium tabernaculi sui: unde iratus est furor Jehovae valde, ipsi quoque Mosi displicuit.

11. And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?

11. Et dixit Moses ad Jehovam, Ut quid malefecisti servo tuo? et quare non inveni gratiam in oculis tuis, ut imponeres onus universi populi hujus super me?

12. Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom (as a nursing-father beareth the sucking child) unto the land which thou sworest unto their fathers?

12. An ego concepi universum populum istum? et an ego genui eum, quod dicis mihi, Porta eum in sinu tuo, quemadmodum ferre solet nutritius infantem, in terram de qua jurasti patribus ejus?

13. Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

13. Unde mihi caro ut dem universo populo huic? Flent enim adversum me, dicendo, Da nobis carnes, ut comedamus.

14. I am not able to bear all this people alone, because it is too heavy for me.

14. Non possem ego solus ferre universum populum hunc: quia supra vires meas est.

15. And if thou deal thus with me, kill me, I pray thee, out of hand; if I have found favor in thy sight; and let me not see my wretchedness.

15. Quod si ita tu facis mihi, occide me quaeso occidendo, si inveni gratiam in oculis tuis, et ne videam malum meum.

16. And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

16. Tunc dixit Jehova ad Mosen, Congrega mihi septuaginta viros e senioribus conventionis, ut adstent ibi tecum.

17. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

17. Tunc descendam, et loquar tecum ibi, et separabo de spiritu qui est in te, et ponam in eis: ut sustineant tecum onus populi: et non sustineas tu solus.

18. And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: (for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt;) therefore the Lord will give you flesh, and ye shall eat.

18. Ad populum autem dices, Sanctificamini in crastinum, et comedetis carnes: flevistis enim in auribus Jehovae, dicendo, Quiscomedere faciet nos carnes? certe melius erat nobis in AEgypto: dedit enim Jehova vobis carnes, et comedetis.

19. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days:

19. Non una die comedetis, neque duobus diebus, neque quinque diebus, neque decem diebus, neque viginti diebus tantum:

20. But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?

20. Sed usque ad mensem dierum, donec egrediatur e naribus vestris, et sit vobis in abominationem: propterea quod contempsistis Jehovam, qui est in medio vestri, et flevistis coram eo, dicendo, Ut quid egressi sumus ex AEgypto?

21. And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

21. Et dixit Moses, Sexcentorum millium peditum est populus in cujus medio ego sum: et tu dicis, Carnem dabo eis: et comedent mensem dierum.

22. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

22. Nunquid oves et boves ingulabuntur eis, et sufficient illis? an omnes pisces maris congregabuntur illis, et sufficient eis?

23. And the Lord said unto Moses, Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee, or not.

23. Tum dixit Jehova ad Mosen, Nunquid manus Jehovae abbreviabitur? Nunc videbis utrum eveniat tibi verbum meum, annon.

24. And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

24. Egressus est autem Moses, et retulit ad populum verba Jehovae: congregavitque septuaginta viros e senioribus populi, quos statuit in circuitu tabernaculi.

25. And the Lord came down in a cloud, and spoke unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, red did not cease.

25. Tunc descendit Jehova in nube, et loquutus est ad eum: et seorsum accepit de Spiritu qui erat super eum, posuitque super septuaginta viros seniores: et fuit ut requiescente in eis Spiritu prophetaverint: et non addiderunt.

26. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested Upon them, (and they were of them that were written, but went not out unto the tabernacle,) and they prophesied in the camp.

26. Remanserunt autem duo viri in castris, nomen unius Eldad, et nomen alterius Medad: super quos etiam requievit Spiritus (erant vero inter scriptos, sed non egressi fuerant ad tabernaculum) et prophetare coeperunt in castris.

27. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

27. Et cucurrit puer quidam, et nuntiavit Mosi, dixitque: Eldad et Medad prophetant in castris.

28. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

28. Tunc respondit Jehosua filius Nun minister Mosis ex juvenibus ejus, et dixit, Domine mi Moses probibe eos.

29. And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!

29. Cut respondit Moses, Nunquid aemularis tu propter me? et utinam universus populus Jehovae prophetae essent! atque ut daret Jehova Spiritum suum super eos.

30. And Moses gat him into the camp, he and the elders of Israel.

30. Recepit autem se Moses ad castra, ipse et seniores Israel.

31. And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

31. Et ventus egressus est a Jehova, adduxitque coturnices e mari, et demisit ad castra: quasi itinere diei hinc, et itinere diei illinc, per circuitum castrorum, et fere ad duos cubitos per faciem terrae.

32. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp.

32. Tunc surrexit populus toto die illo, et tota nocte, totoque die sequenti, et collegerunt sibi coturnices: qui pauciores collegit, collegit decem cumulos: et expanderunt sibi expandendo per circuitus castrorum.

33. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kin-died against the people; and the Lord smote the people with a very great plague.

33. Caro adhuc erat inter dentes eorum antequam concisa esset: tum furor Jehovae exarsit in populum, percussitque Jehova populum plaga magna admodum.

34. And he called the name of that place Kibroth. hattaavah: because there they buried the people that lusted.

34. Et vocatum est nomen loci illius Cibroth-hathaavah: quia ibi sepelierunt populum concupiscentem.

35. And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

35. De Cibroth-hathaavah profecti sunt populus in Haseroth, et substiterunt in eo loco.

1. *And when the people complained, it displeased the Lord.* [438] The ambiguous signification of the participle [439] causes the translators to twist this passage into a variety of meanings. Since the Hebrew root און, *aven,* is sometimes trouble and labor, sometimes fatigue, sometimes iniquity, sometimes falsehood, some translate it, "The people were, as it were, complaining or murmuring." Others (though this seems to be more beside the mark) insert the adverb *unjustly;* as if Moses said, that their complaint was unjust, when they expostulated with God. Others render it, "being sick, (*nauseantes,*") but this savors too much of affectation; others, "lying, or dealing treacherously." Some derive it from the root תואנה, *thonah,* and thus explain it, "seeking occasion," which I reject as far fetched. To me the word fainting *(fatiscendi)* seems to suit best; for they failed, as if broken down with weariness. It is probable that no other crime is alleged against them than that, abandoning the desire to proceed, they fell into supineness and inactivity, which was to turn their back upon God, and repudiate the promised inheritance. This sense will suit very well, and thus the proper meaning of the word will be retained. Thus, Ezekiel calls by the name תאנים, *theunim,* those fatigues, whereby men destroy and overwhelm themselves through undertaking too much work. Still, I do not deny that, when they lay in a state of despondency, they uttered words of reproach against God; especially since Moses says that this displeased the ears of God, and not His

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Lat., "And the people was, as it were, fainting *(fatiscentes,)* if, was displeasing in the ears of Jehovah." *Fr.* "Apres il adveint que le peuple fut comme gens discouragez, *(margin,* despitez,) ce que despleut aux aureilles de l'Eternel;" afterwards it came to pass that the people were as persons discouraged (or fretted) which displeased the ears of God.

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מתאננים. Prof. Robertson and Simon agree in referring this participle Hithpahel to the root אנן *he groaned heavily,* rather than to און *C.,* as usual, has given some of the Rabbinical expositions which he saw in *S.M.* תאנה occurs in Judges 14:4., where A.V. has *occasion;* תאנים in Ezekiel 24:12, where Simon's Lexicon notices it as meaning *wearinesses,* placing this word under the root און. — W.

eyes; yet the origin of the evil was, as I have stated, that they fainted with weariness, so as to refuse to follow God any further.

And the Lord heard it. He more plainly declares that the people broke forth into open complaints; and it is probable that they even east reproaches upon God, as we infer from the heaviness of this punishment. Although some understand the word *fire* metaphorically for vengeance, it is more correct to take it simply according to the natural meaning of the word, *i.e.,* that a part of the camp burnt with a conflagration sent from God. Still a question arises, what was that part or extremity of the camp which the fire seized upon? for some think that the punishment began with the leaders themselves, whose crime was the more atrocious. Others suppose that the fire raged among the common people, from the midst of whom the murmuring arose. But I rather conjecture, as in a matter of uncertainty, that God kindled the fire in some extreme part, so as to awaken their terror, in order that there might be room for pardon; since it is presently added, that tie was content with the punishment of a few. It must, however, be remarked, that because the people were conscious of their sin, the door was shut against their prayers. Hence it is, that they cry to Moses rather than to God; and we may infer that, being devoid of repentance and faith, they dreaded to look upon God. This is the reward of a bad conscience, to seek for rest in our disquietude, and still to fly from God, who alone can allay our trouble and alarm. From the fact that God is appeased at the intercession of Moses, we gather that temporal punishment is often remitted to the wicked, although they still remain exposed to the judgment of God. When he says that the fire of the Lord was sunk down, [440] for this is the proper signification of the word שקע, *shakang,* he designates the way in which it was put out, and in which God's mercy openly manifested itself; as also, on the other hand. it is called the fire of God, as having been plainly kindled by Him, lest any should suppose that it was an accidental conflagration. A name also was imposed on the place, which might be a memorial to posterity both of the crime and its punishment; for *Tabera* is a burning, or combustion.

4. *And the mixed multitude that was among them. A* new murmuring of the people is here recorded: for we gather from many circumstances that this relation is different from that which precedes: although, as evil begets evil, it is probable that after they had begun to be affected by the disease of impatience, they spitefully invented grounds for increased tedium and annoyance. Yet there was something monstrous in this madness, that, when they had just been so severely chastised, and part of' the camp was even yet almost smoking, and when God was hardly appeased, they should have given way to the indulgence of lust, whereby they brought upon themselves a still

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Lat., "fuisse demersum." A.V. "quenched." *Margin,* "Heb. sunk." "שקע, *Submergi; In profundum deprimi, comprimi, reprimi." — Buxtorf.*

more severe punishment. Unquestionably, when they again provoked God by their iniquity, the remains of the fire were still before their eyes; whence it appears how greatly they were blinded by their obstinate wickedness. He states, indeed, that the murmuring first began among the strangers, or mixed multitude, who had mingled themselves with the Israelites, as we have seen elsewhere; but he adds that the whole people also were led into imitation of their ungodly complainings. Hence we are taught, that the wicked and sinful should be avoided, lest they should corrupt us by their bad example; since the contagion of vice easily spreads. At the same time also, we are warned, that it does not at all avail to excuse us, that others are the instigators of our sin; since it by no means profited the Israelites, that they fell through the influence of others, inasmuch as it was their own lust; which carried them away. In the first place, therefore, we must beware that our corrupt desires do not tempt us, and we must put a restraint upon ourselves; and then that the profane despisers of God do not add fuel to the fire.

A question here occurs, whether it is sinful to long for flesh; for if so, all our appetites must. likewise be condemned. I answer, that God was not wroth because the desire of flesh affected the Israelites; but, first, their disobedience displeased Him, because they longed to eat; flesh, as it were, against His will, when He would have them content with the manna alone; and then their intemperance and violent passion. For this reason Moses says that they "lusted a lust," [441] indicating that they abandoned all self-control, so as to go beyond all bounds. In the third place, their ingratitude displeased Him, which is here adverted to, but openly condemned in the Psalm, where the Prophet reproves them, for that God "had commanded the clouds from above, and opened the doors of heaven," so as to supply them with the "*corn* of heaven," and the bread "of angels," (Psalm 78:23-25;) and yet, even so they were not restrained from despising so excellent a benefit, and abandoning themselves to lawless intemperance. The rule of moderation, and of a sober and frugal life, which Paul prescribes, is well known; that we should

"know both how to be full and to be hungry, both to abound and to suffer need." (Philippians 4:12.)

Well known, too, is his admonition, that we should

"make not provision for the flesh, to fulfil the lusts thereof." (Romans 13:14.)

All improper longing is, therefore, to be repressed, so that we should desire nothing which is not lawful; and, secondly, that our appetites should not be excessive. Hence, when he refers elsewhere to this occurrence, (1 Corinthians 10:6,)he warns us to fear the judgment of God; "to the intent we

441 See Margin A.V.

should not lust after evil things," thus distinguishing wild and uncontrolled appetites from such as are moderate and well regulated.

When they ask, "Who shall give us flesh to eat?" they seek to have it elsewhere than from God, who abundantly supplied them with food, though it was of a different kind. We see, then, that they rebelled with a brutal and blind impetuosity; for necessity was laid upon them by God, that they should eat nothing but manna; against this they struggled like fierce and stubborn beasts, as if they would make God the servant of their lust.

5. *We remember the fish which we did eat in Egypt.* By this comparison with the former mode of living, they depreciate the present grace of God: and yet they enumerate no delicacies, when they speak of leeks, and onions, and garlic. Some, therefore, thus explain it, When such great abundance and variety was commonly to be met with, how painful and grievous must it be to us to be deprived of greater delicacies! My own opinion is, that these lowly people, who had been used to live on humble fare, praised their accustomed food, as if they had been the greatest luxuries. Surely rustics and artisans value as much their pork and beef, their cheese and curds, their onions and cabbage, as most of the rich do their sumptuous fare. Scornfully, therefore, do the Israelites magnify things which, in themselves, are but of little value, in order the more to stimulate their depraved appetite, already sufficiently excited. Still there is no doubt but that those who had been accustomed to a diet of herbs and fish, would think themselves happy with that kind of food. Moreover, to make the matter more invidious, they say in general, that they ate *gratis* [442] of that, which cost them but little: although such a phrase is common in all languages. For even profane writers testify that all that sea-shore abounds with fish. [443] The fisheries of the Nile also are very productive, and a part: of the wealth of Egypt: whilst the country is so well watered, that it produces abundance of vegetables and fruits. [444]

6. *But now our soul is dried away.* They complain that they are almost wasted away with famine and hunger, whilst they are abundantly supplied with manna; in the same way as they had just been loudly declaring that they had lived in Egypt for a very little money; as if they were affected by

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A. V., "freely." Ainsworth, "for nought;" this (he adds) may be referred to the fish which they had for nought, without price, getting them out of the rivers freely; or for nought, that is, for very little, very cheap. It may also have reference to the former, *We remember for nought, i.e.,* in vain; so the Hebrew *Chinnam,* and the Greek δωρεὰν, sometimes signifieth a thing done or spoken in vain, and without effect; as Proverbs 1:17; Ezekiel 6:10; Galatians 2:21." Geneva Version, "for nought, *i.e.,* for a small price, or good cheep."

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Herod., 2:93, describes the abundance of the fish in Egypt, and their migrations for the deposition of their spawn: and states that the inhabitants of the marshes, some of them, "live on nothing but fish." — *Ibid.* 92.

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a great dearth of provisions, when, by the pure liberality of God, a kind of food was provided for them, more easy to prepare than any other, and so actually prepared without trouble or cost. But such is the malignity and ingratitude of men, that they count all God's bounty for nothing, whilst they are brooding over their own importunate lusts. Many in their gluttony consume, and bring to naught whatever God bestows upon them: others, in their avarice, dry up the fountain of His liberality, which else would be inexhaustible. But these, in the midst of their abundance, say that they are dry, because insatiable cupidity inflames them, so that God's blessing, however ample, cannot satisfy them. Thus the rain, washing the hard rock, wets it not within, neither tempers its dryness by its moisture. Since, therefore, a contempt of God's blessings withers them all, like a hot blast, let us learn to assign them their due honor, that they may be supplied to us in sufficiency. Thus will be fulfilled in our ease:

"The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."
(Psalm 92:12-14.)

For Scripture does not so often declare in vain that God satisfies the longing souls, and filleth the hungry with food. They complain that there is nothing before their eyes but manna: as if their loathing of this one excellent and abundant kind of food was actual famine.

7. *And the manna was as coriander seed.* Moses had already adverted to this in Exodus 16; [445] but he now repeats it, in order more fully to condemn their perverse desire; for what could be more unseemly and intolerable than thus to eschew a food delightful both in appearance and taste v. For the same reason the Prophet, in Psalm 78, records that men were not satisfied with "angels' food," and "corn from heaven." Here, instead of saying that it was white, he calls it the color of *Bedola,* [446] a precious stone, whether a pearl, or some other kind. Its very appearance, then, was calculated to give them pleasure; and, since without much labor, either by grinding or

Raphelius has a striking note on this passage from Herod. "The herbs (onions and garlic) were ordinarily given to laborers in Egypt. Whence also this was the food of the Israelites, whose labors the Egyptians used, or rather abused, in making bricks. Herod. 2:125. "It is declared by certain Egyptian inscriptions on the Pyramid itself, how much was paid to the workmen, ἕς τε συρμαίην, καὶ κρόμμυα καὶ σκόροδα, for radishes, onions, and garlic." — Raphel., *in loco.*

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See *ante,* vol. 1:275.

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A. V., "bdellium;" Hebrew בדלה*bedolach,*. "The bdellium of the sacred writer was in all probability the pearl, as the Arabic version has rendered it." — Illustr. Comment. on Genesis 2:12

crushing it, they might make it into various sorts of food, and all of a sweet and pleasant taste;. the baser was their ingratitude in complaining, as if God treated them with but little liberality as to their food.

10. *Then Moses heard the people weep.* Wonderful indeed, and almost prodigious was the madness of the people, thus all of them to mourn as if reduced to the extremity of despair. What would they have done in actual famine? what if they had to gnaw bitter roots, almost without any juice in them? What if they had had to live on tasteless and unwholesome bread? We see, therefore, how by the indulgence of their depraved lusts men make themselves wretched in the very midst of prosperity. Let us, then, learn to bridle our excessive passions, that we may not bring upon ourselves troubles and inconveniences, and all sorts of painful feelings; for if the cause be duly weighed, when men afflict themselves with sorrow and lamentation, we shall generally find that, whereas the evil might be lightened by endurance, its pain is increased by preposterous imaginations. But here a gross instance of luxury is set before us, when, in their satiety, they weep as if long abstinence threatened them with death. It was an effect of holy and praiseworthy zeal, that this great perverseness should displease Moses; but he was not without error in carrying it to excess; for he unjustly expostulates with God, complaining that He had laid too heavy a burden upon him, when tie knew all the time that he was sustained by His power. His charge was indeed difficult and laborious; but in that he had experienced God's wondrous aid, whenever he had groaned beneath his burden, there was no room for complaint; besides, since he had been dignified by a peculiar honor, it was ungrateful to brand with disgrace the good gift of God. He reputes it his greatest evil that the charge of governing the people had been intrusted to him; whereas all his senses ought rather to have been ravished with astonishment, that God had condescended to choose him to be the redeemer of His people, and the minister of His wondrous power. This, too, was very inconsiderate, to ask whether he had begotten or brought forth the people; as if his calling by God did not lay him sufficiently under obligation, or as if there were no other ties than those of nature. God, indeed, has inspired parents with such love towards their offspring, that they willingly undergo incredible troubles on their account; but Moses was bound by another kind of piety, for by God's command he was father of the people. Wherefore he ought not to have only regarded nature, but the obligation of his office also.

13. *Whence should I have flesh to give to all this people?* Justly, indeed, does he accuse the people, and deny that he is possessed of flesh wherewith to satisfy so great a multitude; but he is wrong in expostulating with God, as if he were burdened beyond his strength; for, since God knew that he was unequal to so many difficulties, He supported him by the influence of His Spirit. But he sinned most grossly in the conclusion of his complaint, requesting God to kill him. In these words we see how far even the best of God's servants may be carried, when they give too great indulgence to their

passions. For it is the longing of despair to seek that we may be removed from the world, so that death may bring our troubles to an end. Since the impetuosity of his grief hurried away Moses God's most chosen servant to this, what might not happen to us, if impatience should hold dominion over our hearts? Let us, then, learn to put a stop to this disease in good time.

16. *And the Lord said unto Moses, Gather unto me seventy men.* God complies with the request of Moses, by associating with him seventy companions, by whose care and assistance he may be relieved from some part of his labor; yet not without some signs of indignation, for, by taking from him some portion of His Spirit to distribute amongst the others, He inflicts upon him that mark of disgrace which he deserved. I know that some [447] regard it differently, and think that nothing was taken away from Moses, but that the others were endued with new grace, such as Moses had been preeminent for possessing alone before. But, since the words expressly declare that God will make them partakers of that grace which He will take from Moses himself, I by no means admit the truth of this subtle exposition. The passage in Genesis 27:36 is quoted, in which it is said, "Hast thou not reserved a blessing for me?" but, when God expressly says, "I will separate [448] of the Spirit which is upon thee," there can be no question but that a diminution is indicated. For, as long as Moses alone was appointed to rule the people, he was so supplied with the necessary gifts of the Spirit, as that his ability should not be inferior to the greatness of the labor. God now promises that the others shall be his companions in such sort, as that He divides His gifts among them all. I have no doubt, then, but that this division comprehends punishment in it; and from hence we may gather a useful piece of instruction, viz., that the greater the difficulty is which God imposes upon any one, the greater is the liberality with which He treats him,

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Thus, De Lyra; "It is not to be understood that anything was taken away from Moses and given to the others, but they were illuminated without any- diminution of the grace of Moses; thus, by the light of one candle others are lighted, without any diminution of its own light." Ainsworth thus traces the gloss of De Lyra to its source: "Neither was Moses' spirit hereby diminished; for as Sol. Jarchi says, 'Moses in that hour was like unto the lamp that was left (burning) in the candlestick (in the Sanctuary) from which all the other lamps were lighted, yet the light thereof was not lessened any whit.'" So also St. Augustine, "We understand that God would signify nothing more than that they also would have assistance from the same Spirit of grace, as Moses had; that they also should have as much as God pleased, not that Moses would therefore have less. Quest. in Numbers 18. *Edit. Bened., tom.* 3. P. 1, p. 535. *C.,* indeed, here, seems to have but few followers. The gloss in the Geneva version is; "I will distribute my Spirit among them, as I have done to thee;" and Attersoll says, "It it true he doth sometimes punish in this manner, sometimes by lessening, and sometimes by taking away, what he had formerly bestowed. Zechariah 11:17; Matthew 25:27. But we do not read or find that he dealt so with Moses, or that he was less fit for government than he was before," etc.

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A. V., "I will take;" or "will separate." — Ainsworth.

in order that he may be sufficient for his charge. Thus it is in His power to work with equal efficiency by one man, as by a hundred, or a thousand; for He has no need of a multitude (of agents,) but, as He pleases, He executes His works sometimes without the aid of men, sometimes by their hands. In sum, God indirectly reproves the gross ingratitude of Moses, whereby he depreciated that marvelous grace which had hitherto shone forth in him; and He declares that he shall not be hereafter so great as he was, in regard to the *excellency* he derived from the Spirit; inasmuch as he had in a manner thrown away the gifts of the Spirit, by refusing to bear the trouble imposed upon him. Our modesty, indeed, is praiseworthy, if through consciousness of our own weakness we recoil from arduous charges; but it is too absurd for us to withdraw ourselves under this pretext from our duty, and, despising the calling of God, to shake off the yoke.

The word Spirit is here, as frequently elsewhere, applied to the gifts themselves; as if He had said, I had deposited with thee gifts sufficing for the government of the people; but now, since thou refusest, I will distribute his due measure to each of the seventy, so that the grace of the Spirit, which dwelt in thee alone, shall be manifestly dispersed among many. It is now asked how Moses separated the seventy, whether according to his own judgment only, or by the election of the people. It is generally agreed that six were chosen from each tribe, and thus that they were seventy-two; but that for the sake of brevity two were omitted, as amongst the Romans, [449] they spoke of the *Centumviri,* although they were a hundred and five; for they appointed three for each of the thirty-five tribes. Since the opinion is probable, I leave it undecided; but at the same time I retain the conjecture which I have elsewhere made, [450] viz., that, since the race of Abraham had been increased in an incredible manner in two hundred and twenty years, lest so astonishing a miracle should ever be forgotten, the seventy were elected in accordance with the number of the fathers who had gone down into Egypt with Jacob. And, in fact, this seems to have been with them, as it were, a sacred number; as recalling to their memory that little band from which they had derived their origin. For, before the Law was promulgated, Moses was commanded to take with him seventy to accompany him to the mount, and to be eye-witnesses of God's glory. Meanwhile, I do not deny that there were two more than the number seventy; but I only point out why God fixed upon this number, viz., to equalize the leaders and heads of the people with the family of Jacob, which was the source of their race and name. In

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"*Centumviri* were judges chosen from the thirty-five tribes, three from each, so that properly there were 105, but they were always named by a round number, Centumviri. *Eestus*." — Adam's Rom. Antiq.

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See *ante,* on Exodus 24:1, vol. 3, p. 316.

truth, from the fact that, when Hoses went up into Mount Sinai to receive the Tables from the hand of God, he took with him seventy officers, we infer that *the* number of those who should excel in honor, was already fixed at this, although the charge of governing, which is here spoken of, was not yet committed to them. And it is probable that these same persons who had been appointed leaders, were called to this new and unwonted office, as the words themselves imply. It is indeed certain, that when the Jews returned from the Babylonish captivity, because they were not permitted to appoint a king, they followed the example here set them in the establishment of their Sanhedrim; only this honor was paid to the memory of David and their rings, that from their race they chose their seventy rulers in whom the supreme power was vested. And this form of government continued down to Herod, [451] who abolished the whole council by which he had been condemned, and destroyed the lives of them all. Still, I think that he was not impelled to commit the massacre only out of vengeance, but also lest the dignity of the royal race should be an obstacle to his tyranny.

It must, however, be observed that, although God promises new grace to the seventy men, he would not have them taken indiscriminately from the people in general, but expressly commands them to be chosen from the order of the elders, and heads of the people, being such as were already possessed of authority, and had given proofs of their diligence and virtue. Thus, also, now-a-days, when he calls both the pastors of the Church and magistrates to their office, although He furnishes them with new gifts, still He would not have them raised to their honorable stations promiscuously as they may come first, but chooses rather with reference to their spiritual endowments, wherewith He distinguishes, and commends those whom He has destined to any exalted office. In short, He commands the most fitting to be chosen; but, after they have been elected, tie promises that He will add what is wanting. For this reason He commands that they should station themselves at the door of the tabernacle, that He may there display His grace. Although I think that two other reasons were likewise taken into consideration, viz., that they might know that the office was intrusted to them by God, and might always be mindful of the heavenly tribunal, before which they must be accountable: and also that they might be held in additional reverence by the very associations of the place, and that the people might submit to them as the ministers of God. Now, although God does not at present dwell in a visible tabernacle, yet are we reminded by this example that pastors and magistrates are not duly ordained, unless they are placed in the presence of God; nor rightly inaugurated in their offices, unless when they consecrate themselves to God Himself, and when His majesty, on the other

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Josephus, Antiq., 14:9. Section 4.

hand, acquires their reverence. Cyprian [452] twists this passage further, but I know not whether on sufficiently firm grounds, to prove that bishops are not to be elected, except with the consent of the whole people.

18. *And say thou unto the people, Sanctify yourselves.* This is another part of the answer, which is given respecting the matter in consideration, viz., that the people should prepare themselves to satiate their greediness. Although the word קדש [453] *kadesh,* signifies to *prepare,* yet its literal meaning seems to be most appropriate here; I have therefore retained the word *sanctify,* which is, however, here used ironically, for Moses does not exhort: them to purge themselves from all defilement's, and piously and sincerely to receive the grace of God, but he chastises their profane and brutal gluttony. Others translate it simply, as if it were said, Whet your teeth, and make ready your bellies: but, in my judgment, there is a reproof implied, because they are polluted by a foul and wicked desire, so as to be incapable of receiving God's paternal favor: for "ye shall eat flesh" follows, "because your weeping and complaining has reached the ears of God;" by which words he signifies that by their importunate cries they had provoked God's anger, so that they should devour none but deadly food. And soon afterwards it is stated more clearly that by their insolence they had deserved to be destroyed by the bounty of God. For "a whole month," he says, ye shall gormandize, "till it come out of your nostrils, and it be loathsome unto you." Thus he compares them to those guttlers who so overwhelm themselves

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"Wherefore a people which obeyeth the precepts of the Lord, and feareth God, ought to separate itself from a Prelate who is a sinner, nor mingle itself up with the sacrifices of a sacrilegious priest, especially since it has itself the power either of choosing worthy priests, or rejecting the unworthy. This, too, we see to be derived from divine authority, that a priest should be chosen in presence of the people, in sight of all, and be approved worthy and fit by public sentence and testimony; as in Numbers, the Lord commanded Moses, saying, *Take Aaron thy brother, and Eleazar his son, and bring them up into the mount, before all the congregation: and strip Aaron of his garments, and put them upon Eleazar his son, and Aaron shall be gathered unto his people, and shall die there.* (Numbers 20:25, 26.) God commands a priest to be appointed before all the congregation, that is, He instructs and shows us, that the ordinations of priests ought only to be solemnized with the knowledge of the people standing by, that so by their presence either the crimes of the wicked may be detected, or the merits of the good proclaimed, and so the ordination be right and lawful, as having been examined with the suffrage and judgment of all." — Epistles of S. Cyprian. Oxford Transl. 1844, pp. 211, 212.

The above quotation is from a letter written in the names of Cyprian and thirty-six of his brethren, as a reply to inquiries made by the presbyter and people of Leon and Astorga, and the deacons and faithful people in Merida. Cyprian has not cited Numbers 11:16, in any of the works now acknowledged as his, though the argument thus drawn from Numbers 20:25, 28, would have been more reasonably collected from the text, to which *Calvin* has assumed that he referred.

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If קדש may be said to signify to prepare, it can only be so rendered when the preparation is by sanctifying. — W.

with gluttony, that they are obliged soon afterwards to vomit what they have eaten too greedily, or who abominate the taste of their superfluous luxuries, as if they were something filthy. This is what is meant by to "come out," or to be blown out, "at the nostrils." זרא [454] *tzara,* which we have translated *abomination,* properly means *dispersion;* but Moses indicates by it that they shall vomit, or spit it out, like something unfit to be swallowed. If any should object that it is said in Psalm 78:30, "They were not yet estranged from their lust:" this is easily solved by understanding that their unrestrained gluttony is there rebuked, [455] as if he called them guttlers *(gurgites,)* whom no abundance can suffice to satisfy. Therefore the Prophet says, that although they were bursting with excess, they were not satiated; but were so inflamed by their boundless voracity, that God's vengeance could alone repress it. But the reason alleged for this is especially to be observed, "because they had rejected God, who was in the midst of them." By these words, the excuse of error or inadvertency is barred; for if, for the purpose of proving their patience God had withdrawn His power, the terror which they conceived at His absence might, perhaps, have been excusable; but now, when they knew by sure experience that their means of subsistence were supplied by Him, they betray their deliberate wickedness by despising His present beneficence. For that God was in the midst of them is equivalent to His giving manifest tokens both of His infinite power and His paternal favor. These words show us that the more immediately God manifests His grace to us, the more inexcusable we are, if we disparage it when it is thus liberally offered to us. What follows might appear not to deserve severe reproof, viz., that they "wept before God;" but the enormity of the sin is specified directly afterwards, *i.e.* that they were vexed by their departure from Egypt: for this was not merely to repudiate the deliverance, which they had so greatly longed for, but to quarrel with God, because He had listened to their cry, and had condescended to redeem them from their wretched and lost estate.

21. *And Moses said, The people among whom I am, are six hundred thousand.* Although Moses' object was right, yet he fell into unbelief, and thus stumbled at the very threshold. His pious solicitude indeed impelled him to doubt; because he feared that God's holy name would be exposed to derision and contumely, if he should send away empty those to whom he had promised food. But it seemed to him incredible that so mighty a

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זרא (loathsomeness) is said by S. M. to be an irregular form of זרה; and he renders it dispersion, agreeably with the acknowledged meaning of the root זרה. This account of the word has the sanction of modern lexicographers. — W.

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Que la le Sainct Esprit deteste leur gourmandise desbordee;" that there the Holy Spirit marks His detestation of their unbridled gluttony. — *Fr.*

multitude should be sufficiently supplied with flesh. When he calls them "six hundred thousand," he either does not calculate their numbers exactly, or indicates that some had died since their departure, when he had numbered the people. (Exodus 14.) Yet it is probable that he referred to the recent *census,* in which they were found to be 603,550, (Numbers 1:46;) but for the sake of brevity he put the sum in the gross, as he does elsewhere, omitting the 3550. (Exodus 12:37.) By speaking of foot-*men,* he means the men, and thus excepts the women and. children. Assuredly such a multitude might astonish him, or, at any rate, might inspire him with alarm, so that he should mistrust the promise. His doubt, however, was wrong in two respects; first, because he did not simply trust, as if he were not assured that God was true in all His words; and, secondly, because he improperly allowed his mind to measure God's inestimable power by his own senses. Let us learn, therefore, that, as soon as God has spoken, we should embrace, without discussion, whatever has proceeded out of His mouth; and so likewise let us learn to humble ourselves, and our own minds, and at the same time to rise by faith above the world, and our natural reason; so that no absurdity, which the flesh may suggest to us, should prevent us from certainly concluding that whatever God has promised He will, by His might, perform. For it is a most incorrect calculation to bind down God's doings to ordinary standards; as if His power were not more extensive than our minds can reach. We must, therefore, carefully take notice of the rebuke, whereby God so corrected Moses at once, that it ought to prevent and to *cure* all diseases of distrust in us. For the immensity of God's hand convicts the folly of those who would subject it to their own imaginations and rules. For, even although God should not stretch forth His hand, He holds heaven and earth in its "hollow," as it is said in Isaiah 40:12. What madness, then, is it to seek to grasp by our own senses, and, as it were, to imprison that hand which is greater than a hundred worlds! As soon, therefore, as distrust on the score of difficulties begins to take possession of our minds, let this conclusion be remembered, that the promises of God do not exceed the measure of His power to accomplish effectually whatever He has declared. This question, however, "Is the Lord's hand waxed short?" may be explained in two ways: for the old interpreter [456] has rendered it, "Is God's hand weak?" But God seems to adduce the proof, whereby He had borne witness to His power, not only in the creation of heaven and earth, but also in so many recent miracles; as if to rebuke the ingratitude of Moses, who had profited so little by these most striking lessons: for Isaiah uses the same word in this sense, where he says: "Behold, the Lord's hand is not shortened." (Isaiah 59:1.) Moses is unquestionably exalting the blessings received on former occasions, wherein the people had experienced the saving power of God. I have retained the

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That is, the *V.* "Numquid manus Domini invalida est?"

future tense of the verb, [457] since it does not injure the sense. What is said amounts to this, Will God's hand be weaker than usual, so as not to put forth its power already known?

24. *And Moses went out and told the people the words.* We here see how greatly Moses profited by his brief rebuke, for he now actively sets about what he was commanded. Doubt had given him a check, so that he stopped in the middle of his course; whereas he now testifies by the promptitude of his obedience that his distrust is overcome. For just as unbelief discourages men, so that they sink down into inactivity, so faith inspires both body and mind with rigor for the effectual discharge of their duties.

Although the narrative does not expressly state that he spoke to them respecting the flesh, it declares in general terms that he omitted nothing; and, indeed, it would have been very inappropriate to speak only of the Seventy Elders, when the origin of all the evil had been the craving for flesh. Briefly stating, then, that he had reported the commands of God to the people, he includes both parts of the matter, the second of which he then follows up. And, first, he says that the elders were called to the Tabernacle, that they might there be appointed rulers and officers. When be states that they were "set round about," I do not interpret the words so precisely as to suppose that eighteen were ranged on each side, and, of the rest, half were placed before the court, and half behind the Tabernacle; but that they were so arranged, as to surround some part of the Tabernacle. Now, this was equivalent to their being set before God, so that they might hereafter exercise their office with more authority, as being sent by Him; and at the same time that they might devote themselves to God, and dedicate themselves to His service; and also, that being invested with the necessary endowments, they might bear the tokens of their calling. For this reason, it is soon afterwards added, that enough of the spirit of Moses was given them for the discharge of their official duties; for, although Moses by God's command had chosen men of approved virtue and experience, yet He would have them prepared anew, in order that their call might be effectual. When they are said to have "prophesied," this was a visible sign of the gift of the Spirit, which, nevertheless, had reference to a different object; for they were not appointed to be. prophets, though God would testify by this outward mark that they were new men, in order that the people might receive them with greater reverence. In my opinion, however, prophecy here is equivalent to a special faculty of discoursing magnificently of *secret* things or mysteries. We know that poets were called prophets by profane writers, [458] because poetry itself savors of inspiration (ἐνθουσιασμὸν); in the same way that

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In this *C.* follows the *LXX* Μὴ χεὶρ Κυρίου οὐκ ἐξαρκέσει; "Shall not the Lord's hand suffice?" and most of the versions, according to Poole, in which it is rendered "abbreviabitur?"

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extraordinary ability, [459] in which the *afflatus* of the Spirit shone forth, obtained the name of prophecy. Thus, the gift of prophecy in Saul was a kind of mark of royalty; so that he might not ascend the throne without credentials. (1 Samuel 10:10.) Thus, then, this Spirit of Prophecy was only accorded to these persons for a short time; since it was sufficient that they should be once marked out by God: for so I understand what Moses says afterwards, "and they added not." [460] it is too forced an interpretation to refer it, as some do, to the past. I confess, indeed, that they were not previously prophets; but I have no doubt but that Moses here indicates that the gift was a temporary one: as we are also told in the case of Saul: for, as soon as this token of God's grace had manifested itself in him, [461] he ceased to prophesy. The meaning, therefore, is that their call was thus substantiated for a short period, so that this unusual circumstance should awaken the more admiration.

26. *But there remained two of the men in the camp.* It is not certain why they had not appeared amongst the others. I do not at all doubt but that they were called for by Moses; nor would they have been endued with the same grace of the Spirit as the others, if through idleness or contempt they had not come at the time appointed. We may, therefore, probably infer that they did not actually receive the invitation, because they could not be found; and hence it arose that God excused their ignorance. Still, however, it must be observed that they were kept back by the secret counsel of God, that His grace might be made known by this illustrious proof amongst the

Vates is a name commonly applied by classical writers to poets. "Quare sue jure noster ille Ennius *sanctos* appellat poetas, quod quasi deorum aliquo dono, atque munere commendati nobis videantur." — Cicero pro Archia Poeta, 8. "De versibus, quos tibi a me scribi vis, deest mihi quidem opera, quae non modo tempus, sed etiam animum vacuum ab omni cura desiderat; sed abest etiam ἐνθουσιασμὸς" — *Ibid.* Epist. ad Quint. Frat 3:4.

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Fr. "La grace de parler authentiquement de choses hautes;" the grace to speak authentically of high things.

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"These words are commonly rendered, 'and did not cease (to prophesy,)' as in our public version; or 'and did not add,' as they are rendered by Ainsworth and Purver, neither of which renderings is to me intelligible. By adopting the Sam. reading with Houbigant, Dathe, and Rosenmiiller, and placing ואספי ולא at the head of ver. 26, the text will be rectified, and the sense clear: At non congregati sunt, sed remanserant in castris viri duo, quorum nomen unius Eldad, et nomen alterius Medad, tamen requievit super eos spiritus ille (nam ipsi ex conscriptis, atsi non egressi erant ad tentorium) et prophetabant in castris." — Boothroyd *in loco.* Thus, Eldad and Medad will be the nominative case to the verb, and its meaning "were not assembled."

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The *Fr.* applies this sentence to the elders, "ils ont cesse de prophetizer;" *they* ceased to prophesy.

common people in general, when they were not all eye-witnesses of it: for the greater portion of them had not assembled at the Tabernacle. In order, therefore, that its fame might spread more widely, and might reach even to the most lowly, God chose that this new and extraordinary gift of His Spirit should be conspicuous in the midst of the camp, lest any of the dullest and grossest among them should pretend to be ignorant of it. In fact, it is plain that they were all aroused by the miracle; for the "young man," who is spoken of, would not have run to bear the incredible news to Moses, unless struck by the novelty of the case.

28. *And Joshua the son of Nun, the servant of Moses.* It is obvious that this foolish and preposterous jealousy arose from a good source. Joshua saw that Moses was so preeminent above all others, as to be justly deemed, after God, the head of the people; he feared, therefore, lest, if any portion of his superiority should be withdrawn, the grace of God would be dispelled and lost. We know, too, that almost every change is injurious, and apt to give a shock to public affairs. In asserting, then, the rights of Moses, he desired, as far as he could, to consult the welfare of all; but the excess of his zeal had some alloy in it, in consequence of the immoderate affection and love which he bore to Moses; just as it often happens to ourselves, that although our desires have a right object, they still go astray into erroneous feelings. So, then, let us learn to revere the most illustrious servants of Christ, as that God alone should be supreme; and that He, who is far above all, should still maintain His pre-eminence. And this will be the case, if we hold fast to the principle, that although "there are diversities of gifts," yet there is but one Spirit from whom they flow; and although there are "differences of administrations," yet but one Lord who must be served, (1 Corinthians 12:4, 5;) which also Paul confirms elsewhere, where he teaches us that the gifts are so distributed as that no individual should have all, but each

"according to the measure of the gift of Christ."
(Ephesians 4:7.)

29. *And Moses said unto him, Enviest thou for my sake?* This may be understood in two different ways. Some take it, as if Moses had said, It is no business of yours, if I have suffered any loss: and if anything is taken from me, it would be mine and not yours to grieve and grudge; but I think Moses spoke more simply, as if he had said, Behold, how differently I feel from you; for I, whose cause you suppose yourselves to be promoting, should desire that all were endowed with the spirit of prophecy. So was that foolish jealousy admirably rebuked, which would put a restraint upon God's blessing, so greatly to be desired by every pious mind. At the same time, we fully perceive the gentleness and humility of Moses, whom no ambition, nor consideration of his personal dignity, prevents from willingly admitting the very lowliest into companionship with himself. If any should object that it is God's pleasure, in order to enhance the excellency of the gift, that there should be but few prophets in the Church, and consequently that Moses

inconsiderately sought for that, which is in repugnance to God's counsel in this matter, the reply is easy, that, al — though the saints acquiesce in His ordinary dispensations, and are persuaded that the arrangement, which He makes, is the best, yet that it is an act of piety in them to desire to communicate with all others what is given to themselves, so as to be anxious rather to be last of all, than to begrudge perfection to their brethren. In sum, Moses declares that nothing would be more gratifying to him, than that God should diffuse the grace of the spirit of prophecy amongst the whole people, so that all should be partakers of it, from the least to the greatest.

30. *And Moses gat him into the camp.* Although, after the appointment of the Seventy, all betook themselves to their own stations and dwelling-places, yet there is no doubt but that they were all forewarned of the approaching miracle, so as to be universally attentive to the event, which is presently related. When it is said that it was "a wind of the Lord" which brought the quails, there was no other reason for this than that God might openly manifest that all things under heaven are subject to His dominion, and are ready to obey Him. He might, indeed, have created the quails at will *(nutu,)* just as He rained the manna from heaven; nor was it natural that by the force of the winds such an abundance of birds should be east, and heaped together in one place; but by using the aid of the wind He confirmed what is written in Psalm 104:3, 4, that "He maketh the winds his messengers [462] and they bear him on their wings;" because in their swiftness they rapidly bear His commandments from the east to the west. Now, although it is true in the abstract that the winds come from Him, so that they are only His breath, and that the air cannot be stirred in the slightest degree except at His will, still an extraordinary miracle is here specified, as before in the passage of the Red Sea. The Prophet in the Psalm goes further:

"He caused an east wind to blow in the heaven; and by his power he brought in the south wind," (Psalm 78:26,)

in which words He signifies that the whole air was shaken, since the winds suddenly arose from different quarters, which covered the earth in all directions with an immense multitude of the birds.

When he says that the earth was filled "as it were a day's journey," I do not understand it as if the dead birds lay at so great a distance, but that they occupied such a space of ground in thick heaps, and, in fact, continuously. And this also we gather from the Psalm, where the Prophet says, that they fell "in the midst of their camp," and were carried to their tents round about. (Psalm 78:28.) What is added, as to their being "two cubits high," I do not

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A. V., "Who maketh his angels spirits." See *C.'s* own translation and comment. — Cal. Soc. Edit., vol. 4:144, and 147.

interpret, as some do, [463] that they did not fly above two cubits from the ground, so as to be more easily taken with the hand; but that there was such a mass of them, that every one might carry away as much as he would. For to this also do those magnificent descriptions in the Psalm relate, whereby the miracle is extolled:

"He rained flesh also upon them as dust, and leathered fowls, like as the sand of the sea." (Psalm 78:27.)

But how "they spread them abroad — round about," [464] is not very clear to me; unless, perhaps, they were placed in cages or coops, and daily taken out for food.

33. *And while the flesh was yet between their teeth.* Moses does not specify any particular day; but only that God did not wait till satiety had produced disgust, but inflicted the punishment in the midst of their greediness. We may, however, conjecture from what precedes, that time was given them to gorge themselves. From whence their insatiable voracity may *be* gathered, which prevailed for so many continuous days, and could not be appeased by any quantity of food. God, therefore, allowed them time abundantly sufficient for them to gorge themselves, unless their gluttony was prodigious: and yet punished their intemperance, while the meat was *yet* in their mouths. They were, then, suddenly surprised in the midst of their guttling; and hence it is said in the Psalm, (Psalm 78:30,) "they were not *yet* estranged from their lust;" just as any glutton might choke himself, by devouring more than his throat could hold. Nor is that at variance with their repletion, of which mention was lately made; for, however the belly may swell with the quantity of its contents, the furious lust of eating is never appeased. But, in order that their punishment might be more manifest, God inflicted it in the very act; nor could any better opportunity have been chosen.

34. *And he called the name of that place Kibroth-hattaavah.* It was requisite that some memorial of so great a sin should exist, that the sons might not imitate their fathers. Heretofore God had sustained them with a food both agreeable and wholesome: by longing for unlawful nourishment they were their own poisoners and murderers. Now, such ingratitude was

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So the *V.,* "Volabantque in aere duobus cubitis altitudine super terram." "Sol. Jarchi saith, They flew so high as a man's heart, that he was not toiled in getting them, either by reaching high, or by stooping low." — Ainsworth *in loco.* Kitto, Illustr. Com. *in loco,* prefers this view.

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"We are disposed to conclude with Calmer (in his note on this place) that the Hebrews salted their quails before they dried them. We have here, then, the earliest indication of processes, the benefits resulting from which have become so diffused and familiar, that it costs an effort of recollection to recognize them as benefits. Yet many centuries have not elapsed since the Emperor Charles V. thought it became him to erect a statue to the man (G. Bukel) who found the secret of salting and barrelling herrings." — Illustr. Com. *in loco.*

deservedly to be detested by their posterity; and therefore the name was given to the place, not without the inspiration of the Spirit of God. So Paul reminds us, that in this narrative God's judgment against corrupt and vicious lusts was portrayed, that we might ourselves learn not to lust. (1 Corinthians 10:6.) I have already briefly explained how far our appetites are to be restrained, and what intemperance, properly speaking, is.

Numbers 12:1-16

Numbers 12

Numbers 12:1-16

1. And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

1. Et loquuta est Maria et Aharon contra Mosen propter uxorem AEthiopissam quam acceperat: uxorem enim AEthiopissam acceperat.

2. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it.

2. Et dixerunt, Nunquid solummodo per Mosen loquutus est Jehova? nonne etiam per nos loquutus est? Et audivit Jehova.

3. (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

3. Vir autem ille Moses mansuetissimus fuit prae cunctis hominibus qui erant super faciem terrae.

4. And the Lord spoke suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three cane out.

4. Ergo extemplo dixit Jehova ad Mosen, Aharon et Mariam, Egredimini vos tres ad tabernaculum conventionis. Et egressi sunt ipsi tres.

5. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

5. Et descendit Jehova in columna nubis, et stetit ad ostium tabernaculi: vocavitque Aharon et Mariam, et egressi sunt ambo ipsi.

6. And he said, Hear now my words: If there be a prophet among you, f the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

6. Quibus dixit, Audite nunc verba mea, Si fuerit propheta vobis, ego, Jehova in visione apparebo ei, in somnio loquar cum eo.

7. My servant Moses is not so, who is faithful in all mine house.

7. Non sic servus meus Moses, qui in tota domo mea fidelis est.

8. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

8. Ore ad os loquor cum eo, atque in visione: non autem per aenigmata, neque (vel, sed) per similitudinem Jehovae aspiciet: quare ergo non timuistis loqui adversus servum meum Mosen?

9. And the anger of the Lord was kindled against them; and he departed.

9. Exarsit ergo furor Jehovae in eos, et discessit.

10. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

10. Nubesque recessit a tabernaculo: et ecce Maria erat leprosa sicut nix, respexitque Aharon Mariam, et ecce erat leprosa.

11. And Aaron said unto Moses, Alas! my Lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

11. Tunc dixit Aharon ad Mosen, Quaeso domine mi, ne nunc nobis imputes peccatum: quia stulte egimus, et quia peccavimus.

12. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

12. Ne, quaeso, sit quasi abortivus foetus, qui dum egreditur ex utero matris suae consumptus est dimidio suae carnis.

13. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee.

13. Clamavit itaque Moses ad Jehovam, dicendo, Deus, quaeso, sana nunc illam:

14. And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

14. Respondit Jehova ad Mosen, Quod si pater ejus spuendo spuisset in faciem ejus, nonne erubesceret septem diebus? Excludatur septem diebus extra castra, et deinde recipietur.

15. And Miriam was shut out from the camp seven days; and the people journeyed not till Miriam was brought in again.

15. Itaque reclusa est Maria extra castra septem diebus: neque populus progressus est, donec reciperetur Maria.

16. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

16. Postea autem profectus est populus de Haseroth, et castrametati sunt in deserto Paran.

1. *And Miriam and Aaron spoke against Moses.* This relation is especially worthy of observation for many reasons. If Aaron and Miriam had always quietly and cordially supported the honor of their brother, and had not been carried away by perverse and ungodly jealousy, their harmony, however holy it was, would have been perverted by the injustice of many, and alleged against them as a deceitful and insidious conspiracy. It came to pass, then, in the wonderful providence of God, that his own brother and sister set on foot a contention with respect to the supremacy, and endeavored to

degrade Moses from the position in which God had placed him: for thus all suspicion of family favor was removed, and it was clearly shown that Moses, being opposed by his own belongings, was sustained by the power of God alone. At the same time it may be perceived how natural is ambition to the minds of almost all men, and also how blind and furious is the lust of dominion. Aaron and Miriam contend with their own brother for the supremacy; and yet they had received the most abundant proofs, that lie, whom they desire to overthrow, had been elevated by the hand of God, and was thus maintained in his position. For Moses had arrogated nothing to himself; and, therefore, it was not allowable that man should attempt to undermine the dignity of that high office, which God had conferred upon him. Besides, God had ennobled their own house and name in the person of Moses, and out of favor to him they had also been endued with peculiar gifts of their own. For by what right had Miriam obtained the gift of prophecy, except for the fuller ratification of her brother's power? But the arrogance and ingratitude of Aaron was still more disgraceful. He had been by his brother associated with himself: Moses had allowed the high-priesthood to be transferred to him and his descendants, and rims had placed his own in subjection to them. What, then, was there for Aaron to begrudge his brother; when so exalted a dignity was vested in his own sons, whilst all the race of Moses was degraded? Still he was so blinded as to deem the honor of his brother a reproach to himself; at any rate, he could not endure to be second to him in dignity, although he was his superior in right of the priesthood. By this example, then, we are taught how anxiously we should beware of so baneful a plague (as ambition). The wicked brother [465] in the tragic Poet says: —

"For, if injustice must at all be done,
'Tis best to do it for dominion;"

that, under this pretext, he might through treachery and murder proceed against his own blood with impunity. Now, although we all hold this sentiment in detestation, still it plainly shows that, when the lust for rule takes possession of men's hearts, not only do they abandon the love of justice, but that humanity becomes altogether extinct in them, since brothers thus contend with each other, and rage, as it were, against their own bowels. Indeed it is astonishing that, when this vice has been so often and so severely condemned in the opinion of all ages, the human race has not been ever freed from it; nay, that the Church of God has always been infested by this

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They are the words of Eteocles in the Phoenissae of Euripides: —
Εἴπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος πέρι
Κάλλιστον ἀδικεῖν· τἄλλα δ ' εὐσεβεῖν. — 538.9
Cicero refers to them, De Off. 3:21.
Nam, si violandum est jus, regnandi gratia,
Violandum est: aliis rebus pietatem colas.

disease, than which none is worse: for ambition has been, and still is, the mother of all errors, of all disturbances and sects. Since Aaron and his sister were infected by it, how easily may it overspread the multitude! But I now proceed to examine the words.

Miriam is here put before Aaron, not by way of honorable distinction, but because she stirred up the strife, and persuaded her brother to take her side; for the ambition of the female sex is wonderful; and often have women, more high-spirited than men, been the instigators not merely of squabbles, but of mighty wars, so that great cities and countries have been shaken by their violent conduct. Still. however, this does not diminish the guilt of Aaron, who, at the instance of his foolish sister, engaged in an unjust and wicked contest with his brother, and even declared himself an enemy to God's grace. Further, because they were unable to allege any grounds, upon which Moses in himself was not far their superior, they seek to bring disgrace upon him on account of his wife; as if in half of himself he was inferior to them, because he had married a woman who was not of their own race, but a foreigner. They, therefore, cast ignominious aspersions upon him in the person of his wife, as if it were not at all becoming that he should be accounted the prince and head of the people, since his wife, and the companion of his bed, was a Gentile woman. I do not by any means agree with those who think that she was any other than Zipporah, [466] since we hear nothing of the death of Zipporah, nay, she had been brought back by Jethro, her father, only a little while before the delivery of the Law; whilst it is too absurd to charge the holy Prophet with the reproach of polygamy. Besides, as an octogenarian, he would have been but little suited for a second marriage. Again, how would such a marriage have been practicable in the desert? It is, therefore, sufficiently clear that they refer to Zipporah, who is called an Ethiopian woman, because the Scripture comprehends the Midianites under this name: although I have no doubt but that they maliciously selected this name, for the purpose of awakening greater odium against Moses. I designedly forbear from adducing the frivolous glosses in which some indulge.

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Josephus (Antiq. 2:10) has led some to suppose that she was Tharbis, daughter of the king of Ethiopia. Augustin, however, *(Quaest. in Numbers 20.*,) and the great majority of commentators, agree with *C.* in believing that she was Zipporah, and not a second wife, as contended by Rosenmuller, Michaelis, and others, The main difficulty arises from her being called a *Cushite,* which our translators have followed 70. and *V.* in rendering "the Ethiopian." Bochart endeavors to prove that the Cushites and Midianites were the same people; and Shuckford (vol. 1, p. 166, edit. 1743) states his opinion that "by the land of Cush is always meant some part of Arabia." Habakkuk 3:7, in which "the tents of Cushan," and "the land of Midian," are mentioned together, seems to corroborate this view.

[467] Moses, however, acknowledges that it [468] was not accorded to him to have a wife of the holy race of Abraham.

2. *And they said, Hath the Lord indeed spoken only by Moses?* They pride themselves on their gift of prophecy, which ought rather to have schooled them to humility. But such is the natural depravity of men, not only to abuse the gifts of God unto contempt of their brethren, but so to magnify them by their ungodly and sacrilegious boasting, as to obscure the glory of their Author. Miriam and Aaron had received the spirit of prophecy, in order that the grace of God might shine forth in them; but from thence they raise up clouds to throw darkness upon the light, which was far brighter in Moses. They boast themselves to be prophets; why, then, do they not consider that there was no ground for glorying in this, inasmuch as that, which had been gratuitously bestowed upon them by God, was not their own? Again, why do they not correctly estimate their own insignificance in comparison with the excellency of Moses, so as, by willingly yielding to him, to show that they set at its proper value what God had respectively conferred upon them? Lest, then, the knowledge of those graces which God has intrusted to us, should puff us up with pride and presumption, let us remember that the more each of us has received, the greater obligations are we under to God and our brethren; and let us also reflect how much is wanting, in us, and how much, too, God has conferred on others, so as to prefer to ourselves those whom God has designed to honor.

3. *Now the man Moses was very meek.* This parenthesis is inserted, in order that we might perceive that God was not moved by any complaint of Moses, to be so greatly wroth with Aaron and Miriam. It is said that "the Lord heard," that is to say, to undertake the cause in His character of Judge: and it is now added, that He spontaneously summoned the criminals to His tribunal, though no accuser requested that justice should be done him. For this is the, tendency of the eulogium of his meekness, as if Moses had said that he submitted in silence to the wrong, because, in his meekness, he imposed patience on himself. Moreover, he, does not praise his own Virtue for the sake of boasting, but in order to exhort us by his example, and, if it should be our lot to be treated with indignity, quietly and calmly to wait for the judgment of God. For whence does it come that, when any one has injured us, our indignation carries away our feelings in all directions, and our pain boils up without measure, except because we do not think that our ills are regarded by God until we have made loud and boisterous complaints?

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"The Hebrew doctors make his not companying with his wife to be the occasion," etc. — Ainsworth. So also De Lyra.

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"Qu'il n'a pas eu ce bien et honneur;" that he had not the advantage and honor. — *Fr.*

This passage, then, teaches us that although the good and gentle refrain from reproaches and accusations, God nevertheless keeps watch for them, and, whilst they are silent, the wickedness of the ungodly cries out to, and is heard by, God. Again, the silence of long-suffering itself is more effectual before God than any cries, however loud. But if God does not immediately proceed to execute vengeance, we must bear in mind what is written elsewhere, that *the blood* of Abel *cried out* after his death, that the murder which Cain had committed might not be unpunished. (Genesis 4:10.)

4. *Come out ye three unto the tabernacle.* God calls Aaron and Miriam to the tabernacle, that the very sanctity of the place may cast down their haughtiness; for forgetfulness of God had overspread their minds, when they began to be so insolent before men. They are, therefore, brought back to the presence of God, from which all their senses had turned away, in order that they at length might learn to revere Moses, whose cause is upheld by God. God commands them to "hear His words," because they would never have dared to murmur against Moses if they had reflected on the account they would have to give. God, therefore, claims their attention, that they may learn to recollect themselves, and to awaken from the senselessness of their presumption. Moreover, they are separated from Moses, that they may confess their inferiority, and be ashamed of their temerity in daring to compare themselves with him.

6. *If there be a prophet among you.* He makes mention of two methods by which the will of God was wont to be revealed to the prophets, viz., visions and dreams. He does not, however, here use the word חזון *chazon,* [469] which signifies a prophecy as well as a vision, but מראה, *marah,* expressive of some visible appearance, which confirms and ratifies the truth of His word *(oraculi)* to the eyes and all the senses. Thus has God often appeared to His servants, so that His majesty might be inscribed upon His addresses to them. Before the giving of the Law such visions were frequently vouchsafed to the Patriarchs; whilst sometimes they were instructed by dreams. Thus Joel, when he promises that under the kingdom of Christ there shall be a complete fullness of all revelations, also enumerates these two forms of them,

"Your sons (he says) and your daughters shall prophesy: your old men shall dream dreams, your young men shall see visions."
(Joel 2:28.)

But we know that the prophets described the kingdom of Christ under the likeness of their own times: when, therefore, God sets forth these two ordinary modes of revelation, he withdraws Moses from the condition of others, as if to exalt him by a special privilege. Now, since Aaron and Miriam were not superior to others, they were thus reminded that they

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חזון, a vision, from חזה, to see, to look upon. מראה, either the act of sight, or the object of sight; a seeing, or an appearance, from ראה, to see, to perceive. — W.

were far behind Moses in rank. With this view he is said to be "faithful in all God's house;" in quoting which passage in order to prove his inferiority to Christ, the Apostle says he was *a servant,* and a member of the Church, whereas Christ was its Lord and builder, or creator. (Hebrews 3:2-6.) But the difference between them is more clearly specified immediately afterwards, viz., that God speaks to him "mouth to mouth," by which expression, as I have said elsewhere, [470] more intimate and familiar communication is denoted. Still God does not thus deprive the prophets of anything which is requisite for the discharge of their office; but merely establishes Moses as the chief of them all. It is true, indeed, that the Patriarchs are so ranked, as Abraham was called a prophet by the mouth of God, (Genesis 20:7;) and the Prophet thus names him together with Isaac and Jacob in Psalm 105:15; but still God at the same time includes the whole dispensation, which He afterwards chose to employ under the Law; and so prefers Moses to all who were hereafter to arise.

Further, the word *vision* is used in a different sense from that which it had just above; for God, distinguishing Moses from others, says that He speaks with him *in vision,* [471] which it would be absurd to explain as meaning an ordinary or common vision. It therefore here signifies actual sight, [472] which He contrasts with "dark speeches *(aenigmata)* and similitude," which word is equivalent to a representation *(figura,)* if the negative be referred to both. For there are some who take similitude for a lively and express image; as if God should assert that He reveals His face to Moses; and therefore read the clause *adversatively,* as I have given it in the margin. But the former reading is the most natural.

I have elsewhere treated of dreams and visions. It will then be sufficient to give the sum in one word, namely, that they were seals for the confirmation of prophecies; so that the Prophets, as if sent from heaven, might with full confidence declare themselves to be God's lawful interpreters. For visions had their own peculiar marks, to distinguish them from phantoms and false imaginations; and dreams also were accompanied by their signs, in order to remove all doubt of their authenticity. The prophets, therefore, were fully conscious of their vocation, so that nothing was wanting to the assurance of faith. Meanwhile, the false prophets dressed themselves up in these masks to deceive. Thus Jeremiah, in refutation of their ungodly *pretences,* says,

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On Exodus 33:11, *ante,* vol. 3, p. 372.

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A. V. "apparently."

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"Veue, ou regard de quelque figure visible;" the view or look of some visible figure. — *Fr.*

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord?" (Jeremiah 23:28.)

9. *And the anger of the Lord was kindled against them.* The expostulation is succeeded by punishment. God's departure was a sign of immediate condemnation; because there was no need of any further questioning, as concerning some matter of obscurity. After God, then, had convicted them of their sin, and had inveighed in a severe and stern reprehension against the ingratitude of Miriam and Aaron, He first pronounced their sentence, and then suddenly withdrew. What follows, that "the cloud departed," is added in explanation; for God, who fills all things, never moves from His place; but His name is applied metaphorically to the cloud, which was the symbol of His absence or presence.

The nature of the punishment which was inflicted upon Miriam was very appropriate to the offence. The foolish woman, puffed up with pride, had coveted more than was lawful; and her ignominy was the just reward of her arrogance, according to the declaration of Christ, "Every one that exalteth himself shall be abased." (Luke 18:14.) Let us understand, then, that in proportion as the proud are led away by their ambition to long for unlawful honors, they bring upon themselves nothing but disgrace; and although they may gloriously triumph for a season, still, it cannot be but that their glory will at length be turned into disgrace. For inasmuch as all who exalt themselves wage war with God, He must needs encounter them with the awful power of His hand, in order to restrain their madness. Now, whosoever are moved by envy to enter into contention with His servants, endeavor, as hr as in them lies, to overthrow His glory by obscuring the gifts of the Spirit. No wonder, then, that God should avenge the insult offered to Himself, and should repay them with the infamy they deserve; as it is written,

"Them that honor me I will honor, and they that despise me shall be lightly esteemed." (1 Samuel 2:30.)

Miriam desired to be equal with her brother, whom God had exalted above all others; what she attains is, that she should not occupy the extremist corner of the people, but be cut off from companionship with mankind. A similar instance occurred in the case of king Uzziah, who, not contented with the royal dignity, when he had unlawfully attempted to make an incense-offering, was also smitten with leprosy, so as to be no longer suffered to continue in association even with the common people. (2 Chronicles 26:16-21.)

Here, however, the question arises, why, when Aaron participated in the guilt, he was exempted from the punishment? If no reason existed, still we should have to adore the judgment of God; for it is not our business to complain, when He has mercy upon whom He will have mercy, nevertheless, it appears probable that God's wrath was more exceedingly kindled against Miriam, because she had applied the torch to the ungodly contention, and

had inflamed her brother's mind, as we see at the beginning of the chapter. It was just, then, that the blame should rest on her, since she had been the origin of the evil. I imagine, however, that in sparing Aaron, He had regard to the priesthood, inasmuch as, in his person, it would have been subjected almost to eternal disgrace. Since, therefore, Aaron was an image of God's only-begotten Son and our only Mediator, and this great dignity had recently had its commencement in him, it was of exceeding importance that he should be exempted from such infamy, lest any diminution of the reverence due to religion should arise.

11. *And Aaron said unto Moses, Alas! my lord.* Although Aaron was aware that, through God's indulgence, his own punishment was remitted, still he does not cease to consider what he had deserved. For we ought not to wait until God smites ourselves, but since in chastising others He invites us to repentance, although He may spare ourselves, we should profit betimes by their punishments. The disfigurement, therefore, of his sister, alarmed and terrified Aaron, so that, examining his own condition, he acknowledged himself to be deserving of a similar judgment. His humble prayer manifests that those high aspirations were subdued, which had carried him away into unholy jealousy. Moses, who was younger than himself, and whose superiority he just before could not endure, tie now calls his *lord,* and confesses himself to be subject to his authority and power. Thus the dread of punishment was the best medicine to cure his disease of ambition. In beseeching Moses not to impute his sin to him, he does not usurp for mortal man a right which God by Isaiah claims for Himself alone; [473] but inasmuch as Moses had been injured, he asks his pardon, lest by his accusation he should be brought before the divine tribunal. Where he confesses his own and his sister's foolishness, he does not extenuate the grossness of his crime, as most people do, when they generally seek to cover their transgressions under the plea of error or thoughtlessness; but it is precisely as if he had said that they were senseless, and out of their minds, as we gather from the next clause, in which he plainly acknowledges their criminality.

By the comparison which he introduces, it is evident that the leprosy of Miriam was of no ordinary kind, for nothing can be more disgusting than the dead body of any abortive *foetus,* corrupt with purulence and decay.

13. *And Moses cried unto the Lord.* The event now proves, what was recently asserted, that Moses was of a meek and gentle disposition beyond all other men; for he is not only ready at once to forgive, but also intercedes with God for them. And thus the presumption of Miriam is best reproved; for the only hope of safety that remains to her is in the dignity of Moses, which of late she could not endure.

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No reference is here given by *C.* He probably alludes to Isaiah 43:25.

From the reply of God, it is manifest that the punishment which she alone had received was intended for the instruction of all. The pride and temerity of Miriam were sufficiently chastised, but God wished it to be a lesson for all, that every one should confine himself to his own bounds. Meanwhile, let us learn from this passage to pay due honor to the judgments of God, so that they may suffice us as the rule of supreme equity. For if such power over their children is accorded to earthly parents, as that they may put them to shame at their will, how much more reverence is due to our heavenly Father, when he brands us with any mark of disgrace? This was the reason why Miriam was shut out for seven days, not only that she might mourn apart by herself, but also that her chastisement might be profitable to all. It is likewise addressed to us, that we may learn to blush whensoever God is angry with our sins, and thus that shame may produce in us a dislike of sin. This special example afterwards passed into a law, as we have already seen, (Deuteronomy 24:9); [474] for when God commands lepers to be separated, He recalls to the recollection of the people what He had appointed with respect to Miriam, lest, if internal impurity be cherished, its infection may spread beyond ourselves.

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Ante, vol. 2, p. 12.

Numbers 13:1-33

Numbers 13

Numbers 13:1-33

1. And the Lord spoke unto Moses, saying,

1. Et loquutus est Jehova ad Mosen, dicendo:

2. Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

2. Mitte tibi viros qui explorent terram Chanaan, quam ego daturus sum filiis Israel, singulos viros de singulis tribubus patrum suorum mittetis, unumquenque principem inter eos.

3 And Moses, by the commandment of the Lord, sent them from the wilderness of Paran: all those men were heads of the children of Israel.

3. Misit ergo illos Moses e deserto Paran, juxta sermonem Jehovae: et universi ipsi viri principes filiorum Israel erant.

4. And these were their names: Of the tribe of Reuben: Shammua the son of Zaccur.

4. Haec autem sunt nomina eorum. De tribu Ruben, Sammua filius Zachur.

5. Of the tribe of Simeon; Shaphat the son of Hori.

5. De tribu Simeon, Saphat filius Hori.

6. Of the tribe of Judah; Caleb the son of Jephunneh

6. De tribu Jehuda, Caleb filius Jephuneh.

7. Of the tribe of Issachar; Igal the son of Joseph.

7. De tribu Issachar, Igal, filius Joseph.

8. Of the tribe of Ephraim; Oshea the son of Nun.

8. De tribu Ephraim, Hosea filius Nun.

9. Of the tribe of Benjanfin; Palti the son of Raphu.

9. De tribu Benjamin, Palti filius Raphu.

10. Of the tribe of Zehulun; Gaddiel the son of Sodi.

10. De tribu Zebulon, Gaddiel filius Sodi.

11. Of the tribe of Joseph, namely, of the tribe of Manasseh; Gaddi the son of Susi.

11. De tribu Joseph, de tribu Menasseh, Gaddi filius Susi.

12. Of the tribe of Dan; Ammiel the son of Gemalli.

12. De tribu Dan, Ammiel filius Gemalli.

13. Of the tribe of Asher; Sether the son of Michael.

13. De tribu Aser, Sethur filius Michael.

14. Of the tribe of Naphtali; Nahbi the son of Vophsi.

14. De tribu Nephthali, Nahbi filius Vophsi.

15. Of the tribe of Gad; Geuel the son of Machi.

15. De tribu Gad, Guel filius Machi.

16. These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun, Jehoshua.

16. Haec sunt nomina virorum quos misit Moses ad explorandam terram: et appellavit Moses Hosea filium Nun, Jehosua.

17. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain;

17. Misit igitur eos Moses ad explorandam terram Chanaan, dicens illis, Ascendite hac per meridiem, et conscendatis montes;

18. And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

18. Et consideretis terram ipsam qualis sit, et populum qui habitat in ea, utrum fortis sit an debilis, utrum paucus sit an multus.

19. And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

19. Qualis, inquam, sit terra in qua sit habitator, utrum bona sit an mala: et quales urbes in quibus sit habitator, utrum in castris an in munitionibus.

20. And what the land is, whether it be fat or lean, whether there be wood therein, or not: and be ye of good courage, and bring of the fruit of the land. (Now the time was the time of the first-ripe grapes.)

20. Qualis rursum terra, utrum pinguis sit an macra: utrum sint in ea arbores an non: et estote forti animo, atque decerpite e fructu terrae. (Dies autem illi erant dies primitiarum uvarum.)

21. So they went up, and searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath.

21. Ascenderunt igitur, et exploraverunt terram, a deserto Sin usque ad Rehob, ingrediendo Hamath.

22. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

22. Et ascenderunt per meridiem, et venerunt usque ad Hebron, ibi autem erat Ahiman, Sesai, et Thalmai, filii Anac. Hebron vero septem annis aedificata fuit ante Soan AEgypti.

23. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

23. Perverterunt itaque usque ad vallem Eschol, et absciderunt illinc palmitem et botrum uvarum unum, et portaverunt illum vecte bini, et de malogranatis et de ficubus.

24. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

24. Locus ille vocatus est Nahal Eschol propter botrum quem absciderunt inde filii Israel.

25. And they returned from searching of the land after forty days.

25. Reversi sunt ab exploranda terra post quadraginta dies.

26. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

26. Profecti ergo sunt, et venerunt ad Mosen et Aharon, et ad universum coetum filiorum Israel, in desertum Paran in Cades: et retulerunt eis rem, atque universo coetui, ostenderuntque eis fructum terrae.

27. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

27. Narraverunt ergo ei: et dixerunt, Pervenimus ad terram ad quam misisti nos; et certe affluit lacte et melle: et ipse est fructus ejus.

28. Nevertheless the people be strong that dwell in the laud, and the cities are walled, and very great: and, moreover, we saw the children of Anak there.

28. Nisi quod fortis est populus qui incolit cam, et urbes munitae sunt, et magnae admodum: ac filios Enac vidimus illic.

29. The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

29. Amalec habitat in terra meridiana: Hitthaeus autem, et Jebusaeus, et Amorrhaeus inhabitant montes: Chananaeus vero habitat juxta mare et ad ripam Jordanis.

30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

30. Tacere vero fecit Caleb populum ad Mosen, et dixit, Ascendendo ascendamus et possideamus: nam praevalendo praevalebimus contra cam.

31. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

31. At viri qui ascenderant cum eo, dixerunt, Non poterimus ascendere contra populum illum, quia fortior est nobis.

32. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

32. Et detraxerunt terrae quam exploraverunt, apud filios Israel, dicendo, Terra per quam transivimus ut exploraremus eam, terra est quae consumit habitatores suos: et omnis populus quem vidimus in medio ejus, viri procerae staturae sunt.

33. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

33. Atque illuc vidimus gigantes filios Enac, e gigantibus. Et fiumus sicut locustae in oculis nostris, sic fuimus in oculis eorum.

Deuteronomy 1:19-25

The Repetition of the same Narrative

Deuteronomy 1

Deuteronomy 1:19-25

19. And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.

19. Profecti de Horeb perambulavimus totam solitudinem magnam et terribilem hanc quam vidistis per viam montis Emorrhaei, quemadmodum praeceperat Jehova Deus noster nobis, ac pervenimus usque ad Cades Barnea.

20. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

20. Et dixi vobis, Pervenistis usque ad montem Emorrhaei quem Jehova Deus noster dat nobis.

21. Behold, the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged.

21. Vide, dedit Jehova Deus tuus coram te terram, ascende, posside quemadmodum dixit Jehova Deus patrum tuorum tibi, ne timeas, neque consterneris.

22. And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

22. Accessistis autem ad me omnes vos, et dixistis, Mittamus viros ante nos qui explorent nobis terram, et referant nobis rem, et viam per quam ascendamus, et urbes ad quas veniamus.

23. And the saying pleased me well; and I took twelve men of you, one of a tribe:

23. Quod placuit in oculis meis, et sumpsi ex vobis duodecim viros, virum unum ex quaque tribu.

24. And they turned, and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

24. Qui abierunt et ascenderunt in montem, veneruntque usque ad vallem Eschol, et exploraverunt eam.

25. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us.

25. Tuleruntque in manu sua e fructu terrae illius, et attulerunt nobis, retuleruntque nobis rem, ac dixerunt, Bona est terra quam Jehova Deus noster dat nobis.

Numbers 12:16. *And afterward the people departed from Hazeroth.* At first sight Moses appears to be at variance with himself: for he here states that he sent the spies at God's command, whereas in Deuteronomy 1:22, he relates that he made this concession at the request of the people; [475] but the two statements are easily reconciled. It is, indeed, unquestionable that God had regard to the infirmity and distrust of the people; for the spies are not sent to see in what direction the land was to be attacked, with which design two were afterwards sent by Joshua, but God had here no other object than

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to encourage them, when they else were cowardly and inert, to throw off their inactivity, and eagerly to advance. The necessity of such a remedy was evidently shown, when they all demanded this of Moses. The second narrative, therefore, is fuller, and in it Moses goes back further than he had done in the first, viz., that it arose from the timidity and pusillanimity of the people that he did not at onto hasten whither God invited him; for, if they had straightway obeyed, they would have won the land of their enemies without any delay; but they requested that a respite might be given them. It is, then, by no means inconsistent that Moses did, at the request of the people, what God at the same time enjoined, because he saw that they were otherwise hesitating, and but little disposed to advance, and needed this stimulus. For, if the spies had honestly per.-formed their duty, the people would have been led forward as if they had seen the land themselves, which would have been the readiest means for putting an end to all delays.

First, however, the place is described, from whence the spies were sent, viz., at no great distance from mount Sinai, although they had encamped twice, so that it was their third station. It has already been stated in chapter 10, that the cloud rested in the wilderness of Paran, which some understand to have been said by anticipation, (πρόληψιν,) as if Moses had said that, from the time when the people left Mount Sinai, they had not made any permanent halt, until they came to that wilderness, and there pitched their tents. But this opinion is by no means consistent; for it is clear that they stayed some time in Taberah; and many days were spent at the graves of lust, (Kibroth-hattaavah;) for there they were gorged for a month with the flesh of the birds, and then the pestilence attacked them, which cut off many of them, for whose burial it was necessary to provide. Now, their next halt was for more then seven days. It, therefore, appears probable to me that by the word Paran, a different place is not expressed;

Hengstenberg (Dissertations on the Genuineness of the Pentateuch, vol. 2, p. 344,) discusses this point, in opposition to Vater and De Wette, though he reminds us that "the discrepancy is no new discovery, but has been thoroughly canvassed; compare Gerhard on Deut., p. 53." "That the contradiction is only apparent (he says) is clear from Numbers 13:26; for, since those, to whom the answer was brought back, must be identical. with the persons who sent out the spies, it appears from this passage that. not merely Moses and Aaron, but also the congregation, had a share in giving the commission. The author, therefore, cannot intend to *deny* this, when, in verse 1 and 2, he refers the matter to God." "The sending out of the spies (he further argues) was a part of God's plan, and hence was expressly commanded by Him, as soon as its indispensable condition, the proposal on the part of the people, had taken place. For one thing, it would insure to the well-disposed a strengthening of their weak faith; on the other hand, it formed a part of God's design, that the evil-disposed should take occasion by this undertaking to manifest their unbelief, and be ripened by it for judgment, This design we learn from the result, which can never be contrary to the design. If the divine purpose was the essential point, and the proposal of the people the mere *conditio sine qua non* of its being carried into effect, it will be easily understood how the latter might be passed over in the Book of Numbers, although, as we have already seen, it is pre-supposed. After what has been remarked, Calvin's view of the mutual relation of the two passages will clearly appear to be the correct one."

but that it is merely meant that, though they advanced, they still remained in some part of that wilderness. For, since the wilderness of Paran was in one direction contiguous to Mount Sinai, that name is sometimes given to it; for Moses certainly confounds them elsewhere, as also does the Prophet Habakkuk. (Deuteronomy 33:3; Habakkuk 3:3.)

2. *Of every tribe of their fathers shall ye send a man.* If all had been taken from one tribe, or from any single portion of the people, their fidelity might have been suspected by the others. God, therefore, would have each tribe assured by its own witness, in order that their report might be more unquestionable. All cause for jealousy was also to be taken away; lest, if any tribe had been passed over, it might have excepted against the messengers, whom it supposed to have been elected in contempt of it. This, then, was the advantage of the equal distribution, lest any sinister suspicion or offence might disturb the unanimity of the whole people. Secondly, it is required that they should be possessed of personal dignity, since God commands that chief men should be chosen, whose testimony would be of greater authority; for it would have been easy to throw discredit upon obscure individuals. Since, however, both precautions were unsuccessful, it appears from hence that there is no counsel so wise and salutary as not to be capable of perversion by the wickedness of mankind. Thus this excellent providence of God rendered the people the more inexcusable. At the same time, God has reminded us once for all by this example that, however those, who seemed to be like pillars, may totter and stumble, or even fall altogether, still our minds must be supported by faith, so as not to give way.

Their names are enumerated, in perpetual remembrance of their ignominy, except in the case of two, Joshua and Caleb; for it was just that their crime should be handed down to all ages, and that the infamy of their perfidiousness should never be blotted out, since they endeavored, as far as in them lay, to bring to naught the promise and the grace of God.

Moses gave the name of Jehoshua to the son of Nun in the spirit of prophecy, as a presage of the exalted function to which he was destined. Ambition is so rash, that men are often disappointed in the result, when they invent titles of honor of their own accord; but Moses was not induced by the blindness of affection to change the name Oshea into Jehoshua; but God directed his tongue and mind thus to commend, beforehand, him who [476] was to be the future minister of their preservation. Still it cannot be inferred with certainty from this passage at what time the new name was given him; for it is not specified that he was called Jehoshua at the time he was sent out; nay, it is probable that he had been previously thus distinguished, viz., from the period in which he had been associated with Moses as his companion and minister in all important matters.

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"Afin que ce nom d'honneur servist a l'authoriser;" in order that this name of honor might serve to give him authority. — *Fr.*

18. *And see the land what it is.* The counsel of Moses had this object, that the people might be made aware how rich and fertile the land was; for a barren country does not support a large population; and the healthfulness of a locality is inferred from the rigor of its inhabitants, tie, therefore, chiefly insists on the goodness of the land and its abundant production of fruits. Still, perhaps, God would intentionally have the Israelites forewarned, that they would have to do with strong and powerful enemies; lest they might be alarmed and discouraged at suddenly beholding them. But the main point was, that the pleasantness and fertility of the land might allure them to take possession of it.

22. *And they ascended by the south, and came unto Hebron.* Their direct course was not, indeed, towards the south, but they *proceeded* along the southern border, until they came to Rehob and Hamath, after having passed the mountains. Hebron, however, in which Abraham had sojourned, is specified from amongst the other cities; and it is probable that the three sons of the giant, who are here named, were in possession of that city. But some think that Anak is not a proper name, and is used, by *enallage* of the number, for giants. In fact, giants are elsewhere called Anakim. Nor is there any doubt but that these three, who are mentioned, were formidable from their great stature and strength, as we gather from the book of Joshua. It is, then, equivalent to saying that this city was then possessed by warlike men, famous for their prowess. It will, however, appear from the end of the chapter, that Anak was the proper name of a man, whose sons were of excessive height. The antiquity of the city is afterwards signalized by comparison, viz., that it was founded seven years before Zoan, one of the chief cities of Egypt, and of which mention is often made in Scripture. Heathen writers call it Tanis; [477] and it is situated on one of the seven famous mouths of the Nile, which is called from the city, *Ostium Taniticum.* Now, since the Egyptians gloried in their antiquity above all other nations,

Calvin here alludes to the apparent contradiction arising from the fact that Joshua had already been called by his new name in Exodus 17:9; 24:13; 33:11; and Numbers 11:28, which, as Hengstenberg remarks, was a topic of discussion as early as the times of Justin Martyr. Hengstenberg reviews the three modes of meeting the difficulty proposed, viz., 1. That he was so called in the earlier passages by *prolepsis.* 2. That Moses now only renewed the name. 3. That a statement is here made of what had taken place a considerable time before. To this view he himself inclines, and says, "That the author here first mentioned that he, whom he had originally called simply Joshua, originally bore the name of Hoshea, was not without good reason. What had been hitherto related of Joshua, belonged to him as a servant of God; the sacred name was, therefore, properly employed. But here Hoshea must stand; for he went to spy out the land, not as a servant of Moses, but as one of the heads of the children of' Israel,' — one of the plenipotentiaries of the congregation." — Genuineness of Pentateuch, vol. 2, p. 323.

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Thus the word is translated by the *LXX.* See note on Psalm 78. — *C. Soc. Edit.* Vol. 3 p. 239.

it is evident that the land of Canaan was well peopled immediately after the deluge; and this is a sign of its great fertility, for if the neighboring countries had been more so, they would. not have settled themselves there by preference, when they were at liberty to make their choice. A *prolepsis* is to be noted in the name of the valley of Eshcol: for it was afterwards that it began to be so called by the Israelites in memory of the remarkable cluster of grapes which Moses states to have been brought from hence; and this is immediately after specified,

25. *And they returned from searching of the land.* The activity and diligence of the twelve men is commended, who in so short a time examined the whole of the land from the desert of Sin to the sea, and along the whole course of the Jordan; and this, too, in the hottest part of the year, when the grapes were beginning to ripen. Thus far, then, they faithfully executed the task intrusted to them. In their report, also, there seems to be nothing unworthy of honest men. They had been commanded by Moses to consider the inhabitants of the land, whether they were strong or weak, and also whether the cities were fortified; and they relate nothing which was not true and fully ascertained by them. In a word, at first sight their relation contains nothing worthy of reprehension. Nevertheless, we may gather from the context that the ten of them, whose desire was to turn away the people, spoke in such discouraging terms of their difficulties, that they produced exactly the contrary effect to what Moses had hoped. No other accusation, however, is as yet alleged against them, than that, by maliciously and deceptively inspiring despondency, they held back the people from entering the land. Although, therefore, they had not openly lied, they were wanting in sincerity. Perhaps, too, the whole of their address is not recorded; because Moses deemed it sufficient to state their perversity of feeling, in that they added to their praises of the land an exception, which overwhelmed the people's minds with fear. From whence also we gather a useful admonition, that crafty sophists avail nothing with God, when they endeavor to cover their deceit by tortuous prevarication's. Wherefore, if we desire to approve our discourse to God, we must take care to lay aside all such unfair evasions, and, rejecting all disguise, to speak simply and from the heart. The ten spies, then, lay a foundation of good faith, in order that they may afterwards be more competent to deceive. The land, they say, is a good one, except that the people are strong; and what is this but that there was little hope that the Israelites would obtain the blessing promised them by God, and that the attempt must by no means be made? With the same view they thunder out

[478] the names of several nations, in order to increase the alarm; for, after having reported that they had seen the sons of Anak, they state that their

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"Ils parlent a plene bouche;" they speak with open mouth. — *Fr.*

contests would be too arduous with the various peoples, who would advance from all sides to resist them.

30. *And Caleb stilled the people before Moses.* That is, he restrained the murmurs of the people before Moses, against whom they had begun to rise tumultuously. Hence it appears that much was said on both sides which is passed over in silence, for there would have been no need of restraining the violence of the people, unless the contention had waxed warm. His words, however, show what was the state of the whole case and question, viz., that the ten treacherous spies had dissuaded the people from foolishly advancing to the land, which it was impossible to win; and urged them not to attack rashly very powerful enemies, to whom they would be far from equally matched. But Caleb opposes them with the confidence of victory. We (he says) shall conquer the land, and upon this he grounds his exhortation. Moreover, there is no doubt but that, relying on God's promise, he believed that they would, be successful, and thus boldly foretold it, whilst the others took not at all into consideration that, with the banner of the Lord before them, the people would come into the promised inheritance.

This does not appear to accord with what Moses relates in Deuteronomy 1, where he absolves the spies, and casts the whole blame on the people; but the contradiction is easily reconciled, for there he had no other object than to assert the criminality of the Israelites, who, by their contumacy, had for a long time impeded the fulfillment of God's promise. Omitting, therefore, that part of the history which did not affect the matter in hand, he only adverts to that which convicted them of wicked ingratitude, *i.e.,* that the fertility of the land was commended by the spies; and consequently, since the people were abundantly assured of God's liberality, that they sinned grossly by rejecting it. He, therefore, states their crime to have been, that they were rebellious against the mouth or word of Jehovah, viz., because they had refused to follow Him when He invited them.

What Moses here ascribes to Caleb alone, he elsewhere attributes to Joshua also. It is plain, then, that Caleb spoke for both of them, and that Joshua was prudently and modestly silent, lest a tumultuous altercation should arise. It may, however, be probably conjectured that the bravery and firmness of him, who is praised, was the more conspicuous, whilst the honesty of Moses is perceivable, inasmuch as, by his preference of Caleb, he obscures and diminishes the praise due to his own minister.

32. *But the men that went up with him said.* We here see, as in a mirror, how impiety gradually gathers audaciousness in evil. At the outset, the authors of the rebellion were ambiguous in their expressions, and contented themselves with obscure insinuations; they now throw aside all shame, and openly and acrimoniously oppose the address of Caleb, which was certainly nothing less than casting discredit on God's words, and setting at naught His power. God had promised to give the land to the Israelites; they deny that He will do so. He had afforded them many proofs that nothing is

difficult to Him: they deny that His aid will suffice against the forces of their enemies. Moreover, they at length break out into such impudence, that in their falsehood they contradict themselves. They had confessed that the land was rich; they now declare that it consumes or devours its inhabitants, which is entirely the reverse. For this is equivalent to saying, that the wretched men, who cultivated it, wore themselves out with their assiduous labors; or, at ally rate, that it was pestilential from the inclemency of its climate; either of which statements was utterly false. The mode in which some understand it, viz., that the giants [479] in their violence committed indiscriminate slaughter, is without foundation; for this evil was by no means to be feared by the people, after the extermination of the inhabitants. I do not doubt, then, but that it means that the cultivation of the land was difficult, and full of much inconvenience.

At the end of the last verse, where it is said, "as grasshoppers," etc., I think the words are inverted, and ought to be thus connected; "As grasshoppers are despised in our eyes, so we were looked down upon by these giants on account of our lowness of stature."

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Corn. a Lapide has the following note on verse 33; "נפלים, *nephilim, i.e.,* giants, who are called *nephilim,* that is, *falling,* because they were so tall, that those who saw them fell from terror, or rather *falling, i.e.,* making to fall, (the *Kal* being put for the *Hiphil,*) laying prostrate and slaying other men in all directions, for these giants were savage men and truculent tyrants."

Numbers 14:1-9

Numbers 14

Numbers 14:1-9

1. And all the congregation lifted up their voice, and cried; and the people wept that night.

1. Tunc sustulit universus coetus, edideruntque vocem suam, et flevit populus nocte illa.

2. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or, would God we had died in this wilderness!

2. Et murmuraverunt adversus Mosen et adversus Aharon omnes filii Israel: ac dixerunt universa multitudo, Utinam mortui essemus in terra AEgypti: aut in deserto hoc utinam mortui essemus.

3. And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt?

3. Et quare Jehova introducit nos in hanc terram, ut cadamus gladio, uxores nostrae et parvuli nostri sint in praedam? Nonne satius esset nobis reverti in AEgyptum?

4. And they said one to another, Let us make a captain, and let us return into Egypt.

4. Dixerunt itaque alter ad alterum, Constituamus ducem, et revertamur in Aegyptum.

5. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

5. Tunc cecidit Moses et Aharon super faciem suam coram universo coetu congregationis filiorum Israel.

6. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

6. Jehosua vero filius Nun, et Caleb filius Jephuneh, de exploratoribus terrae sciderunt vestimenta sua.

7. And they spoke unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

7. Ac loquuti sunt ad universam congregationem filiorum Israel, dicendo, Terra per quam transivimus ut exploraremus eam, optima terra est.

8. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

8. Si complacitum fuerit Jehovae in nobis, introducet nos in terram istam, tradetque eam nobis, terram quae affluit lacte et melle.

9. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us; fear them not.

9. Tantum ne sitis rebelles Jehovae, neque timeatis populum terrae hujus: quia velut panis noster sunt, recessit praesidium eorum ab ipsis: Jehova autem nobiscum est, ne timeatis eos.

1. *And all the congregation lifted up their voice.* Here we see how easily, by means of a few incentives, sedition is excited in a great multitude; for the people, unless governed by the counsel of others, is like the sea, exposed to many tempests; and the corruption of human nature produces this amongst innumerable other evils, that lies and impostures prevail over truth. There was, indeed, some pretext for the error of the people, in that they saw ten most choice leaders of their tribes dissuading them from entering the land,

and only two advising them to proceed. But that credulity, to which they were too much inclined, is without excuse, because it arose from incredulity; for, if the dignity and reputation of ten men availed so much with them, that they were thus easy of belief, ought they not much rather to have given credit to the word of God, who had promised them the land four hundred years before? For when they cried out beneath the oppressive tyranny of the Egyptians, the memory of the promise given to their fathers was not effaced, since the holy Jacob had carefully provided for its transmission. They had recently heard and embraced its confirmation, and in this confidence had come forth from Egypt. We see, then, that they had already been induced by their own supineness and depravity to recoil from entering the land, because they had thrown aside their confidence in God, so that they might seem to have deliberately laid hold of the opportunity. Still the evil counselors gave an impulse to them, when they were falling of their accord, and east them down headlong.

They begin with weeping, which at length bursts out into rage. The cause of their weeping is the fear of death, because they think that they are being carried away to slaughter; and whence does this arise, except because the promised aid of God is of no account with them? Thus it appears how greatly opposed to faith is cowardice, when, on the occurrence of danger, we look only to ourselves. But:. whilst the beginning of infidelity is to be withheld by fear from obedience to God, so another worse evil presently follows, when men obstinately resist God, and, because they are unwilling to submit themselves to His word, enter into altercation with Him. This was the case with the Israelites, who, being overwhelmed with grief, at length are stirred up by its impetuosity against Moses and Aaron. And this is wont too often to occur, that impatience bursts forth from the anguish into which our unbelief has brought us. The desire for death, which they conceive, arises from ingratitude and contempt of God's blessing. They wished that they had died either in Egypt or in the wilderness; why, then, had they just before humbly beseeched Moses to propitiate God?

With regard to the words, the old interpreter, [480] taking the particle לו, which is optative, for the negative (לא, *lo,*) improperly translates the passage, as if their death in the desert would have been more bitter than in Egypt; whereas they only deplore that they would be exposed to death if they should enter the land of Canaan, as follows in the next verse.

3. *And wherefore has the Lord brought us into this land?* The pride, and even the madness of their impiety here more fully betrays itself, when they accuse God of deception and cruelty, as if tie were betraying them to the

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By the old interpreter, *C.* does not here mean, as he generally does, the *V.*, which accords with his own view, "in hac vasta solitudine *utinam* pereamus;" on these words Corn. a Lapide says; "Ita haec legunt et conjungunt, Hebr., Chald., Septuaginta, et Latina Romana. Tollenda ergo est negatio *non,* et distinctio quam habent Biblia Plantiniana."

Canaanitish nations, and leading them forth to slaughter; for they conclude that they ought not to obey His command, because He would destroy them, and not only so, but that He would at the same time give their wives and children to be a prey. We see how mad is unbelief, when it gives way to itself, since these wretched people do not hesitate to prefer charges against God, and to repay His kindnesses by calling Him their betrayer. But what was the cause of this blasphemous audacity, [481] except that they hear they would have to do with powerful enemies? as if they had not experienced the might of God to be such, that nothing which they might encounter was to be feared whilst He was on their side! At the same time, they also accuse God of weakness, as if He were less powerful than the nations of Canaan. At length their monstrous blindness and senselessness comes to its climax, when they consult as to their return, and, rejecting Moses, set themselves about choosing a leader, who may again deliver them up to Pharaoh. Were they so quickly forgetful how wretched their condition there had been? It was for no fault of theirs, but whilst they were peaceful and harmless guests, that the Egyptians had so cruelly afflicted them, since they were hated by Pharaoh on no other account but because he could not endure their multitude; what, then, was he likely to do, when, for their sakes, he had undergone so many calamities; what humanity, again, was to be expected from that nation which had conspired for their destruction already, when it had suffered no injury from them? Surely there was no house among them which would not long to avenge its first-born! Yet they desire to give themselves up to the will of a most bitter enemy, who, without any cause for ill-will, had proceeded to all sorts of extremities against them. Hence we plainly see that unbelievers are not only blinded by the just vengeance of God, but carried away by a spirit of infatuation, so as to inflict upon themselves the greatest evils.

5. *Then Moses and Aaron fell on their faces.* It is doubtful whether they so humbled themselves towards the people, as to he prostrate before them, or whether it was in prayer that they fell with their faces on the earth; the latter, however, seems more likely to me, as if, by thus turning themselves to God, they reproved the stupidity of the people,. And, in fact, in such a case of obduracy, nothing remained except to call upon God, yet in such sort that the prayer should be made in the sight of all, in order to influence their minds. Otherwise they might have sought some place of retirement; but by this pitiful spectacle they endeavored to recall the people to their right senses. This, indeed, is beyond dispute, that they sought for nothing on their own account, but were only anxious for the welfare of the people; since, if the people had gone back, they would have been at liberty to sojourn in the land of Canaan, or elsewhere. Yet still they were not

481 "D'une audace tant diabolique;" of such diabolical audacity. — *Fr.*

merely concerned with regard to the people, but the interruption of God's grace troubled them most, with which the Covenant made with Abraham would also have been buried. In a word, this was justly felt by them to be the same as if they had seen both the glory of God and the salvation of the human race altogether brought to naught. Wherefore they must needs have been more than senseless who were unmoved by this sad sight, especially when Moses, whom God had exalted by so many privileges above all other mortals, was lying prostrate on the earth for their sake.

6. *And Joshua, the son of Nun, and Caleb.* The magnanimity of Joshua is here specified, whereas, before, only Caleb had been praised. But Moses says that they both rent their clothes in token of their excessive sorrow, and even of their abhorrence. For, as is well known, this, amongst the Orientals, was a solemn ceremony in extreme grief, or when they would express their abomination of some crime. Hypocrites have improperly imitated this custom, either when they made a pretence of sorrow, or desired to deceive the simple. But it is plain that Caleb and Joshua were moved to rend their garments by solemn feelings, nay, by the fervor of their indignation; whilst, at the same time, they seek to reclaim the people from their madness. And, first, they commend the fertility of the land; and then base their hope of obtaining it on the favor or good pleasure of God. Some take the conditional particle אם, *im,* for the causal particle, and translate it, "For *because* God loves us, therefore He will bring us in;" but this I do not approve of, and it is manifestly foreign to the true meaning; for, since the Israelites had in a manner rejected so great a benefit, they were surely unworthy through unbelief of being still pursued by His favor. The condition is, therefore, introduced as if doubtingly, not in order to diminish their hopes, as though it were a mark of uncertainty, but simply that the people should be convinced of their impiety, and repent; as if they had said, If only we afford room for the continuance of God's favor towards us, be ye of good courage. And this they state more clearly soon afterwards, in reproving the stubbornness of the people, where they say, "Only (or but) rebel not ye;" in which words they admonish them that they shut up all the ways whereby God might still pursue the course of His work; [482] and that there is no other obstacle to these wretched people except their own unbelief, which does not permit them to obey God. In this way, then, they assert that God's power is sufficient to perform what He had promised; and then exhort the people to conciliate His favor, from whence they had fallen through their own fault. The particle אך, *ac,* is used emphatically, as though Joshua and Caleb had said that there was no fear of danger, except because the people's minds were set on bringing evil upon themselves. Finally, in their reliance upon

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Addition in *Fr.*, "Quand on ne se soumet point a luy;" when they do not submit themselves to Him.

God's aid, they exult like conquerors; "They will be bread for us," they say, *i.e.,* we shall devour them without any trouble. And the reason is subjoined, because, if God stands by the Israelites, their enemies will be destitute of all defense. Justly, then, and for the best of reasons they conclude, that although our enemies would otherwise be formidable, they are not to be feared, if only God, apart from whom there is no strength, be favorable unto us.

Deuteronomy 1:26-33

The Repetition of the same Narrative

Deuteronomy 1

Deuteronomy 1:26-33

26. Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God:

26. Et tamen noluistis ascendere, sed rebellastis verbo Jehovae Dei vestri.

27. And ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

27. Et murmurastis in tabernaculis vestris dicentes, Propterea quod odio habebat nos Jehova, eduxit nos e terra AEgypti, ut traderet nos in manum Emorrhaei, ut perderet nos.

28. Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great, and walled up to heaven: and, moreover, we have seen the sons of the Anakims there.

28. Quo nos ascendimus? fratres nostri dissolverunt cor nostrum, dicendo, Populus iste major et procerior nobis est, urbes magnae et munitae usque ad coelum: et etiam filios gigantum vidimus ibi.

29. Then I said unto you, Dread not, neither be afraid of them.

29. Tunc dixi vobis, Ne pavearis neque timeatis ab eis:

30. The Lord your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

30. Jehova Deus vester qui praecedit vos, ipse pugnabit pro vobis, prorsus ut fecit vobiscum in AEgypto in oculis vestris.

31. And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

31. Et in ipso deserto vidistis quod portaverit Jehova Deus tuus, quemadmodum portare solet homo filium suum, et hoc per totam viam per quam ambulastis, donec veneritis ad locum istum.

32. Yet in this thing ye did not believe the Lord your God,

32. Atqui ea in re non credidistis Jehovae Deo vestro,

33. Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day.

33. Qui praecedebat vos per viam ad explorandum vobis locum in quo castra figeretis, per ignem in nocte, ut ostenderet vobis viam per quam ambularetis, et per nubem in die.

27. *And ye murmured in your tents.* Elsewhere he says that they also wept; here he only speaks of their murmuring, which better suited his reproof. He then reminds them how malignant had been their ingratitude and perversity in upbraiding God on account of the special blessing which He had conferred upon them, as if He had done them a grievous injury. He could not have afforded them a more manifest proof of His paternal love towards them than by their deliverance. Most iniquitous, therefore, is their

mode of repaying Him, viz., by complaining that they had been cruelly brought forth to die, and by construing into hatred His exceeding great love. It is clear from the next verse that, although Moses does not relate the details in their proper order, there is still no contradiction in his words. A little before, he had seemed to give unqualified praise to the spies, as if they had performed their office honestly and faithfully, but now, from the language of the people, he shows that they were the authors of the revolt, inasmuch as they rendered inert, by the terror they inspired, those whom they ought to have encouraged.

29. *Then I said unto you, Dread not.* He here omits the address of Caleb and Joshua: since he only states briefly the heads of what he had spoken to the people. He merely shows that, when he endeavored to recall them to their right senses, his efforts and pains were ineffectual. Moreover, he reasons from experience that they might well place their hopes in the assistance of God, because He went before them as a light; and, in proof of this, he reminds them that, after the discomfiture of the Egyptians, He did not fail still to exert His power, so as to protect even to the end those whom He had once delivered. This, then, is his proposition, that although they might be aware of their own weakness, still, through the power of God, they would be conquerors, since He had taken them under His *care,* and had declared Himself their leader; which he indicates by the expression, "goes before you." And, lest any hesitation should remain, he sets against their present obstacles the miracles of God's power, which they had experienced, not only in the commencement of their redemption, but in the continued progress of their deliverance's, when, in their lost and desperate state, He had by ways innumerable restored them from death unto life. Hence he concludes that they ought not to be afraid, not that he would wish them to be altogether free from all fear and *care,* but so that they might overcome all hindrances, when confidence derived from the ready help of God should prevail in their hearts. He says emphatically that God had fought "before their eyes," to lead them to fuller conviction by the evidence of their own senses.

31. *And it, the wilderness where thou hast seen.* The constant course of God's grace is here commemorated; from whence they might safely infer, that He, who had pursued them with so many benefits, would still be the same in this crowning act. He, therefore, uses the image of *bearing,* because the way would have been by no means passable unless God had borne them, as it were, on His shoulders, just as a father is wont to bear his infant child. Thus, on the one hand, the incredible goodness of God is exalted, who had deigned so far to condescend as to take up the people in His arms; and, on the other hand, the people are reminded of their own infirmity, for, unless upheld by the power of God, they would scarcely have been competent to advance a step. Elsewhere, retaining a portion of this similitude, Moses

compares God to an eagle, [483] who bears her young upon her wings, and teaches them to fly. And surely, unless (the Israelites) had been uplifted by supernatural means, they would never have been equal to a hundredth part of the difficulties they encountered.

32. *Yet in this thing ye did not believe the Lord. He* signifies that they had been most prejudiced observers of the works of God, since His power, so often experienced and. so thoroughly understood, had not aroused them to confidence in Him. For in the word דבר, *dabar,* which we have translated *thing,* he embraces all the proofs whereby God had testified, that in Him alone there was all that was necessary to insure their complete salvation. And this was, so to speak, real or practical doctrine, when God called upon them to trust Him by stretching forth His hand. Still, He accuses them of unbelief with reference to the promise; for, whilst faith is not only prompt and ready in obedience, but invigorates and quickens the whole mall, so the cause of their inertness was that they gave no heed to God who had promised to bestow upon them the land of Canaan, and did not rest upon His covenant. In relation to this also, he says, that God marked out the places and stations where they should pitch their camp, for, unless it had been His design to guide them onwards, this change of places would have been superfluous. It was, therefore, gross supineness not to refer these signs for halting and proceeding to their proper object, since it was equivalent to despising God when He held out His hand to them.

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Deuteronomy 32:11. The last sentence of the paragraph in omitted in *Fr.*

Numbers 14:10-38

Numbers 14

Numbers 14:10-38

10. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.	**10.** Tunc dixit tota multitudo, ut eos lapidibus obruerent: et gloria Jehovae apparuit in tabernaculo conventionis omnibus filiis Israel.
11. And the Lord said unto Moses, How long will this people provoke. me? and how long will it be ere they believe me, for all the signs which! have showed among them?	**11.** Tunc dixit Jehova ad Mosen, Usquequo vilipendet me populus iste? et usquequo non credent mihi in cunctis signis quae feci in medio eorum?
12. I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.	**12.** Percutiam cum peste, expellamque eum: te autem faciam in gentem magnam et robustiorem eo.

13. And Moses said unto the Lord, Then the Egyptians shall hear it; (for thou broughtest up this people in thy might from among them;)

13. Et dixit Moses ad Jehovam, Atqui audient AEgyptii (quia eduxisti in virtute tua populum istum e medio ejus:)

14. And they will tell it to the inhabitants of this land: for they have heard that thou, Lord, art among this people; that thou, Lord, art seen face to face; and that thy cloud standeth over them; and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

14. Dicentque habitatori terrae ejus, qui audierunt quod tu Jehova sis, in medio hujus populi: quandoquidem oculo ad oculum visus sis tu Jehova: et nubes tua steterit super eos, et in columna nubis praecesseris eos per diem, et in columna ignis per noctem.

15. Now, if thou shalt kill all this people as one man, then the nations, which have heard the fame of thee, will speak, saying,

15. Si interfeceris populum hunc quasi virum unum, tunc dicent gentes quae audierint famam tuam.

16. Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

16. Quia absque potentia est Jehova, ut introducat populum istum in terram, quam juravit eis, ideo mactavit eos in deserto.

17. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

17. Et nunc magnificetur quaeso fortitudo Domini mei, sicut loquutus es, dicens:

18. The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation.

18. Jehova tardus ad iram, et multae misericordiae, tollens iniquitatem et peccatum, et innocentem non faciens: visitans iniquitatem patrum in filios super tertiam et quartam generationem.

19. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

19. Propitius esto agedum iniquitati populi hujus, secundum magnitudinem clementiae tuae, sicut remisisti populo huic ex AEgypto usque nunc.

20. And the Lord said, I have pardoned, according to thy word:

20. Tune dixit Jehova, Peperci secundum sermonem tuum.

21. But as truly as I live, all the earth shall be filled with the glory of the Lord.

21. Veruntamen vivo ego, et replebit gloria mea universam terram.

22. Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice;

22. Quoad cunctos homines qui viderunt gloriam meam, et signa mea quae edidi in AEgypto, et deserto, et tentaverunt me jam decem vicibus, nec paruerunt voci meae:

23. Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it:

23. Si videbunt terram, de qua juravi patribus eorum, omnes, inquam, qui me irritaverunt, non videbunt eam.

24. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it.

24. At servum meum Caleb, eo quod alius fuit spiritus cum eo, et adimplevit ire post me, ipsum quoque introducam in terram quam ingressus est, et semen ejus hereditate accipiet eam.

25. (Now the Amalekites and the Canaanites dwelt in the valley.) Tomorrow turn you, and get you into the wilderness, by the way of the Red sea.

25. Amalec et Chananaeus habitat in valle: cras revertimini et proficiscimini in desertum via maris Suph.

26. And the Lord spoke unto Moses and unto Aaron, saying,

26. Loquutus est itaque Jehova ad Mosen et Aharon, dicendo:

27. How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

27. Usque quo congregationem hanc perversam feram, quae murmurat adversum me? murmurationes filiorum Israel, quibus ipsi murmurant contra me, audivi.

28. Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you:

28. Dic ergo eis, Vivo ego, dicit Jehova, nisi quemadmodum loquuti estis in auribus meis sic fecero vobis.

29. Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

29. In deserto isto cadent cadavera vestra, et omnes numerati vestri, secundum omnem numerum vestrum, a filio viginti annorum et supra, qui murmurastis contra me.

30. Doubtless ye shall not come into the land concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

30. Si vos ingrediemini terram de qua levavi manum meam, ut habitare vos facerem in ea: praeter Caleb filium Jephuneh, et Jehosua filium Nun.

31. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

31. Ac parvulos vestros, de quibus dixistis, In praedam erunt, ipsos introducam: et cognoscent terram istam quam despexistis.

32. But as for you, your carcasses, they shall fall in this wilderness.

32. Cadavera autem vestra cadent in deserto hoc.

33. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.

33. Et filii vestri pastores erunt in deserto hoc quadraginta annis: et portabunt scortationes vestras donec consumantur cadavera vestra in deserto.

34. After the number of the days in which ye searched the land, even forty days, (each day for a year,) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise.

34. Secundum numerum dierum quibus explorastis terram quadraginta diebus, unoquoque die pro anno uno, portabitis iniquitates vestras in deserto, et cognoscetis vanitatem meam.

35. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

35. Ego Jehova loquutus sum, Si non hoc fecero universae congregationi huic perversae, quae congregata est adversum me, in deserto isto consumentur, ibique morientur.

36. And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

36. Viri itaque illi quos miserat Moses ad explorandam terram, qui reversi murmurare fecerant adversus eum cunctam congregationem, detrahendo terrae:

37. Even those men that did bring up the evil report upon the land, died by the plague before the Lord.

37. Morientur viri illi qui terrae detraxerunt, plaga coram Jehova.

38. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still,

38. Jehosua vero filius Nun, et Caleb filius Jephuneh vivent, ex hominibus illis qui profecti sunt ad explorandam terram.

10. *But all the congregation bade stone them.* When these wicked men began by murmuring against God, and openly casting censure upon Him, no wonder that they should also rage against His servants; for, when we endeavor to subdue pride, it generally begets cruelty; and so also, when

iniquity is reproved, it always ends at last in fury. Caleb and Joshua did not constrain them by force of arms, neither did they menace them; but only persuaded them to trust in God's promise, and not to hesitate to advance into the land of Canaan; yet, because in their obstinacy the people had determined not to believe God, they champ the bit, as it were, upon being chastised, and desire to stone their reprovers. How great was the impetuosity of their wrath is manifest from this, that God does not attempt to appease their fury, nor to restrain them by threats, or by His authority, but openly displays His power from heaven, and miraculously protects His servants by the manifestation of His glory, as if He were rescuing them from wild beasts. There is, indeed, no express mention made of the cloud, but we may infer that the sign to which they were accustomed, was given not merely to terrify them, but also to cast them prostrate, so that they might be deprived of their power to inflict injury, and might desist even against their wills. For the majesty of God, although it truly humbles believers only, yet sometimes subdues the reprobate and the lost, or renders them astounded in all their ferocity.

11. *And the Lord said unto Moses.* God remonstrates with respect to their indomitable obstinacy, because they had just now hesitated not petulantly to despise and reject Him with the most atrocious insults, and notwithstanding all the clearest manifestations of His power. For I know not whether the sense which some give be suitable, when they translate the verb נאץ, *naatz,* "to provoke." [484] Jerome comes nearer to the genuine sense, How long will they detract me? But let us be contented with the genuine intention of God, which He confirms by the succeeding *antithesis,* where He complains that He is disparaged, because they do not take into consideration the many miracles whereby He had abundantly testified His power and loving-kindness; and thus He proves their contempt, because they deliberately refuse credit to the many signs of which the accumulation at least ought to have subdued or corrected their stubbornness.

The denunciation of their final punishment follows, together with a statement of the atrocity of their crime; for the particle "How long" indicates its long continuance, as well as the enduring patience of God. He had, indeed, punished others severely, but only for example's sake, in order that the name of their *race* should remain undestroyed, whereas he now declares that He will deal with them as. with persons in a desperate condition, who cease not to make a mock of His patience. Hence we are taught, that, although God is placable in His nature, still the hope of pardon is deservedly cut off from unbelievers, who are so obdurate as that tie produces no effect

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A. V., "How long will this people *provoke,* me?" *V.* "Usquequo *detrahet* mihi populus iste?" Ainsworth says, *"provoke me,* or *despite, blaspheme, contemptuously provoke me.* So the Apostle expoundeth this word *blaspheme,* in Romans 2:24, from Isaiah 52:5; and it implieth also a contempt or despising, Proverbs 1:30; 15:5; Isaiah 5:24."

upon them by His hand, or by His countenance, or His word. he then briefly adverts to the use of the signs, viz., that their object was, that the knowledge or experience of them should awaken hopes of success.

If the apparent contradiction offends any one, that God should declare the people to be cast off, when it was already decreed that tie would pardon them, a reply may be sought from elsewhere in three words; for God does not here speak of His secret and incomprehensible counsel, but only of the actual circumstances, showing what the people had deserved, and how horrible was the vengeance which impended, [485] in respect to their wicked and detestable revolt, since it was not His design to keep Moses back from earnest prayer, but to put the sincerity of his piety and the fervency of his zeal to the proof. And, in fact, he does not contravene the prohibition, except upon the previous exhibition of some spark of faith. See Exodus 32.

13. *Then the Egyptians shall hear it.* Moses here, according to his custom, stands "in the breach" of the wall, as it is said in Psalm 106:23, to sustain and avert the anger of God, which else would burst forth, since through his intercession it came to pass that the fire was speedily extinguished, and the people were not consumed. In order to support his request., he only objects that God's holy namo would be the sport of the wicked, if the people should perish altogether I have endeavored to reduce to their proper meaning the words which translators variously render. First, he says, "The Egyptians shall hear, whereas it is a thing sufficiently notorious, and testified by miracles, that this people was rescued from among them by thy might. The same report will also obtain currency among; the nations of Canaan, who have already heard that thou: art the protector of this people, and have undertaken the charge of governing them. If, therefore, they should altogether perish, all the nations which have heard of thy fame will east the blame on thee, and will think that thy power is broken down in the midst of its course, so that thou could not carry through to the end the work thou hadst undertaken." The substance amounts to this, that because God had manifested by clear and evident signs that He was the deliverer of this people, He would be exposed to the reproach of the wicked, unless He should preserve in safety those whom He had once redeemed. For nothing else would occur to the minds of the heathen nations, except that God was unable to maintain His blessing, however desirous He might be to do so. And assuredly this is no ordinary effect of God's goodness, so to connect the glory of His name with our salvation, that whatever is adverse to us brings with it reproach upon Him, because the mouth of the wicked will be open to blaspheme. And this will in fact turn to our advantage, if on

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"Et quelle punition luy seroit apprestee, si Dieu se vouloit venger d'une revolte si detestable;" and what punishment would be prepared for them, if God chose to take vengeance on so detestable a revolt. — *Fr.*

our part, without dissimulation, and in zealous sincerity, we beseech God to uphold His own glory in saving us; for many boldly plead the name of God in their own behalf, although they are unaffected by any real care or love for it. Moreover, because the more illustrious God's exercise of His power has been, the more insolently are the ungodly disposed to blaspheme, if it has appeared to fail; we must always entreat of Him that He should not desert the work of His hands which He has begun in us. To this effect are the words, "They have heard that thou art seen face to face;" for, if the people's safety were not maintained, the failure would have been imputed to none but God, who had put. forth the power of His hand to preserve them. In fine, since their astonishing exodus had been a testimony of God's favor, so, if he had suffered the people to perish in the desert, all would have considered it a sign of His weakness, inasmuch as it was not probable that He should not accomplish what tie desired, unless He were unable to do so.

17. *And now, I beseech thee, let the power of my Lord be great.* He derives another ground of confidence from the vision, in which God had more clearly manifested His nature, from whence it appears how much he had profited by it, and what earnest and anxious attention he had paid to it. Hence, however, we derive a general piece of instruction, that there is nothing more efficacious in our prayers than to set His own word before God, and then to found our supplications upon His promises, as if He dictated to us out of His own mouth what we were to ask. Since, then, God had manifested Himself to Moses in that memorable declaration, which we have already considered, he was able to derive from thence a sure directory for prayer; for nothing can be more sure than His own word, on which if our prayers are based, there is no reason to fear that they will be ineffectual, or that their results should disappoint us, since He who has spoken will prove Himself to be true. And, in fact, this is the reason why He speaks, viz., to afford us the grounds for addressing Him, for else we must needs be dumb.

Since I have expounded the 18th verse elsewhere, [486] let my readers refer to that place.

19. *Pardon, I beseech thee, the iniquity of this people.* In order to encourage his hope of pardon, he first sets before himself the greatness of God's mercy, and then the past instances by which it had been proved that God was inclined to forgiveness. And, indeed, the mercy of God continually invites us to seek reconciliation whenever we have sinned; and, though iniquities heaped upon iniquities, and the very enormity of our sins, might justly make us afraid, still the abundance of His grace, of which mention is here made, must needs occur to us, so as to swallow up all dread of His wrath. David, also, betaking himself to this refuge, affords us an example how all alarm is to be overcome. (Psalm 51:1) But, since the bare and

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See Exodus 34:6, 7. Vol. 3, pp. 386-388.

abstract recognition of God's goodness is often insufficient for us, Moses applies another stay in the shape of experience: Pardon, (he says,) as thou hast so often done before. For, since the goodness of God is unwearied and inexhaustible, the oftener we have experienced it, the more ought we to be encouraged to implore it; not that we may sink into the licentious indulgence of sin, but lest despair should overwhelm us, when we are lying under the condemnation of God, and our own conscience smites and torments us. In a word, let us regard this as a most effective mode of importunity, when we beseech God by the benefits which we have already experienced, that He will never cease to be gracious.

20. *And the Lord said, I have pardoned, according to thy word.* God signifies that tie pardons for His servant Moses' sake, and makes, as it were, a present to him of those whom He had already devoted to destruction. Hence we gather how much the entreaties of the pious avail with God: as He is said, in Psalm 145:19, to "fulfil the desire of them that fear him." He would, indeed, have done of His own accord what He granted to Moses; but, in order that we may be more earnest in prayer, the use and advantage of prayers is commended, when God declares that He will not only comply with our requests, but even obey them.

But how is it consistent for Him to declare that He had spared those, upon whom He had determined to inflict the most extreme punishment, and whom He deprived of their promised inheritance? I reply that the pardon in question was not granted to the individuals, but to their race and name. For the opinion of some is unnatural, who think that they were released from the penalty of eternal death, and thence that God was propitiated towards them, because He was contented with their temporal punishment. I do not doubt, then, but that Moses was so far heard, as that the seed of Abraham should not be destroyed, and the covenant of God should not fail For He so dispensed the pardon as to preserve their posterity uninjured, whilst He inflicted on the unbelievers themselves the reward of their rebellion. Thus the conditions of the pardon were of no advantage to the impious rebels, though they opened a way for the faithful fulfillment of His promise.

21. *But as truly as I live, all the earth.* It is, indeed, plain that God here swears by His life and glory: the meaning is only ambiguous in this respect, that some translate it in the past tense, that the earth had been filled with His glory, which had already been displayed in so many miracles. And this seems to accord well with what follows, "Those, who have seen my glory — shall not see the land;" still the future tense suits the context better, viz., that God should call to witness His glory, which He will hereafter assert. Moses feared lest the destruction of the people should be turned into a reproach and contumely against God; God now declares with an oath that He would so vindicate His glory, as that those, who were guilty of so great a crime, should not escape punishment. He proclaims that those should not see the land, who had shut their eyes against the miracles, of which they had

been spectators and eye-witnesses, and in their blindness had endeavored to set them at naught. For, inasmuch as they had not been taught to fear God by so many signs, they were worse than unworthy of beholding the land, the possession of which ought to have been assured to them by those very signs, if God's truth had not been utterly rejected by their ingratitude.

God complains that He had been "tempted" by them "ten times;" because they had not ceased constantly to provoke Him by their frowardness; for it is no fixed or definite number, which is intended, but God would merely indicate that they had done so without measure or end. We have elsewhere [487] shown what it is to tempt God, viz., to subject His power to the narrow rule of our own senses, and to prescribe to Him the mode in which He is to act, according to our own desires: so as to defer to Him no further than our carnal reason dictates. The source and cause of this tempting of God is subjoined, *i.e.,* when men refuse to listen to His voice; since nothing but obedience, which is the mistress of humility, can restrain our insolence.

24. *But my servant Caleb.* By *synecdoche* Caleb alone is now excepted, although Joshua was a partaker of the same grace, as he had been also a sharer in his courageous conduct; but Caleb is especially distinguished, because he had, as it were, uplifted the banner, and had stood forth first to encourage Joshua, The sum of his praise is that he "fulfilled [488] to go after God." The word "will," which some understand, is superfluous, since the expression is complete without any addition. God, therefore, commends Caleb's perseverance in obeying; because he not only promptly exhorted the others, but also proceeded boldly and unhesitatingly, without being deterred by any obstacles. God, however, magnifies his perseverance, because he looked to Him alone in his noble conflict with so great a multitude. For it is an extraordinary case for a person to stand firm, and to hold a straight course in the midst of violent and tempestuous disturbances, when all the world is, as it were, convulsed. Although the word רוח, *ruach,* [489] is sometimes used for the disposition of the mind, yet I have no doubt but that Moses signifies, by *metonymy,* that Caleb was thus influenced by divine inspiration.

487

See *ante,* vol. 1, p. 421, on Deuteronomy 6:16.

488

A.V., "Followed me fully." "*Hebr.,* he fulfilled after me: so in Deuteronomy 1:36, and Joshua 14:8." — Ainsworth. "*Implevit*, subaudi, verbum meum, vel voluntatem meam." — *S.M.*

489

"This *other spirit* was the spirit of faith, which the Law cannot give, (Galatians 3:2) — the spirit of adoption of sons, not of bondage to fear again, Romans 8:14, 15. By the guidance of this spirit, Caleb constantly followed the Lord, and obtained the promised inheritance." — Ainsworth.

25. *Now the Amalekites and the Canaanites.* Some thus resolve these words; "Although the Amalekites dwell in the valley;" and others thus: "Since the Amalekites abide in the valleys to lay ambuscades." Others think that their object is to inspire terror, lest the Israelites should remain too long in the enemy's country, since they would be daily exposed to fresh attacks. I am, however, rather of opinion that they are spoken in reproach. For they had already arrived at the borders of the inhabited land, so that their enemies might be put to the rout at once: whereas God commands them to retire, and thus expels them from the land, which they had actually reached. Still I do not deny that He sets before them the necessity of the case, and thus enforces their obedience; as if He had said, that nothing now remained but to retreat, and again to throw themselves into the desert.

26. *And the Lord spoke unto Moses.* [490] I have translated the *copula* by the word *itaque* (therefore,) to indicate the connection with what precedes: for Moses does not here recount anything new, but, by way of explanation, repeats a point of great importance, viz., that they, who had refused to enter the land, would be deprived of *its* possession. He begins with the passionate interrogation: [491] "How long shall this troublesome dregs of a people be borne with, who never cease to murmur against me?" And God says that He "had heard" their turbulent cries; in order that they might more certainly perceive that their pride was intolerable, since God Himself was weary of it, although He is long-suffering and slow to anger. It is in bitter irony that He says He will deal with them in accordance with their own resolution and desire. Nothing, indeed, was further from their intention than to wander in the wilderness, but, since they had held back from entering the land, God says that He will gratify them in a very different sense, viz., that they shall never enjoy the sight of that land, which they had despised. By His oath, He expresses His extreme wrath, as also it is said in Psalm 95:11,

"Unto whom I swore in my wrath, that they
shall not enter into my rest." [492]

It was necessary that their stolidity should be thus aroused, lest, when God was so greatly provoked, they should still continue self-satisfied, according to their went. He aggravates their punishment by another circumstance, *i.e.,* that, they were to be deprived of the inheritance which He had sworn to

490

"The Lord spoke *therefore* to Moses," *etc.* — *Lat.*

491

"Pathetica interrogatio." — *Lat.* "Or, Dieu use d'un proeme vehement a la facon d'un homme passione;" now, God uses a vehement exordium, after the fashion of an angry man. — *Fr.*

492

"Si introibunt in requiem meam." — *Lat.* See *Margin A.V.,* and Hebrews 4:3, 5.

give to Abraham; for the lifting up of the hand [493] (as I have said elsewhere) was a form of oath; just as if God were called down from heaven by the outstretched hand to be witness and judge: and, although this does not indeed literally apply to God, still we know that He commonly transfers to Himself the things that belong to men. Moreover, this was a most severe reproof, that they by their wickedness and self-will should nullify a promise, which God had ratified by an oath, in so far, at least, as its fulfillment affected themselves: for He points out immediately afterwards that, although they had rejected the proffered blessing, he would still be true; and would bestow on their little ones that which they had refused for themselves. It is thus that God tempers His judgments against those hypocrites, who falsely profess to honor His name, so as to preserve a seed for the propagation of His Church: nor is He ever so severe towards the reprobate, as to fail in sustaining His mercy towards His elect. Nay, He here declares that Hie will be gracious towards their children, as a means of inflicting punishment on the fathers. It was an indirect accusation of God, when they lamented over their children, as if they were to be carried away as "a prey;" whereas, God promises that they shall be the possessors of the land, in order to reprove this wicked blasphemy.

33. *And your children shall wander in the wilderness.* [494] He here pronounces that their children shall be in some measure partakers of their punishment, inasmuch as they shall wander in the desert until the time prescribed: for by the word shepherds, He means sojourners, [495] who have no certain or settled residence. To this effect is the similitude in the song of Hezekiah:

"My lodging is departed as a shepherd's tent." [496]
(Isaiah 38:12.)

493

See ver. 30, *Margin A. V.Item,* vol. 1, p. 131, on Exodus 6:8.

494

Lat., "shall be shepherds." *Margin A. V.,* "or *feed.*"

495

"Il entend qu'ils seront errans comme estrangers, ayant tousiours un pied leve, et nul arrest;" he means that they shall wander as strangers, having one foot always lifted, and without any stay. — *Fr.*

496

A.V., "Mine age is departed, etc." A. Barnes's translation pretty nearly agrees with that of *C.*, which he defends in the following note: "The word דורי, which is here used, means properly the revolving period, or circle of human life. The parallelism seems to demand, however, that it should be used in the sense of *dwelling,* or habitation, so as to correspond with the "shepherd's tent." Accordingly, Lowth and Noyes render it *habitation.* So also do Gesenius and Rosenmuller. The Arabic word has this signification; and the Hebrew verb דור, also means to *dwell,* to *remain,* as in Chaldee." *C.'s* Latin is here *hospitium;* in his Commentary on Isaiah, *habitatio.*

In short, He declares that they shall be wandering and unsettled, and lead a life, like shepherds conducting their flocks from place to place.

He calls the wicked rebellions, whereby they had corrupted themselves, metaphorically "whoredoms;" for, from the time that God had espoused them to Himself, their true chastity would have been to embrace His grace in sincere faith, and at the same time to devote themselves to His service; but by rejecting tits pure worship, they had broken their sacred marriage-vow like gadding harlots.

This example teaches us how God visits the iniquities of the fathers on their children, and yet chastises no one undeservedly; since the descendants here referred to, [497] although atoning for the fault of others, were still by no means innocent themselves. But in the judgments of God there is always a deep abyss, into which if you fear to be plunged, adore that which it is not lawful to question. Nevertheless, there is no doubt but that thus also God provided for the welfare of those, towards whom He appeared to show some marks of severity. For He waited not only until they had grown up, but also, as was advantageous to themselves, until they had attained the strength of manhood, and until a new generation had sprung up. He assigns a second reason why He postponed the fulfillment of His promise for forty years, viz., that tie might repay the ill-spent days by as many years. Having, then, spoken of their children, He again returns to the actual criminals themselves, who were to be consumed in all that long period of time, as if by a lingering disease. The noun תנואת, *tenuoth,* which I have rendered *vanity,* [498] is derived from the verb נוא, *nu,* which signifies to render ineffectual. Translators, however, extract from it various meanings. Some thus construe it: Ye shall know whether I am false, or whether my word shall be vain. Others, rendering it *prohibition,* depart more widely from the sense. But, in my judgment, it is an ironical concession, whereby God reproves their detestable pride, which had no other object than to accuse God of falsehood, and to charge Him calumniously with failing to fulfil His words. Unless, [499] perhaps, it should be preferred to take it passively; because the people had endeavored to annihilate, as it were, God himself. But still I rather adopt this sense, that they should perceive by certain and experimental proof,

497

"Ayant porte la paste au four (comme on dit) pour le peche de leurs peres;" having carried the dough to the oven (as they say) for the sin of their fathers. — *Fr.*

498

A.V., "My breach of promise. *Margin, Or,* altering of my purpose." *Fr.,* "Mensonge."

499

"Sinon qu'on aimast mieux prendre ce mot en temps passif, Vous cognoistrez men aneantissement: pource que le peuple s'estoit efforce d'abolir Dieu;" unless it be preferred to take this word in a passive sense, You shall know my annihilation; because the people had striven to annihilate God. — *Fr.*

whether God's promises were frivolous or vain. Moreover, we must bear in mind the admonition of the Prophet, to which I have referred, (Psalm 95:11,) and which the Apostle adapts to our present use, (Hebrews 4:6,) viz., that a better rest is now offered to us, from which we are to fear lest our unbelief should withhold us. For it is not sufficient for us that God's hand should once have been extended to us, unless we allow ourselves to be directed by it, until our earthly wanderings are concluded, and it conducts us into our heavenly rest.

36. *And the men, which Moses sent to search the land.* I do not at all approve of the view which some take, that this is recorded by anticipation; for there is no question but that Moses recounts the special punishment which was inflicted by God upon the perfidious spies. He had previously treated of the general punishment of the whole people; when he now relates that the ten men were smitten by the plague, he intimates that God would begin with them, so as to manifest by this conspicuous and notable example how grossly He was offended by their very disgraceful contempt of His grace. Their sudden and unnatural death was, therefore, a kind of presage to all the others of the punishment which awaited them. For in the first place, the expression, "the plague," is emphatic, as much as to say that they should not die in the ordinary course of nature. Again, by "the sight of God," [500] he means something else than as if he had said, "before God;" for God was not merely a beholder of their destruction, but in a strange and unusual manner He executed His awful judgment, as if He had publicly ascended the tribunal. And this appeared more clearly by His prolonging the life of Caleb and Joshua, who were the only survivors of that generation until the end of the time prescribed. It is true, indeed, that the verbs [501] are in the past tense; but, since there is an evident πρόληψις, I have not hesitated to change the tense, which is a sufficiently common idiom of the language; and thus the connection of the address is better preserved.

500

It will be seen that *C.'s* own translation is, "coram Deo;" but the *V.* renders the words, "in conspectu Domini."

501

A. V. concludes the denunciation of the Almighty at ver. 35. *C.* continues it to the end of ver. 38; and hence arose the necessity for changing the tenses. Vatablus and the Geneva version agree with *C.;* Dathe with *A. V.*

Deuteronomy 1:34-36,39,40

Deuteronomy 1

Deuteronomy 1:34-36, 39, 40

34. And the Lord heard the voice of your words, and was wroth, and aware, saying,

34. Audivit autem Jehova vocem verborum vestrorum, iratusque est, ac juravit, dicendo:

35. Surely there shall not one of these men of this evil generation see that good land, which I aware to give unto your fathers,

35. Non videbit quisquam ex hominibus illis de generatione mala hac terram bonam quam juravi me daturum patribus vestris;

36. Save Caleb the son of Jephunneh, he shall see it; and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord.

36. Praeter Caleb filium Jephuneh: ipse enim videbit eam, eique dabo terram quam calcavit, et filiis ejus, eo quod adimplevit ire post Jehovam.

39. Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

39. Etiam parvuli vestri, de quibus dixistis, In praedam erunt, ac filii vestri, qui non norunt hodie bonum nec malum, ipsi intrabunt illuc, illisque dabo eam, et ipsi possidebunt eam.

40. But as for you, turn you, and take your journey into the wilderness, by the way of the Red sea.

40. Vos autem conversi proficiscimini in desertum per viam maris Suph.

34. *And the Lord heard the voice of your words.* I have shown elsewhere what is meant by God's hearing, *i.e.,* that nothing can be concealed from Him, but that tie will take account of and judge all our words and deeds And this is worthy of our observation; for men would never dare to murmur against Him, unless they promised themselves impunity [502] from His not being present. Secondly, we learn from hence, that God, who is a just Judge, does not proceed hastily and without cause to inflict punishment on men, and that He does not manifest severity without a full examination of the case. He, therefore, means that they deprived themselves of their assured inheritance, when they were close upon receiving it, through their own rebellion and depravity.

39. *Moreover, your little ones.* I have already shown that God so tempered His judgment that, whilst none of the guilty should escape with impunity, still His faithfulness should remain sure and inviolable, and that the wickedness of men should not make void the covenant which He had made with Abraham. He, therefore, pronounces sentence upon them, that they should never enjoy the inheritance which they had despised: yet declares that He will nevertheless be true in the fulfillment of what He had promised, and will display His mercy towards their children, whom in their despair they had condemned to be a prey to their enemies.

When He limits this grace to their little ones, whose age did not yet allow them to discern between good and evil, He signifies that all who had already arrived at the years of reason, were, from the least to the greatest, accomplices in the crime, since the contagion had spread through the whole body. Surely it was an incredible prodigy, that so great a multitude should be so carried away by diabolical fury, as that nothing should remain

502

Sous ombre qu'il ne prend point garde a ce qui ce fait ici bas;" under the pretext that He pays no attention to what is done here below. — *Fr.*

unaffected by it, unless perhaps a timely death removed some of the old men rather on account of the vice of others than their own. But, if even a hundredth part of them had been guiltless of the crime, God would have left some survivors.

"To have no knowledge of good and evil," is equivalent to being unable "to discern between their right hand and their left hand;" by which expression in Jonah, (Jonah 4:11,) God exempts from condemnation those little ones, who have as yet no power of forming a judgment. From hence, however, some have foolishly attempted to prove that infant-children are not defiled by original sin; and that men are involved in no guilt, except such as they have severally contracted by their own voluntary act *(arbitrio.)* For the question here is not as to the nature of the human race; a distinction is simply made between children and those who have consciously and willfully provoked God's wrath; whereas the corruption, which is the root (of all evils, [503]) although it may not immediately produce its fruit in actual sins, is not [504] therefore non-existent.

503

Added from *Fr.*

504

"Ne laisse pas d'estre cachee en nous;" Does not cease to lie hid within us. — *Fr.*

Numbers 14:39-45

Numbers 14:39-45

39. And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

39. Loquutus est igitur Moses verba ista omnibus filiis Israel, et luxerunt populus valde.

40. And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned.

40. Surrexeruntque mane, et ascenderunt in verticem montis, dicendo: Ecce nos, ut ascendamus ad locum de quo loquutus est Jehova: quia peccavimus.

41. And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper.

41. Et dixit Moses, Ut quid transgredimini sermonem Jehovae? Et (vel, quando) hoc non prospere cedet.

42. Go not up, for the Lord is not among you; that ye be not smitten before your enemies.

42. Ne ascendatis: quia non est Jehova in medio vestri: ne percutiamini coram inimicis vestris.

43. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you.

43. Amalec enim et Chananaeus ibi est ante vos, et cadetis gladio. Nam propterea quod aversi estis a sequendo Jehova, neque erit Jehova vobiscum.

44. But they presumed to go up unto the hill-top: nevertheless, the ark of the covenant of the Lord, and Moses, departed not out of the camp.

44. Sumpserunt tamen animos ut ascenderent in verticem montis. Area autem foederis Jehovae et Moses non recesserunt e medio castrorum.

45. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

45. Descendit itaque Amalec et Chananaeus, qui habitabant in monte illo, percusseruntque eos, et contuderunt usque Horma.

39. *And Moses told all these sayings.* It was, indeed, a just cause for mourning, when they heard that God, whose longsuffering they had so wantonly abused, would hereafter be inexorable. Yet here we have set before our eyes that "sorrow of the world which worketh death," as Paul says, (2 Corinthians 7:10,) when the wicked, as they weep and complain, cease not to murmur against God; nay, when they gnaw the bit with greater obstinacy, and thus, like savage and untamable beasts, rush forward to their destruction in blind desperation. The temporal punishment could not, indeed, be redeemed by any tears; but, if there had been the disposition to repent, their only remedy would have been voluntarily to submit themselves, and calmly to undergo whatever chastisement God might be pleased to inflict. First of all, however, they proudly struggle to shake off the punishment awarded to them, and whilst they pretended penitence, increasingly kick against God. There is no doubt but that it was under the pretence of submission that they prepared themselves on the morrow to advance; but wherefore was this, except that they may overturn God's inviolable decree! Nevertheless, they sought, as if against His. will, to make a way for themselves, though

He forbade. "Behold us, (they said,) we are ready;" but it was too late; for the opportunity had fled. For, as the Prophet exhorts us to "seek the Lord while he may be found," (Isaiah 4:6,) so also we ought to follow Him when He calls us. But of what avail was this unseasonable alacrity of the people? When God wishes them to retire into the desert, they affect a desire to obey Him by advancing further; and still would have their confession of sin accepted as a sufficient satisfaction.

41. *And Moses said, Wherefore do ye now transgress?* He rejects this feigned penitence, whereby the sinner tries all sorts of shifts, [505] so as not to submit himself to God. "If thou wilt return, O Israel, return unto me," saith the Lord by Jeremiah, (Jeremiah 4:1.) The first thing, therefore, which we must consider is, what God requires of us; so that it may plainly appear that we truly submit ourselves to His power.

In order to restrain their temerity, Moses reminds them that they will seek in vain for success, when they depart from God's command. And this is a very useful piece of instruction, that His grace will never be wanting to us, if we simply obey His word; but when, in contempt and neglect of His precepts, we are carried away by our own feelings, the event will never be prosperous. If any should object that the wretched people had no other remedy, I have already stated, that they ought to have been contented with this consolation, viz., that banishment from the land of Canaan was not disinheritance from the hope of eternal life. Nay, if they had humbled themselves before God, they might expect that their punishment would have been a profitable help to them. By their misdirected activity they double the evil. After having pointed out their danger, Moses again impresses upon them that God is not with them, because they had deserted Him: and that His blessing was withheld, because they had refused to follow Him at the proper time.

44. *But they presumed to go up unto the hill-top.* It was not, indeed, their intention deliberately to array themselves against God, but rather did they endeavor to appease Him by this means of propitiation. Nor was their self-deceit devoid of a colorable pretext, inasmuch as they were ready cheerfully to welcome death, so as to offer their lives in sacrifice, and thus to compensate for their previous hesitation and inertness. It is thus that the zeal of the wicked is fervent, when it ought to be still; whereas, when God commands, coldness and apathy possess their minds, so that they are no more aroused by His voice, than as if they were stones. In a word, when it ought to be quiet, unbelief is always active, prompt, and bold; but when God would have it advance, it is timid, slow, and dead.

In conclusion, Moses adds, that their foolish enterprise was punished; for they were not merely routed and put to flight by their enemies, but utterly

505

"En laquelle les pecheurs tournent a l'entour du pot;" whereby sinners twist round the pot. — *Fr.*

destroyed. [506] Hence we gather, that their audacity failed them in the trial, and was deficient in true courage. At the same time he recounts another sign of their senselessness, in that they left behind the ark of God, as well as Moses, and rushed forward, like doomed persons, to be slaughtered. Hence it appears that unbelievers, when carried away by the blind impulse of their zeal, are as much destitute of reason and discretion as if they deliberately conspired for their own destruction.

506

"Sed etiam contriti." — *Lat.* "Discomfited them." — *A. V.* The Geneva version renders the word "consumed." — Hebr. ויכתום, from כחת, which Taylor renders, *"contundere, conterere.* To beat, to crush, to knock, and mash all to pieces."

Deuteronomy 1:41-46

Deuteronomy 1:41-46

41. Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

41. Et respondistis et dixistis ad me, Peccavimus Jehovae: nos ascendemus et pugnabimus omnino sicut prancepit nobis Jehova Deus noster. Et accinxistis vos singuli armis suis bellicis, et parastis ascendere in montem.

42. And the Lord said unto me, Say unto them, Go not up, neither right; for I am not among you; lest ye be smitten before your enemies.

42. Dixit autem mihi Jehova, Dic eis, Ne ascendatis, neque pugnetis: quia non sum in medio vestri, et ne percutiamini coram inimicis vestris.

43. So I spoke unto you; and ye would not hear, but rebelled against the commandment of the Lord, and went presumptuously up into the hill.

43. Loquutus sum haec apud vos sed non audistis, ac rebelles fuistis ori Jehovae, et temere egistis ut ascenderetis in montem.

44. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

44. Itaque egressus est Amorrhaeus qui habitabat in monte in occursum vestri, et vos persequuti sunt, quemadmodum facere solent apes, et contriverunt vos in Seir usque Horma.

45. And ye returned, and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you.

45. Et reversi flevistis coram Jehova: sed non exaudivit Jehova vocem vestram, nec auscultavit vobis.

46. So ye abode in Kadesh many days, according unto the days that ye abode there,

46. Et mansistis in Cades diebus multis, secundum numerum dierum quibus mansistis.

41. *Then ye answered and said unto me.* The repentance was too late, which impelled the Israelites to their unseasonable effort of activity; although, as I have above explained, they did not truly and seriously repent, since, when they ought patiently to have borne the chastening of God, they endeavored to shake it off, and to drive it far away from them by a new act of disobedience. In a word, they did nothing else but kick against the pricks. But such is the energy of men, when their own fancy leads them, that they will dare anything which God forbids. But herein did their far worse folly betray itself, in that, when they were again withheld, they still refuse to obey. Besides, He does not merely forbid them to fight, but denies them His assistance. What then could be more monstrous than that, in opposition to God's will, and when the hope of His assistance was withdrawn, they should engage in what they had just before obstinately refused to attempt under His auspices, and by His command, and with the sure promise of success? And yet, so does hypocrisy blind men's minds, that they imagined they were correcting and compensating for the evil which they doubled. Moses then relates how they received the reward which they deserved; as much as to say, that, although they might be slow to learn, still they were made acquainted,

by the reverse which they experienced, how fatal a thing it is not to obey God: for fools never learn wisdom except beneath the rod.

45. *And ye returned and wept before the Lord.* He here appeals to the testimony of their own conscience; for they never would have been brought to weeping and prayers, except by the force of their own feelings. Since, then, they were abundantly convinced, that a just punishment was inflicted upon their obstinacy, necessity drove them to seek after God: consequently they had no cause to complain, though God manifested Himself to be implacable.

In the last verse there is an ambiguity in the meaning of these words, "many days, according to the number of the days." Some, rendering the verb in the pluperfect tense, "in which we had remained there," [507] suppose that they still abode there another forty days. But it is equally probable; that an indefinite time is referred to: as if he had said, that the people delayed there a long time, from whence it might be inferred, that they lay like persons stupified, from lack of knowing what to do.

It is Kadesh-barnea to which Moses refers, from whence the spies had been sent forth; and not the Kadesh where Miriam died, and where the people murmured for want of water.

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"Quibus *antea* manseratis." — Pagninus in Poole. The *V.* has only "Sedistis ergo in Cades-barne multo tempore." On this Corn. a Lapide has the following note: "In Hebrew it is added, *according to the days that ye abode,* which Vatablus thus explains, Ye remained in Kadesh-barnea as many days after the return of the spies, as ye had remained there before their return. Again, the Hebrews themselves, in *Sealer Olam,* thus explain it, Ye remained in Kadesh-barnea as many days as ye afterwards remained in all your other stations together, viz., 19 years: for twice 19 make 38, to which if you add the two years that had elapsed before they came to Kadesh-barnea, you will have the forty years of their journeyings in the desert. Nothing like this, however, can be gathered from our version, nor from the Hebrew either; for the expression, 'according to the days that ye abode,' is merely a Hebrew form of repetition, explanatory of what had preceded, and meaning 'for a long time.' — Hence our interpreter has omitted this Hebrew repetition as redundant, and strange to Latin ears."

Deuteronomy 9:22-24

Deuteronomy 9:22-24

22. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the Lord to wrath.

22. Et in Taberah et in Massah, et in Cibroth Hatthaavah ad iram provocastis Jehovam.

23. Likewise, when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice.

23. Et quum misisset vos Jehova de Cades Barnea, dicendo: Ascendite, et possidete terram quam dedi vobis, rebellastis verbo Jehovae Dei vestri, neque credidistis ei, neque obedivistis voci ejus.

24. Ye have been rebellious against the Lord from the day that I knew you.

24. Rebelles fuistis Jehovae a die qua cognovi vos.

22. *And at Taberah.* He briefly adverts to several cases whereby he may convince the people of ingratitude and persevering obstinacy, and thus of a

corrupt nature: for it is just as if he had said, that they had been rebellious against God not once only, nor in one particular way, but that they had heaped together many offences, so that it was wonderful that God had so often pardoned them. He also recounts the names given to the places as memorials of their sins, in order that they may at length cease to transgress, since, although so often provoked, God had borne with them already too long.

Deuteronomy 2:1

Deuteronomy 2

Deuteronomy 2:1

1. Titan we turned, and took our journey into the wilderness, by the way of the Red sea, as the Lord spoke unto me; and we compassed mount Stir many days.

1. Postea reversi profecti sumus in desertum per viam maris Suph, quemadmodum loquutus fuerat Jehova ad me, et circumivimus montem Seir diebus multis.

1. *Then we turned and took our journey.* The time in which they struck their camp is not stated in the book of Numbers. This verse, therefore, will aptly connect the history, since otherwise there would be an abruptness in what immediately follows, he then briefly indicates what was the nature of their journeying until the time appointed; viz., that, by wearying themselves in vain in circuitous wanderings, they might, at length, learn to follow God directly, and not to decline from the way which He points out.

Leviticus 24:10-14

Leviticus 24

Leviticus 24:10-14

10. And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp:

10. Egressus est autem filius mulieris Israelitidis, qui erat filius viri AEgyptii, in medio filiorum Israel, et jurgati sunt in castris ipsis filius Israelitidis et vir Israelita.

11. And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

11. Et transfixit filius mulieris Israelitidis nomen, et maledixit: ad duxeruntque eum ad Mosen: nomen autem matris ejus erat Selomith filia Dibri, de tribu Dan.

12. And they put him in ward, that the mind of the Lord might be showed them.

12. Et posuerunt eum in custodiam, ut exponeret eis juxta sermonem Jehovse.

13. And the Lord spoke unto Moses, saying,

13. Loquutus est autem Jehova ad Mosen, dicendo:

14. Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him.

14. Educ blasphemum extra castra, et ponant omnes qui audierunt manus suas super caput ejus, et lapidet eum universus coetus.

10. *And the son of an Israelitish woman.* In what year, and in what station in the desert this occurred, is uncertain. I have, therefore, thought it advisable to couple together two cases, which are not dissimilar. It is probable that between this instance of punishment, and that which will immediately follow, there was an interval of some time: but the connection of two similar occurrences seemed best to preserve the order of the history; one of the persons referred to having been stoned for profaning God's sacred name by wicked blasphemy, and the other for despising and violating the Sabbath. It is to be observed that the crime of the former of these gave occasion to the promulgation of a law, which we have expounded elsewhere: [508] in accordance with the common proverb, Good laws spring from bad habits: for, after punishment had been inflicted on this blasphemer, Moses ordained that none should insult the name of God with impunity.

It was providentially ordered by God that the earliest manifestation of this severity should affect the son of an Egyptian: for, inasmuch as God thus harshly avenged the insult of His name upon the offspring of a foreigner and a heathen, far less excusable was impiety in Israelites, whom God had, as it were, taken up from their mothers' womb, and had brought them up in His own bosom. It is true, indeed, that on his mother's side he had sprung from the chosen people, but, being begotten by an Egyptian father, he could not be properly accounted an Israelite. If, then, there had been any room for the exercise of pardon, a specious reason might have been alleged why forgiveness should be more readily extended to a man of an alien and impure origin. The majesty of God's name, however, was ratified by his death. Hence it follows that it is by no means to be permitted that God's name should be exposed with impunity to blasphemies among the sons of the Church.

We may learn from this passage that during their tyrannical oppression many young women married into the Egyptian nation, in order that their

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See vol. 2, p. 431, on Leviticus 24:15, 16.

affinity might protect their relatives from injuries. It might, however, have been the case that love for his wife attracted the father of this blasphemer into voluntary exile, unless, perhaps, his mother might have been a widow before the departure of the people, so as to be at liberty to take her son with her.

To *proceed,* he is said to have "gone out," not outside the camp, but in public, so that he might be convicted by witnesses; for he would not have been brought to trial if his crime had been secretly committed within the walls of his own house. This circumstance is also worthy of remark, that, although the blasphemy had escaped him in a quarrel, punishment was still inflicted upon him; and assuredly it is a frivolous subterfuge to require that blasphemies should be pardoned on the ground that they have been uttered in anger; for nothing is more intolerable than that our wrath should vent itself upon God, when we are angry with one of our fellow-creatures. Still it is usual, when a person is accused of blasphemy, to lay the blame on the ebullition of passion, as if God were to endure the penalty whenever we are provoked.

The verb נקב, *nakab,* which some render to *express,* is here rather used for to curse, or to transfix; and the metaphor is an appropriate one, that God's name should be said to be transfixed, when it is insultingly abused. [509]

13. *And the Lord spoke unto Moses.* It must be remembered, then, that this punishment was not inflicted upon the blasphemer by man's caprice, or the headstrong zeal of the people, but that Moses was instructed by Divine revelation what sentence was to be pronounced. It has been elsewhere stated [510] why God would have malefactors slain by the hands of the witnesses. Another ceremony is here added, viz., that they should lay their hands upon his head, as if to throw the whole blame upon him.

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See vol. 2, p. 431, and note. "La similitude de transpercer le nom de Dieu convient tres bien; pource que nous disons *deschirer par pieces* ou *despiter.*" — *Fr.*

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Vol. 2, p. 83, on Deuteronomy 13:9.

Numbers 15:32-36

Numbers 15:32-36

32. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath-day.

32. Quum autem essent filii Israel in deserto, invenerunt virum colligentem ligna die Sabbathi:

33. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

33. Et adduxerunt illum qui invenerunt colligentem ligna, ad Mosen et Aharon, et universam congregationem.

34. And they put him in ward, because it was not declared what should be done to him.

34. Qui posuerunt eum in custodiam: quia nondum patefactum erat quid faciendum esset ei.

35. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

35. Et dixit Jehova ad Mosen, Moriendo moriatur vir ille: lapidet eum lapidibus universa congregatio extra castra.

36. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

36. Eduxerunt ergo eum congregatio extra castra, et lapidaverunt eum lapidibus, et mortuus est, quemadmodum praeceperat Jehova Mosi.

32. *And while the children of Israel.* Since we know not in what year, or in what month this happened, it appeared that nothing would be better than to follow the context of Moses. This history shows that the Israelites were not always affected by the same degree of madness, so as to be rebellious against God; since in this instance their moderation is no less manifested than the fervency of their pious zeal. But as one swallow does not make spring, so we shall form an incorrect judgment of men's whole lives from one noble action. The transgressor of the law is brought to Moses and Aaron, whose authority retains the whole people in the path of duty. Their humility is also worthy of praise, in that they quietly wait for the decision of God; and finally, must be added, their energy in executing the punishment as soon as God has declared the sentence. You would say that in every point they were rightly conformed to the rules of piety; but, since the most trifling occasion immediately led them astray, their hypocrisy was discovered by this great levity of conduct.

This, however, is the sum of the history, that by the death of one man the obligation of the Sabbath was sanctioned, so that it might *henceforth* be held in greater reverence. It might indeed be the case that these men, who brought the transgressor of the Sabbath, were careless in other matters, and, as is usual with hypocrites, were excessively rigid in their assertion of the claims of an outward ceremony. From the punishment, however, we may infer that the criminal himself had not erred through inadvertence, but in gross contempt of the Law, so as to think nothing of subverting and corrupting all things sacred. Sometimes, indeed, God has severely avenged inconsideration in the pollution of holy things; but it is probable that He would not have commanded this man to be stoned, unless he had been convicted of willful crime. Moreover, by this severity God testified how much stress He laid upon the observance of the Sabbath. The reason of this

has been elsewhere set forth, [511] viz., that by this mark and symbol He had separated His chosen people from heathen nations. Whence also arose the main reproach against the Jews, when they were called Sabbatarians. [512]

But it must be borne in mind that the worship of God was not to consist in mere idleness and festivity; and therefore that what God enjoined respecting the seventh day had another object: not only that they should then employ themselves in meditating upon His works, but that, renouncing themselves and their own works, they should live unto God.

Furthermore, this case shows us in general that the magistracy is appointed no less for the maintenance of the First Table, than the Second; so that, if they inflict punishment upon murder, adultery, and theft, they should also vindicate the worship of God: for it is to be observed that the man was not stoned by a mere unreflecting impulse, but by the direct command of God. They knew, indeed, what he had deserved before God's tribunal; but, since no political law had been given on this head, Moses was unwilling to come to any decision except by the authority of God.

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Vol. 2, p 434.

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Martial, *lib.* 4, *epigr.* 4, speaks of "jejunia Sabbatariorum," in a connection which makes it highly probable that it was a kind of nickname for the Jews.

Numbers 16:1-50

Numbers 16

Numbers 16:1-50

1. Now Korah, the son of Izhar, the son of Kohath, the son of Levi: and Dathan and Abiram the sons of Eliab; and On the son of Peleth, sons of Reuben, tool: men:

1. Tulit autem Corah filius Ishar, filii Cehath, filii Levi, et Dathan et Abiram filii Eliab, et On filius Peleth filii Reuben.

2. And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

2. Et surrexerunt coram Mose, et viri e filiis Israel ducenti quinquaginta, principes congregationis, vocati ad tempus statutum, viri nominis.

3. And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?

3. Congregatique sunt adversum Mosen et Aharon, ac dixerunt eis, Sat sit vobis: nam tota congregatio, universi ipsi sancti sunt, et in medio, eorum est Jehova: quare ergo effertis vos supra congregationem Jehovae?

4. And when Moses heard it, he fell upon his bee:

4. Quod quum audisset Moses, projecit se in faciem suam.

5. And he spoke unto Korah, and unto all his company, saying, Even tomorrow the Lord will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.

5. Et loquutus est ad Corah et ad omnem congregationem ejus, dicendo: Mane ostendet Jehova qui sint ejus, et quis sanctus, et ut accedat ad se: et quem elegerit, accedere faciet ad se.

6. This do; Take you censers, Korah, and all his company;

6. Hoc facite, capite vobis acerras, Corah et tota congregatio ejus,

7. And put fire therein, and put incense in them before the Lord tomorrow: and it shall be, that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

7. Et ponite in illis ignem, imponite quoque in eis incensum coram Jehova cras, et erit, vir quem elegerit Jehova, erit ille sanctus: satis sit vobis filii Levi.

8. And Moses said unto Korah, Hear, I pray you, ye sons of Levi;

8. Et dixit Moses ad Corah: Audite, quaeso, filii Levi.

9. Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?

9. An parum hoc vobis est quod separaverit Deus Israelis vos de congregatione Israel, ut accedere faceret vos sibi ut ministretis in ministerio tabernaculi Jehovae, et ut staretis coram congregatione, ut ministraretis ei.

10. And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also

10. Et accedere fecit te, et omnes fratres tuos, filios Levi tecum: nisi quaeratis etiam sacerdotium?

11. For which cause, both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

11. Idcirco tu et universa congregatio tua estis qui conveniunt contra Jehovam: at vero Aharon quid est, quod murmurastis adversus eum?

12. And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up:

12. Misit etiam Moses ad vocandum Dathan et Abiram filios Eliab: qui responderunt, Non ascendemus.

13. Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

13. An parum es quod ascendere feceris nos e terra quae fluit lacte et melle, ut mori nos faceres in deserto, nisi etiam dominando domineris nobis?

14. Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

14. Atqui certe ad terram quae fluit lacte et melle non introduxistis nos, neque dedisti nobis haereditatem agrorum et vinearum: an oculos virorum istorum effodies? Non ascendemus.

15. And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

15. Iratus est ergo Moses valde, et dixit ad Jehovam, Ne respicias ad oblationem eorum: ne asellum quidem unum ab eis accepi, neque afflixi quenquam ex ipsis.

16. And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, tomorrow:

16. Postea dixit Moses ad Corah, Tu et universa congregatio tua estote coram Jehova, tu et illi et Aharon cras.

17. And take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer.

17. Et capite quisque acerram suam, et ponite in illis suffitum, et admovete coram Jehova quisque acerram suam, ducentas quinquaginta acerras, tu quoque et Aharon, quisque acerram suam.

18. And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

18. Tulerunt igitur quisque acerram suam, et posuerunt in ipsis ignem, posueruntque suffitum, et steterunt ad ostium tabernaculi conventionis, et Moses et Aharon.

19. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation.

19. Congregaverat autem contra ipsos Corah, universam congregationem ad ostium tabernaculi conventionis: et visa est gloria Jehovae a tota multitudine.

20. And the Lord spoke unto Moses and unto Aaron, saying,

20. Tunc loquutus est Jehova ad Mosen et Aharon, dicendo:

21. Separate yourselves from among this congregation, that I may consume them in a moment.

21. Separate vos e medio turbae, ejus, et consumam eos momento.

22. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

22. Tunc ceciderunt super facies suas, ac dixerunt, Deus (vel, fortis) Deus spirituum in universa carne, num quum vir unus peccaverit, contra totum coetum excandesces?

23. And the Lord spoke unto Moses, saying,

23. Loquutus est autem Jehova ad Mosen dicendo:

24. Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

24. Alloquere congregationem, dicendo, Discedite e circuitu tabernaculi Corae, Dathan, et Abiram.

25. And Moses rose up, and went unto Dathan and Abiram: and the elders of Israel followed him.

25. Surrexit ergo Moses, et venit ad Dathan et Abiram: et sequuti sunt eum seniores Israel.

26. And he spoke unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

26. Tune loquutus est ad congregationera, dicens, Recedite nunc a tabernaculis virorum istorum impiorum, neque attingatis quicquam eorum quae ad illos pertinent, ne forte pereatis in omnibus peccatis illorum.

27. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

27. Et recesserunt a tabernaculo Corae, Dathan et Abiram, e circuitu. Dathan vero et Abiram egressi sunt, ac steterunt ad ostium tabernaculorum suorum, et uxores eorum, et filii eorum, et parvuli eorum.

28. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; (for I have not done them of mine own mind:)

28. Tunc dixit Moses, In hoc scietis quod Jehova miserit me, ut facerem omnia opera haec, et quod non de corde meo:

29. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me:

29. Si ut moriuntur omnes homines, morientur isti, et visitatione omnium hominum visitabitur super eos, non misit me Jehova:

30. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.

30. Sin autem creationem creaverit Jehova, et aperuit terra os suum, et deglutiverit eos, atque omnia quae ad illos pertinent, et descenderint viventes in infernum: tum cognoscetis quod irritaverunt viri isti Jehovam.

31. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

31. Fuit igitur quum consummasset loqui omnia verba ista, rupit sese terra quae erat sub illis:

32. And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

32. Aperuitque terra os suum, et deglutivit eos, et domos eorum, atque omnes homines qui erant ipsi Corah, et omnem substantiam:

33. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

33. Descenderuntque ipsi et quotquot ad eos pertinebant viventes, in infernum: ac operuit eos terra, et perierunt e medio congregationis.

34. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

34. Omnis autem Israel qui erant in circuitu eorum, fugerunt ad clamorem eorum: dicebant enim, Ne forte deglutiat nos terra.

35. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

35. Porro ignis egressus est a Jehova, et consumpsit ducentos illos, et quinquaginta viros offerentes suffitum.

36. And the Lord spoke unto Moses, saying,

36. Tunc loquutus est Jehova ad Mosen, dicendo:

37. Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

37. Dic ad Eleazar filium Aharon sacerdotis, ut tollat acerras e medio incendii, et ignem dispergat longius, quid sanctificatae sunt.

38. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar; for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel.

38. Quod ad acerras istorum qui scelerati fuerunt in animas suas, ut faciant ex illis extensiones laminarum, opertorium altaris: quia obtulerunt in ipsis coram Jehova, et sanctificatae sunt: et erunt in signum filiis Israel.

39. And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered, and they were made broad plates for a covering of the altar;

39. Tulit itaque Eleazar sacerdos acerras aereas quibus obtulerant combusti, et extenderunt eas operimentum altaris.

40. To be a memorial unto the children of Israel that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord, that he be not as Korah, and as his company; as the Lord said to him by the hand of Moses.

40. Memoriale filiis Israel, ut non accedat quisquam alienus qui non sit e semine Aharon, ut offerat suffitum coram Jehova, ne sit sicut Corah et coetus ejus: quemadmodum ei praeceperat Jehova per manum Mosis.

41. But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.

41. Et murmuraverunt universus coetus filiorum Israel postridie contra Mosen et Aharon, dicendo, Vos interfecistis populum Jehovae.

42. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation; and. behold, the cloud covered it, and the glory of the Lord appeared.

42. Fuit autem quum se congregaret universus coetus contra Mosen et Aharon, verterunt faciem ad tabernaculum conventionis, et ecce operuit illud nubes et conspecta est gloria Jehovae.

43. And Moses and Aaron came before the tabernacle of the congregation.

43. Venit ergo Moses et Aharon coram tabernaculo conventionis.

44. And the Lord spoke unto Moses, saying,

44. Et loquutus est Jehova ad Mosen, dicendo:

45. Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their hoes.

45. Recedite e medio congregationis hujus, et consumam eos momento. Tunc projecerunt se super faciem suam.

46. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wroth gone out from the Lord; the plague is begun.

46. Dixitque Moses ad Aharon, Cape acerram, et pone in ea ignem ex altari, et injice suffitum et perge cito ad congregationem, et expia eos: egressus est enim furor a facie Jehovae, coepitque percussio.

47. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

47. Tulit ergo Aharon quenmadmodum dixerat Moses, et cucurrit in medium congregationis: et ecce incoeperat percussio in populo, posuitque suffitum et expiavit populum.

48. And he stood between the dead and the living; and the plague was stayed.

48. Et quum staret inter mortuos et viventes, cessavit percussio.

49. Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

49. Fuernnt autem qui mortui sunt plaga illa, quatuordecim millia et septingenti, praeter mortuos super negotio Corah.

50. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

50. Postea reversus est Aharon ad Mosen ad ostium tabernaculi conventionis, quum percussio esset cohibita.

1. *Now Korah, the son of Izhar.* The impious conspiracy is here related of a few men, but these of the highest rank, whose object was to subvert and destroy the divinely-appointed priesthood. They make their attack, indeed, upon Moses, and accuse him of ruling unjustly; for thus it is that turbulent persons are carried away without reason or discrimination; but, the only cause why they are set against him is because they suppose him to be the originator of the priesthood, as we easily collect from his reply. For he does not command them to stand forth, in order that they may decide respecting the political government or chieftainship, but that it may be made plain whether God acknowledges them as priests; nor does he reproach the Levites with anything but that, not content with their own lot, they have an unreasonable ambition to obtain the honor of the high-priesthood. It was jealousy, then, that instigated Korah and his companions to set on foot first a quarrel, and then a tumult; respecting the priesthood, because they were indignant that the hope of attaining that honor was taken away from themselves and their posterity for ever. Thus there never was any more deadly or abominable plague in the Church of God, than ambition; inasmuch as it cannot be that those who seek for pre-eminence should range themselves beneath God's yoke. Hence arises the dissolution of legitimate

authority, when each one neglects the duties of his position, and aims at his own private advancement.

Now, this conspiracy was the more formidable, because the sedition did not arise from the dregs of the people, but amongst the princes themselves, who were of high dignity, and held in the greatest estimation. For although there were only four leaders of the faction, there is but little room to doubt but that the purpose of the two hundred and fifty was the same; for they would never have eagerly embarked in a grave and invidious contest for the sake of four men; but the fact was, that all unholy covetousness misled them all, for there was none of them who did not expect some prize as a reward of victory. They not only, then, dissemble their mental disease, but conceal it under an honorable pretext; for they pretend that they are instigated by zeal for the public good, and that their object is the defense of liberty. For, inasmuch as ambition is crafty, it is never destitute of some specious excuse: thus, whilst schismatics are influenced by nothing but pride to disturb the peace of the Church, they always invent plausible motives, whereby they may conciliate in some degree the favor of the ignorant, or even of the unstable and worthless. We must, therefore, cautiously weigh the designs of those who seek to make innovations, and to overthrow a state of things which might be endured; for thorough investigation will make it plain that; they aim at something besides what they pretend. By the, fact of their so speedily engaging such a multitude of persons in their party, we perceive how disposed man's nature is to the most unpromising and unreasonable revolts in the world. Four worthless men wickedly endeavor to overthrow Moses and Aaron; and straightway two hundred and fifty persons are ready to follow them, not of the populace, but chiefs of the tribes, whose reputation might dazzle the eyes of the simple. Hence we must be the more cautious, lest any bugbears *(larvae)* should deceive us into making rash innovations.

With respect to the wording of the passage, some refer the verb "he took," [513] to the other conspirators, as if it were said that Korah stirred them up. Others explain it that he instigated himself, and hurried himself onwards by his evil passions. I do not, however, assent to either signification, but take it for "he set to work" *(aggressus est.)* When it is afterwards said that "they rose up before Moses," some understand the words according to their simple meaning, others in a bad sense; and undoubtedly here the expression "before the face of," is equivalent to *"against,"* and thus indicates the wantonness

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A. V., "took *men.*" There has been very much discussion among the commentators respecting this word. Holden says, "There is nothing in the Hebrew answering to the word *men,* and the verb is in the singular number; the received version, therefore, can scarcely be correct. The most easy and natural construction of the original is, 'And Korah took (i.e., won over, or drew into a conspiracy with him) both Dathan and Abiram,' etc. This agrees with other parts of Scripture which attribute this rebellion to Korah, chap. 27:3; Jude 11." And this appears to be the general opinion.

of their aggression. There is more difficulty in the words מועד קראי, [514] *kerei mogned.* All, however, almost with one consent, translate them "great in the congregation;" but since the word קריים, *keriira,* generally signifies persons *called* or *invited,* and מועד, *mogned,* not only an assembly, but also an appointed time, or convention, it seems probable to me that these princes and men of high name are stated to have been present, because they were called according to appointment: as if Moses had said that they were called at a fixed time, or by agreement. For neither do I see any reason why, after the word עדה, [515] *gnedah,* מועד, *mogned,* should be used with the same meaning.

3. *Ye take too much upon you.* [516] Some explain, "Let it suffice," as if they desired to put an end to the tyranny of Moses; but I am rather of opinion that they would thus make a charge of presumptuous and sacrilegious supremacy, as if Moses and Aaron had not only usurped more than their right, but had also robbed God of His supreme authority. They, therefore, reproach the holy men with having impiously subjected to themselves the inheritance of God. Thus we see that God's faithful servants, whatever may be their moderation, are still not exempted from false accusations. Moses was an extraordinary example, not only of integrity, but also of humility and gentleness; yet he is called proud and violent, as if he unworthily oppressed the people of God. Observe further, that God permits His servants to be loaded with such unjust calumnies, in order to teach them that they must expect their reward elsewhere than from the world; and that the may humble them and make trial of their endurance. Let us learn, then, to harden ourselves, so as to be prepared, though we do well, to be evil spoken of. These ungodly and seditious men betray their senselessness as well as their impudence. For by what right do they seek to degrade Moses and Aaron? Because, forsooth, God dwells amongst the people, and all in the congregation are holy! But holiness is neither destructive of subordination, nor does it introduce confusion, nor release believers from the obligation to obey the laws. It is madness in them, then, to infer that those, whom God has sane-titled, are not subject to the yoke; yet they maliciously stigmatize as tyranny that care of the people which God has intrusted to His servants, as if they would purposely turn light into darkness.

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A. V., "famous in the congregation." *S.M.* Vocabantur ad concilium. — *W.*

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עדה, *A. V.*, "of the assembly."

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"Sat sit vobis;" let it be enough for you. — *Lat.*

4. *And when Moses heard it, he fell upon his face.* There is no doubt but that he had recourse to prayer in his perplexity, since he knew that the remedy for so great an evil was only in the hand of God. It is in this respect that the magnanimity of the ungodly differs from the firmness of believers; for it often happens that unbelievers also labor in the defense of a good cause, voluntarily expose themselves to the hatred of many, undergo severe contests, and encounter of their own accord great perils; but with them obstinacy stands in the place of virtue. But those who look to God, since they know that the prosperous or unhappy events of all things are in His power, thus rely upon His providence; and when any adversity occurs, implore His faithfulness and assistance. When, therefore, Moses cast himself upon the earth, this [517] supplication was of more: value than all those heroic virtues in which unbelievers have ever seemed to excel.

5. *And he spoke unto Korah.* Moses did not inconsiderately choose this mode of divination, but by the dictation of the Spirit maintained the priesthood of his brother by this token and testimony; for we know how, in matters of doubt and obscurity, he was accustomed to inquire what God's pleasure was. He did not, therefore, at this time make this proposal hastily and at random, but by the inspiration of the Spirit had recourse to the sure judgment of God. The effect of his prayer was that God suggested an easy and expeditious mode of conquest.

He bids them take their censers, that by their incense-offering it might be manifested whether their oblation was acceptable to God. By deferring it to the morrow he con-suited their own safety, if any of them might still be not incurable; for he saw that they were carried away headlong by blind fury, and that they could not be recalled to their senses in a moment. He, therefore, grants them some space of time for repentance, that they might be led to consideration during the night; or perhaps his object was that, the tumult being appeased, he might render them all attentive to the decision of God.

8. *Hear, I pray you, ye sons of Levi.* He addresses the whole body, and yet it is said that his discourse was directed to Korah alone, and this was because he had corrupted others of the Levites, and therefore is first summoned to God's tribunal, so that the whole party might be at the same time included. He was able to expostulate with the Levites at once, because their residence was close to the sanctuary.

He accuses them of ingratitude, because they were not satisfied with the honor with which God had already dignified them, but also sought the high-priesthood. In this they betrayed their despisal of His grace; for, if they had rightly valued the gifts of God, each of them would have quietly contented himself with his lot; especially since, in proportion as a person has

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"Telle humilite a prier;" such humility in prayer. — *Fr.*

been liberally dealt with, his ingratitude is more intolerable, if he aspires to anything higher. We are taught, therefore, that the higher the degree may be to which we have been elevated by God's goodness, the greater is the punishment which our crime deserves, if our ambition still incites us to overleap the bounds of our calling. Nevertheless, such is the perversity of almost all men, that as soon as a person has attained some intermediate position, he uplifts, as it were, the standard of pride [518] and prescribes to himself no limit, until he shall have reached above the clouds. In a word, few are found who do not grow insolent in places of honor. Wherefore we ought to be all the more attentive to this admonition of Moses, that those are most ungrateful to God who despise their lot, which is already honorable, and aim at something higher.

11. *For which cause both thou, and all thy company.* He here lays open their sin, which they had endeavored to disguise. For they had neither scruple nor shame, as we have seen, in pretending pious zeal. But in one word Moses scatters these mists, telling them that they were instigated by nothing but pride and envy to disturb the condition of the people. We must observe the expression which he uses, that they are in "arms against God;" for, although they might have never confessed to themselves that they had to do with Him, but only that they were contending for the pre-eminence with men; still, because it was their aim to overthrow the order established by God, Moses casts aside all false pretences, and sets before them the simple fact that they are waging war with God, when they are fighting with His servants. If, therefore, we are afraid of contending with Him, let us learn to remain in our right place. For, however they may prevaricate, who disturb the Church through their ambition, in fighting against the servants of God, they attack Himself: and therefore it is needful that He should resist them, to avenge Himself. For war is not waged against God, as the poets feign the giants to have done, when they heaped up mountains, and endeavored to surmount heaven; but when He is assailed in the person of His servants, and when what He has decreed is in any wise undermined. The vocation of the priests was sacred, so that they who conspired to overthrow it, were the open enemies of God, as much as if they had directed their arms, their strength, and their assaults against Him. We must, therefore, bear in mind the reason which is subjoined, "And what is Aaron?" for, if Aaron had usurped anything for himself, his temerity and audacity would not have been supported by the countenance of God. Moses, therefore, declares that this is God's cause, because there was nothing human in the ordinance of the priesthood. It was, indeed, an honorable office, so that Aaron justly deserved to be thought something of; but Moses indicates that

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"Comme si Dieu en l'honorant luy avoit dresse une banniere d'orgueil;" as if God by honoring him had raised for him a banner of pride. — *Fr.*

he had nothing of his own, nor arrogated anything to himself; in a word, that he is nothing in himself, and moreover, that he is not elevated for his own private advantage, and that his dignity is no idle one; but rather a laborious burden placed upon his shoulders for the common welfare of the Church. How utterly ridiculous, then, is the folly of the Pope in comparing all the enemies of his tyranny to Koran, Dathan, and Abiram; for, in order to prove that his cause is connected with that of God, let him show us the credentials of his calling, and at the same time thoroughly fulfil his office. But what frivolous and vapid trifling it is, when some mimic Aaron sets himself up — produces no divine command or vocation — domineers in obedience to his own lusts, and is rather an actor on the stage than a priest in the temple; that all who reject this spurious dominion should be condemned as schismatics! Wherefore let us hold fast this principle, that war is waged against God when His servants are molested, who are both lawfully called and faithfully exercise their office.

12. *And Moses sent to call Dathan and Abiram.* He desired, in this way, if it might be, by his holy admonitions, to withhold them from that destruction, on which they were rushing. Therefore he ceased not to provide for their welfare, though he had thus far experienced that they were altogether in a desperate state. Herein he presented a likeness of the loving-kindness of God, by whose Spirit he was directed; not only because he was unwilling to pass sentence without hearing the cause, but also because he endeavored to bring them to repentance, that they might not willfully destroy themselves. Nevertheless it came to pass at this time, as also often afterwards, that not only was the earnestness of the Prophet, with respect to these unbelievers, throw away, but that it hardened them more and more. For we know what was said by Isaiah;

"Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with hearts, and convert, and be healed." (Isaiah 6:10.)

Thus does it please God to discover the *wickedness* of the reprobate, in order that they may be rendered the more inexcusable.

13. *Is it a small thing that thou hast brought us.* It is not enough for these wicked men, when they are invited to discussion, contumaciously to repudiate the superiority of Moses, unless they also assail him with counter-accusations. The crime they allege against him must be observed. They reproach him for having led them up out of the land of Egypt: though they cunningly suppress its name, whilst they magniloquently extol its fruitfulness, in order to throw into the shade all that God had promised with respect to the land of Canaan. Nay, they seem to transfer slyly to Egypt the very phrase which Moses had often used, so that thus God's blessing may be, as it were buried. But what gross ingratitude it showed, to allege as a crime against Moses, God's minister, that deliverance, which was so extraordinary an act of His kindness! In the next place, they reproach him with having

brought them into the desert, to die: and this they enlarge upon in the next verse, and maliciously inquire, Where is the truth of the promises? At length they conclude that Moses is impudent in his deceptions, inasmuch as it plainly appears that the people had been imposed upon by him: as if it were his fault that they had deprived themselves of the possession of the promised land. Moses had exhorted them, by God's command, to enter upon the inheritance promised to them: what dishonesty and petulance, therefore, was it, when they had shut the door against themselves, to complain of Moses, upon whom it had not depended that they were not in the enjoyment of fields and vineyards! In the third place, they taunt Moses with seeking to domineer over a free people. He did indeed preside over them; but how far short of dominion was that moderate control, which was as onerous to Moses, as it was advantageous to the whole people! But this is the condition of God's servants, that their course is through reproaches, [519] though they are conducting themselves aright.

15. *And Moses was very wroth.* Although it might be, that there was something of human passion here, still zeal for God was supreme in his mind, nor did intemperate feelings, if he was at all tempted by them, prevail. Assuredly, it appears probable, from the context, that he was inflamed with holy ardor; since he executes the vengeance of God, as His lawful minister, so that it is plain he neither spoke nor did anything but at the dictation of the Spirit. Nay, we shall soon see that, although he was anxious with regard to the public safety, he required that but a few offenders should be punished, and not that the multitude should perish. Nor does his anger burst forth into revilings: as those, who are carried away by excess, usually assail the enemies by whom they are injured, with their tongue as well as their hands: but he betakes himself to God; nor does he ask more than flint they may be brought to shame in their pride. This is, indeed, expounded generally, by many, as if Moses desired that God should have no mercy upon them; but inasmuch as the decision of the quarrel depended on the approbation or rejection by God of rite offering they were about to make, he does not seem to me to pray for more than that God, by refusing their polluted gift, should thus chastise their ambition. At the same time also he shows that his prayer springs from the confidence of a good conscience, when he dares to testify before God that he had injured no man. Now this was the extreme of integrity and disinterestedness, that, when the people owed everything to him, he had not taken even the value of a single ass as the reward of all his labors.

16. *And Moses said unto Korah.* The idea of Moses is not to make an experiment as if in a doubtful matter; but, being assured by the Spirit of prophecy what the event would be, he summons Korah before the tribunal of

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Addition in *Fr.,* "comme dit Sainct Paul."

God, that he may receive the sentence of condemnation which he deserves. Nor does he inveigle him so as to destroy him unawares, but rather still endeavors to cure his madness, if it were possible to do so. For the sacred incense-offering was calculated to inspire him with alarm, lest, by rashly attempting more than was lawful, he should effect his own destruction, especially after so memorable an example had been made in the case of Nadab and Abihu. Moses, however, in reliance on God's command, does not hesitate to engage in an open contest, in order that the judgment of God might be the more conspicuous.

18. *And they took every man his censer.* It is manifest how greatly they were blinded by pride, since, although admonished both by the confidence of Moses and also by the previous examples, they still obstinately go forward. Surely if any spark of the fear of God had remained in them, their censers would straightway have fallen from their hands; but Korah seems to have sought, as it were, deliberately how he might cast aside all fear, and totally bereave himself of his senses. For in the next verse, Moses narrates how ostentatiously he hardened himself in his rebellion, before he should offer the incense; for he gathered the people together to his party, in order that the magnificence of his array might overwhelm the grace of God, which opposed[him. Herein also his senselessness is clearly seen, when he seeks to fortify himself against God by the favor of the, mob, as if he had desired to extinguish the light of the sun by interposing a little smoke. Now, let us learn so to condemn his folly, as that nothing similar may happen in ourselves; for all ambitious persons are affected by the same disease. They collect their forces by endeavoring to ingratiate themselves with men; and, if the world approves of' them, they are inebriated with such fatal confidence, as to spit at the very clouds. But we shall soon see how God, by a single breath, dissipates all their ungodly conspiracies.

On the other side, the levity of the people is set before our eyes. For some time they had been all accustomed to the duly-appointed priesthood, which they knew to be instituted by God; yet only a single night is required to make them revolt to Korah. And, in fact, as we are by nature slow to act aright, so also we are carried away to evil in a moment, as soon as some villain lifts up his finger.

21. *Separate yourselves from among this congregation.* Again does God declare that He will bear the people's great impiety no longer, but will destroy them all to a man. Just, therefore, as he had commanded Lot to depart from Sodom, nay, had drawn him out by the hand of the angel, when He desired to destroy that city, so He now commands Moses and Aaron to give Him room to exercise His wrath. In this He declares His extraordinary favor towards them; as if He were not free to execute vengeance, until they had gone out of the way, lest the destruction should reach themselves. In speaking thus, however, He does not absolutely affirm what He had determined in His secret counsel, but only pronounces what

the authors of this wickedness had deserved. It is, therefore, just as if He were ascending His judgment-seat. Thus Moses by his intercession by no means changed His eternal decree; but, by appeasing Him, delivered the people from the punishment they had merited. In the same sense God is said to be influenced by our prayers; not that after the manner of men He assumes new feelings, but, in order to show the more than paternal love with which he honors us, He, as it were, indulges us, when He listens to our desires. Hence we gather that even by this express denunciation Moses was not prohibited from praying; because his faith in the adoption of the people was not destroyed. For we have already said that this principle, that the covenant which God had made with Abraham could not be made void, was so thoroughly an-graven upon his mind, that it surmounted whatever obstacles might present themselves. Resting, therefore, on the gratuitous promise, which depended not on men, his prayer was the offspring of faith. For the saints do not always reason accurately and subtlety as to the form of their prayers; but, after they have once embraced that which suffices to awaken in them confidence in prayer, viz., God's word, their whole attention is so directed to it, that they pass over the things which seem apparently to contradict it. Nor can we doubt but that it was God's design, when He delivered his terrible sentence as to the destruction of the people, to quicken the earnestness of Moses in prayer, since necessity more and more inflames the zeal of the pious. In short, Moses was always consistent in his care for the well-being of the people.

22. *O God, the God of the, spirits of all flesh.* The old interpreter renders the first אל*, el,* as an adjective, in which some others have followed him; [520] but, in my opinion, the name of God is rather repeated by way of adding force to the sentence. It does not, however, so clearly appear to me why all render the word *flesh,* in the genitive case. But, since I do not think that the ל*, lamed,* is superfluous here, but that it is used for ב*, beth,* as often elsewhere, I have accurately expressed the sense by my translation, *"in* all flesh." [521] There is no question but that Moses applies this epithet to God in connection with the present matter; as if he desired to induce God to

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In the clause under consideration, אל, *El,* is immediately followed by אלהי*, Elohey,* the form given to Elohim, when it is to be used in connection with the next word. The different roots of El and Elohim seem to indicate that El has an especial reference to the power of the Deity, and Elohim to His authority as a judge. There being no practicable equivalent distinction in Latin or English, and the word *Almighty* being appropriated to rendering שדי, *Shaddai, C.* and our *A. V.* do but repeat the word God, whilst the *V.* and *S.M.* have *fortissime Deus;* but *C.* saw in *S.M.'s* notes, *Aut sic, O Deus, Deus.* — *W.*

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C.'s supposition, that the preposition ל prefixed to *all,* is equivalent to ב or *in*, would not facilitate the version. Noldius, giving instances where, the ל prefixed has the effect of a genitive, cites this passage amongst: others. — *W.*

preserve His own work, just as a potter spares the vessels formed by himself. To the same effect is the prayer of Isaiah:

"But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore," (Isaiah 64:8, 9:)

for hence he alleges a reason why God should relent, and be inclined to mercy. There is this difference, that Isaiah refers to that special grace wherewith God had embraced His people, whereas Moses carries his address further, viz., to the general grace of creation. It is of little importance whether we choose to expound this [522] with reference to all animals, or only to the human race, since Moses merely prays that, since God is the Creator and Maker of the world, He should not destroy the men whom He has formed, but rather have pity upon them, as being His work. In passing, however, we may infer from this passage, [523] that all (men) have their separate souls, for God is not said to have inspired all flesh with life, but to have created their spirits. Hence the monstrous delusion of the Manicheans is refuted, that our souls are so infused by the transmission of the Spirit of God, as that there should still be only one spirit. [524] But if it be preferred to include the animals, we must mark the grades of distinction between the spirit of man and the spirit of a dog or an ass. It is, however, more fitting to restrict it to men.

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"Le mot de chair;" the word *flesh* — *Fr.*

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Addition in *Fr.,* "Moyennant qu'il soit prins des hommes, comme e'est le plus vray-semblable;" supposing it be taken as having reference to men, as is the more probable conjecture.

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"Lesquels pensent que les ames procedent de la substance de Dieu;" who think that our souls proceed from the substance of God. — *Fr.*

This doctrine of the Manicheans is often referred to in the writings of Augustine. The Benedictine Editors, in their index to his works, point out by citations the following particulars: "Manichaeorum error circa animam. Docent animam nostram hoc esse quod Deus est; esse partem, seu particulam Dei; animas non solum hominum, sed etiam pecorum, de Dei esse substantia, et partes Dei asserunt."

The word which I have translated *transmission,* is in the Latin *ex traduce,* a well-known metaphor in theological controversy, derived from the practice of *inarching,* or grafting by *approach,* when two neighboring branches are tied together so as to cohere and form one, whilst the parent stocks, to which they belong, continue still to possess a separate and individual vitality. Thus Prudentius, Apoth. 919-921.

Vitandus tamen error erit, ne traduce *carnis*
Transfundi in sobolem credatur fons animarum,
Sanguinis exemplo, etc.

C. makes frequent allusions to this heretical doctrine as having been resuscitated by Servetus, amongst his other pantheistic notions. See Instit. Book 1. ch. 15. Section 5. *C. Soc. Edit.,* vol. 1, p. 223; and also on Psalm 104:30. *C. Soc. Edit.,* vol. 4, p. 168.

24. *Speak unto the congregation, saying.* It is evident, from this answer, that Moses was heard as regarded the general preservation of the people, on condition, however, that they should give proof of their repentance, by deserting the authors of the wicked rebellion; for, when God commands them to retire from amongst them, He indirectly implies, that, if they remain mixed up with them, they shall share in the same destruction. Yet it is probable that the elders who "followed" Moses, held to his side, and continued firm in the performance of their duty. And, indeed, it is not at all consistent that Caleb and Joshua, and such like, were ever drawn away into so great a sin. We must not, therefore, take what is said of the whole congregation without exception. When Moses, in his delivery of God's command, does not address Korah, Dathan, and Abiram by their names, but calls them "these wicked men," it is not the reviling of anger, but an urgent mode of exhortation; for, had he not thus vehemently marked his detestation of them, there was danger lest his words should have been but coldly received by many, and lest they should have been of little avail. To the same effect also is what he immediately adds: "Lest ye be consumed in all their sins;" as if tie had said, Lest the contagion of so many and such great crimes should infect yourselves. Since they obeyed Moses, it is plain that many of the multitude had been carried away before by folly and levity, for deliberate iniquity would not have been so quickly or so easily corrected. But on the other hand, the marvelous stolidity of Dathan and Abiram is described, in that they came forth unawed, with their wives and children. Still it is not to be doubted but that they were terrified, after they saw themselves to be stripped of all aid and favor; but although the withdrawal of the people disturbed them, they nevertheless stood like maniacs; nor did fear subdue them or prevent them from proceeding in their fatal audacity to their doom. Thus [525] do the wicked often stand astounded, yet in their fear they by no means think of appeasing God.

28. *And Moses said, Hereby ye shall know.* Moses now begins more clearly to show wherefore he has brought the rebels to this open contest, viz., that God may sanction before the whole people, by a terrible exertion of His power, the system established by Himself. For it was no ordinary effort of confidence to concede the victory to His enemies, unless the earth should swallow them up alive. But, inasmuch as this was to be a most conspicuous judgment of God, he arouses their attention by the striking words he uses. If they should be cut off by a sudden death, he would have justly boasted that his cause was approved by God; but not content with this, he desires to be accounted a mere impostor, if they should die the common death of men. In order to express the strangeness of the miracle, whereby men's senses

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This final sentence omitted in *Fr.*

should be ravished, he employs the word *create* [526] emphatically; as much as to say, that the mode of their death would be no less unusual than as if God should add something to His creation, and change the face of the world. Thus David, when he prays that his enemies should go down alive into hell *(infernos)* or the grave, seems to allude to this history, (Psalm 55:23;) for although that descent be understood to mean sudden death overtaking the wicked in a moment in the midst of their happiness and security, still, he at the same time indicates by it this horrible retribution, which had occurred in times past, inasmuch as memorable punishments pass into proverbial instances of God's wrath.

34. *And all Israel that were round about them.* We must suppose that the people were standing around, expecting at a distance the event that was to take place; for they had previously retired from the tents, in token of their separation (from this wicked company.) [527] That they should now fly in confusion, lest the same destruction should overwhelm themselves, is a sign of their bad conscience, which is always troubled in itself, and agitates the wicked with sore inquietude. It is needful, indeed, that even the pious should be alarmed by God's judgments, in order that their consternation or dread should instruct them [528] in his holy fear, and therefore they never reflect without dread on the punishments which God has inflicted upon the crimes of men. But, since hypocrites carry in their hearts a hot iron, as it were, they fall down like dead men, as if the lightning fell from God upon their own heads. Thus we shall presently see that this blind fear profited them but little.

35. *And there came out a fire from the Lord.* The diver-sky of the punishments had the effect of awakening more astonishment in the people, than as if all had been destroyed in the same manner, although God's anger raged more fiercely against the original authors of the evil, so as to make it manifest that each received a recompense according to the measure of his iniquity. He says that a fire went forth from Jehovah, because it was not kindled naturally, nor accidentally, but was accompanied by conspicuous marks, which showed that it was sent by Him. Yet I do not reject the opinions of others, viz., that God thundered from heaven, since thus His power would have been more manifestly exerted.

37. *Speak unto Eleazar the son of Aaron.* Since there is no manifestation of God's wrath so conspicuous as not to be forgotten too often by man's

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A. V., "Make a new thing;" margin, "Create a creature."

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Added from *Fr.*

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"A s'humilier devant luy;" to humble themselves before Him. — *Fr.*

stupidity, God was willing to anticipate this evil, and set up a monument for posterity, lest the recollection of this memorable judgment should ever be obscured. He commands, therefore, that a covering for the altar should be made of the censers, in order that none should rashly intrude himself to make the sacred offerings. When He calls them *"hallowed,"* some understand that it was sinful to transfer them to profane purposes, because they had once been devoted to the service of God. I am, however, rather of opinion that they were set apart *(sacratas)* as things accursed *(anathemata.)* Thus the fire which had been upon them is scattered afar, in order that the altar should be cleansed from its pollution. Although, however, there was the same pollution in the censers, yet God would have them preserved as accursed, so that all posterity might understand that none but the priests were to be admitted to the sacrifices. Nor is it superfluous for Him to speak of the rebels as having acted criminally "against their own souls;" but it was in order that the memory of their punishment might be inn manner engraved upon those brazen enclosures, in order to awaken continued dread.

40. *To be a memorial unto the children of Israel.* This passage again confirms what I have just said, that God's judgments, which ought to remain in full remembrance in every age, straightway escape, and are blotted out front men's minds, unless they are provided with certain aids to meditate upon them. This, however, does not happen so much from ignorance as neglect. Wherefore we ought to be the more attentive to the aids to memory, which may retain us in the path of duty.

41. *But on the morrow all the congregation.* There is something more than monstrous in this madness of theirs. The conflagration was yet smoking, wherein God had appeared as the awful avenger of pride: the chasm in which the leaders of the rebellion had been swallowed up, must still have been almost before their eyes. God had commanded the plates to be molten, which might record that severe judgment through many succeeding ages. All had confessed by their alarm and hasty flight that there was danger lest they should themselves also be exposed to similar punishments. Yet, on the next day, am if they desired deliberately to provoke God, who was still, as it were, armed, they accuse God's holy servants of having been the authors of the destruction, though they had never lifted a finger against their enemies. Was it in the power of Moses to command the earth to open? Could he draw down the fire from heaven at his will? Since, then, both the chasm and the fire were manifest tokens of God's wonderful power, why do not these madmen reflect that they are engaging in fatal warfare against Him? For to what purpose was this extraordinary mode of punishment, except that in their terror they might learn to humble themselves beneath God's hand? Yet hence did they only derive greater wildness in their audacity, as if they desired to perish voluntarily with these sinners, whose punishment they had just been shuddering at. In two ways they betray their senselessness; first, by substituting Moses and Aaron as guilty of the murder, in place of God;

and, secondly, by sanctifying these putrid corpses, as if in despite of God. They accuse Moses and Aaron of the slaughter, of which God had plainly shown Himself to be the author, as they themselves had been compelled to feel. But such is the blindness of the reprobate with respect to God's works, that His glory rather stupifies them than excites their admiration. The foulest ingratitude was also added; for they do not consider that only a very few hours had elapsed since they had been preserved by the intercession of Moses from impending destruction. Thus, in their desire to avenge the death of a few, they call those the killers of the people of the Lord, to whom they ought to have been grateful for the safety of all. Again, what arrogance it is to count among the people of God, as if against His will, those reprobates, when He had not only cut them off from His Church, but had also exterminated them from the world, and from the human race! But thus do the wicked wax wanton against God under the very cover of His gifts, and especially they do not hesitate to mock Him with empty titles and outward signs, as the masks of their iniquity.

42. *And it came to pass when the congregation.* From the fact that Moses and Aaron were protected by the covering of the cloud, we gather how uncontrollable was the rage of the people. For, although the glory of God only stood over the tabernacle, so that Moses and Aaron were still exposed to stoning, and any other acts of violence, yet it so dazzled the eyes of these wicked men, that they could not touch the holy persons. Nor can we doubt but that they betook themselves to the sanctuary, because, in the extremity of their danger, the only hope that remained to them was in the help of God. When, therefore, they had fled to this sacred asylum, God received them under the shadow of His wings. Thus did He testify, that the prayers and hopes of His people are never in vain, but that He succors them whenever they call upon Him. For although, now-a-days, He does not appear in a visible abode, still He is nigh unto all those who cast their cares upon Him. It might, indeed, have been the case that the sign of God's glory was seen by none but Moses and Aaron, in order that they might be fully assured that God was near to help them; but, since the expression is indefinite, it is probable that God threatened also the frantic multitude, lest they should proceed to any further acts of violence, although the light was presented in vain to them in their blindness.

45. *Get you up from among this congregation.* I have expounded the meaning of this expression a little above, namely, that as God regards His people with constant and peculiar love, so He defers His vengeance against the wicked, until these people are set apart, and placed in safety. For tie declares that, as soon as Moses and Aaron have secured themselves, all the rest shall perish in a moment. But incredible was the kindness of both of them, thus humbly to intercede for so ungrateful a people, who deserved to die a hundred times over; for, forgetful of their own lives, which they saw to be imperiled, they were ready to make atonement for the guilt, so

as to rescue from death those abandoned wretches who were plotting their destruction. I do not, however, understand this, "*Get* you up," merely with reference to place, for they were already separated, having taken refuge in the tabernacle; but it is just as if God had commanded them to sever themselves from the people, and, quitting them altogether, and casting away all care for the public welfare, to provide for their own private safety.

46. *And Moses said unto Aaron.* The expiation of so great a sin did not indeed depend on the incense-offering, nor are we to imagine that God is appeased by the savor of frankincense; but thus was a symbol set before this grosshearted people, whereby they might be alike aroused to repentance and faith; for however insensible they might be in their rebellion, yet the dignity of the priesthood was so conspicuous in the censer, that they ought to have been awakened by it to reverence. For who would not view his impiety with horror, when he is made conscious of having despised and violated that sanctity wherein the Divine power displays itself for life or death? The sight of the censer might have justly availed to subdue their hardness of heart, so that at last they might begin to condemn and detest their unrighteous act. The second warning which it gave them was no less profitable, *i.e.,* that they might perceive that God was only propitiated towards them by virtue of a mediator; but., in so far as the actual state of things allowed, the visible type directed them to the absent Savior. Since, however, men corrupt and obscure the truth by their fond inventions, His majesty is asserted by the Divine institution of sacrifice. Whilst Aaron, the typical priest, stands forth, until the true, and only, and perpetual Mediator shall be revealed.

The verb כפר, *caphar,* properly signifies, as I have said elsewhere, to reconcile God to men through the medium of an expiation *(piaculum;)* but, since here it refers to the people, the sense of Moses is rightly expressed by a single word, as one may say, to purge, or lustrate from pollution.

48. *And he stood between the living and the dead.* If *you* understand that the living were everywhere mingled with the dead, you may conjecture that God's wrath did not so fall upon one part of the camp, as to destroy all that came in its way without exception, as had been the case in the other revolt, but that He selected those who had sinned most grievously. But it is probable that Aaron proceeded so far as to leave behind those who still remained uninjured, and, in the very place where the destruction had occurred, encountered the wrath of God, and arrested its course. Hence it was that both the fervor of his zeal might be the better perceived, and his office of appeasing God was more fully confirmed by its actual success. For what more evident miracle could be required, than when the slaughter, which had both begun to rage suddenly, and then to proceed in a course no less rapid than continuous, was stopped by the arrival of Aaron, exactly as if a hedge had been set up against it? The efficacy of the priesthood in propitiating God, is therefore both clearly and briefly set before us; and hence we are taught, that though we are so dose to the reprobate when they

perish, as that their destruction should reach to ourselves, still that we shall be safe from all evil, if only Christ intercede for us.

49. *Now they that died in the plague.* Already three hundred, or thereabouts, had been destroyed on account of the conspiracy made with Korah; now a much larger number was added. And this, forsooth, is what the wicked reap from their obstinacy, that God being more and more provoked redoubles His punishments; even as He threatens that, unless those whom He chastises shall repent, he will deal "seven times more" severely with them. (Leviticus 26:18.) Wherefore let us learn, when we are warned by His rebukes, to humble ourselves betimes beneath His mighty hand, since nothing is worse than to kick against the pricks; and let us always bear in mind what the psalm says,

"Be ye not as the horse or as the mute, whose mouth must be held with bit and bridle; (because) many sorrows shall be to the wicked." (Psalm 32:9, 10.)

They rebelliously exclaimed that the people of the Lord were slain, when three hundred had perished; they now experience how much better it would have been to be dumb before God, and to give glory to His holy severity, than, instead of three hundred, to devote to destruction nearly fifty times as many. Let us, then, remember the admonition of Paul:

"Let us beware lest we murmur, lest perchance the destroyer should destroy us," [529] (1 Corinthians 10:10;)

for nothing is less tolerable in us than that we should frowardly presume to speak evil of God, when Scripture so often exhorts us to be silent in His presence.

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It will be seen that he gives the substance, and not the actual words, of St. Paul's exhortation.

Numbers 17:1-13

Numbers 17

Numbers 17:1-13

1. And the Lord spoke unto Moses, saying,

1. Et loquutus est Jehova ad Mosen, dicendo,

2. Speak unto the children of Israel, and take of every one of them a rod, according to the house of' their fathers, of all their princes, according to the house of' their fathers, twelve rods: write thou every man's name upon his rod.

2. Alloquere filios Israel, et cape ab eis singulas virgas per domos patrum, a cunctis scilicet principibus eorum, juxta domos patrum suorum, duodecim virgas: et uniuscujusque nomen scribes super virgam ejus.

3. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

3. Nomen autem Aharon scribes super virgam Levi: quia virga una erit capiti domus patrum suorum.

4. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

4. Reponesque illas in tabernaculo conventionis coram testimonio ubi conveniam vobiscum.

5. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom; and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

5. Et erit, vir ille quem elegero, illius virga florebit; et ita quiescere faciam a me murmurationes filiorum Israel quibus murmurant adversum vos.

6. And Moses spoke unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods; and the rod of Aaron was among their rods.

6. Loquutus est ergo Moses ad filios Israel, et dederunt illi onmes principes eorum virgam; singuli principes virgam per domos patrum suorum, duodecim scilicet virgas; virga autem Aharon erat in medio virgarum eorum.

7. And Moses laid up the rods before the Lord in the tabernacle of witness.

7. Et posuit Moses virgas coram Jehova in tabernaculo testimonii.

8. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

8. Et fuit, postridie venit Moses ad tabernaculum testimonii, et ecce germinaverat virga Aharon e domo Levi, ac produxerat germinationem, protuleratque flores, ad maturitatemque perduxerat amygdala.

9. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.

9. Et protulit Moses omnes virgas illas a facie Jehovae ad onmes filios Israel: qui viderunt, et acceperunt singuli virgam suam.

10. And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

10. Dixit autem Jehova ad Mosen, Refer virgam Aharon coram testimonio in custodiam, in signum filiis rebellibus; et cessare facies murmurationes eorum apud me, ut non moriantur.

11. And Moses did so: as the Lord commanded him, so did he.

11. Et fecit Moses quemadmodum praeceperat Jehova, sic fecit.

12. And the children of Israel spoke unto Moses, saying, Behold, we die, we perish, we all perish.

12. Et dixerunt filii Israel ad Mosen, dicendo, Ecce mortui sumus, periimus, omnes nos periimus.

13. Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?

13. Quicunque accesserit, qui accesserit, inquam, ad tabernaculum Jehovae, morietur; nunquid consumendi sumus moriendo?

1. *And the Lord spoke unto Moses.* Howsoever stubborn the Israelites might be, yet their hardness of heart being now subdued, and their pride broken down, they ought to have acknowledged the authority of the priesthood, and to have perpetually held it in pious reverence. But it is plain from the confirmation of it, which is now added, that they were not yet thoroughly overcome. For God never appoints anything in vain; the remedy, therefore, was necessary, that He now applied to that disease of obstinacy which He perceived still to maintain its secret hold upon their hearts. Herein we also behold His inestimable goodness, when He not only had regard to the relief of their infirmity, but even struggled with their depravity and perverseness, in order to restore them to their senses. In the same way also He now deals with us, for he not only strengthens the weakness of our faith by many aids, but He puts constraint upon our light and inconstant minds, and retains us in the path of duty though we strive against Him. He likewise anticipates our willfulness, so as to keep us from growing presumptuous, or rouses us up when we are disposed to be slothful. In fact, his our business so to apply to our use whatever helps to faith and piety He sets before us, as to be assured that they are so many pieces of evidence to convict us of unbelief Although, therefore, the majesty of the priesthood had been already sufficiently, and more than sufficiently established, still God saw float in the

extreme perversity of the people there would be no end to their murmurs and rebellions, unless the final ratification were added, and that, too, in a season of repose, inasmuch as, whilst the sedition was in progress, they were not so disposed and ready to learn. By this confirmation, then, He set aside whatever doubts could at any time arise, when Aaron's rod, severed as it was from the tree, was the only one of the twelve which blossomed. For it was no natural circumstance that a branch which derived no sap from the root, and which at that season of the year would have been dry upon the tree, should produce flowers and fruit, when it was east before the Ark of the Covenant, whilst the others, although altogether similar, remained dry and dead.

2. *Speak unto the children of Israel.* They are mistaken who suppose that to the twelve rods there was another added for the tribe of Levi; [530] for, since there was no question here as to the possession of the land, there was no occasion at all for the division of the tribe of Joseph into two parts. We know, too, that it was endowed with a double portion, because the Levites had no inheritance; and in this case the circumstances were different, because all the other tribes were contending for the priesthood with the tribe of Levi alone. Hence it was, then, that rods were given to each of them, in accordance with the origin of their race. But, when Aaron's rod is said to have been "in the midst of them," [531] it is in the usual phrase of the Hebrew language, because it was mixed with them as one of their number. And this is expressly stated, to show us that all ground for caviling might be taken from the ungodly, *since* all the rods were east promiscuously into the same bundle, so that none should be distinguished above the others, and thus nothing could be ascribed to the collusion of men. If any should object that by these means the rivalry was not extinguished which the other Levites had with the house of Aaron, since his own name alone was inscribed upon the rod, so that there would be no comparison between the families; I reply, that since the power of God manifested itself distinctly in the name of Aaron, the rejection of the others was sufficiently shown forth by his election; for, if this honor had been common to the others, God would have defrauded them by giving distinction to him alone. Besides, no other plan could have been adopted for putting an end to this quarrel; for if there had been several rods for one tribe, the whole people would have complained of the inequality. It was necessary, then, that all should be brought to the contest on equal terms, so that the difference between them might be seen to depend upon God's good pleasure. But if the name of Levi had been inscribed, all its families would have claimed the right of succession, as if common to them

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So, amongst others, Corn. a Lapide. *C's* view is that of the Jewish Commentators.

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A. V., "Among them," verse 6.

all. There was, therefore, no other course open but that God should prefer to the whole people one individual chosen from amongst the members of his own kindred and tribe.

4. *And thou shalt lay them up in the tabernacle.* The place itself had not a little to do with the effectual decision of the matter; because it was clearly manifested that God was the author of the miracle, and consequently that the priesthood proceeded from Him. For we have elsewhere said that the whole government of the Church so entirely depends upon His decree, that men are not permitted to interfere with it. Wherefore He set the ark of the covenant in opposition to the voices of the whole people, in order to testify that no further dispute was to be raised respecting the priest, whom He had appointed by His own declaration and authority. At the same time, it had the effect of consoling the people, and silencing their complaints that the rods of all the tribes were brought in common into the sanctuary before God; for, although a peculiar dignity was accorded to that of Aaron alone, still the people ceased not to be a priestly kingdom. Hence it follows, that the honorable privilege conferred on one family contributed to the public welfare of all; so far was it from being the case that their inferiority ought to have caused them pain or envy.

5. *And it shall come to pass, that the man's rod.* Aaron, indeed, had been previously chosen; but the expression here refers to his manifestation; [532] because God is said again to choose those, whom He has chosen by His secret counsel, when He brings them forth into the sight of men with their peculiar marks of distinction; and this not once only, but as often as he confirms their election by new indications. And this seems to be spoken of by way of concession, as if God would pass over all His former decrees, and invite the people afresh to take cognizance of the matter. With this view tie states that He will put an end to all the malevolent and noisy detractions of the people, so that Aaron may henceforth exercise his office without controversy; for, although not even thus was their perverseness altogether cured, still their insolence was restrained.

8. *And it came to pass, that on the morrow.* It is not without cause that, the time is notified, for by no skill could it be brought about that a rod should blossom in the lapse of a single night. Again, all suspicion of fraud was removed by the fact that Moses departed when he had placed the rods in the sanctuary, and, returning on the next day, brought out the bundle of rods before them all. But in this respect was the power of God principally shown forth, that in so short a space of time not only flowers, but fruits also, were formed upon a dry bough, which could not have occurred but by the reversal of the order of nature. And further, the time of year is to be taken into account, which was by no means in accordance with such

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Fr., "A la seconde declaration."

maturity, Now, by this miracle the dignity of the typical priesthood was undoubtedly ratified to the ancient people under the Law; but, in so much as the truth itself is more excellent than its figure or image, the intention of God unquestionably was to assert the priesthood of His only-begotten Son rather than that of Aaron. Hence the profit to be derived from this miracle most especially pertains to us,("Nous appartient plus qu'aux Juifs;" pertains to us more than to the Jews. — *Fr.*) in order that we may embrace the Priest presented to us by God with the veneration He deserves. I pass by the frivolous allegories [533] in which others take delight. And in fact it ought to be abundantly sufficient for us, that the power of God which might direct the people to the Mediator, appeared of old under a visible symbol; but when the Son of God came, whatever He then represented to their sight was spiritually revealed in Him: for not only was He a sprout *(surculus)* from the stem of Jesse, as He is called by Isaiah (Isaiah 11:1); and a stone hewn without the art or labor of man, under which form he was shown to Daniel (Daniel 2:34); but by His resurrection tie was separated from the whole human race. For this, too, we must diligently observe, that it is not enough that He should obtain with us the prerogative and title of Priest, unless He is so only and indivisibly. Hence it is plain that His honor is in the Papacy torn in pieces by foul and intolerable sacrilege, when they invent innumerable mediators.

10. *And the Lord said unto Moses.* What God had prescribed concerning the censers, He now commands as to the rod, *i.e.,* that it should be preserved as a monument for future ages; because men are forgetful and slow to consider His works, and not only so, but because they bury their memory as if of deliberate malice, he bids, therefore, and not without reproach, that this sign should be laid up in safety, saying, that this is done on account of their perverseness. At the same time, however, He commends His paternal love and pity, in that, whilst tie chastises their pride, He provides for their welfare. For, as they were given to rebellion, they would still have provoked His wrath by new murmurings. He says, then, that He anticipates them, and restrains their impetuous fury, lest they should die. Thus in humbling us, tie not only punishes our transgressions, but tie has regard to what is profitable for us, and proves that He cares for us.

12. *And the children of Israel spoke unto Moses.* It was indeed somewhat better to be alarmed by admiration of God's power than as if they had despised it in brutal stupidity; but there is a medium between torpor

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Corn. a Lapide reports many of these, —

"Symbolice et tropologice, (he says,) this rod signifies what sort of person a pontifex and pastor ought to be, viz., watchful, active, laborious, and austere, such as were St. Nicholas of Myra, St. Andrew the Carmelite, Pius II., and Cardinal Julian Cesarinus.

"*Allegorice*, it is Christ; or the Virgin Mary, whose flower is Christ.

"*Anagogice,* it is a symbol of' the resurrection."

or obstinacy, and consternation. It is true that believers tremble at the judgments of God, and, in proportion as each of us has advanced in piety, so we are the more affected by a sense of His anger. But this fear humbles believers in such a manner that they nevertheless seek after God; whilst the reprobate so tremble as fretfully to desire to drive God far away from them. Hence it arose that the Israelites, stunned as it were by God's severity, which they deemed excessive, deplored their wretched lot; for, inasmuch as they had no sense of God's goodness, the chastisement to them was like a gibbet rather than a medicine. They exclaim, therefore, that they are destroyed, because God so severely avenges His polluted worship; as if all such instances of rigor were not profitable for the purpose of rendering them more heedful and cautious. No doubt this servile fear sometimes prepares men for repentance; but nothing is more perilous than to rest in it, because it first engenders bitterness and indignation, and at length drives them to despair, Howsoever formidable, then, may be God's severity, let us learn at the same time to apprehend His mercy, so that we may be prepared to endure willingly with meek and quiet minds the punishments which we have deserved. In short, this passage shows how little progress the Israelites had made, since the rods of God so greatly exasperated them, that they cut themselves off from all hope of salvation. For this is the meaning of the words, "Shall we be consumed with dying?" as if it were not the case that God, on the contrary, was preserving them from death, when in His paternal solicitude He warned them of their danger.

Numbers 20:1-13

Numbers 20

Numbers 20:1-13

1. Then came the children of Israel, even the whole congregation, into the desert of Zin, in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

1. Pervenerunt autem filii Israel universa congregatio, in desertum Sin, mense primo, et mansit populus in Cades: ubi mortua est Maria, et sepulta illic fuit:

2. And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

2. Quumque non esset aqua congregationi, convenerunt adversus Mosen et Aharon.

3. And the people chode with Moses, and spoke, saying, Would God that we had died when our brethren died before the Lord!

3. Et jurgatus est populus cum Mose, ac dixerunt in hunc modum, Et utinam obiissemus quando obierunt fratres nostri coram Jehova.

4. And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?

4. Et quare venire fecistis congregationem Jehovae in desertum istud: ut moriamur hic nos et jumenta nostra.

5. And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there ally water to drink.

5. Et quare ascendere fecistis nos ex AEgypto, ut venire faceretis nos ad locum malum istum, non locum sementis, ficuum, et vinearum, et malogranatorum, et in quo aqua nulla est ad bibendum?

6. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

6. Abierunt ergo Moses et Aharon a conspectu congregationis ad ostium tabernaculi conventionis, et projecerunt se super faciem suam: apparuitque gloria Jehovae super eos.

7. And the Lord spoke unto Moses, saying,

7. Et loquutus est Jehova ad Mosen, dicendo:

8. Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

8. Accipe virgam, et congrega coetum tu et Aharon frater tuus, et loquimini petrae in oculis eorum, et dabit aquam suam, educesque illis aquam e petra, et potum dabis coetui ac jumentis eorum.

9. And Moses took the rod from before the Lord, as he commanded him.

9. Tulit ergo Moses virgam a conspectu Jehovae, quemadmodum praeceperat ei:

10. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

10. Et congregaverunt Moses et Aharon congregationem ante petram, dixitque illis, Audite nunc o rebelles, Nunquid de petra hac educemus vobis aquam?

11. And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also.

11. Et elevavit Moses manum suam, percussitque petram virga sua duabus vicibus: tunc egressae sunt aquae multae, et bibit congregatio ac jumenta eorum.

12. And the Lord spoke unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

12. Et dixit Jehova ad Mosen et Aharon, Propterea quod non credidistis mihi, ut sanctificaretis me in oculis filiorum Israel, idcirco non introducetis congregationem istam in terram quam dedi illis.

13. This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

13. Istae sunt aquae jurgii, pro quibus jurgati sunt filii Israel cum Jehova, et sanctificavit se in illis.

1. *Then came the children of Israel.* In the twenty-third chapter of this book many intermediate stations are mentioned, which are not here referred to: perhaps because, from the time that God compelled them to draw back, *they* had made no advance for thirty whole years, but had wandered about by circuitous paths. In connecting the history, therefore, in this place he relates that they passed from the desert of Paran to the desert of Sin; because they then began to direct their journey straight towards the land of Canaan, and to advance more closely to it, so as at length to conclude their wanderings. When he tells us that Miriam died here, we may infer from hence that her life was greatly prolonged. It is probable that she was a girl of ten or twelve years of age, when Moses was born, since she was able to provide adroitly for his safety, (Exodus 2:4;) for although her name is not actually given, yet it may be reasonably supposed that she was the person who fetched her mother to nurse the child that had been exposed. She reached the age, then, of about 130 years, [534] an unusual length of life, and especially for a woman.

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2. *And there was no water for the congregation.* We have already seen a similar, though not the same, history. For, when the people had hardly come out of Egypt, they began to rebel in Rephidim on account of the scarcity of water; and now, after thirty-eight years, or thereabouts, a new sedition arose in Kadesh, because there, too, they wanted water. Their first murmuring, indeed, sufficiently showed how great was their depravity and contumacy; for, when God gave them their food from heaven every day, why did they not supplicate Him for water, so that their sustenance might be complete? Yet, not less with foul ingratitude than with impious refractoriness, they assail God with reproaches, and complain that they are deceived and betrayed. But this second rebellion is far worse; for, when they had experienced that it was in God's power to extract plenty of water from the barren rock, why do they not now implore His aid? why does not that marvelous interference in their behalf recur to their minds? Yet, in their madness, they clamor that they have been more cruelly dealt with than as if they had been swallowed up by the earth, or consumed by fire from heaven, as if there were no remedy for their thirst. Assuredly this was incredible stupidity, designedly, as it were, to shut the gate of God's grace, and to east themselves into despair. It is true that they rebel against Moses and Aaron; but they direct their complaints like darts against God Himself. They deem it a very great injustice that they had been brought into the desert, as if they had not in their own impious obstinacy themselves preferred the desert to the land of Canaan, and were deserving, therefore, of pining, in want of all things, to death itself. Perversely, then, do they throw the blame, which belongs to themselves alone, upon the ministers of their salvation. With truth, indeed, do they call the place evil and barren; but God would not have wished to keep them imprisoned there, unless they had voluntarily refused the land flowing with milk and honey, after it had been set before their eyes, and an easy entrance to it had been accorded to them under the guidance and authority of God. Thus the Prophet, in Psalm 105, in recounting the history of their redemption, before he descends to the punishments inflicted upon their sins, relates that they were brought forth by God "with joy" and "with gladness." [535] But, further, taking occasion from the inconvenience they experienced from thirst, they maliciously heap together other complaints. There was no lack of food to satisfy their hunger, and such as was pleasant to the taste; yet they complain exactly as if hunger oppressed them as well as thirst. God daily rained for them food from heaven, which it was mere sport for them to gather; but the ground of their

"Ainsi elle a passe six vingts ans;" thus she was more than six-score years of age. — *Fr.*

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These expressions occur, Psalm 105:43. It is in Psalm 106 that the Psalmist proceeds to narrate the history of their rebellions and punishments.

murmuring is that they had not to fatigue themselves with ploughing and sowing. Behold to what senselessness men are driven by preposterous lust, and by contempt of God's present blessings! The climax of their madness, however, is that they lament their fate in not having been swallowed up with Korah and his companions, or consumed by fire from heaven. They had been overwhelmed with great fear at that melancholy spectacle; and justly so, for God had exhibited a prodigy, terrible throughout all ages. Now they quarrel with Him because His lightnings did not smite them also. Nor do they only lament that they were not destroyed by that particular kind of death, but they willfully provoke God's vengeance upon their heads, which ought to have terrified them more than a hundred deaths: for it is emphatically added, that those, with whom they desired to be associated, had "died *before the Lord."* They acknowledge, therefore, that the destruction, which they imprecate upon themselves, had come to pass not by chance, but by the manifest judgement of God, as if they were angry with God for having spared themselves. Most truly do they call them their *brethren,* to whom they were only too like; yet is it in brutal arrogance that they desire to be accounted God's Church; for, whilst they professedly connect themselves with the adverse faction, they arrogate falsely this title to themselves.

6. *And Moses and Aaron went from the presence.* It is probable that they fled in fear, inasmuch as the tabernacle was a kind of refuge for them from the violence of the people. Still, we may conjecture from other passages that they had consideration not only for themselves, but for the wretched people, howsoever unworthy of it they might be so also, when they throw themselves upon their faces, I understand that they did so, not so much (to pray) that God would protect them from the wrath of their enemies, but also that He would calm these madmen by some appropriate remedy. Still their agitation appears to have been such as to deprive them of their ordinary self-restraint. Neither, indeed, does God try their faith and patience, as He often did on other occasions; perhaps because He saw that they were too much overwhelmed to be able to persevere inflexibly in pious zeal, patience, and care for the public good. Consequently the appearance to them of God's glory was a support for their weakness, as in a case of extremity.

This example shows us how earnestly God should be entreated constantly to support us with new supplies of His grace, since otherwise the boldest of us all would fail at every moment. The invincible resolution of Moses had so often overcome every obstacle, that there seemed to be no fear of his being in danger of falling; yet the conqueror in so many struggles at length stumbles in a single act. Hence we should more carefully bear in mind the exhortation of Paul: Because

"it is God which worketh in us both to will and to do of his good pleasure," we should "work out our own salvation with fear and trembling." (Philippians 2:12, 13.)

8. *Take the rod.* It is unquestionable that the faith of Moses had now begun to waver; but we gather from his prompt obedience that it had not altogether failed; for he wastes no time in discussion, but comes straight to the rock in order that he may perform God's command. His faith, then, was only so smothered, that its hidden rigor at once directed him to his duty. Thus is it that the saints sometimes, whilst they totter like children, still advance toward their mark.

By the sight of "the rod," God would recall both to Moses and the people so many miracles, which were well fitted to awaken confidence for the future; just as if He were uplifting the standard of His power. The command to speak to the rock is not unattended with a severe reproach, as if He had said, that in the lifeless elements there was more reason and intelligence than in men themselves. And assuredly it was a thing much to be ashamed of, that the rock, as if it could hear and was endued with sense, should obey God's voice, whilst the people, to whom the Law had been given, remained in deafness and stupidity.

10. *And Moses and Aaron gathered the congregation together.* There is no doubt but that Moses was perplexed between hope and doubt, so that, although he committed the event to God, he was still to a certain extent oppressed with anxiety; for he would never have been so ready and prompt in obeying, and especially in such an unusually arduous matter, if he had been without faith. Aaron and himself had recently hidden themselves in alarm; it was, therefore, a task of no slight difficulty straightway to call the people, from whom they had fled, and voluntarily to encounter their madness. Thus far, then, we see nothing but a readiness to obey, conjoined with magnanimity, which is deserving of no common praise; but inasmuch as the unbelief of Moses is condemned by the heavenly Judge, in whose hands is the sovereign power, and at whose word we all stand or fall, we must acquiesce in His sentence. We scarcely perceive anything reprehensible in this matter, yet, since God declares that the fall of Moses displeased Him, we must abide by His decision rather than our own. And hence, too, let us learn that our works, on the surface of which nothing but virtue is apparent, are often abounding in secret defects, which escape the eyes of men, but are manifest to God alone.

If it be asked in what respect Moses transgressed, the origin of his transgression was unbelief; for it is not allowable, when this species of sin is expressly referred to in the answer of God, to imagine that it was anything else. But it is doubtful in what point he was incredulous; unless it be, that in asking whether he could fetch water out of the rock, he seems to reject as if it were impossible and absurd what God had promised to do. And, in fact, he was so entirely taken up by considerations of their contumacy, that he did not acknowledge the grace of God. He inquires whether he shall fetch water out of the rock? whereas he ought to have recollected that this had already been permitted to him by God. It became him, then, confidently to

assert that God had again promised the same thing, rather than to speak with hesitation.

Others think that he sinned, because he was not contented with a single blow, but smote the rock twice. And this perhaps did arise from distrust. But the origin of the fault was that he did not simply embrace God's promise, and strenuously discharge the duty assigned to him as an evidence of his faith. Although, therefore, his smiting the rock twice might have been a token of his want of confidence, still it was only an aggravation of the evil, and not its origin or cause. Thus, then, we must always come back to this, that Moses did not give God the glory, because he rather considered what the people had deserved, than estimated the power of God according to His word. And this, too, has previous reprimand denotes, when, in accusing the Israelites of rebellion, he shows, indeed, that he was inflamed with holy zeal; yet, at the same time, he does not bestir himself with suitable confidence in order to their conviction; nay, in a manner he confesses that the power of God fails beneath their wickedness. Thus it is said in Psalm 106:32, 33,

"That it went in with Moses for their sakes, because they provoked his spirit, so that he spoke with his mouth:" [536]

for the Prophet does not there excuse Moses; but shows that in consequence of the wickedness of the people, he was carried away by inconsiderate fervor, so as to deny that what God had promised should take place. Hence let us learn that, when we are angered by the sins of others, we should beware lest a temptation of an opposite kind should take possession of our minds.

12. *And the Lord spoke unto Moses and Aaron.* God here both sets forth their crime, and pronounces its punishment. Now, whilst unbelief is in itself a gross and detestable evil, God aggravates its guilt by declaring its consequence, viz., that He was defrauded of His glory, when Moses and Aaron, who ought to have been the proclaimers of the miracle, lay as it were confounded with shame. For, whereas their confidence, by exciting attention, would have sanctified God's name, so by their mistrust it came to pass that all were led to think that there was nothing to be hoped from His assistance.

When Moses not only ingenuously confesses his guilt, but also relates how he was condemned by God, and, in order that his disgrace may be more complete, introduces Him speaking as from His judgment-seat, this does not a little tend to establish the truth of his doctrine. For what human being, unless he had renounced all carnal affections, would voluntarily endure to declare himself guilty before all the world? His angelic virtues were sufficient to exempt him from all suspicion. Having erred in one particular only, he proclaims the disgrace which he might have concealed, and does not hesitate

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A. V., "He spoke unadvisedly."

to disparage himself, in order to magnify the goodness of God. And surely it is obvious from the passage that, whenever God had before pardoned the people at the request of Moses, the pardon was no less gratuitous than as if he had not interceded for them. For the intercession of Moses ceases on this occasion, yet God does nod; fail to deal kindly with them in their unworthiness, according to His wont.

13. *This is the water of Meribah.* [537] This name was given: to the place in order that the ingratitude of their fathers might be detestable to their descendants, and hence the mercy of God more illustrious. Thus the Prophet, referring to it, says:

"That the generation to come might know them, — that they might not forget the works of God, — and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God."
(Psalm 78:6, 7, 8.)

And elsewhere both the name of Meribah and that of Massah are employed, in order that the Israelites might learn not to imitate their fathers, (Psalm 95:8; [538])although Moses here uses the plural number, whereas he has the singular in Exodus 17.

The expression at the end of the verse, that God "was sanctified" among the children of Israel, is not used in approval, but rather in reproof, of their conduct. Israel is called elsewhere God's "holiness," [539] (Psalm 114:2,) because God magnificently displayed tits glory in their deliverance; but He is here said to have sanctified Himself in a different sense, because, by the overthrow of their iniquity and frowardness, He rescued his holy name from contempt. In fine, it was a proof of his inestimable mercy, that the water, which might have justly been destructive to them, was not only given to be the sustenance of their bodies, but also was converted into an aid for their salvation; for which reason Paul says that this was "spiritual drink." (1 Corinthians 10:4.)

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Lat., "These are the waters of strife." See margin *A. V.*

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In *C.'s* translation of this verse he retains the proper names Meribah and Massah, which in *A. V.* are rendered, "in the *provocation,* and in the day of *temptation."* See *C. Soc. Edit.,* vol. 4, p. 40; and Mr. Anderson's note.

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A. V., "Judah was his sanctuary." *V.* "Facta est Judaea sanctificatio ejus." See *C. Soc. Edit.* of Psalms, vol. 4, pp. 336, 337.

Deuteronomy 1:37,38

A Reputation of the same History

Deuteronomy 1

Deuteronomy 1:37, 38

37. Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither.	**37.** Etiam contra me iratus est Jehova propter vos, dicendo: Etiam tu non ingredieris illuc.
38. But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him; for he shall cause Israel to inherit it.	**38.** Jehosua filius Nun, qui stat coram te, ipse ingredietur illuc: ipsum robora, quandoquidem illam in haereditatem distribuet Israeli.

37. *Also the Lord was angry with me.* It is in no cowardly spirit that he transfers to them the guilt of unfaithfulness, which he had confessed for himself; but, since he had only fallen in consequence of being overwhelmed by their obstinate wickedness, he justly reproaches them with the fact that God was wroth with him on account of their sin. If under this pretext he had attempted to extenuate his guilt before God, or to substitute their criminality for his own, he would have done nothing else than double the

evil: but, in reproving the people, he rightly and appropriately complained that the cause of his sin had arisen from them. As if he had said that they were so perverse that even he had been corrupted by them, and drawn into association with their guilt and its punishment. He here, however, adds respecting Joshua what he had before passed over in silence. His appointment as successor to Moses served to encourage the people; for it was a notable ground for hope that they should hear a provision already made, that after the death of Moses they should not be destitute of a leader, who would rule them under the auspices of God.

Why God preferred this man to all others, especially when Caleb is more highly praised elsewhere, is only known to Himself. We know that He chooses according to His own will those whom He destines to any charge, so that the dignity of men may depend upon His gratuitous favor. "To stand before" a person is equivalent to being at hand to do his bidding; and it seems that this was stated to be the condition of Joshua, in order that the punishment might be more manifest; inasmuch as, by an entire inversion, a successor is given to Moses, who had been his servant.

Numbers 20:14-22

Numbers 20

Numbers 20:14-22

14. And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us;

14. Misit autem Moses nuntium e Cades ad regem Edom, Sic dicit frater tuns Israel, Tu nosti omnem laborem qui apprehendit nos.

15. How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers:

15. Quia descenderunt patres nostri in AEgyptum, et mansimus in AEgypto diebus multis, afflixeruntque nos AEgyptii, et patres nostros.

16. And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uttermost of thy border.

16. Et clamavimus ad Jehovam, qui exaudivit vocem nostram, et misit angelum qui nos eduxit ex AEgypto. Et ecce, sumus in Cades, urbe in extremitate termini tui.

17. Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

17. Transeamus, agedum, per terram tuam, non transibimus per agros aut per vineas, neque bibemus aquam putei, via regia gradiemur: neque declinabimus ad dexteram aut ad sinistram, donec transierimus terminum tuum.

18. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

18. Cui respondit Edom, Non transibis per me, ne forte cum gladio egrediar in occursum tui.

19. And the children of Israel said unto him, We will go by the high-way; and if I and my cattle drink of thy water, then I will pay for it: I will only (without doing any thing else) go through on my feet.

19. Et dixerunt ei filii Israel, Per viam ascendemus: quod si aquas tuas biberimus ego et animalia mea, dabo pretium illarum. Tantummodo sine negotio transeam pedibus meis.

20. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

20. Verum dixit, Non transibis. Et egressus est in occursum ejus cum populo multo, et manu forti.

21. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

21. Renuit igitur Edom permittere Israeli, ut transiret per terminum suum: tunc Israel declinavit ab eo.

22. And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

22. Et profecti sunt e Cades, veneruntque filii Israel, tota congregatio ad montem Hor.

14. *And Moses sent messengers from Kadesh.* His first narrative does not explain the cause of the embassy, but from the account in Deuteronomy

it is plain float peace [540] was sought for from the Edomites as brethren by the command of God. God, therefore, prescribes the conditions of peace and war; lest the Israelites should rashly attack ally, who were not to be reckoned enemies, although they might act towards them with little humanity. Undoubtedly this would seem hard to His people that they were to leave a country, which was close to them, untouched, and to seek a more distant place of abode. But God restrains their impatience for a twofold reason; first, because it was unjust and by no means humane to assail their kindred; and both these nations were descended from Isaac, and their original ancestors were twin brothers. Circumcision, too, was common to them both, a mark of their being' of the same origin, and a bond of fraternal connection. But the other reason ought to have had more weight in restraining them, because it was unlawful to cast the children of Esau out of the possession, which they had obtained by a similar right as that whereby the land of Canaan had been promised to the posterity of Jacob. If, therefore, they desired to enjoy their own inheritance, the decree was not to be violated which God had pronounced by the mouth of Isaac, (Genesis 27:39;) especially since Esau the founder of the race (of the Edomites) had fixed his home in Mount Seir by the secret inspiration of God, and to that place had his posterity beck confined. God, therefore, now admonishes them that it would have been an act of sacrilegious audacity, if the Israelites should attempt to overthrow the prophecy of Isaac, by which Esau had been declared the possessor of a rich and fertile soil.

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"Sauf conduit, et amitie;" safe conduct and friendship. — *Fr.*

Deuteronomy 2:2-8

A Repetition of the same History

Deuteronomy 2

Deuteronomy 2:2-8

2. And the Lord spoke unto me, saying,

2. Postea loquutus est ad me Jehova, dicendo:

3. Ye have compassed this mountain long enough: turn you northward.

3. Sufficit vobis circuisse montem istum: convertite vos ad aquilonem.

4. And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Self, and they shall be afraid of you: take ye good heed unto yourselves therefore.

4. Populo autem praecipe dicendo, Vos nunc transituri estis per terminum fratrum vestrorum filiorum Esau qui habitabant in Seir: timebunt autem a vobis, cavete diligenter:

5. Meddle not with them; for I will not give you of their laud, no, not so much as a foot-breadth; because I have given mount Seir unto Esau for a possession.

5. Ne irritetis eos, non enim daturus sum vobis de terra eorum usque ad calcationem plantae pedis: quia in haereditatem ipsi Esau dedi montem Seir.

6. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

6. Cibum emetis ab eis argento, et comedetis: et etiam aquam emetis ab eis argento, et bibetis.

7. For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

7. Siquidem Jehova Deus tuus benedixit tibi in onmi opere manus tuae, et novit quod ambules per desertum magnum istud: jam quadraginta annis Jehova Deus tuus fuit tecum, neque indiguisti aliquo.

8. And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

8. Et transivimus a fratribus nostris filiis Esau, qui habitabant in Seir, per viam solitudinis ab Elath et ab Esion-gaber: conversi autem transivimus ad viam deserti Moab.

4. *And they shall be afraid of you.* This temptation was the more provoking, when they heard not only that the embassy would be vain, but that although Edom should receive them with injustice and hostility, they were still to abstain from violence and arms. For there might be some reason in this, that when they presented their request in a friendly manner, they would have a legitimate cause of war, if Edom should reject their demands. But this further condition might appear altogether intolerable that they were to do nothing against those who refused to let them pass quietly through their land. Hence, however, it more fully appears how the Israelites were gradually, and by various kinds of chastisement, subdued to obedience, whereas they would otherwise have fiercely and petulantly exclaimed that they had been dealt with unkindly by God; since thus their condition would be worse than the universal law of nations allowed. In this

matter, then, their wanderings, for eight and thirty years, had much efficacy in bringing them back to the right way.

Numbers 20:14. *Thou knowest all the travel that hath befallen us.* This preface was well calculated to conciliate favor, when the sons of Jacob, descended from the same blood, familiarly approached the Edomites: for their connection ought to have rendered them hospitable. But there are two principal points whereby Moses endeavored to influence the mind of the king of Edom, so that he should grant them a passage through his dominions. The first is derived from the ordinary feelings of humanity; for nature dictates that aid should be extended to the wretched, who are unjustly oppressed. In this view, he says, that the afflictions which they had endured were notorious; viz., that as sojourners in Egypt they had been tyrannically harassed and oppressed. In saying that "the Egyptians vexed us and our fathers," although they were not, at that time, endowed with capacity for estimating the injuries inflicted upon them [541] yet it is not without reason that they complain that these injuries had been inflicted on themselves, which affected their whole body and name, especially since the final act of cruelty directly concerned them, when Pharaoh commanded all the male infants to be destroyed. The second argument is more effective: since nothing can be less in accordance with propriety than to deny our assistance to those whoso welfare God recommends to us by His own example. In order, then, that they may obtain help from their brethren, they make mention of the grace of God, which at that time might have been everywhere celebrated. When, therefore, this message is given to their ambassadors, We cried unto the Lord, who hath heard us, their design was to exhort the Edomites to be imitators of God, who had been merciful in delivering His people. If any should object that the cry of the people had not been praiseworthy, as not having arisen from a true and sincere faith, nor from a serious feeling of the heart, the reply is easy. that the Israelites were not here boasting of any merit of their own, as if they had prayed duly and perfectly, but that they were simply professing their innocence, since they could not have had recourse to God, unless they had been unjustly oppressed. The fact, then, that God had heard them, had the effect of commending their cause. They prove, however, from the result, that God was their deliverer: because their exodus had been incredible; although this point is but lightly touched upon.

Their notion is a poor one, who understand Moses by "the angel:" since by this name they unquestionably magnify the miracles which God had wrought. [542] Now, although the angels encamp around the servants of God

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"Ils prennent sur eux les injures qui avoyent este faites devant qu'ils les peussents sentir, n'estans point encore nez, ou estans petits enfans;" they take upon themselves the injuries which had been done before they could feel them, not being yet born, or being but little children. — *Fr.*

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— and it is certain that many angels had been the ministers of the people's safety — still they especially designate, as the angel, Him who had been often before called Jehovah, and in whom the, majesty of God perfectly shone forth. Paul, however, teaches that he was Christ. (1 Corinthians 10:4.)

19. *And the children of Israel said unto him.* It is doubtful whether or not the ambassadors were sent a second time, in order to remove all unjust suspicions, and to appease the ferocity (of the Edomites.) It is probable, however, that we have the relation of what was done in one and the same expedition. The sum is, that the Israelites tried every means, in order that a free and unmolested passage might be accorded them by the Edomites: whence their repulse might appear the more harsh and intolerable. But God, by this test, would prove the obedience of His people. As regards the Edomites, although by rashly taking up arms they would have drawn upon themselves just destruction, still God spared them for a time; not by freely pardoning them, but by deferring their punishment, as He is wont to do, until its due season.

Deuteronomy 2:7 *For the Lord thy God hath blessed thee.* This reason is added, lest the people should be grieved at spending their money, of which they had not much, in buying meat and drink. There are, however, two clauses; first, that they were so enriched by God's bounty, that they were fully supplied with the means of buying food; and, secondly, that they must not doubt but that He would relieve their necessity, if it were required, since He had thus far provided for them, and had not suffered them to want anything. He, therefore, encourages them to hope, in consideration of their past experience; because God would take care of them, as tie had before been accustomed to do.

The question, however, arises, how God could say, that He had blessed the work of their hands, when they had had no commerce with other nations, so as to make the smallest gains whatever. But I thus understand it, viz., that although they were gratuitously sustained in the wilderness, and had not expended a single penny in buying even shoelatchets, still their cattle had increased, and, besides, they had made some profits by their daily labor; not by receiving, indeed, daily wages, but by providing for themselves furniture and other necessaries.

C. found in S'.M. that Rabbi Salomon interpreted the ambiguous word מלאך, *messenger,* here, instead *of angel;* and said that the messenger was Moses. — *W.*

Numbers 20:23-29

Numbers 20

Numbers 20:23-29

23. And the Lord spoke unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

23. Dixit autem Jehova ad Mosen et Aharon in monte Hor, in finibus terrae Edom, dicendo:

24. Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of' Israel, because ye rebelled against my word at the water of Meribah.

24. Congregabitur Aharon ad populos suos.: Non enim ingredietur terram quam dedi filiis Israel: eo quod rebelles fueritis ori meo in aquis jurgii.

25. Take Aaron and Eleazar his son, and bring them up unto mount Hor;

25. Accipe Aharon et Eleazar filium ejus, et ascendere fac eos in Hor montem.

26. And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

26. Tunc exues Aharon vestibus suis, quibus indues Eleazar filium ejus: quia Aharon colligetar, et morietur ibi.

27. And Moses did as the Lord commanded: and they went up into mount Hor, in the sight of all the congregation.

27. Fecitque Moses quemadmodum praeperat Jehova. Et ascenderunt in Hor montem in oculis totius congregationis.

28. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; mid Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

28. Et exuit Moses Aharon vestibus suis, et induit illis Eleazar filium ejus, mortuusque est Aharon ibi in vertice montis. Tunc descendit Moses et Eleazar de monte.

29. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

29. Videns autem tota congregatio quod obiisset Aharon, fleverunt eum triginta diebus tota domus Israel.

23. *And the Lord spoke unto Moses.* First of all, in the death of Aaron, we must consider the execution of the sentence, whereby he had been condemned; for God wished to show that He had not threatened either him or Moses in vain, with what then occurred, as children are wont to be threatened. If Aaron had died without any such prediction, since he might have seemed from his extreme age to have but discharged the debt of nature, as it is called, the people might have been so overcome by their grief, as to have no inclination to proceed. But now, when, in the death of one man, the condemnation of their public and common guilt is clearly manifested, such great severity on God's part against the high-priest, who had before propitiated God towards them all by his intercession, must have been a very sharp spur to them all. For it must needs have suggested itself to them, that God was no longer to be trifled with, before whom not even this sacred dignity could escape punishment. This was the reason why Aaron was called forth to die in the sight of all, that the survivors might learn to live to God, inasmuch as He instructed them to obey by this notable example. For the rebuke is added not so much for the sake of Moses and Aaron, viz., that

they should not enter the land, because they had been rebellious against God's word, as that the people might perceive that they deserved to perish ten times over; since, by their contumacy, they had exasperated the holy men, so that in the excess of their zeal they had almost fallen away from the faith.

25. *Take Aaron and Eleazar his son.* Aaron's successor was to be designated whilst he was himself still living; first of all, that the perpetuity of the priesthood might be secured; and, secondly, lest the people, with their usual temerity, should take upon themselves the election in a matter depending on the will of God, alone. For, unless Eleazar had been appointed priest whilst his father was yet alive, the office itself might fall into disesteem, since the high dignity of any individua! is often odious. Lest, therefore, their perverse envy might impel them to repudiate the priesthood, God anticipates them, and provides that religion, which ought to be perpetual, should not perish together with the men. Again, we know how great was the audacity of this people in innovation; lest, then, they should, at their own caprice, take to themselves a priest from another tribe, it was well that he of whom God approved, should be firmly established, so as to be received without controversy as the true and lawful one. In this matter an external symbol was made use of, in that Eleazar was invested with the sacred garments; nor does this refer to the shirt, or the slippers, but to the sacerdotal ornaments. The effect, therefore, of this ceremony was as if Aaron should resign the office, which he had discharged till that day, to his son. Moreover, it is worthy of observation that Aaron not only voluntarily cedes his dignity, but his life also. By this proof his faith was confirmed, for had he not been persuaded that an inheritance was laid up for him in heaven, he would not have so calmly migrated from the world. Since, however, he composes himself to die, just as if he were but lying down on his bed, it is altogether beyond a doubt that his mind was lifted up to the hope of a blessed resurrection, from whence arises a cheerful readiness to die. And it is probable that his faith was elevated and strengthened when he saw that the testimony of God's grace, on which the safety of the people depended, was made to rest upon the person of his son. For it was exactly as if the image of the Mediator were set visibly before his eyes. This consolation, then, being of no ordinary character, rendered him superior to the terrors of death. Meanwhile, Eleazar succeeded, in the presence of the people, so that his authority might not hereafter be exposed to their murmurs.

29. *And when all the congregation saw.* This has been an error common to almost all nations and ages, but which reigned peculiarly amongst the people of Israel — to pay due honor to God's holy servants, rather after their deaths than in their lives. They had frequently wished to stone Aaron; they had raised great tumults, in order to cast him down from the dignity in which God had placed him; now, forgetting their malignity and envy, they lament for him when dead.

The question, however, occurs, whether the mourning for a month, which is here recorded, was praiseworthy or not? But it could not be otherwise than improper, inasmuch as it was a means of aggravating their grief; for men are naturally only too much inclined to excessive grief, even although they do not indulge it; and besides, the hope of a better life avails to mitigate sorrow. Hence we infer, that those are endued with scarcely any taste of eternal salvation, who give way to immoderate grief. But, since believers have another cause for mourning, i.e., to exercise themselves both in the fear of God, and in the hope and desire of the future resurrection, this solemn mourning has not been unreasonably received as a general custom. Since death is a mirror of God's curse upon the whole human race, it is profitable for us, whenever any of our belongings dies, to mourn our common lot, so as to humble ourselves beneath God's hand. Besides, if mourning is directed to its proper end, it in a manner unites the living with the dead; so that in death itself the communion of the new and immortal life shines forth. And further, the weakness of the ancient people had need of being propped and supported by such aids as this; for, amidst their dark shadows, it would not have been easy to rise above the world, unless they had been taught that the dead still belonged to them, and that there remained some bond of connection between them. But if the utility (of this custom) be corrupted by its abuse, it is not just that what is right in itself should be blamed for the fault of men.

Numbers 33:38,39

A Repetition of the same History

Numbers 33

Numbers 33:38, 39

38. And Aaron the priest went up into mount Hor, at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

38. Ascendit autem Aharon sacerdos in Hor montem secundum sermonem Jehovae: et mortuus est ibi anno quadragesimo ex quo egressi sunt filii Israel e terra AEgypti, mense quinto, primo die mensis.

39. And Aaron was an hundred and twenty and three years old when he died in mount Hor.

39. Erat Aharon natus centum ac viginti tres annos quando mortuus est in Hor monte.

39. *And Aaron was an hundred and twenty and three years old.* It is not without reason that the great age of Aaron is expressly stated, inasmuch as his life had been prolonged to an unusual period, for the good of the people. At the age of an hundred he had already exceeded the ordinary extent of

life; whereas, by God's extraordinary blessing, he survived until the people were about to pass into the promised land. Hence their ingratitude was the more base in not acknowledging this paternal *care* of God, since it was for their advantage that He preserved so long the minister of His grace.

Deuteronomy 10:6,7

Deuteronomy 10:6,7

6. And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

6. Filii autem Israel profecti sunt de Beeroth filiorem Jaacan in Moserah: illic mortus est Aharon, et illic sepultus est, functusque est sacerdotio Eleazar filius ejus pro eo.

7. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

7. Inde profecti sunt in Gudgodah, et de Gudgodah in Jobath terram torrentium aquarum.

6. *And the children of Israel.* Since it is not the design of Moses to specify the stations here, as he does in Numbers 33, but only to mark the place in which Aaron died, I have therefore thought fit to connect what we read here with the preceding narrative. In the death of Aaron, they might recognize the punishment of their own rebellion. But that Eleazar should

be substituted in his place, was a sign of the paternal grace of God, who did not suffer them to be deprived of this blessing. This succession, too, was to be a perpetual rule for the future, so that the sacerdotal dignity, according to God's prescription, should remain in that family.

He here specifies the names of certain places, which he omits in the passage above cited; for he there states that the Israelites went straight from Kadesh-barnea to Mount Hor; and then makes them pass on to Zalmonah and Punon, perhaps because the places had different names, or because they did not pitch their camp in Gudgodah, or Jotbath; although the advantages of the spot might have invited them to stop in a well-watered valley, for it is called "the land of torrents," through which an abundance of water flowed.

I do not advert to what every reader will readily observe for himself, that in the discourse of Moses the order of the history is inverted; for he says that the Levites were separated from the rest of the people, after the death of Aaron.

Numbers 21:1-3

Numbers 21

Numbers 21:1-3

1. And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies, then he fought against Israel, and took some of them prisoners.

1. Quum audisset Chananaeus rex Arad habitans in meridie quod veniret Israel per viam exploratorum, pugnavit cum Israele, et abduxit ab eo praedam (vel, captivitatem.)

2. And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

2. Vovit ergo Israel votum Jehovae, et dixit, Si tradendo tradideris populum istum in manum meam, delebo urbes eorum.

3. And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

3. Et exaudivit Jehova vocem Israelis, et dedit Chananaeum, et delevit eos ac urbes eorum: vocavitque nomen loci illius Horma.

1. *And when king Arad the Canaanite.* It is not altogether agreed among commentators who this king Arad was. Some think that he was an Amalekite, but this error is refuted by the fact that the Amalekites had already attempted in vain to interrupt the journey of the people. Nor is it credible that after so great a slaughter, they would have endeavored to do so again, especially since their territories remained untouched. Besides, it would have been absurd to call the Amalekites Canaanites, since they derived their origin not from Canaan but from Esau, and thus were connected with the Israelites by a common descent from Shem. We shall, however, rightly understand this as referring to the Amorites, who were certainly reckoned among the Canaanites, as being of the same race; as Moses tells us in his first book, (Genesis 10:16, and Genesis 15:21;) nay, he elsewhere designates all the people of Canaan by the name of Amorites. Moreover, in the thirty-fourth chapter of this book, we shall see that their boundaries reached to mount Hor and Kadesh-barnea. Since, then, the Amorites were in this neighborhood towards the south, the name will suit them very well. That king Arad, however, alone made war upon them, arose from the paternal providence of God, who wished to accustom His people to the conquest of their enemies by degrees. If all these nations had united their forces, and made a combined attack upon an unwarlike people, it would have succumbed in astonishment and fear. But it was easier for them to defend themselves against a single nation. And yet, in the first combat, God permitted the Israelites to be routed, so that the victorious Canaanite took some booty, or led away some captives. And this also was useful to the Israelites, in order that, mistrusting their own strength, they might humbly betake themselves to the succor of God; for it behooved them to learn that, unless they were aided from on high, they would be altogether insufficient, when they had to resist many powerful nations, since they had not been able to withstand even a single people.

With respect to "the way of the spies," some understand that, as the people had been taught by Joshua and Caleb, they followed the footsteps of those who had been sent to explore the land; but, inasmuch as it appears that the course was a different one, I know not whether this opinion is very tenable. Thus, some take the word דרך, *derek, to* mean "after the manner

of," [543] which appears to be harsh and constrained. Thus, then, I explain it, Since they had to advance through unknown regions, spies were sent on, according to custom, to direct the whole march; and hence king Arad knew that his territory was to be invaded, before the army had proceeded so far.

2. *And Israel vowed a vow unto the Lord.* This was a manifestation of piety, when they had sustained a loss, not to cast away hope, nor to murmur against God; but to encourage themselves by entreating His aid. To this slate of submissiveness they had been subdued by the chastisements of God, although the continuance of their obedience, as we shall presently see, was not of long duration. Any one at first sight would say that there was something absurd in this vow; but we gather from the result, that it was lawful and approved by God; for the sign of His approbation was that tie hearkened to the vows and cry of the people. I admit, indeed, that God sometimes answers defective prayers, but there is no doubt whatever but that Moses here commends their piety in the vow. We must consider, then, how it was lawful for them to offer the destruction of cities and the wasting of lands to God as a sacrifice of sweet savor; and the reply to this question will be easy, if we bear in mind that the vow did not originate in inconsiderate zeal, but rather in the command of God. It seems cruel to destroy an entire nation; but God had not only decreed its destruction, but had appointed the Israelites to execute His sentence. Hence the vow, of which we are now treating, was not idly spoken, being founded on God's word, which is the first rule for vowing rightly. It was, indeed, allowable for them to spare the cities, in order to possess them themselves; but it was also allowable to devote them as an offering *(in anathema)* of first-fruits to God, as we are elsewhere told of the city of Jericho. This at any rate we must conclude, that although God had not openly and expressly commanded the cities to be utterly destroyed, still this vow was dictated by the Holy Spirit, lest the people should yield to sloth, and set themselves down in a single corner, but that, having desolated and wasted this region, they might encourage themselves the more to further progress. The vero חרם *charam,* which Moses employs, signifies, indeed, *to destroy,* and from it is derived the word, חרמה *chormah,* or *Hormah,* which implies a species of anathema, as if they devoted the land to the curse of God. Moses, however, adds, that the people performed the vow, under the obligation of which they had laid themselves; and praiseworthy indeed was their magnanimity, in refusing to avail themselves of a comfortable home by destroying the cities, which they had acquired by the right of war.

We know not whether the cities were destroyed immediately after the victory over their enemies; indeed, I rather conjecture that there was some interval of time, because the people did not straightway enter the boundaries

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It is again *S.M.* who has mentioned this opinion. — *W.*

of the promised land. And this more clearly appears from chapter 33, where, after this battle was fought, certain stations are enumerated, which are in another direction. It is probable, therefore, that they fought outside the boundaries of the Canaanites, and that, when the people came here soon afterwards, the land was finally put to the sword.

Numbers 33:40

A Repetition of the same History

Numbers 33

Numbers 33:40

40. And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.	**40.** Audivit autem Chananaeus rex Arad (is vero habitabat in meridie in terra Chanaan) quum ingrederentur filii Israel.

40. *And king Arad the Canaanite.* Although Moses gives no account of a battle, yet he briefly revives the recollection of the previous history; as much as to say, that in this part of their journey the Israelites at length met with their enemy, since they then began to fight with one of the nations of Canaan. In a word, the meaning is, that this was the beginning of their warfare, when the land which God had promised them as an inheritance was about to be occupied.

Numbers 21:4-20

Numbers 21

Numbers 21:4-20

4. And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

4. Et profecti sunt de Hor monte per viam maris Suph, ut circuirent terram Edom: et angustiis affecta est anima populi in via.

5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

5. Itaque loquutus est populus contra Deum et Mosen, Ut quid ascendere nos fecistis ex Aegypto, ut moreremur in deserto? Non est enim panis neque aqua. Et taedet animam nostram super pane levi (aut, vili.)

6. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

6. Misit igitur Jehova in populum serpentes urentes, qui momorderunt populum: ita ut morcretur populus multus ex Israele.

7. Therefore the people came to Moses, and said, We have sinned; for we have spoken against the Lord, and against thee: pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

7. Tunc venit populus ad Mosen, et dixerunt, Peccavimus, quia loquuti sumus contra Jehovam et contra te: ora Jehovam ut auferat a nobis serpentes istos. Et oravit Moses pro populo.

8. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

8. Et dixit Jehova ad Mosen, Fac tibi urentem, et pone eum super vexillum: et erit, quicunque morsus fuerit, et aspexerit ilium, tunc vivet.

9. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

9. Fecit ergo Moses serpentem aeneum, quem posuit supra vexillum: et fuit, quando momorderat serpens quenquam, aspiciebat ad serpentem aeneum, et vivebat.

10. And the children of Israel set forward, and pitched in Oboth.

10. Et profecti sunt filii Israel, et castrametati sunt in Oboth.

11. And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is before Moab, toward the sun rising.

11. Profecti vero ex Oboth casstrametati sunt in Ije-abarim in deserto, quod erat in conspectu Moab ab ortu solis.

12. From thence they removed, and pitched in the valley of Zared.

12. Inde profecti castrametati sunt in valle Zered.

13. From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

13. Profecti deinde illinc castrametati sunt citra Arnon, qum est in deserto, et portenditur a termino Emorrhaei. Arnon enim est terminus Moab inter Moab et Emorrhaeum.

14. Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea, and in the brooks of Arnon.

14. Ideirco dicetur in narratione praeliorum Jehovae, Vaheb in Suphah, et torrentes ad Arnon.

15. And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab,

15. Et decursum torrentium, qui pergit ut quiescat in Ar, et recumbit in termino Moab.

16. And from thence they went to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.

16. Illinc in Beer. Is est puteus de quo dixerat Jehova ad Mosen, Congrega populum, et dabo illis aquam.

17. Then Israel sang this song, Spring up, O well; sing ye unto it:

17. Tunc cecinit Israel carmen hoc, Ascende Beer, canite ei.

18. The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah;

18. Puteus quem loderunt principes, loderunt eum principes populi cum legislatore baculis suis. Et e deserto in Mathanah.

19. And from Mattanah to Nahaliel; and from Nahaliel to Bamoth;

19. Et e Mathanah in Nahaliel: et de Nahaliel in Bamoth.

20. And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

20. Et de Bamoth Hagaie, quae est in regione Moab, in vertice coilis, et respicit contra faciem deserti, (vel, Gessimon.)

4. *And they journeyed from mount Hor.* This also is narrated in their praise, that they bore the weariness of a long and circuitous march, when they were already worn down by their wanderings for forty years. Moses, therefore, tells us that, since God had forbidden them to pass the borders

of Edom, they went by another way; but immediately afterwards he adds, that they basely rebelled, without being provoked to do so by any new cause. They had before been rebellious under the pressure of hunger or thirst, or some other inconvenience; but now, when there were no grounds for doing so, they malignantly exasperate themselves against God. Some understand that they were afflicted in mind because of the way, [544] so that the ב, *beth,* indicates the cause of their grief and trouble. It might, indeed, be the case that their passage through the mountains was steep and difficult; but a pleasant region was almost in sight, gently to attract them onward. Again, they falsely complain of want of water, in which respect God had already applied a remedy. Nothing, then, could be more unfair than odiously to recall to memory a past evil, in which they had experienced the special aid of God. But their depravity is more thoroughly laid open in their loathing of the manna, as a food affording but little nutriment, or contemptible.

The verb [545] קצר, *katzar,* is used first, which signifies to *constrain;* thus some explain it, that they were rendered anxious by distress. But since the same word is used for to *shorten,* others translate it that their minds were broken down with weariness, so as to faint by the way. In any case, a voluntary bitterness is indicated, whereby they were possessed, so that their alacrity in advancing altogether failed them. The verb [546] , קצה, *katzah,* which Jerome renders *sickens,* is not used simply for disgust, but signifies that weariness which excruciates or agonizes the mind.

They call the manna "light" food; as much as to say that it inflates rather than satisfies or nourishes; or, as I deem more probable, the word קלקל, *kelokel,* is used metaphorically for vile, or contemptible, and valueless.

5. *And the people spake against God and against Moses.* Either because they murmured against God in the person of Moses, or else because their impiety broke forth to such a furious extent, that they openly blasphemed against God; and this latter opinion is most in accordance with the words,

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Heb. בדרך *Lat,* in via. *A.V.* "because of the way." "*In* often noteth the cause of a thing; as, 'the Lord's soul was grieved in *(that is,* for, *or* because of) the misery of Israel,' Judges 10:16; or, according to the like phrase in Zechariah 11:8, their soul 'loatheth the way,' both for the longsomeness of it, and for the many wants and troubles they found therein." — Ainsworth *in loco.*

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A. V., "discouraged;" *margin, "or,* grieved; *Heb.* shortened." קצר, To shorten, to cut short, to cut off, and hence to reap. *S.M.* says, "Their spirit was shortened, *i.e.,* became impatient; being a species of antithesis to longanimity, or long forbearing." — *W.*

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A. V., "loatheth." קצה is likewise *to cut off,* but is said by the lexicographers to borrow a meaning in this instance from קוץ to *loathe,* and *be weary of.* It would be simpler to say that קצה is the praet. 3d. pers. of קוץ, and that a feminine verb is required by the subs. נפשנו — *W*

because by their use of the plural number they accuse two parties together. [547] But, inasmuch as Moses had nothing separate from God, no one could enter into a contest with him without warring also against God Himself. Here, however, as I have said, their insolence proceeded still further, so as not only to rail against the minister, but to vomit forth also their wicked blasphemy against God Himself, as if He had injured them most grossly by their deliverance.

6. *And the Lord sent fiery serpents.* Their ingratitude was justly and profitably chastised by this punishment; for they were practically taught that it was only through God's paternal care that they had been previously free from innumerable evils, and that He was possessed of manifold forms of punishment, whereby to take vengeance on the wicked.

Although deserts are full of many poisonous animals, still it is probable that these serpents suddenly arose, and were created for this special purpose; as if God, in His determination to correct the people's pride, should call into being new enemies to trouble them. For they were made to feel how great their folly was to rebel against God, when they were not able to cope with the serpents. This, then, was an admirable plan for humbling them, contemptuously to bring these serpents into the field against them, and thus to convince them of their weakness. Consequently, they both confess their guilt and acknowledge that there was no other remedy for them except to obtain pardon from God. These two things, as we are aware, are necessary in order to appease God, first, that the sinner should be dissatisfied with himself and self-condemned; and, secondly, that he should seek to be reconciled to God. The people seem faithfully to fulfill both of these conditions, when they of their own accord acknowledge their guilt, and humbly have recourse to God's mercy. It is through the influence of terror that they implore the prayers of Moses, since they count themselves unworthy of favor, unless an advocate *(patronus)* should intercede for them. This would, indeed, be erroneous, that those who are conscience-struck should invite an intercessor to stand between them and God, unless they, too, should unite their own prayers with his; for nothing is more contrary to faith than such a state of alarm as prevents us from calling upon God. Still the kindness of Moses, and his accustomed gentleness is perceived by this, that he is so readily disposed to listen to these wicked ones; and God also, on His part, shews that the prayer of a righteous man is not unavailing, when He heals the wound He had inflicted. [548]

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Addition in *Fr.,* "sinon qu'ils s'addressent aussi a Aaron;" unless they also address Aaron.

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Addition in *Fr.,* "si tost;" so speedily.

8. *Make thee a fiery serpent.* Nothing would, at first sight, appear more unreasonable than that a brazen serpent should be made, the sight of which should extirpate the deadly poison; but this apparent absurdity was far better suited to render the grace of God conspicuous than as if there had been anything natural in the remedy. If the serpents had been immediately removed, they would have deemed it to be an accidental occurrence, and that the evil had vanished by natural means. If, in the aid afforded, anything had been applied, bearing an affinity to fit and appropriate remedies, then also the power and goodness of God would have been thrown into the shade. In order, therefore, that they might perceive themselves to be rescued from death by the mere grace of God alone, a mode of preservation was chosen so discordant with human reason, as to be almost a subject for laughter. At the same time it had the effect of trying the obedience of the people, to prescribe a mode of seeking preservation, whichbrought all their senses into subjection and captivity. It was a foolish thing to turn the eyes to a serpent of brass, to prevent the ill effects of a poisonous bite; for what, according to man's judgment, could a lifeless statue, lifted up on high, profit? But it is the peculiar virtue of faith, that we should willingly be fools, in order that we may learn to be wise only from the mouth of God. This afterwards more clearly appeared in the substance of this type: for, when Christ compares Himself to this serpent which Moses lifted up in the wilderness, (John 3:14,) it was not a mere common similitude which He employs, but He teaches us, that what had been shewn forth in this dark shadow, was completed in Himself. And, surely, unless the brazen serpent had been a symbol of spiritual grace, it would not have been laid up like a precious treasure, and diligently preserved for many ages in God's sanctuary. The analogy, also, is very perfect; since Christ, in order to rescue us from death, put on our flesh, not, indeed, subject to sin, but representing "the likeness of sinful flesh," as Paul says. (Romans 8:3.) hence follows, what I have above adverted to, that since "the world by wisdom knew not God," He was manifested in the foolishness of the cross. (1 Corinthians 1:21.) If, then, we desire to obtain salvation, let us not be ashamed to seek it from the curse of Christ, which was typified in the image of the serpent.

Its lifting up is poorly and incorrectly, in my opinion, explained by some, as foreshadowing the crucifixion, [549] whereas it ought rather to be referred to the preaching of the Gospel: for Moses was commanded to set up the serpent on high, that it might be conspicuous on every side. And the word

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C. here is opposed to the great body of the commentators, although he has with him "some of reverent account in the Church," as Attersoll calls them. Perhaps it may be admissible to include, with Lampe, both views: "*Exaltatio* serpentis hujus in *pertica* primo quidem designat exaltationem in cruce, ita tamen ut pertica simul possit emblema gerere praeconii Evangelici, per quod Christus crucifixus mundo innotuit."—In Johan. 3:14.

נס *nes,* is used both for a standard, and the mast of a ship, or any other high pole: which is in accordance with the prophecy of Isaiah, where he says that Christ should be "for an ensign" to all nations, (Isaiah 11:10) which we know to have been the case, by the spreading of the doctrine of the Gospel through the whole world, with which the look of faith corresponds. For, just as no healing was conveyed from the serpent to any who did not turn their eyes towards it, when set up on high, so the look of faith only causes the death of Christ to bring salvation to us. Although, therefore, God would give relief to their actual distress, it is still unquestionable that He even then admonished all believers that the venomous bites of the devil could only be cured by their directing their minds and senses by faith on Christ.

The brazen serpent is, furthermore, a proof to us how inclined to superstition the human race is, since posterity worshipped it as an idol, until it was reduced to powder by the holy king Hezekiah. (1 Kings 18:4.)

10. *And the children of Israel set forth.* Moses does not here enumerate all the stations, which will be mentioned hereafter, when he recapitulates them all separately and in order: for, in hastening to record certain memorable circumstances, he passes over those of minor importance, which, however, he does not omit elsewhere; since the account of their circuitous course, when they were turning away from the Edomites, was of some moment. For it was, as we have observed, no ordinary proof of obedience, when God had forbidden them to attack the Edomites, that they should undertake a difficult and rugged march. Still in this place Moses deemed it sufficient to mark the principal places in which they stopped. Meanwhile, what I have stated appears to be the case, that he hastens onwards to relate circumstances of much importance, for, when they came to Arnon, he highly magnifies the power of God, with which He succoured His people.

13. *From thence they removed, and pitched.* I will presently add, what Moses relates in Deuteronomy respecting the Moabites and Ammonites. Since here he only briefly touches upon the main facts, he only specifies that the people came to the borders of their enemies, where it was necessary to give battle, because there was no means of entering the land of Canaan, except by force of arms. Here, then, was the end of their journeying, for, when the Amorites were conquered, they began to inhabit their cities. He, therefore, immediately adds, that this place would be memorable in all ages, because in it God again exerted His power, by putting to flight their enemies. Still translators appear to me to be mistaken as to the meaning of the words. Almost all of them render the word ספר, *sepher,* "the book;" and afterwards eagerly discuss what book it is, without coming to any satisfactory conclusion. I rather understand it to mean *"narration;"* as if Moses had said, that when the wars of Jehovah shall be recounted, the memory of this place would be celebrated; as David, when he is recounting, and magnifying God's mercies, expressly mentions that king Sihon and Og were conquered.

There is also another ambiguity in the following words: for some suppose *Vaheb* to be the proper name of a city, and *Suphah* a noun common, which they translate "in a whirlwind;" [550] but, since the shore of the Red Sea was not habitable, I do not see how mention could be suitably made of any city situated there. But if they think it was a city near Arnon, it is surprising that it should never be spoken of elsewhere, and yet here referred to, as if it were well known. I therefore rather incline to their opinion, who explain it as a vero, and suppose that ו *(vau)* is used for י *(yod,)* so that the sense should be; As God had begun to fight gloriously for the Israelites at the Red Sea, so also He continued the same grace at Arnon. I admit, that if the points be scrupulously insisted upon, this meaning would not be altogether accordant with grammar; but I prefer eliciting a probable meaning at the cost of a single point, than to go out of the way in search of poor conjectures, as they do who imagine *Vaheb* to be the proper name of a place. Appropriately, indeed, does Moses compare Arnon with the Red Sea, in order to shew that God's grace, at its end, is thoroughly in accordance with its commencement. He had mightily fought against the Egyptians, and had destroyed the army of Pharaoh in the Red Sea, but small would have been the fruit of this deliverance, unless, with equal efficacy, He had succoured His people when they had to contend with the Canaanitish nations: for the question here is not as to God's blessings in general, but only as to the victories, wherein it was manifested that the Israelites did not fight without the approval and guidance of God. Moses, therefore, does not recount the miracles performed in the desert: but only says, that in the history of the wars of God the name of Arnon would be equally renowned with that of the Red Sea. Still, in the word Arnon it must be observed that there is a *synecdoche;* forMoses comprehends in it all the subsequent battles. Since, therefore, from the time that the people arrived at Arnon, where their enemies came forth to meet them, God again lifted up His standard, and gloriously honored His people by continued victories — hence the special celebrity of the place arose. There is a poetical repetition in the verse, where, for the torrents,

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את-והב בסופה *eth-vaheb b'suphah.* None of the most ancient translations can be said to be in unison with the present reading of the Hebrew in this clause. The *LXX.* appear to have read והב and render it τὴν Ζωὸβ ἐφλόγισε The Chaldee Paraphrast, Onkelos, has על ימא דסוף, "By the sea of Suph," *i.e.,* the Red Sea. The Syriac has, "A flame with a whirlwind," translating סופה instead of treating it as a proper name, and having apparently read some form of להב instead of את-והב. The *V.* has, "Sicut fecit in mari rubro;" our *A.V.* "What he did in the Red Sea," but in the Margin, "Vaheb in Suphah." The translation of *S. M.* agrees with that in the text of *A. F.;* but in his notes he says, "Kimchi interprets והב to be the name of a place, but R. Salomon treats it as equivalent to יהב *he gave,* and expounds the clause thus, As God gave many signs by the Red Sea, so was He wonderful in his works by the brook Arnon. — *W*

the stream of the torrents [551] is spoken of, which *descends* to Ar, and reposes in the border of Moab.

16. *And from thence they went to Beer.* Some think that a circumstance is here narrated, which had never been mentioned before, since a song is recorded, which we do not find elsewhere. But since Moses repeats the same words which he had used before, and speaks as of a very notorious matter, that he was there commanded to assemble the people, to partake of the water which God had given, it appears probable to me that the name was given to the place, whereby both God's goodness and the people's ingratitude might be testified to posterity. I do not, however, contend that this is the same place, from whence we previously read that water was extracted: for it was not there only that the people was satisfied by drinking it, but it flowed forth beside them wherever they went. In which sense Paul writes that "the Rock followed them," (1 Corinthians 10:4;) not that the rock was torn from its roots, but because God miraculously drew on the water which flowed from it, so that it should accompany them, and thus continually supply them with drink. And this we gather also from the next verse, where Moses says, that the people "sang this song, Ascend, Beer." [552] For when they saw that, contrary to nature, the water rose into higher levels from the source which was recently called into existence, so as to supply them with drink in dry places, they began to pay more attention to the miracle, and to celebrate the grace of God. Still it might be the case that the water did not flow down like a river, but bubbled up from the open veins of the earth, whenever it was required. At any rate, by its ascent he indicates an extraordinary effect produced by God. When it is said, that "the princes digged the well," there is, in my opinion, an implied contrast between a few persons, and those but little fitted for manual labors, and a great body of engineers. Whenever armies have need of water, the soldiers dig wells with much labor; here quite another mode of proceeding is expressed, viz., that the leaders of the people, together with Moses, dug the well, not by artificial or mechanical means, but by the simple touch of a staff. Moses, indeed, speaks of "staves," in the plural nmnber, because mention of the princes is made; but I have no doubt but that the rod of Moses is contrasted with all other implements, in order to exalt the power and grace of God. I think, too, that the name of Beer was given to the place, where that water forsook the Israelites; since they had come to well-watered regions, which would supply water in abundance without miraculous interference. Let us, however, learn from this canticle, that, although the people had at first impiously rebelled against God, still, by long experience of the blessing, they were at length induced to gratitude,

551 *A. V.* "the brooks" — "the stream of the brooks."

552 See *Margin A. V.* The original word for a well is באר*Beer.* — *W.*

so as to burst forth into praise of God. Hence we gather, that they were not obstinate in their senselessness.

Deuteronomy 2:9-23

Deuteronomy 2

Deuteronomy 2:9-23

9. And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.

9. Et dixit mihi Jehova, Ne oppugnes Moab, neque lacessas eum bello, quia non dabo tibi e terra ejus possessionem; filiis enim Lot dedi Ar in haereditatem.

10. The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

10. Emim antea habitabant in ea, populus magnus et multus, et excelsus, sicut Anacim.

11. Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

11. Gigantes reputabantur etiam ipsi sicut Anacim; et Moabitae vocarunt eos Emim.

12. The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead, as Israel did unto the land of his possession, which the Lord gave unto them.

12. In Seir autem habitaverunt Horim antea, quos filii Esau expulerunt, et perdiderunt a facie sua, habitaveruntque loco ipsorum, quemadmodum Israel in terrapossessionis sum quam dedit illis Jehova.

13. Now rise up, said I, and get you over the brook Zered: and we went over the brook Zered.

13. Nunc surgite et transite torrentem Zered: et transivimus torrentem Zered.

14. And the space in which we cane from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them.

14. Dies autem quibus ambulavimus de Cades-barnea, donec transiremus tortentem Zered, fuerunt triginta-octo anni, donec consumeretur tota generario virorum bellatorum de medio castrorum, quemadmodum juraverat Jehova illis.

15. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.

15. Praeterea manus Jehovae fuit in eos, ut perderet eos e medio castrorum, donec consumeret eos.

16. So it came to pass, when all the men of war were consumed and dead from among the people,

16. Et fuit, postquam consumpti fuerunt omnes viri bellatores, ut morerentur e medio populi.

17. That the Lord spake unto me, saying,

17. Tunc loquutus est Jehova ad me, dicendo:

18. Thou art to pass over through Ar, the coast of Moab, this day:

18. Tu transiturus es hodie terminumMoab, nempe Ar.

19. And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession, because I have given it unto the children of Lot for a possession.

19. Et accedes ad viciniam filiorum Ammon, ne obsideas eos, neque in'ites eos, quia non daturus sum tibi de terra filiorum Ammon possessionem aliquam: nam filiis Lot dedi illam in possessionem.

20. (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;

20. Terra gigantum reputata fuit etiam ipsa: gigantes habitaverunt in ea olim, quos Ammonitae vocabant Zamzumim.

21. A people great, and many, and tall, as the Anakims; but the Lord destroyed them before them, and they succeeded them, and dwelt in their stead:

21. Populus magnus et multus et excelsus sicut Anacim: et perdidit eos Jehova a facie eorum, possederuntque eos, et habitaverunt loco ipsorum.

22. As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead, even unto this day:

22. Quemadmodum fecit filiis Esau, habitantibus in Seir, propter quos disperdidit Horaeos a facie corum, et possederunt eos, habitave runtque loco ipsormn usque in hanc diem.

23. And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

23. Et Avaeos qui habitabant in Haserim usque Azzah, Caphthorim qui egressi sunt de Caphthor, per diderunt eos, et habitaverunt loco ipsorum.

9. *And the Lord said unto me, Distress not the Moabites.* He had previously forbidden them to enter the land of Edom, unless consent were obtained. A similar prohibition is now added with respect to the Moabites, because God had allotted to them the territory which they inhabited. As I have said, this was painful and burdensome, that they should cherish kindness and fraternal good-will towards those who treated them with

hostility; but God desired in this respect also to prove the obedience of His people. He did not, then, take into consideration what this nation had dcserved; but, inasmuch as they were the descendants of Lot, and consequently of the race of Abraham, He desired to treat them with special favor. For the division of the whole world appertains to Him, so as to distribute to its various peoples whatever part He chooses, and to fix the bounds wherein they should confine themselves. If any object that the people of Canaan had also their limits assigned to them, and ought not, therefore, to have been expelled from the lands in which their forefathers had for many ages inhabited, the reply is easy, viz., that God is always free to take away what He has given, and to readjust the boundaries imposed by His will, when the sins of men deserve that this should be done. When, therefore, He declares that He had given their land to the Moabites, it is not according to the ordinary force of the expression, but by a fixed decree that their habitation should remain sure and undisturbed.

10. *The Emims dwelt therein in times past.* This is a confirmation of the foregoing declaration, which is, however, inserted by way of parenthesis by Moses himself; for the ninth verse, which I have just expounded, is followed regularly by the thirteenth, "Now rise up," etc. For, after God had turned away the people from the borders of Moab, He shews them in what direction they must pass over; but Moses, interrupting the address of God, explains how the Moabites had obtained that territow, though they were strangers, and had no land of their own on which they might set their foot;. For Lot was no less an alien than Abraham; Moses, therefore, states how by special privilege the posterity of Lot became masters of that land which giants had previously possessed. For it was not by human means that, having driven out the giants, who were formidable to all men, they had obtained the peaceful occupation, and even the dominion of that land, which might have seemed to be invincible, from the valor and strength of its inhabitants. He says, therefore, that the giants dwelt there, as also in Mount Seir; and that both were overcome and destroyed, not so much by the hand and arms of men as by the power of God, so that their land might be cleared for possession as well for the children of Esau as for those of Lot. Now, since God elsewhere declares that He had given Mount Seir to Esau as an inheritance, according as He had promised to his father Isaac, it follows that the Moabites had obtained their land also by the same Divine authority. The comparison which is made between Edom and the Israelites does not hold good in all respects; for, although Esau was sustained by this consolation, that his inheritance should be of "the fatness of the earth," (Genesis 27:39,) it might still be the case that with regard to himself and his posterity, their possession should not be legitimate; whereas God so promised the land of Canaan to the race of Abraham, that the Israelites received the dominion over it, as if from His own hand, as it is said in Psalm 136:21. In this respect, too, there was a difference, because the land of Canaan was chosen as that in which

God should gather His Church, in which He should be purely worshipped, and which should be an earnest, to the faithful of the heavenly and eternal rest. But, as elsewhere, the distinction between the sons of Esau and Jacob is marked, so now Moses [553] magnifies God's special blessing towards them both.

13. *Now rise up.* He now proceeds with what he had begun in verse 9, viz, that God had commanded them to pass by the land of Seir, and to advance to the brook Zered; as much as to say, that after they had been subdued by their misfortunes, they were prohibited from further progress, until God should open the way before them, and thus they should follow Him as their leader, and not make a passage for themselves at their own discretion.

He afterwards specifies the period of delay which they had been compelled by God to pass in the desert, after they had once reached the borders of the promised land. He says, then, that after thirty-eight years they had at length returned to the land from whence they had been obliged to retire; and briefly reminds them how long the course of their deliverance had been interrupted through their own fault, since they had gone forth to enjoy the promised land. He calls those "warlike men," or, in the Hebrew, "men of war," whose age entitled them to bear arms, *i.e.,* who had exceeded their twentieth year.

When mention is elsewhere made of forty years, the two years are then included which were spent both in Mount Sinai and in other places; and with good reason, because, during that time also, their sins prevented them from passing to the enjoyment of their inheritance immediately after the promulgation of the law.

19. *And when thou comest nigh over against the children ofAmmon.* God now makes provision as to the Ammonites, since their condition was the same as that of the Moabites, inasmuch as they were descended from the two daughters of Lot. It might, indeed, seem wonderful that, since the memory of their origin was detestable, these two nations should have been so dear to God. Ammon and Moab had been born of an incestuous connection. It was, therefore, more reasonable that this tragical circumstance should have been buried by their destruction, than that they should have been distinguished by God's favor from the common lot of other nations, as if their nobility rendered them superior to others. But let us learn from hence, that since God's judgments, like a deep abyss, are beyond our apprehension, they should be regarded with reverence. Lot's distinguished piety is expressly declared. The disgraceful crime, which he committed when drunk, it pleased

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"Moyse dit ici qu'ils ont eu cela de commun, que Dieu les a voulu loger;" Moses says here that they had this in common, that God had chosen to give them their dwelling-places. — *Fr.*

God so to mark with perpetual infamy, as still to impress upon it some signs of His mercy, although this was done especially for the sake of Abraham himself. It is unquestionable, however, that God recommends the posterity of Lot to the Israelites on this ground, that they may more willingly exercise kindness towards them, and abstain from all injury, when they had to do with two nations whom they see to be cared for by God Himself, for the sake of their common relationship to Abraham.

Furthermore, by the same argument whereby he had before proved that both Edomites and Moabites, relying on God's help, had occupied the lands over which they had dominion, he now establishes that the land which the Ammonites possessed had been granted them by God, viz., because in their conquest and overthrow of the giants they had surpassed the limits of human bravery, and thus God had given a proof of His special and unusual favor towards them. For neither by the ordinary course of nature could two men increase to so great a multitude.

Now, although the Hebrew call the Cappadocians *Caphthorim,* [554] we do not know whether the giants, whose country was taken possession of by the Ammonites, sprung from them. But, if this be admitted, they had a long journey, attended by many dangers, after they left their country; and again, since they must have passed through rich and fertile regions, it is strange that they should have penetrated to those mountains. It might, however, be the case, that, making forays as robbers, they nowhere found a quiet resting-place until a less cultivated region presented itself.

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Bochart remarks that all ancient writers are unanimous in supposing Caphthor to be Cappadocia, and the Caphthorim Cappadocians; but he assigns to them that part of Cappadocia only which bordered on Colchis. *Phaleg.* Book 4, chap. 32:— See *C.* on Jeremiah 47:4, *C. Soc. Edit.,* vol. 4, p 614.

Numbers 21:21-32; Deuteronomy 2:24-37

Numbers 21

Numbers 21:21-32

21. And Israel sent messengers unto Sihon king of the Amorites, saying,

21. Misit Israel legatos ad Sihon regem AEmorrhaeorum, dicendo:

22. Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well; but we will go along by the king's high-way, until we be past thy borders.

22. Transeam per terram tuam: non declinabimus per agros, neque per vineam: non bibemus aquas puteorum, via regia pergemus, donec transierimus terminum tuum.

23. And Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

23. At non permisit Sihon Israeli ut transiret per terminum suum. Itaque congregavit Sihon universum populum suum, et egressus est obviam Israeli in desertum, venitque in Jahaz et pugnavit cum Israele.

24. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

24. Et percussit eum Israel in ore gladii, et hareditate accepit terram ejus ab Arnon usque ad Jabbok usque ad filios Ammon: quia munitus erat terminus filiorum Ammon.

25. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

25. Et accepit Israel omnes istas urbes, et habitavit Israel in omnibus urbibus AEmorrhaei, in Hesbon, et in omnibus oppidis ejus.

26. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

26. Hesbon erat urbs Sihon regis AEmorrhaei. Nam ipse pugnaverat contra regem Moab primum, et acceperat omnem terram ejus a manu usque ad Arnon.

27. Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared;

27. Idcirco dicunt parabolice loquentes, Venite in Hesbon, aedificetur et instauretur urbs ipsi Sihon:

28. For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

28. Quia ignis egressus est de Hesbon, et flamma ex urbe Sihon consumpsit Ar Moab et dominos excelsorum Arnon.

29. Woe to thee, Moab! thou art undone, O people of Chemosh! he hath given his sons that escaped, and his daughters, into captivity, unto Sihon king of the Amorites.

29. Vae tibi Moab, periisti populo Chemos, dedit filios suos in fugam, et filias suas in captivitatem regis AEmorrhaei Sihon.

30. We have shot at them: Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

30. Et lucerna eorum periit ab Hesbon usque ad Dibon, et delevimus usque ad Nopah, quae est ad medebah.

31. Thus Israel dwelt in the land of the Amorites.

31. Habitavit itaque Israel in terra AEmorrhaei.

32. And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

32. Misit deinde Moses ad explorandum Jaazer, et ceperunt oppida ejus, et expulit AEmorrhaeum qui erat ibi.

A Repitition of the same History

Deuteronomy 2

Deuteronomy 2:24-37

24. Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle.

24. Surgite, proficiscimini, et transite torrentem Arnon. Vide, dedi in manum tuam Sihon regem Hesbon, Aemorrhaeumn et terram ejus, incipe possidere, et dimica praelio cun eo.

25. This day will I begin to put the dread of thee, and the fear of thee, upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee

25. Hotde incipiam dare pavorem tui et formidinem tui super faciem populorum qui sunt sub toto coelo, qui audierant famam tuam, et pavebunt, timebuntque a facie tua.

26. And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon, with words of peace, saying,

26. Et misi nuntios e deserto Cedemoth ad Sihon regem Hesbon verbis pacificis, dicendo:

27. Let me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

27. Transeam per terram tuam, per viam ambulabo, non declinabo ad dexteram nec ad sinistram.

28. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet,

28. Cibum argento vendes mihi ut comedam: aquam argento dabis mihi ut bibam, tantum transibo pedibus meis:

29. (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me.) until I shall pass over Jordan, into the land which the Lord our God giveth us.

29. Quemadmodum fecerunt mihi filii Esau qui habitant in Seir, et Moabitae qui habitant in Ar: donec transiero Jordanem ad terram quam Jehova Deus noster dat nobis.

30. But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

30. Et noluit Sihon rex Hesbon ut transiremus per sua. Induraverat enim Jehova Deus tuus spiritum ejus: et obfirmaverat cor ejus, ut daret eum in manu tun, ut hodie est.

31. And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

31. Dixit autem Jehova ad me, Vide, jam coepi dare coram te Sihon, et terram ejus, incipe possidere, ut possideas terram ejus.

32. Then Sihon came out against us, he and all his people, to fight at Jahaz.

32. Egressus est autem Sihon in occursum nostrum ipse et universus popuhs ejus ad praelium in Jahaz.

33. And the Lord our God delivered him before us; and we smote him, and his sons, and all his people.

33. Et tradidit ilium Jehova Deus noster coram nobis, percussimusque eum et filios ejus, et totum populum ejus.

34. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city; we left none to remain:

34. Cepimus quoque omnes urbes ejus eo tempore, et destruximus omnes urbes, viros et mulieres, et parvulos: non reliquimus superstitem.

35. Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

35. Veruntamen jumenta praedati sumus nobis, et spolia; urbium quas cepimus.

36. From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the Lord our God delivered all unto us.

36. Ab Aroer qaee est juxta ripam torrentis Arnon, et urbe quae est in valle, usque ad Gillad, non fuit urbs quae effugerit a nobis, omnes tradidit Jehova Deus noster coram nobis.

37. Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbade us.

37. Tantummodo ad terram filiorum Ammon non accessisti, omnem locum torrentis Jabboc, et urbes montanas, atque omnia de quibus praecepit Jehova Deus noster.

Numbers 21:21. *And Israel sent messengers.* The second narration, which I have subjoined from Deuteronomy, is the fuller; nevertheless, a question arises from it, for what reason this embassy was sent to king Sihon, whose kingdom was already devoted to the Israelites: for it seems to be altogether inconsistent to offer conditions of peace when war is decreed. God commands His people to take up arms: He declares that they shall be victorious, so as to occupy the land of Sihon by right of war; what, then, can be more absurd than to request of him that they might pass through his land in peace? If this attempt were made by Moses without the command of God, such an excess of kindness was not devoid of guilt, inasmuch as it was an act of much temerity to promise what God had appointed otherwise. But, if we should say that the messengers went with the authority, and at the command of God, under what pretext shall the deceptiveness of the act be excused? for it is very improper to flatter with soothing words and promises those whom you have destined to destruction. The conclusion I come to is, that although the event was not unknown to God, still the embassy was sent, nevertheless, by his command and decree, in order to lay open the obstinate ferocity of the nation. But, since the secret judgments of God far surmount our senses, let us learn to reverence their height; and let this sober view restrain our boldness like a rein, viz., that although the reason for the works of God be unknown to us, still it always exists with Him. God knew that the messengers would speak to the deaf, and yet it is not in vain that He bids them go; for, since the kingdom of Sihon was not properly included in the promised land, it was not lawful for the children of Israel to make war upon it until they had been provoked by an unjust refusal. Thus, then, I connect the history. Before they had been assured at God's command of the event, and the victory, they sent the messengers, who demanded that a pacific passage should be accorded to them; and that then the permission to have recourse to arms was granted. If any prefer to think that, before Moses attempted to preserve peace, he had been made acquainted with all that would occur, I will not contend the point; but I deem it more probable that he had expectations of the peace which he sought, because the judgment of God had not yet been declared. If, therefore, Sihon had allowed himself to be propitiated, Moses would never have dared to deal with him as an enemy; but, he rather simply and honestly promised peace, which he intended to preserve; God, however, had otherwise appointed, as the event presently shewed. Still He was not inconsistent with Himself, or variable, in sending the messengers to an irreclaimable and obstinately perverse man; for thus was all excuse taken away when he had voluntarily provoked to war a people who were ready and willing to maintain peace and equity. But rather may we see in this history, as in a glass, that, whilst God earnestly invites the reprobate to repentance and the hope of salvation, He has no other object than that they may be rendered inexcusable by the detection of their impiety. Hence is their ignorance refuted, who gather from this that it is free for all

promiscuously to embrace God's grace, because its promulgation *(doctrina)* is common, and directed to all without exception; as if God was not aware of what Sihon would answer when He would have him attracted to equity by friendly and peaceful words; or as if, on his free will, the purpose of God was suspended as to the war, which was soon after carried forward by His decree.

But inasmuch as what is here briefly recorded, would be obscure in itself, we must explain it by the other narrative, where it is thus written, —

Deuteronomy 2:24. *Rise ye up, take your journey.* I have lately said that the order is here inverted, for what soon after follows, "And I sent messengers out of the wilderness," etc., ver. 26, Moses, in my opinion, has inserted by way of parenthesis: it will, therefore, be suitably rendered in the pluperfect tense, "But I had sent," etc. Thus there will be no ambiguity in the sense that, when the messengers had returned without effecting their purpose, God sustained the weariness of the people by this consolation, as though he had said, Sihon has not, with impunity, repudiated the peace offered to him, since it will now be permitted you to assail him in lawful war. And assuredly this signal for the expedition to advance depends on the declaration which is subjoined in ver. 30, as we may readily gather from the context; for Moses there repeats what we here read respecting their passage in somewhat different words; and again does God testify that He has given Sihon into the hands of the people, and exhorts Moses to go down boldly to the battle. Moreover, the cause is there specified why (Sihon) had been so arrogant and contemptuous in his rejection of the embassy, viz., because God had "hardened his spirit, and made his heart obstinate." From whence again it appears how poor is the sophistry of those who imagine that God idly regards from heaven what men are about to do. [555] They dare not, indeed, despoil Him of foreknowledge; but what can be more absurd than that He foreknows nothing except what men please? But Scripture, as we see, has not placed God in a watch-tower, from which He may behold at a distance what things are about to be; but teaches that He is the director *(moderatorem)* of all things; and that He subjects to His will, not only the events of things, but the designs and affections of men also. As, therefore, we have before seen how the heart of Pharaoh was hardened, so now Moses ascribes to God the obstinacy of king Sihon. How base a subterfuge is the exception which some make as to His *permission,* sufficiently appears from the end which Moses points out. [556] For why did God harden the heart

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Addition in *Fr.,* "sans disposer de leur volonte;" without disposing their will.

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"Or il appert par la fin que Moyse specifie combien ceste tergiversation est frivole, de dire que Dieu permet sans rien ordonner;" now, it appears by the end which Moses specifies, how frivolous is that subterfuge, to say that God permits without ordaining anything. — *Fr.*

of Sihon? thalt "He might deliver him into the hand" of His people to be slain; because He willed that he should perish, and had destined his land for the Israelites. If God only permitted Sihon to grow hardened, this decree was either nought, or mutable, and evanescent, since it depended on the changeable will of man. Putting aside, then, all childish trifling, we must conclude that God by His secret inspiration moves, forms, governs, and draws men's hearts, so that even by the wicked He executes whatever He has decreed. At the same time it is to be observed that the wicked are not impelled to hardness of heart by extrinsic force, but that they voluntarily harden themselves; so that in this same hardness of heart God may be seen to be a just judge, however incomprehensible His counsel may be, and however the impiety of men may betray itself, who are their own instigators, and the authors of their own sin. Emphatically does Moses inculcate the same thing twice over, viz., that the spirt of Sihon was hardened by God, and his heart made obstinate, in order that God's paternal favor towards His chosen people might be more conspicuous; because from the obstinacy of the blinded king He afforded them a just cause for war, and an opportunity for victory.

Numbers 21:25 *And Israel took all these cities.* As if speaking of something present, he uses the demonstrative pronoun, and says, "these cities," just as if he were pointing them out to the eyes of his readers. The word which we have rendered "towns" *(oppida,)* [557] others translate "country-houses" *(villas,)* or "hamlets" *(viculos.)* In the Hebrew, Moses calls by the name of "daughters" all the villages and lesser towns, whose mother-city *(metropolis)* was Heshbon. By these words, however, Moses indicates that, by the right of war, all these places had fallen into the hands of the Israelites, as the lot of their inheritance; for, as I have lately said, God had not yet openly declared that they should be masters of this part of the country. They would consequently have over-passed their boundaries, unless these had been added to the land of Canaan. This is the reason why God openly declares that they possessed them by His authority. But when he says that the cities were destroyed, and all their inhabitants exterminated, so that neither women nor children were spared, let us understand that they dealt not thus cruelly of their own impulse, or in heedless violence, but that whatsoever was on the other side of Jordan was devoted to destruction by God, that they might always have their minds fixed on the promised land, and might never give way to listlessness, which would have been the case if an easy occupation of it had invited them to repose. Although, therefore,

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" Par ce mot, que nous avons translate *villages,* il nous faut aussi entendre les bourgades, et metairies;" by this word, which we have translated *villages,* we must also understand the hamlets and farm-houses. — *Fr.* See marg. *A. V.*

God delivered over the land to them hereafter, and suffered them to enrich themselves with its booty and spoils, yet He would not have it retained as a place of residence, and therefore commanded them to destroy its cities and villages, in order that they might seek their rest elsewhere. In fine, since they were abundantly disposed to be slothful, it was expedient that all snares should be removed, and that by the very desolation they might be urged forward whither God called them.

26. *For Heshbon was the city of Sihon.* It is not without cause that Moses relates how the country near Heshbon had passed into the hands of the Amorites, because a long time afterwards this was sought for as a pretext for war by the Ammonites, when they saw that the people were brought into a low estate. In the time of Jephthah, therefore, having collected a great army, an irruption was made by them; and they made this their excuse, that they took up arms to recover what was their own, from Arnon as far as Jabbok, and as far as Jordan. Consequently, God would have it testified in the sacred records, as Jephthah then replied to the Ammonites, that this part of the land was taken from king Sihon, when the children of Israel were marching peacefully through the borders of the Ammonites. Designedly, then, did Moses, in order to sanction the right of the people, insert in these authentic registers, as it were, what had formerly occurred, namely, that the Amorites had had the dominion over that part of the country, without interference from the Ammonites; nor was there any question that the Amorites had secure and peaceful possession of it. Hence it follows that it passed to the Israelites, so that there were no grounds why, three hundred years afterwards, the Ammonites should reclaim what had so long been lost and abandoned by them. And, in order that posterity might know that there was then no obscurity about the matter, he records an ancient canticle, from which it appears that the Ammonites were so completely overcome, that their enemies triumphed magnificently over them, and cut off all hope of their restoration. Here, however, the question arises, why the king of Ammon, rather than the king of Moab, set on foot that war; for we clearly gather from the song, that the land was taken from the Moabites. But for men who are bent on rapine and robbery, it is sufficient to allege any trivial pretext, and often to glory in the rights of others. There doubtless remained a report that the Amorites had been driven out of their territories, [558] which they had obtained by force of arms. The Ammonites pass over in silence what had been forgotten in the lapse of many ages, and set up this false title, that, although the Israelites had conquered the Amorites, still their victory conferred upon them no right to occupy what the Amorites unjustly and forcibly held. With this object Moses inserted the account he here gives.

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"Par les enfans d'Israel;" by the children of Israel. — *Fr.*

27. *Wherefore, they that speak in proverbs.* That is, an old saying, or proverbial sentence remains, and is well known. The song, however, appears to have been composed in the character of those who, when prepared to engage in war, mutually exhorted each other, "Come into Heshbon," i.e., run to the standard of king Sihon; hasten to his home, and his chief place of abode, in order that we may thence go forth to battle. These expressions, "build and prepare," I interpret as being used for enlarge, adorn, and enrich; for it is probable that this city was not overthrown, but they foretell that the city would be renovated, when a larger dominion had been gained. And this is more fully confirmed by what immediately follows, when it is said that "a fire had gone forth from Heshbon," which consumed Ar of Moab, and all its neighborhood. As to the "lords of the high places of Arnon," some understand the priests who presided in the temples; others extend them to all the inhabitants in general; but, in my opinion, it will not be unsuitable to refer them to the idols themselves, since it appears from the next verse that the conquerors were so insolently elated, as not only to despise the men themselves, but their gods also; for when they say, "Thou art undone, O people of Chemosh," there is no doubt but that they mockingly reproach them with the fact that they had been badly defended by the gods whom they worshipped. [559] And, in point of fact, ungodly men, when in prosperity, uplift their horns to heaven, as if they would assail the divinity which was opposed to them. They, therefore, deride Chemosh, because he made "his sons" or worshippers to be fugitives or captives.

In the word *lantern* [560] he makes use of a common metaphor. Some follow the Chaldee interpreter, and render it *kingdom;* but it has a wider signification; for it includes all the component parts of a happy and prosperous state. [561] The meaning, therefore, is, that their glory and all their wealth was annihilated. The cities of Dibon and Medeba are situated on

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"Par Chamos, qu'ils adoroyent comme leur patron;" by Chemosh, whom they worshipped as their patron. — *Fr.*

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ונירם *vaniram: A. V.,* "we have shot at them." Our translators have regarded ניר, the central syllable of this composite word, as the first future plural of ירה *be shot or cast;* and *S. M.* has noticed this explanation as more probably right than the one which he has adopted in his text, and which supposes ניר to be a substantive, namely, a *lantern.* The Chaldee Paraphrast and the *V.* have regarded this substantive as a metaphor for the ruling power. If it had been a substantive, its place, in ordinary construction, should have been after the verb אבד *perished,* whereas it precedes that verb, which has Heshbon following it, in the proper position for its nominative. — *W*

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"Elle comprend les biens, l'honneur, le repos, et la reputation;" it comprehends goods, honor, repose, and reputation. — *Fr.*

the extreme borders, near the river Arnon, so that by these he designates all the intermediate plain.

Numbers 21:33-35

Numbers 21:33-35

33. And they turned, and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

33. Conversi autem ascenderunt per viam Basan, et egressus est Og rex Basan in occursum ipsis, ipse et universus populus ejus ad praelium in Edrei.

34. And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

34. Tunc dixit Jehova ad Mosen, Ne timeas eum: quia in manu tua dedi cumcet universum populum ejus, ae terram ejus: faciesque ei quemadmodum fecisti Sihon regi AEmorrhaeorum qui habitabat in Hesbon.

35. So they smote him and his sons, and all his people, until there was none left him alive: and they possessed his land.

35. Et percusserunt eum et fillios ejus, universumque populum ejus: ut non remanserit ei superstes: et possederunt terram ejus.

33. *And they turned and went up.* Here there is another victory of the people described, wherein they again experienced the continued favor of God, in order that they may be aroused to greater alacrity, and courageously prepare themselves for farther progress; for they might confidently expect that, with God for their leader, all things would succeed prosperously with them. The region of Bashan, as Scripture informs us in many places, was fertile, and famous for its rich pastures; but Moses here also testifies to its great extent. It was, then, no ordinary proof of God's favor and aid, that they should take it in a moment, as it were. It is not, therefore, without cause, that, in the Psalm, God's power and goodness is magnified in reference to these victories; because He

"slew mighty kings, Sihon king of the Amorites, and Og king of Bashan, and gave their land for a heritage, a heritage unto his people." (Psalm 135:10-12.):

For, although the Israelites were superior in numbers, yet there is no doubt but that, when this king dared to go forth to battle, he trusted in his forces, and deemed himself equal to resistance. Hence did God's grace shine forth the more conspicuously; and, indeed, in order that he may extol its greatness the more, Moses afterwards also relates that sixty cities were taken. [562]

35. *And the Lord said, unto Moses.* God first of all exhorts His people to confidence. He then commands that the men as well as the cities and villages should be destroyed, so that nothing should be preserved except the booty. he indeed addresses Moses only, but his injunctions are directed to all, because Moses, who was already sufficiently energetic, had not so much need of being spurred on as the others. God, however, had regard to the future also, lest the recollection of the blessing should be lost through the ingratitude of the people. In promising them victory, therefore, he desired to have the praise of it bestowed upon Himself.

I have already shewn why He commanded the cities to be overthrown, and all the houses utterly destroyed, namely, lest convenient habitations should tempt the people to torpor, when they were required to hasten onwards to the promised rest; for those who had been ready in the wilderness to retire, and to go back into Egypt, would have eagerly taken possession of this fertile land, and reposed themselves as in a delightful nest. By its desolation, therefore, they were compelled to abandon it. Its possession, indeed, was afterwards granted to the tribes of Reuben, and Gad, and half of Manasseh; but on condition that they should leave their herds there, and accompany their brethren through the whole expedition, not deserting them till the Canaanitish nations were destroyed.

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Addition in *Fr,* "sans les bourgades;" not reckoning the villages.

Deuteronomy 3:1-11

Deuteronomy 3

Deuteronomy 3:1-11

1. Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

1. Conversi autem aseendimus per viam Basan et egressus est Og rex Basan nobis in occursum, ipse et universus populus ejus ad praelium in Edrei.

2. And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

2. Et dixit Jehova ad me, ne timeas illum, nam in manu tua dedi eum, et universum populum ejus, ac terram ejus: faeiesque ei quemadmodum fecisti Sihon regi AEmorrhaeorum qui habitabat in Hesbon.

3. So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him, until none was left to him remaining.

3. Tradidit itaque Jehova Deus noster etiam Og regem Basan, et universum populum ejus: percussimus eum, ut non reliquerimus ei superstitem.

4. And we took all his cities at that time; there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

4. Cepimus quoque omnes urbes ejus eo tempore: non fuit urbs ulla quam non ceperimus ab eis, nempe sexaginta urbes, omnem regionem Argob regni Og, in Basan.

5. All these dries were fenced with high walls, gates, and bars; besides unwalled towns a great many.

5. Omnes autem istae urbes erant munitae muris altis, portis et vectibus: praeter urbes non muratas multas valde.

6. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

6. Quas vastavimus, quemadmodum fecimus Sihon regi Hesbon, vastando omnem urbem, viros, mulieres, et parvulos.

7. But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

7. Omnia autem jumenta et spolia urbium praedati sumus nobis.

8. And we took at that time, out of the hand of the two kings of the Amorites, the land that was on this side Jordan, from the river of Arnon unto mount Hermen;

8. Tulimus itaque eo tempore terram; e manu duorum regum AEmorrhaeorum quae erat trans Jordanem a torrente Arnon usque ad montem Hermon.

9. (Which Hermon the Sidonians call Sirion, and the Amorites call it Shenir;)

9. (Sidonii vocant Hermon, Sirion, et Emorrhaei vocant eum Senir.)

10. All the cities of the plain, and all Gilead, and all Bashan, unto Salchah, and Edrei, cities of the kingdom of Og in Bashan:

10. Onmes urbes planitiei, et totum Gilad, et omnem Basan usque ad Salchah, et Edrei, urbes regni Og in Basan.

11. For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron: is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

11. Solus quippe Og rex Basan remanserat ex reliquis gigantibus: ecce Iectus ejus, lectus ferreus, nonne est in Rabbath filiorum Ammon? novem cubitorum longitudo ejus, et quatuor cubitorum latitudo ejus ad cubitum hominis.

4. *And we took all the cities.* He here more fully relates what He had brieflytouched upon in Numbers. He says that sixty, *well-fortified cities* were taken, besides the villages. Hence we infer both the extent of the country, and also the special power of God in the aid He afforded them, in that they took, in so short a time, so many cities well closed in, and begirt with high walls; as if they were merely travelling, through a peaceful land in security, and with nothing to do.

After the eighth verse, lie repeats connectedly what he had separately related respecting the two kingdoms; and in order that the places might be more certainly identified, he mentions two other names for mount Hermon, stating that it was called Sirion by the Sidonians, and Shenir by the Amorites. Finally, he adds that Og, king of Bashan, was a giant, and the only survivorof that race. As a memorialof his lofty stature, he alleges his iron bedstead, the length of which was as much as nine cubits, according to the common measure of that period. By this circumstance he again magnifies the marvellous help of God, in that he was overcome by the children of Israel, who might, by his stature, have singly terrified a whole army.

The enormous stature of the giants is apparent from this passage. Herodotus records, [563] that the body of Orestes, disinterred by command of the oracle, was seven cubits in length. Pliny, [564] although he does not cite his authority, subscribes to this testimony. Gellius [565] thinks that this was

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Herod, Clio, Section 68.

564

Pliny, 7:16.

565

fabulous, as also what Homer [566] writes with respect to the diminution of men's height in process of time; but his erroneous view is confuted by almost universal consent. What Pliny [567] himself relates is indeed incredible, that in Crete a body was discovered, by an opening of the earth, forty-six cubits long, which some thought to be the body of Orion, and others of Etion. But if we believe that there were giants, (which is not only affirmd by the sacred Scriptures, but also recorded by almost all ancient writers,) we need not be surprised if they were more than eight cubits in height. Although, however, the race of giants began to disappear in the time of Moses, still, in after ages, there existed persons who approached to this ancient stature, [568] as in the time of Augustus and Claudius there was one man about ten feet in height, and another nine feet nine inches. Moses, therefore, intimates nothing more than that this monstrous race of men gradually died out, so that the enormous height of Og, king of Bashan, was an unusual sight.

Gellius, lib. 3:10.

566

Homer, *I1.* lib. 12:381-3, 446-9; lib. 20:286, 7.

567

Pliny, lib. 7:16.

568

Fr. "Comme sous l'empire d'Auguste il y avoit un homme haut de dix pieds, et sous l'empire de Claude un un peu moindre;" as under the empire of Augustus there was a man ten feet high, and, under that of Claudius, one somewhat shorter. Pliny, *loc. cit.,* records the exhibition at Rome, by the Emperor Claudius, of an Arab named Gabbara, whose height was nine feet nine inches; and adds, that in the reign of Augustus, there lived *two* persons, Posio and Secundilla, who were half a foot higher than Gabbara, and who, on account of their wonderful size, were buried in the cemetery of the Sallustian gardens.

Numbers 22:1-41

Numbers 22

Numbers 22:1-41

1. And the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan by Jericho.

1. Inde profecti sunt filii Israel, et castrametati sunt in campestribus Moab trans Jordanem Jericho.

2. And Balak the son of Zippor saw all that israel had done to the Amorites.

2. Quum autem vidisset Balac filius Sippor qumcunque fecerat Israel Emorrhaeo:

3. And Moab was sore afraid of the people, because they were many; and Moab was distressed because of the children of Israel.

3. Timuit Moab propter populum valde, quod multus esset: et anxius fuit Moab propter filios Israel.

4. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

4. Dixit igitur Moab ad seniores Madian, Nunc lambet congregatio haec omnes circuitus nostros, quemadmodum lambit bos gramen agri. Porto Balac filius Sippor erat rex Moab tempore illo.

5. He sent messengers therefore unto Baalam the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me.

5. Misit igitur legatos ad Balaam filium Beor in Pethor, quae erat juxta flumen terrae filiorum populi sui, ut vocaret eum, dicendo, En populus egressus est ex Aegypto, ecce, operuit superficiem terrae, et habitat contra me.

6. Come now, therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

6. Nunc ergo veni, obsecro, maledic mihi populum hunc, quia fortior me est: fortepotero, et percutiam eum, expellamque e terra. Novi enim quod cui benedixeris benedictus erit, et cui maledixeris maledictus erit.

7. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Baalam, and spake unto him the words of Balak.

7. Profecti ergo sunt seniores Madian, et divinationes in manu eorum: et pervenerunt ad Balaam, et retulerunt ei vrrba Balac.

8. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me. And the princes of Moab abode with Balaam.

8. Ille vero dixit eis, Pernoctate hic nocte ista, et reddam vobis responsum, quemadmodum loquetur Jehova ad me. Manseruntque principes Moab cum Balaam.

9. And God came unto Balaam, and said, What men are these with thee?

9. Et venit Deus ad Balaam, ac dixit, Qui sunt viri isti qui sunt apud te?

10. And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,

10. Respondit Balaam Deo, Balac filius Sippor rex Moab misit ad me:

11. Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

11. En populus iste qui egressus est ex AEgypto operuit superficiem terrae: nunc ergo veni, maledic mihi illi: forte potero pugnare cum eo, et expellere eum.

12. And God said unto Baalam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

12. Et dixit Deus ad Balaam, Ne eas cum illis, neque maledicas populo qui benedictus est.

13. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you

13. Surrexit itaque Balaam mane, et dixit ad principes Balac, Revertimini ad terram vestram: quia renuit Jehova concedere mihi, ut eam vobiscum.

14. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

14. Et surrexerunt principes Moab, et perverternut ad Balac, ac dixerunt, Renuit Balaam venire nobiscum.

15. And Balak sent yet again princes, more, and more honorable than they.

15. Rursus ergo misit Balac principes plures, et nobiliores istis.

16. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me;

16. Qui venientes ad Balaam dixerunt ei, Sic dixit Balac filius Sippor, Noli quaeso prohibere teipsum ne venias ad me:

17. For I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

17. Nam honorando honorabo te valde, et quicquid dixeris mihi, faciam: veni igitur obsecro, et maledic mihi populo huic.

18. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

18. Respondens autem Balaam dixit servis Balac, Etiamsi daturus sit mihi Balac plenam domum suam argento et auro, non possim transgredi sermonem Jehoare Dei mei, ut faciam aliquid, sive parvum, sive magnum.

19. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.

19. Nunc ergo manete, obsecro, hic vos quoque hac nocte, ut sciam quid addet Jehova loqui mihi.

20. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

20. Tunc venit Deus ad Balaam nocte, et dixit ei, Si vocandum te venerint viri isti, surge, vade cum eis: veruntamen quod dixero tibi, illud facies.

21. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

21. Surrexit itaque Balaam mane, et stravit asinam suam, et perrexit cum principibus Moab.

22. And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. (Now he was riding upon his ass, and his two servants were with him.)

22. Iratus vero est furor Dei quod ipse iret cum illis: stetitque angelus Jehovae in ipsa via, in adversarium illi: ipse autem equitabat super asinam suam, et duo pueri ejus erant cum co.

23. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

23. At videns asina angelum Jehovae stantem in via, et gladium ejus evaginatam in manu ejus, declinavit ilia e via, et ivit in agrum: itaque percussit Balaam asinam ut declinare faceret eam in viam.

24. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side.

24. Stetitque postea angelus Jehovae in semita vinearum: maceria una erat hinc, et maceria altera inde.

25. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again.

25. Videns vero secundo asina angelum Jehovae, coarctavit sese parieti, coarctavit quoque pedem Balaam ad parietem: propterea addidit percutere cam.

26. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

26. Addidit praeterea angelus Jehovae transire, et stetit in loco angusto ubi nulla erat via ad declinandum sire ad dextram sire ad sinistram.

27. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

27. Quum autem vidisset asina angelum Jehovah, succubuit sub Balaam, unde iratus furor Balaam percussit asinam baculo.

28. And the Lord opened the mouth of the ass; and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

28. Et aperuit Jehova os asinae, dixitque ilia ad Balaam, Quid feci tibi, quod percussisti me jam tribus vicibus:

29. And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

29. Tunc dixit Balaam ad asinam, Quia illusisti mihi, utinam esset gladius in manu mea, certe nunc occiderem te.

30. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

30. Dixit autem asina ad Balaam, Nonne sum asina tua? super me equitasti ex quo esse coepisti usque ad diem hanc, nunquid solita sum facere tibi sic? Qui respondit, Nequaquam.

31. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

31. Et detexit Jehova oculos Balaam, viditque angelum Jehovae stantem in via, et gladium ejus evaginatum in manu ejus: tum demisso capite adoravit pronus in faciem suam.

32. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me:

32. Et alloquutus est eum angelus Jehovae, Quare percussisti asinam tuam jam tribus vicibus? en ego egressus sum in adversarium tibi, quia declinavit a via coram me.

33. And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

33. Et vidit me asina, declinavitque ante me jam tribus vicibus: quod si non declinasset a facie mea, jam nunc etiam te occidissem, et ipsam vivam reservassem.

31. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

34. Dixit igitur Balaam ad angelum Jehovae, Peccavi: non enim sciebam quod tu stares in occursum mei in via: Nunc autem si malum est in oculis tuis, revertar mihi.

35. And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

35. Angelus vero Jehovae dixit ad Balaam, Vade cum istis viris: veruntamen verbum quod loquar ad te illud loqueris. Abiit igitur Balaam cum principibus Balac:

36. And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

36. Audiens vero Balac quod adveniret Balaam, egressus est in occursam ejus in civitatem quandam Moab, quae erat juxta terminun Arnon, quae est in extremo finium.

37. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honor?

37. Et dixit Balac ad Balaam, Annon mittendo misi ad te ad accersendum te? an vere non possum honorare te?

38. And Balaam said unto Balak, Lo, I am come unto thee: have now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

38. Respondit autem Balaam ad Balac, Ecce veni ad te: nunc autem nunquid omnino potero loqui quicquam? Verbum quod posuerit Deus in ore meo, illud loquar.

39. And Balaam went with Balak, and they came unto Kirjath-huzoth.

39. Et perrexit Balaam cum Balac, et pervenerunt in civitatem Husoth:

40. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

40. Et mactavit Balac boves, et oves: misitque ad Balaam et ad principes qui cum ipso erant.

41. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

41. Postera autem die accepit Balac ipsum Balaam, et ascendere fecit eum in excelsa Baal, et vidit illinc extremum populi.

1. *And the children, of Israel set forward.* This narrative contains many circumstances worthy of record: First, it shews that there is no stone which Satan does not turn for the destruction of the Church, and that, after he has assailed her in vain by force of arms, he attacks her by snares and secret artifices, whilst the ungodly also work under his impulse, as far as they are able, to overthrow her by deceit, and to make the promises of God, and His unchangeable decree for the preservation of the Church which He has chosen, of none effect. But God shews, on the other hand, that He so watches over His own, as to turn to their salvation whatever plots their enemies may devise for their destruction. He likewise represents as in a mirror how foolish and vain are their attempts who endeavor to undermine the grace of God; and especially He demonstrates that God's truth will always be so completely victorious as to receive the testimony even of its professed enemies; just as Balaam was made to proclaim it. These and other observations, however, will be better made in their several places.

We have already seen that there was no reason why Balak should devise any evil against God's people, since he had no inconvenience to fear from them. Their faith had been voluntarily pledged; security had been promised him, and a treaty proposed. When, therefore, he and all the Moabites prepare themselves, and arouse their neighbors for resistance, they were ungrateful to God as well as men. In his very alarm we see the truth of what Scripture declares, viz., that the reprobate are always agitated by groundless terrors; and this is the just reward of those who seek not peace with God, that they should be constantly harassed by wretched disquietude. By special privilege God had exempted the Moabites from being at all interfered with; but they invent for themselves causes of anxiety, because they see that God's people had overcome great and powerful kings. For as the brightness of the sun is painful and injurious to those who have weak eyes, so the blessings which God bestows upon the Church, in token of His paternal favor, torment the reprobate and stir them up to envy. If the Moabites had prudently considered their own advantage, they might have easily so arranged with their old connections as to provide for their own tranquillity; but now, by provoking their ill-will, they make the worst bargain possible for themselves. Nor is it the unwise alarm of Balak only which is described, but that of the whole nation of Moab. At first, indeed, the king's name is introduced alone, but immediately afterwards Moses includes them all

without exception, hence it is plain that this error was universal, by the contagion of which they presently corrupt others also. For they invite the Midianites to associate themselves with them in the work of repulsing the Israelites. The pretext alleged is, that as oxen consume the grass of the field, so there was imminent danger lest if the people of Israel were not resisted, they should as it were lick up and devour all the nations; whereas they had experienced quite the reverse, for the people had turned aside of their own accord into circuitous paths, in order to avoid doing them injury. This forbearance would have delivered them from all anxiety, unless their own malignity had taught them to entertain foul suspicions; for why had not the Israelites made a direct aggression upon their territories, except because they were desirous to leave them safe and intact? Otherwise they would have boldly made a way for themselves by force of arms.

5. *He sent messengers therefore unto Balaam.* This passage shews us, like many others, that the errors wherein Satan entangles unbelievers are derived from good principles. The modesty of king Balak appears to be worthy of praise, in that, conscious of his own weakness, and placing no confidence in human aid, he sets about imploring the help of God. For this is our only safe refuge, although earthly aids may fail us, still to maintain our courage, and to rely upon God, who is all-sufficient in Himself, and independent of external means. Thus far, then, Balak acts rightly, for he seeks nothing more than to conciliate God's favor, nor places his confidence of victory in anything but God's good-will; but, when he seeks for God amiss by circuitous ways, he departs far from Him. And this is a common error with all hypocrites and unbelievers, that, whilst they aspire after God, they wander into indirect paths of their own. Balak desires Divine deliverance from his danger; but the means are of his own device, when he would purchase incantations from a mercenary prophet; thus it is, that he binds down God, and subjects Him to his own inventions. He knows, he says, that the power of blessing and cursing appertained to Balaam; but, whence arose this persuasion, unless, [569] by catching at the more empty name of Prophet, he separates God from Himself? He ought first to have inquired what the will of God was, and to have addressed prayer in earnest faith to Him, in order to propitiate Him; whereas, omitting the main thing, he is satisfied with a mere venal blessing. We gather, therefore, from his anxiety to obtain peace and pardon from God, that there was some seed of religion implanted in his mind. The reverence which he pays to the Prophet is also a sign of his piety. But that he desires to win over God by his own

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"Si ce n'est qu'en prenant a la volee le titre vain de Prophete sans son effet, il separe Dieu de soy-mesme, ou le veust couper par pieces?" unless it be that, laying hold at random of the empty title of Prophet without its essence, he separates God from himself, and would cut him in pieces? — *Fr.*

vain inventions is a proof of foolish superstition; and that he seeks to lay Him under obligation to himself, of impious pride. [570]

I know not how it came into the mind of the Chaldee interpreter to suppose that Pether was on the banks of the Euphrates; nor is it probable that (Balaam) was fetched from so great a distance. Neither would his celebrity have extended from so distant a place to these nations. I am persuaded that it is the proper name of a place, because the termination of the word *Petorah* does not admit of its being an epithet, such as "the soothsayer," as Jerome has rendered it. Although, however, the country is not specified, it is probably gathered from the context that Balaam was a Midianite; and for this reason I conceive the Midianites were sought in alliance, in order that they might gain over their fellow-countrymen.

It is a poor exposition of what follows in verse 7, that they had "the divinations in their hand," [571] to refer it to the art of divination, or even that they were accompanied by those who were skillful in the same science. It is more simple to interpret it of their commission, as though Moses said that the messengers were instructed as to what they sought of Balaam, viz., that he should curse the people of Israel, for there is no absurdity in supposing that Moses again repeats what he had related in the preceding verse. Still, I am not indisposed to accept the view which others take, viz., that they took with them the reward or price of divination, for there have been in all ages hireling prophets who made a sale of their revelations; and since even amongst the Israelites many impostors thus set themselves up for hire, this abuse had much vogue (among them.) Hence it was that Saul and his servant hesitated to go to Samuel, because they had not any gift at hand to offer him, until the servant replied that he had the fourth part of a shekel of silver, as if Samuel set up his prophecies for sale, as was commonly the case. (1 Samuel 9:7, 8.) Ezekiel, indeed, charges the false prophets with this, that they sold themselves for a trifling bribe.

8. *And he said unto them, Lodge here this night.* Inasmuch as he waits for a revelation from the true God, it is probable that he was not a magician or sorcerer, whose only power to divine arose from superstition or evil arts. We shall, indeed, see hereafter, that he was accustomed to use many impostures and deceptions; but it will be plain, from the evidence of facts, that he was furnished with the gift of prophecy. Not that he is to be reckoned among the true prophets whom God set over His Church, because neither was the

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"D'un orgueil diabolique; "of diabolical arrogance. — *Fr.*

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A. V. "The rewards of divination;" Ainsworth says, "So Targum Jonathan expoundeth it, *The fruits of divination sealed in their hand;* and thus *Besorah,* i.e., *good tidings,* is used for *the reward of good tidings,* in 2 Samuel 4:10." "Non raro Hebraei rem ponunt pro pretio rei; ut Exodus 21:10, *humiliatio,* i.e., pretium pudicitiae." — Bonfrerius in Poole.

perpetual office of prophesying conferred upon him, nor was it conjoined with that of teaching. For those servants of His, to whom God intrusted the office of prophesying, He so directed by His Spirit, that they never spoke except out of His mouth. And although they did not foresee all that was to happen, but only according to the measure of their revelation, still He concealed nothing from them which it was profitable for them to know. Hence the expression of Amos,

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

In a word, they were the organs of the Holy Spirit for all necessary predictions; and the credit due to their prophecies was of an equable and constant character, so that they never spoke absurdly or in vain. Besides, they were endowed with the power of adapting their prophecies to a just object and use. Thus, after the Law was promulgated, they were its interpreters. In prosperity they bore witness to the grace of God; in adversity, to His judgments. In fine, their business was to ratify God's covenant, whereby He reconciles men to Himself through Christ. Far different was the case with Balaam, and such like, who were only endued with a particular gift, [572] so that they truly foretold some things, and were mistaken in others; and, indeed, they only uttered bare revelations without any admixture of doctrine. God willed, indeed, that such should exist even among heathen nations, so that some sparks of light should shine amidst their darkness, and thus the excuse of ignorance should be taken away. Indeed, all those who have dared to delude the world by their impostures have usurped the name of prophet; and although the word *divination* is honorable and sacred, it has been improperly applied to the art of deception, and the liberty to lie, as it is the custom of the devil to profane God's name by its impious abuse. Still, there were some among the Gentiles who occasionally predicted future events by divine inspiration; and this was especially the case before the Law was given, inasmuch as God had not then distinguished His elect people from others by this mark. At this time, it is true, the promise had been given,

"The Lord thy God will raise up unto thee prophets," [573] etc, (Deuteronomy 18:15.);

but it was not yet generally known, and therefore God was unwilling that the nations should be deprived of their soothsayers, who still were very different from those true prophets, whose call was clear and legitimate.

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"Pour predire ceci ou cela;" to predict this or that. — *Fr.*

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A. V. "A Prophet." See *C.'s* Comment. *in loco,* vol. 1, p. 433.

I have said thus much briefly with reference to Balaam, whom God addresses in a vision by night, or dream, no less familiarly than any of His own servants; but only on a particular point. By the inquiry, "What men are these with thee?" Hie indirectly reproves his improper desires. At first sight he pretends a holy anxiety to obey, when he dares to attempt nothing without God's permission, and refuses to stir a foot, until he shall have received His answer. Yet secret covetousness influences him to obtain from God, by bargaining as it were, what he still feels not to be right. God glances at this astuteness, when He inquires respecting the men; as much as to say, that there was no reason why he should detain them a moment, since their demand should have been peremptorily refused. And, assuredly, if he had been free, he would have hastened at once to obey the wishes of king Balak, even contrary to the will of God. He now requests that permission should be given him; as if he desired to have the reins, which withheld him from his evil purposes, slackened, when he would have willingly shaken them off altogether, if he were not well aware that he could do nothing further than God would permit. Nor, indeed, does he regard what is lawful and right; but only seeks that his mouth may be opened to curse with impunity.

12. *Thou shalt not go with them.* If there were any room for doubt, God peremptorily removes it, and confirms the prohibition; because it was unlawful to curse, those whom He had blessed. For nothing more is permitted to prophets than that they should be the witnesses, or ambassadors *(internuntii,)* or heralds of the grace which God freely deigns to bestow at His own pleasure upon whom He will. Moreover, God is said to *bless* those whom He has embraced with His favor, and to whom He experimentally declares Himself to be propitious, when He displays His liberality towards them. Of this *blessing* He willed that the prophets should be His ministers in such a manner that the power should still remain altogether in His own hands. If, therefore, they usurp to themselves the prerogative of blessing without His commission, their act is not merely frivolous and inefficacious, but even blasphemous. Justly, then, does Ezekiel convict of falsehood and deception those false prophets, who, by their flatteries, encourage the souls which were doomed to die; whilst they slay by their terrors and threats those to whom God had promised life. (Ezekiel 13:2 and 22.) Hence we gather, how vain it is for hypocrites, as they are wont to do, to purchase pardon from men in order to propitiate God; and also that we need not be afraid of those degenerate ministers, [574] who desire to domineer tyrannically in virtue of their office, although they launch their fulminations against the innocent.

It is plain, however, that Balaam's obedience to God's command does not proceed from the heart. His words, indeed, might deceive the simple, from

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"Les ministres masques;" the masked ministers. — *Fr.*

their appearance of humility; "I will not go, because God forbids it; "but there is no doubt but that, led as he was to gratify them by ambition and by avarice, he indicates that he would be disposed to undertake the journey, unless he were forbidden by God. If his heart had been sincere, the honest reply he should have given was obvious, viz., that it was vain to send either for himself or any one else, in order that Balak might resist the inviolable decree of God. If he had thus heartily and unequivocally given glory to God, another embassy would not have been sent to him; but by his faltering excuse he appeared to inflame the desire of the foolish king, in order to sell his curse at a higher price; for we know that this is the usual way with impostors, that they obtain higher pay for themselves in proportion to the difficulty of the matter. Still, however, if we compare the mercenary prophets of the Pope with Balaam, his servile and enforced submission will deserve no little praise by the side of their detestable and indomitable folly, who, in despite of God, hesitate not to burst forth in impious curses. The truth, which they oppugn, is conspicuous: that terrible judgment, which (God) denounces by the mouth of Isaiah, rings in their ears, "Woe unto them that put darkness for light, and light for darkness," (Isaiah 5:20;) nevertheless they proceed, and in their brutal madness vomit forth their blasphemies not only to the destruction of the Church, but, if it were possible, to the extinction of all religion.

15. *And Balak sent yet again princes.* Here we see that, however humbly ungodly men implore God's grace, still they do not lay aside their pride; as if their grandeur could avail to dazzle the eyes of God. In order, therefore, to make Him comply with their wishes, they think it enough to display their magnificent ceremonies; and, indeed, whatever modesty superstition may pretend, it always swells with secret confidence Thus Balak, in order to obtain favor, makes a show of his dignity and power, and deems that Balaam will be thus at his service. Although, however, the impostor shews much more spirit in this his second reply than before, still his hypocrisy is soon discovered, and he betrays the duplicity of his mind. It is, indeed, a noble speech, and indicative of much magnanimity, "If Balak would give me his house full of silver and gold, I will not disobey the command of God:" but why does he not instantly banish from him altogether these unholy traffickers, who are instigating him to transgression? We see, then, that he speaks rather in a spirit of boasting, than to ascribe to God the glory due to Him; for his desire was to acquire for himself the title and credit of a holy Prophet by this parade of obedience. In the meantime, when he begs that a season of delay should be granted him for the purpose of inquiring what God's pleasure was, he is convicted of impious rebellion. He does not dare openly, and in flagrant contempt of God, to put himself forward for the purpose of cursing God's people: and so far well: but why does he not acquiesce in the Divine decision? why, when he has been assured whether a matter was lawful or not, does he still doubtingly inquire? For

thus does he deliberate, and question whether that which God has once prescribed ought to be certain and unchangeable; nay, he endeavors to force God to alter His determination. From the time that he had heard, "Thou shalt not go," upon what pretense was it permissible to continue the controversy? This, then, is the object of Balaam's endeavor, that God, by withdrawing the decision which He had pronounced, should deny Himself; and this was an act of most blasphemous impiety. Still many such persons will be found now-a-days, who, though fully assured of the will of God, cease not nevertheless to countermine it, so that they may at length attain the end, towards which they are hurried by their lawless cupidity. At the outset, it is anything but their desire to know what is right; or, when they know it, to follow it: but ambition instigates some, lust inflames others, and others are urged forward by avarice: in a word, evil affections preside over every deliberation. Straightway God interposes some obstacle, and compels them, whether they will or no, to understand what they ought to do. They proceed, however, notwithstanding; and, inasmuch as the way is closed, they endeavor by subterfuges, by crooked paths or evasions, to elude the sure word of God; and, although they appear to do this modestly, because they hesitate until permission shall have been obtained from God, yet herein does their impudence betray itself, that they do not cease to importune God and His prophets, until they have extorted what they have already heard to be unlawful. It is plain, therefore, that all those are disciples of Balaam, who try the indulgence, of God, that He may at length permit them to attempt what; He has once refused.

20. *And God came to Balaam at, night.* Although God is far from being deceitful, still hypocrites with their quibbles deserve that He should delude their craft. If we more closely consider the desire of Balaam, it was that God should belie Himself. For, if he was persuaded that He was truthful, what else was there to be hoped except that he should ratify His reply ten times over? Nevertheless, he wickedly lies to God, when he asks for a permission to go, which would convict God Himself of capriciousness and inconstancy. God, therefore, ironically permits what He had before forbidden. If any should deem it to be absurd that God, who is truth itself, should speak deceptively, the answer is easily found, viz., that God was guilty of no falsehood, but that He loosed the reins to a man obstinate in his own perverseness, just as a person might emancipate a wayward and grossly immoral son, because he will not suffer himself to be ruled. For had not his ungodly covetousness blinded Balaam, the meaning of this ironical permission was not difficult to be understood. Hence, then, let hypocrites learn, that they profit nothing by their vain pretences, although God may indulge them for a time, since He at length taketh the wily in their own craftiness; wherefore, nothing is better than, in pure and simple teachableness, to inquire what He would have us do, that we may instantly succumb, nor try to alter a word or a syllable as soon as He shall have

deigned to open His holy mouth to instruct us. For to call in question what has been decided by Him, what is it but to compel Him by our importunity to bend Himself to our wishes?

22. *And God's anger was kindled because he went.* How is it consistent that God should be angry when Balaam had attempted nothing, thus far, contrary to His command? But we must bear in mind, what I have lately hinted, that God apparently permits much which He does not approve. He allowed the people in the wilderness to eat flesh: He permitted men to give a writing of divorce to their wives, and even to marry several at once; still it was not right for them to eat the flesh, nor were divorce and polygamy free from culpability. At any rate, Balaam sinned by pertinaciously urging what was sinful, and thus deserved the punishment of death, though God was pleased to mitigate it. On this point it behoves us also to be soberly wise, lest, when God's secret judgments differ from our moral sense, we should cry out against Him. That prophet, who, having faithfully delivered his message, tasted bread on his way back, and this at the instigation of another prophet, so that he only fell through carelessness and want of reflection, He punished with death, (1 Kings 13;) in this case, the punishment which He inflicts upon an impostor and cheat, who [575] prostitutes his tongue for hire, is no harsher than to terrify him by threats. Here the temerity of the flesh would willingly lay hold of the occasion to find fault with God; but the fact was, that the punishment which awaited Balaam, and from which he did not finally escape, was delayed for a certain period in order to display more brightly the glory of God. Wherefore, if a doubt ever pervades our minds, when the reason for any of God's works is not apparent, let us learn at once to repress it.

The external manifestation of God's anger is afterwards described; *i.e.,* that the Angel meets him with a drawn sword; wherein we may observe that, to the great disgrace of the Prophet, the glory of the Angel was first revealed to the ass. For, although the Angel had assumed a body, by the sight of which a brute-animal might be affected, how did it come to pass that the ass was terrified at this alarm ing sight, whilst the eyes of the Prophet were closed against it, unless because God wished to brand the stupidity of this faithless man with a mark of ignominy? He had previously boasted of his extraordinary visions; a vision now escapes him which was manifest to the eyes of a beast. Whence did such blindness as this arise, except from avarice, by which he was so stupified as to prefer filthy lucre to the holy calling of God? In a word, in him was fulfilled, what Scripture so often denounces against the reprobate, that he was struck by a spirit of dizziness and folly so as to be unable to perceive anything. I have already said, that although

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"Qui vouloit vendre la grace du sainct Esprit;" who would sell the grace of the Holy Spirit. — *Fr.*

angels are naturally invisible, yet that they assume bodies whenever God so pleases, and act in the character of human beings. Who supplied the Angel with a sword? Even He, who created all things out of nothing. If any curious person should go further, and inquire of what material the sword was made? it will be easy to reprove his folly by another question, viz., Whether it is easier for mortal man or for God to apply iron and steel to their various purposes? And it might be the case that a bright light shone from the sword, as when the Cherubim were placed with swords to shut the entrance of Paradise against Adam. In a word, God clothed His Angel in such a form as might strike with terror both the brute-animal and the false prophet. But He began with the ass, in order to put the stolidity of the wicked man more completely to shame.

Moses proceeds to relate how the ass, first of all, was turned aside out of the way, and then, when she was met in a narrow place, how she tremblingly started back so as to crush her master's foot against the wall, and at length how she fell down under him. Surely this miserable impostor ought to have been awakened, if he had not been fascinated by the devil. But Moses carefully details all these circumstances, in order to show that he was not only deprived of common sense, but so utterly astounded, as to pay no attention to a most illustrious miracle.

28. *And the Lord opened the mouth of the ass.* Sceptical persons criticize this passage, and ridicule it, as if Moses related an incredible fable. And, indeed, their scoff appears to be plausible, when they object that there is a great difference between the bray of all ass and all articulate voice; but, however they may now indulge in such wanton observations, they will at length be made to feel how seriously and reverently we ought to speak of the marvellous works of God, by their jokes and trifling about which they seek to appear facetious. Now, since their chattering is unworthy of a lengthened refutation, let us be satisfied by the contempt into which it is thrown by a single expression of Moses, when he says that God "opened the mouth of the ass." For whence would men possess the faculty of speech, unless God had opened their mouth at the first creation of the world? Whence comes it that magpies and parrots imitate the human voice, unless it were the will of God to manifest in them a specimen of a certain extraordinary power? Who is there, then, who shall now impose a law upon the Maker of the world, to prevent Him from adapting the mouth of a beast to the utterance of words? Unless perhaps they would suppose Him to be bound irrevocably, because He has once appointed a certain order in nature, to abstain from displaying His power by miracles. If the ass had been changed into a man, we should have been bound to reverence this proof of God's incomprehensible power; [576] now, when we are told that merely a few words

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Addition in *Fr.*, "Plutost que d'en faire nos farceries;" rather than to make our mock at it.

were drawn from it without intelligence or judgment, as if a sound of any kind were diffused through the air, shall the miracle be regarded as a fable? Moreover, if unclean spirits utter words in spectral illusions, why shall God be unable to endow mute tongues with the faculty of speech? Let us, then, learn to reverence with becoming humility the sentence which God executed on the false prophet. He might have chastised him directly by the words of the Angel; but, because the reproof would not have been sufficiently severe if unattended by gross ignominy, He ordained that a beast should instruct him. The voice of the Angel was, indeed, added afterwards; but, since he had been so unteachable, he is treated according to his desert, when, after having made some proficiency in the school of the ass, he begins to listen to God. And, further, the ass convicts him of being dull, and deluded in mind in this respect, that he was not aroused by this unusual circumstance. For she says that she had never before been refractory. If, therefore, there had been any spark of apprehension in the wretched man, he ought to have reflected as to what was the meaning of this novel proceeding and sudden change. Thus was he awakened from his lethargy, in order that he might listen more attentively to what the Angel afterwards spoke.

31. *Then the Lord opened the eyes of Balaam.* This passage teaches us, that whatever be the acuteness of our senses, it is not only implanted in us by God, but also either sustained or extinguished by His secret inspiration. Balaam's eyes are opened; consequently there was a veil before them previously, which prevented him from seeing what was manifest. Thus God at His pleasure makes dull the senses of those who seem to themselves to be very acute; since perception is His special gift.

By this example we are shewn as in a mirror how hypocrites fear God, viz., when they are influenced by His presence; for as soon as they can withdraw themselves, they revel like fugitive slaves. Balaam saw the angel threatening him with a drawn sword, and he hung down his head, and adored; that is to say, because the vengeance of God was impending. But this fear by no means induced him to true correction of himself, he confesses, indeed, that he had sinned, and puts forth some fruit of repentance in that he is ready to return home; but he betrays a servile and compulsory fear, which only trembles at the thought of punishment. "I knew not (he says) that thou stoodest in the way." Unless, therefore, the Angel had been armed for his punishment, he was proceeding in security, as if impunity were conceded to him. Another expression also discovers his craft and perfidiousness, he is ready to return, if his proceeding should *displease* God; as if he had not known before that it was by no means pleasing to God. This, then, is a ridiculous condition, as if he were in doubt on a point which was abundantly clear. If he really feared God, and in pure sincerity of heart, he ought at once to have renounced an expedition which was wicked in itself, and improperly undertaken. For what

avail was it to say, "I have sinned," if he thinks that he can prosecute the journey he had begun in opposition to God? Let us, therefore, learn, when God's will is positively known, to have recourse to no crooked subterfuges, whereby we may delay to perform it.

When the Angel says: Unless the ass had turned aside, that he should have slain Balaam without injuring her, he intimates not only that, in accordance with God's justice and loving-kindness, he would have spared the harmless animal, but that by the very sagacity of the beast, — as though she had deprecated God's anger, — the life of her master, who was else unworthy of mercy, had been redeemed.

35. *And the angel of the Lord said unto Balaam.* Again this wicked man is ironically permitted to do what could not be carried out without sin. But, as I have said before, he was so conscious of his ungodly covetousness, that he knowingly and wilfully deceived himself, instead of being deceived. At the same time, we must observe that, as Paul calls God's wisdom "manifold," (Ephesians 3:10,) so His will is declared in various ways, as if He were inconsistent with Himself, though it always actually remains the same. Certain it is, that it was a mere pretense of Balaam, that he went at the command or permission of God. Nevertheless, this answer was given him, "Go," etc. God, indeed, cast derision on the pertinacious folly of this wicked man, and did not approve as proper that which, as far as words went, He permitted; meanwhile, these two things are consistent with each other, that God did not approve what He condemned, and yet chose that it should be done. For, even when He executes His purpose by means of wicked men, He does not prescribe to them that they are to act thus. He willed to require punishment of Solomon by the hands of Jeroboam, and that the impiety of the house of Ahab should have vengeance inflicted upon it by Jehu; and still it was not right of Jeroboam to upset what God had declared, *i.e.,* that the posterity of David should continue upon the throne; and Jehu also, although he had been anointed by the Prophet, still was guilty of a criminal act in seizing the kingdom: inasmuch as nothing but ambition impelled him to it. As far as relates to the history before us, it was His will to prove by the mouth of Balaam how effectual and unchangeable was His determination as to the adoption of the people, whereby His truth and faithfulness might be more conspicuously shewn forth. Nevertheless, Balaam sinned, in that he was attracted, like a hound, by the scent of gain, to sell his curses for money.

36. *And whenBalak heard that Balaam was come.* This passage admirably represents to us the spirit of all those who are devoted to their various superstitions without a sincere fear of God. They are cringing to their false prophets; they meanly flatter them, and hardly stop short of worshipping them, so that nothing more obsequious can be imagined; yet they inwardly cherish pride, which breaks out when they by no means expect, it. The king goes forth to meet the prophet, and to pay due honors to himself and his

office. It is a great condescension; for it is equivalent to laying his crown and sceptre at his feet: but his dissimulation soon discovers itself, when, expostulating with Balaam, he boasts of his power and riches, wherewith he was able to reward him. Now this is precisely as if he should make the prophetical office subservient to money, and claim the dominion over its revelations by means of his wealth. However great, then, may be the servility with which superstitious persons flatter their idols and priests, still they never lay aside their proud spirits. Such zeal we may see in the Papists, who are as prodigal as possible of the reverence which they parade towards their prelates and monks; but on this condition, that they will be, on their part, complacent to their lusts. If, therefore, a priest, *(sacrificus)* will not gratify his worshippers, they inveigh against him with as much bitterness as if he were any swine-herd.

The answer of Balaam at first sight breathes nothing but piety: "I have come, (he says,) but I must needs speak as God shall command." Whereby he signifies, that, as far as civility required, and inasmuch as depended upon himself, he would have complied with the wishes of the king; but that, in regard to his office as a prophet, he was not at liberty to do this, inasmuch as he would disregard the favor of all mankind, in order that he might obey the commands of God alone.

39. *And Balaam went with Balak.* Moses proceeds to relate how honorably and sumptuously Balaam was received. And first, he records that he was taken to the city of Huzoth; [577] which some would understand as a proper name, others as a noun appellative. In whichever way you take it, it denotes the extent of the city, which was divided into various streets. Secondly, Moses tells us that an abundance of animals were slain in preparation for the feast, and that guests were invited to banquet with Balaam himself. [578] The object of all this is, that Balaam was enticed by blandishments, in order that he might be ashamed to refuse anything to so munificent a king, by whom he had been treated not merely in a friendly, but in a liberal manner; just as if Balaam stood in the place of God, or as if the grace of God Himself were marketable. At length Moses adds that Balaam was brought up into the high places of Baal, that from this elevation he might more conveniently see the camp of the people. Moses, however, says that he only saw the extreme part of the camp; because the whole country was mountainous, and the view was obstructed by distance; still, in my opinion, the sanctity of the spot was the reason why it was chosen by Balak. He, therefore, brought Balaam to a temple, as it were, in order the

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A. V., "Kirjath-huzoth." Margin "a city of streets."

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"Et que Balaam a este accompagne de gens honorables;" and that Balaam was accompanied by persons of honor.— *Fr.*

more to conciliate God's favor. Hence, too, it is apparent that this impostor had no fixed or solid views with regard to the service of God, but that he worshipped idols promiscuously amongst the heathen, either because he was involved in the same superstitions, or because he made no difficulty in complying with any customs or rites, in order to curry favor. For there have always been [579] trimmers in the world, who for flattery's sake have corrupted religion by various devices, and have mingled heaven with earth.

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Lat., "medii homines." *Fr.*, "des nageurs entre deux eaux; "swimmers between two waters.

Numbers 23:1-30

Numbers 23

Numbers 23:1-30

1. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

1. Et dixit Balaam ad Balac, AEdifica mihi hic septem altaria, appara quoque mihi hic septem juvencos, et septem arietes.

2. And Balak did as Balaam had spoken: and Balak and Balaam offered on every altar a bullock and a ram.

2. Fecitque Balac quemadmodum dixerat Balaam, et obtulit Balac et Balaam juvencum et arietem in altari.

3. And Balaam said unto Balak, Stand by thy burnt-offering, and I will go; peradventure the Lord will come to meet me; and whatsoever he sheweth me I will tell thee. And he went to an high place.

3. Tunc dixit Balaam ipsi Balac, Consiste juxta holocaustum tuum, et ibo si forte occurrat Jehova obviam mihi, et quicquid ostenderit mihi narrabo tibi. Abiit itaque in excelsum.

4. And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

4. Et occurrit Deus ipsi Balaam, dixitque illi, Septem altaria disposui, et obtuli juvencum in quolibet altari.

5. And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

5. Posuit autem Jehova verbum in ore Balaam, dixitque illi, Revertere ad Balac, et sic loqueris.

6. And he returned unto him, and, Io, he stood by his burnt sacrifice, he and all the princes of Moab.

6. Et reversus est ad eum, et ecce, stabat juxta holocaustum suum, ipse et omnes principes Moab.

7. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob; and come, defy Israel.

7. Assumpsitque parabolam suam, ac dixit, De Aram adduxit me Balac rex Moab, de montibus Orientis, dicendo, Veni, maledic mihi Jacob, et vent, detestare Israelem.

8. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?

8. Cur maledicam, et non maledixit Deus? et cur detestabor eum quem non detestatus est Jehova?

9. For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

9. Siquidem de vertice petrarum videbo eum, et de collibus intuebor illum: ecce, populus confidenter habitabit, et inter gentes non reputabitur.

10. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

10. Quis numerabit pulverem in Jacob, ac numerabit quartam partem Israelis? Moriatur anima mea morte rectorum, et sit novissimum meum sieut ipsius.

11. And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.

11. Tunc dixit Balac ad Balaam, Quid fecisti mihi; ut maledíceres inimícis meis, sumpsi to, et ecce, benedixisti benedicendo.

12. And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?

12. Qui respondens dixit, Nonne quod posuerit Jehova in ore meo, id observabo ad loquendum?

13. And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence.

13. Tunc dixit ad cum Balac: Veni obsecro mecum ad alterum locum, unde videas illum (tantummodo extremum ejus vidisti, et totum ipsum non vidisti) et ei maledic mihi inde.

14. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

14. Et tulit eum in locum sublimem, in verticem Pisgah: aedificavitque septem altaria et obtulit juvencum et arietem in altari.

15. And he said unto Balak, Stand here by thy burnt-offering, while I meet the Lord yonder.

15. Dixit autem ad Balac, Consiste hic juxta holocaustum tuum, et ego occurram illic.

16. And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

16. Occurtit vero Jehova ipsi Balaam, et posuit verbum in ore ejus, dixitque, Revertere ad Balac, et sic loqueris.

17. And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken?

17. Venit itaque ad eum, et ecce, ille stabat juxta holocaustum suum, et principes Moab cum illo: cui dixit Balac, Quid loquutus est Jehova?

18. And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor.

18. Tunc assumpsit parabolam suam, et dixit, Surge Balac, et audi, ausculta verba mea, fili Sippor.

19. God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

19. Non est homo Deus, ut mentiatur, et filius hominis, ut poeniteat eum: ipsc dixit, et non faciet? Loquutus est, et non praestabit illud?

20. Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

20. Ecce ut benedicerem accepi: et benedixit benedictione, et non revocabo eam.

21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.

21. Non aspexit iniquitatem in Jacob, nec vidit violentiam in Israel. Jehova Deus ejus est cum eo, et clangor regis in eo.

22. God brought them out of Egypt: he hath as it were the strength of an unicorn.

22. Deus eduxit eos ex AEgypto: sicut robur unicornis est el.

23. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

23. Non est augurium in Jacob, nec est divinatio in Israel: secundum hoc tempus dicetur de Jacob, et Israele, Quid operatus est Deus?

24. Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

24. En populus tanquam leo surget, et tanquam leunculus elevabitur: non accubabit donec comederit praedam, et sanguinem occisorum biberit.

25. And Balak said unto Balaam,: Neither curse them at all, nor bless them at all.

25. Dixit autem Balac ad Balaam Neque maledicas ei, neque benedicas.

26. But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do?

26. Cui respondit Balaam, dicens; Annon dixi tibi, quicquid dixerit Jehova id faciam?

27. And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

27. Tunc dixit Balac ad Balaam, Veni agedum, ducam te ad locum alium, si forte inde placebit Deo ut maledicas ei mihi.

28. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

28. Sumpsit ergo Balac ipsum Balaam in verticem Peor qui respicit versus desertum (vel, Jesimon.)

29. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

29. Dixit autem Balaam ad Balac, AEdifica mihi hic septem altaria, et appara mihi hic septem juvencos, et septem arietes.

30. And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

30. Fecit itaque Balac quemadmodum dixerat Balaam, et obtulit juvencum et arietem in unoquoque altari.

1. *Build me here seven altars.* We more positively conclude from hence that this degenerate prophet had been by no means wont to prophesy in accordance with pure revelations from God, but that the art of divination, in which he boasted, had some affinity to magical exorcisms, and was infected with many errors and deceptions. Still this did not prevent him from being sometimes a true prophet by the inspiration of God's Spirit; because, as has been already said, whilst the world was plunged in darkness, it was God's will that some little sparks of light should still shine, in order to render even the most ignorant inexcusable. Since, therefore, Balaam was only endowed with a special gift, he borrowed devices in various directions, which savored

of nothing but the illusions of the devil, and were utterly foreign to the true and legitimate method of consulting (God.) Hence came the seven victims and the seven altars; for, although God, by consecrating the seventh day unto Himself, as also in the seven lamps, and other things, indicated that there was something of perfection in that number; nevertheless, afterwards, many strange superstitions were invented, and under this pretense Satan cunningly deluded wretched men, by persuading them that secret virtues were contained in this number seven. This frivolous subtlety prevailed also among profane writers, so that they sought the confirmation of the error throughout all nature. Thus they allege the seven planets, as many Pleiades, the *Septemtriones,* [580] and as many circles or zones; and again, that infants do not come into the world alive till the seventh month. Many such things they heap together in order to prove that some hidden mystery is implied in the number seven. This contagion reached the Christians also: for on this point the ancients [581] sometimes philosophize too refinedly, and have in general preferred to corrupt (Scripture) rather than not to restrict the gifts of the Spirit to this number, and to establish the sevenfold grace of the Holy Ghost. It is plain that Balaam was infected by this fanciful notion, when he endeavours to draw down God by seven altars, and twice seven sacrifices. Let us, however, learn from Balak's prompt compliance, that the superstitious neither spare expense, nor refuse anything which is demanded by the masters of their errors. Wherefore we must beware lest we be rashly credulous; whilst at the same time we take care lest, when it is clear what we ought to do, we should be withheld by discreditable supineness, when unbelievers hasten so eagerly and speedily to their own destruction.

3. *And Balaam said unto Balak.* In this respect, also, he imitates the true servants of God: for he seeks retirement, because God has almost always appeared unto His servants when they have been separated from the company of men. You would say that he was another Moses, when he exhorts the king to persevering prayer, and, in order that he may be more earnest in supplication, bids him remain perfectly still by the altars. Meanwhile he withdraws himself from the crowd, and the eyes of the witnesses, so that he may be more ready to receive the revelation. Since, however, there was no sincerity in him, we may probably conclude, that in vain ostentation he imitated the servants of God, that, like one of God's councillors, he might

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"The seven stars, or Charles's wain." — Ainsworth. "Sed ego quidem cum L. Aelio, et M. Varrone sentio, qui *triones* rustico certo vocabulo boves appellatos scribunt, quasi quosdam *terriones,* hoc est, arandae colendaeque terrae idoneos. Itaque hoc sidus, quod a figura posituraque ipsa, quia simile plaustro videtur, antiqui Graecorum, αμαξαν dixerunt, nostri quoque veteres a bubus junctis *septemtriones* appellarunt; id est, a septem stellis, ex quibus quasi juncti *triones* figurantur." — A. Gell. 2:21.

581

"Les anciens docteurs." — *Fr.*

bring forth the secrets from the shrines of heaven. I know not why some render the word שפי, *shephi, alone,* others, *sad;* [582] it is more suitable to take it for *a high place;* which other similar passages confirm. The impostor, therefore, retired into a higher place, or summit, in order that he might come forth from thence more surely established as a prophet by his familiar intercourse with God.

4. *And God met Balaam.* It is wonderful that God should have determined to have anything in common with the pollutions of Balaam; since there is no communion between light and darkness, and He detests all association with demons; but, however hateful to God the impiety of Balaam was, this did not prevent Him from making use of him in this particular act. This *meeting* him, then, was by no means a proof of His favor, as if he approved of the seven altars, and sanctioned these superstitions; but as He well knows how to apply corrupt instruments to His use, so by the mouth of this false prophet, He promulgated the covenant, which He had made with Abraham, to foreign and heathen nations.

In truth, he boasts of his seven altars, as if he had duly propitiated God. Thus do hypocrites arrogantly trust that they deserve well of God, when they do but provoke His anger. God, however, passes over this corrupt worship, and proceeds with what He had determined; for He sends Balaam to be a proclaimer and witness of the sureness of His grace towards His chosen people. He supplies, indeed, His servants with what they speak, and controls their tongues; for neither would they be sufficient to think anything, unless the ability were bestowed by Him; and no one can say that Jesus is the Lord, but by the Holy Ghost. Still the holy Prophets were in suchwise organs of the Spirit, that they gave forth from the heart the treasures which God had deposited with them. In this view, Jeremiah says that he "did eat the words of God," (Jeremiah 15:16;) and Ezekiel, that he ate the roll on which his prophecies were written. (Ezekiel 3:1.) For we must not conceive an inspiration (ἐνθουσιασμὸς) such as that by which the heathens supposed their diviners to be carried away, so that the heavenly *afflatus* transported them, or threw them into ecstasies; but rather did that take place in them, which David declares of himself: "I believed, therefore have I spoken," (Psalm 116:10:) and God illuminated their senses before He guided their tongues. The case of Balaam was different, whose mind was alienated while he delivered the words which were put into his mouth. [583]

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A.V. "an high place." *Margin,* "he went solitary." "Onkelos explains the word שפי as יחידי *alone;* but Kimchi interprets it as גכוח a *high place.* Rabbi Jehuda expounds is it as נשבר *affected with grief; etc."* — *S.M.* There is a curious error in the *Fr.,* evidently arising from its dictation to an amanuensis, "le mot que j'ay translate *Amen," i.e., "a mont,"* as it stands in the *Fr.* Text.

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7. *And he took up his parable and said.* The word משל, *mashal,* signifies all weighty and notable sayings, especially when expressed in exalted language. The meaning, therefore, is, that Balaam began to speak eloquently, and in no ordinary strain. Nor can it be doubted but that he aroused Balak's attention by this grandeur of language through God's secret influence; that the wretched man might acknowledge that Balaam now spoke in no mortal fashion, but that there was something of divine inspiration in his words, so that his mind might be the more deeply affected by the revelation. The sum of what he said was to this effect, that there was not merely perversity and folly in Balak's design to curse the people, but that whatever he attempted would be vain and useless, since he was fighting against God. At the same time, he renounces for himself that power, which Balak was persuaded that he eminently possessed: for Moses has already recorded the words of Balak before spoken, "I know that he whom thou cursest is cursed," as if the power of God were transferred to him, so that he might exercise it according to his will. But what was this, but to depose God from His supremacy? Consequently this abominable imagination is refuted by the mouth of Balaam, when he attributes the right of blessing to God alone. "How (he says) should I curse except according to God's command?" not that God always restrains the wicked from declaring what is opposed to His truth: for we know that they often prate at random, vomit forth their blasphemies by the mouthful, obscure the light by their falsehoods, and endeavor, as far as in them lies, to overthrow the faithfulness of God. But inasmuch as Balaam was compelled to play a different part, viz., to proclaim the revelation suggested to him by God, he confesses that his tongue was tied, so that he could not utter a single syllable against God's command.

Since mention is made of Syria, some have supposed that Balaam was fetched from Mesopotamia; and some color was given to this mistake, because the art of divination had its rise amongst the Chaldeans. But, as has been said before, it is not credible that the fame of the man should have extended so far; and again, in the short time during which the people remained there, how could an embassy have been twice sent to a distant country? for they would have occupied at least six months. Besides, we shall soon see that he was slain among the Midianites. But it is very probable that the country was included under the name of Aram or Syria, which even profane authors describe as contiguous to Arabia, towards the Red Sea. Now, since, in reference to the land of Moab, Midian was to the eastward, and, moreover, was high and mountainous, it is rightly added that he was called "from the mountains of the east;" and thus does he designate a place well known to the Moabites, on account of its neighborhood to them.

Addition in *Fr.;* "comme une pie en cage, ainsi qu'on dit;" like pie in a cage, as they say.

9 *For from the top of the rocks I see him.* Unless I am mistaken, the meaning is that, although he only beheld the people from afar, so that he could not accurately perceive their power from so high and distant a spot, still they portended to him something great and formidable. A closer view generally intimidates men; besides, a body of twenty thousand men then dazzles our sight, as if the number were five times as great: whilst the real extent of a thing is also more accurately ascertained. But Balaam declares, in the spirit of prophecy, that he sees far more in the people of God than their distance from him would allow; for, posted as he was on a high eminence, he would have only belleld them as dwarfs with the ordinary vision of men. He says, that "the people shall dwell alone," as being by no means in want of external support: for לבדד, *lebadad,* is equivalent to *solitarily* or *separately.* It is said of the people, therefore, that they shall dwell in such a manner as to be content with their own condition, neither desiring the wealth or power of others, nor seeking their aid. The fact that the people had recourse at one time to the Egyptians, at another to the Assyrians, and entangled themselves in improper alliances, is not repugnant to this prophecy, in which the question is not as to the virtue of the people, but only as to the blessing of God, which is again celebrated in the same words in Deuteronomy 33:28

What follows, that "they shall not be reckoned among the nations," must not be understood in depreciation of them, as if it were said that they should be of no credit or position; but the elect people is exalted above all others in dignity and excellence, as though he had said that there should be no nation under heaven equal to or comparable with them. And, although there were other kingdoms more illustrious for the flourishing condition of their people, and superior both in the number of their inhabitants, and in all kinds of prosperity, still this people never forfeited their pre-eminence, since they were distinguished, not so much by wealth and external endowments, as by the adoption of God. Thus, Mount Sion is called noble above all other mountains, because God had there chosen to make His abode. Others explain it that the people should be alone, so as not to be brought into comparison with the Gentiles, inasmuch as its religion should be separate from the whole world, and unmingled with heathen corruptions. The exposition which I have given is, however, more simple.

10. *Who can count the dust of Jacob?* Hence it is plain that what Balaam was to say was suggested to him by God, since he quotes the words of God's solemn promise, wherein the seed of Abraham is compared to the dust of the earth. Still, we must bear in mind what I have just adverted to, that, although that multitude was reduced to a small number by the sin of the people, nevertheless this was not declared in vain, inasmuch as that little body at length expanded itself so as to fill the whole world. Speaking by *hyperbole,* then, he says that their offspring would be infinite, since the fourth part will be almost innumerable. His aspiration at the conclusion is more

emphatic than a simple affirmation. "I would (he says) that I might share with them their last end!" [584] For, in the first place, every one longs for what is most for his good; and again, Balaam confesses himself unworthy to be reckoned among the elect people of God. Hence it might be easily inferred how foolishly Balak trusted to his curse. Further, in these words he refers to everlasting felicity; as much as to say that (Israel) would be blessed in death as in life. At the same time he is a witness to our future immortality; not that he had reflected in himself wherefore the death of the righteous would be desirable, but God extorted this confession from an unholy man, so that, either unwillingly or thoughtlessly, he exclaimed that God so persevered in the extension of His paternal favor towards His people, that He did not cease to be gracious to them even in their death. Hence it follows, that the grace of God extends beyond the bounds of this perishing life. Wherefore this declaration contains a remarkable testimony to our future immortality. For although Balaam, perhaps, did not thoroughly consider what he desired, still, there is no doubt but that he truly professed that he wished it for himself. Nevertheless, as hypocrites are wont to do, he did but conceive an evanescent wish, for it was in no real seriousness that he sought what he was convinced was best. [585]

The Israelites are called *righteous (recti,)* as also in other places, not on account of their own righteousness, but in accordance with God's good pleasure, who had deigned to separate them from the unclean nations.

11. *And Balak said unto Balaam.* The proud man again reproaches the false prophet, as if he had fairly purchased of him the right of prophecy. [586] Behold how the reprobate seek God by crooked paths, and desire to have nothing to do with Him, unless He yields to their improper wishes — in a word, unless they render Him submissive to them. Balaam, therefore, is compelled to repress this stupid arrogance, by pleading God's command, and declaring that nothing more was allowed him than to announce what God

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Corn. a Lapide has a curious note on "the death of the righteous," contrasting the happy deaths of some, whom he deemed righteous, with those of others, whom he counted enemies of the Church. Amongst the latter he refers to Calvin himself. "Calvin, excruciated, according to Beza, by divers diseases, was in addition preyed upon by lice, as Jerome Bolsec, a physician of Lyons, and formerly his disciple, reports in his Life, ch. 22. Hence observe, that those who persecute the Church, were, by God's just judgment, eaten by worms. Such was the case with Huneric, Herod, Antiochus, the emperors Maximinianus and Arnulphus, and Calvin."

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"Qu'il desireroit d'estre en pare'le condition avecques le peuple d'Israel;" that he desired to be in a like condition with the people of Israel. — *Fr.*

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L'authorite de le faire parler comme il veudroit;" the authority to make him speak whatever he chose. — *Fr*

prescribed. But we must remember that this was only spoken in reference to a particular act, when, as far as his words went, he acted the part of a true prophet, although his feelings were altogether on the other side.

13. *And Balac said unto him.* Balak did, as almost all superstitious persons usually do; for, because with them nothing is certain or established, they are carried about from one speculation to another, and try now this and now that expedient. But especially do they imagine that there is some magical power in the sight, as if the eyes contributed partly to the efficacy of their incantations. It appears from profane writers that this was formerly a commonly received opinion, that the gaze of the enchanter had much effect upon his art. Balak, therefore, removes his sorcerer to another place, that there he might the better exercise his divinations. There is some ambiguity in the words. Some render them thus, "Come to another place, that thou mayest see from thence, [587] mayest see a part, and not the whole," as if Balak feared that the multitude itself frightened Balaam, or diminished the power of his incantations. Their opinion, however, is the more probable, who take the verb *see,* where it is used the second time, in the perfect tense, so that the sense is, "Come to a place where thou mayest behold them; for as yet thou hast not seen the whole, but only a part;" for we know how common a thing with the Hebrews is such an employment of one tense for another. With respect to the place to which Balaam was taken, it little matters whether we believe צפים שדה, *sedeh tzophim* and פסגה *pis'gah,* to be nouns proper or appellative, since it is sufficiently clear that, if they were given to the place, it was on account of its position; for it is very likely that there was a level place upon the hill, which might justly be called "The hill of the spies."

17. *And when he came to him.* Balak inquires what God had answered, although he had rejected the previous revelation. Thus do hypocrites profess anxious solicitude in inquiring the will of God, whilst the knowledge of it is intolerable to them. Therefore their extreme earnestness in inquiry is nothing but mere dissimulation. Besides, Balak hunts, as it were, for the answer of God by a distant divination, whereas a testimony to God's will was all the time engraven upon his heart. But this is the just punishment of perverse curiosity, when the wicked endeavor to impose a law upon God, that he may submit to their wishes. Balak omits nothing in regard to outward ceremonies; he humbly attends upon the altars for the purpose of propitiating God; but in the meantime he would have Him obedient to

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So *A. V.,* after the *LXX.* and *V.* Marckius comes to the conclusion that there is no sufficient reason for *C.'s* proposed alteration of the Hebrew tense, in the latter clauses of the verse; for he thinks that Balaam's expression in verse 9, "For from the top of the rocks I see him, and from the hills I behold him," is rather to be understood of a more complete, than of an obscurer view.

himself, and cannot endure to listen to Him, unless He speaks to him in flattering and deceptive terms.

18. *And he took up his parable and said.* We have already explained the meaning of this expression, namely, to make use of glowing and elevated language, in order the more to awaken the attention of the hearer. The same also is the object of the preface, "Rise up, Balak, and hear; hearken unto me, thou son of Zippor;" for such repetitions are mostly emphatic, and indicate something uncommon.

When he declares that "God cannot lie, because he is not like men," it is a severe kind of censure, as much as to say, "Would you make God a liar?" for it became requisite that the frantic eagerness of Balak should be repressed, and prevented from proceeding any further. Hence, however, a lesson of supreme utility may be extracted, namely, that men are altogether wrong when they form their estimate of God from their own disposition and habits. Still, almost all men labor under this mistake. For how comes it that we are so prone to waver, except because we weigh God's promises in our own scale? In order, therefore, that we may learn to lift up our minds above the world, whenever the faithfulness and certainty of God's word are in question, it is well for us to reflect how great the distance is between ourselves and God. Men are wont to lie, because they are fickle and changeable in their plans, or because sometimes they are unable to accomplish what they have promised; but change of purpose arises either from levity or bad faith, or because we repent of what we have spoken foolishly and inconsiderately. But to God nothing of this sort occurs; for He is neither deceived, nor does He deceitfully promise anything, nor, as James says, is there with Him any "shadow of turning." (James 1:7.) We now understand to what this dissimilitude between God and men refers, namely, that we should not travesty God according to our own notions, but, in our consideration of His nature, should remember that he is liable to no changes, since He is far above all heavens. As to the meaning of the repentance of God, of which mention is often made, let my readers seek it elsewhere in its proper place. We must, however, at the same time, observe the application of the lesson; for the words "God is true," would have no efficacy in themselves, unless they are applied to their appropriate use, *i.e.,* that we should with unhesitating faith acquiesce in His promises, and seriously tremble at His threats. For with the same object it is said that the word of God is pure and perfect, and is compared with gold refined seven times in the fire; and this also is the tendency of the conclusion, which is presently added: "Shall He not fulfill what He has spoken?" Balak desired to have the people cursed, whom God had adopted: Balaam declares that this is impossible, because God is unchangeable in that which he has decreed. In a word, he teaches us the same truth as Paul does, that the election of his people is "without repentance," because it is founded on the gratuitous liberality of God. (Romans 11:29.) If, then, this saying was extorted from

the hireling false prophet, how inexcusable will be our stupidity, if our minds vary and waver in embracing God's word, as if He Himself were variable.

20. *Behold I have received commandment to bless.* He signifies that a command to bless had been given him, antl a positive law laid down for him. For, as has been said, he was not free and independent in this matter; but God had bound him to exercise the prophetic office, even against his own will. Hence he declares that it is not in his power to alter the revelation, of which he is the minister and witness. But there is a remarkable expression introduced in the midst of his declaration, viz., that God himself had blessed; whereby he intimates that the lot of men, whether adverse or prosperous, depends on the authority of God alone; and that no other commission is given to the prophets, except to promulgate what God has appointed; as if he had said, It belongs to God alone to decree what the condition of men is to be; He has chosen me to proclaim His blessing; it is not in my power either to reverse or withdraw it. Now, since Balaam here sustains the character of a true Prophet, we may gather from his words that no other power of binding or loosing is given to the ministers of the Word, except that they should faithfully bring forward what they may have received from God.

21. *He hath not beheld iniquity in Jacob.* Some understand by אוון, *aven,* עמל, *gnamal,* idols, [588] which bring nothing but deadly labor and trouble to their worshippers; as if it were said that Israel was pure and untainted by such offenses, in that they duly served the one true God. But how will it be correct to say that God saw not idolatry in the people, when they had so openly fallen into it? For, although the golden calf was only made on one occasion, still their manifold and almost constant rebellions were such as to forbid these wicked and perverse men from being thus absolved. Since, however, these two words in connection signify all sorts of iniquities, which tend to men's hurt, or to the infliction of harm and loss, a more proper meaning will be, that such iniquity is not seen in Jacob as to include him with the nations that are given to violence and crime. Nevertheless, even if we take it thus, the former question still arises; for we know that the Israelites were scarcely better than the worst of mankind. Some reply feebly, that it was not seen, because God did not impute it; but, in my opinion, nothing else is meant by these words but that the people were pleasing to God, because He had sanctified them. If any object, that they were not therefore any the more just or innocent, the answer is easy — that it is not here declared what they were, but only God's grace is magnified, who deigned to exalt them as a holy nation. In this way Jerusalem was the holy city and the royal abode of God, though it was a den of thieves. On this ground Paul says that the children of Abraham were "holy branches," (Romans 11:16,) because they sprang from a holy root. In the same sense

588 So the *V.*, "Non est idolum in Jacob, nec videtur simulachrum in Israel."

they are everywhere called God's Children, however degenerate they might be. God, therefore, is said to have seen no iniquity in them, with reference to His adoption; not that they were worthy of such exalted praise, as if a distinction were drawn between them and the other nations — not on account of their deserts, but from the mere good pleasure of God. Thus Paul elsewhere, after he has compared them with the Gentiles, and has shewn that they are their superiors in no respect, at length adds, "What advantage then hath the Jew? or what profit is there of circumcision? Much (he says) every way; "and adduces a mark of distinction which does not proceed from themselves, [589] (Romans 3:1.) In a word, because it had pleased God to choose that people, He rather manifested His love towards Himself and His own grace, than towards their life and conduct.

Others take this passage otherwise, viz., that God did not behold iniquity, nor see perverseness in Jacob, because He was not willing that he should be unrighteously grieved or afflicted; as if it were said, If any one should wish unjustly to injure this people, God will permit no violence or injustice to be done to them, but will rather defend them as their shield. But if this sense be preferred, I should rather be disposed to take the vero indefinitely, as if it were said, Perverseness shall not be seen in Jacob; for when the Hebrews use the verb without a nominative, they extend the matter in question into a general proposition, and then the verb in the active voice may be suitably resolved into the passive. And thus the context will run better, since it is added immediately afterwards, "The Lord his God is with him," whereby the reason seems to be given why perverseness *(molestia)* should not be seen *against* Jacob, viz., because God would be at hand to render him aid. For we know that His infinite power suffices to defend the safety of His Church, so that not even the gates of hell should prevail against it.

What follows directly afterwards, "The shout or the rejoicing of a king is among them," I understand to be that God will always give them cause for triumph; for the word which the old interpreter elsewhere renders rejoicing *(jubilationem,)* seems here to be used for songs of rejoicing; but, since it also signifies the sound of a trumpet, it will not be inappropriate to take it as that the people shall be terrible to their enemies, because they shall boldly rush forward, or go down to the battle, as if God sounded the trumpet.

22. *God brought them out of Egypt.* He assigns a reason for their constant success, *i.e.,* because God has once redeemed this people, He will not forsake the work which He has begun. The argument is drawn from the continued course of God's blessings; for, since they flow from an inexhaustible fountain, their progress is incessant. This, however, specially refers to the state of the Church, for He will never cease to be gracious to His children, until He has led them to the very end of their course. Rightly, therefore, does Balaam

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i.e., "That unto them were committed the oracles of God."

conclude that, because God has once redeemed His people, He will be the perpetual guardian of their welfare. He afterwards teaches that the power wherewith God defends His people shall be invincible, for this is the meaning of the similitude of the unicorn.

23. *Surely there is no enchantment.* This passage is commonly expounded as an encomium on the people, because they are not given to enchantments and magical superstitions, as God also had strictly enjoined upon them in His law that they should not pollute themselves by such defilements. Others thus explain it, The Israelites shall not want enchanters, because by the Urim and Thummim, or by the Prophets, God would reveal to them whatever should be profitable for them. Their opinion is more correct who thus interpret it, No enchantment and no divination avails against the Israelites. Let us now proceed to explain this more clearly. Balaam, in my judgment, confesses that there is no room for His enchantments, or that his customary arts fail him now, because their efficacy and power cannot affect the Israelites. And this confession harmonizes with the words of Pharaoh's magicians, when they said, "This is the finger of God," (Exodus 8:19;) after they had pertinaciously contended, until God compelled them to yield. Thus now Balaam declares that the elect people were defended from on high, so that his divinations were ineffectual, and his enchantments vain.

The other clause of the verse appears to me to be simply to this effect, that God would henceforth perform mighty works for the defense of His people which should be related with admiration. The translation which some give is constrained and far-fetched, "As at this time it shall be said, What has God wrought in Israel?" for Balaam rather would say, that great should be the progress of God's grace, the beginnings only of which then appeared; and in short, he declares that henceforth memorable should be the performances of God in behalf of His people, which should supply abundant subjects for history.

24. *Behold, the people shall rise up as a great lion.* This comparison is not in every respect accurate; for it does not signify that the Israelites should be cruel or rapacious, but merely bold and strong, and prompt in their resistance if any should provoke them. In the next chapter, it will occur again with a slight change in the words. What Balaam here predicates generally of the whole people, is applied in the blessings of Jacob to the tribe of Judah alone, (Genesis 49:9,) because it especially excelled in bravery. The sum is, that however the people of Israel might be attacked on every side, it should be endued with invincible fortitude, to overcome all assaults, or to repel them vigorously. Let us, finally, remember that this courage, wherewith Israel was to defend itself against all its enemies, was counted amongst the gifts of God; as: if Balaam had said that they should be preserved by the help of God.

25. *And Balak said unto Balaam.* Here we may behold as in a mirror how wretchedly unbelievers are driven to and fro, so as to alternate between

vain hopes and fears, though by their changes of purpose they are still brought back to the same errors, as if their blind passion led them through a labyrinth. When Balak sees that he is deceived in his opinion, he seeks at least that the hireling prophet should neither profit nor injure. This, however, is exactly as if he would have God to lie idle; but presently he recovers his spirits, and endeavors to repurchase the curse, which in his penitence he had abandoned. For this cause he drags Balaam to another place, although he had already discovered that this was in vain. But thus pertinaciously do unbelievers prosecute their wicked efforts: whilst, at the same time, the disquietude which agitates them with doubts is the just reward of their temerity.

26. *But Balaam answered and said.* The mercenary prophet here confesses that he has no more power of himself to be silent than to speak. Nor is there any doubt but that he would excuse himself with servility to the proud king, to whom he would willingly have sold himself; as if, in his desire to avert the odium and blame from himself, he would state that he was carried away against his will by the Divine *afflatus.* At the same time he throws back the blame on Balak himself, who, though warned in time, had still foolishly sent to fetch him. The rest I have already expounded.

Numbers 24:1-25

Numbers 24

Numbers 24:1-25

1. And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

1. Quum autem videret Balaam qued placeret Jehovae, ut benediceret Israeli, non abiit sicut semel et iterum in occursum auguriorum: sed posuit versus desertum faciem suam.

2. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him.

2. Ac quum elevasset oculos suos, vidit Israelem dispositum per tribus suas: fuitque super eum Spiritus Dei.

3. And he took up his parable, and said, Balaam the son of Beer hath said, and the man whose eyes are open hath said:

3. Tunc assumpsit parabolam suam, et ait, Dicit Balaam filius Beor, dicit vir reconditus oculo.

4. He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

4, Dicit qui audivit eloquia Dei, qui visionem Omnipotentis vidit, qui cadit et aperiuntur oeuli ejus.

5. How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!

5. Quam pulchra tabernacula tua Jacob, habitacula tua Israel!

6. As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes, which the Lord hath planted, and as cedar-trees beside the waters.

6. Sicut valles diffusae, sicut horti juxta flumen, sicut arbores aloes, quas plantavit Jehova, sicut cedri juxta aquas.

7. He shall pour the water out of his buckets, and his seed shall be in many waters; and his king shall be higher than Agag, and his kingdom shall be exalted.

7. Defluet aqua e situla ejus, et semen ejus in aquis multis, et elevabitur rex ejus super Agag, et extolletur regnum ejus.

8. God brought him forth out of Egypt: he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

8. Deus eduxit eum ex AEgypto: sicut vires unicornis ei. Consumet gentes hostes suos, et ossa eorum conteret, et sagittis suis confodiet (vel, sagittas suas tinget sanguine.)

9. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

9. Incurvabit se ut accubet tanquam leo minor, et tanquam leo major: quis excitabit eum? Quisquis benedixerit tibi, erit benedictus: et quisquis maledixerit tibi; erit maledictus.

10. And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

10 Et excanduit furor Balac contra Balaam, et percussit manus suas, ac dixit ipsi Balaam, Ut maledicercs inimicis meis vocavi te, et ecce, benedixisti benedicendo jam tribus vicibus.

11. Therefore now flee thou to thy place: I thought to promote thee unto great honor; but, lo, the Lord hath kept thee back from honor.

11. Nunc ergo fuge in locum tuum: dixeram, Honorando honorabo te, et ecce, privavit te Jehova gloria.

12. And Balaam said unto Balak, Spake I not also to thy messengers, which thou sentest unto me, saying,

12. Cui respondit Balaam, Annon etiam nuntiis tuis quos miseras ad me loquutus sum, dicendo:

13. If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?

13. Si dederit mihi Balac plenam domum suam argento et auro, non potero transgredi sermonem Jehovae, ut faciat bonum sive malum e corde meo: quod loquetur Jehova, illud loquar?

14. And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

14. Nunc itaque ecce, ego discedo ad populum meum: age, consulam tibi quid facturus sit populus iste populo tuo in novissimis diebus.

15. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said;

15. Tunc assumpsit parabolam suam, et dixit, Dixit Balaam filius Beor, dixit, inquam, vir apertum habens oculum.

16. He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open.

16. Dixit audiens eloquia Dei, et sciens scientiam Excelsi, videns visionem Omnipotentis: cadens, et discoopertum habens oculum.

17. I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

17. Video eum: sed non modo: intueor illum: sed non prope: procedet stella ex Jacob, et surget sceptrum ex Israele: et confodiet principes (vel, angulos) Moab, et destruct omnes filios Seth.

18. And Edom shall be a possession, Seir also shall be a possession for his enemies: and Israel shall do valiantly.

18. Et erit Edom possessa et possidebitur Seir ab inimicis Seir, et Israel faciet virtutem.

19. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

19. Et dominabitur ex Jacob, et perdet reliquias ex civitate.

20. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

20. Et quum vidisset Amalec, assumpsit parabolam suam, et dixit, Principium gentium Amalec, ideo novissimum ejus usque ad perditionem.

21. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock:

21. Viso etiam Cenaeo, assumpsit parabolam suam, et dixit, Robustum habitaculum tuum, et ponis in petra nidum tuum.

22. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

22. Certe expelletur Cain, usquequo Assur captivum te ducet.

23. And he took up his parable, and said, Alas! who shall live when God doeth this?

23. Assumpsit item parabolam, et dixit, Vae quis vivet quum statuerit istud?

24. And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

24. Et naves e littore Chitthim quae affligant Assur, affligent Heber, sed hoc quoque usque ad perditionem.

25. And Balaam rose up, and went and returned to his place; and Balak also went his way.

25. Surrexit itaque Balaam, et abiit, reversusque est in locum suum: atque etiam Balacabiit in viam suam.

1. *And when Balaam saw that it pleased the Lord.* It is evident that Balaam, in order to gratify the wicked king for the sake of the reward, endeavored by various shifts and expedients to obtain an answer in accordance with his wishes. Thus do the wicked seek to propitiate God by delusive means, just as we soothe children by coaxing. And God for some time allowed him [590] to gloat upon his fallacious oracle. He now, however, lays closer constraint upon him, and, breaking off all delay, dictates an answer, which He compels him to deliver. For his obedience is not here praised as if, when he understood the will of God, he yielded voluntarily and abandoned his monstrous cupidity; but, because now there was no more room for subterfuge, he dared not stir his foot, as if God had put forth His hand to retain him in his place.

When it is said that "the Spirit of God was upon him," [591] after he turned his eyes "toward the wilderness" and beheld the camp of Israel, how they were marshalled "according to their tribes," we must understand it thus: not that he was influenced by a sincere feeling of good-will, so that the

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"Inhiare fallaci oraculo." — *Lat.* "Q'uil fust comme a la chasse, pour obtenir quelque fausse revelation;" to be, as it were, in chase of some false revelation. — *Fr.*

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A. V., "came upon him."

sight itself suggested grounds for blessing; but that he was induced by the inspiration of the same Spirit, who afterwards put forth His influence in the prophecy itself. It is said, then, that the Spirit of God was upon him, not as if it had begun to inspire him at that particular moment when he cast his eyes upon the camp of Israel; but because it prompted him to look in that direction, in order that the impulse of prophecy might be stronger in him, as respecting a thing actually before his eyes. But after the Spirit had thus affected his senses, or at any rate had prepared them to be fit instruments for the execution of his office, it then also directed his tongue to prophesy; but in an extraordinary manner, so that a divine majesty shone forth in the sudden change, as if he were transformed into a new man. In a word, "the Spirit of God was upon him," shewing by manifest token that He was the author of his address, and that he did not speak of his own natural intelligence. To the same intent it is said that "he took up his parable," because [592] the character of his address was marked with unusual grandeur and magnificent brilliancy.

3. *And the man whose eyes are open,* [593] *hath said.* This preface has no other object than to prove that he is a true prophet of God, and that he has received the blessing, which he pronounces, from divine revelation; and indeed his boast was true as regarded this special act, though it might be the case that pride and ambition impelled him thus to vaunt. It is, however, probable that he prefaced his prophecy in this way by the inspiration of the Spirit, in order to demand more credit for what he said. From a consideration of this purpose we may the better gather the meaning of his words. Balaam dignifies himself with titles, by which he may claim for himself the prophetic office; whatever, therefore, he predicates of himself, we may know to be the attributes of true prophets, whose marks and distinctions he borrows. To this end he says that he is "hidden in his eye," by which he means that he does not see in the ordinary manner, but that he is endued with the power of secret vision. Interpreters agree that שתם *shethum,* is equivalent to סתם *sethum,* which is *closed* or *hidden.* Thus some render it in the pluperfect tense: The man who had his eyes closed; and this they refer to the blindness of Balaam, since his ass saw more clearly than himself. Others, who perceive this gloss to be too poor, expound it by *anti-phrasis,* Whose eye was open; but, since this interpretation, too, is unnatural, I have no doubt but that he says his eyes were hidden, because

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"Sa facon de parler a eu une gravite authentique, pour toucher plus au vif ceux qui l'orroyent;" his manner of speaking possessed a genuine grandeur, in order to touch more closely to the quick those that might hear it. — *Fr.*

593

"Reconditus oculo;" covered in the eye.— Lat. "Qui a l'oeil couvert;" who has the eye covered. — *Fr.*

in their secret vision they have more than human power. [594] For David makes use of the word to signify mysteries, when he says:

"Thou hast manifested to me the hidden things [595] of wisdom." (Psalm 51:6.)

Unless, perhaps, we may prefer that he was called the man with hidden eyes, as despising all human things, and as one with whom there is no respect of persons; the former interpretation, however, is the more suitable. And assuredly, when he adds immediately afterwards, the hearer of "the words of God, which saw the vision of the Almighty," it must be taken expositively. To the same effect is what is added in conclusion: "He who falls [596] and his eyes are opened;" for the exposition which some give, that his mind was awake whilst he was asleep as regarded his body, is far-fetched; and there is a tameness in the opinion of those who refer it to the previous history, where it is recorded that, after Balaam had fallen under the ass, his eyes were opened to see the angel (chap. 22:31.) Comparing himself, therefore, to the prophets, he says that he fell down in order to receive his visions; for we often read that the prophets were prostrated, or lost their strength, and lay almost lifeless, when God revealed Himself to them; for thus did it please God to cast down His servants as to the flesh, in order to lift them up above the world, and to empty them of their own strength, in order to replenish them with heavenly virtue.

5. *How goodly are thy tents, O Jacob!* The internal condition of prosperity enjoyed by the people is described by various similitudes akin to each other, and expressive of the same thing. He compares them to valleys and well-watered gardens, and then to trees which were rendered succulent by abundance of moisture, and finally to fields whose seeds imbibe fatness from

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This word has occasioned much discussion among the commentators. *A. V.* subjoins in the margin: "*Heb.* who had his eyes shut, *but now* opened." Ainsworth says: *"Shethum*, the original word, is of contrary significance to *Sethum,* that is, *closed* or *shut up;* however, some take it to be of the same meaning, which may then be explained thus, *The man* who had his *eye shut,* but now open. And *eye* is put for *eyes,* understanding the eyes of his mind opened by the spirit of prophecy; though some of the Hebrews (as Jarchi here observeth) have from hence conjectured that Balaam was blind of one eye!" Dathe, in accordance with the most ancient interpreters, (*LXX.* Onkelos, and the Syriac,) agrees with the text of *A. V.*

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A. V. "And in the hidden *part* thou shalt make me to know wisdom." *C.'s* exposition *in loco* appears rather to agree with. *A. V.* than with his citation in this place. "Some interpret בסתום, *besathum,* as if he here declared that God had discovered secret mysteries to him, or things hidden from the human understanding. He seems rather to mean that wisdom had been discovered to his mind in a secret and intimate manner." See Cal. Soc. edit. of Psalms, vol. 2, pp. 292, 293, and note

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A. V., "falling *into a trance,* but having his eyes open."

the waters. The word we translate "*valleys* spread forth," some prefer to render "streams;" and the Hebrew word signifies both; but the course of the metaphors requires that valleys should be rather understood. For the same reason I have given the translation "aloe-trees;" for, although the word אהלים *ohelim,* often means "tabernacles," I have no doubt but that it here refers to trees, so as to correspond with what follows as to the cedars. They are called trees "which the Lord hath planted," as surpassing the ordinary growth of nature in their peculiar excellency, and exhibiting something more noble than the effect of human labor and skill.

In the concluding similitude the interpreters have erred, in nay opinion. Some translate it, "His seed (*is*) many waters;" others, "on many waters;" but [597] the literal translation which I have given runs far better, viz., that he is like a rich and fertile field, whose seed is steeped in much water.

Thus far Balaam has been speaking of God's blessing, which shall enrich the people with an abundance of all good things.

7. *And his king shall be higher than Agag.* He now begins to enlarge on their outward prosperity, viz., that the people of Israel shall be powerful and flourishing, and endowed with a warlike spirit to resist the assaults of their enemies; for it would not be sufficient that they should abound with all blessings, unless the ability to defend them should also be superadded. It is by no means a probable conjecture that he speaks of Saul who made prisoner of their king, Agag, in the battle with the Amalekites; but their opinion is the more correct one, who suppose that this was a name common to all the kings of that nation. It was, therefore, God's intention to declare the superiority of His chosen people to the Amalekites; nor need we be surprised that they should be thus brought into especial antagonism with them, not only because they were the constant enemies of Israel, but because their power was then excessively great, as we shall very soon see: "Amalek was the first of nations," etc. (verse 20.)

Although for a long time afterwards, there was no king in Israel, still there is no absurdity in the fact that the commonwealth should be designated by the name of *"king,"* and *"kingdom;"* especially since God had postponed the full accomplishment of His grace until the time of the establishment of the kingdom. Hence, in this prophecy, Balaam, however little he might have been aware of it, embraced the time of David; and consequently he predicted things which were only accomplished in Christ, on whom the adoption was founded.

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Ainsworth says: "This *seed* may be understood, as before, of children; and *many waters,* of many peoples, as in Revelation 17:15; Isaiah 57:19; Psalm 144:7. Or *seed* may mean *corn* sown in watery, moist, and fruitful places, to bring forth much increase; as Isaiah 32:20." *C.'s* own translation is, after all, equivocal; however, his opinion may incline to the literal meaning of the word *seed.*

What follows has been already expounded, viz, that God, in delivering His people, had made it plain that He would have them remain in safety and perpetuity; and that He was able to bring this to pass.

9. *Blessed is he that blesseth thee.* This mode of expression signifies that the Israelites were elected by God, on these terms, that He would account as conferred upon Himself whatever injury or benefit they might receive. Nor is there anything new in this, that God should declare that He would be an enemy to the enemies of His Church; and, on the other hand, a friend to her friends, which is a token of the high favor with which He regards her. Hence, however, we are taught, that whatever good offices are performed towards the Church, are conferred upon God Himself, who will recompense them faithfully: and, at the same time, that believers cannot be injured, without His avenging them: even as He says; "He that toucheth you toucheth the apple of my eye." (Zechariah 2:8.) If any should object that Balaam himself went unrewarded, although he blessed the people, the reply is an easy one, that he was unworthy of any praise, who was by no means disposed in the people's favor of his own accord, and out of pure and generous feeling; but who was forcibly drawn in a direction whither he was unwilling to go. Meanwhile, this point remains unshaken, that whosoever have contributed their labors for the Chureh's welfare, and have been her faithful helpers, shall be sure partakers of the blessing which is here promised.

10. *And Balak's anger was kindled against Balaam.* Inasmuch as the obstinacy of the wicked is not overcome, so that they should submit themselves to God, when He would bring their lusts under the yoke, it must needs be that, when they are still further pressed, they are carried away into passion. Thus now, Balak, after murmurings and expostulations, bursts forth into impetuous wrath, and rejects, and drives away with reproaches from his presence Balaam, whom he had hitherto been endeavoring to cajole. For, when he smites his hands together, it is because he can no longer restrain himself. He is especially indignant, because Balaam had not hesitated freely and openly to bear witness to the blessing of the children of Israel, against whom he was so full of hatred. For nothing is more galling to kings than when they see private individuals regarding their presence at least without alarm. Since he determines to give no reward to the untoward and ill-starred prophet, he throws the blame upon God, lest he should himself incur discredit from this, as if he were illiberal. And, indeed, what he says is true, that God had kept back Balaam from honor; yet impiously, and, as it were, reproachfully, does he lay the blame upon God, and, in fact, accuses Him of being the cause of the non-fulfillment of his promise.

12. *And Balaam said unto Balak.* Balaam speaks the truth, indeed, yet in a bad spirit, as we have seen: for he excuses himself with servility [598] to Balak, that it did not depend on himself that he did not comply with his wishes, but that God had stood in the way. For he grieves at the

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loss of his reward; and however grandly he may declaim on the supremacy of God, he still signifies that he has rather acted upon compulsion than willingly executed what was enjoined upon him. By "the word *(sermonem)* of *Jehovah,"* [599] he means not only His decree, but what had been dictated to him, and which he would have still greatly desired to alter; but he indicates that he was bound by the power of the Spirit to declare, even against his own will, whatever revelation he received. Thus the word "do" refers to his tongue, or his charge as a prophet; since he had not been hired by Balak to perform any manual act, but only to injure the people by his words. The word "heart" [600] is contrasted with the revelation of the Spirit; for impostors are said to speak out of their own heart, when they falsely make use of God's name to cover their own inventions. He, therefore, declares that he was not at liberty to speak "of his own heart," because he was the minister of the Spirit.

14. *And now, behold, I go unto my people.* Since the counsel which he gave is not here expressly mentioned, [601] it is the opinion of some that his address is unfinished, and they suppose that he referred to the cunning advice so destructive to the people, which will be presently related; *i.e.,* that the Moabitish women should prostitute themselves. Others rather imagine that Balaam counselled Balak to rest quiet, since the prosperity of the Israelites would do no harm to the Moabites in his lifetime. I, however, take it simply for to teach, or to admonish what would be for his advantage. Thus he commends his prophecy, in order that Balaam may willingly submit to it. Still, when he speaks of the "latter days," he signifies that there was no cause for Balak himself to fear or be anxious; since the punishment of his nation would be deferred for a long time. In the meantime we see what Balak had gained by his trouble; for, whereas he had hitherto only heard the people of Israel blessed, he is not compelled to listen to what is more painful still, viz., the ruin of his own nation. This is the reward of those who strive against God.

15. *Balaam the son of Beor hath said.* Inasmuch as he was preparing to treat of most important matters, it is not without reason that he renews his preface, in order to obtain more authority for his prophecy: and although it was not without ambition that he proclaimed these magnificent titles, still

"Il fait le chien couchant." — *Fr.*

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"The commandment of the Lord." — *A. V.*

600

"Of mine own mind." — *A. V.*

601

C. translates אועצך, which *A. V.* renders, "I will advertise thee," *consulam tibi,* I will counsel thee: so also Ainsworth.

we cannot doubt but that God would ratify by them what he had determined to deliver through the mouth of the prophet. It was requisite that this worthless man, whose doctrine would otherwise have been contemptible: should be marked out by Divine indications; and thus it was that he assumed a character that he did not possess, and attributed to himself what only belongs to true prophets. I have before explained how the open and the closed eye are spoken of in the same sense, though for different reasons: forhe calls the eye "hidden," as perceiving the secret things of darkness, which are incomprehensible to the human sense; but he claims for himself "open eyes," in that he beholds, by prophetic vision, what he is about to say, as if he would deny that he was going to speak of things which were obscure, and scarcely intelligible to himself.

17. *I shall see him, but not now.* [602] Though the verbs are in the future tense, they are used for the present; and again, the pronoun *him* designates some one who has not yet been mentioned; and this is a tolerably common usage with the Hebrew, especially when referring to Jerusalem, or God, or some very distinguished man. The relative is, therefore, here put κατ ἐξοχὴν for the antecedent: and although there can be no doubt but that he alluded to the people of Israel, it is still a question whether he designates the head or the whole body; on which point I do not make much contention, since it is substantially the same thing.

The reason why Balaam postpones his prophecies to a distant period, is in order to afford consolation to Balak, for, as much as he possibly can, he seeks to avoid his ill-will, and therefore assures him that, although he denounces evil, it was not to be feared at an early period, since he treats of things which were as yet far off.

The second clause must be unquestionably restricted to the head of the people, called metaphorically "a Star," and then expressly referred to without a figure; for this repetition is common with the Hebrews, by which they particularize the same thing twice over. Assuredly he means nothing else by "the Sceptre," except what he had indicated by the "Star;" and thus he connects the prosperity of the people with the kingdom. Hence we gather that its state was not perfect until it began to be governed by the hand of a king. For, inasmuch as the adoption of the family of Abraham was founded on Christ, only sparks of God's blessing shone forth until its completed brightness was manifested in Christ. It must be observed, therefore, that when Balaam begins to prophesy of God's grace towards the people of Israel, he directs us at once to the scepter, as if it were the true and certain mirror of God's favor. And, in fact, God never manifested Himself as the Father of this people except by Christ. I admit, indeed, that some beginnings existed in the person of David, but they were very far from exhibiting the

602 "I see him," etc. — *Lat.*

fullness of the reality: for the glory of his kingdom was not lasting, nay, its chief dignity was speedily impaired by the rebellion of the ten tribes, and was finally altogether extinguished; and when David's power was at its height, his dominion never extended beyond the neighboring nations. The coming forth of the Star and the Sceptre, therefore, of which Balaam speaks explicitly, refers to Christ; and what we read in the Psalm corresponds with this prophecy;

"The Lord shall send the sceptre [603] of thy strength out of Sion." (Psalm 110:2.)

Hence it follows that the blessing, of which Balaam speaks, descends even to us; for, if the prosperity of the ancient people, their rest, their well-ordered government, their dignity, safety, and glory, proceeded from the scepter as its unmixed source, there is no doubt but that Christ by His coming accomplished all these things more fully for us.

The destruction of the nation of Moab is added as an adjunct of the kingdom. And first, indeed, Balaam declares that "its princes shall be transfixed." If any prefer to read its "corners," [604] the expression is metaphorical, implying that the Sceptre will break through its munitions, or destroy what may seem to be strongest. I do not doubt but that the same thing is confirmed in what is said of the children of Sheth;" for those who take it generally for the whole human race, [605] violently wrest the text by their gloss. Balaam is speaking of the neighboring nations; and, when in the next verse he goes on to specify Edom, he adds Mount Seir by way of explanation. Since the form of the two sentences is identical, it is probable that none others than the Moabites are meant by the children of Sheth. Still the question arises why Balaam attributes to a single nation what was common to all, for all who were of the descendants of Sheth equally derived their origin from Noah. Some think that they boasted of this descent in order to conceal their shame, for we know that the founder of this nation sprang from an incestuous connection. But another more satisfactory reason occurs to me, viz., that they boasted, like the Amalekites, of the extreme antiquity of their race; since, therefore, they desired to be reckoned amongst the most ancient nations, it will not be improbable that by this ironical

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A. V., "The rod."

604

Dr. Boothroyd has a curious conjecture on this passage. he says, "Most of the ancients, after *LXX.,* give to פאתי the signification of chiefs, princes, or the like. They are supposed to have read פחתי But I am persuaded that פאתי is the genuine reading, and to be taken here in the same sense as in Jeremiah 48:45, where a very similar passage occurs: and in both places, it is my belief, the word signifies *whiskers."*

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"*The children of Seth, i.e.,* all men; so the Chaldee." — Corn. a Lapide *in loco.*

appellation their vain-glory was reproved. It may, however, have been the case that some one amongst the descendants of Moab was distinguished by this name. Still, as I have lately said, the Moabites as well as the Edomites were subdued by David, for David thus justly celebrates his triumphs over them,

"Moab is my wash-pot; over Edom will I cast out my shoe,"
(Psalm 60:8;)

but then was merely typified, what Christ at length fulfilled, in that He reduced under His sway all adverse and hostile nations. Therefore it is said, he "shall destroy him that remaineth of the cities," *i.e.,* all enemies whom He shall find to be incorrigible.

20. *And when he looked on Amalek.* This people had already been destined to destruction by a Divine decree; but what God had before declared, is here again ratified by Moses. Although the vengeance, which God was about to take, lay dormant for many ages, it was at length experimentally proved that God had not threatened in vain. But, whilst it is true that they were destroyed by Saul, still we learn from the history that some still survived, and again inhabited their land. In order, therefore, to arrive at the entire accomplishment of this prophecy, we must come to Christ, whose kingdom is the eternal destruction of all the wicked. Poor and unsatisfactory is the view of some commentators [606] who think that Amalek is called "the first of the nations," because they first took up arms against Israel, and encountered them in order to prevent their advance. Rather is the pride of Amalek indirectly rebuked, because they claimed superiority for themselves over other nations, and this on the score of their antiquity, as if they had been created together with the sun and moon. There is then a pointed comparison between this noble origin, and the slaughter which awaited them at their end.

21. *And he looked on the Kenites.* I have not yet referred to the sense in which Balaam is said to have *seen* the Kenites, as well as the other nations; and now, also, I should refrain from doing so, if some did not attribute it to prophetical vision, in which opinion I cannot agree: for Moses relates as a matter of history that Balaam turned his face in the directions in which they respectively lived: and, although he did not actually see the people themselves, the sight of the place in which they dwelt was sufficient for the purpose of prophecy.

By the Kenites I understand the Midianites, who were contiguous to the Amalekites; for it is altogether unreasonable to refer the name to the descendants of Jethro. Forty years had not yet elapsed since Jethro had left his son with Moses; and his was only one small family in the wilderness

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"So all the paraphrasts," says Drusius, in Poole's Syn. See margin *A. V.,* and the gloss in the Geneva Bible.

of Midian, whereas mention is here made of a people already celebrated. Balaam, therefore, designates by *synecdoche* the Midianites, and devotes them also to the punishment they well deserved. Of this Gideon was in some measure the minister and executioner, when he routed their immense army with three hundred men; and his victory is celebrated in Psalm 83:11, and Isaiah 9:4. It is probable that their power was broken at that time.

22. *Until Asshur shall carry thee away captive.* It is a harsh and unnatural construction to apply this to the Kenites; and the majority, indeed, consent that it should be referred to the Israelites; yet they differ as to the meaning of it, for some take it affirmatively, that the Kenites should be wasted, until the Assyrians should conquer the Israelites and carry them away captive; some, however, take it interrogatlvely, [607] as if it were an abrupt exclamation, How long shall Asshur hold thee captive? Thus they conceive the prolonged exile of the people is indicated. Undoubtedly it was the purpose of the Spirit to shew, by way of correction, that their prosperity, which had been previously mentioned, should be mixed with heavy afflictions: for slavery is a bitter thing, and exile even worse. Hence we gather that, though the Church is blessed by God, it is still in such a way as that it shall not cease to be exposed to various calamities. The interrogation, therefore, will be most appropriate.

24. *And ships shall come from the coast of Chittim.* It is unquestionable that the word Chittim is sometimes used for the Greeks. Some, indeed, imagine that the Macedonians alone are strictly called by this name; it is, however, plain that it is applied generally to the whole of Greece. But since the countries beyond the sea were not so well known to the Jews as to allow of their distinguishing them, Scripture sometimes transfers this same name to Italy. Without doubt in Daniel, (Daniel 11:30,) "the ships of Chittim" must be taken for those of Italy or Rome; [608] because the angel there predicts that the ships of Chittim would come, which should overcome, and render frustrate the efforts of Antiochus; which was plainly brought to pass by the mission of Popilius. With regard to the present passage, first of all the Greeks under Alexander afflicted both Judea and Assyria; and then another affliction followed at the hands of the Romans. Since, however, Balaam has begun to prophesy of the kingdom of Christ, it is probable that the Romans are included together with the Greeks. But from hence we

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It will be seen that the *A. V.* renders the clause interrogatively in the margin, though with a slight difference from the sense of *C.*

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See *C.* on Daniel, *(C. Soc. Edit.,)* vol. 2, pp. 316, 317, 318. "Writers on the geography of the Bible entertain remarkably different ideas as to the country or countries intended by this denomination. The most probable opinion seems to us to be that which considers that the Hebrews used it to express, in a general sense, all the coasts and islands of the Mediterranean Sea, so far as known to them." — Illustr. Corn. *in loco.*

more clearly perceive, what I have lately adverted to, that the children of God are not so exempted from common evils as not to be often involved in them promiscuously with unelievers, as if their conditions were precisely identical. Although the Hebrews are placed on a par with the Assyrians as their companions in misfortune, still a consolation is added, *i.e.,* that the Assyrians also shall perish like Chittim, when they have persecuted the Church.

What Moses adds in conclusion, viz., that Balaam returned to his people, and Balak also went to his place, tends to the commendation of God's grace, since He dissipates the evil counsels of the wicked like clouds, and overthrows their machinations; even as Moses commemorates elsewhere this peculiar blessing of God. [609] Micah, too, celebrates this amongst other Divine mercies:

"O my people, (he says,) remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him," etc. (Micah 6:5.)

The sum is, that the enemies of the chosen people departed in dishonor without accomplishing their purpose, since God put them to confusion.

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This deliverance is commemorated by Moses again in Deuteronomy 23:4, 5, 6; but the *Fr.* reads Joshua for Moses, and refers to Joshua 24:9

Numbers 25:1-18

Numbers 25

Numbers 25:1-18

1. And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

1. Postquam autem mansit Israel in Sittim, coepit populus scortari eum filiabus Moab.

2. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

2. Et vocaverunt populum ad sacrificia deorum suorum, comeditque populus, et adoraverunt deos earum.

3. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel.

3. Et adjunxit sese Israel ipsi Baal-peor, accensusque est furor Jehovae contra Israelem.

4. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

4. Et dixit Jehova ad Mosen, Assume omnes principes populi, tunc suspende eos Jehowe, coram sole: et avertetur ira excandescentiae Jehovae ab Israele.

5. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

5. Dixit ergo Moses ad judices Israel, Occidite quisque viros suos qui adjunxerunt se ipsi Baal-peor.

6. And, behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

6. Et ecce, quidam de filiis Israel venit, et adduxit fratribus suis Madianitidem in oculis Mosis atque in oculis tedus congregationis filiorum Israel: ipsi autem flebant ad ostium tabernaculi conventionis.

7. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

7. Quod quum vidisset Phinees filius Eleazar filii Aharon sacerdotis, surrexit de medio congregationis, et accepit lanceam in manu sua.

8. And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

8. Ingressusque est post virum Israel in tabernaculum, et transfixit ambos ipsos, virum Israel et mulierem illam in ventre ejus: et repressa fuit plaga a filiis Israel.

9. And those that died in the plague were twenty and four thousand.

9. Et mortui sunt plaga ilia quatuor et viginti millia.

10. And the Lord spake unto Moses, saying,

10. Tunc loquutus est Jehova ad Mosen, dicendo:

11. Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

11. Phinees filias Eleazar filii Aharon sacerdotis avertit excandescentiam meam a filiis Israel, quum zelatus est ipse zelum meum in medio eorum, et non consumpsi filios Israel in zelo meo.

12. Wherefore say, Behold, I give unto him my covenant of peace:

12. Idcirco dic, Ecce, ego do ei pactum meum, pacis.

13. And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

13. Et erit ei et semini ejus post eum, pactum sacerdotii perpetui, eo quod zelatus est pro Deo suo, et expiavit filios Israel.

14. Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites.

14. Porro nomen viri Israel percussi, qui percussus est cum Madianitide, erat Zimri filius Salu, princeps familiae tribus Simeon.

15. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur: he was head over a people, and of a chief house in Midian.

15. Nomen vero mulieris occisae Madianitidis Chozbi filia Sur, principis populorum; princeps domus paternae in Madian erat.

16. And the Lord spake unto Moses, saying,

16. Loquutus est autem Jehova ad Mosen, dicendo:

17. Vex the Midianites, and smite them:

17. Angustiis affice Madianitas, et percutias eos:

18. For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

18. Quia ipsi affiixerunt vos fraudibus suis, quibus fraudulenter egerunt contra vos in negotio Peor, et in negotio Chozbi filiae principis Madian sororis suae, quae percussa est in die plagae propter Peor.

1 *And Israel abode in Shittim.* From this narrative we learn assuredly that the people were no more able to bear prosperity than adversity. Heretofore, either worn out by fatigue, or rendered impatient by abstinence and famine, they had often rebelled against God; now, when they have entered a habitable land, and are resting in the midst of fruitful fields, they are incited by their more comfortable dwelling-places, and more pleasant mode of life, to lasciviousness, and the indulgence of filthy lusts. Moses relates how, when they had given way to their lust, they fell at the same time into whoredom and idolatry. We shall presently see that this arose from the counsel of Balaam, that the Moabites should prostitute their women to the Israelites, in order to entice them by their blandishments to unholy worship. Balaam had learnt by experience that God's favor was an invincible safeguard to protect the people from all injury. He, therefore, invents a plan whereby they may destroy themselves, by not only depriving themselves of God's protection, but also by provoking His wrath against them. By this fan, then, Balaam stirred up the fire, which impelled these poor wretches, inflamed by blind lechery, to another crime, by which they might arouse against themselves the enmity of God. Consequently Paul, referring to this history, informs us that the punishment, which will be mentioned immediately, was inflicted upon them for fornication. (1 Corinthians 10:8.) For, although it was God's design to avenge the violation of His worship, still it is fitting to examine into the origin and source of the evil. Just as, if a drunken man has killed a person, the murder will be imputed to his drunkenness, so Paul, seeing the Israelites impelled by fornication to idolatry, sets before us the punishment as a warning to deter us from fornication, which was the primary cause of their chastisement, and the means of their corruption. Since, then, the fall from one sin to another is so easy, let us hence learn to be more watchful, lest Satan should entangle us in his snares. Let us also observe that he creeps upon us by degrees in order to entrap us. The Moabitish damsels did not straightway solicit the Israelites to worship their idols, but first invite

them to their banquets, and thus tempt them to idolatry; for, if mention had been made at first of idol-worship, perhaps they might have shuddered at the atrocity of the crime, to which they allowed themselves to be beguiled by degrees. Now, to be present at a feast which was celebrated in honor of false gods, was a kind of indirect renunciation of the true God; and when they had been attracted thus far, they threw aside all shame, and abandoned themselves to that extreme act whereby they transfer the honor due only to the one true God, to false and imaginary deities.

3. *AndIsrael joined himself to Baal-peor.* Moses amplifies their crime by this expression, that they bound themselves to the idol in an impious alliance; and thus he alludes to that holy union whereby God had connected Himself with the people, and accuses them of broken faith and wicked rebellion. Nevertheless, it is probable that the people were not impelled by superstition, but enticed by the wiles of the women to offer worship to idols which they despised. Yet we are told how God declared that they were "joined" to the idol, which they merely pretended to worship, in order to comply with the ungodly wishes of the women. Hence, therefore, this general instruction may be gathered, that when we turn aside from pure religion, we in a manner connect ourselves with idols, so as to coalesce in one body with them, and conspire to renounce the true God.

Baal was then the general name of almost all idols; but all epithet is added to the idol of the Moabites, taken from Mount Peor; nor does it appear that we need go in quest of any other etymology, since the name of this mountain has recently been mentioned. It was on the same principle as in Popery, when they name their Marys after particular places, [610] where the most famous statues are worshipped.

4. *And the Lord said unto Moses.* We have often seen before how God executed His judgments by His own hand, as if He put it forth from heaven; He now imposes this office on Moses, although it is evident from the context that he was not appointed to execute it alone, but that the other judges were associated with him; for it immediately follows that Moses intrusted the same charge to them, and thus, what was obscure, on account of the brevity with which it is recorded, is more clearly expressed. At any rate, it was a notable judgment of God Himself, though He employed men as its ministers. Nor does Paul in vain exhort [611] us by this example to beware of fornication.

The mode of the punishment, however, was diverse, for the lower orders were slain (by pestilence,) but the leaders were hanged upon the gallows,

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"Comme qui diroit nostre Dame de Laurette, ou de Boulogne, ou de Cleri;" as one might say, our Lady of Loretto, or Bologna, or Cleri. — *Fr.*

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"Les Corinthiens." — *Fr.*

that the sight might awaken more terror; for by "the heads of the people" he means those of the highest repute, whose ignominy must have been most notable, because the eyes of all men are generally upon the great and noble. Hence, also, they deservedly incur the heavier punishment, because obscure persons do less harm by their example, nor are their acts so generally the objects of imitation. Let, therefore, those who are held in esteem beware lest they provoke others to sin by their evil deeds, for, in proportion to each man's pre-eminence, the less excuse he deserves. Others interpret it differently, as if Moses were commanded to fetch the princes to give their sentence against the criminals; thus by the pronoun "them" they understood whosoever should be convictcd; but it is hardly probable that so great a multitude were hanged, and therefore I do not doubt but that reference is made to their peculiar punishment:.

6. *And, behold, one of the children of Israel came.* Moses here relates a case which was foul and detestable beyond others. There is no doubt but that many, in the midst of such gross licentiousness as had now for some time generally prevailed, had filled the camp with various scandalous offenses; but there was something peculiarly enormous in the atrocity of this act, in that this impious despiser of God wantonly insulted both God and men amidst the tears and lamentations of all, as if he were triumphing over all shame and modesty. The multitude were weeping before the tabernacle, that is to say, all the pious who trembled at the thought of approaching calamity, since they were fully persuaded that this licentiousness, accompanied by idolatry and sacrilege, would not be unpunished; meanwhile, this abandoned man rushes forward, and, in mockery of their tears, leads his harlot in procession as it were. No wonder, therefore, that God should have exercised such severity, when things had come to this extremity. But it must be observed that the order of the history is inverted, since it is not credible that, after the Judges had begun to perform their office, such an iniquity should be committed. But this narrative is thus inserted, in order that it may be more apparent how necessary it was to proceed speedily to severe chastisement, since otherwise it would have been impossible to apply a remedy in time to so desperate an evil.

7. *And when Phinehas, the son of Eleazar.* The courage of Phinehas is celebrated, who, whilst the rest were hesitating, inflamed with holy zeal, hastens forward to inflict punishment. The backwardness of others is therefore condemned by implication, though their tears were praiseworthy; but, since they were almost stupified by grief, their virtue was not dear from all defect. And certainly, whilst the yet unbridled licentiousness of the people was foaming like a tempestuous sea, we cannot wonder that the minds of the good were altogether or partially disabled. Hence was the zeal of Phinehas the more distinguished, when he did not hesitate to provoke so many worthless and wicked persons infuriated by their lechery. If any object that he transgressed the limits of his calling, when he laid hold of the

sword with which God had not armed him, to inflict capital punishment, the reply is obvious, that our calling is not always confined to its ordinary office, inasmuch as God sometimes requires new and unusual acts of His servants. As a priest, it was not the office of Phinehas to punish crime, but he was called by the special inspiration of God, so that, in his private capacity, he had the Holy Spirit as his guide. These circumstances, indeed, ought not to be regarded as an example, so that a general rule may be laid down from them; though, at the same time, God preserves His free right to appoint His servants by privilege to act in His behalf as He shall see fit. God's judgment of this case may be certainly inferred from its approval, so that we may correctly argue that Phinehas was under His own guidance, since He immediately afterwards declared that He was pleased with the act, as is also stated in Psalm 106:30, 31

Now, if any private person should in his preposterous zeal take upon himself to punish a similar crime, in vain will he boast that he is an imitator of Phinehas, unless he shall be thoroughly assured of the command of God. Let the answer of Christ, therefore, always be borne in mind by us, whereby he restrained His disciples, when they desired, like Elijah, to pray that those who had not received them should be destroyed by fire from heaven, "Ye know not what manner of spirit ye are of." (Luke 9:54, 55.) In order, therefore, that our zeal may be approved by God, it must be tempered by spiritual prudence, and directed by His authority; in a word, the Holy Spirit must go before and dictate what is right.

9. *And those that died in the plague.* Paul, when he says that only twenty-three thousand died, appears to differ from Moses; but we know that the exact account of numbers is not always observed, and it is probable that *about* twenty-four thousand were slain. Paul, therefore, subtracted one thousand, and was content with the lesser number; [612] from which, however, we may perceive how severe and terrible was the punishment, teaching us to beware of provoking God by fornication. For, as it is a monstrous thing that so great a multitude should have been infected by this foul and shameful sin, so God's fearful judgment against adulterers and fornicators is set before us. We have already seen that, although they were guilty of a wicked rebellion,

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C. in his Commentary on 1 Corinthians 10:8, enlarges somewhat more on this point: "There perished in one day twenty-three thousand, or, as Moses says, twenty-four thousand. Though they differ as to number, it is easy to reconcile them, as it is no unusual thing, when it is not intended to number exactly and minutely each head, to put down a number that comes near it, as among the Romans there were those that received the name of *ceatumviri,* (the *hundred,)* while in reality there were two above the hundred. As there were, therefore, about twenty-four thousand that were overthrown by the Lord's hand — that is, above twenty-three thousand, Moses has set down the number *above* the mark, and Paul the number *below* it, and in this way there is in reality no difference." — Cal. Soc. Edit., vol. 1, p. 324.

still the punishment is justly ascribed to their lust, which impelled them to idolatry.

10. *And the Lord spake unto Moses.* In these words God makes it appear that He was the author of the death (of Zimri and Cozbi;) [613] not only because He was thus propitiated towards the people, but because He calls the zeal of Phinehas His own. [614] It will, however, accord equally well whether we take it actively or passively, viz., either that Phinehas was inflamed with zeal to vindicate God's glory, or that he took upon him the zeal of God Himself. Whichever be preferred, God refers to Himself what was done by Phinehas. When He declares that He was appeased by the punishment inflicted, let us not imagine that there was a meritorious satisfaction, whereby the Papists feign that their punishments are redeemed before God. For although the just chastisements of sin are sacrifices of sweet savor, they are by no means expiations to reconcile God. Besides, there is no question here of compensation, but what is meant is, that it was a means of appeasing God, when the ungodliness of the people which had, as it were, fanned up His wrath into a flame, was repressed by this severe correction. Thus, in Psalm 106, the atonement is ascribed not to the act of Phinehas, but only to his prayer, [615] because, in right of his priesthood, he had humbly interceded for the people. At the same time, the statement of Paul is true, that those are not judged by God who voluntarily judge themselves, (1 Corinthians 11:31,) since, by their penitence, they in a manner prevent this judgment.

A perpetual priesthood is promised to Phinehas as his reward. If any object, that he thus obtained nothing new, since, in accordance with the rule of the law, he was the undoubted successor of his father, I reply, that it is not un-common that what God had already freely promised, He declares that He will give by way of reward. Thus, what had been promised to Abraham before the birth of Isaac, is again repeated after he was prepared to sacrifice him, (Genesis 22:16:) "Because thou hast done this thing, and hast not withheld thy son," therefore, "in blessing I will bless thee, and in thy seed shall all the nations of the earth be blessed." Besides, the privilege of a single individual is not simply in question here, but it refers to a perpetual

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Added from *Fr.*

614

Margin, A.V., "*Heb.*, with my zeal."

615

Psalm 106:30 *A.V.*, "Then stood up Phinehas, and *executed judgment;"* in the English Prayer-book, the Chaldee, Syriac, and other versions, "and *prayed;"* with this, however, *C.,* in his Commentary, does not agree: "Some render the word פלל, *pillel, to pray,* (he says;) but the other rendering, to *execute justice,* is more in accordance with the context." — Cal. Sec. Edit., vol. 4, p. 230

succession, as if God had promised that his posterity should never fail. And assuredly, the change which took place at the commencement of Solomon's reign, is not repugnant to this promise, for it may be probably inferred that Zadoc, no less than Abiathar, was of the race of Phinehas. This covenant is called a "covenant of peace," because it was to be surely established; consequently, it may be properly rendered, "My covenant in peace." At any rate, it indicates prosperity, as if He had said that Phinehas, together with his posterity, should prosperously execute the sacerdotal office.

14. *Now the name of the Israelite.* Even as the memory of the just is blessed, so also it was equitable that the author of this foul sin should be condemned to perpetual infamy. It appears, however, from the fact of a part of the disgrace being thrown upon the whole tribe, how greatly displeasing to God was this gross enormity. For although the tribe of Simeon is not here actually involved in the charge of participating in the sin, yet are they all branded with the common mark of ignominy for their humiliation, in order that each one of them may learn severely to correct whomsoever amongst his relatives he may see offending, and by no means to encourage their vices, if he desires to do credit to the founder of his race. [616] It is recorded that both Zimri and the Midianitish woman were of noble and principal families, not only that we may be taught that God's judgment is no respecter of persons (ἀπροσωπόληπτον,) in that it does not spare rank, but also that the higher a person may be in position, the greater is the disgrace he is exposed to if he conduct himself dishonorably, since their very dignity renders men's actions more conspicuous.

Because the paternal house of the harlot is said to have been in Midian, some conjecture that she was born in the land of Moab, or, at any rate, brought up there among her maternal relatives; but, as the matter is unimportant, I leave it undecided.

17. *Vex the Midianites, and smite them.* Inasnmch as God constantly forbids His people to take vengeance, it is surprising that the people of Israel should now be instigated to do so; as if they were not already more than enough disposed to it. We must bear in mind, however, that since God, who is the just avenger of all wickedness, often makes use of men's instrumentality, and constitutes them the lawful ministers for the exercise of his vengeance, it must not be altogether condemned without exception, but only such vengeance as men themselves are impelled to by carnal passions. If any one is injured, straightway he is carried away to the desire of vengeance by the stimulus of his own private injury; and this is manifestly wrong: but if a person is led to inflict punishment by a just and well-regulated zeal towards God, it is not his own cause, but that of God which he undertakes.

616

"Car e'est le vray moyen d'honorer sa famille et son sang;" for this is the true way to honor one's family and blood. — *Fr.*

God did not, therefore, desire to give reins to His people's anger, so as to repay the Midianites as they had deserved in the violence of its impulse; but He armed them with His own sword for their punishment; as if He had declared that there was a just cause for their war, and that they need not fear the charge of cruelty, if they exterminated such obnoxious enemies. For, although Balaam alone had imagined this snare, still the guilt is laid upon the whole people. In the meantime, the punishment of the Moabites is delayed, although they had apparently inflicted the grosser injury. Because no good reason here appears why God should mercifully bear with the one nation, whilst He hastens speedily to the punishment of the others, let us learn to regard His judgments with reverence, and not to presume to discuss them further than is lawful. Let it be sufficient for us to know that war was justly declared against the Midianites, because it was not their fault that Israel was not ruined by their iniquitous impiety. [617]

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"Par l'impiete a laquelle ils l'induisoyent;" by the impiety to which they induced them. — *Fr.*

Deuteronomy 4:3,4

The Repitition of the same History

Deuteronomy 4

Deuteronomy 4:3, 4

3. Your eyes have scen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.	**3.** Oculi vestri viderunt qum fecit Jehova propter Baal-Peor, omnem enim hominem qui perrexerat post Baal-Peor perdidit Jehova Deus tuus e medio tui.
4. But ye that did cleave unto the Lord your God ave alive every one of you this day.	**4.** Vos autem qui adhaesistis Jehova Deo vestro vivitis universi hodie.

3. *Your eyes have seen what the Lord did.* This enlargement more clearly shews that so conspicuous was the example given in the punishment, that it could not be hidden from even the most ignorant; for Moses does not here address those of refined judgment, but the common people generally, who had only been spectators. Assuredly, if God's vengeance had been less manifest, he would not have so confidently appealed to them as witnesses;

hence was their stolidity the less excusable, if they were blind to so plain and notorious a fact.

His praise of their constancy I refer to the present case alone; for it is abundantly clear that they did not persevere in cleaving to God. The meaning is, that there was a manifest discrimination in this Divine chastisement, so that the death of the ungodly multitude should preserve the pure worship of God among the survivors.

Numbers 26:1-65

Numbers 26

Numbers 26:1-65

1. And it came to pass after the plague, that the Lord spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

1. Et fuit, post plagam loquutus est Jehova ad Mosen et Eleazar filium Aharon sacerdotis, dicendo:

2. Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

2. Tollite summam universae congregationis filiorum Israel, a filio viginti annorum et supra, per domum patrum suorum, omnium egredientium ad bellum in Israele.

3. And Moses and Eleazar the priest spake with them in the plains of Moab, by Jordan, near Jericho, saying,

3. Itaque loquutus est Moses et Eleazar sacerdos cum illis in campestribus Moab, juxta Jordanem Jericho, dicendo:

4. Take the sum of the people, from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt.

4. Numerate universam congregationem filiorum Israel, it filio viginti annorum et supra: quemadmodum praeceperat Jehova Mosi et filiis Israel qui egressi erant e terra AEgypti.

5. Reuben, the eldest son of Israel: the children of Reuben; Hanoch, ofwhom come the the family of the Hanochites: of Pallu, the family of the Palluites:

5. Ruben fuit primogenitus Israelis, filii Ruben fuerunt aliquot: de Henoc fuit familia Henochitarum: de Phallu, familia Phalluitarum:

6. Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

6. De Hesron, familia Hesronitarum: de Charmi, familia Charmitarum.

7. These are the families of the Reubenites, and they that were numbered of them were forty and three thousand and seven hundred and thirty.

7. Istae sunt familiae Rubenitarum: et fuerunt numerati eorum tria et quadraginta millia septingenti et triginta.

8. And the sons of Pallu; Eliab.

8. Et ex filiis Phallu, Eliab.

9. And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord:

9. Filii autem Eliab, Nebuel, Dathan et Abiron: isti sunt Dathan et Abiron majores synagogae qui rixati sunt contra Mosen et Aharon in congregatione Core, quum rixarentur ipsi contra Jehovam.

10. And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

10. Et aperuit terra os suum, et deglutivit eos et Core, quando mortua est congregatio, dum consumpsit ignis ducentos quinquaginta viros: qui fuerunt in signum.

11. Notwithstanding the children of Korah died not.

11. Filii vero Core non sunt mortui.

12. The sons of Simeon, after their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

12. Filii Simeon per familias suas: de Nemuel, familia Nemuelitarum: de Jamin, familia Jaminitarum: de Jachin, familia Jachinitarum:

13. Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

13. De Zare, familia Zareitarum: de Saul, familia Saulitarum.

14. These are the families of the Simeonties, twenty and two thousand and two hundred.

14. Istae sunt familia Simeonitarum: duo et viginti millia et ducenti.

15. The children of Gad, after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

15. Filii Gad per familias suas: de Sephon, familia Sephonitarum: de Haggi, familia Haggitarum: de Suni, familia Sunitarum:

16. Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

16. De Ozni, familia Oznitarum: de Eri, familia Eritarum:

17. Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

17. De Arod, familia Aroditarum: de Areli, familia Arelitarum.

18. These are the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred.

18. Istae sunt familiae filiorum Gad juxta numeratos suos quadraginta millia et quingenti.

19. The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan.

19. Filii Jehudah, Er et Onam: et mortuus est Er et Onam in terra Chanaan.

20. And the sons of Judah, after their families, were: of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

20. Fuerunt inquam filii Jehudah per familias suas: de Selah, familia Selanitarum: de Phares, familia Pharesitarum: de Zare, familia Zareitarum:

21. And the sons of Pharez were: of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

21. Fuerunt autem filii Phares, de Hesron, familia Hesronitarum: de Hamul, familia Hamulitarum.

22. These are the families of Judah, according to those that were numbered of them, threescore and sixteen thousand and five hundred.

22. Istae sunt familiae Jehudah per numeratos suos, sex et septuaginta millia et quingenti.

23. Of the sons of Issachar, after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

23. Filii Issachar per familias suas, de Thola, familia Tholaitarum, de Phua, familia Phuitarum:

24. Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

24. De Jasub, familia Jasubitarum: de Simron, familia Simronitarum.

25. These are the families of Issachar, according to those that were numbered of them, threescore and four thousand and three hundred.

25. Istae sunt familiae Issachar juxta numeratos suos, quatuor et sexaginta millia ac trecenti.

26. Of the sons of Zebulun, after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

26. Filii Zabulon per familias suas: de Sered, fimfilia Sereditarum: de Elon, familia Elonitarum: de Jahleel, familia Jahleelitarum.

27. These are the families of the Zebulunites, according to those that were numbered of them, threescore thousand and five hundred.

27. Istae sunt familiae Zabulonitarum juxta numeratos suos, sexagint, a millia et quingenti.

28. The sons of Joseph, after their families, were Manasseh and Ephraim.

28. Filii Joseph per familias suas, Manasse et Ephraim.

29. Of the sons of Manasseh: of Machit, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites.

29. Filii Manasse, de Machir, familia Machiritarum: et Machir genuit Galaad: de Galaad, familia Galaaditarum.

30. These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

30. Isti sunt filii Galaad: de Jezer, familia Jezeritarum: de Helec, familia Helecitarum:

31. And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

31. Et de Asriel, familia Asraelitarum: de Sechem, familia Sechemitarum

32. And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

32. Et de Semida, familia Semidatarum: et de Hepher, familia Hepheritarum:

33. And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

33. Et Salphaad filio Hepher non fuerunt filii, sed filiae: quarum haec nomina Malhad et Noah, Hoglah et Milchah, et Thirsah.

34. These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

34. Istae sunt familiae Manasse: numerati autem eorum, duo et quinquaginta millia et septingenti.

35. These are the sons of Ephraim, alter their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

35. Isti sunt filii Ephraim per familias suas: de Suthelah, familia Suthelitarum: de Becher, familia Bechritarum: de Thaban, familia Thabanitarum.

36. And these are the sons of Shuthelah: of Eran, the family of the Eranites.

36. Et isti sunt filii Suthelah: de Eran, familia Eranitarum.

37. These are the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph, after their families.

37. Istse sunt familiae filiorum Ephraim juxta numeratos suos, triginta duo millia et quingenti: isti sunt filii Joseph per familias suas.

38. The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

38. Filii Benjamin per familias suas: de Bela, familia Belitarum: de Asbel, familia Asbelitarum: de Ahiram, familia Ahiramitarum.

39. Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

39. De Sephupham, familia Suphamitarum: de Hupham, familia Huphamitarum.

40. And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

40. Fuerunt autem filii Bela, Arde et Nahaman: de Arde, familia Arditarum: de Naaman, familia Naamanitarum.

41. These are the sons of Benjamin, after their families: and they that were numbered of them were forty and five thousand and six hundred.

41. Isti sunt filii Benjamin juxta familias suas, et numeratos suos, quadraginta quinque millia et sexcenti.

42. These are the sons of Dan, after their families: of Shuham, the families of the Shuhamites. These are the families of Dan, after their families.

42. Isti sunt filii Dan per familias suas: de Suham, familia Suhamitarum: istae sunt familiae Dan per familias suas.

43. All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

43. Omnes familiae Suhamitarum juxta numeratos suos, sexaginta quatuor millia et quadringenti:

44. Of the children of Asher, after their families: of Jimna, the family of the Jimnites: of Jesui, the falllily of the Jesuites: of Beriah, the family of the Beriites.

44. Filii Asser per familias suas: de Imnah, familia Imnahitarum: de Isui, familia Isuitarum: de Beriah, familia Beriitarum.

45. Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

45. De filiis Beriah, de Heber, familia Hebritarum: de Malchiel, familia Malchielitarum.

46. And the name of the daughter of Asher was Sarah.

46. Nomen autem, filiae Aser erat Sarah.

47. These are the families of the sons of Asher, according to those that were numbered of them, who were fifty and three thousand and four hundred.

47. Illae sunt familiae filiorum Aser juxta numeratos suos, quinquaginta tria millia et quadringenti.

48. Of the sons of Naphtali, after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

48. Filii Nephthali per familias suas: de Jesiel, familia Jesielitarum: de Guni, familia Gunitarum:

49. Of Jezer, the family of the Jezerites: of Shillera, the family of the Shillemites.

49. De Jeser, familia Jesrilitarum: de Sillen, familia Sillenitarutn.

50. These are the families of Naphtali, according to their families: and they that were numbered of them were forty and five thousand and four hundred.

50. Istae sunt familiae Nephthali per familias suas: numerati autem eorum, quadraginta quinque millia et quadringenti.

51. These were the numbered of the children of Israel, six hundred thousand, and a thousand seven hundred and thirty.

51. Isti sunt numerati filiorum Israel, sexcenta millia, et mille septingenti ac triginta.

52. And the Lord spake unto Moses, saying,

52. Loquutus est autem Jehova ad Mosen, dicendo:

53. Unto these the land shall be divided for an inheritance, according to the number of names.

53. Istis dividerut terra illa in possessionem secundum numerum nominum.

54. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

54. Numerosiori dabis possessionem majorem: et pauciori diminues possessionem suam: unicuique secundum numeratos suos dabitur haereditas sua.

55. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

55. Veruntamen sorte dividetur terra, per nomina tribuum patrum suorum haereditatem accipient.

56. According to the lot shall the possession thereof be divided between many and few.

56. Secundum sortes dividetur haereditas ejus inter multum et paucum.

57. And these are they that were numbered of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

57. Isti autem sunt numerati Levitarum per familias suas, de Gerson, familia Gersonitarum: de Cehath, familia Cehathitarum: de Merari, familia Meraritarum.

58. These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

58. Istae sunt familiae Levitarum, familia Libnitarum, familia Hebronitarum, familia Mathlitarum, familia Musitarum, familia Corhitarum. Cehath autem genuit Amram.

59. And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

59. Nomen vero uxoris Amram Jochebed filia Levi, quam peperit ipsi Levi in AEgypto, et quae peperit ipsi Amram, Aharon et Mosen, et Mariam sororem eorum.

60. And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

60. Natique sunt ipsi Aharon, Nadab et Abihu, et Eleazar et Ithamar.

61. And Nadab and Abihu died, when they offered strange fire before the Lord.

61. Porro mortui sunt Nadab et Abihu dum offerrent ignem alienum coram Jehova.

62. And those that were numbered of them were twenty and three thousand, all males, from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

62. Et fuerunt numerati eorum, viginti tria millia: omnes mares filio mensis et supra: non enim numerati ruerant inter filios Israel, quod data non sit illis haereditas inter filios Israel.

63. These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan, near Jericho.

63. Isti sunt numerati Mosis et Eleazar sacerdotis, qui numeraverunt filios Israel in campestribus Moab juxta Jordanem Jericho.

64. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai:

64. Inter istos autem non fuit quisquam de numeratis Mosis et Aharon sacerdotis qui numeraverant filios Israel in deserto Sinai.

65. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

65. Dixerat enim Jehova de illis, Moriendo morientur in deserto, et non fuit superstes ex eis quisquam, nisi Caleb filius Jephuneh, et Josue filius Nun.

1. *And it came to pass after the plague.* This is the second *census* which we read of having been made by Moses; nevertheless it is easy to perceive, from Exodus 38, that it was at least the third; although it is more probable

that either yearly, or at stated times, those who had arrived at the age of twenty gave in their names. Still the number of the people could not be thus obtained, unless there were also a comparison of the deaths. This, at any rate, is incontrovertible, that those who had grown up to manhood were three times numbered in the desert, for we gather thus much from the passage before us, since it is said in the fourth verse that this enrolment was made "as the Lord had commanded Moses, and the children of Israel, which went forth out of the land of Egypt;" from whence it is plain not only that they followed as their rule the custom established from the beginning, but that the *census* of the people was again taken, as it had been in the wilderness of Sinai. From hence again a probable conjecture may be made, that, from the time in which they came out from thence, nothing similar had taken place in the interval. For Moses there records how many talents were collected from the tribute of the people, and mentions their number, viz., 603,550 [618] and he adds afterwards, when they moved their camp from Mount Sinai, how the *census* was taken according to God's command; but I pass over this subject the more cursorily, as having been already spoken of elsewhere. [619]

Now let us see with what object God desired to have His people numbered before He led them into the possession of the promised land. In less than forty years the whole generation of an age for military service had perished: many had been carried off by premature deaths; nay, a single scourge had lately destroyed 24,000; who would not have thought that the people must have been diminished by a fourth? We must then account it a remarkable miracle, that their numbers should be found as great as they were before. It was a memorable proof of God's anger that only two of the 603,000 still survived; but that by continued generation the people were so renewed, as that, at the conclusion of the period, their posterity equalled their former number, was the work of God's inestimable grace. Thus, in that awful judgment wherewith God punished His sinful people, the truth of His promise still shone forth. It had been said to Abraham,

"I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore," (Genesis 22:17;)

and it was by no means fitting that this blessing should be obscured at the time, when the other part of the promise was about to be fulfilled: "Unto thy seed will I give this land." (Genesis 12:7;) For, whilst the people had been instructed by punishments to fear God, still they were not to lose the savor of His paternal favor. And thus does God always temper His

618

In the *Lat.* these numbers are misprinted, 600,550; in the *Fr.,* 650,300.

619

On Numbers 1, etc., vol. 3, pp. 437, *et seq. Fr.* substitutes for the last clause, "pource qu'il n'est point de grande importance;" because it is not of great importance.

judgments towards His Church, so as in the midst of His indignation to remember mercy, as Habakkuk says, (Habakkuk 3:2.) This was the reason why the people was numbered immediately after the plague, in order that it might be more conspicuous that God had marvellously provided lest any diminution should appear after the recent loss of so many men.

8 *And the sons of Pallu; Eliab.* The curtailment which had occurred in the superior line is here introduced, either in exaltation of God's grace, because, notwithstanding so great a loss, the tribe of Reuben was still numerous; or else to mark the cause of its diminution, for it might otherwise have seemed strange that other tribes exceeded in numbers that one whose founder and parent was Jacob's first-born. But when he has narrated how the two sons of Eliab had been destroyed with their company, he briefly adverts to the clemency of God towards the sons of Korah, in that He spared them. And surely this was no common exercise of mercy not only to preserve them uninjured from the calamity, but afterwards to raise up shoots from the accursed root, in whom His spiritual riches might shine forth for the general advantage of the Church: for we know what honorable mention is often made of this family; and it is probable that certain of them were the authors of some of the Psalms, and thus were endued with the Spirit of prophecy, when possibly at that time none of the priests was possessed of this gift. This is that profound abyss in the various and unequal judgments of God, which it becomes us to adore with sober humility. Meanwhile, in a single word, Moses hints at the reason why he repeats this same history, whereby the formidable mode of their death might be held up as a perpetual example: for the Hebrew word נס, *nes,* which is primarily a standard [620] or banner, is often used for some portentous thing, which strikes men's senses with astonishment, and at the same time fills their minds with fear.

19. *The sons of Judah were Er and Onan.* Since the tribe of Judah was so numerous, Moses magnifies the greatness of God's grace by this circumstance, that of the three sons which he begat, two perished in the land of Canaan, by whose loss he might have appeared to be condemned to perpetual sterility. But the climax of God's unparalleled mercy was this, that although two of his children were born of an incestuous connection, they grew up into so great a people.

28. *The sons of Joseph after their families.* The comparison of the two tribes, which sprang from the same head, is worthy of notice. By the fact that Manasseh was the father of only one son, [621] the prophecy of Jacob,

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"Un mot Hebrieu qui signifie tant banniere, que mas de navire, ou une haute perche;" a Hebrew word which signifies a banner, as well as the mast of a ship, or a high pole. — *Fr.*

621

There appears to be an oversight here: see Joshua 17.

when he declared that the first-born should be inferior to his younger brother Ephraim, began already to receive its accomplishment. Nevertheless, God's blessing extended far and wide for the increase of his family, so that they exceeded the tribe of Reuben in number. But further, though the larger number of children (πολυτεκνία) in which the descendants of Ephraim were superior, was a kind of type of his promised fecundity, still the excellency and dignity, of which Jacob prophesied, was deferred to a distant period; since in this respect the tribe of Ephraim was inferior by about a third, whereas a more numerous issue had been promised him. Although, therefore, God had not spoken in vain, yet the fulfillment of His promise did not immediately appear.

In the tribe of Dan, however, the incredible power of God was put forth. He was contemptible among his brethren; and thence it was an extraordinary blessing accorded to him in the shape of an honorable degree and name, when Jacob declares that "Dan shall judge his people." (Genesis 49:16.) He is said to have begotten only one son; yet his posterity exceeds 64,000.

51. *These are the numbered of the children of Israel.* By this sum total, what I have above adverted to is more clearly shewn, that amidst so many losses, and especially after the terrible vengeance which God had recently executed, the race of Abraham was preserved in an incredible manner, so that the fulfillment of the promise might not be brought about only towards a small body of persons. Nature itself and reason would have suggested that a few only should enjoy the promised land; but if the inheritance had been restricted to a small number of men, God's promise would have lain, as it were, in obscurity and concealment. Yet within thirty-eight years, during which more than 603,000 men had fallen, God marvellously brought it to pass that the same number of persons should still remain, some 2500 only excepted. Assuredly they must be blind four times over, as it were, who do not behold in this bright mirror God's wonderful providence, and the faithfulness of His gratuitous adoption, and His steadfastness in keeping His promises. At the same time, that which I have already referred to in Deuteronomy clearly appears, that those who survived, were strikingly admonished by this great loss, that they should not fall away at any time into superstition.

53. *Unto these the land shall be divided.* This must have had great influence towards encouraging believers, when they gave in their names before God, and professed that they were heirs of the land; since it was exactly the same as if they actually had it in their grasp, when God called them to its certain possession; for the demonstrative pronoun is used emphatically, lest they should suppose that they were to be put off any longer, and that what was promised them was still to be kept in store for their posterity. The actual fulfillment, therefore, and immediate presence of the thing is indicated, when God prescribes that the land was to be divided to those who were just numbered, and whose names appeared in the public

registers. A proportionable mode of division is then enjoined, so that their share should be distributed to every tribe according to the number of their names. We now perceive that they were registered, and, so to speak, [622] *lustrated,* in order that they might more earnestly bestir themselves to take possession of the promised land.

57. *And these are they that were numbered of the Levites.* He treats separately of the tribe of Levi, which God had dissevered from the rest of the people; and of the sons of Levi, the last mentioned is Kohath, the founder of the sacerdotal family. Hence we may probably conjecture that the law of primogeniture was not regarded when God deigned to take the priests from thence. But why Moses should expressly state the name of his mother, contrary to the usual custom of Scripture, does not dearly appear; for it is not likely that he did this as a distinction to his own family, because he at the same time shews how he himself, as well as his children, was deprived of the honor (of the priesthood,) [623] in which certainly there is no appearance of ambition. It is more probable, if the word *daughter* is literally taken, that he did not conceal a disgraceful circumstance, in order to extol more highly the indulgence of God; for, in this case, Moses and Aaron sprang of an incestuous marriage, since Amram, their father, must have married his aunt, which natural modesty forbade. It will, then, be rather an ingenuous confession of family dishonor, than an ambitious boast. If we inquire how this could have been tolerated, the answer will readily suggest itself, that this license had so largely prevailed among the oriental nations, that no one deemed that to be illicit which was in such universal use. And this we shall presently see [624] to be expressly referred to, when God, by forbidding incestuous marriages, distinguishes His people from other nations. It will be no matter of surprise, then, that those who were not yet prohibited from doing so by the law of God, had followed the general custom.

60. *And unto Aaron was born Nadab.* Since two of Aaron's four sons were cut off by a sudden death, the dignity of the high-priesthood, which depended on the life of two persons, appeared to be endangered. And with this view Moses repeats the history already given, in order that God's wonderful providence might be more clearly perceived in the preservation

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Lat., "Quasi lustratos." *Fr.* "Comme receus de nouveau;" as it were received anew: — the allusion is, I need hardly say, to the Roman *lustrum,* or quinquennial census and readjustment of the classes of the people.

623

Added from *Fr.*

624

The *Fr.* more correctly says, "Ce que nous avons veu ci dessus;" this we have seen above; — the table of prohibited degrees having been considered *ante,* vol. 3, p. 96, *et seq.*

of this order, with which the safety of the whole Church was connected. Unquestionably, unless other families had been much more prolific, the whole tribe of Levi would have consisted of very few persons; yet, if we come to compare them, their fecundity will be incredible, inasmuch as 23,000 are numbered, whereas the sacerdotal race issued from only two heads. But God exalts His Church to pre-eminence by ways and means unknown to men, in order that His power may be magnified in this weakness. Moreover, the cause of their death is again recorded, that the priests, being admonished by this warning, may not only more diligently beware of wilful sacrilege, but also of error and negligence.

63. *These are they that were numbered.* The former registration was made by Aaron. The difference between the two *census* is therefore specified, in order that Moses may take occasion to commemorate God's judgment, which can never be sufficiently considered, that of 600,000, only two were found who had survived to the term prescribed by God. If any should object that the greater part would have died naturally, since they had arrived at their thirtieth: fortieth, and even fiftieth year, [625] and thus would have been some eighty years old before the completion of the forty years, I admit that such is the case; but many had not yet reached their twenty-fourth year. Nor can we doubt but that not a few of them were younger than Caleb and Joshua, whom we know to have been not only alive and well, but even strong and vigorous for many years afterwards. At any rate, therefore, not old age, but God's vengeance, cut off half of them by an untimely death, as if he had openly put forth his hand from heaven and smitten them. It is not without reason, then, that Moses states that they were dead, as God had pronounced; not merely that by the punishment inflicted upon them he may inculcate upon us the fear of God, but also that we may learn to be aroused in earnest by his threats.

625

This sentence is omitted in the edit. of Geneva, 1563.

Numbers 27:1-11

Numbers 27

Numbers 27:1-11

1. Then came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

1. Accesserunt autem filiae Salphaad, filii Hepher, filii Galaad, filii Machir, filii Manasse de familiis Manasse, filii Joseph: haec vero sunt nomina filiarum ejus, Malhah, Noah, Hoglah, et Milchah, et Thirsah.

2. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying,

2. Hac steterunt coram Mose et coram Eleazar sacerdote, et coram principibus atque universa congregatione ad ostium tabernaculi conventionis, dicendo:

3. Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons.

3. Pater noster mortuus est in deserto, qui tamen non fuit in congregatione qum congregata fuit adversus Jehovam, in congregatione Core: quia in peccato mortuus est, et filii non fuerunt el.

4. Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.

4. Quare tolletur nomen patris nostri de medio familiae suae, propterea quod non sit ei filius? da nobis haereditatem inter fratres patris nostri.

5. And Moses brought their cause before the Lord.

5. Retulit autem Moses causam earum coram Jehova.

6. And the Lord spake unto Moses, saying,

6. Et respondit Jehova ad Mosen, dicendo:

7. The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren: and thou shalt cause the inheritance of their father to pass unto them.

7. Rectum filiae Salphaad loquuntur: dando dabis eis possessionem haereditatis in medio fratrum patris sui, et transferes haereditatem patris earum ad eas.

8. And thou shalt speak unto the children of Israel, saying, If a man die and have no son, then ye shall cause his inheritance to pass unto his daughter.

8. Ad filios autem Israel loqueris, dicendo, Quum quis mortuus fuerit, et filius non fuerit illi, tum transferetis haereditatem ejus ad filiam ipsius.

9. And if he have no daughter, then ye shall give his inheritance unto his brethren.

9. Quod sinon fuerit ei filia, tunc dabitis haereditatem ejus fratribus ipsius.

10. And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

10. Si vero non fuerint ei fratres, tunc dabitis haereditatem ejus fratribus patris ipsius.

11. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment; as the Lord commanded Moses.

11. Quod si non fuerint fratres patri ipsius, tunc dabitis haereditatem ejus propinquiori illi de familia ipsius, haereditatemque accipiet illam: erit autem istud filiis Israel in statutum judicii, quemadmodum praecepit Jehova Mosi.

1. *Then came the daughters of Zelophehad.* A narrative is here introduced respecting the daughters of Zelophehad, of the family of Machir, who demanded to be admitted to a share of its inheritance; and the decision of this question might have been difficult, unless all doubt had been removed by the sentence of God Himself. For, since in the law no name is given to women, it would seem that no account of them was to be taken in the division of the land. And, in fact, God laid down this as the general rule; but a special exception is here made, *i.e.,* that whenever a family shall be destitute of male heirs, females should succeed, for the preservation of the name. I am aware that this is a point which is open to dispute, since there are obvious arguments both for and against it, but let the decree that God pronounced suffice for us.

Although (the daughters of Zelophehad) plead before Moses for their own private advantage, still the discussion arose from a good principle; inasmuch as they would not have been so anxious about the succession, if God's promise had not been just as much a matter of certainty to them as if they were at this moment demanding to be put in possession of it. They had not yet entered the land, nor were their enemies conquered; yet, relying on the testimony of Moses, they prosecute their suit as if the tranquil possession of their rights were to be accorded them that very day. And this must have had the effect of confirming the expectations of the whole people, when Moses consulted God as respecting a matter of importance, and pronounced by revelation that which was just and right; for the discussion, being openly moved before them all, must have given them encouragement, at least to imitate these women.

3. *Our father died in the wilderness.* The plea they allege is no contemptible one, *i.e.,* that their father died after God had called His people to the immediate possession of the promised land; for, if the question

had been carried back to an earlier period, it might have originated many quarrels. This restriction with respect to time, therefore, aided their cause. In the second place, they plead that their father had committed no crime whereby he might have been excepted from the general allotment of the land; for in the conspiracy of Dathan and Abiram, they include by *synecdoche,* in my opinion, the other sins, whose punishment affected the posterity of the criminals. His private sin is, therefore, contrasted with public ignominy; for so I interpret what they say of his having "died in his own sin." And surely it is mere childish nonsense which the Jews [626] affirm of his having been the man who gathered sticks on the Sabbath-day, or one of the number of those who were slain by the bite of the serpents; and it is unnatural, too, to refer it to the curse under which the whole human race is laid. They distinguish, then, his private sin from any public crime, which would have caused him to deserve to be disinherited, lest the condition of their father should be worse than that of any other person. At the same time, they hold fast to the principle which is dictated to us by the common feelings of religion, that death, as being the curse of God, is the wages of sin.

5. *And Moses brought their cause before the Lord.* It is probable either that there was a difference of opinion, or that the minds of the judges were in doubt, as respecting an obscure and uncertain point. At any rate, it was expedient that the law should be laid down by God, lest any future controversy should arise; for, if a sentence had been pronounced by human judgment on the matter before them, the obstinacy of many would not perhaps have been sufficiently set at rest. It is worth while to remark the pious modesty of Moses, who was not ashamed to confess his ignorance, until he had been instructed by the mouth of God. Although he had promulgated the law forty years before, still he was always ready to learn. Besides, there is no doubt but that God impelled him to inquire of Himself, whenever any serious matters were in question, until his doctrine was absolutely perfect. And, although God does not now deliver from heaven what is to be done, nevertheless rulers are reminded that they ought to have recourse to God in points of perplexity, in order that He may instruct them by the Spirit of wisdom; and assuredly they will not be without this, if they ask Him; since he is no less ready to listen to them, than He here shewed Himself to be to Moses.

8. *And thou shalt speak to the children of Israel.* This question was the occasion of the delivery of a law, which was to be a perpetual and general rule as to the right of inheritance. But, although God prefers the daughters to all other relatives, when there is no male issue, still, with this single

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S.M. refers to this Rabbinical gloss. R. Sal. Jarchi tells us: "R. Akiba says, that he collected the wood; but R. Simeon says that he was one of those who were contumacious." — Edit. Breihthaupt, *in loco,* p. 1243, and notes.

exception of the first degree, He admits none but males to the succession, and thus preserves the usual order. And surely it would be very unjust to exclude a man's (natural) heirs on account of their sex; but when it became necessary to pass from his own children to other kindred, the prerogative of the male line began to be established. I speak of the land of Canaan, in which not only the name of Abraham but also that of the twelve tribes was to be preserved, in order that the memory (of God's blessing) [627] might be more distinct and unclouded.

627

Added from *Fr.*

Numbers 36:1-13

Numbers 36

Numbers 36:1-13

1. And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel.

1. Accesserunt vero principes patrum e familia filiorum Gilad filii Machir, filii Manasse de familiis filiorum Joseph, et loquuti sunt coram Mose, et cotare prineipibus capitibus patrum filiorum Israel:

2. And they said, The Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.

2. Ac dixerunt, Domino meo praecepit Jehova ut daret terram in possessionem sorte filiis Israel, etiam domino meo praeceptum est a Jehova ut daret possessionem Salphaad fratris nostri filiabus ejus.

3. And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

3. Quae si alicui de filiis aliarum tribuum filiorum Israel dentur in uxores, minuetur haereditas earum ah haereditate patrum nostrorum, addeturque haereditati tribus quibus nupserunt, et de sorte haereditatis nostrae minuetur.

4. And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received; so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

4. Quumque fuerit jubilams filis Israel, addetur haereditas earum haereditati tribus quibus nupserint: atque de haereditate tribus patrum nostrorum detrahetur haereditas earum.

5. And Moses commanded the children of Israel according to the word of the Lord, saying, The tribe of the sons of Joseph hath said well.

5. Princepit itaque Moses filiis Israel juxta sermonem Jehovae, dicendo, Rectum tribus filiorum Joseph loquitur.

6. This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best: only to the family of the tribe of their father shall they marry:

6. Hoc est quod praecepit Jehova de filiabus Salphaad, dicendo, Ut placebit illis, sint in uxores, veruntamen familiae tribus patris sui sint in uxores.

7. So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

7. Ne transferatur haereditas filiorum Israel de tribu ad tribum: nam filii Israel singuli adhaerebunt haereditatibus patrum suorum.

8. And every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

8. Et omnis filia quae possederit haereditatem de tribubus filiorum Israel, uni de familia tribus patris sui erit in uxorem, ut possideant filii Israel singuli haereditatem patrum suorum:

9. Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

9. Ne transferatur possessio de tribu ad tribum aliam: sed singuli ex tribubus filiorum Israel haereditati sum adhaarebunt.

10. Even as the Lord commanded Moses, so did the daughters of Zelophehad:

10. Quemadmodum praeceperat Jehova Mosi sic fecerunt filiea Salphaad.

11. For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons.

11. Nam Mahalah, Thirsah, et Hoglah, et Milcah, et Noah, filiae Salphaad, filiis patruorum suorum fuerunt in uxores:

12. And they were married into the families of the sons of Manasseh the son of Joseph; and their inheritance remained in the tribe of the family of their father.

12. His qui erant de familia filiorum Manasse filii Joseph fuerunt in uxores, fuitque haereditas earum tribui familiaepatris earum.

13. These are the commandments and the judgments which the Lord commanded, by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan near Jericho.

13. Ista aunt praecepta et judicia quae princepit Jehova per manum Mosis filiis Israel in campestribus Moab juxta Jordanem Jericho.

1. *And the chief fathers of the families.* It might appear strange that God had given an imperfect law with reference to succession, as if what

will be now stated had not occurred to His mind until Moses was reminded by the chief men of the families (of Machir,) [628] that it was unjust that the inheritances should be alienated, which would have been the case if the daughters of Zelophehad had married into other tribes, whereas their portion had fallen in the lot of the tribe of Manasseh. For whatever fell into the hands of those of another tribe, was a diminution of that lot. As, therefore, God had lately made provision for preserving the rights of individuals, He now treats of the general advantage or loss. What, then, can be the meaning of the objection, that God only half considered what was right? In my opinion, He so arranged His replies, that only when inquired of He assigned to each one his rights. The daughters of Zelophehad come, and demand justice of Moses and the elders, and God complies with their prayers. Now the heads of the tribe come, and agitate the question respecting the loss they would incur by the alienation of the inheritances; and it is then provided that other tribes should not be enriched by their loss. In short, whereas God might have spontaneously anticipated this, He preferred to grant it at the request of those who asked nothing but what was just and equitable. For it cannot be said that in this case it happened, as it often does, that, whilst every one pertinaciously maintains his own cause, and is eager to advance his own interests, one question arises out of another; for, when God has taken cognizance of the case, He pronounces that both parties only demanded what was right. It follows, therefore, that God designedly withheld His decisions until they naturally arose out of the circumstances of the case. It is a common saying that the law makes no provision for those things which rarely occur. [629] Thus it would have been commonly supposed that this law was superfluous; and especially it would have detracted somewhat from the authority of his teaching, if Moses had treated of this trifling matter, had not circumstances led to it. In fine, God allowed Himself to be interrogated familiarly with respect to doubtful points of no primary importance, in order that posterity might recognize His reply as a proof of His fatherly indulgence. Meanwhile, let us bear in mind that if heavenly things are the subject of as much anxiety to us, as earthly things were to the children of Manasseh, the rule that we should observe will always be made clear to us.

2. *And they said, The Lord commanded my lord.* They here allege a kind of discrepancy, in that the tribes had had the land allotted to them agreeably to God's command, but now their lots would be thrown into confusion, when the inheritance should pass over to another tribe. They

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Added from *Fr.*

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"De his, quae frequenter fieri solent, non quae raro, leges fieri debent." 1. 3. et sequentibus ff. de legib.; 1. 3. Digest. si pars haeredit, petatur; 1.28 ff. de judiciis; 1. ea quae 64, de regul. juris.

assume it, however, to be an acknowledged impossibility, that God should be inconsistent with Himself: hence it was necessary that an interpretation should be delivered in order to remove the legal contradiction *(*ἀντινομίαν*)* The Law of God, say they, which ought to remain inviolable, enjoins that the land should be distxibuted by lot; how, then, will it accord that women should carry elsewhere the inheritance of their own tribe? Thus, in seeking a remedy for this evil, they submit themselves to God's governance, and reverently accept what He had prescribed. And further, they enlarge upon the absurdity which would arisen from hence; viz., that in the fiftieth year, when they were to return to their original lots, so much would be withdrawn from the portion of the tribe of Manasseh as the daughters of Zelophehad had taken away with them. Reasonably, therefore, do they demand that a decree should be given to reconcile the two former laws, which otherwise appeared to be at variance with each other.

5. *And Moses commanded the children of Israel.* The account here given is not identical with the previous one, that Moses referred the matter to God; yet the same thing is more briefly stated, viz., that Moses answered the people out of the mouth of God, from whence we infer that God was consulted by him. Moreover, God not only decides in favor of the children of Manasseh, but approves of their appeal, in that they were contented with their allotment, and claim for themselves what could not be alienated without the violation of the Divine decree. From this particular occasion, a general law is laid down, that no woman to whom an inheritance had fallen, was to marry out of her tribe, because she would defraud her own relatives of her marriage portion. In this way, however, a free permission to marry was accorded to females, provided they renounced their paternal inheritance. The words, indeed, seem to be of wider application, *i e.,* that no man should marry a wife, except of his own kindred; but the meaning of the law is to be sought from the cause which led to its enactment. Moreover, there is no doubt but that promiscuous marriages are here forbidden, in so far as they confound the order of hereditary rights.

Numbers 31:1-54

Numbers 31

Numbers 31:1-54

1. And the Lord spake unto Moses, saying,

1. Et loquutus est Jehova ad Mosen, dicendo:

2. Avenge the children of Israel of the Midianites: afterwards shalt thou be gathered unto thy people.

2. Ulciscere ultionem filiorum Israel de Madianitis, postea aggregaberis ad populos tuos.

3. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.

3. Loquutus est itaque Moses ad populum, dicendo, Accingant se ex vobis viri ad bellum, et sint contra Madian, ut dent ultionem Jehovae.

4. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

4. Mille de singulis tribubus, de omnibus tribubus Israel mittetis ad bellum.

5. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

5. Et traditi sunt ex millibus Israel mille per singulas tribus, duodecim millia accineti ad militiam.

6. And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

6. Quos misit Moses, mille de singulis tribubus ad bellum: misit, inquam, illos et Phinees filium Eleazar sacerdotis ad bellum, et vasa sancta, et tubae clangoris erant in manu ejus.

7. And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males.

7. Et pugnaverunt contra Madian, quemadmodum praeceperat Jehova Mosi, et occiderunt omnem masculum.

8. And they slew the kings of Midian, besides the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hut, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

8. Reges quoque Madian occiderunt cum occisis eorum, Evi et Recem, et Sur, et Hur, et Reba, quinque reges Madian: et Balaam filium Beor occiderunt gladio.

9. And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

9. Abduxerunt autem captivas filii Israel uxores Madianitarum, et parvulos eorum, atque omnia jumenta eorum, omniaque pecora eorum, et omnem substantiam corum praedati sunt.

10. And they burnt all their cities wherein they dwelt, and all their goodly castles with fire.

10. Omnes quoque urbes eorum per habitationes eorum et omnes, aedes combusserunt igni.

11. And they took all the spoil, and all the prey, both of men and of beasts.

11. Tuleruntque crania spolia, et omnem praedam, tam de hominibus quam de jumentis.

12. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.

12. Et adduxerunt ad Mosen et Eleazar sacerdotem, et ad congregationem fillerum Israel, captivitatem, et praedam, et spolia ad castra ipsa in campestribus Moab, quae sunt juxta Jordanem Jericho.

13. And Moses and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

13. Egressi sunt ergo Moses et Eleazar sacerdos, et omnes principes congregationis in occursum eorum extra eastra.

14. And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.

14. Iratusque est Moses contra praefectos exercitus, tribunes et centuriones qui revertebantur de expeditione belli.

15. And Moses said unto them, Have ye saved all the women alive?

15. Et dixit els Moses, Reservastisne omnes mulieres?

16. Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.

16. Ecce, ipsae fuerunt filiis Israel, consilio Balaam ad tradendum in praevaricationem contra Jehovam in negotio Phogor, et fuit plaga in congregatione Jehovae.

17. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

17. Nunc ergo occidite omnes mares in parvulis, et omnem mulierem qum cognoverit virum concubitu masculi, occidite.

18. But all the women-children, that have not known a man by lying with him, keep alive for yourselves.

18. Omnes autem parvulas inter mulieres, qum non cognoverint concubitum masculi, servate vivas vobis.

19. And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.

19. Vos vero manete extra castra septem diebus: omnis qui occiderit aliquem, quicunqne item tetigerit occisum, purificabitis vos die tertia et die septima, vos et praeda vestra.

20. And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.

20. Omne quoque vestimentum, et omnem supellectilem pelliceam, et omne opus e pilis caprarum, et omne vas lineum purificabitis.

21. And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the Lord commanded Moses;

21. Et dixit Eleazar sacerdos admilites qui iverant ad bellum, hoc est statutum legis quod praeceperat Jehova Mosi.

22. Only the gold, and the silver, the brass, the iron, the tin, and the lead,

22. Profecto aurum, et argentum, aes, ferrum, stannum, et plumbum, et quiequid ingreditur ignem, transire facietis per ignem, et mundabitur;

23. Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

23. Veruntamen aqua expiationis purificabitur, quicquid autem non ingreditur ignem, transire facietis per aquam.

24. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

24. Lavabitis praeterea vestimenta vestra die septima, et mundi eritis, et postea intrabitis castra.

25. And the Lord spalke unto Moses, saying,

25. Loquutus est deinde Jehova ad Mosen, dicendo:

26. Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation;

26. Cape summam praedm captivitatis, tam de hominibus quam de jumentis, tu et Eleazar sacerdos, et capita patrum congregationis.

27. And divide the prey into two parts, between them that took the war upon them, who went out to battle, and between all the congregation;

27. Et partieris in duas partes praedam, inter bellatores qui egressi sunt ad pugnam, et inter universam congregationem.

28. And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:

28. Tollesque censum Jehovae a viris bellatoribus qui egressi sunt ad militiam, unam animam de quingentis, ex hominibus, et ex bobus, et ex asinis, et ex pecudibus.

29. Take it of their half, and give it unto Eleazar the priest, for an heave-offering of the Lord.

29. De media parte illorum capietis: et dabitis Eleazaro sacerdoti oblationem Jehovae.

30. And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord.

30. Et de media parte filiorum Israel capies unam portionem ex quinquaginta, ex hominibus, ex bobus, ex asinis, et ex pecoribus, id est ex omni jumento: et dabis illa Levitis custodientibus custodiam tabernaculi Jehovae.

31. And Moses and Eleazar the priest did as the Lord commanded Moses.

31. Et fecit Moses et Eleazar sacerdos quemadmodum praeceperat Jehova Mosi.

32. And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep,

32. Et fuit praeda, residuum scilicet praedae quam praedati sunt milites, ovium sexcenta septuaginta quinque millia,

33. And threescore and twelve thousand beeves,

33. Et bovum septuaginta duo millIia,

34. And threescore and one thousand asses,

34. Et asinorum unum et sexaginta millia,

35. And thirty and two thousand persons in all, of women that had not known man by lying with him.

35. Et animarum hominis e mulieribus qum non cognoverant coitum masculi: omnium, inquam, animarum, duo et triginta millia.

36. And the half, which was the portion of them that went out to war, was in number three hundred thousand, and seven and thirty thousand and five hundred sheep:

36. Fuit autem dimidia pars, portio eorum, qui egressi fuerant ad militiare, numerus ovium trecenta triginta septem millia et quingentae.

37. And the Lord's tribute of the sheep was six hundred and threescore and fifteen.

37. Fuit vero census pro Jehova ex ovibus sexcentae septuagintaquinque.

38. And the beeves were thirty and six thousand, of which the Lord's tribute was threescore and twelve.

38. Et bovum, sex et triginta millia: et census eorum Jehovae, duo et septuaginta.

39. And the asses, were thirty thousand and five hundred, of which the Lord's tribute was threescore and one.

39. Et asinorum triginta millia, et quingenti: census autem eorum Jehovae unus et sexaginta:

40. And the persons were sixteen thousand, of which the Lord's tribute was thirty and two persons.

40. Et animarum hominum sedecim millia: census vero eorum Jehovae, duae et triginta animae.

41. And Moses gave the tribute, which was the Lord's heave-offering, unto Eleazar the priest; as the Lord commanded Moses.

41. Deditque Moses censum oblationis Jehovae ipsi Eleazar sacerdoti, quemadmodum praeceperat Jehova Mosi.

42. And of the children of Israel's half, which Moses divided from the men that warred,

42. Et de dimidia parte filiorum Israel, quam deduxerit Moses a viris que militaverant:

43. (Now the half that pertained unto the congregation was three hundred thousand, and thirty thousand, and seven thousand and five hundred sheep,

43. Fuit autem dimidia pars congregationis de ovibus, trecenta et triginta septem millia et quingentae.

44. And thirty and six thousand beeves,

44. Et bovum sex et triginta millia.

45. And thirty thousand asses and five hundred,

45. Et asinorum triginta millia et quingenti.

46. And sixteen thousand persons,)

46. Et animarum hominum sedecim millia.

47. Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moses.

47. De dimidia, inquam, parte filiorum Israel tulit Moses portionem unam e quinquaginta ex hominibus et ex jumentis, et dedit eam Levitis custodientibus custodiam tabernaculi, Jehovae, quemadmodum praeceperat Jehova Mosi.

48. And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

48. Et accesserunt ad, ad Mosen praefecti militum militiae, tribuni et centuriones.

49. And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lackcth not one man of us.

49. Dixeruntque ad Mosen, Servi tui levarunt (vel, subduxerunt,) summam virorum bellatorum qui sunt in manu nostra, et non defuit in nobis quisquam.

50. We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our souls before the Lord.

50. Propterea obtulimus oblationem Jehovae quisque quod invenit, vasa aurea, brachiale, et ornamentum manus, annulum in aurem, et subligaculum foemineum, ad expiandum animas nostras coram Jehova.

51. And Moses and Eleazar the priest took the gold of them, even all wrought jewels.

51. Et accepit Moses et Eleazar sacerdos aurum ab illis, omnia vasa operis.

52. And all the gold of the offering that they offered up to the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

52. Fuitque omne aurum oblationis quod obtulerunt Jehovae, sedecim millia, septingenti et quinquaginta sicli, a tribunis et centurionibus.

53. (For the men of war had taken spoil, every man for himself.)

53. (Viri namque exereitus praedati fuerant quisque sibi.)

54. And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the Lord.

54. Accepit inquam Moses et Eleazar sacerdos aurum a tribunis et centurionibus, et intulit illud in tabernaculum conventionis, in memoriam filiis Israel coram Jehova.

1. *And the Lord spake unto Moses.* Amongst the other prerogatives which God conferred upon His Church, this one is celebrated, that He armed the godly "to execute vengeance upon the heathen, — to execute upon them the judgment that is written," (Psalm 149:7-9) and although the Spirit declares that this should happen under the kingdom of Christ, still He refers to ancient examples, one of which, well worthy of remembrance, is here recorded. The Midianites had organized a wicked conspiracy for the destruction of God's people: and God, in undertaking to punish this cruel act of theirs, gave a striking proof of His paternal favor towards the Israelites; whilst this grace is doubled by His constituting them the ministers of his judgment. This passage, therefore, shews us how anxious God was for the welfare of His elect people, when He so set Himself against their enemies, as if He would make common cause in all respects with them. At the same time we must observe this additional favor towards them, that although the Israelites themselves were not without blame, He still deigned to appoint them as judges of the Midianites. Inasmuch, however, as He everywhere prohibits His people from indulging the lust of vengeance, we must not forget the distinction between men's vengeance and His own. He would have His servants, by patiently bearing injuries, overcome evil with good; while, at the same time, He by no means abdicates His own power, but still reserves to Himself the right of inflicting punishment. Nay, Paul, desiring to exhort believers to long-suffering, recalls them to the principle, that God takes upon Himself the office of avenging. [630] Since, then, God is at liberty to execute vengeance, not only by Himself, but also by His ministers, as we have already seen, these two things are not inconsistent with each other, that the passions of the godly are laid under restraint by the Word, that they should not, when injured, seek for vengeance, or retaliate the evils they have received, and still that they are the just and legitimate executioners of

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The reference here, both in *Lat.* and *Fr.,* is to Romans 13:4, though I presume it ought to be to Romans 12:19, — the former citation being transferred to what follows.

God's vengeance, when the sword is put into their hands. It remains, that whosoever is called to this office, should punish crime with honest zeal, as the minister of God, and not as acting in his own private cause. God here intrusted the office of vengeance upon His people, but by no means in order that they might indulge the lust of their nature: for their feeling ought to have been this, that they should have been ready to pardon the Midianites, [631] and still that they should heartily bestir themselves to inflict punishment upon them.

That, whilst God so severely judged the Midianites, he spared the Moabites, was for the sake of Lot, who was the founder of their race. But I have already frequently reminded my readers that, when God's judgments surpass our understanding, we should, in sober humility, give glory to His secret, and to us incomprehensible, wisdom: for those who, in this respect, seek to know more than is fitting, elevate themselves too high, in order to plunge with head-long audacity into a profound abyss, in which, at length, all their senses must be overwhelmed. Why was He not at liberty to remit the punishment of the Moabites, and at the same time to repay to the Midianites the recompense which was their due? Besides, it was only for a time that he pardoned the Moabites, until their obstinacy should render them inexcusable, after they had not only abused his forbearance, but tyrannically afflicted their brethren, by whom they had been treated with kindness.

Moreover, God desired, whilst Moses was still alive, again to testify by this final act His love towards His people, in order that they might more cheerfully advance to the possession of the promised land: for this was no feeble encouragement, when they saw that God spontaneously put Himself forward to avenge them. At the same time it was expedient for Moses that, at the very moment of his death, he should feel, by a fresh instance, what care God took for the welfare of the people. For he was able joyfully to leave them in God's keeping, whose hand he had so recently seen put forth to fulfill to the utmost His gracious purposes towards them. To the same effect were the words, "Thou shalt be gathered unto thy people," which were undoubtedly spoken as a consolation in death. It was also a reason for making haste; for if the dearth of the holy Prophet had been waited for, perhaps the Israelites would not have dared to attack, with arms in their hands, a peaceful nation, from whom there was no peril or inconvenience impending. But so great was the authority of Moses over them, that they were more ready to obey his bidding than that of any other person.

Although it is said indifferently of the reprobate as well as believers, that they are gathered or congregated to their fathers by death, still this

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Added in *Fr.*, "s'il les eust voulu laisser impunis:" if He had been willing to leave them unpunished.

expression shews that men are born for immortality; for it would not be appropriate to say this of the brute animals, whose death is their final destruction, inasmuch as they are without the hope of another life.

3. *And Moses spake unto the people.* There is no doubt but that Moses delivered the commands which he had received from God; although, therefore, it is stated [632] that only ten thousand went forth to the war, yet the facts themselves demonstrate that the number, as well as the mode of warfare, was prescribed by God. And assuredly it would have been inconsiderate of Moses to attack so great a people with so small a band; and thus he would have deservedly incurred the penalty of his rashness, if he had attempted it of his own accord; still, when God's command had preceded, he happily concluded the matter, which had been properly and rightly undertaken. Nor can it be questioned but that God desired by this test to prove the faith of His people. For, according to human apprehension, it was folly to endanger themselves without cause; and the objection was obvious that it was by no means advisable, when six hundred thousand men were at hand, to restrict to so few the office of waging such a perilous war. Just, therefore, as God afterwards destroyed the great army of the Midianites by only four hundred men under the guidance of Gideon, so also under the hand of Moses He sent forth only a single thousand from every tribe for the destruction of that nation. The tribe of Zebulon alone could have furnished five times as many soldiers as God took from the whole people. Thus, then, they proved their faith, when in reliance on the aid of God alone, they did not hesitate boldly to rush forward against their enemies. And the event itself more fully illustrated God's grace than as if they had fought with all their forces, for then it would have been believed that the Midianites were overwhelmed by the infinite multitude of men. As, therefore, the people testified their obedience by prompt compliance, so they experienced in the result that there is nothing better than to submit ourselves to God, and to leave the prospect of success so completely in His hand, as that our confidence may depend solely upon him.

Lest either of the tribes should boast itself against the others, they were each of them commanded to give the same number of soldiers. Moreover, Phinehas was sent with them, not so much that he might engage personally with the enemy, or be their General, as that he might rule and control their minds as God's messenger and interpreter. They were to be kept in the fear of God, and to be elevated to the expectation of victory, and therefore God's priest was their leader, so that the war might be a holy one; and the same was the object of the silver trumpets, with which, in obedience to the Lw,

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"Combien doncques qu'il n'y est rien exprime d'avantage, sinon que, etc.;" although, therefore, nothing more is stated than that, etc. — *Fr.*

as we have elsewhere seen, [633] the Levites were accustomed to sound, that it might be manifest that their battles were not fought without the will and authority of heaven. Amongst "the holy instruments," some commentators, in my opinion rightly, include the Ark of the Covenant.

7. *And they warred against the Midianites.* It was a signal example of obedience, that 12,000 men did not refuse to engage in a war which was full of danger, when it was reasonable for them to object that it was not right for them to be exposed to butchery, as it were, whilst the people sat idly in the camp, who by their great numbers and with little trouble would have routed and overcome the enemy. It was therefore no common proof of piety, that they obeyed God's command, and sought for no pretext to cover their cowardice. God, too, shewed by the result that He did not rashly expose His servants to danger; for it is in His power to rescue those whom He takes under His protection, from a hundred deaths. From hence also we are taught that there is no surer means of safety than to follow whither He leads. What Moses afterwards adds, tends to render praise to their perseverance, with one exception, they were right in killing all the males, even to the kings, whom Moses relates to have been slain in the general slaughter; and especially that they inflicted punishment on Balaam, who by his cunning and his snares, had endeavored to destroy the people of God. They were right, too, in spoiling the whole land; nor did they act with less propriety and discretion in razing all the cities and towns, which might have been a temptation to the timid and inactive to take up their abode there; for, as we have seen before, all hindrances were to be taken away, so that the people might advance freely and without incumbrance into the land of Canaan; else, when there was an opportunity of repose, many would have willingly foregone the promised inheritance. Hence the cities were consumed by fire, lest they should afford any hold for those who were willing to stay. Thus far the selected soldiers faithfully performed their duty: in one respect they failed, in that, under the impulse either of avarice or lust, they preserved the women alive: on which point we shall see more presently.

11. *And they took all the spoil.* It was a sign both of their disinterestedness and modesty, that they brought the booty, which they had taken in the ardor of battle, to Moses and Eleazar; nor was it a mere empty and pompous ceremony, as many boastingly parade the wealth which they desire to keep to themselves; but their intention was, to acquiesce in the determination of Moses as to its distribution. For, when Moses soon afterwards allots half of it to the people, they are so far from rebelling against his decision, that they do not even murmur. It is clear, then, that in this respect they were no less submissive than they had been when, at the outset, they took up

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See *ante,* on Numbers 10:2, vol. 2, p. 104.

arms, and boldly went forth to battle, whilst the rest were quietly reposing out of the reach of the darts.

14 *And Moses was wroth with the officers.* A successful issue usually obtains pardon for any errors in performance, nay, in a manner covers them, so that they are not taken into account; but, although the army brought with it many causes of congratulation, still Moses does not forbear from severely reproving their single fault. By this example we are taught that, whilst we give praise to virtuous actions, we are not to approve of anything which deserves reprehension. The anger of Moses might appear to us inhumane, when he severely reproves his soldiers because they had not treated the female sex with the greatest cruelty; but it is not our business to canvass the judgments of God, before whose tribunal we must all hereafter stand. Although, therefore, they may be repugnant to our own feelings, still we must rest assured that, even where they may seem to be excessive, He nevertheless tempers the most severe punishments with the most perfect equity; yea, that although He may for a time overlook, or at any rate not so severely punish, the same sin in the Moabites which He sorely avenged upon the Midiantes, there is still a most just cause for this distinction, although it may be hidden in His own breast. It is not our part to murmur against Him, lest He should absolve Himself by condemning our blasphemous audacity and temerity.

The Israelites sinned, in that, when they were only the ministers of God's vengeance, it rested not in their own discretion to relax any part of it. And this is worthy of observation, that those who are armed with the sword, must not go out of the way on either side one tittle, but faithfully execute whatever God prescribes. By the praise which: is given to the anger of Moses, the imagination of the Stoics is refuted, with whom indifference [634] (ἀπάθεια) is the highest of virtues. But rather are we to labor that all our affections should proceed from a good motive, and that they should be kept under such restraint, that they may contain no ebullition of carnal passion, but that spiritual zeal may preside in them. Moses, however, gives the reason why the women were no more to be spared than the men, viz., because they had prostituted themselves in order to lay deadly snares for the Israelites. As regards the little ones, the same reasoa did not affect them, inasmuch as they were guilty of no crime; yet is it not doubtful but that God justly desired that the very name of this wicked and irrecoverable nation should be utterly blotted out; just as He afterwards gave over to destruction the nations of Canaan, together with their offspring. The question, however, arises by what means the women, who "had not known a man," were to be distinguished from virgins. The Jews, according to their custom, invent a

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"De n'avoir nulle passion;" to be without any passion. — *Fr.*

fable [635] in reply, whereas it is probable that the decision was only come to on the ground of their age.

19. *And do ye abide without the camp seven days.* We have elsewhere seen, [636] that, if any one had touched a dead body, he was accounted unclean. Moses, by now extending the ceremony of expiation to lawful homicide, intimates how carefully we ought to abstain from shedding human blood. It was required of the Israelites that they should strenuously advance through the midst of carnage; but, inasmuch as it is in a manner contrary to the order of nature that men should be killed by men, as if they were raging against their own bowels, God would have some vestiges of humanity preserved even in just punishments, so as to put a restraint upon all cruelty in the abstract. Nor is it without cause that Scripture, even in commending heroic bravery, uses this form of expression, that "they have polluted their hands with blood," who have slain any of their enemies, *i.e.,* in order that we may abhor all acts of homicide, as being repugnant to the preservation of the human race. Although, therefore, the Israelites had slain the Midianites not only justly, but by God's command, still, lest they should accustom themselves to the indiscriminate shedding of blood, they are commanded to purify themselves on the third and the seventh day, before they returned to the camp, so that their pollution should not infect the people. The reason for purifying the booty was different, viz., because the uncleanness of their vessels indicated how detestable was this people, whose very utensils, until they were purified either by fire or water, defiled every one by the mere touch. Lest, however, the soldiers should refuse to obey, or should comply unwillingly, Eleazar reminds them that nothing more was required of them than the observance of an old injunction. Nor is it to be doubted but that Moses designedly resigned the office of teaching to his nephew, because the interpretation of the law was hereafter to be sought from the mouth of the priest

25. *And the Lord spake unto Moses.* A most equitable distribution of the booty is here described, in which the law of proportion was so well observed that, whilst the soldiers were not defrauded of the reward of their labor, at the same time some advantage accrued to the rest of the people in whose name the war was carried on. The share of the multitude was indeed small, for the same proportion was awarded to the 12,000 as to the remaining 600,000. But, since the booty had been already won by the soldiers in right of their victory, it ought not to have been a cause of complaint to the people

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"(Eleazar) made them pass before the plate, *(i.e.,* the golden plate engraved like a signet, Exodus 28:36,) and the face of her who was suited for marriage grew yellow as a crocus." — See R. Sal. Jarchi, *in loco.* Ed. Breithaupt. p. 1270.

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See *ante,* on Numbers 19:11, vol. 2, p. 42.

who had not borne arms, that they received an honorary gift, although it might be of little value. And assuredly it would have been a shame that those who remained in the camp should be altogether without any part of the spoil, as if they had been convicted of cowardice, whereas it did not depend on themselves that they had not taken part with their brethren in the conquest of the enemy. For it was from no want of courage that they had escaped the burden and the perils of war, but they had modestly allowed the general glory to be appropriated by a few, because it had so pleased God. But, whilst it was just that some of the fruits of the victory should be communicated to all, so it. was no less right that the fuller and more liberal reward should be received by those who had borne the whole brunt of the war.

It appears to some that David pursued the same rule, when he distributed the spoil equally amongst his followers who had gone down to the battle, and those who had stood by the baggage. (1 Samuel 30:24.) In my opinion, however, what David then decided was very different; for if the portion of those who remained with the baggage had been equal with that of those who were actually engaged, it would have been far more advantageous to remain out of the reach of the weapons. For, when a battle is fought, only a few men out of a large army are generally left with the baggage, and thus half the booty would have accrued to a few idlers. The partition, therefore, which is there mentioned, must have been an equal distribution to each individual; and very justly did David enjoin that those who remained stationed in the camp should have a full share of the spoil, lest [637] the condition of those should be dissimilar who were under the operation of the same rule. But in this case the actual warriors are justly rewarded above those who quietly attended to their own domestic cares.

28. *And levy a tribute unto the Lord.* God now requires a tribute, or holy oblation, out of the spoil from both parties, but in unequal portions, the people paying ten times more than the soldiers. There was a twofold reason and object for this tribute; for it was not fair that the Levites alone should be sent away empty, as if their condition were worse than that of the rest, because they were occupied in the service of God, and in taking care of the holy things. But the part which He assigns to them, God commands to be offered to Himself, that men may not only regard equity amongst each other, but that religion may stand in the foremost place; for nothing can be more unreasonable than that the rights of men should be maintained inviolate, whilst God himself is overlooked. In order, then, to testify their piety, the offering was enjoined, as if God claimed for Himself the glory of the victory in taking this fiftieth and five-hundredth portion. But, inasmuch as He has

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The *Fr.* gives a different turn to the sentence, "veu que tous a la verite guerroyoyent;" seeing that in truth all were alike engaged in the war.

no want of anything, having full satisfaction in Himself alone, the Levites are substituted in His stead, that they may receive some reward for their ministry.

Again, we perceive that God dealt more liberally with the soldiers than with the rest of the multitude; nor is this a matter of surprise, for, since He had laid a greater burden upon them, it was just that they should be enriched by more fruits of the victory, for He heaps blessings upon blessings according to His pleasure.

From this distribution we also gather that it depends upon His ordinance that some should be richer than others; for, if there were no such thing as property, there would be no test of justice and integrity.

37. *And the Lord's tribute of the sheep.* The greatness of the victory is shewn by the result, since such an abundance of cattle could only have been collected from a wide and populous country. It is probable that it was not very fertile, and consequently only live stock, and not corn and wine, are enumerated as amongst their wealth. Still, we may conjecture that it was famous for pastures, since barren mountains could not have fed so many oxen, and goats, and sheep, and camels; besides, it is most evident, from the number of young women, that the men who were slain were more in number than their conquerors who had been sent to the battle; for suppose they each of them had an unmarried daughter, they would have almost three times outnumbered the 12,000 Israelites. Hence, again, it is manifest that the victory was effected by Divine power. It may, however, seem strange that, although the nation was almost destroyed, nevertheless their posterity existed some little time afterwards, as if new Midianites had been begotten from the ashes of their sires. For it was not a very long time that elapsed between this slaughter and the time of Gideon, when they again dared voluntarily to attack the Israelites, and in reliance on their multitude, to rush into the very heart of Canaan; nay, they had already brought all the neighboring nations into subjection. How this could have happened, since the Scriptures do not inform us, it only remains for us to make the conjecture, that many of them, as is often the case in a season of confusion, fled elsewhere, and soon afterwards returned into the land, which was now unoccupied. For the sudden irruption of the Israelites was like a storm which soon passed away; nor was flight a difficult thing for this unsettled and wandering nation. It might also have been the case, that many immigrants from various quarters flowed into the land, when stripped of its inhabitants; or even that the Israelites, having performed their work but slackly, sounded the recall sooner than they ought, and that God afterwards punished their remissness. At any rate, we are taught by this example that the wicked sprout up like foul and noxious weeds, so that, though often cut down, they soon cover the ground again.

48. *And the officers which were over the thousands.* We have here an example of signal gratitude, that the leaders of the army, when they saw

that none of their men were lost, consecrated their spoils of gold and silver to the Lord. By the offering of the first-fruits, they had already sufficiently testified their piety and obedience; nor, indeed, after they had faithfully complied with God's command, could anything more have been expected from them; hence does their liberality deserve so much the more praise, when they lay themselves under the obligation of a new and extraordinary vow. At the same time, Moses magnifies God's special blessing in bringing them all back safely to a man from this great battle. Surely, since their spoils must have been driven from many villages, it was strange that some few of them at least had not been slain in their very passage from one place to another. Hence, therefore, it was more than ever manifest that the war was thus successfully concluded under the guidance of God, who had protected the 12,000 men. Hence the incredible goodness of God towards his people is here celebrated, as well as the pious profession of the officers, when it is expressly stated that, having mustered their forces, they had found them all safe, so that there could be no doubt nor question about the grace of God. In acknowledgment, therefore, of His wondrous power in the preservation of the soldiers, they offer as the price of their redemption whatever gold and silver they had taken among the spoils. Moses records the sum, so that it may more clearly appear that, in the performance of this act of homage, it was no trifling amount of gain that they despised, for its amount is more than 10,500 *livres* of French money. [638]

But what becomes of the soldiers? whilst these vows are being paid for their safety, they quietly enjoy their plunder: for there is an implied comparison here, when Moses, after having praised the centurions and tribunes, presently adds the exception, that "the spoil which each man had taken was his own." It is, indeed, amazing that the soldiers, as if they had conquered by themselves, and for themselves alone, should have been so ill-conditioned and mean, as not to imitate this laudable example. And, in truth, it often happens, that the multitude indulges its meanness without shame, as well because it is ignorant of what true nobility is, as because the crowd conceals the disgrace. Meanwhile, those in office are reminded to take care, that the higher the dignity may be to which they are called, the more eminent should their virtues be.

51. *And Moses and Eleazar the priest took the gold.* It was fitting that this should be added, lest any should suppose that Eleazar made a profit by the liberality of others. Moses, therefore, relates, that whatever gold was offered, was faithfully laid up as an ornament for the sanctuary. When it is said, "for a memorial for the children of Israel," it may be taken either

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16,750 shekels. *C.'s* calculations are, as far as I have observed, rarely accurate. The equivalent for the shekel in French money, which he professed to adopt, was somewhat more than 14 sous, or 14-20ths of the franc or livre. See *ante,* vol. 1, p. 483, and vol. 3, p 416

actively or passively; viz., either that the gift may be a monument of their gratitude, or that it might conciliate favor for the people in the eyes of God; as if that offering of expiation brought before God, and represented, all those who thus professed themselves to be preserved by His grace. I prefer the latter sense myself, *i.e.,* that this memorial was set before His eyes, in order that God might hereafter also be favorable to His people.

Numbers 32:1-42

Numbers 32

Numbers 32:1-42

1. Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;

1. Peculium vero multum erat filiis Ruben, et filiis Gad multum admodum: qui viderunt terram Jaazer et terram Galaad, et ecce, locus ille erat locus peculii.

2. The children of Gad and the children of Reuben, came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

2. Venerunt igitur filii Gad et filii Ruben, et dixerunt ad Mosen et Eleazar sacerdotem, et ad principes congregationis, dicendo:

3. Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

3. Ataroth, et Dibon, et Jaazer, et Nimrah, et Heshbon, et Elalech, et Sebam, et Nebo, et Bebon:

4. Even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:

4. Terra quam percussit Jehova ad congregationem Israel, terra peculii est, et servis tuis est peculium.

5. Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

5. Dixerunt, inquam, si invenimus gratiam in oculis tuis, detur terra haec servis tuis in possessionem: ne transire nos facias Jordanem.

6. And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

6. Respondit autem Moses filiis Gad, et Ruben, Num fratres vestri ingredientur pugnam, et vos manebitis hic?

7. And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?

7. Et quare frangetis cot filiorum Israel, ne transeant ad terram quam dedit eis Jehova?

8. Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

8. Sic fecerunt patres vestri quando misi eos de Cades-barnea ut viderent terram istam.

9. For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them.

9. Ascenderunt namque usque ad vallem Eschol, videruntque terram, postea fregerunt cor filiorum Israel, ne ingrederentur terram quam dederat eis Jehova.

10. And the Lord's anger was kindled the same time, and he sware, saying,

10. Unde irata excandescentia Jehovae in die illa, juravit dicendo:

11. Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed me:

11. Si videbunt homines qui ascenderunt ex AEgypto, a filio viginti armorum et supra, terram de qua juravi Abraham, Isaac et Jacob: quia non compleverunt ire post me:

12. Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the Lord.

12. Praeter Caleb filium Jephune Cenezaeum, et Josue filium Nun, quia compleverunt ire post Jehovam.

13. And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed.

13. Et irata est excandescentia Jehovae in Israelem, vagarique fecit eos in deserto quadraginta annis, donec consumeretur tota ilia generatio quae fecerat malum in oculis Jehovah.

14. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.

14. Ecce autem surrexistis pro patribus vestris, accessio hominum sceleratorum, ut adderetis adhuc ad iram excandescentiae Jehovae contra Israelem.

15. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

15. Si aversi fueritis ut non eatis post eum, tum addet adhuc deserere illum ipsum in deserto, et perdetis universum populum hunc.

16. And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones;

16. Et accesserunt ad eum, ac dixerunt, Caulas pecudum aedificabimus peculio nostro hic, et urbes parvulis nostris:

17. But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our litttle ones shall dwell in the fenced cities, because of the inhabitants of the land.

17. Nos vero accincti erimus armis, festinantes ante filios Israel, donec introduxerimus eos ad locum suum: et manebunt parvuli nostri in urbibus munitis propier habitatores terrae.

18. We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

18.: Non reverietour ad domos nostras, donec possideant filii Israel quisque haereditatem suam.

19. For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

19. Non enim haereditatem accipiemus cum eis trans Jordanem et ultra: quod evenerit haereditas nostra nobis citra Jordanem ad Orientem.

20. And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war,

20. Et dixit illis Moses, Si feceritis hoc, si accinxeritis vos armis coram Jehova ad bellum:

21. And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him,

21. Et transierint ex vobis omnes accincti armis ipsum Jordanem ante, Jehovam, donec expulerit inimicos suos a facie sua,

22. And the land be subdued before the Lord; then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord.

22. Et subjiciatur terra ilia coram Jehova: postea reveriemini, et eritis absoluti a Jehova, et Israele: eritque terra ista vobis in possessionem coram Jehova.

23. But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out.

23. Quod si non feceritis ita, ecce, peccastis Jehovae, et perpendite peccatum vestrum quod invenient vos.

24. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

24. AEdificate vobis ergo civitates pro parvulis vestris, et caulas ovibus vestris, et quod egressum est ex ore vestro, facietis.

25. And the children of Gad, and the children of Reuben, spake unto Moses, saying, Thy servants will do as my lord commandeth.

25. Et dixerunt filii Gad, et filii Reuben ad Mosen, dicendo: Servi tui facient quemadmodum dominus meus praecepit.

26. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead;

26. Parvuli nostri, uxores nostrae, pecora nostra, et omnia jumenta erunt ibi in urbibus Galaad.

27. But thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith.

27. Servi autem tui transibunt omnes accincti armis ad militiam coram Jehova ad bellum, quemadmodum dominus meus loquitur.

28. So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

28. Et praecepit de eis Moses ipsi Eleazar sacerdoti, et Josue filio Nun, et principibus patrum tribuum filiorum Israel:

29. And Moses said unto them, If the children of Gad, and the children of Reuben, will pass with you over Jordan, every man armed to battle, before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

29. Et dixit illis, Si transierint filii Gad et filii Ruben vobiscum Jordanem, omnes accincti armis ad bellum coram Jehova, et subjecta fuerit terra coram vobis, dabiris eis terram Galaad in possessionem:

30. But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

30. Quod si non transierint accincti armis vobiscum, tum possessionem habebunt in medic vestri in terra Chenaan.

31. And the children of Gad, and the children of Reuben, answered, saying, As the Lord hath said unto thy servants, so will we do.

31. Et responderunt filii Gad et Ruben, dicendo: Quod dixit Jehova servis tuis, sic faciemus.

32. We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.

32. Nos transibimus accincti armis coram Jehova in terram Chenaan, ut vobiscum sit possessic haereditatis nostra citra Jordanem.

33. And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

33. Dedit itaque illis Moses, filiis Gad, et filiis Ruben, et dimidiae tribui Manasse filii Joseph, regnum Sihon regis Amorrhaei, et regnum Og regis Basan, terram cum urbibus suis, cum terminis, urbes terra per circuitum.

34. And the children of Gad built Dibon, and Ataroth, and Aroer,

34. Et redificaverunt filii Gad Dibon, et Ataroth, et Aroer,

35. And Atroth, Shophan, and Jaazer, and Jogbehah,

35. Et Atroth, Sopham, et Jaazer, et Jogbehal,

36. And Beth-nimrah, and Beth-haran, fenced cities; and folds for sheep.

36. Et Beth-nimrah, et Beth-haran, urbes munitas et caulas ovium.

37. And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

37. Filii vero Ruben aedificaverunt Hesbon, et Eleale, et Ciriathaim,

38. And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

38. Et Nebo, et Baal-meon versis nominibus, et Sibmah: et vocaverunt nominibus nomina urbium quas aedificaverant.

39. And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.

39. Perrexerunt autem filii Machir, filii Manasse in Galaad, acceperuntque eam, et expulerunt Amorrhaeum qui erat in ca.

40. And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

40. Itaque dedit Moses Galaad ipsi Machir filio Manasse, et habitavit in ea.

41. And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

41. Jair praeterea filius Manasse prorectus erat, et acceperat vicos eorum, et vocavit eos Havoth-Jair.

42. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

42. Nobah similiter profectus erat, et ceperat Cenah et villas ejus: vocavitque eam Nobah secundum nomen suum.

1. *Now the children of Reuben and the children of Gad.* In this narrative we behold, as in a glass, that whilst each individual is but too attentive to his own private interests, he forgets what is just and right. Those, indeed, who seek their own advantage, do not reflect that they are doing injury to others; but it is impossible for them to avoid seeking more than is their due, and preferring themselves to others; and thus they sin against that rule of charity, that we should not seek our own. The sons of Gad and Reuben, who had a great quantity of cattle, see a tract of rich and fertile land; self-interest takes possession of them, so that it does not occur to them that they were under an obligation to their brethren not to covet for themselves anything peculiar, or separate from them. Nevertheless, there was a specious pretext for this, whereby their eyes were blinded, viz., that nothing was taken away from the others, but rather that so much addition was made; for by these means the whole country on the other side of Jordan continued to be theirs; and, besides, they were rather relieved of an inconvenience than exposed

to a loss; since the progress of their expedition would be less difficult, if the body of persons, who were charged with the cattle, should stay there, and thus should cease to be an incumbrance to the army, which would be in lighter condition for advancing. Their association, however, for the war had been established by God, and bound them by an indissoluble tie not to desert the rest of the people: whilst it was also a solemn duty *(religio)* imposed upon them not to alter the bounds of the inheritance promised by God. The land of Canaan was assigned to the whole race of Abraham, in which they were to be enclosed, and to inhabit it as a peculiar world, the tribes of Gad and Reuben now transgress those limits, and, at the same time disunite themselves from the body of the Church, as if they desired to be emancipated from God. Hence ought we to be the more on our guard, lest we should go astray after our own lusts. And when Moses says, that they *saw,* or considered, the land, let us learn to beware lest our eyes, by unlawful looks, should lead us into snares, and blind our minds; and thus that our senses should be so deceived by the envenomed sweetness, as that reason and equity should be utterly overthrown.

The Hebrew word, [639] which we have rendered *peculium,* signifies not only cattle and herds, but also flocks of sheep. Almost all the Israelites were indeed possessors of cattle; but we gather from the words of Moses, that these two tribes were especially rich in them; perhaps, because the district which they inhabited in Egypt, being more suited for pasture, had invited them to apply themselves more earnestly to that mode of life, which was common to all, and had been handed down to them by their fathers; for it is not probable that they had thus surpassed the rest in this respect, during the course of their march.

2. *The children of Gad and the children of Reuben came.* Their request was apparently a reasonable one, that, since God had driven out the inhabitants of the land, and its fertility invited them to dwell there, the possession of these empty and deserted fields should not be denied them. Their modesty also was praiseworthy, in that they neither detach themselves from the people, nor seditiously and violently seize upon the places which were so suitable for them; but seek to obtain them by the permission of Moses and the elders, as if they submitted their cause to their decision. But as I have just said, their private interest had so laid hold of their minds, that the main point did not occur to them, viz., that the land of Canaan was set before them all, in order that they might dwell together there separate from heathen nations; and, again, that it was unjust for them not only to enjoy repose, whilst the others were fighting, but also to be settled in an assured and peaceable habitation, while the ten tribes were still advancing to the conquest of the promised land.

639 מקנה, *mikneh.*

6. *And Moses said unto the children of Gad.* So sharp and severe a reproof shews us the greatness of the wrong: for neither did inconsiderate warmth carry away Moses into such violent anger, nor did he fall into error, so as to deliver his opinion on a point which he did not well understand. He knew, therefore, what the sons of Gad and Reuben asked; and hence he inveighed against them thus vehemently, because they desired to lacerate the body of the Church by this wicked severance. He begins by expostulating with them with regard to their sinful and unreasonable covetousness, in that they sought to indulge in idleness, when their brethren were about to march through a hostile land; for they were possessed of no rightful superiority, so as to throw upon the others all the labors, perils, and burdens of the war. Since, therefore, God had imposed the same condition upon all, [640] it was not right that part of them should be exempted from it, as if by privilege. More severely, however, is their ingratitude and perverseness towards God chastised, than their injustice towards their brethren, whilst he alleges to their reproach, that thus the hearts of the children of Israel would be broken, [641] so that they wouht refuse to obey the call of God.

8. *Thus did your fathers.* He amplifies their crime by reference to their continued perverseness: for so far is the imitation of ungodly parents from being an excuse for their children, that it rather doubles their guilt. Thus also does Stephen allege against the Jews of his days, their persevering in the sins of their fathers; as if he had cried out against them, that they were "the bad eggs of bad birds."

"Ye stiff-necked (he says) and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." (Acts 7:51.)

So also the Prophet, when he is exhorting their posterity to obedience, recalls these same circumstances to their memory:

"Harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness, when your fathers tempted me. Forty years long was I grieved with this generation," etc.
(Psalm 95:8-10.)

It is not without cause that Moses now complains that there was no end or limit to their impiety, whilst the sons inherited their fathers' iniquity, and ceased not to resist God: and, in order that the similarity and affinity of their crime may be more apparent, he reviews their history at some length. He does not, however compare the Reubenites and Gadites to the whole people, but to the ten spies, from whom the sedition arose, because, as far

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"Que Dieu les avoit conjoints ensemble, afin que les uns teinssent compagnie aux autres;" that God had united them together, so that they should keep company with each other. — *Fr.*

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See Margin, *A. V.,* ver. 7, "*Heb.* break."

as in them lay, they turned aside the people from the right way. Secondly, he connects with this the punishment which ensued, that, at least, he might inspire them with terror, since it was hardly to be expected that they would amend of their own accord. He reminds them, therefore, that, when God so severely dealt with their fathers, He had given them a signal proof that their descendants would not be unpunished, unless they were teachable and submissive. The expression is remarkable, "Because they fulfilled not after me;" [642] whereby he signifies that there is nothing praiseworthy in the most vigorous course, unless men persevere even to the goal. And, although this had happened forty years ago, still, inasmuch as the vengeance which God had threatened had been before their eyes even to that day, it behoved them to be just as much affected by it, as if they saw the hand of God still stretched forth. For, whenever any died in the desert, so often did God set His seal to His vengeance, lest it should be at any time buried in oblivion. [643] If, then, God had been so wroth with the multitude in general, how much less should the instigators themselves escape?

14. *And, behold, ye are risen up in your fathers' stead.* He signifies that, by their evil doings, they were "filling up the measure" of their fathers, as Jesus spoke of the Jews of His own time. In this sense he calls them an addition *(accessio,)* which word I take to mean a climax *(cumulus.)* For their translation is a poor one, who render it education, or offspring, or foster-children. With the Hebrews, תרבות, [644] *tarbuth,* is literally an increase, or multiplication; and thus is applied to usury. This passage, however, requires that it should be explained as a heap, as much as to say that a new body of persons were springing up afresh, who carried impiety to its very height. In a word, he intimates that fuel was added to the fire which was now smouldering, whereby a new flame was excited: for he says that they were furnishing materials for God's wrath, so that it should burst forth more and more against the whole people.

16. *And they came near tinto him, and said.* It is probable that they returned after having held a consultation: and now, — when they had considered what they ought to do, before promising what they had not previously thought of, — they assent to the decision of Moses, in accordance with their general opinion. From their reply itself we gather how usefully

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See Margin, *A. V.* Ver. 11.

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"Or, il conclud du plus petit au plus grand;" he argues then from the less to the greater, that, etc. — *Fr.*

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תרבות is a noun heemantic, from רבה to increase and multiply. The *V.* has "incrementa et alumni," as though the Latin translator thought the first word insufficient to express the whole meaning of the Hebrew noun. — *W*

the severity of Moses had influenced their minds. If he had dealt with them with greater mildness and gentleness, his kindness would perhaps have been received with contempt. It was more profitable, therefore, that their stubborn hearts should be smitten with shame and fear, in order that they might lay aside their rebelliousness. Still, they do not altogether abandon their request, but devise a middle course, whereby, whilst they do not forsake their brethren, they may still occupy the land. They promise, then, to accompany them throughout the whole expedition, and to unite with them in the war; nay, to be the first to undergo danger, and expose themselves to the attacks of the enemy, provided a settled abode should be granted them for their families and their herds. Thus they would be exempt from guilt, since the rest would not be held back by their bad example, nor the strength of the people for carrying on the war be diminished; in one respect only they would have the advantage, that, by depositing their wives and children in a peaceful spot, they would have the opportunity of improving their domestic finances.

20. *And Moses said unto them.* Moses might seem to err on the side of excessive good-nature, in that he extends the boundaries prescribed by God, in complying with their wish. For, since their inheritance had been promised them in the land of Canaan, they ought to have been contented with that as their abode; nor was it allowable for Moses to make any alteration in the Divine decree. There is also another thing no less inconsistent, that in a point of so much perplexity, Moses does not, as usual, consult God, but gives an immediate answer, which indirectly overthrows the previous ordinance of God. And, in truth, their desire was by no means excusable, since it would have never entered their minds, if they had borne in memory the covenant of God, and had been satisfied with this goodness: since it cannot be but that the flesh should be constantly running riot, unless kept under restraint by the calling of God. But God, who knows how to bring light out of darkness, not only pardoned their error, but takes occasion also to extend His liberality. Thus the land of Bashan, and its neighborhood, were added to the former boundaries. At the same time, however, He shewed on the other hand how much better it would have been for them to have been kept together, so that they might have mutually protected each other, and dwelt securely in their appointed habitation. And, after the lapse of a long period, the Reubenites and Gadites learnt from experience that they had been too hasty in wishing for the land which they obtained; nevertheless, through God's indulgence, that which might justly have been injurious to them, turned out for their advantage.

We may gather, however, from the result, that Moses was guilty of no rashness in his interference with the ordinance, of God, both because he commands that which he now determines to be ratified and maintained after his death; and when, in the book of Joshua, it is recorded that the several tribes had their inheritance assigned to them, this country beyond

Jordan is excepted, as having been granted by Moses to the tribes of Reuben and Gad and half of Manasseh. Hence it is evident that his decision was approved by God. Moreover, since he is there often honored with the title of "servant of God," we are taught that nothing was done by him in this matter without the authority of God, and the guidance of His Spirit. Neither is it at random that he here so often makes use of God's name, but rather does he thus imply that whatever he does is suggested by Him.

23. *But if ye will not do so.* He makes a solemn protestation that they will deal wickedly, if they break their promise: and at the same time denounces punishment against them, as if he were summoning them before the tribunal of God. But, although he speaks conditionally of that particular engagement, whereby the two tribes had voluntarily bound themselves, still we may derive from his words the general doctrine, that, unless we abide by our promises, God will always be the avenger of fraud and treachery. The expression, "Sin will find you out," is more emphatic than as if he had simply said, You shall not escape God's hand; for the meaning of it is that vengeance is so connected with sin, that it cannot be severed from it. Thus, in Genesis 4:7, it is said, "Sin lieth at the door," to lay hold at length of the guilty. For, such is our propensity to sin, that we too often find from experience that we are encouraged to audacity by God's forbearance, whilst we think that we have escaped, if He makes as though He saw us not for a time.

28. *So concerning them Moses commanded.* Moses annexes these conditions to his decision, lest, when the Reubenites and their companions had performed their military tasks:, they should be falsely alleged to have passed over Jordan for the purpose of seeking a new home; whilst at the same time, if they should deceive the other tribes, he provided that their cowardice and deceit should not profit them. In short, if they assisted their brethren in pursuance of their agreement, he commands that the territory, which he now grants them, should always remain theirs; but, if they departed from their promise, he would have them forced against their will to participate in the common allotment. For he does not assign them this portion in the midst of Canaan as a reward for their inertness, in case they should stay behind; but signifies that they should be forcibly and authoritatively carried onwards, so as to be subject to their brethren under all circumstances; since it, was not lawful for them to consult their own separate interests.

In laying down rules for the division of the land, as if it were soon to happen, he encourages the minds of all to confidence, so that they should more cheerfully hasten to pass over; as if the victory were not only already in their hands, but that the fruits of it were soon to be enjoyed.

33. *And Moses gave unto them.* We must understand that Moses *gave* it in such sort, as that, relying on God's command, he laid down an inviolable law. For, although it is not expressly stated that God interposed His authority, still His subsequent approbation fully assures us of it. So also,

although no mention is made of Eleazar and the elders, still it is certain that they were not passed over, but that they were united with him in the decision; especially since the case had been brought before them by the sons of Gad and Reuben, (ver. 2.) There is only an implied contrast between the old covenant which God had made with Abraham, and this new and special privilege, wherewith He condescended to enrich His people.

At first only the two tribes had been named; half the tribe of Manasseh is now added, inasmuch as the descendants of Machir, and Jair, and Noball, who were all of the family of Manasseh, had seized upon certain cities, and men. The rendering which some give, as if they [645] had obtained these victories after Moses had permitted the Reubenites and Gadites to inhabit this side of Jordan, does not appear to me suitable; but rather the reason is given why that portion is excepted, which came to the sons of Manasseh, viz., because they were not to be defrauded of the lands which they had separately acquired. Nor is it probable, that, when the country beyond Jordan had been given to others, they afterwards made their incursion so as to appropriate what did not belong to them. The order of the narrative does not make this necessary; for it is common with the Hebrews to transpose the order of occurrences, especially when something before omitted is incidentally added to give a reason for what is done. If, however, any should prefer to believe that they were attracted by the advantage that presented itself, I will not pertinaciously contend the point.

But how does it accord that cities are said to be *built* which were still standing undestroyed? for we have already seen that the people who had taken them, were dwelling in them. I reply that, inasmuch as it seldom happens that cities are taken without the walls being destroyed, it is not unreasonable that the restoration of these should be called *building.* It was necessary that the cities should be fortified lest the unarmed multitude [646] should be exposed to the assaults of every enemy. To this end they repaired what had been thrown down, and thus in a manner renewed the cities which were a mass of ruins.

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C. translates the verbs in ver. 41 in the pluperfect tense, "Jair, the son of Manasseh, *had* gone and taken, etc."

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"La troupe des femmes et des petits enfans;" the multitude of women and little children. — *Fr.*

Deuteronomy 3:12-20

A Repitition of the same History

Deuteronomy 3

Deuteronomy 3:12-20

12. And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites

12. Et hanc terram possedimus eo tempore ab Aroer, qum sita erat ad torrentem Arnon: et dimidium montis Galaad, et urbes ejus dedi Rubenitis et Gadiris.

13. And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

13. Residuum vero Galaad, et universam Basan regni Og dedi dimidiae tribui Manasse, et omnem regionem Argob, totam Basan qum vocabatur terra gigantum.

14. Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri and Maachathi, and called them after his own name, Bashan-havoth-jair, unto this day.

14. Jair filius Manasse cepit omnem regionem Argob usque ad terminum Gesuri et Maachathi: et vocavit eas secundum nomen suum Basan Havoth Jair usque ad diem istam.

15. And I gave Gilead unto Machir.

15. Porro ipsi Machir dedi Galaad:

16. And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, which is the border of the children of Ammon;

16. Rubenitis vero et Gaditis dedi Galaad, usque ad torrentem Arnon, medium torrentis, et terminum: et usque ad Jabboc torrentem terminum filiorum Ammon:

17. The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdoth-pisgah eastward.

17. Et planitiem, et Jordanem, et terminum a Chinnereth usque ad mare planitiei, mare salis, sub effusionibus aquarum collis ad orientem.

18. And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all that are meet for the war.

18. Pracepique vobis co tempore dicendo, Jehova Deus vester dedit vobis terram istam, ut possideatis eam, accineti armis transibitis ante fratres vestros filios Israel, quotquot robusti estis.

19. But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you;

19. Tantummodo uxores vestrae, et parvuli vestri, et pecudes vestrae (novi quod pecora multa sint vobis) remanebunt in urbibus vestris quas dedi vobis:

20. Until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan: and then shall ye return every man unto his possession, which I have given you.

20. Donec requiem dederit Jehova fratribus vestris sicut vobis, et possideant ipsi etiam terram, quam Jehova Deus vester dat eis trans Jordanem: tunc revertemini singuli ad possessionem suam quam dedi vobis.

12. *And this land, which we possessed at that time.* In this passage Moses confirms his decision, that the possession of the country beyond Jordan should be insured to the Reubenites and Gadites, and half the tribe of Manasseh. For, since it had fallen to them exceptionally, the matter might be brought into controversy with posterity. Lest, then, any should disturb them, he again declares that they were the rightful possessors of that district. Moreover, inasmuch as the very gift of it might be called in question, since it was situated outside the bounds of the inheritance promised by God, Moses anticipates this objection also, asserting that God had not in vain given it to be possessed by His people. Hence it follows that the right of inhabiting it was conferred upon them. Lest, then, so unequal a partition should be made a subject of contention, he marks out their boundaries on every side, as though he set up the authority of God as a wall and rampart against any who should presume to invade it.

With reference to the names of the places, the Dead Sea is called the Sea of Salt, and the Lake of Genesera or Gennesareth, Chinnereth. As to the "outpourings of the hill," translators are not agreed; for some consider Ashdoth-Pisgah to be the proper name of a city. [647] I prefer, however, to take the word "outpourings" *(effusionum)* appellatively, not for fountains and streams, but for the root (of the hill) where the ground by a gentle descent seems in a manner to pour itself forth. We shall presently see that Pisgah was one of the summits of Mount Abarim.

18. *And I commanded you at that time.* This address is directed only to those to whom an inheritance was given on the other side of Jordan; but

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הפסגה אשדת *A.V.* "Ashdoth-Pisgah;" *marg.,* "The springs of Pisgah, or, of the hill." The *LXX.* in like manner only substitutes Greek letters for the Hebrew, treating both words as proper names. But when the same words occur at the close of the next chapter, our translators have placed their previous marginal translation in their text, and the *LXX.* instead of Φασγὰ have τὴν λαξευτήν, as though פסגה were an appellative, from פסג to cut. In construing אשדת as a noun, from אשד and rendering it *effusions, C.* followed *S.M.,* as also in putting the *hill* for Pisgah. Our translators and Luther have agreed in rendering the former word *springs,* when it occurs in Joshua 10:40, and 12:8; whilst the *LXX.* and Diodati have treated it as a proper name in both those texts. — *W*

Moses declares that he had introduced an agreement that the two tribes and a half should not enjoy their possession until they had accommpanied their brethren in the subjugation of the land of Canaan. He says, therefore, that he had given them a place, not where they were at once to settle themselves, but where they might deposit their wives and cattle, until the whole people were peaceably established in their land.

Deuteronomy 4:41-43

Deuteronomy 4:41-43

41. Then Moses severed three cities on this side Jordan, toward the sunrising;

41. Tunc separavit Moses tres urbes trans Jordanem ad exortum solis:

42. That the slayer might flee thither, which should kill his neighbor unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live:

42. Ut fugeret illuc homicida qui occidisset proximum suum nesciens, (vel, per errorem, vel, per incogitantiam,) quem non odisset ab heri et nudiustertius: ut fugeret ad unam ex urbibus istis, et viveret.

43. Namely, Bezer in the wilderness, in the plain country of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

43. Bezer in deserto, in terra planitiei a Rubenitis: Ramoth Galaad a Gaditis, et Golan in Basan a Manasse.

God had destined, as we have before seen, [648] six cities for refuge, in case any one had killed a man, provided he could prove his innocence before the judges. As to the three which He had appointed on the other side of Jordan, Moses records that he had faithfully performed what God had commanded. Hence it appears that, although he could not immediately comply with God's command to its full extent, still he did not wait until the three other cities could be added; but that, as far as circumstances permitted, he discharged his duty. Hence let us learn that, even when we cannot at once entirely carry out what God commands us to do, we are still to be by no means idle. For nothing but sheer laziness stands in our way, unless we speedily commence at God's command what it is His will to finish and accomplish by the hands of others.

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See *ante,* on Numbers 35:10-34; vol. 3, pp. 62, *et seq.*

Numbers 33:1-56

Numbers 33

Numbers 33:1-56

1. These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies, under the hand of Moses and Aaron.

1. Istae sunt profectiones filiorum Israel, qui egressi sunt e terra Egypti, per exercitus suos, per manum Mosis et Aharon.

2. And Moses wrote their goings out according to their journeys by the commandment of the Lord: and these are their journeys according to their goings out.

2. Scripsit autem Moses egressus eorum per profectiones eorum juxta sermonem Jehovae: istae, inquam, sunt profectiones eorum per egressus eorum.

3. And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

3. Profecti sunt igitur Ramesse mense primo, decimaquinta dic mensis primi, postera dic Phase egressi sunt filii Israel in manu excelsa in oculis omnium Egyptiorum.

4. (For the Egyptians buried all their first-born, which the Lord had smitten among them: upon their gods also the Lord executed judgments.)

4. (Egyptii autem interim sepeliebant quos percusserat Jehova ex eis, omnem primogenitum et in diis eorum fecerat Jehova judicia.)

5. And the children of Israel removed from Rameses, and pitched in Succoth.

5. Profecti sunt, inquam, filii Israel e Ramesse, ct castrametati sunt in Suchoth.

6. And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

6. Profecti autem de Suchoth, castrametati sunt in Etham, qum est in extremo deserti.

7. And they removed from Etham, and turned again unto Pihahiroth, which is before Baal-zephon: and they pitched before Migdol.

7. Et profecti de Etham, reversi sunt in Phihahiroth, qui est ante Baal-sephon, et castrametati sunt ante Migdol.

8. And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

8. Profecti vero de Phi-hahiroth, transierunt per medium maris in desertum: et ambulaverunt viam trium dictum per desertum Etham, et castrametati sunt in Marah.

9. And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

9. Profecti vero de Marah venerunt in Elim: in Elim vero erant duodecim fontes aquarum, et septuaginta palmae, et castrametati sunt illic.

10. And they removed from Elim, and encamped by the Red Sea.

10. Et profecti ex Elim, castrametati sunt juxta mare Suph.

11. And they removed from the Red Sea, and encamped in the wilderness of Sin.

11. Profecti autem e marl Suph, castrametati sunt in deserto Sin.

12. And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

12. Et profecti e deserto Sin, castrametati sunt in Dopheah.

13. And they departed from Dophkah, and encamped in Alush.

13. Profecti autem e Dopheal:, castrametati sunt in Alus.

14. And theyremoved from Alush, and encamped at Rephidim, where was no water for the people to drink.

14. Et profecti ex Alus, castrametati sunt in Rephidim, ubi non erant aqum populo ad bibendum.

15. And they departed from Rephidim, and pitched in the wilderness of Sinai.

15. Ideo profecti e Rephidim, castrametati sunt in deserto Sinai.

16. And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.

16. Profecti autem e deserto Sinai, castrametati sunt in Cibroth-Hathaavah.

17. And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

17. Et profecti ex Cibroth-Hathaavah, castrametati sunt in Haseroth.

18. And they departed from Hazeroth, and pitched in Rithmah.

18. Et profecti de Hastroth, castrametati sunt in Rithmah.

19. And they departed from Rithmah, and pitched at Rimmon-parez.

19. Profecti vero de Rithmah, castrametati sunt in Rimmon Peres.

20. And they departed from Rimmon-parez, and pitched in Libhah.

20. Et profecti e Rimmon Peres, castrametati sunt in Libhah.

21. And they removed from Libhah, and pitched at Rissah.

21. Profecti vero e Libhah, castrametati sunt in Rissah.

22. And they journeyed from Rissah, and pitched in Kehelathah.

22. Et profecti e Rissah, castrametati sunt in Ceheloth.

23. And they went from Kehelathah, and pitched in mount Shapher.

23. Profecti item e Ceheloth, castrametati sunt in monte Sepher.

24. And they removed from mount Shapher, and encamped in Haradah.

24. Profecti quoque e monte Sepher, castrametati sunt in Haradah.

25. And they removed from Haradah, and pitched in Makheloth.

25. Et profecti sunt e Haradah, et castrametati sunt in Macheloth.

26. And they removed from Makheloth, and encamped at Tahath.

26. Et profecti e Macheloth, castrametati sunt in Thahath.

27. And they departed from Tahath, and pitched at Tarah.

27. Profecti autem e Thahath, castrametati sunt in Tharah.

28. And they removed from Tarah, and pitched in Mithcah.

28. Profecti quoque e Tharah, castrametati sunt in Micheah.

29. And they went from Mithcah, and pitched in Hashmonah.

29. Profecti item e Micheah, castrametati sunt in Hasmonah.

30. And they departed from Hashmonah, and encamped at Moseroth.

30. Et profecti sunt de Hasmonah, ct castrametati sunt in Moseroth.

31. And they departed from Moseroth, and pitched in Bene-jaakan.

31. Et profecti de Moseroth, castrametati sunt in Bene-jaacan.

32. And they removed from Bene-jaakan, and eneamped at Horhagidgad.

32. Profectique e Bene-jaacan, castrametati sunt in Hor Gilgad.

33. And they went from Horhagidgad, and pitched in Jotbathah.

33. Et profecti de Hor Gilgad, castrametati sunt in Jothathah.

34. And they removed from Jotbathah, and encamped at Ebronah.

34. Et profecti de Jothathah, castrametati sunt in Abronah.

35. And they departed from Ebronah, and encamped at Ezion-gaber.

35. Profecti vero ex Abronah, castrametati sunt in Esion-gaber.

36. And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

36. Et profecti ex Esion-gaber, castrametati sunt in deserto Sin, quod est Cades.

37. And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

37. Et profecti sunt e Cades, ct castrametati sunt in Hor monte, in extremo terrae Edom.

38. And Aaron the priest went up into mount Hor, at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

38. Ascendit autem Aharon sacerdos in Hor montem juxta sermonem Jehovae, et mortuus est anno quadragesimo ex quo egressi sunt filii Israel e terra Egypti mense quinto, primo die mensis.

39. And Aaron was an hundred and twenty and three years old when he died in mount Hor.

39. Eratque Aharon natus centum et viginti tres annos quando mortuus est in Hor monte.

40. And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

40. Audivit autem Chenaanaeus rex Arad (is vero habitabat in meridie, in terra Chenaan quum ingrederentur filii Israel.)

41. And they departed from mount Hor, and pitched in Zalmonah.

41. Et profecti de Hor monte, castrametati sunt in Salmonah.

42. And they departed from Zalmonah, and pitched in Punon.

42. Profecti vero ex Salmonah, castrametati sunt in Punon.

43. And they departed from Punon, and pitched in Oboth.

43. Profecti e Punon, castramentati sunt in Oboth.

44. And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

44. Profecti item ex Oboth, castrametati sunt in Ije-haabarim in termino Moab.

45. And they departed from Iim, and pitched in Dibon-gad.

45. Et profecti ex Ilim, castrametati sunt in Dibon-gad.

46. And they removed from Dibon-gad, and encamped in Almon-diblathaim.

46. Profecti item ex Dibon-gad, castrametati sunt in Almon-diblat haim.

47. And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

47. Profecti praeterea ex Almon-diblathaim, castrametati sunt in montibus Abarim ante Nebo.

48. And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho.

48. Et profecti e montibus Abarim, castrametati sunt in campestribus Moab, juxta Jordanem Jericho.

49. And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim, in the plains of Moab.

49. Tandem castrametati sunt juxta Jordanem a Beth-jesimoth usque ad Abel-sittim in campestribus Moab.

50. And the Lord spake unto Moses in the plains of Moab, by Jordan near Jericho, saying,

50. Loquutus est autem Jehova ad Mosen in campestribus Moab, juxta Jordanem Jericho, dicendo:

51. Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

51. Alloquere filios Israel, et dicas eis, Quum transieritis Jordanem ad terram Chenaan.

52. Then ye shall drive out all the inhabitants of the land from before you,

52. Expellite omnes habitatores terrte a facie vestra,

53. And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.

53. Expelletis, inquam, habitatores terrae, et habitabitis in ca, vobis enim dedi terram, ut cant possideatis.

54. And ye shall divide the land by lot for an inheritance among your families; and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

54. Possidebitis autem terram illam per sortem, per familias vestras: pluribus multiplicabitis haereditMem eorum, et paucioribus diminuatis haereditatem eorum: in loco in quo egredietur illi sors, erit illis: per tribus patrum vesttorum haereditatem capietis.

55. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

55. Quod si non expuleritis habitatores terrae a facie vestra, tum erit ut quos reliqueritis ex eis, sunt in cultros in oculis vestris, et in spinas lateribus vestris, et affligent vos super terram in qua vos habitabiris.

56. Moreover, it shall come to pass, that I shall do unto you, as I thought to do unto them.

56. Evenietque ut quemadmodum cogitavi facere illis, faciam vobis.

1. *These are the journeys of the children of Israel.* Moses had not previously enumerated all the stations in which the people had encamped, but scarcely more than those in which something memorable had occurred, especially after the passage of the Red Sea; because it was of great importance that the actual localities should be set, as it were, before their eyes, until they were not only rescued from impending death by God's amazing power, but a way unto life was opened to them through death and the lowest deep. In fact, in one passage he has as good as told us that he omitted certain stations, where he records that the people "journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord," to Rephidim, (Exodus 17:1) here, however, he more accurately states every place at which they stopped, as if he were painting a picture of their journey of forty years. His object in this is, first, that the remembrance of their deliverance, and so many accompanying blessings, might be more deeply impressed upon them, since local descriptions have no little effect in giving certainty to history; and, secondly, that they might be reminded by the names of the places, how often and in how many ways they had provoked God's anger against them; but especially that, now they were on the very threshold of the promised land, they might acknowledge that they

had been kept back from it, and had been wandering by various tortuous routes, in consequence of their own depravity and stubbornness, until they had received the reward of their vile ingratitude. Whilst, at the same time, they might reflect that God had so tempered the severity of their punishment, that He still preserved and sustained the despisers of his grace, notwithstanding their iniquity and unworthiness; and also that He carried on to the children (of the transgressors) the covenant which He had made with Abraham.

It is not without reason that Moses premises that "these were the journeys of the children of Israel;" for, at the period when they came out of the land of Goshen, they were affected with no ordinary fear and anxiety, when they saw themselves buried, as it were, in the grave; for they were shut in on every side either by the sea or the defiles of two mountains, or by the army of Pharaoh. Having entered the desert, they had seven stations before they arrived at Mount Sinai, in which they must have perished a hundred times over by hunger and thirst, and a dearth of everything, unless God had marvellously succoured them. And although they might have completed their whole journey in so many days, even then their obstinate perversity began to subject them to delay. If the lack of bread and water beset them, they ought to have been more effectually stirred up by it to have recourse humbly to God. So little disposed, however, were they to that humility, which might have taught them to ask of God by prayer and supplication a remedy for their need, that they rather rebelled against Moses: and not only so, but they petulantly assailed God Himself with their impious taunts, as if He were a cruel executioner instead of their Redeemer. Hence, therefore, it came to pass that it was not before the fortieth day that they were at length brought to Mount Sinai. Scarcely had the Law been promulgated, and whilst the awful voice of God was still ringing in their ears, whereby He had bound them to Himself as His people, when, behold, suddenly a base, nay, a monstrous falling away into idolatry, whence it was not their own fault that, having rejected God's grace, and as far as depended upon themselves having annulled the promise, they did not perisist miserably as they deserved. By this impediment they were again withheld from further progress. With the same obstinacy they constantly raged against God, and, though warned by many instances of punishment, never returned to a sound mind. The climax of their insane contumacy was, that when arrived at the borders of the promised land, they repudiated God's kindness, and exhorted each other to return, as if God were adverse to them, and His inestimable deliverance, which ought to have been a perpetual obligation to obedience, were utterly distasteful to them. The stations, which then follow, express in a more, lively manner how, — like a ship which is driven away from its port by a tempest, and whirled round by various currents, — they were carried away from approaching the land, and wandered by circuitous courses: as if they deserved that God should thus lead them about in mockery. It will be

well for us to keep our eyes on this design of Moses, in order that we may read the chapter with profit.

He calls the order of their marches journeys *(profectiones,)* in contradistinction to their stations: for they did not strike their camp unless the signal were given, *i.e.,* when the cloud left the sanctuary, and moved to another spot, as if God stretched forth His hand from heaven to direct their way: and hence it was more clearly apparent, that they were retained in the desert by this power.

3 *And they departed from Rameses.* I do not approve of their opinion, who think that the name of this city is used for the whole land of Goshen: since it is not reasonable that they should have set forth at the same time from various distant and remote places. And this would still less accord with what presently follows, [649] that they went forth in orderly array; though it might not be the case that they all mustered together in the city, because it is hardly credible that so great a multitude could be received within its walls, but that by the order of Moses and Aaron, they were all assembled in the neighborhood of the city, so that they might be organized, lest in the confusion of their hurried march they should impede each other.

After having stated that they went out by "the high hand" of God, for the purpose of extolling still more His wonderful power, he adds that the Egyptians were witnesses and spectators of it: whence we conclude that they had at last yielded to God, [650] or were so thoroughly subdued, as not to dare to lift up a finger. Another circumstance is also added, viz., that the Egyptians were then burying all their first-born; by which words Moses does not mean to indicate that they forbore from hindering the departure of the Israelites, [651] because they were occupied with another matter; but rather signifies that, although they were exasperated by grief at the loss of their sons, still they lay stupified, as it were, since the power of God had enfeebled them, so that they had lost the ability to offer resistance.

When Moses says, that God "executed judgments" upon the gods of the Egyptians, it is with the object of recommending the true faith, lest the children of Israel should ever turn aside to the superstitions of the Gentiles, which, at the time of the deliverance, they had found to be mere delusions. For not only were Pharaoh and his troops overthrown, but their gods also

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There seems to be an oversight here; he probably refers to ver. 1, "per exercitus suos."

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"Qu'ils ont quitte le combat pour ne plus resister a Dieu; "that they had abandoned the contest so as to resist God no longer. — *Fr.*

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The *Fr.* omits the negative here, and states the meaning of Moses to be, that the Egyptians forbore to hinder the departure of the Israelites, *not only* because they were preoccupied by the burial of their dead, but *also, etc.*

put to shame, when they pretended to be the protectors of their land: and thus were all their superstitions refuted and convicted of error and folly. It is a silly imagination, that all the idols of Egypt fell down of themselves, [652] in order that the God of Israel might claim the glory of Deity for Himself alone. It is enough that God triumphed over the idols, when He effectively shewed that they had no power to aid their worshippers, and, at the same time, discovered the trickeries of the magicians. To this Isaiah appears to allude, when he says,

"Behold, the Lord shall come into Egypt, and the idols of Egypt shall be moved at His presence," (Isaiah 19:1)

for he signifies that God will give such proofs of His power in Egypt, as shall demonstrate the vanity of all their errors, and overthrow all the superstitious fictions whereby the Israelites had been deceived.

8. *And they departed from before Pi-hahiroth.* He relates how the people marched forwards for three days; not so much in praise of their endurance, as in celebration of God's wonderful power, who sustained so great a multitude without water. For we must bear in mind, what I have elsewhere shewn, that from the passage of the Red Sea to Marah there was no water found; whence the impiety of the people was the more detestable, since they there burst forth into rebellion on account of the bitter taste of the water. On the other side, the incomparable mercy of God shone forth, in that He condescended to refresh these churlish and provoking men in a pleasant and delightful station; for from their first encampment they were led on to Elim, where they found twelve fountains and seventy palm-trees. Moses passes briefly over the wilderness of Sin, as if nothing worthy of being recorded had occurred there; whereas the vile impiety of the people there betrayed itself, and the place was ennobled by a signal miracle, since the manna rained from heaven for the nourishment of the people, so that, the windows of heaven being opened, mortal man "did eat angels' food." He also briefly adverts to the want of water to drink at Rephidim: but he deemed it sufficient here to enumerate the stations, which might recall the various occurrences to the memory of the people. On the Graves of Concupiscence a memorial of God's punishment was inscribed; but since he simply gives a list of other places, without any record of events, we may gather, as I have above stated, that he had no

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De Lyra's gloss is: "Tunc enim idola. *A*Egypti corruerunt, et comminuta sunt." Corn. a Lapide refers to his own note on Exodus 12:12, which is as follows: "Hence it appears, says Caietanus, that Apis or Serapis, and all the other images of gods in Egypt are thrown down, and dashed to atoms on the Passover night, either by an earthquake, or by thunderbolts, as St. Jerome, after the Hebrews, asserts, 'Ad Fabiol. de 42 Mansion,' at the beginning. Artabanus, an old historian, in Eusebius, *lib.* 9, 'De praepar.' *cap. ult.,* tells us that this was the case; and Isaiah alludes to it, Isaiah 19:1. The Hebrews, moreover, have a tradition that the Egyptian idols, which were of stone, were then ground to powder; that those of wood were rotted or reduced to ashes, and those of metal melted and liquefied."

other design than to set before the eyes of the people the peregrination in which they had been engaged for forty years. He, however, cursorily mentions the death of Aaron; because his life had been prolonged, by God's special blessing, for the good of the people, until the time approached when they were about to enter the promised land; since his authority was a useful and necessary restraint upon the ungovernable character of this headstrong people. At the same time the punishment inflicted upon the holy man should have reminded posterity that it was not without reason that their fathers had been so severely chastised, since they had not ceased to add sin to sin, when God had not spared even His own servant on account of a single transgression.

When he adds just afterwards, that the Canaanite then first heard of the coming the children of Israel, he indicates that God had put a veil over the eyes of their enemies, lest they should oppose them at an earlier period. For God so mitigated the severity of His judgment, that the exile of the Israelites was, at any rate, undisturbed, and free from outward molestation, as long as they had to wander in the desert.

50. *And the Lord spake unto Moses.* The end and design of God in willing that these nations should be expelled, I have elsewhere explained, [653] viz, lest they should adulterate the pure worship of God by their admixtures, should corrupt the people by their bad examples, and thus be pollutions to the Holy Land. But Moses now refers to another point, for, when about to speak of the division of the land, he begins by saying that it must be emptied of its inhabitants, that its free and full enjoyment may remain for the children of Israel. We must remark the connection here, for else this passage would have been a supplement of the First Commandment, to which I have indeed appended the latter part of the verse: but, since God declares connectedly, "Ye shall dispossess the inhabitants of the land, and dwell therein, for I have given you the land to possess it," it would have been absurd that one clause should be disjoined from the other.

54 *And ye shall divide the land by lot.* The mode of division is also stated, that each should possess what fell to him by lot; and this was the best plan, for the several tribes would never have allowed themselves to be sent here or there at the option of men: and even if the arrangement had been left to the voices of the judges, they would rather have quarreled with each other than determined what was right. But we must here take into consideration something deeper; viz., that by this method God gave certain proof that the children of Israel were the inheritors and masters of that land by His liberality and special blessing. And, in the first place, we must remember that, although men consider nothing more fortuitous than casting lots, still they are governed by God, as Solomon says. (Proverbs 16:33.)

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See *ante,* vol. 2: p. 397, etc.

God, therefore, commanded the people to cast lots, reserving to Himself the judgment as to those to whom they should fall. For how came it to pass that Zebulun obtained his portion on the sea-shore, except because it had been thus predicted by the Patriarch Jacob? Why did a district productive of the best corn fall to the tribe of Asher, unless because it had been pronounced by the same lips, that

"Out of Asher his bread should be fat;
and he should yield royal dainties"? (Genesis 49:20.)

By the same prophecy the tribe of Judah obtained an inheritance rich in vines, and abounding in the best of pastures. Thus the division of the land, by lot, clearly showed that God had not formerly promised that land to Abraham in vain; because the proclamation of the gift by the mouth of Jacob was actually confirmed. The pious old man had been expelled from hence by famine; he was but a sojourner in Egypt, and twice an exile, and yet he assigns their portions to his descendants in the most authoritative manner, just as the father of a family might divide his few acres of land among his heirs. Yet God finally sealed what then might have seemed ridiculous. Hence it appears that things which, in the feebleness of our senses, we imagine to move at the blind impulse of chance, are directed by God's secret providence; and that His counsel always proceeds in such a regular course, that the end corresponds with the beginning. Again he recommends to them the law of proportion, so that, according to their numbers, a greater or a less allotment should be given to the several tribes. The allegory which some conceive to be indicated here, viz., that we obtain our heavenly inheritance by God's gratuitous good pleasure, as if by lot, although at first sight plausible, is easily refuted. Hebron was a part of the inheritance, but Caleb obtained it without casting lots: and a still more decided exception appears in the case of the tribe of Reuben, Gad, and half Manasseh, who, by the consent of the rest, and not by lot, acquired by privilege, as it were, all the territory that had been won on the other side of Jordan. Let my readers, therefore, learn to abstain from such conceits, lest they should often be obliged to confess with shame, that they have caught at an empty shadow.

55 *But if ye will not drive out.* We have elsewhere seen why God's wrath was so greatly aroused against those nations, that He desired them to be exterminated. Even in Abraham's time gross indulgence of sin had begun to prevail there, as we gather from God's word, when He said that "their iniquity was not yet full." After they had abused the forbearance of God Himself for 400 years, who will deny that their destruction was the just and reasonable reward of their long obstinacy? Still, in cutting them off, God had regard to His elect people, in order that they might be separated from the heathen, and never turn aside to foreign superstitions. But the punishment which is here threatened the Israelites deserved twice over by their remissness, for they neither performed their duty in executing God's vengeance, and, as far as in them lay, they detracted from His grace. He

had conferred upon them no common honor, when He appointed them to be His ministers for executing His judgments. It was therefore base supineness in them to be remiss on this point. But again, He had given them the whole land; when, then, they contented themselves with part of it, and neglected the rest, their perverse ingratitude betrayed itself by their indifference. Besides, they had willfully entangled themselves in deadly nerds, by mixing with heathen nations, from whom they had been separated by God, lest they should imitate their habits, and corrupt religious ceremonies. God, therefore, threatens that these nations shall be as prickles to pierce their eyes, and thorns in their sides. That this was fulfilled, the Book of Judges affords the clearest and most ample testimony, although, even to the days of David, this punishment was constantly in course of infliction upon their eyes and sides. Thus, also, is their untamable headstrongness proved, since such a solemn admonition had no effect in causing [654] them to go forwards, no less in the open punishment of iniquity, than in a course of victory and success.

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"Pour les faire marcher vertueusement parmi leur vietoires, a punir les crimes dont ils estoyent juges;" to cause them to advance virtuously amidst their victories, in punishing the crimes of which they were the judges. — *Fr.*

Numbers 34:1-29

Numbers 34

Numbers 34:1-29

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, When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof,)

2. Praecipe filiis Israel, et dices eis, Quum intraveritis terram Chenaan (ista est terra quae cadet vobis in haereditatem, terra Chenaan per terminos suos.)

3. Then your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward.

3. Erit vobis plaga meridiei a deserto Sin usque ad terminos Edom: erit inquam vobis terminus meridiei ab extremo maris salis ad orientem.

4. And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar and pass on to Azmon.

4. Et circuibit vobis iste terminus a Maale Acrabim, et transibit usque ad Sin: et erunt egressus ejus a meridie in Cades-Barnea, atque illinc egredietur ad villam Addar, et transibit usque ad Asmon.

5. And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

5. Praeterea circuibit terminus iste ab Asmon usque ad flumen Aegypti: et erunt illinc egressus ejus ad occidentum.

6. And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

6. Terminum autem occidentalis erit vobis mare magnum, terminus, inquam, iste erit vobis terminus occidentalis.

7. And this shall be your north border: from the great sea ye shall point out for you mount Hor.

7. Iste vero erit vobis terminus aquilonaris, a mari magno describetis vobis Hor montem.

8. From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad.

8. Ab hoc monte describetis usque ad introitum Hamach: et erunt eggressus termini illius ad Sedad.

9. And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

9. Et illinc egredietur terminus iste ad Ziphon, eruntque egressus ejus ad villam Enan: iste erit vobis terminus aquilonaris.

10. And ye shall point out your east border from Hazar-enan to Shepham.

10. Describetis praeterea vobis terminum ad orientem, a villa Enan usque ad Sepham.

11. And the coast shall go down from Shepham to Riblah, on the east of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward.

11. Et destendet iste terminus a Sepham usque ad Riblah ab oriente Ain: et descendet terminus iste, provenietque ad latus maris Cinnereth ad orientem.

12. And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land, with the coasts thereof round about.

12. Et descendet iste terminus ad Jordanem, erunt que egressus ejus ad mare salis: ista erit vobis terra per terminos suos, per circuitum.

13. And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half-tribe.

13. Praecepit autem Moses filiis Israel, dicendo: Haec est terra quam possidebitis sorte, et quam praecepit Jehova dare novem tribubus, et dimidiae tribui.

14. For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received their inheritance, and half the tribe of Manasseh have received their inheritance:

14. Acceperunt enim tribus filiorum Rubenitarum per domos patrum suorum, et tribus filiorum Gaditarum per domos patrum suorum, et dimidia tribus Manasse: acceperunt inquam haereditatem suam:

15. The two tribes and the half-tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sun-rising.

15. Duae tribus et dimidia acceperunt possessionem suam citra Jordanera Jericho ad orientem ad exortum solis.

16. And the Lord spake unto Moses, saying,

16. Loquutus est praeterea Jehova ad Mosen, dicendo:

17. These are the names of the men which shall divide the land unto you; Eleazar the priest, and Joshua the son of Nun.

17. Ista sunt nomina virorum qui possidendam vobis distribuent terram, Eleazar sacerdos, et Josue filius Nun.

18. And ye shall take one prince of every tribe, to divide the land by inheritance.

18. Et principes singulos de qualibet tribu capietis ad possidendam terram.

19. And the names of the men are these: Of the tribe of Judah, Caleb, the son of Jephunneh.

19. Ista sunt nomina virorun: de tribu Jehudah, Caleb filius Jephune.

20. And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

20. Et de tribu filiorum Simeon, Samuel filius Ammihud.

21. Of the tribe of Benjamin, Elidad the son of Chislon.

21. Et de tribu Benjamin, Elidad filius Chislon.

22. And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

22. Et de tribu filiorum Dan, princeps Bucci filius Jogli.

23. The prince of the children of Joseph, for the tribe of the children of Manasseh, Harmtel the son of Ephod.

23. De filiis Joseph, de tribu filiorum Manasse, princeps Huiel filius Ephod.

24. And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

24. Et de tribu filiorum Ephraim, princeps Cemuel illius Siphtan.

25. And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

25. Et de tribu filiorum Zabulon, princeps Elisaphan filius Parvaeh.

26. And the prince of the tribe of the children of lssachar, Paltiel the son of Azzan.

26. Et de tribu filiorum Issachar, princeps Paltiel illius Azzam.

27. And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

27. Et de tribu filiorum Aser, princeps Ahihud filius Selomi.

28. And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

28. Et de tribu filiorum Nephthali, princeps Pedahel filius Ammihud.

29. These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.

29. Isti sunt quibus praecepit Jehova, Ut distribuerent haereditatem filiis Israel in terra Chenaan.

1. *And the Lord spake unto Moses.* God here undertakes the office of a prudent and careful father of a family, in fixing the boundaries of the land on every side, lest their right to posses it should ever be called in question. He begins on the southern side, where it must be observed that the district of Bashan is included in it, and all that the Israelites had acquired before their passage of the Jordan, so that this addition was approved of by God. He extends this part as far as the wilderness of Sin, and the borders of Edom, and brings it round from Kadesh-barnea to Addar, and the passage of Azmon, and, finally, to the stream which washes [655] the city of Rhinocorura, in the immediate vicinity of Egypt; for by "the river of Egypt" the Nile is by no means to be understood, the course of which was not at all in that direction. The southern boundary, therefore, was from the Mediterranean Sea towards Arabia. On the western side the land was washed by the Mediterranean Sea, which is here called "the Great Sea,"

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There has been much discussion amongst the commentators on this point. The conclusion to which Dr. Kitto comes, after due examination of the opposite theory, is, that "the river of Egypt," when mentioned as a boundary, cannot mean the Nile. "The present 'river of Egypt' (he adds) probably denotes a stream which formed the extreme boundary of the country eastward of the Nile, which Egypt, even in these early times, professed to claim, and which derived its name from that circumstance. It was probably not far from El-Arish, to which, under the name of Rhinocorura, it is expressly referred by the Septuagint. That it was a stream somewhere between the southern frontier of Palestine and the Nile we are deeply convinced." — Illustr. Com., *in loco.*

in comparison with the Lake of Gennesareth, and the Salt Sea, by which name the *Lacus Asphaltires* is here meant. The beginning of the northern boundary was the promontory of Hor, for it would not accord to suppose that the mountain is here referred to in which Aaron died, and which was far away, and situated on the opposite side of the land. It extended from hence to Epiphania in Syria, which is called Hamath; for I agree with Jerome in thinking that there were two cities of this name, and it is undoubtedly probable that Antioch is called "Hamath the great" by the Prophet Amos (Amos 6:2,) in comparison with the lesser city here mentioned, the name of which was given it by that wicked and cruel tyrant (Antiochus) Epiphanes; whether, however, the greater Antioch was formerly called Hamath and Riblab, as Jerome states, I leave undecided. It then passed on to Zedad and Ziphron, and its extremity was the village of Enan. The eastern boundary passed from thence through Shephan, Riblah, and Ain, until it reached the Lake of Gennesareth, a lake sufficiently well known, and here called the Sea of Chinnereth. Thus the eastern boundary pointed from Arabia in the direction of Persia, and Babylon was situated to the north-east of it.

13. *And Moses commanded the children of Israel.* Though this is a repetition, yet it is not a superfluous one; for he contrasts the new allotment of the nine tribes and a half with the former grant; [656] for the exception, which is immediately added, as to the lands beyond Jordan, given to the Reubenites, and Gadites, and half tribe of Manasseh, does not exclude them from their part of the promised inheritance was if they were disinherited, and therefore banished beyond the boundaries prescribed by God — but only from being subject to the casting of lots, because they had by special privilege obtained from their brethren what would else have been included in the common inheritance. Not that this had been revealed from the beginning, but because God in His indulgence had complied with their request, whereby they enlarged the boundaries of the land. And assuredly it would have been absurd that no place should be given them among their brethren in the promised land, as if they were cast off from the family of Abraham. We have lately seen that this part, which seemed to be separated from the others, was included in the limits laid down by God. Moses, therefore, merely wished to declare that what remained was to be divided by lot.

16 *And the Lord spake unto Moses.* The question here arises, if the Israelites were to divide the land among themselves by lot, wherefore was the authority of the judges required, as if there was anything for them to decide? But if we consider what has been lately shown, that reference was to be had, in the distribution of the land, to the numbers in every tribe, it was

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"La donation qui avoit este desia faite de la region de Basan;" the grant which had been already made of the district of Bashan. — *Fr.*

requisite for two purposes, — first, that God might show by His decree the districts respectively assigned to them; and, secondly, that their dimensions might be proportionate to the number of their occupants. For the casting of lots was still necessary, because many would have been averse to the sea-coast, or would have preferred the center of the land to its extremities, or would have been unwilling to be banished to the mountains; in short, they would have contended with each other beyond measure in murmurings and strife. On this account the lots were cast, by the decision of which God placed the several tribes in whatever position He pleased, although the judges, together with the High Priest and Joshua, had before divided the land into ten portions. But after it was declared in what district the several tribes were to dwell, as if God had there designated their abodes, the determination of men was again necessarily had recourse to, as to how far, and in what direction, the boundaries of the greater tribes were to extend; otherwise the lesser tribes would have refused to be cooped up in a less convenient position. And although the supreme authority was justly vested in Eleazar and Joshua, lest God should expose them to calumny and ill-will, He associated with them a council, in which also there was a prudent precaution against rivalry, for each of the twelve tribes contributed its judge to preside over the distribution, so that none might complain of being aggrieved. Moreover, inasmuch as it was of great importance that the possession, once established, should be secured to posterity, first of all the names of the princes are recorded, in order to give certainty to the history; and, secondly, as had been stated at the beginning of the chapter, so also it is repeated at the end that they were chosen by God, from whence the Israelites learnt that the boundaries then fixed could not be altered without overthrowing the authority of God Himself.

Deuteronomy 31:1-8

Deuteronomy 31

Deuteronomy 31:1-8

1. And Moses went and spake these words unto all Israel.

1. Abiit itaque Moses, et loquutus est verba ista ad universum Israelem.

2. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan.

2. Dixitque eis, Centurn et viginti annerum suae hodie, non possum ultra egredi et ingredi: praeterea Jehova dixit ad me, Non transibis Jordanera istum.

3. The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said.

3. Jehova Deus tuus ipse transiturus est ante te, ipse disperdet gentes istas a facie tua, possidebisque eas: Josua ipse transiturus est ante te, quemadmodum dixit Jehova.

4. And the Lord shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

4. Facietque Jehova illis quemadmodum fecit Sihon et Og, regibus Emorrhaei, et terrae eorum quos disperdidit.

5. And the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

5. Quum ergo dederit eos Jehova ante faciem vestram, tunc facietis eis omnino juxta praeceptum quod praecepi vobis.

6. Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

6. Estote fortes, et roborate vos, ne timeatis, neque paveatis a facie eorum: Jehova enim Deus tuus est qui pergit tecum, non deseret te, neque te derelinquet.

7. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong, and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

7. Vocavit ergo Moses Josua, et dixit illi in oculis totius Israelis, Esto fortis, et robera te: tu enim ingredieris cum populo isto terram quam juravit Jehova patribus eorum se daturum illis, et ipse sorte divides eam illis.

8. And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

8. Jehova autem est qui praecessurus est te, ipse erit tecum: non te deseret, neque derelinquet te, ne timeas, neque paveas.

1 *And Moses went and spake these words.* By the word *went* he signifies that, having received the commands from God, he came to the people to report them. Hence we gather that they were warned in good time to beware, if they had been sensibly disposed. And it was necessary that the people should hear from his own mouth these addresses, which were by no means gratifying, as being full both of cruel threats and severe reproofs; for, if they had been delivered after his death, they would have straightway all

exclaimed that they had been deceitfully devised by some one else, and thus that his name was falsely attached to them.

Moreover, the peculiar time of their delivery did not a little avail to enhance their weight, so that the people should not only submit themselves with meekness and teachableness to his instruction at the moment, but also that it might remain hereafter deeply impressed upon their hearts. We know with what attention the last words of the dying are usually received; and Moses, [657] now ready to meet death at God's command, addressed the people as if bidding them finally farewell. To the credit and dignity belonging to his office as a Prophet, there was consequently added all the force and authority of a testamentary disposition.

As throughout his life he had been incredibly anxious for the people's welfare, so he now carries his more than paternal care still further. And assuredly it becomes all pious teachers to provide, as far as in them lies, that the fruit of their labors should survive them. Of this solicitude Peter sets himself before us as an example:

"I think it meet (he says), as long as I am in this tabernacle, to stir you up by putting you in remembrance; moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." (2 Peter 1:13, 15)

2 *And he said unto them, I am an hundred and twenty years old.* Although Moses had been often proudly and disdainfully rejected, it could not but be the case, nevertheless, that his departure would both awaken the deepest sorrow, and inspire them with much alarm. By setting before them his age, therefore, he consoles their anxiety, and mitigates their grief; and also, by another reason, he represses their lamentations, i.e., that God had fixed his term of life. He adduces it, then, as an alleviation, because both his death was more than mature, and he was no longer fitted in his extreme old age for enduring fatigue. Here, however, the question arises, why he should say that he was failing, and broken in strength, when we shall see a little further on that he retained his senses in their rigor even until his death? But the reply is obvious, that he would not have been useless in his old age, because his eyes were dim or his members tremulous, but because his age no longer allowed him to perform his usual duties. For he had been marvelously and preternaturally preserved up to that time; but, since he had now arrived at the end of his course, it was necessary that he should suddenly sink, and be deprived of his faculties.

"To go out, and come in," is equivalent to performing the functions of life: thus it is said in the Psalm, "Thou has known my going out and coming in."

657

"Ayant desia un pied levd et s'estant appreste a aller & la mort ou Dieu l'appeloit;" having already one foot raised, and being ready to go to death whither God called him. — *Fr.*

[658] (Psalm 121:8.) And in this sense David is said to have gone out and come in, when he performed the duty intrusted to him by Saul. (1 Samuel 18:5.)

In the latter clause, where he refers to his exclusion from the land of Canaan, and his being prevented from entering it, he indirectly rebukes the people, for whose offense God had been wroth with himself and Aaron. Thus by this tacit reproof the Israelites were admonished to bear patiently the penalty of their ingratitude. At the same time., as he shows himself to be submissive to the divine decree, he bids them also acquiesce in it.

3 *The Lord thy God, he will go over.* By no ordinary consolation does he encourage their minds to renewed alacrity, because they should experience, even when he was dead, the unceasing favor of God. Hence we gather a lesson of especial usefulness, that whenever God raises up to us men endowed with excellent gifts, He is wont so to make use of their labors for a time, as still to retain others in His hand, and constantly to substitute others, unless our sins stand in the way. Hence it follows that the power of God is not to be tied to the illustrious qualities of men, as if their death was His destruction. It is true, indeed, that eminent men are rarely succeeded by their equals, [659] because our wickedness stifles the light of spiritual gifts, and, as far as it can, extinguishes them; still let this be deemed certain that, when God promotes our welfare by ministers of special eminence, He gives us a taste of His goodness, in order that we may expect its continuance; "because he forsakes not the work of his own hands." (Psalm 138:8.) Moses says, therefore, that although he may be taken away by death, still God will undertake the office of their leader, or rather that He will continue to be their leader, as the Israelites had before experienced Him to be.

But h sustains their infirmity by another consolation also, pointing out Joshua as his successor; otherwise the people might have been ready to object that, if God was willing to go before them, why did he not manifest it by the election of a representative, by whose hand He might continue what He had begun by Moses. In this respect, therefore, he also shows that God's favor was by no means obscure, since Joshua was already chosen to sustain the care and burden of governing the people: for it is not by his own authority that he obtrudes Joshua and sets him over them, but he declares him to be called by God. Still, it is not a matter hitherto unknown which he puts before them, but only bids them remember what God had long ago revealed, as we have elsewhere seen.

658

C. here quotes from memory: the words of the Psalm are, "The Lord shall preserve thy going out and coming in; and so also in the other quotation, the actual words are, "And David went out whithersoever Saul sent him."

659

"Pareils et de mesme calibre;" equal and of the sanc calibre. — *Fr.*

4 *And the Lord shall do unto them.* He promises that, when they shall come into the land of Canaan, they shall be conquerors of all its nations: and this he confirms by experience; for, as God had delivered Sihon king of the Arnorites, and Og king of Bashan, into their hands, so also He would give them the same success in subduing their other enemies. The world is indeed subject to many revolutions, but God still remains like Himself, not only because His counsel is never changed, but because His power is never diminished. By a *real* proof, therefore, as it is called, he encourages the expectations of the people, and at the same time exhorts them resolutely to execute God's command, viz., that they should purge the land of Canaan by the destruction of all its inhabitants. In appearance, indeed, this was fierce and cruel, to leave not even one alive; but, since God had justly devoted them to extinction, it was not lawful for the Israelites to inquire what was to be done, but to abandon all discussion, and to obey God's command. In that they spared many, so much the worse was their remissness, since God had often prepared them to execute the vengeance which He had decreed.

6 *Be strong and of good courage.* After he had shown that God would be with them, for their help, he exhorts the people to firmness and magnanimity. And surely this is one means of confirming our courage, to be assured that the assistance which God promises will suffice for us: so far is it from being the case, that our zeal and energy in acting aright is impaired, by our ascribing to the grace of God what foolish men attribute to their own free will. For those who are aroused to strenuous action in reliance on their own strength, do no more than cast themselves headlong in their senseless temerity and pride. Let us understand, then, that all exhortations are fleeting and ineffective, which are founded on anything else but simple confidence in the grace of God. Thus Moses assumes, as his ground of exhortation, that God will fight for the Israelites. It must, however, be observed that the people were animated to the perseverance of hope, when God declares that He will be their helper even to the end, by which lesson that impious hallucination is refuted, whereby the Popish theologians have fascinated the world. They deny that believers [660] can be certain of God's grace, except as to their present state. Thus do they hold faith in suspense, so that we may only believe for a day, and even from moment to moment, whilst we are in uncertainty as to what God will do with us on the morrow. Whereas, if faith corresponds with God's promises, and is, as it were, in harmony with them, it must needs extend itself to our whole life, nay, even beyond death itself; for God removes all doubt as to the future by these words, "I will not leave thee nor forsake thee."

660

The dogmatical statement of this error is made in the decrees of the Council of Trent, *Sessio* vi. *cap.* Ix, "Contra inanem haereticorum fiduciam." It is controverted by *C.*, Instit. Book iii. ch. ii. Section 40; in his "Antidote to the Council of Trent;" *C. Soc. Edit.,* p. 125, and elsewhere.

7 *And Moses called unto Joshua.* It hence appears that those, upon whom a public charge is conferred, have need of a twofold confirmation: for, after having addressed a general instruction to the whole people, he directs his discourse peculiarly to Joshua himself, as to one whose business it was to set an example of bravery to others, and whom severe contests awaited. Since, then, it is more difficult to lead all the rest than to follow a leader, it is necessary that he, who is set over many, should far excel them. But, inasmuch as no one call do anything of himself, we must seek of God whatever we want. Wherefore that, which Moses had enjoined upon the whole people, he now repeats to a single individual, because upon him the burden of ruling them was thrown. And this must be more carefully observed, because, in proportion to the degree of honor, in which a man is placed, so does he disdainfully look down upon all admonitions; whence it is the case that those, who are eminent in the world, carelessly reject the exhortations of God's servants. But Moses thoroughly overthrows all such fastidiousness, when he shows that all, who are in authority, should not only be instructed together with others, but even more urgently dealt with.

When Moses, in this place as well as above, forbids believers to give way to fear or dread, it must be observed that. he would not have them so deprived of all feeling, as to be hardened into indifference to every danger, or to suppose, as some madmen do, that there is no such thing as bravery without stupidity, but only possessed of such confidence as may overcome all fears, which impede the course of their calling. Appropriately does the Apostle extend this lesson further, where he wishes to correct avarice, which arises from over-anxiety, whilst wretched men do not sufficiently reflect what it is to have God for their perpetual helper. (Hebrews13:5.)

Numbers 27:15-23

Numbers 27:15-23

15. And Moses spake unto the Lord, saying,

15. Loquutus est igitur Moses ad Jehovam, dicendo:

16. Let the Lord, the God of the of all flesh, set a man over the spirits of the flesh, set a man over the congregation,

16. Praeficiat Jehova Deus spirituum omnis carnis, virum super congregationem:

17. Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

17. Qui egrediatur ante eos, et qui ingrediatur ante eos, id est, qui educat eos, et introducat eos, ne sit congregatio Jehovae velut pecudes quae nullum habent pastorera.

18. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him:

18. Et dixit Jehova ad Mosen, Cape tibi Josue filium Nun, virum in quo est spiritus, et imponas manum tuam super eam.

19. And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

19. Statuasque illum coram Eleazar sacerdote, et coram universa congregatione: et dabis illi mandata in oculis corum.

20. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient.

20. Et pones de gloria tua super illum, ut audiant illurn universa congregatio filiorum Israel.

21. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

21. Qui postea coram Eleazar stabit, et interrogabit eum de judicio Urim coram Jehova: ad verbum ejus egredientur ipse et omnes filii Israel cum eo, et tota congregatio.

22. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

22. Fecit ergo Moses quemadmodum praeceperat ei Jehova: accepit namque Josua, et statuit illum coram Eleazar sacerdote, et coram universa congregatione.

23. And he laid his hands upon him, and gave him a charge; as the Lord commanded by the hand of Moses.

23. Imposuitque manus super illum, ac dedit illi mandata quemadmodum dixerat Jehova per manum Mosis.

15. *And Moses spake.* Moses here sets forth not only God's providence in attending to the welfare of the people, but also his own zeal for them. Hence it appears how paternal was his affection for them, in that he not only performed his duty towards them faithfully and earnestly, and shunned

no pains that it cost him, even to the end of his life, but he also makes provision for the future, and is anxious about a suitable successor, lest the people should remain without one, like a headless body. We perceive also his humility, when he does not arrogate the right of appointment to himself, nor on his own authority submit the matter to the election of the people, but establishes God as its sole arbiter. It was, indeed, permitted him to choose the officers, and this was a part of the political constitution; but this was too difficult a task, to find by man's judgment one who should suffice for its performance; and, consequently, it behoved that the power should be intrusted to God alone, who did not indeed refuse to undertake it. And this special reason had much force in so difficult a point, viz., that the people should receive their leader at His hand, in order that the supreme power should always remain vested in Himself. As, therefore, He had chosen Moses in an extraordinary manner, and had appointed him to be His representative, so He continued the same grace in the case of Joshua. Already, indeed, had He designated him; but, out of modesty, Moses omits his name, and simply prays that God would provide for His people.

The title, with which he honors God, has reference to the matter in question. It is true, indeed, that God may be often called "the God of the spirits of all flesh," and for another reason, in chap. 16:22, Moses makes use of this expression; but he now alludes to this attribute, as much as to say, that there must be some one ready, and as it were in His hand, who should be appointed, since He has the making of all men according to His own will. Men often are mistaken and deceived in their opinions, and, even although the Spirit of God may enlighten them, they go no further than to discern the peculiar endowment for which a person is eminent; but God is not only the best judge of each man's ability and aptitude, nor does He only penetrate to the inmost recesses of every heart; but He also fashions and refashions the men whom He chooses as His ministers, and supplies them with the faculties they require in order to be sufficient for bearing the burden. We gather from hence a useful lesson, i.e., that, when we are deprived of good rulers, they should be sought from the Maker Himself, whose special gift the power of good government is. And on this ground Moses calls Him not only the Creator of men, but "of all flesh," and expressly refers to their "spirits."

When he compares the people to *sheep,* it is for the purpose of awakening compassion, so that God may be more disposed to appoint them a shepherd.

18. *And the Lord said unto Moses.* We here see that Joshua was given in answer to the prayers of Moses, which is not stated elsewhere. But, in order that he may obtain his dignity with the consent of all, he is honored with a signal encomium: for, when God declares that the Spirit is in him, He does not merely intimate that he has a soul, but that he excels in the necessary gifts, such as intelligence. judgment, magnanimity, and skill in war: and the word "spirit" is used, in a different sense from that which it

has just above, for that eminent and rare grace, which manifested itself in Joshua. For this metonymy [661] is a tolerably common figure in Scripture.

The solemn rite of his consecration by the imposition of hands follows, respecting which I have treated so fully elsewhere, [662] that it is now superfluous to say much upon it. It was in use before the giving of the Law, for thus the holy patriarchs blessed their sons. We have seen that the priests were inaugurated in their office, and that victims were offered to God, with this ceremony. The apostles followed this custom in the appointment of pastors. Moses, therefore, in order to testify publicly that Joshua was no longer his own master, but dedicated to God, and no longer to be regarded as a private individual, since he was called by God to the supreme command, laid his hands upon his head.

There was also another reason, viz., that, according to the requirements of the office intrusted to him, God would more and more enrich him (with His gifts;(Added from *Fr.*)) for there is nothing to prevent God from conferring richer endowments upon His servants according to the nature of their vocation, although they may have previously been eminent for spiritual gifts. Thus to Timothy, when he was appointed a pastor, new grace was given by the imposition of the hands of Paul, although he had before attained to no ordinary eminence. (2 Timothy 1:6.) To the same effect is what follows, that Moses should put some of his glory [663] upon him, as if resigning his own dignity; for by the word *glory,* not only external splendor, but rather spiritual honor is signified, whereby God commands reverence towards His servants; not that he was stripped of his own virtues by transferring them to Joshua, but because, without diminution of his own gifts, he made the person who was about to be his successor his associate in their possession.

It was fitting that this should be done before all the people, that all might willingly receive him as presented to them by God.

The charge given to him partly tended to confirm the authority of Joshua, and partly to bind him more solemnly to discharge his duties; for, inasmuch as Moses commanded him what he was to do in the name of God, he exempted himself from all suspicion of temerity; and, on the other hand, by the introduction of this duly authorized engagement, Joshua must have been more and more encouraged to faith and diligence.

661

"De mettre l'Esprit pour les dons qui en previennent;" to put *the Spirit* for the gifts which proceed from it. — *Fr.*

662

See *ante* on Leviticus 8:10, vol. 3, p. 422.

663

A.V., "honor."

21. *And he shall stand before Eleazar the priest.* Joshua is here subordinated to the priest on one point, viz., to inquire of him by the Urim and Thummim: for, as we have seen before, [664] the dignity of the priesthood was exalted by this symbol, that the prince should consult God by the mouth of the priest, who, being clothed in the sacred Ephod, the emblems of which were the Urim and Thummim, gave replies as the interpreter of God Himself. This passage, then, shows that the rule of Joshua was not profane; as in all legitimate dominion religion ought surely to hold the first place; for, since all things depend upon God, it is absurd that they should be separated from His service.

משפט, *mishphat,* that is, judgment, is here used for a rule, or prescribed course of action, as if he were commanded to seek the Law [665] from the oracles of God, which the priest was to receive and deliver from him, and that in perplexing matters he was to follow nothing else.

Moses adds, in conclusion, that he did what. God had enjoined, so that all might be fully assured that God would rule, no less than before, in the person of Joshua.

664

See on Exodus 28:4, vol 2, p. 196.

665

"Sa lecon;" his lesson. — *Fr.*

Deuteronomy 3:21-29

A Repetition of the same History

Deuteronomy 3

Deuteronomy 3:21-29

21. And I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest.

21. Ipsi quoque Josua praecepi eo tempore, dicendo, Oculi tui viderunt quaecunque fecit Jehova Deus vester duobus regibus: sic facturus est Jehova omnibus regnis ad quae tu pergis.

22. Ye shall not fear them: for the Lord your God he shall fight for you.

22. Ne timeatis eos, quia Jehova Deus vester ipse est qui pugnat pro vobis.

23. And I besought the Lord at that time, saying,

23. Rogaveram autem Jehovam tempore illo, dicendo:

24. O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth that can do according to thy works, and according to thy might?

24. Domine Jehova, tu coepisti ostendere servo tuo magnitudinem tuam, et manum tuam validam. Quis enim Deus in coelo, aut in terra, qui faciat secundum opera tua, et secundum fortitudines tuas?

25. I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

25. Transeam quaeso, et videam terram illam bonam, quae est trans Jordanem, montem istum bonum et Libanum.

26. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter.

26. Iratus autem Jehova contra me propter vos, propterea non exaudivit me, sed dixit mihi, Sufficiat tibi, ne posthac addas verbum ad me super hac re.

27. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

27. Ascende verticem Pisgah, et leva oculos tuos ad occidentem, ad aquilonem, ad meridiem, et ad orientem, ac vide oculis tuis, non enim transibis Jordanem istum.

28. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

28. Praecipe autem Josuae, et confirma eum, et robora eum, ipse enim transiturus est ante populum istum, et idem tradet illis terram possidendam, quam videbis.

29. So we abode in the valley over against Beth-peor.

29. Mansimus vero in valle e regione Beth-peor.

21. *And I commanded Joshua at that time.* He repeats what we have already seen, that he exhorted Joshua together with the whole people to prepare themselves to occupy the land with alacrity, relying as well upon God's promise, as upon the numerous proofs of His assistance, which were so many pledges of the future continuance of His grace.

23 *And I besought the Lord.* [666] Others have, "I besought;" but I have preferred using the pluperfect tense, because, in my opinion, Moses interrupts himself to show why he had resigned his office to another, and did not rather declare that he would be their leader, as heretofore, and at the same time an example to the people of courage. He says, therefore, that when he had prayed that he might be permitted to enter the land, he received a refusal. For it is not probable that, after he had substituted Joshua for himself, he straightway conceived a desire, which was in direct opposition to it.

The drift of the prayer is that God, by granting him permission to enter the land, should thus fill up to the full the measure of His grace towards him: for he enumerates the blessings already vouchsafed to him, as the ground of his confidence in asking, and that God, who is not wont to forsake the work of His own hands, might carry on to the end the mercies He had begun. For this reason he says that the might of God had been shown him; modestly hinting that it was natural to expect that he should be a partaker of the crowning blessing, in order that the end might correspond with the beginning. He also magnifies the power of God as proclaimed by the miracles; that so magnificent a work might not be interrupted. On the other hand, he speaks in commendation of the goodness of the land, and expressly shows that his desire to see it springs from earnest piety; for I willingly subscribe to the opinion of those who understand Sion by the "goodly mountain;" for, with the exception of Lebanon, there was no other mountain so delectable in the land; whereas Lebanon, as if next to it in rank, is mentioned in the second place.

26. *But the Lord was wroth with me.* Some imagine that God was offended by such a longing as this; but Moses is rather giving the reason why he did not obtain what he sought, viz., because he had been already excluded from it. For, although he by no means enters into debate with God, as if he had been unjustly condemned for the faults of others, still he indirectly reflects upon the people, since it was well that they should be all reminded that the punishment which had been inflicted upon God's distinguished servant was incurred by the guilt of them all. We have elsewhere seen [667] how it was that the penalty of their common transgression was with justice imposed upon Moses.

Its mitigation then follows, when God commands him to get up into the top of Mount Abarim, which is here called Pisgah, and elsewhere Nebo, that he might nevertheless enjoy a sight of the promised land.

666

"I *had* besought, *etc.*" — *Lat.*

667

See *ante,* on Deuteronomy 1:37. p. 137.

In conclusion, he more clearly explains why he exhorted Joshua, viz., because he was about to go over before the people; and in the last verse he assigns the reason of their delay, and why they remained so long in the valley near Mount Abarim; for it is precisely as if he had said that they were retained by the extension of God's hand, in order that they should not proceed any further until Joshua had been installed as his successor.

Deuteronomy 4:21,22

Deuteronomy 4:21, 22

21. Furthermore, the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should go in unto that good land which the Lord thy God giveth thee for an inheritance;	**21.** Jehova iratus fuit contra me propter verba vestra, juravitque quod non transirem Jordanem, neque ingrederer terram bonam, quam Jehova Deus tuus dat tibi in haereditatcm.
22. But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.	**22.** Ego enim morior in hac terra, neque transeo Jordanem: vos autem transitis, ut possideatis terram istam bonam.

21. *Furthermore, the Lord was angry with me.* He again records that it arose from the transgression of the people that he was not permitted to enter the land, not by way of expostulation, and much less in order to accuse God of cruelty, as if he had been improperly and unjustly substituted as a criminal in the place of others, but rather to magnify the goodness of God towards those whom He had treated with so much indulgence. For we must

observe the comparison, that, whilst they were to enjoy the land, he was to be prevented from entering it. "I must die (he says) in this land" of Moab, whilst to you it is given to enjoy the promised inheritance. We perceive, therefore, that they are upbraided with their guilt in such a way that all the bitterness of the reproof is sweetened by the sense of God's mercy; nay, that by this sweetness they may be ravished into admiration, when they understand how mercifully that pardon is extended to them, which was denied to Moses.

The sense of the expression which I have rendered "for your words," [668] might be "for your things," inasmuch as the Hebrews call men's affairs (*negotia*), דברים, *debarim.* Assuredly, although he had been impelled to sin by their rebellious clamors, he simply states that he was now punished on their account. If any should inquire why he lays the blame on them, whereas the actual offenders were most of them dead, the reply is obvious, that many of them were still surviving, and that it is no novelty that the children should be included with the fathers, when the whole body of a people has sinned.

668

A. V., "for your sakes;" (דברים.)

Deuteronomy 31:14-30

Deuteronomy 31:14-30

14. And the Lord said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

14. Et dixit Jehova ad Mosen, Ecce, appropinquaverunt dies tui, ut moriaris: voca Josua, et state in tabernaculo conventionis, et praecipiam ei. Perrexit ergo Moses et Josua, steteruntque in tabernaculo conventionis.

15. And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

15. Et apparuit Jehova in tabernaculo, in columna nubis, stetitque columna nubis super ostium tabernaculi.

16. And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

16. Et dixit Jehova, ad Mosen, Ecce, tu dormiturus es cum patribus tuis: postea surget populus iste, et fornicabitur post deos alienorum terrae ad quam pergit in medio ejus, et derelinquet me, irritumque faciet pactum meum quod pepigi cum eo.

17. Then my anger shall be kindled against them in that day, and I will them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?

17. Itaque irascetur vultus meus contra eum ipse die, ac derelinquam eos, et abscondam faciem meam ab eis: et consumetur, et inverient eum mala multa, et angustiae: dicetque in die illa, Nonne propterea quod non est Deus meus in medio mei invenerunt me mala haec?

18. And I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

18. Ego vero abscondendo abscondam faciem meam in die illa, propter omne malum quod fecerit, quod converterit se ad deos alienos.

19. Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

19. Nunc itaque scribite vobis canticum istud, et doce illud filios Israelis: pone illud in ore eorum, ut sit mihi canticum istud in testem contra filios Israelis.

20. For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey, and they shall have eaten, and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

20. Introducam enim eum in terram quam juravi patribus ejus, fluentem lacte et melle: comedet autem et saturabitur, impinguabitque se: tunc convertet se ad deos alienos, et colent eos, vilipendentque me, et irritum facient pactum meum.

21. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I sware.

21. Quum autem invenerint eum mala plurima, et angustiae, tunc respondebit canticum istud in conspectu ejus in testera: non enim oblivioni tradetur ab ore seminis ejus, novi enim ingenium ejus, et quid ipse faciat hodie antequam introduxerim eum in terram de qua juravi.

22. Moses therefore wrote this song the same day, and taught it the children of Israel.

22. Scripsit itaque Moses canticum istud eo die, et docuit illud filios Israelis.

23. And he gave Joshua the son of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

23. Dein praecepit Josuae filio Nun, ac dixit, Fortis esto, et roborare, quia tu introduces filios Israel in terram de qua juravi eis: et ego ero tecum.

24. And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished,

24. Quum autem fecisset finem Moses scribendi verba legis istius in libro, donec ea complerentur,

25. That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,

25. Praecepit Moses Levitis portantibus Arcata foederis Jehovae, dicendo:

26. Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

26. Capite librum istum legis, et ponite eum in latere arcae foederis Jehovae Dei vestri, sitque ibi contra te in testem.

27. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?

27. Ego enim novi rebellionem tuam, et cervicem tuam duram: ecce, adhuc me vivente vobiscum hodie rebelles estis Jehovae, et quanto magis posteaquam mortuus fuero?

28. Gather unto me all the elders of your tribes, and your officers. that I may speak these words in their ears, and call heaven and earth to record against them.

28. Congregate ad me omnes seniores tribuum vestrarum, et praefectos vestres, ut loquar in auribus eorum verba ista, et antester contra eos coelum et terram.

29. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

29. Novi enim postquam mottuus lucre, corrumpendo corrumpetis yes et recedetis de via quam praecepi vobis, unde eveniet vobis malum in novissimis dierum, quum feceritis malum in oculis Jehovae, irritando eum opere mannuum vestrarum.

30. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

30. Itaque loquutus est Moses in auribus totius congregationis verba cantici hujus, donec ea complerentur.

14. *And the Lord said unto Moses.* Joshua is now substituted in the place of Moses by a solemn ceremony, not only that he may be held in greater

reverence by men, but also that he may be presented before God, and thus may acknowledge that he is dedicated to His service; for his being brought before the door of the tabernacle was a kind of consecration; and God also declares that He will give him a charge, which is equivalent to saying that He will instruct him in the performance of his duties. The appearance also of the glory of God in the cloud, was not less effectual for encouraging himself personally, than for giving public distinction to his high office. For he would never have been recognized as the successor of Moses, unless this visible approbation of God had fastened the yoke upon the people.

16. *Behold, thou, shalt sleep with thy fathers.* In order that Moses may labor more earnestly to retain the people in obedience to God, he is reminded of their indomitable perverseness. He had already sufficiently, and more than sufficiently, experienced how depraved and stubborn was the disposition of the Israelites, and how disobedient and contumacious they had been; God now declares that they will be no better after his death; nay, that they will indulge themselves in greater license in *consequence* of his *absence* from them. For it appears as if there was an antithesis implied between the words "lie down," and "rise up;" [669] as if it were said, As soon as you have gone to rest, their insubordination shall break forth, as if they were released from all laws. Not, indeed, that this should take place immediately, for under Joshua they manifested some humility and submissiveness; at any rate, the outward form of pure religion was then maintained, but soon afterwards they relapsed into their old habits. And perhaps this admonition was useful as a preventative, so that they should not fall away so soon.

Since now we understand the general object which God had in view, it will be well briefly to consider the words He employs. When it is said to Moses, "Thou shalt sleep with thy fathers," first of all the condition of the human race is stated, that Moses may not think it hard to depart from the world like all others, since he was born to this end. At the same time, the difference is indicated between the death of men and of the brute animals. Hence the best consolation is derived, for, if our death were total annihilation, we should not be said to sleep with our fathers.

Why the Spirit designates idolatry by the name of "whoring," we have seen elsewhere, as also why he calls all false gods "strange," or "of the *strangers,"* viz., because, as God chose to be served alone in Israel, so he had distinguished Himself by this title, that He was "the God of Israel." It is stated in aggravation of their crime, that they would not only be led away into the superstitions which they had learnt in Egypt, but would also pollute themselves with the defilements of Canaan, from which God had

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See margin, *A. V.* "Il semble qu'il ait comparaison des choses opposees entre ces deux mots, que Moyse se couchera, et le peuple se levera;" it seems that there is a comparison of two opposite things in these two expressions, that "Moses shall lie down," and "the people shall rise up." — *Fr.*

willed that it should be purged by their hand. These words, then, are to be read emphatically, The people shall go a whoring after the gods of the land whither they go, and indeed in the midst of it; for it was far more disgraceful to embrace those false gods, of which they were the conquerors and judges, than to invent for themselves fresh idols.

Another aggravation of their crime is, also added, that they would desert the God by whom they had been adopted as children, and wickedly depart from His covenant. For they could not pretend ignorance, when they had been again and again so clearly and solemnly warned. Meanwhile let us learn from this passage, that whosoever turn away to superstitious worships are covenant breakers, and thus, that all their pretenses are vain, who profess that they worship the supreme God together with idols.

17. *Then my anger shall be kindled against them.* By this denunciation of punishment, God undoubtedly desired to put a restraint upon the senselessness of the people; but since this was done without their profiting by it, there was another advantage in this lesson, viz., that, after having been seriously chastised according to their deserts, they should at length repent though it might be late. Otherwise these punishments would have been inflicted in vain; and it would have never suggested itself to their minds that they received the just recompense of their ingratitude and perfidiousness. This is indeed the first step of prudence, voluntarily to choose that which is right; but the second is to beware, when we have listened to admonition, and to make a stand against evil. But, if our minds are so blinded, that reproofs and threats profit us nothing, there is still a third, i.e., that those who have been careless in prosperity should at length begin to perceive that they are smitten by God's hand, and thus be driven to acknowledge their guilt. Although, therefore, the simple admonition, as long as it was not followed by its consequences, was despised by the Israelites; still, when they were further instructed by its result, and by experience, it produced its fruit; and the same is daily the case with ourselves. There is scarcely one in ten of the godly, who, as long as God postpones His punishments, anticipates His judgment, but those who are aroused from their torpor, seriously consider the threats which they had hitherto passed over with indifference, and, being brought under conviction, condemn themselves.

By the word אפי, *ephi*, I here rather understand His *face* than His *wrath*;[670] for the expression is more appropriate; and then he sets forth the effect of His wrath, viz., that, being deprived of His aid, they shall be overtaken by all sorts of evils, until they are consumed and perish. Moreover, He affirms that they should be brought into such straits as should extort from them the confession, that the miseries which they suffered were tokens of God's alienation from them. But He adds, that He would not then listen

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A. V., "Then my *anger* shall be kindled." C., "Itaque irascetur vultus meus."

to their prayers. Hence are we taught that, as our happiness depends on God's paternal favor, so there is nothing worse for us than to be forsaken by Him, as if He regarded us with no further care; and the lesson we are to learn is, that there is nothing more desirable for us than that He should honor us with His countenance. We read respecting all His creatures, in Psalm 104:29, that they *are troubled* when He *hides His face;* but here it is more clearly perceived that nothing can be imagined more miserable than we are, when "our iniquities have separated between us and our God, and our sins have hid his face from us, that he will not hear," as Isaiah says, (Isaiah 59:2.)

I have already stated, that the greatness of their miseries is expressed, when the people shall confess that they are thus grievously afflicted, because God is departed from them; for it was by no light punishments that they would be brought to this state of feeling, especially considering their great hardness of heart and blind obstinacy. It follows then, that severe punishments are indicated, that should compel them, though unwillingly, to reflect on God's anger, which they had previously taken no account of. Still, this confession is not referred to as the fruit or sign of sincere repentance; for, if the sinner sincerely flies to God, God will be sure to meet him, since he is inclined to mercy. But in this place He declares that He will not be favorable to them, but will suffer them to pine away in their wretchedness, for God says of Himself that He will "hide His face from them," in the 18th verse, with a deeper meaning than just before, in that He will take no notice of their groans and lamentations, and by the very continuance of their punishments will show how greatly wroth with them He is.

19. *Now, therefore, write ye this song.* It seems absurd that a useless remedy should be applied to an incurable disease. Why does not God rather correct their wickedness, and by His Spirit mold their hearts to obedience, than pour forth words in vain into their deaf ears? Thus do proud and profane men mock at this mode of dealing with them, as if God, throwing away His labor, were deluding unhappy men. We must bear in mind, however, that the preaching of the word, although it is a savior of death to them that perish, is still a sacrifice of sweet savior to God; nor is it to be considered thrown away and ineffectual, when it convicts the ungodly more and more, and renders them altogether inexcusable. And God expressly declares that this would be the use of the song as "a witness" against those, from whose mouth it should proceed. To some, indeed, it was profitable unto salvation; for, when subdued by chastisement, they at length learnt from it that their iniquities were the source and cause of all their evils. For, however God may redouble the blows of His scourges, unbelievers, who are without instruction, reap no advantage from them. Thus, this song was the means of assisting the elect to seek after repentance, when they were smitten by the hand of God. Still, although the word of God should do nothing more than condemn its hearers to death, yet it would be enough

that it was a sweet savor to Himself. It seems by no means accordant with our reason that God should have given this command to Isaiah;

"Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed," (Isaiah 6:9, 10)

but, with respect to the secret judgments of God, whereby all our senses must be overwhelmed, let sober-mindedness be our wisdom.

20. *But when I shall have brought them.* In other words, God again enlarges upon the atrociousness of their iniquity, in that, when He had dealt liberally with the Israelites, they would turn His benefits into occasions of perversity, since nothing can be more base than such ingratitude, he says, then, that He will perform to them, unworthy as they are, that which he has sworn, so that He might thus be faithful to His promises. He commends the fertility of the land, since this striking pledge of His indulgence should have attracted them by its sweetness to love so beneficent a Father in return. Hence, therefore, the perverseness of their nature is demonstrated, inasmuch as, when full, they would kick against Him, like horses which become intractable from high feeding. But, after having complained of their future rebellion, He again says, that when they shall have been brought into sore straits, and overwhelmed with miseries, this song would be "as a witness," as if they should proclaim in it their own condemnation.

When He says that He knew their disposition, [671] or what they forged within them, (for the word employed is יצר, *yetzer,* which is equivalent to figment, or imagination, and includes all the thoughts and feelings,) it is apparent that He was by no means unaware how in He was bestowing His benefits upon such unworthy persons, but that He thus contended with their unworthiness, in order that His goodness might be the more conspicuous; and also that He desired this instruction to be set before them, ungodly and hopeless as they were, which He knew they would despise, so as to render them all the more inexcusable by this test. But it may be objected, Why then did He not turn their hearts to better things? for thus do ungodly railers allow themselves to dispute with Him; but let us rather reflect on the words of Paul, "Nay but, O man, who art thou that repliest against God? Hath not the potter power over the clay, to make" of it vessels according to his own will? (Romans 9:20, 21.) And,

"Who hath first given to him, and it shall be recompensed
unto him again?" (Romans 11:35.)

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A. V., "Their imagination." "The thing forged in their heart." — Ainsworth. "Figmentum;" Taylor, from יצר, *fingere*, *formare*

So will it come to pass, that we shall exclaim with trembling, Oh, how deep are the judgments of God; how incomprehensible are His ways!

That God should judge from their former life what they would be hereafter, does not seem very logical; but these two clauses are to be taken connectedly, that God foresees that nothing else is to be expected from them, but that they would be carried away into sin by their unbridled lust; and secondly, that it had already been sufficiently manifested by their many iniquities how desperate was their obstinacy.

23. *And he gave Joshua the son of Nul, a charge.* The more difficult was the task of Joshua, the more needful was it that he should be encouraged to exert himself, and to beware of failure. For this reason his charge is repeated, although in his person all the others were at the same time confirmed. Moses grounds it on the promise of God, which has been so often mentioned; and says that Joshua had been chosen to complete the work of deliverance already begun; for it was hardly credible that the disciple should be not only superior to his master, but that a man of humble position should be elevated to the dignity from which the sovereign Prophet, and God's chief minister, had been degraded, unless this was done by the decree and ordinance of God. At the same time, however, he makes him more confident of the result of his calling, by promising him that God, who was the mover of this expedition, would be with him; for He has the power to accomplish every work to which He has appointed any one of us.

24. *And it came to pass, when Moses had made an end.* By "the words of this law," we must understand not only those which are embraced in this book, but in the other three also; and there is an implied antithesis between the two tables written by God's hand, and the exposition which was afterwards added, lest there should be any obscurity respecting God's will on account of the brevity with which it was delivered. At the very beginning, indeed, God had set forth whatever it was useful for them to know, but it was His will that what He had briefly comprehended in the Decalogue should be more fully unfolded, and not only so, but that it should be also committed to writing, lest it should be forgotten. We know how inclined to vanity is the mind of man, nay, how willfully it is led away into error by its levity; whilst it has other faults also, such as inquisitiveness, and audacity in invention, and the love of novelty. Thus religion would have been corrupted in a thousand ways, had not its rule been diligently written down for posterity. Moreover, since the books of Moses were for a long time buried through the carelessness of the people and the priests, what darkness of error would have overspread the minds of all, if nothing had been written down!

Since the two Tables were enclosed in the Ark of the Covenant, a place at the side was assigned to the interpretation, so that they might have no doubt but that it proceeded from the same Divine Author; and, since the Decalogue is repeated in these books, it was not at all necessary that the

Ark should be opened; which was not lawful, because they might seek in the books of Moses the instruction which was hidden in the Tables. This, indeed, we must remember, that the volume was placed near the Ark in token of its dignity, so that, when it was taken from thence by the Levites, it might be listened to with greater reverence. When it is said, "That it may be there for a witness against thee," this is not addressed to the Levites alone, but relates generally to the whole people, though the general statement is directed to them as one member of the whole body. But further, although the application of its doctrine is manifold, still one point only is adverted to; for the Law was not written with the single object of being a witness to condemn the people, but to be the rule of a pious and holy life, and a testimony of God's favor. But, since he had to do with hard and proud minds, Moses declares that, whenever its doctrine shall be set forth, it will render their perverseness inexcusable.

27. *For I know thy rebellion.* The reason is given why he passed over the utility of his doctrine, and only cited it as a witness against the Israelites in terms of severity and reproach, viz., because he had found them by experience to be of a "stiff neck," (of which expression I have spoken elsewhere,) and has no confidence that they will be more tractable hereafter. He argues from the less to the greater; for, if, while such a leader as theirs was alive, they were rebellious, they were likely to assume greater audacity when he was dead. For we know of what avail is the authority of a great and excellent person to restrain the licentiousness of a people. At the same time, Moses does not arrogate so much to himself as to say that the good condition of the people depended upon his presence, but, pointing out their danger, he seeks to render them more obedient after his death.

28. *Gather to me all the elders of your tribes.* Special reference is here made to the Song, which we gather from the last verse to have been alone recited. Moses, indeed, appears to contradict himself when he commands the elders and officers only to be called to listen, whereas he soon afterwards records that he read it to the whole people. But these two things are easily reconciled, when we remember the order which he was accustomed to observe in gathering the multitude together; for it is manifest from many passages that they were not called together promiscuously, but that the heads of tribes, and the princes of the people, each of them led their band; so that the assembling of the elders here mentioned, is so far from excluding the rest of the multitude, that it rather indicates that the whole people were gathered together by their tribes and classes. And this we may infer from the context, for assuredly he did not "call heaven and earth to record against" the officers only; and yet so he seems to signify. Under the leaders, therefore, the whole multitude is included.

THE SONG OF MOSES

The Song of Moses

The Song of Moses

It was the perverse nature of the people which extorted from Moses that unmixed bitterness with which he again addresses them. Doubtless he would have desired to leave a pleasing and joyful recollection of himself, and therefore would willingly have exhorted them to the performance of their duties, either with blandness, or at any rate with placidity, but their stubbornness compelled him to testify his indignation in the severity of his address. Besides, he does not judge from conjecture what they would do, but expressly declares that he knew it for certain, unquestionably because the Spirit, in dictating the Song, had also informed him of it. He indicates their revolt by two words, *corrupting,* and *turning aside from the way;* but, inasmuch as in the first there is an ellipsis, for the active verb is used without any word for it to govern, some supply "the way of the Lord." I have, however, followed a different reading, [672] which seems more correct, for the signification of the word is rather passive than transitive. He points out the manner of their corruption, declaring that they will depart from the way which they had learned; for this was their perfect soundness, to obey God, and to follow the way which he showed them. By forsaking the Law, then, they were corrupted. Moreover, Moses indirectly reproves their ingratitude, inasmuch as he had thrown away his labor upon such despisers of pious instruction. Thus he desires that this song should be recited by them, in order that, when afflicted and half-consumed by miseries, they might at last

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It is S.M. who has thought fit to fill out the Hebrews idiom, by adding the words, "the way of the Lord." *A. V.* supplies *yourselves,* in its italics, as *C.* has done; but modern critics would not call this "following a different reading." — *W.*

learn that God is a just avenger. And the advantage of this assurance was, that those, whose state was not altogether desperate, should at length return to their senses; whilst the reprobate should be more and more condemned.

We have elsewhere seen what it is to call heaven and earth to witness. [673]

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See on Deuteronomy 4:26, vol. 3, p. 269.

Deuteronomy 32:1-52

Deuteronomy 32

Deuteronomy 32:1-52

1. Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

1. Auseultate coeli, et loquar, et audiat terra eloquia oris mei.

2. My doctrine shall drop as the rain, my speech shall distill as the dew; as the small rain upon the tender herb, and as the showers upon the grass:

2. Stillabit, ut pluvia, doctrina mea: stillabit ut ros eloquium meum, ut pluviae gramen, et ut irabet super herbam.

3. Because I will publish the name of the Lord; ascribe ye greatness unto our God.

3. Quia nomen Jehovae invocabo: date magnitudinem Deo nostro.

4. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity; just and right is he.

4. Dei perfectum est opus: omnes enim viae ejus judicium: Deus veritas, et non est iniquitas, justus et rectus est.

5. They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation.

5. Corrupit sese illi, non filii ejus, macula eorum, generatio prava et perversa.

6. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

6. Jehovae retribuitis istud populo stulte et insipiens: nonne ipse est pater tuus qui acquisivit te, ipse fecit te, et praeparavit te?

7. Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee.

7. Memento dierum seculi, intellige annos generationis et generationis, interroga patrein tuum, annuntiabit tibi: senes tuos, et dicent tibi.

8. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel:

8. Quando haereditates distribuit Excelsus gentibus, quando separavit filios hominum, statuit terminos populorum pro numero filiorum Israelis.

9. For the Lord's portion is his people; Jacob is the lot of his inheritance.

9. Pars enim Jehovae populus ejus, Jacob sors haereditatis ejus.

10. He found him in a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye.

10. Invenit eum in terra deserti, et in vastitate horroris deserti: circunduxit eum, introduxit eum, custodivit eum, ut pupillam oculi sui.

11. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

11. Ut aquila quae excitat nidum suum, super pullos suos cubat, expandit alas suas, assumit eum, portando super alas suas.

12. So the Lord alone did lead him, and there was no strange god with him.

12. Jehova solus deduxit eum, et non fuit eum illo deus alienigenae.

13. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

13. Equitare fecit eum super excelsa terrae, et comedit fructus agri, et fecit ut sugeret mel e petra, et oleum e silice petrae.

14. Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

14. Butyrum bovis, et lac ovium, cum adipe agnorum, et arietes filios Basan, et hircos una cum adipe granorum tritici, et sanguinem uvae bibisti rubicundum.

15. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly esteemed the Rock of his salvation.

15. Et impinguatus est Rectus, et recalcitravit: impinguatus es, inrassatus es, operuisti: et dereliquit Deum qui fecit eum, ac despexit Ileum salutem suam.

16. They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

16. Provocaverunt eum ad zelum super extraneos, per abominationes irritaverunt eum.

17. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

17. Sacrificaverunt daemoniis, non Deo, diis quos non noverant, novis qui de propinquo venerunt quos non timuerunt patres vestri.

18. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

18. Dei qui genuit te, oblitus es, oblitus es, inquam, Dei qui creavit te.

19. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters.

19. Quum autem vidisset Jehova, exacerbatus est irritatione filiorum et filiarum suarum.

20. And he said, I will hide my face from them, I will see what their end shall be: for they are a very forward generation, children in whom is no faith.

20. Et dixit, Abscondam faciem meam ab eis, Videbo quid in novissimo eorum: generatio enim perversitatum sunt: et filii in quibus nulla est fides.

21. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

21. Ipsi ad zelum provocaverunt me, in eo quod non est Deus, ad iracundiam me provocaverunt in vanitatibus suis: et ego ad zelum provocabo eos in eo qui non est populus: in gente stulta provocabo eos ad iram.

22. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

22. Ignis enim succendetur in excandescentia mea, et ardebit usque ad infernum inferiorem: devorabitque terram et fructum ejus, et inflammabit fundamenta montium.

23. I will heap mischiefs upon them; I will spend mine arrows upon them.

23. Cumulabo super eos mala, sagittas meas consumam in eis.

24. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

24. Combusti erunt fame, et comesti aegritudine calida, et excisione amara: dentes quoque bestiarum immittam in eos cum veneno serpentium super terram.

25. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also, with the man of gray hairs.

25. Foris orbabit gladius, et in cubiculis erit terror: etiam juvenem, etiam virginera, lactentem cum viro sene.

26. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

26. Dicerem, Dispergam eos per angulos, cessare faciam ex hominibus memoriam eorum.

27. Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.

27. Nisi iram inimici timerem, ne forte alienos se ostentent hostes eorum: ne forte dicant, Manus nostra excelsa, neque Jehova operatus est omnia ista.

28. For they are a nation void of counsel, neither is there any understanding in them.

28. Gens enim perdita consiliis sunt, nec est illis intelligentia.

29. Oh that they were wise, that they understood this, that they would consider their latter end!

29. Si sapientes essent, intelligerent novissimum suum.

30. How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?

30. Quomodo persequutus fuisset unus mille, et duo fugassent decem millia, nisi quod Deus eorum vendisset eos, et Jehova tradidisset eos?

31. For their rock is not as our Rock, even our enemies themselves being judges.

31. Nam non est sient Deus noster, Deus illorum: et inimici nostri sunt judices.

32. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

32. Ex vite enim Sodom est vitis eorum, et ex vitibus Emorrhaeorum uvae eorum, uvae veneni, botri amaritudinum sunt eis.

33. Their wine is the poison of dragons, and the cruel venom of asps.

33. Venenum draconum, vinum eormn: et venenum aspidum crudele.

34. Is not this laid up in store with me, and sealed up among my treasures?

34. Nonne est reconditum apud me, obsignatum in thesauris meis?

35. To me belongeth vengeance and recompense: their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

35. Mea est ultio, et retributio, tempore nutabit pes eorum: quia propinquus est dies afflictionis eorum, et festinant quae futura sunt eis.

36. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

36. Quia judicabit Jehova populum suum, et super servos suos poenitebit ipsum, quum videbit quod abierit manus, et non sit clausus et derelictus.

37. And he shall say, Where are their gods, their rock in whom they trusted;

37. Et dicet, Ubi sunt dii eorum, deus in quo sperabant?

38. Which did cat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be your protection.

38. Qui adipem sacrificiorum illorum comedebant, et bibebant vinum libaminis illorum: surgant et opitulentur vobis, sit super vos absconsio.

39. See now that I, even I, am he, and there is no god with me: I kill and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

39. Videte nunc quod ego, ego suae, et non sunt dii mecum: ego mori faciam, et vivere faciam: percutiam, et ego sanabo, et nemo est qui de manu mea eruat.

40. For I lift up my hand to heaven, and say, I live for ever.

40. Certe levabo ad coelum manum roeare, et dicam, Vivo ego in seculum.

41. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me.

41. Si acuero aciem gladii mei, et arripuerit judiceum manus mea, reddam ultionem hostibus meis, et odio habentibus me retribuam.

42. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.

42. Inebriabo sagittas meas sanguine, et gladius meus devorabit carnem, sanguine, inquam, occisorum et captivorum a capite in ultionibus inimici.

43. Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

43. Laudate Gentes populum ejus, quia sanguinem servorum suorum vindceabit, et vindictam reddet hostibus suis, et propitius erit terrae suae, populo suo.

44. And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun.

44. Venit autem Moses, et recitavit omnia verba cantici istius in auribus populi, ipse et Josue filius Nun:

45. And Moses made an end of speaking all these words to all Israel:

45. Et finivit Moses recitare omnia verba ista ad universum Israelem:

46. And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

46. Dixitque illis, Adjicite cor vestrum ad omnia verba quae ego testificor adversum vos hodie, ut praecipiatis ea filiis vestris, ut custodiant, et faciant omnia verba legis istius.

47. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it.

47. Non enim verbum hoc inane a vobis, sed est vita vestra, et per hoc verbum prolongabitis dies super terram ad quam possidendam vos transitis Jordanem.

48. And the Lord spake unto Moses that self-same day, saying,

48. Loquutusque est Jehova ad Mosen eo ipso die, dicendo:

49. Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession;

49. Ascende in montem Abarim istum, montem Neboh, qui eat in terra Moab, et qui est e regione Jericho, et vide terram Chenaan, quam ego do filiis Israel in haereditatem.

50. And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother did in mount Hor, and was gathered unto his people:

50. Et morere in monte ad quem ascendis, et congregare ad populos tuos, quemadmodum mortuus est Aharon frater tuus in Hor monte, et congregatus est ad populos suos.

51. Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

51. Et quod praevaricati estis me in medio filiorum Israelis ad aquas jurgii Cades desertl Sin, eo quod non sanctificastis me in medio filiorum Israelis:

52. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

52. E regione quidera videbis terram, sed illuc non ingredieris ad terram illam quam do filiis Israelis.

1. *Give ear, O ye heavens.* Moses commences in a strain of magnificence, lest the people should disdain this song with their usual pride, or even reject it altogether, being exasperated by its severe censures and reproaches. For we well know how the world naturally longs to be *flattered,* and that no strain can be gratifying to it unless it tickles and soothes the ear with praise. But Moses here not only inveighs bitterly against the vices of the people, but with the utmost possible vehemence stigmatizes their perverse nature, their utterly corrupt morals, their obstinate ingratitude, and incorrigible contumacy. Moreover, he desired that these accusations, whereby he rendered their name detestable, should daily echo from their tongues; and thus they became still more offensive. It was, therefore, requisite that their impatience should be bridled, as it were, in order that they might patiently and humbly receive these just reproofs, however severe they might be. If, therefore, they should repudiate this song, or should turn a deaf ear to it, he declares at the outset that heaven and earth would be witnesses of their prodigious obtuseness; nay, he turns and addresses himself to heaven and earth, and thus signifies that it was worthy of the attention of all creatures, even although they were without intelligence or feeling. For it is a hyperbolical mode of expression, when he assigns the faculty of hearing, and being instructed, to the senseless elements; just as Isaiah, when he would intimate that he found none to give heed to him amongst the whole people, in like manner appeals to the heavens and the earth, and even summons them to bear witness to the prodigious iniquity, that there should be less of intelligence amongst the whole people than in oxen and asses. (Isaiah 1:2, 3.) For it is but a meager exposition, which some give of these words, that they are used, by metonymy, for angels and men. [674]

674

See *ante,* on Deuteronomy 4:26, vol. 3, p. 269, and note.

2 *My doctrine shall drop as the rain.* Some, as I think improperly, here resolve the future tense into the optative mood, [675] for in this splendid eulogium he rather celebrates, in order to commend his doctrine, the fruitfulness [676] which is actually imparted to it by the Holy Spirit, than asks for it to be given to him; and my readers must at once perceive that such a request would have been by no means seasonable. He therefore compares his speech to rain or dew, as if he had said that, if only the people were like the soil in a state of softness and preparation, he would deliver doctrine to them which would irrigate them unto abundant fruitfulness.

Although this expression refers especially, and κατ᾽ ἐξοχὴν to the Song, still its force and propriety extends to all divine teaching; for God never speaks except to render men fruitful in good works, just as, by instilling succulency and vigor into the earth by means of rain, He makes it fertile for the production of fruit. But, like the rocks and stones, which imbibe no moisture from the most abundant rains, so many are hindered by their own perversity from being fertilized by spiritual irrigation. Wherefore Moses indirectly throws the blame upon the Israelites, if the doctrine of this Song should drop upon them in vain.

3 *Because I will publish the name of the Lord.* He signifies by these words that, if there were any spark of piety in the Israelites, it must be manifested by their welcoming this address, wherein the majesty of God shines forth. The first clause of the verse, therefore, stands last in order, since it is an assignment of a reason for the other. For when he exhorts them that they should ascribe to God the glory He deserves, he inculcates upon them obedience and attention, as if he had said that, unless they reverently submit themselves to his teaching, God would be defrauded of this due honor; and this he confirms by adding as a reason that he will sincerely and faithfully publish the name of God. For the word *invoke* [677] is not used here as in many other passages, but is equivalent to making a profession of God. Moses, then, declares himself to be His proclaimer, in order that, under cover of His most Holy name, he may awaken attention to his words.

4. *His work is perfect.* Those who take these expressions generally, and without particular reference to this passage, not only obscure their

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So the *LXX., V.*, Vatablus, Junius, and others. Ainsworth combines the two, and says, "*shall drop,* or *let it drop,* as being a wish, and also a promise, that his doctrine should be profitable and effectual," etc.

676

"L'eloquence." — Fr.

677

Hebr. אקרא *A.V.,* "I will publish," from קרא, which is stated by Taylor to signify, in its first sense, "Vocare, advocare, eonvocare, invocare, clamare, exclamare, legere." — *Concord, in voce.*

meaning, but also lessen the force of the doctrine they contain. Let us, then, understand that the perfection of God's works, the rectitude of His ways, etc., are contrasted with the rebellion of the people; for if there were anything [678] in God's works imperfect and in arranged, if His mode of dealing were deficient in rectitude, if His truth were doubtful; if, in a word, there were anything wanting, then there would have been a natural excuse why the people should have sought for something better than they found in Him, since the desire of obtaining that which is best is deserving of no reprehension. Lest, then, the Israelites should offer any such pretext, Moses anticipates them. Before he begins to treat of the wicked ingratitude of the people, he lays down this principle, that they were not induced to transfer their affections elsewhere by any deficiency in God. The general statement is indeed true in itself, and may be applied to various purposes; but we must consider what the object of Moses here is, namely, to remove from the people every pretext for their impious and perfidious rebellion, and this in order that their amazing folly may be more apparent, when they forsake the fountain of living waters, and hew them out cisterns with holes in them, as God himself complains in Jeremiah 2:13. We perceive therefore, that every honorable distinction which is here attributed to God, brands the people with a corresponding mark of ignominy, in that they had knowingly and voluntarily deprived themselves of the plenitude of all good things, which might have been enjoyed by them had they not alienated themselves from God.

God's work is spoken of, not only with reference to the creation of the world, but to the whole course of His providence; as if it were said that nothing could be discovered in God's works which could be found fault with.

Now this perfection is not perceptible in every individual thing, for even vermin are God's creatures; and amongst men some are blind, some lame, some deaf, and others mutilated in one of their members; and many fruits also never arrive at maturity. Yet we plainly see that it is foolish and misplaced to bring forward such questions as these as objections to the perfection of God, here celebrated by Moses, inasmuch as the very defects and blemishes of our bodies tend to this object, that God's glory may be made manifest. (John 9:3.)

The next statement, *that all his ways are right,* [679] conveys a similar truth; for it is well known that the word משפט, *mishphat,* is used for *rectitude,* and *works* and *ways* are synonymous.

678

"Quelque chose de coupe on mutile, ou bien real compasse et confus;" anything defective or mutilated, or even ill-contrived and confused. — *Fr.*

679

A. V., "all his ways are judgment."

The latter part of the verse is a confirmation of the former part, since Moses signifies in both that all who censure God may be clearly convicted of petulant impiety, since supreme justice shines forth in all His acts.

The words I have rendered, "God is truth," others construe with the genitive case, "a God of truth." Either is true, and agreeable to the usage of Scripture; but the apposition is more emphatic, which declares that God is not only true, but the Truth itself. At any rate, this applies to the persons who pay entire allegiance to the word of God, for their expectations shall never be frustrated. Thus the people are indirectly reproved for their unbelief, in that they deserted God, whose faithfulness was not only tried and proved, but who is the very fountain of truth.

Although what follows, that there is no iniquity in God, seems to some to have but little force, it is nevertheless of great importance; for we well know how often men are so absurd in their subterfuges, as in a manner to arraign God instead of themselves; and although they do not dare to accuse Him openly, still they do not hesitate to acquit themselves, and thus to cast direct obloquy upon Him. Elsewhere, therefore, God inquires by His Prophet, "what iniquity *the people* had found in Him?" (Jeremiah 2:5,) and in another place expostulates with them, because He was loaded with their hatred and abuse, as if He dealt unjustly with such sinners. (Ezekiel 18:2,5.) When, therefore, He vindicates Himself from such calumnies, it follows that no blame attaches itself to Him, but that the wickedness of those who turn away from Him is abundantly condemned.

5. *They have corrupted themselves.* Moses now inveighs unhesitatingly against the perfidy of the people, and gives loose to the most unmeasured upbraidings; for if God be just and true, then it was plain enough that the Israelites were a depraved and perverse nation. This perverse nation, he says, has corrupted itself towards Him, namely Him, whom he has just lauded for His perfect justice and faithfulness; and he accuses them of having basely prostituted to every sort of sin the chastity which they had promised to God. There is no doubt but that they were sorely wounded by these epithets, and would have been transported with rage, had they not seen that God's incomparable servant, when he had now been called upon to die by God's command, spoke as it were from heaven. The voice, therefore, of the dying man restrained their pride, so that they did not now dare to oppose him as a mortal; and afterwards, when the condemnation had been assented to by public authority, and by general accord, they were less at liberty to vent their madness against it. He introduces, by way of anticipation, the statement that they were not His children; for else they might obviously have made the objection that the sacred race of Abraham, which God had adopted, should be dealt with less reproachfully. Moses, therefore, declares that they are not children, because they are a perverse nation. For although their adoption always stood firm, still its efficacy was restricted to the elect part of them, so that God, without breaking His covenant, might reject the general body.

But to explain the matter more clearly, it must be borne in mind that the Spirit, on different grounds, at one time assigns the name of God's children to hypocrites, at another takes it away; for sometimes it is an aggravation of their criminality, when they are called the children of Abraham and Jacob as well as of God, an instance of which will soon occur. Here, however, in order that they may cease to glory without cause, they are said not to be children, because they are degenerate, and therefore disinherited by God, so as no longer to retain their honorable position. In this sense Moses declares that they are not children, as having cast off God from being their Father. It is added this was done with their spot (or disgrace; [680]) unless it be thought preferable to take it that. they were corrupted by their spots, or by their sins, to which I willingly assent; although I do not reject the other sense, namely, that their alienation from God had rendered them ignominious, or that they had *contracted* the stain of disgrace by their faithlessness.

6. *Do ye thus requite the Lord.* In order to expose the ingratitude of the people to greater infamy, he now begins to commemorate the benefits whereby God had laid them under obligation to Himself: for the more liberally God deals with us, the more earnest ought to be the piety awakened in our hearts; nay, His goodness, as soon as we have tasted of it, ought to draw us at once to Him. Now God, although he has been always bountiful towards the whole human race, had, in a peculiar manner showered down an immense abundance of His bounty upon that people; this, then, Moses alleges, and shows how basely ungrateful they had been. He first expostulates with them interrogatively, asking them whether this was a fitting return for God's especial blessings; and then proceeds to enumerate them. He inquires of them, then, whether God was not their father, from the time when He had honored them with the distinction of His adoption: and under this single head he comprehends many things, because from this source proceeded whatever blessings God had conferred upon them. Not, however, to examine every point with the accuracy it deserves, what more binding obligation could be imagined than that God should have chosen one nation for Himself out of the whole world, whose father He should be by special privilege? For, although all human beings, since they were created in the image of God, are sometimes called His children, still to be accounted His children was the special privilege of the sons of Abraham. And, in order to prove that this was not a natural, but an acquired dignity, Moses immediately afterwards explains in what way God was their Father: viz., that he purchased, made, and prepared them. The foundation and origin, then, was the gratuitous good pleasure of God, when He took them to be His own peculiar people. Elsewhere, indeed, His second purchase of them is mentioned, when He redeemed them from Egypt; here, however, Moses

680 Added from the *Fr.*

goes back farther, viz., to the covenant made with Abraham, whereby they were separated from other nations, as will presently more clearly appear. I reject, as not in harmony with the context, the translation which some give of the word, קנה, *kanah,* i.e., *to possess.* [681]

In the same sense it is added, that they were *made by* God: which does not. refer to the general creation, but only to the privilege of adoption, whereby they became God's new work, and in which another form was imparted to them; in which sense also He is called their framer, or Maker. Elsewhere, also, when the Prophet says,

"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves," (Psalm 100:3,)

he undoubtedly magnifies that special prerogative, whereby God had distinguished the sons of Abraham above all other races. For, since the fall of Adam had brought disgrace upon all his posterity, God restores those, whom He separates as His own, so that their condition may be better than that of all other nations. At the same time it must be remarked, that this grace of renewal is effaced in many who have afterwards profaned it. Consequently the Church is called God's work and creation, in two senses, i.e., generally with respect to its outward calling, and specially with respect to spiritual regeneration, as far as regards the elect; for the covenant of grace is common to hypocrites and true believers. On this ground all whom God gathers into His Church, are indiscriminately said to be renewed and regenerated: but the internal renovation belongs to believers only; whom Paul, therefore, calls God's "workmanship, created unto good works, which God hath prepared," etc. (Ephesians 2:10.) The same is the tendency of the third word, which may, however, be taken for to "establish;" [682] although I have preferred to follow the more received sense, viz, that God had prepared His people, as the artificer fashions and fits his work.

7 *Remember the days of old.* This is an explanation of the preceding verse, for Moses again shows how God had acquired this people, viz., because he had chosen to separate them from other nations according to His own good pleasure. But, since the Israelites might be inflated by their present superiority, they are reminded of their origin, and Moses commands them not to consider what they now are, but also from whence they had been taken, and with this view he says, Remember the old times; ask the elders, etc. For we know how men, when they do not reflect that whatever they have, proceeded from God, and is held, as it were, at will, are blinded by their

681

S. M. has rendered this word *possessed. A. V.* agrees more nearly with *C.* in rendering it *bought. — W.*

682

So in., which Ainsworth follows; but explains, "formed, fitted; and ordered, firm and stable, that thou mightest abide in his grace."

dignity, so as not only to despise others, but also to exalt themselves against, the Author of all good things. Moses, in order to subdue this arrogance, says that all peoples were alike under the hand and power of God, and thus that their diversity was not in their original nature, but derived from elsewhere, i.e., from God's free choice. In the word בהנחל, *behanchel,* there is some ambiguity: for some translate it, When the Most High divided the earth to the nations; and, though I do not reject this, still I have preferred the meaning more in accordance with the context; [683] for Moses says the same thing twice over, and the second clause is the explanation of the first. He says, therefore, that God *distributed* the nations, as an inheritance is divided; and then this is more clearly repeated, when he mentions the separation of the sons of Adam. When, in the latter part of the verse, it is said, that He set bounds to the nations according to the number of the children of Israel, it is commonly explained that He set bounds to the nations in such sort, that the habitation of the sons of Abraham was secured to them. Some of the Hebrews take it in a more restricted sense, viz., that in the distribution of the world, so much was given to the seven nations of Canaan as should be sufficient for the children of Israel. In my opinion, however, his meaning is, that in the whole arrangement of the world, the object which God had in view was to provide for His elect people: for, although His bounty extended to all, still He had such regard for His own, that, chiefly on their account, His care also extended to others. The word *number* is expressly employed; as if Moses had said, that, however small a portion of the human race the posterity, of Abraham might be, nevertheless that number was before God's eyes, when He ordered the state of the whole world; unless it be preferred to take the word מספר, *misphar*, [684] for a *ratio*; but it will not be unsuitable to the passage to understand it that this small body was so precious to God, that he arranged the whole distribution of the world with a view to their welfare. Some refer it to the calling of the Gentiles, as if Moses had said that the empire of the whole world was destined to the seed of Abraham, because it was to be propagated through all the regions of the world; but this is altogether erroneous, for nothing is here indicated but the distinction, formerly conferred upon one nation. [685]

683

Ver. 8. *C.*'s application of this expression, בהנחל, can scarcely be deemed admissible; for כחל does not mean to divide, unless with reference to an inheritance, or, at least, to property. — *W*

684

A noun *heemantic:* like our word *tale,* as used in Milton's time, and *account,* as still used, it may either mean a narrative, or an enumeration, or a number, which is the result of an enumeration. — *W.* I have not ventured to translate *C.'s* very ambiguous word *ratio.* In the *Fr.* it is "Facon ou regle."

685

9 *For the Lord's portion is his people.* This is the main point, that God was moved by nothing but His own good pleasure to make so much of this people, who had been derived from a common origin with all others: for when he says, that Jacob was the portion of Jehovah, and the lot of His inheritance, he does not mean that there was anything better in them than in others, but he assigns the reason why God preferred this one nation to the rest of mankind; viz., because He took it to Himself as His hereditary portion, which dignity depends upon His gratuitous election.

10. *He found him in a desert land.* If the intention of Moses had been to record all the instances of God's paternal kindness towards the people, he must have commenced from the time of Abraham; like the prophet who, when presenting a complete narrative in the Psalm, begins from that original covenant, which God had made with the fathers, (Psalm 105:8;) and also introduces the benefits which He had conferred upon them, when they were but few in number, and strangers in the land, when they went from one nation to another, yet he suffered no man to do them wrong, and reproved kings for their sakes. (Psalm 105:14.) But Moses, studying brevity, deemed it sufficient to bring forward a more recent and more notorious blessing; nay, he omits the early part of their deliverance, and only makes mention of the desert, he says, then, that God *found them in the desert*; not because He then first began to take pity upon them, since they had been previously rescued from the tyranny of Pharaoh by His marvelous power, and had passed the Red Sea dry-shod, but because it was profitable for them to have set before their eyes how they had been extricated from the deep abyss of death, in order that they might more readily acknowledge this to have been, as it were, the beginning of their life. For what was that waste and barren desert, in which not a crumb of bread, nor a drop of water was to be found, but a grave to swallow up a thousand lives? and, therefore, it is further called "the devastation of horror." [686] The suae is, that it was a kind of type of resurrection, not from one death only, but from innumerable deaths, that the people should have escaped from it in safety. That they should have done so, even had their march through it been straight and speedy, could not have been the case without a miracle; but, inasmuch as they wandered therein for forty years, our minds can hardly comprehend a hundredth part of the miracles (which followed one upon the other. [687]

"La distinction du peuple eleu d'avec les autres nations, du temps qu'ils estoyent comme retranchez de l'Eglise;" the distinction of the elect people from the other nations, from the time when these last were, as it were, cut off from the Church." — *Fr.*

686

"The waste howling wilderness." — *A. V.* "Un lieu vague off il n'y avoit *qu'horreur,* ou hurlement;" a waste place, in which there was nothing but horror or howling. — *Fr.*

687

Added from *Fr.*

) Thus the word "led about," is not superfluous, for God's power was far more conspicuous than as if they had flown swiftly through the air. I apply the same meaning to what follows, "he instructed him;" for some, in my opinion improperly, refer it to the Law, [688] whereas it rather relates to the teaching of experience. For there was manifold, and no ordinary instruction in all these acts of bounty and punishment, wherein God, as it were, put forth His hand, and manifested His glory.

Two similitudes follow, to express God's love, mingled with solicitude more than paternal. First, he says, that God no less anxiously protected them from all injury and annoyance than every one is wont to protect the pupil of his eye, which is the most tender part of the body, and against the injury of which the greatest precautions are taken. And David also, when requesting that he may be kept safe under the special guardianship of God, uses the same expression. (Psalm 17:8.) Secondly, God compares Himself to an eagle, which not only fosters her young ones under her outspread wings, but also indulgently, and with maternal tenderness tempts them to fly. It would be unseasonable to enter here into more subtle philosophical discussions respecting the nature of the eagle. The Jews, who are wont to trifle hazardously with things they do not understand, have invented fables respecting this passage, which have no relation to the meaning of Moses, who unquestionably spoke of the eagle as he might of any other bird. Nor can it be doubted but that Christ, when He compares Himself to a hen, desired to express the same sedulous care.

"How often (he says) would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37.)

If, however, any should choose to apply here, what Aristotle writes respecting the eagle, I would not stand in his way: although I do not think Moses had anything in his mind, beyond what the words naturally express. And, surely that which at once occurs to us ought to be sufficient for us, viz., that we ought to be ravished with just. admiration of God's inestimable goodness and indulgence, when He condescends so to stoop to us as to protect us with His wings, like a bird, and, hovering before us, to instruct and accustom us to follow Him: in which latter words a more than maternal anxiety to teach us is represented.

12. *So the Lord alone did lead hive.* This is spoken by anticipation, in order to take away every pretext from the Israelites, provided they should seek, according to their custom, to mingle their superstitions with the pure service of God. For, when they were bringing in, from all quarters, gods of various nations, this was the excuse they commonly made, that God was not thus despoiled of His due honor: and hence it came to pass, that they

688 "He taught them the words of his law." — *Chaldee.*

permitted themselves to heap together a multitude of false gods, whom they worshipped as their patrons. But Moses anticipates them, and declares that God, as having no need of external aid, had not associated with Himself any strange gods in His preservation of the people. Hence it follows, that whatever gods the people introduced, they transferred to them the honor due to the one true God. Let us then learn from this passage, that, unless God be served without a rival, religion is altogether perverted by the impious admixture.

13. *He made him ride on the high places.* Theirs is but a frivolous imagination, who suppose that Judea was so called as being the navel or center of the earth; [689] it is more likely that it was called *high* in reference to Egypt; and, indeed, it is by no means an unusual expression, that those who go into Egypt, are said to go down, and those who come into Judea to *come* up. Still I am rather disposed Lo think that by *height* he denotes its excellency; inasmuch as that land, on account of its illustrious endowments, was, as it were, the most noble theater in the world.

Moses celebrates its fertility, when he says that the people *sucked honey from the rock and oil from the stones:* for he means to indicate, that no part of it was unproductive, since they gathered honey from the rocks, and upon them also the olive grew. The same is the intention of the other figures, that they ate "butter of kine, and milk of sheep;" by which he signifies that the land was full of rich pastures. By "fat of lambs," he undoubtedly means the plumpness of their flesh, because it was not lawful to eat their actual fat; but it is not unusual to denote by this word any kind of richness, as soon afterwards he calls the best meal or flour, from which the more delicate kind of bread was made, "the fat of wheat." With respect to the wine, he magnifies God's liberality by the use of a poetic figure, when he says they *drank of the blood of the grape.* There is no doubt but that he alludes to its color; yet he takes occasion to extol more highly the *beneficence* of God, by intimating that, when the juice of the grapes is expressed, it is just as if their blood flowed forth for the nutriment of men. Since, then, the metaphor is taken from the redness of wine, I have not hesitated to translate the epithet חמר, *chamer,* at the end of the verse, *red.* [690] From many passages it appears to have been very delicious; and in Isaiah 27:2 the word חמר, *chamer,* is used for a vine of great preciousness and of exquisite flavor. Those who render it *pure,* have rather taken into consideration the fact, than the signification of the word.

689

"In summa parte orbis, qubd Terra Saneta sit in medio climate mund" — Vatablus, in Poole's Synopsis.

690

It may either mean *red* or *effervescing;* it is not easy to see why *A. V.* renders it *pure* — *W.*

15 *But Jeshurun* [691] *waxed fat.* Moses here severely censures the ingratitude of the people, because when filled with delicacies, they began to wax wanton against God; for, according to the vulgar proverb, satiety breeds violence; but this arises from men's detestable depravity, who ought rather to be inclined to humility and gentleness by the loving-kindness of God, since the more abundantly He supplies us with food, the more does He invite us to show forth the affection that becomes children, inasmuch as He thus more closely and familiarly declares Himself to be our Father. Intolerable, then, is the impiety of profane persons, who increase in insolence against Him, when they have gorged themselves with an abundance of all good things. They are here compared to restive horses, which, if they are well fed, without exercise, kick under their rider, and are rendered almost intractable. By using the word "upright" for Israel, he ironically taunts them with having departed from rectitude, and, reminding them of the high dignity conferred upon them, more severely reproves their sin of unfaithfulness. For elsewhere [692] Israel is honored with the same title without any evil imputation in respect to their calling; but here Moses reproachfully shows them how far they had departed from the pursuit of that piety, to the cultivation of which they had been called.

16 *They provoked him to jealousy.* It is only figuratively that jealousy is attributed to God, who is free from all passions; but, since men never sufficiently reflect how great pollution they contract by their idolatries, it is necessary that the grossness of the sin should *be* expressed in such terms as this, implying that men do no less injury to God, when they transfer to others the honor due to Him, and that the offense is no lighter than as if a licentious woman should provoke her husband's mind to jealousy, and inflict a wound upon him by running after adulterers. This jealousy has reference to the sacred and spiritual marriage, whereby God had bound His people to Himself. The suae is, that the Israelites were as insulting to God by their superstitions as if they had designedly provoked Him.

In the next verse an amplification follows, viz., that they had transferred to devils the worship due to God alone. By the general consent of all nations God ought to be worshipped by sacrifices; for, although the Gentiles invented

691

Lat., "Rectus." See next note.

692

This word ישרון, *yeshurun* occurs only here, and in chap. 33:5, 26, and Isaiah 44:2. Commentators appear to be by no means agreed as to its derivation or meaning, — variously rendering it, *the upright; the beloved; the fortunate; the abounding; the seer of God,* etc. Singularly enough, *C.* himself, in his Commentary on Isaiah, (*E Soc. Edit.* vol. 3., p. 359,) gives the following contradictory opinion: "This designation is also bestowed upon that nation by Moses in his song: for although some render it in that passage Upright, and in this passage also, the old rendering is more suitable, "My beloved is grown fat." (Deuteronomy 32:15.)

for themselves divers gods, still the persuasion continued to prevail, that this service was the peculiar prerogative of Deity. Nothing, then, could be more disgraceful or detestable than to rob God of His honor, and to offer it to demons. This, indeed, would never have been admitted by the Israelites, inasmuch as they pretended that their minor gods were their advocates with the supreme and only Creator of the world, and did not hesitate to account as rendered to Him whatever they shared among their idols. Here, however, He first of all repudiates all such mixtures whereby His holy name is unworthily profaned, and suffers Himself not to be associated with idols; and, secondly, by whatever titles they may dignify their idols, He declares all false gods to be demons. Hence it follows that the sacrifices made to them are infected with sacrilege. Both of these points are worthy of careful remark, viz., that God abominates all corruptions of His service; and also, that whatever names the world may invent for its gods, they are so many masks, under which the devil hides himself for the deception of the simple.

Furthermore, Moses reproves the folly of the Israelites in having promiscuously devoted themselves to unknown gods; just as an adulterous woman might prostitute herself indiscriminately to all comers. When he says that they came *from near*, [693] it has reference to time, and is equivalent to saying that they had lately sprung up. Thirdly, it is said, that these gods were not honored by their fathers; for thus their perverse love of novelty is proved against them, inasmuch as they had not been even led by imitation of their fathers, but in their restless innovation had procured for themselves new and unwonted gods. Not that the law of piety is founded on antiquity alone, as if it were sufficient to follow the customs handed down by our ancestors; for thus any of the religions of the Gentiles might be proved true, but because the genuine and faithful tradition of their fathers would be the sure and approved rule for the worship of God. For Moses assumes a higher principle, viz., that their fathers were truly and most unmistakably instructed who was the one and only God, in whom alone they ought to trust. Yet a distinction is here to be drawn between these holy fathers and the reprobate; for the imitation of their fathers, which here seems to be deemed praiseworthy, is elsewhere severely condemned, because the Jews were carried away, without discrimination, after the bad examples of their fathers. Moses, therefore, here refers to no other fathers than those who were in a position to hand down what they had learned from God Himself. The word *fear* often comprises, by synecdoche, the whole service of God, and sometimes is applied to outward ceremonies: the word שער*, sagnar* however, is here used, which means properly to *stand in awe of*, or *to dread*; [694] but still in the same sense.

693

A. V., "newly." *Lat.,* e propinquo."

694

18. *Of the Rock* [695] *that begat thee.* He again aggravates the criminality of the people by referring to their ingratitude, inasmuch as they did not fall through ignorance, but willfully stifled that knowledge of God, which ought to have shone brightly in all their hearts: for this is the effect of the reproach, that they were *unmindful of their Rock*: as much as to say, that they would never have given themselves up to their impious superstitions, unless they had cast into voluntary oblivion that God whom, by the most conspicuous proofs, they had experimentally found to be the foundation and support of their salvation.

19. *And when the Lord saw it.* The *seeing* of God, which is mentioned here, has reference to His forbearance in judgment: as if it were said, that He does not act hastily, and is not alienated from His children, without having duly weighed their case; in the same way as it is said elsewhere: "Because the cry of Sodom is great, I will go down now and see whether" it is so, and "I will know." (Genesis 18:20, 21) Assuredly God has no need to make any examination, since nothing escapes His eyes, however hidden it may be; but this going down and inquiring is contrasted with preposterous haste. Thus in this passage Moses shows that God was wroth, when he saw His sons and His daughters drawn away so faithlessly after their idols. Again, when he calls them God's children, he does not judge them to be so on account of their merits, but in reference to God's adoption, which, although it was canceled as regarded themselves, still had the effect of aggravating the guilt of their ingratitude. And for the same reason that he had just. said that God *saw* them, Moses introduces Him deliberating, as it were, that the time for punishing them might be perceived to be fully come. But we must notice the degrees; for God does not at once break forth into extreme severity, but is said to *hide His face,* that He might secretly consider what they would do: since this is a middle course between the manifest exhibition of His grace and favor, and the tokens of His wrath. God is, indeed, elsewhere said, in many passages, to hide His face, when He rejects men's prayers, and withdraws His aid; but here He assumes the character of a man who, when he sees that he produces no effect by acting, [696] goes aside to some place, from whence he may quietly contemplate the result, And thus God's weariness of them is expressed; for when He at length saw that His efforts to control them were thrown away, He abandoned the care of them. It is a false

In the editions of Geneva, 1563 and 1573, *C.* is made to say, that this word is equivalent to "*formare, vel pavere;"* the former being probably a misprint for *reformidare.* — *W.* The *Fr.* renders the words "Redouter, ou avoir peur."

695

Lat., "of the God," etc.

696

'Voyant qu'il ne profite rien en advertissant son ami qu'il se pert;' seeing that he does not at all profit his friend by warning him against selfdestruction. — *Fr.*

inference, which some draw from hence, that men, when forsaken by God, recover themselves by the exercise of their own free-will; as if God sat calmly and inactively in a watch-tower expecting what they may do; inasmuch as this *hiding* of Himself has reference only to the outward manifestation of His grace. In a word, it is a similitude taken from the conduct of men, whereby God signifies that He is overcome with weariness, and will no more be the leader and guardian of the people, until it shall effectually appear that they are altogether intractable. And this is gathered from the reason, which is presently added, wherein He censures their forward nature and want of faith, as much as to say, that, after long trial, nothing remained for Him but to abandon them.

21. *They have moved me to jealousy.* He now proceeds further, viz., that God, after having withdrawn Himself for a time, would, at length be the open enemy of the people, so as to repay them in kind. And he points out the mode of this retaliation, that as they had insultingly brought into antagonism with God empty phantoms and vanities, so on His part, He would exalt against them barbarous and worthless nations. This similitude is also taken from jealous husbands, who, when they perceive themselves to be despised by their adulterous wives, avenge themselves by their own amours. Why God should attribute to Himself the feeling of jealousy has been explained under the Second Commandment; Moses now only shows that it would be a most equitable mode of revenge, that God should insult, by means of despised and ignoble nations, those apostates, who had made to themselves idols in disparagement of Him.

The fulfillment of this sentence was manifested from time to time, when they were tyrannically oppressed by the neighboring nations. It is true, indeed, that the Egyptians, the Assyrians, and the Chaldeans were included among those people of nought and foolish nations, although they were preeminent in power and wealth, and famous for other splendid endowments; but it is no matter of surprise that, in comparison with that dignity which God had conferred upon the Israelites, all other nations should be accounted but refuse. The suae is, that God's vengeance was ready whereby He would punish the vanities of His people, inasmuch as He could create out of nothing the enemies by whom they should be reduced to nothing. There is much elegance in the allusion of Paul, in which he extends this sentence further, inasmuch as, when God introduced the Gentiles into His Church, He stirred up the Jews to jealousy, in order that they might be led to repentance by a sense of their ignominy. Surely the calling of the Gentiles was exactly as if He created shadows, whom he might prefer to His reprobate people. (Romans 10:19.)

22. *For a fire is kindled in mine anger.* He confirms what went before, but more generally; for He compares His anger to a burning fire, which should penetrate to the deepest abysses, and should utterly consume their land, so as not to spare the very roots of the mountains. This metaphor

is, indeed, of frequent occurrence; but here more is expressed by it than in other passages. In the same sense also it is presently added, that God would spend all his scourges and arrows upon them; since, when His implacable anger is once aroused, there are no bounds to His severity. The verb אספה *aspheh,* may, however, also be taken for to *heap,* or to *superadd*; [697] but I willingly follow the more received interpretation, viz., that God will not omit anything to destroy them, as if He would apply to this purpose all weapons which were at hand.

24. *They shall be burnt with hunger.* He now descends to some particular modes of punishment, not, indeed, to enumerate them all, but only to adduce such specimens of them as to inspire the people with greater terror, inasmuch as mere generalities would not have sufficiently affected them. He mentions three especial scourges, pestilence, famine, and the sword, on which the prophets constantly dilate, when their object was to apply the Law to the actual use of the people, from whence it arose that they familiarly employ many of the expressions used by Moses. He introduces indeed other punishments, which the prophets also mention; but the sum of what he says is this, that the Israelites should feel that God was armed with all the punishments which were only too well known by experience, and by them would utterly destroy them.

First., he says, that they should be dried up, or rather roasted with hunger. [698] Instead of pestilence he uses the words *burning (uredinem,)* and *bitter destruction:* and before he speaks of the sword, declares that He would send forth *beasts* and *serpents,* so that on the one hand, open violence should assail them, and, on the other, secret wiles. Amos has also imitated this figure:

"The day of the Lord (he says) is darkness and not light: as if a man did flee from a lion and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him."
(Amos 5:18, 19.)

To war, and the cruelty of enemies he adds another evil, viz., *terror*: and this is, indeed, an aggravation worse than death itself, when we tremble within with terror, for it would be better to be slain ten times over bravely

697

It will be seen that *C.* translates both the verbs in this verse, אספה *aspheh,* and אכלה, *acalleh,* by the same word, *consumam;* whilst *A. V.* renders the first *I will heap,* and the latter, *I will spend*; in accordance with the view of Ainsworth, Mareldus, and Dathe.

698

Professor Liebig has pointed out the dreadful fact, in singular confirmation of the expression here employed by Moses, that "when a person is starved to death, he is, in fact, slowly burnt, as, during the process of starvation, a slow combustion of the body takes place."

fighting in battle, than to be consumed with constant fear, as by a lingering death. [699]

Let us learn, then, from this passage, that, whatever perils surround us, and whatever adversities, they are God's weapons, and that they do not occur by chance to this or that person, but are directed by His hand. Thus it is the case that He not; only stirs up enemies against us, but fierce and noisome beasts also; that He shuts up the heaven and the earth; that He infects the atmosphere with deadly disease; that, in a word, he draws forth from all the elements manifold means of destruction.

But if it be the fact, that the godly are involved in similar punishments, since they suffer from hunger and want, and are not exempt from any evil; for even Paul acknowledges that he had himself experienced what God here denounces against those that wickedly despise Him, for he says that he was *troubled without* with *fightings,* and *within* with *fears,* (2 Corinthians 7:5;) we must bear in mind that all adversities are in themselves signs of God's wrath, since they derive their origin from sin; but that through God's marvelous provision it comes to pass, that to believers they are exercises of their faith and proofs of their patience. Hence we often see God's children afflicted in common with the ungodly, but to a different end; though nevertheless all adversities are proofs of God's wrath against the reprobate. On this point I have spoken at greater length in treating of the curses of the Law.

26. *I said, I would scatter them.* God again represents Himself in the character of a man, as if He were meditating opposite determinations, and restrained His vehemence in consideration of the impediments He encountered. What it amounts to, however, is this, that God suspended His final judgment upon them for no other reason but because He had regard to His own glory, which would else have been subjected to the taunts of the Gentiles. Hence the Jews were reminded that, whereas they had deserved certain destruction, they were preserved on no other grounds but because God was unwilling to give the reins to the insolence of the Gentiles. The expression *wrath,* is here used for arrogant boasting, because in their prosperity ungodly and profane men burst forth into cruelty; unless it be preferred to render it simply *irritation,* [700] in which sense it is used in 2 Kings 23. Immediately afterwards it is explained, "lest the adversaries should behave themselves strangely." נכר, *nacar,* signifies sometimes to be strange, sometimes to put on a different face, sometimes to acknowledge.

699

Un accessoire pire que toutes los morts du monde, quand nous maigrissons et sommes minez de frayeur;" an aggravation worse than all the deaths in the world, when we are wasted away, and preyed upon by fear. — *Fr.*

700

Hebr., כעס, *cagnas,* used in the plural number in 2 Kings 23:26, and translated in *A. V. provocations;* margin, "*Heb.* angers."

Thus I do not doubt but that Moses meant to express the arrogance of those who in a manner transform themselves that they may dazzle the eyes of the simple by their pomp and empty exaltation. If any approve of a different sense, i.e., lest they should separate themselves from God, and arrogate to themselves what belongs to Him alone, I make no objection: and this, indeed, seems to agree with what follows, [701] "Our high hand, and not the Lord, has done this:" for when men indulge in such unbridled license, they go so far astray as to have nothing in common with God. Thus the judgment of God, which should have been conspicuous in these punishments, would have been put out of sight, when the enemies appropriated to themselves the glory of the people's destruction. Nevertheless the ungodly did not cease to pride themselves on their victories, (as God complains by Isaiah, and Habakkuk confirms;) [702] although their insolence was in some measure repressed, as long as there were some remnants of the elect people preserved. [703]

It is only figuratively that God says, he feared this insolence, which He might have easily remedied and restrained: but I have already stated, that He speaks after the manner of men, to show the Israelites that they escaped rather on account of their enemies, than by their own merits. The question, however, arises, how such a consultation as this could have taken place after God had determined to *consume* them with the fire of His wrath; [704] I reply, that the *consump*tion there indicated was not such as totally to annihilate the nation, so that no ruins should remain as witnesses of their former state; whereas He now speaks of the destruction, which should altogether blot out the name of the nation, as if it had never been chosen by God.

28. *For they are a nation void of counsel.* The cause is assigned why God had almost blotted out altogether the memory of the people, viz., because their faculty was incurable: for He does not merely indicate that their conduct was rash and inconsiderate, because they lacked reason mid discretion: but that they could be by no means brought to their senses, and, in fact, that not one drop of sagacity existed in them. The proof of this immediately follows, viz., that the tokens of God's wrath were too clearly set before their eyes to escape their notice, unless they were utterly blind

701

See Margin, *A. V.*

702

The references in the original to both these passages are obviously incorrect; it is probable, however, that Marckius *in loco* supplies them aright, viz., Isaiah 10:12, 13, etc. and Habakkuk 1:16, 17.

703

"Quand il y est tousjours demeure quelque reserve du peuple eleu;" since some remains of the elect people always existed. — *Fr.*

704

See ante on ver 23.

and stupid. The word לוּ, *lu,* which they render, "Would that" [705] (*utinam,*) denotes commiseration rather than desire; and therefore it may be properly translated, "Oh, if they understood," etc.

By the expression, "latter," their exceeding stupidity is censured: since not even by many and long experiences were they aroused to reflect on the causes of their calamities; whereas length of time extorts some sense at last from the very dullest, and almost idiotic persons. It was, therefore, a sign of desperate stupidity that they were still without understanding after so many years; as if by experience itself they had grown callous, when they ought to have shaken off their lethargy, and to have bestirred themselves to earnest inquiry. Justly, then, does Moses reproach them with not having considered even at the latter end; for not once only, nor in a single year, but by constant inflictions of punishment during a long series of years, had they been instructed without profit.

30. *How should one chase a thousand.* Of all the many tokens of God's wrath, he selects one which was peculiarly striking; for as long as God was on their side, they had put to flight mighty armies, nor had they been supported by any multitude of forces. Now, when, though in great numbers, they are conquered by a few, this change plainly shows that they are deprived of God's aid, especially when a thousand, who were wont before, with a little band, to rout the greatest armies, gave way before ten men. Moses, therefore, condemns the stupidity of the people, in that it does not occur to their minds that they are rejected by God, when they are so easily overcome by a few enemies, whom they far exceed in numbers. Moses, however, goes still further, and says, that they were *sold* and *betrayed*; [706] inasmuch as God, having so often found them to be unworthy of His aid, not only deserted them, but made them subject to heathen nations, and, as it were, sold them to be their slaves. This threat is often repeated by the prophets: and Isaiah, desiring to awake in them a hope of deliverance, tells them that God would redeem the people whom He had sold. [707] But, in case any should object that it was no matter of wonder, if the uncertain chance of war should confer on others the victory which often, as a profane poet says,

"Hovers between the two on doubtful wings," [708]

705

So S.M. "O that." — *A. V.*

706

"Shut them up." — *A. V.*

707

The reference is here generally to Isaiah 52:3, however, to which *C.* probably alludes, hardly bears out the statement in the text: "Ye have *sold yourselves* for nought, etc. The *Fr.* stands thus, "Isaie, en parlant du retour de la captivite de Babylone, dit que Dieu rachetera le peuple qu'il a vendu."

708

Moses anticipates the objection by declaring that, unless the people should be deprived of God's aid, they could not be otherwise than successful. A comparison is therefore instituted between the true God and false gods: as though Moses had said that, where the God of hosts presides, the issue of war can never be doubtful. Hence it follows, that God's elect and peculiar people are exempted from the ordinary condition of nations, except in so far as it deserves to be rejected on the score of its ingratitude. He calls the unbelievers themselves to be the arbiters and witnesses of this, inasmuch as they had often experienced the formidable power of God, and knew assuredly that the God of Israel was unlike their idols. It is, then, just as if he had said, that this was conspicuous even to the blind, or were to cite as witnesses those who are blessed with no light from on high. In thus inviting unbelievers to be judges, it is not as if he supposed that they would pronounce what was true, and thoroughly understood by them, but because they must needs be convinced by experience: for, if any one had asked the heathen whether the supreme government and power of heaven and earth were in the hands of the One God of Israel, they never would have confessed that their idols were mere vanity. Still, however malignantly they might detract from God's glory, Moses does not hesitate to boast, even themselves being judges, that God had magnificently exerted His unconquered might; although he refers rather to the experience of facts themselves, than to their feelings. Other commentators extract a different meaning, viz., that although unbelievers might be victorious, still God remained unaffected by it: neither was his arm broken, because he permitted them to afflict the apostate Israelites: [709] the former exposition, however, is the more appropriate one.

32. *For their vine is of the vine of Sodom.* I think it was far from the intention of Moses, as some make it to be, to refer to the punishment which the Israelites deserved; but that he rather inveighs against their corrupted morals, and obstinate disposition. But metaphorically he calls them an offshoot from the vine of Sodom and Gomorrah, inasmuch as they resemble in their nature both those nations, as much as if they had sprung from them, just as grafts of the vine produce fruits similar to the stocks from which they are taken. God complains by Isaiah that, when he looked for good and sweet grapes from His vineyard, *it brought forth wild grapes.* (Isaiah 5:2.) And also by Jeremiah that, when He had planted a trustworthy and genuine seed, it was turned into the branches of a strange vine, (Jeremiah 2:22;) but Moses goes further here, that the people was not merely a degenerate vine,

diuque
Inter utrumque volat dubiis Victoria pennis.
Ovid, Metam. viii. 11, 12.

709

This is the view of *S.M.* "Although our enemies now be our judges, this they have not from their own gods, but from our God, who has delivered us into their hands."

bun poisonous, and producing nothing but what was deadly; and therefore he adds, not only that *their clusters* were *bitter,* but that their wine was *the poison of dragons and asps;* whereby he signifies that nothing worse or more abominable than that nation could be imagined.

34. *Is not this laid up in store with me?* Although some explain this verse as relating to their punishments, as if God asserted that various kinds of them were laid up with Him, which He could produce whenever He pleased, it is more correct to understand it of their crimes. We are well aware that the ungodly, when God stays His severity, promise themselves impunity, as if His forbearance were a kind of connivance. Unless, therefore, He straightway lifts up His hand to chastise them, they imagine that all recollection of their crimes has vanished from before Him; and consequently the prophets often remind hypocrites of the day of visitation, in order that they may not suppose that they have gained anything by the delay. For this reason Jeremiah says that

"the sin of Judah is written with an iron pen
and with the point of a diamond," (Jeremiah 17:1.)

Moses employs a different figure, that, although God may not appear as an immediate avenger, still their sins are stored up in his treasures, and will be brought to light by Him at the fitting season. Hence we gather the profitable lesson, that although God may make as though He saw not *(dissimulet)* for a time, still He does not forget the iniquities, the memory of which wretched men foolishly imagine to be blotted out, unless they are pursued by God's immediate vengeance.

35 *To me belongeth vengeance.* This passage is quoted to different purposes by Paul, and by the author [710] of the Epistle to the Hebrews, (Romans 12:19; Hebrews 10:30;) for Paul, with a view of persuading believers to bear injuries patiently, admonishes them to "give place unto wrath," inasmuch as God declares vengeance to be His; but the author of the Epistle to the Hebrews, proclaiming that God will be the avenger of impiety, confirms his declaration by this testimony. Hence it is that part of the commentators suppose that punishment is here denounced against heathen nations because they have cruelly afflicted God's elect people. And, indeed, this appears to be the meaning of Paul's words, that injuries should be patiently endured, since God claims for Himself the office of Avenger; but there is nothing to prevent the same statement from being accommodated to different uses, and therefore Paul did not irrelevantly confirm his exhortation by this saying of Moses, although it literally refers to the internal chastisements of the Church. Besides, the apostles are not in the habit of quoting every word

710

It is notorious that *C.* adopted the opinion of the Western Church in the third and fourth centuries, and did not admit St. Paul to be the author of the Epistle to the Hebrews: see the Argument to his Commentary, *(C., Soc. Edit.,)* p. 27. This discrepancy is noticed, *ibid,* p. 249, and in Mr. Owen's additional note, p. 394.

from the testimonies which they adduce, but briefly remind their readers to examine more closely the passages quoted. But, since God here joins the two things together, that He will punish the sins of His people, and at the same time be the avenger of their oppressions, there will be nothing absurd in saying that Paul, as it were, points his finger at this passage; [711] still, the simple explanation will be, that the general declaration is accommodated to a special case, in order that believers should bear their injuries patiently, and leave to God the office which He pronounces to appertain to Himself. In my judgment, indeed, these words are connected with the preceding verse; for God pertinently confirms His statement, that he takes account of the number of men's sins, and has them stored among His treasures, by adding that the power and office of judging rests with Himself; inasmuch as these two things are contrary to each other, that He should be cognizant of whatever is done unrighteously and amiss, and still leave it unpunished. Not that it is opposed to God's justice to pardon sinners when they repent, but because this principle always continues firm, that God is the judge of the world, for the punishment of all iniquities. Thus the confidence of hypocrites is destroyed, who flatter themselves with the hope of impunity, unless they are overtaken by immediate punishment.

The clause which follows some interpreters pervert by supplying the relative, "in the time in *which* their foot shall slide;" whereas Moses simply concludes that they will fall in their due time, or that, although they may think they stand, their ruin or fall was not far off; and this is further confirmed by what he adds, viz., that their day of calamity was at hand. This statement, as I have before said, often occurs in the Prophets, that there is with God a fit time, [712] in which to punish the sins which He has appeared to overlook, and therefore His long-suffering detracts nothing from the judgment which He delays. In this doctrine there is a twofold moral; first, that those whom God spares for a time, should not give way to self-indulgence; and, secondly, that the prosperity of the wicked should not disturb the minds of believers, but that they should allow God to decide the time and the place of executing vengeance. Inasmuch, however, as God's delay renders hypocrites secure, so that they lull themselves to sleep in their vices, and, although they hear that they will have to render account of them, thoughtlessly indulge themselves during [713] their period of enjoyment,

711

"Sans l'alleguer au long;" without adducing it in full. — *Fr.*

712

"Son temps et saison determinee;" his time and determined season. — *Fr.*

713

"Usura." — *Lat.* "Ils ne laissent pas de se donner bon temps, suyvant le proverbe diabolique, Que le terme vaut l'argent;" they cease not to indulge themselves, according to the diabolical proverb, that the delay is worth the money. — *Fr.*

Moses declares that *the day is near*, and *makes haste*; for, if God does not openly alarm them, and reduce them to straits, they exult in their immunity. Hence those blasphemous sayings recorded by Isaiah, (Isaiah 5:19,) "Let him make speed, and hasten his work that we may see it; and let the counsel of the Holy One draw nigh and come, that we may know it! "Meanwhile we must bear in mind the words of Habakkuk, (Habakkuk 2:3,) "Though *the prophecy* tarry, wait for it; because it will surely come, it will not tarry."

36. *For the Lord shall judge his people.* Some connect this sentence with what precedes it, and thus take the word *judge* for *to punish,* and the Apostle in the Epistle to the Hebrews, seems to support their opinion, inasmuch as he proves by this testimony how fearful a thing it is "to fall into the hands of the living God." (Hebrews10:30, 31.) But there is no reason why the Apostle should not have accommodated to a different purpose what was set forth by Moses for the consolation of the godly, in order that believers might be the more heedful, the nearer they saw God to show Himself as the Judge of His Church; unless it be perhaps preferred to construe the words of Moses thus: Although God should judge His people, yet at length He will be propitiated, or touched with repentance, so as to temper the vehemence of His anger. Whichever way we understand them will be of little difference in the main; for, after Moses has threatened the despisers of God, and the apostates, who desire to be accounted members of His household the Church, he now turns to the strangers and denounces against them that the cruelty which they have exercised towards the Israelites shall not be unpunished, because God will at length be mindful of His covenant, and will pardon His elect people. If you take the word *judge* for to *govern,* or to *undertake their cause,* the particle *for* must be rendered adversatively, as though it were said *nevertheless* or *but;* if we prefer the other sense, it will be equivalent to *although,* or *even though.* Doubtless the object of Moses is to encourage the hopes of the pious, who have profited by God's chastisement, by showing that He will mitigate His severity towards His elect people, and *in* His *wrath* will *remember mercy.* (Habakkuk 3:2.) Thus, then, Moses here teaches the same thing which God afterwards more clearly unfolded to David:

"If *thy* children forsake my law,... I will visit their transgressions with the rod of man,... nevertheless my loving-kindness will I not take away from them," etc. [714] (Psalm 89:30, 33; 2 Samuel 7:14, 15.)

For nothing is more fitted to sustain us in afflictions than when God promises that there shall be some limit to them, so that He will not utterly destroy those whom He has chosen. Whenever, therefore, the ills which we suffer tempt us to despair, let this lesson recur to our minds, that the punishments, wherewith God chastises His children, are temporary, since His promise will never fail that "his anger endureth but a moment," (Psalm

714

C. evidently quoted from memory, and amalgamated the two citations.

30:5,) whilst the flow of His mercy is continual. Hence, too, that lesson which is especially directed to the Church: [715]

"For a moment I afflicted thee, but I will pursue my mercies towards thee for ever." (Isaiah 54:8.)

He here calls them His *servants,* not because they had deserved His pardon by their obedience, but because He condescends to acknowledge them as His own; for this honor has reference to His gratuitous election; as when David says, "I am thy servant, and the son of thine handmaid," (Psalm 116:16,) he assuredly arrogates nothing peculiar to himself; but only boasts that he from the womb had been of God's family, just as slaves are born in the house of their masters. At the same time we must observe that, whenever God declares that He will be merciful to His servants, he only refers to those who heartily seek for reconciliation, and not to the reprobate, who are carried away to destruction by their desperate obstinacy. In short, to the end that God should repent of His severity, repentance is required on the part of sinners; as he teaches elsewhere:

"Turn ye unto me,... and I will turn unto you."
(Zechariah 1:3.)

Instead of *shall repent,* some translate the word, *shall console himself.* [716] Jerome, regarding the drift of the passage rather than the meaning of the word, translates it *shall have mercy.*

We must, however, remark the time which God prefixes for the exertion of His grace, viz., when all their power *(virtus)* shall have departed from them, and all shall be reduced to almost entire destruction; for the word *hand* is used for *vigor;* [717] as though it were said that God would be by no means content with a light chastisement, and consequently would not be appeased until they should have come to extremities. This circumstance is well worthy of notice, so flint our hopes may not fail us even in the most severe afflictions of the Church; but that we may be assured that although all may be in the worst state possible, still the due season of reparation will come even yet.

That none should remain behind, or *shut up or left,* is almost a proverbial phrase in Hebrew; as when it is said, (1 Kings 14:10,) "I will cut off from Jeroboam,... him that is shut up and left in Israel," i.e., as well in the city as in the country, or at home as abroad. And this is again repeated

715

Here also the substance, and not the words of the passage, are given.

716

LXX Παρακληθήσεται *V.* "*miserebitur.*" Addition in *Fr.,* "Le mot de *repentir* s'accorde mieux au stile de l'Escriture;" the word *repent* accords best with the style of Scripture.

717

Vide margin, *A. V.*

respecting the posterity of Ahab. (*Ibid.* 21:21.) And hence it is plain that they are mistaken [718] who explain this as referring to riches shut up in treasure-houses, and cattle dispersed through the fields. And this will be still more apparent from another passage in which the Prophet unquestionably referred to this, "The Lord saw the affliction of Israel, that it was very bitter; for there was not any shut up, nor any left," and inasmuch as He had not determined to *blot out* His people," he saved them by the hand of Jeroboam;" as much as to say, that God, as He had promised, had pity upon His people in their extreme destitution. (2 Kings 14:26, 27.)

37. *And he shall say, Where are their gods?* Commentators are here at issue, for some continue the paragraph, as if Moses were reporting the boastings and insults of their enemies in the afflicted state of the Church; whilst others consider it to be a pious exultation, wherein the faithful will celebrate the deliverance of the Church. If we suppose the enemies to be here speaking, it will be inconsistent that the word "gods" should be used in the plural number: besides, what follows will proceed from their mistake and ignorance, that the Israelites "did eat the fat," which was not lawful for them even in their common food, and much less in the sacrifices wherein the fat was burnt. The other exposition, however, is that which I rather approve of, viz., that when the tables were turned, and God should have shown Himself as the avenger of the unbelievers cruel injustice, — God's children would be at liberty to upbraid them. The word "he shall say," [719] is used indefinitely for "It shall be said by any or all of God's children." Just, then, as unbelievers, when they see the saints afflicted, impudently ridicule their faith, so on the other side Moses, when God comes to the help of His Church, introduces the saints derisively inquiring, where are the gods of the Gentiles, and where are all their patrons? since all of them, as is well known, had their tutelary gods. Thus their impure and spurious sacrifices are satirized in which they ate the fat, and drank the libations of wine. In short, Moses intimates that, when God succors His people, their mouth is opened to sing the song of triumph to the glory of the true God, and to upbraid unbelievers with the false confidence whereby they are deceived.

39 *See now that 1, even I, am he.* Those who attribute the preceding verses to the unbelievers, now introduce God speaking, as it were, abruptly, and asserting His glory, in rebuke of their blasphemies. But it is rather a confirmation of that holy boasting which He has just dictated to the believers, when God not only bids His people lift up their voices against the idols, but Himself comes forward to condemn the senselessness of the

718

This notion is attributed in Poole to "many of the Hebrews, and Malvenda."

719

This sentence is omitted in the *Fr.,* but implied in the translation, "On dira."

Gentiles; although the context clearly shows that He addresses Himself to the faithful, After, therefore, He has exhorted His people to despise the idols, He now adds that He supplies them with ample grounds of confidence in Himself. For when He bids them "look," He signifies that no obscure manifestation of His power is before their eyes, if they will only pay attention to it. The repetition of the pronoun I is emphatic, both to arouse the people from their sluggishness, and to keep their minds steadfast, lest they should waver as if in doubt. For we know that men's minds can hardly be drawn to the true knowledge of God, because they wind about by circuitous courses, so as not to direct themselves straight to Him. And again, when they do apprehend God, we are aware how easily they are drawn away from Him; since the vicissitudes of things becloud them, so that they wander hither and thither in uncertainly. For this reason, when God has overthrown all fictitious deities, He declares that He always remains the same, whether he kills or makes alive, so that in the thick darkness of affliction believers may not cease to look to Him. Let us learn from this passage that God is defrauded of His right, unless He alone is preeminent, all idols being reduced to nothing; and also that our faith is then truly fixed in Him, and has firm roots, if, amidst the various changes which occur, it does not stagger or waver, but surmounts such obstacles, so as not to cease to hope in Him even when He seems to "slay" us, as Job says, (Job 13:15.) And surely nothing is more unreasonable than that our faith should look round upon all events so as to depend upon them; since God would have His promises to quicken us in death itself. The close of the verse may fitly be referred to their enemies, inasmuch as God declares that none can deliver them out of His hand.

40. *For* [720] *I lift up my, hand to heaven.* Others render it, "When I shall have lifted up my hand," and read it connectedly with the foregoing verse, that God's power in destroying and preserving will be manifest, if He raises up His hand to heaven. I do not doubt, however, but that it is the beginning of a new sentence, and that God thus commences, in order to affirm more strongly what He immediately adds respecting the future destruction of their enemies. If, however, any prefer the adverb of time "when," I have no great objection to offer, provided these clauses are connected, "As soon as I shall have lifted up my hand to heaven, I will put to confusion the enemies of my Church."

To lift up the hand is explained in two ways; for some suppose it to be a manifestation of power, as men are wont, by the uplifting of their hand, to glow, when they are confident in their strength, and despise their enemies. Others, however, more correctly state it to be a form of adjuration God, who is exalted above all heavens, cannot, indeed, be literally said to lift His hand; but it is no new thing for Him to borrow modes of expression taken

720

Lat., certe; *Fr.*, car; *V.*, cum.

from men's common habits and customs, especially when He suddenly rises again to sublimity, after having appeared for a while to sink below the level of His greatness. Certainly the words which follow contain in them an oath, "I live for ever;" and hence it is probable [721] that the elevation of His hand was expressive of His taking the oath.

God swears by His life in a very different sense from men. Sometimes, indeed, He adopts our common modes of speaking, as when He is said to swear by His soul; but here, "I live," is tantamount to His swearing by Himself, or by His eternal essence.

41 *If I whet my glittering sword.* The conditional particle does not leave the matter doubtful, or in suspense, but must be resolved into an adverb of time; as though He had said, As soon as He should take up arms, the destruction of the enemies would be certain; not indeed that God wants arms for the overthrow of His enemies; just as when He adds directly afterwards, "When my hand shall have taken hold of judgment," He does not mean that it ever is taken away from Him, or escapes Him, but He thus designates its present and manifest operation. [722] Since, therefore, God, when He spares His enemies, seems, as it were, to have thrown aside His weapons, and to be at rest, having ceased to execute the office of judge, He declares that His arms shall be ready wherewith to destroy His enemies; and again, that then He will once more take upon Him the judgment which He had seemed to lay aside; in which words He indirectly animadverts upon the foolish security of those who conceive that His power is annihilated, unless He openly exerts it, and that the judgment which He postpones is altogether extinct.

42 *I will make my arrows drunk with blood.* In these words He describes a horrible massacre, as though He had said, There shall be no end to my vengeance, until the earth shall be full of blood and corpses. Elsewhere [723] also, God's sword is said to be "drunk with blood," as here His arrows, when His wrath proceeds to inflict great acts of carnage; and in the same sense it is here said to "devour flesh."

The second מדם, *midam,* some render, "on account of the blood;" and I admit that מ, *mem,* is sometimes the causalparticle. They understand it, then, that this would be the just recompense of their cruelty, when the

721

I hardly understand the hypothetical form in which this sentence is put, after what *C.* has already said on this point on Exodus 6:8 (vol. 1, p. 131,) and on Numbers 14:30 *(ante,* p. 81.) Perhaps he merely meant that the coincidence of the adjuration with the uplifting of the hand fixed the sense of the latter expression in this place.

722

"C'est pour signifier un effet present et manifest, lequel n'estoit point apparu devant;" it is to signify a present and manifest effect, which had appeared before. — *Fr.*

723

Jeremiah 46:10.

wicked, who had slain the Israelites, or led them away captive, should be cut off by God. But I do not see why the same word should be expounded in two different senses; and I have no doubt but that it is a repetition of the same thing, that God will make His "arrows drunk with blood;" [724] but He says, "the blood both of the slain and of the captives," since, when an army is put to the sword, some fall in the battle itself, whilst others, maimed and wounded, make an effort to escape.

The conclusion of the verse is twisted into various senses; some expound the word "head" by change of number, "heads," as though it were said, "I will cut off the heads of the enemies;" it would, however, be more plausible to apply it metaphorically to the leaders. But others translate it more correctly, "the beginning," not, indeed, with reference to time, but as though it were said, the flower, or best of the multitude, according to the common phrase, "from the first to the last." My interpretation of "the revenges of the enemy" is, not those which God will inflict upon His enemies, but such as are capital, or deadly, as though He had said that He would deal as an enemy with the wicked, so that there should be no place for mercy. [725]

43. *Rejoice, O ye nations, with his people.* The appositive reading, which some prefer, "Praise him, O nations, His people," supplying the word "God," is constrained. For there is no incongruity in the notion that the Gentiles should celebrate the benefits which God has conferred upon His people; at any rate, it is more simple to take it thus, that so conspicuous was the favor of God towards the Israelites, that the knowledge and favor of it should diffuse itself far and wide, and be renowned even among the Gentiles. For Scripture thus magnifies some of the more memorable exertions of God's power, especially when reference is made to the redemption of the elect people, and commands His praise to be proclaimed among the nations, since it would be by no means fitting that it should be confined within the narrow limits of Judea. A question, however, occurs, because Paul seems to quote this passage differently; for he says, "Rejoice, ye Gentiles, with his people," (Romans 15:10;) and undoubtedly the word נקם, *nakam,* which Moses uses, also signifies to rejoice. [726] If we admit that Paul took this sentence from Moses, the same Spirit, who spoke both by Moses and Paul, is the best

724

Addition in *Fr.,* "pour confermer le propos avee plus grand vehemence;" to confirm the point in question with greater vehemence.

725

אויב פרעות מראש *A.V.*, "From the beginning of revenges upon the enemy." *S.M.*,"From the head of revenges of the enemy." *V.* and Luther," Of the bare head of the enemies.' *LXX.,* "From the head of the chief enemies." The word ראש is either the *head* of a body, or the *beginning of* an event. פרעות comes from a verb signifying to *deal out retribution,* and has therefore been taken by some to mean *revenge,* and by others to mean *chiefs* or *rulers,* whose office it is to avenge wrongs; there are, however, instances in which פרע is acknowledged to be the *hair of the head. — W.*

726

interpreter of His own words; nor will it be inconsistent that the Gentiles should rejoice at the felicity of God's people. But it may have been the case that Paul did not take this testimony from any particular place, but from the general teaching of Scripture. At any rate, the dignity of the people is celebrated on the ground that God esteems their blood precious, and will deem their persecutors His own adversaries.

The word כפר, *capbar, at* the end of the verse, some render to *expiate,* others, to *be propitious,* which is the rendering I have preferred, although I do not reject the former meaning. The verb כפר, *caphar,* signifies that an expiation is made with sacrifice to appease God; and it is probable that Moses alludes to the legal mode of reconciliation; nevertheless, in my judgment, he means that God will restore His land and people to His favor.

It would scarcely be conceded now that נקם ever means to rejoice. — *W*

Numbers 27:12-14

A Repetition of the same History

Numbers 27

Numbers 27:12-14

12. And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

12. Dixit Jehova ad Mosen, Ascende in montem istum Abarim: et vide terram quam dedi fillis Israel.

13. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

13. Ubi videris eam, aggregaberis ad populos tuos tu quoque, sicut aggregatus est Aharon frater tuus.

14. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh, in the wilderness of Zin.

14. Quandoquidem rebelles fuistis ori meo in deserto Sin, in jurgio congregationls, ut sanctificaretis me in aquis coram oculis eorum. Istae sunt aquae jurgii Cades in deserto Sin.

Deuteronomy 32:44. *And Moses came and spake.* It is not without reason that Moses again records that he repeated this Song before the people; because it thence appears how far from all ambition he was, in that he did not fear, at the very close of his life, to irritate all their minds, so as to render the memory of his name hateful; and besides, his authority was sanctioned by the silence and submissiveness of the people, when they suffered themselves to be thus severely dealt with. For, such was their general refractoriness, that they never would have listened to him, had not the secret inspiration of the Spirit interposed to subdue them.

He associates with himself Joshua, whom he undoubtedly desired to furnish with equal authority, and, what is worthy of observation, he bids them be attentive to the threatenings and reprehensions, in order to obtain reverence for the law. For we often see that bare doctrine is cold and nerveless, unless the sluggishness, which as it were stifles men's minds, is sharply stimulated; lest, then, the teaching of the Law should be despised or forgotten, or, from being but languidly received, should gradually be obliterated from their minds, he as it were spurs them up by the vehemence of this Song, and commands that their posterity should be instructed in it, in order that their attention may be aroused by its menaces. In the next verse (47) he recommends to them zeal in the observance of the Law on the score of its profitableness; for translators render it improperly, as it seems to me, "Lest it should be an empty word to you," or, "It is not an empty word, such as you should despise." Jerome's translation is better — "The precepts are not given you in vain;" for Moses simply intimates that the Law was not given in vain, so as to end in fruitlessness; and consequently they were to beware lest they should frustrate God's purpose, who desired to do them good. רק, *rek,* therefore, is used as the converse of "fruitful," as more clearly appears from the confirmation immediately added, that they "might prolong their days in the promised land." The Law, then, is said not to be vain, because it is fruitful unto salvation. In what way it is also deadly, and has no inherent efficacy, I have already shown. [727] It is indeed true that the Law, as being the sure rule of righteousness, does not deceptively promise

727 See especially, "On the use of the Law," vol. 3. 196.

salvation to men; but, since there is no one who actually performs what God requires, through the *accidental* guilt of men, life is turned into death; but, when all are plunged beneath the curse, a new remedy supervenes, and by God's gratuitous pardon they are so reconciled to Him, as that their obedience, such as it is, becomes acceptable.

48. *And the Lord spake unto Moses.* We infer that this is not recorded in its regular order, because it is certain that Moses was warned of his approaching death before the Song was composed; and this the second passage, which I have here appended, expressly confirms; for he says that, before he substituted Joshua for himself, the place was pointed out to him in which he was to die. It is, however, by no means unusual for the order of narration to be inverted.

We may here perceive a singular specimen of faith and obedience. All naturally fly from death, so that no one hastens towards it of his own accord. He would never, therefore, have voluntarily entered the tomb, unless relying on the hope of a better life. We have already seen a similar instance in the case of Aaron: although the resurrection was not then so clearly revealed as it now is by the Gospel, nor had Christ appeared, who is the first-fruits of them that rise again. Wherefore, though our carnal sense may be averse from death, let our faith prevail to overcome all its terrors: even as Paul teaches that God's children, although they desire not "to be unclothed," still long to be "clothed upon, that mortality may be swallowed up of life." (2 Corinthians 5:4.) This, however, was remarkable obedience, to prepare himself no less willingly for death than as if he had been invited to some joyful banquet. Thus it is plain that these holy men had so consecrated themselves to God, that they were ready to live or to die, according to His pleasure.

Mount Abarim seems to have obtained its name from its angles or sides, because it was divided [728] into many hills; as it is called also Nebo in this place, and elsewhere by divers other names. Others think it is named from a *passage;* but the other opinion is more probable, since it is called in the plural number Abarim, that is, heights, or summits, or interstices, which were situated on opposite heights.

Although we shall presently see that there was another reason why God desired to withdraw His servant from the sight of men, still we must take notice of the consolation, which is here referred to, that the pain of his death was alleviated by the permission to behold the land of Canaan. For this reason he is commanded to get up into the top of the mountain; for,

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It seems that Abarim is the general name of a range of mountains; and as Moses is said in one text to die in Mount Nebo, and in the present, (viz, Deuteronomy 34:1,) on the top of Pisgah, we must infer that Nebo was a mountain in the range of Abarim, and that Pisgah was the most elevated and commanding peak of that mountain." — Illustr. Com.

Abarim, from עבר *gnabar,* to pass over; translated by Taylor *vada, transitus, latera.*

although he would have been satisfied with the mere promise of God, even had he been deprived of this blessing, still it had no slight additional effect in enabling him more cheerfully to leave the people on the threshold of their inheritance. For faith does not altogether deprive God's children of human feelings; but our heavenly Father in His indulgence has compassion on their infirmity. Thus, as it was a cause of sorrow to Moses to be withheld from entering the land, he was supported by a seasonable remedy, that he might not be hindered in his course by this impediment.

51. *Because ye trespassed against me.* We perceive from his punishment how necessary to Moses was such a token of favor. [729] For death in itself would not have been so bitter, but the cause, which is again alleged, grievously wounded the mind of the holy man, in that he saw himself to be excluded in God's just vengeance from the common inheritance on account of his own guilt, which is more afflictive to the pious than a hundred, nay, innumerable deaths. Hence those mournful complaints of David and Hezekiah, and others elsewhere, when their life is taken from them by all angry God:

"the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth." (Isaiah 38:18; Psalm 6:5; Psalm 115:17.)

Surely it was not so formidable a thing for them to die, but that they would have calmly and cheerfully departed from the world when their time came; but what they deprecated was the awful judgment of God, at the thoughts of which they were alarmed. The same grief might have overwhelmed the mind of Moses, had it not been alleviated.

But since none, however eminent, have been altogether exempt from temporal punishments, let us learn to bear them patiently. God did not spare Moses; what wonder if our condition is no better than his? Moreover, in the opinion of men it was a trifling offense, for the sake of which he was so severely chastised; for, carried away by indignation, he had been so irritated against the people that he had attributed less power to God that was due to Him. Now, those errors, into which we fall through thoughtless impetuosity, are more easily pardoned; but hence it is manifest; how precious to God is His glory, when He does not suffer it to be obscured with impunity even by inadvertence. At the same time, also, we are taught that nothing is more irrational than to assume to ourselves the judgment respecting sins, and to weigh them in our own balance, when God is their only legitimate assessor.

But, although He declares that Moses and Aaron revolted, and were rebellious "to His mouth," [730] still, lest it should be thought that they

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"Que nous avons veu;" as we have seen. — *Fr.*

730

Numbers 27:11. "Against my commandment." — *A. V.*

studiously refused credence to God's word, a kind of qualification is added, viz., that they did not *sanctify* God in the midst, or *before the eyes,* of the children of Israel. Hence it. is plain that they were only condemned for the excessive violence of their passion, whereby they did not uphold God's glory before the people with sufficient energy.

As to the rest, it may be looked for under Numbers 20.

Deuteronomy 33:1-29

Deuteronomy 33

Deuteronomy 33:1-29

1. And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death.

1. Haec autem benedictio qua benedixit Moses vir Dei filiis Israel in morte sua.

2. And. he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

2. Et dixit, Jehova e Sinai prodiit, et ortus est e Seir ipsis, illuxit e monte Pharam, et venit cum decem millibus sanctitatis: a dextra ejus ignea lex illis:

3. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

3. Utique diligit populos, onmes sancti in manibus tuis, et ipsi adhaeserunt pedibus tuis, ut sumerent ex eloquiis tuis.

4. Moses commanded us a law, even the inheritance of the congregation of Jacob.

4. Legem praecepit nobis Moses in haereditatem coatus Israel.

5. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

5. Et fuit in Recto rex, in colligendis capitibus populi, simulque tribubus Israel.

6. Let Reuben live, and not die; and let not his men be few.

6. Vivat Ruben, et non moriatur, et (vel, quamvis) sit parvus numero.

7. And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

7. Hoc etiam Judae, et dixit, Audi Jehova vocem Jehuda, et ad populum suum duc eum, manus ejus sufficiat el, dum auxilio fueris contra hostes ejus.

8. And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

8. Ad Levi vero dixit: Perfectiones tuae et splendores tui fuerunt viro misericordi tuo, quem tentasti in Masa: et contendere fecisti eum ad aquas Meriba.

9. Who said unto his father, and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept; thy covenant.

9. Qui dixit patri suo et matri suae, Non vidi eum: et fratres suos non agnovit, et filios suos non cognovit: nam custodierunt eloquium tuum, et pactum tuum servarunt.

10. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar.

10. Docebunt judicia tua ipsum Jacob, et legem tuam Israelem: ponent suffitum in nares tuas: et holocaustum super altare tuum.

11. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

11. Benedic Jehova substantiae ejus, et in opere manuum ejus complaceas tibi: transfige lumbos inimicorum ejus, et odio habentium eum: ne resurgant.

12. And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.

12. Ad Benjamin dixit, Dilectus Jehovae habitabit confidenter juxta illum, tegens illurn tota die, et inter humeros ejus habitabit.

13. And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

13. Ad Joseph vero dixit, Benedicta a Jehova terra ejus ab excellentia coeli, ob rorem, et ob voraginem cubantern deorsmn.

14. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.

14. Et ob praestantiam proventuum solis, et ob praestantiam fructuum lunae:

15. And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

15. Et ob praestantiam cacuminis montium antiquorum, et ob praestantiam collium perpetuorum.

16. And for the precious things of the earth, and fullness thereof, and for the good-will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

16. Et ob prastantiam terrae, et ob plenitudinem ejus: et beneplacitum habitatoris rubi veniat super caput Joseph, et super verticem separati a fratribus suis.

17. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are, the ten thousands of Ephraim, and they are the thousands of Manasseh.

17. Primogeniti boris ejus decor erit ei, et cornua unicornis cornua ejus: ipsis populos cornupetes simul usque ad fines terrae. Atque haec sunt decem millia Ephraim, et ista millia Manasse.

18. And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

18. Et ipsi Zebulon dixit, Laetare Zebulon quum egredieris, et Issachar in tabernaeulis tuis.

19. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

19. Populos ad montem vocabunt: et illic sacrificabunt sacrificia justitiae, quoniam affluentiam maris sugent, et tecti thesauri arenae.

20. And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

20. Et ad Gad dixit, Benedictus qui dilatare fecit Gad: sicut leo habitabit, et rapiet brachium atque verticem.

21. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

21. Et vidit principium sibi, quod illic portio legislatoris tecta, veniet autem cum principibus populi: justitiam Jehovae faciet, et judicia ejus cum Israele.

22. And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

22. Et ad Dan dixit, Dan ut catulus leonis saltabit e Basan.

23. And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord; possess thou the west and the south.

23. Et Nephthali dixit, O Nephthali satur beneplacito, et plene benedictione Jehovae, occidentem et meridiem posside.

24. And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

24. Et Aser dixit, Benedictus prae filiis Aser, erit beneplacens fratribus suis, et tingens in oleo pedem suum.

25. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

25. Ferrnm et, aes, calceamenta tua (vel, ferae tuae): et sicut dies tui fortitudo tua.

26. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

26. Non est similis Deo recti, qui equitat super coelos in auxilium tuum, et in magnificentia sua super nubes.

27. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them.

27. Habitaculum est Deus aeternus: et subter brachia sempiterna, ejecit a facie tua inimicum, et dixit, Disperde.

28. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

28. Et habitabit Israel confidenter solus (vel, suus) oculus Jacob: in terra frumenti et vini, etiam coeli ejus stillabunt rorem.

29. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

29. Beatus es o Israel, quis similis tibi populе qui servaris in Jehova scuto auxilii tui, et gladio excellentiae tuae? humiliabuntur inimici tui, et tu super excelsa eorum calcabis.

1. *And this is the blessing.* The bitterness of the Song was seasoned, [731] as it were, by this palliative, wherein Moses left a testimony with respect to God's future and perpetual grace, as if depositing an inestimable treasure in the hands of the people. For, as God, after the deliverance of His people, and the giving of the Law, renewed the covenant which Jacob had testified of and proclaimed, so Moses was, as it were, their second father, to ratify anew its blessings, lest the memory of them should ever be lost.

In order to beget confidence in his benedictions, he commences by magnifying his vocation before he proceeds to them; for, although the word *benediction* is equivalent to a prayer for success, yet must it be borne in mind that Moses does not here pray in the ordinary manner, like a private person, in such a way as fathers are wont to offer supplications for their children; but that, in the spirit of prophecy, he sets forth the blessings which were to be expected from God. This, then, is the reason why he extols the dignity and glory of his office as ruler in such lofty terms, viz., that the twelve tribes of Israel may be thoroughly assured that God is the author of these blessings. For the same reason he calls himself "the man of God:" that the people may receive what he is about to say as if it. proceeded from God, whose undoubted minister he is. Nor is the circumstance of time without its weight — "before his death," or, "in his death," which adds to the prophecy the force of a testament.

2 *And he said, The Lord came from, Sinai.* [732] In these words he reminds them that he is setting before them, a confirmation of the covenant, which God had made with them in this Law, and that it is nothing different from it; for this connection was of exceeding efficacy in establishing the certainty of the blessings, provided only the Law was duly honored; for nothing was better adapted to confirm the grace of God than the majesty which was displayed in the promulgation of the Law. Some, as I conceive improperly, translate it, — "God comes to Sinai," whereas Moses rather means that he came from thence, when His brightness was made manifest. By way of ornament, the same thing is repeated with respect to Seir and Paran; and, since these three words are synonymous, therefore to *go forth,* to *rise up,* and to *come,* also represent the same thing, viz., that manifestation of the divine glory which should have ravished into admiration the minds of all; as though he had said that his blessings were to be received with the same reverence, as that which God had procured for His Law, when His face was conspicuously displayed on Mount Sinai. The Prophet Habakkuk (Habakkuk 3:3) has imitated this figure, though with a different object, viz.,

731

"Ceste benediction a este comme du suere," etc.; this blessing was like sugar, etc. — *Fr.*

732

Lat., "*Went* from Sinai."

that, the people might confidently rely upon his power, which had formerly been manifested to the fathers in visible brightness.

By "ten thousands of sanctity," [733] I do not understand, as many do, the faithful, but the angels, by whom God was accompanied as by a royal retinue; for God also commanded the ark to be placed between the Cherubim, in order to show that the heavenly hosts were around Him. So in Isaiah, (Isaiah 6:6,) the Seraphim surround His throne; and Daniel says that he saw "ten thousand times ten thousand," (Daniel 7:10;) thus designating an infinite multitude, as does Moses also by "ten thousand." It is probable that both Paul and Stephen derived from this passage their statement that the Law was "ordained by Angels in the hand of a mediator," (Galatians 3:19; Acts 7:53;) for its authority was greatly confirmed by its having so many witnesses *(obsignatores.)*

The Law is placed *at His right hand,* not only as a scepter or mark of dignity, but as His power or rule of government; for He did not merely show Himself as a king, but also made known how He would preside over them. [734] The Law is called *fiery,* in order to inspire terror and to enforce humility upon them all; although I am not adverse to the opinion that Moses alludes in this epithet to the outward signs of fire and flame, of which he spoke in Exodus 20. But, since the word דת, *dath,* means any statute or edict, some restrict it to the prohibition that none should more closely approach the mountain. In my own mind, however, there is no doubt but that it designates all the doctrine whereby God's dominion is maintained.

3. *Yea, he loved the people.* [735] If it be preferred to apply this to the Gentiles, the sentence must be thus resolved, "Although He loves all human beings, still His saints are honored with His peculiar favor, in that He watches over their safety;" but it is more correct to expound it as referring only to the children of Abraham, whom He calls "peoples," because, on account of the multitude into which they had grown, in their several tribes, they might be reckoned as so many nations. And since the particle אף, *aph,* [736] signifies prolongation of time, like *adhuc* in Latin, the following sense will be very satisfactory, that, Although the descendants of Abraham were

733

A. V.," Ten thousands of saints. Ainsworth: "Heb., *of sanctity*; meaning, *spirits of sanctity;* which Jonathan in his Thargum expoundeth *holy angels:* — so we by grace in Christ are come to ten thousands of angels. Hebrews 12:22."

734

"Comme il vouloit presider, et estre honore de son peuple;" how He would preside, and be honored by this people. — *Fr.*

735

Lat., "the peoples."

736

A. V., "yea."

divided into various races, and might therefore seem to be no longer a single family, nevertheless God still continued to regard them all with affection, and their numbers and divisions did not prevent Him from accounting them to be a single body. The sum is, that God's favor towards them was not extinguished, either by the progress of time, or the increase of the people; but that it was constantly extended to the race of Abraham, however far or widely it might be spread.

It must, however, be observed, that in proof of His love, it is presently added, that they were *in the hand* of God. Hence we infer that, from the time that God has embraced us with His favor, He is the sure guardian of our safety; whence also arises the firm assurance of eternal life. The change of person, from the third to the second, throws no obscurity on the meaning. Since many hypocrites were mixed up with the faithful — for the Church of God has always been like a threshing-floor [737] — Moses restricts this special grace of God to those who willingly submit themselves to Him, and with pious teachableness embrace this instruction, by which sign he distinguishes between the true children of God, and those spurious or degenerate ones, who falsely assume the name. Where my translation is, "They cleaved to thy feet," others render the words, "They were struck at thy feet," but in my judgment constrainedly. Others extract from it a useful piece of instruction, that "they were subdued by God's chastisements, so as to render Him obedience;" but the metaphor is rather taken from disciples, who, according to the common usage of the Hebrew language, are said to sit at their master's feet, in order to attend more diligently. And this is confirmed by the context, for the faithful are said to have attached themselves to God's feet, that they might *receive of this words,* i.e., profit by His instruction.

4 *Moses commanded us a law.* What he had declared respecting the glory of God, and the excellency of the Law, he now applies to his own person, since it was his purpose, as I have said, to establish the authority of his own ministry. In order, therefore, to prove the certainty of his mission, he boasts that he was appointed by God to be the teacher of the people, and that not for a brief period, but throughout all ages; for by the word "inheritance," the perpetuity of the Law is signified. He then claims for himself the royal supremacy, not because he had ruled after the manner of kings, but that the dignity of this high office might add weight to his words. He says that "the heads of the people and the tribes were gathered together," with reference to their unhappy disorganization, which was tending to their destruction, as much as to say that, under his guidance, rind by his exertions, the state of the people was reestablished.

737

In the *Fr.* this expression is thus *explained,* — "ou les grains de ble sont cachez sous la paille;" where the grains of wheat are hidden beneath the straw.

He begins with Reuben, the first-born, and so far removes or mitigates the ignominy of that condemnation wherewith he had been branded by his father Jacob, as only to stop short of restoring him to his place of honor. For the holy Patriarch had pronounced a severe sentence, namely, that Reuben should be "as unstable as water, and should not excel." (Genesis 49:4.) Lest, therefore, the whole of his posterity should be discouraged, or should be rejected by the other tribes, he abates the severity of his disinheritance, as if to pardon the condemned. In short, he assigns to the family of Reuben a place among the sons of Jacob, lest despair should drive them to headlong ruin. The second clause admits of two contrary meanings. Literally it is, "Let him be small in number;" and, in fact, this tribe was not of the more numerous ones. Since, however, it occupied a middle place, and surpassed several of the others, some repeat the negative, "Let him not die, nor let him be few in number." [738] But it appears more probable that an abatement is made from the rank to which his primogeniture entitled the family of Reuben, and thus that some remainder of dishonor was introduced into the promise of grace. And, in fact, not only the tribe of Judah, but those of Simeon, Issachar, Zebulun, Dan, and Naphthali, surpassed it in size. Thus the qualification will be by no means inappropriate, that, although Reuben was to be reckoned among the people of God, still he should not altogether recover his dignity.

7. *And this is the blessing of Judah.* [739] Jerome has faithfully given the sense, "This is the blessing," although it is not actually expressed.

It might at first sight appear inconsistent that some abatement should be made from the splendid and abundant blessings which had been promised to the tribe of Judah. This, however, is by no means the case; for the inviolable decree respecting the supremacy of Judah is not thus altered; but Moses merely reminds them how difficult of accomplishment it would be. Jacob had declared, as if speaking of a peaceful dominion, that his "brethren should praise" him, that his "father's children should bow down before" him; that "the scepter should not depart from Judah, nor a lawgiver from between his feet," (Genesis 49:8, 10;) but, inasmuch as this dignity lay dormant for a long time, and it was necessary that it should contend with many tedious obstacles before it finally manifested itself, Moses consequently speaks in more limited terms. Still, he seems to have referred not merely to the earlier period, but to the various calamities whereby the kingdom of David was not only apparently diminished, but destroyed; and especially to the melancholy interruption of it which arose from the Babylonish captivity.

738

A. V., "and let *not* his men be few.

739

And this also of Judah.

The sum is, that the prosperity of which Jacob prophesied was not to be so conspicuous in the tribe of Judah, as that all things were to be expected to be joyous and successful, but rather that those, to whom the supreme power as well as wealth was promised, would be exposed to many evils, so that they should be reduced to extremities, and be greatly in want of the help of God. He therefore betakes himself to prayer, and by his example admonishes not that tribe only, but the others also, to implore the faithfulness of God in their overwhelming difficulties. And this lesson applies to ourselves also, in order that we may be the more aroused to prayer and supplication, the more Satan is urgent for the destruction of Christ's kingdom. At the same time, what I have stated must be observed, namely, that the promise remains firm, since it is not in vain that Moses places all the tribes under the dominion of Judah, when he petitions that he may be *brought unto his people,* nor promises in vain that God will be at hand to help him, so that he may prevail against his enemies.

8 *And of Levi he said.* This qualification, or modification of the harsher sentence of Jacob was introduced not only for the sake of the tribe of Levi, but rather of the whole people. Jacob had said,

"Simeon and Levi are brethren: instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, my tongue, [740] be not thou united,"
(Genesis 49:5, 6.)

Assuredly their descendants might have been discouraged, or at least might have been regarded contemptuously, when a patriarch, and the founder of their race, had thus abominated them. God, however, afterwards consecrated this tribe to Himself, so that their sanctity might be communicated to the other tribes; which could not be the case unless their previous opprobrium were removed.

But if any contentious person had objected to this blessing, as if Moses were too much disposed to favor his own tribe, such a suspicion could not justly be harbored against him; first, because he, who now makes such honorable mention of the tribe of Levi, was also the proclaimer of their ignominy; and on many other occasions had not spared his own family, but, whenever it was requisite, had freely inveighed against their vices; and, secondly, he now commends nothing in the Levites except the new dignity, which it had pleased God to confer upon them. On this point, indeed, he ought to have been least of all suspected, inasmuch as he had degraded his own sons, and had exalted the posterity of Aaron alone to the highest place of honor. Now, therefore, he has no other object but that the dignity of the priesthood should not be depreciated on account of the sins of men, and thus their religion itself be despised. For we all know how disposed people

740

A. V., "Mine honour." See *C.* on Genesis 49., *C. Soc. Edit.,* vol. 2, p. 447.

are to lay charges against the persons of men which may derogate from the sacredness of their office. Assuredly, if Levi had not been purged from that disgrace which he had incurred, the priesthood would have been altogether deprived of reverence; and thus God's worship would have been very lightly esteemed. Now, however, when God sanctifies this family to himself, he, as it were, restores it entirely; and hence it is apparent that its punishment was only temporary, since Moses had no intention of retracting what the Spirit had dictated to holy Jacob. Nor does he, indeed, advance anything of himself; but the same Spirit removes the ignominy, which might have disgraced the tribe of Levi, inasmuch as it had only been imposed upon it for a time. We have already seen elsewhere that what Jacob prophesied respecting the dispersion of this family, resulted in its honor; since God posted the Levites in all directions like sentinels, that through their means purity of doctrine might be fostered amongst the whole people. They were, therefore, scattered in such a manner as that their punishment might be productive of benefit. We must, therefore, conclude, that Moses spoke not to gratify his brethren, but made honorable mention of the priesthood, lest those, whom God had chosen as this ministers, should be treated with contempt. And, doubtless, the subsequent grace of their calling should have blotted out the recollection of their previous infamy. Thus Christ, when He would restore Peter to the office of an apostle, cancels his triple denial, by thrice setting him over His sheep. (John 21:17.)

The address, which follows, must be applied to God; for some translate it improperly, "The Urim and Thummim shall be with thee," as if Moses were addressing the tribe of Levi. In order, therefore, to avoid ambiguity, it will be well to translate it *of* Levi, rather than *to* Levi; and ל, *lamed,* is often used in this sense. Thus, with the purpose of increasing the authenticity of the benediction, Moses addresses God Himself, as if citing Him as a witness, or referring his injunctions to God's tribunal.

Although in Hebrew the words Urim and Thummim [741] are here used, which were principal parts of the sacred Ephod, I have not hesitated to translate them as common nouns: for it is unquestionable that by these symbols were denoted, *the knowledge of the Law* which is the only light of our souls, and *integrity of life.* The sum, however, is that the honor of the priesthood was deposited with Aaron, whom he calls *the man of God's clemency,* or, *the meek.* Jerome, as usual, renders it the *holy,* but improperly; for [742] חסיד, *chasid,* signifies *mild,* or *humane;* and this epithet

741

C.'s criticism will be better understood here by giving his version in English:

Ver. 8., "But to Levi he said, Thy perfections and splendours were to Thy merciful man, whom Thou didst try in Massah, and madest him to contend at the waters of Meribah."

742

A. V., "Holy one." It cannot be reasonably said that this word is not used for *holy,* as well as for *merciful.* — *W.*

is constantly applied to the children of God, in order that we may learn to imitate that Father of mercy, who "maketh his sun to rise upon the evil and the good."

What follows, viz., that God tried him at Massah, I conceive to be added by way of exception; for I have no doubt but that Moses magnifies God's mercy by this allusion, in that He had dignified Aaron with so great an honor, notwithstanding his having been overcome by impatience, and having fallen. Still it must be remarked that, in reference to the people, the zeal of Aaron is recorded as praiseworthy; as much as to say, that the sin of Aaron flowed from the fountain of virtue, since it was from holy indignation that he fell into the passion of impatience, when he could not endure that the people should rebel against God. Unless perhaps it be preferred to understand these words by way of apostrophe to the people, "Thou didst try, thou didst provoke him to contention, or didst quarrel with him." But the context will run better, if we understand that God then had a controversy with Aaron; inasmuch as, although overcome by the trial, he still gave no despicable proof of his piety, and from that time forward did not cease to execute his office with sedulity.

9. *Who said unto his father and his mother.* In the person of Aaron an example is set before all the Levites for their imitation. And, first, he is said to have renounced his own flesh and blood, in order that he might be more disencumbered for obeying God; and in fact it is necessary that all the pastors of the Church should put off their earthly affections, which would otherwise often keep them back from devoting themselves entirely to God. Aaron, then, is said to have bid farewell to all his family, that he might be at liberty to lay himself out for God. Christ now requires the same thing of His disciples, that sons should forget their fathers, and fathers their sons, and husbands their wives, lest anything should retard their course, and prevent them from earnestly advancing through life and death to the end to which they are called. (Matthew 10:37.)

Moses afterwards, by using the plural number, embraces the whole Levitical order; and hence we may infer that what had preceded is not to be confined in its application to a single individual. But when he says that they "guarded *(custodisse)* the word of God, and kept his covenant," he does not refer to mere ordinary obedience, but to the peculiar care of preserving that which was intrusted to their charge. It is true that in like manner all believers are said to keep the Law, when they zealously devote themselves to live a holy life; but special allusion is here made to the office of teaching. The Levites, therefore, are called guardians of the Law, and keepers of it, as being φύλακες, since with them was deposited the treasure of Divine instruction, as is more clearly set forth in the next verse, "They shall teach Jacob, etc." If any should prefer that this observing of the Law

should be understood of their life and habits, as though it were said, that the Levites should surpass others in the examples they gave, I do not contend the point, though it seems to me that the second clause is explanatory, and that it more familiarly sets forth what was spoken with some little obscurity, pointing out the way in which the Law is to be observed, viz., by their being the teachers and masters of the people. We must, however, remark the method they are to adopt in teaching; for they are not permitted to introduce their own inventions, or to frame a rule of life out of their own heads; but they are commanded to seek in the Law itself what they are to teach, and to interpret it honestly and faithfully. And this condition was inserted in order that whosoever should desire to be successors in the honor should be mindful of their vocation, and faithfully devote themselves to the office of teaching. Thus, when in a corrupt state of the Church, priests, who had nothing of this sort about them, paraded their mere empty title; their silly vaunt is refuted by Malachi:

"My covenant (he says) was with Levi of life and peace;.... *for* the law of truth was in his mouth, and the priest's lips should keep knowledge, and they should seek the law at his mouth, but ye have corrupted *my* covenant," (Malachi 2:5, 6, 7, 8.)

Let us learn, then, from this passage, that whosoever claims for himself the primacy in the Church must be repudiated, unless he manifests himself to be a faithful teacher.

The third part of the priest's office follows, viz., that he should apply himself to the performance of the religious services; for God had disencumbered them from the labors of agriculture and other earthly business, that they might be more entirely at liberty for the duties of teaching and sacrifice; and, although this latter might appear to be but an humble occupation, still, if we regard it aright, it was no common honor that they should be mediators and intercessors for the reconciliation of the people to God; for even the very least of the Levites had something to do with making atonement.

Under the words "incense and whole burnt-sacrifice," the entire legal service is comprehended; and the incense is said to be put before the nose of God; [743] because the odor of this offering was grateful, and, as it were, sweet-smelling to Him, as we have elsewhere seen.

11. *Bless, Lord, his substance.* This supplication appears to have been intended tacitly to provide against the poverty which awaited the Levites, if God had not supplied them with food from some other source besides the produce of the soil; for they were deprived of a share in the general inheritance, and God alone was their property. Lest, therefore, their condition should be painful to them, Moses offers them consolation, and bids them expect from God abundance for their support, whilst he promises

743

Margin, *A. V., "Heb.* at thy nose."

that His blessing shall stand them in stead of the most redundant produce; as it is said in Psalm 132:15, "I will abundantly bless her provision, and satisfy her *priests* [744] with bread."

What follows, that "the work of his hands may be acceptable to God," may be either explained generally of the labor which is bestowed for the purpose of obtaining food, or of the service and ministry of the tabernacle; but, inasmuch as God engaged the Levites in sacred occupations, it seems indirectly to promise them that such exercises would be no less profitable to them than as if they were altogether occupied in the pursuit of gain. It was allowable for the rest to employ their industry for the advancement of their domestic interests, whilst the Levites, in order properly to perform their duties, were obliged to neglect their private affairs. Lest, then, they should be afraid of destitution, Moses reminds them that they might expect from God an earthly reward also for their spiritual labors.

The third point appears to be purposely introduced, that "God would smite through or transfix their enemies," because pious teachers are very much exposed to envy, and ill-will, and persecution; for the complaint which is made by Jeremiah, (Jeremiah 15:10,) that he was "a man of strife," is applicable to all the prophets and ministers of God; since the world can hardly bear its affections to be slain by the spiritual sword of God's word, and hence many contentions arise. Besides, Satan, in order to render their: doctrine contemptible, does not cease to harass them by whatever means he can, and to arm his bands to war against them; so that the pastors of the Church have need of God's special aid. This point, then, is peculiarly worthy of observation that, although many adversaries always threaten God's servants, besiege them, provoke them to conflict, in a word, are always plotting their destruction, still God's succor will be at hand, whereby they may be rendered invincible; as it was said to Jeremiah,

"They shall fight against thee,
but they shall not prevail against thee." (Jeremiah 1:19.)

The words I have translated "lest they rise again," others render "lest they rise against them;" and, although I do not reject this, still it seems to be less appropriate; for Moses did not wish to exempt the Levites from the annoyances of combat, but only to promise them victory, inasmuch as God would overwhelm and destroy their enemies. [745]

12. *And of Benjamin he said.* It is probable that Moses alludes to the inheritance which fell to the lot of the children of Benjamin; for the part of

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A. V., "poor." *C.'s* memory seems here to have failed him, and to have imported the word "priests" from the following verse.

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Addition in *Fr.*, "voire en sorte qu'ils demeurerent couchez tous plats;" that is to say, in such sort as they should remain altogether east down.

Jerusalem in which the temple stood was contained in it. Since, therefore, God assigned them a dwelling-place, in which He in a manner protected them, and cherished them beneath His wings, they are not without reason called His *beloved,* for this was no ordinary pledge of His love To "dwell upon God," [746] and "between his shoulders," is equivalent to reposing upon Him; a similitude taken from fathers who carry their children whilst yet they are small and tender. Others extract a different meaning, viz., that God would dwell upon the shoulders of Benjamin; but this is very unnatural. [747]

13. *And of Joseph he said.* Moses repeats some portions of the blessing of Jacob; nor with respect to any other tribe does he approach so closely to the words of the Patriarch. And, although the family of Joseph was already divided into two tribes or nations, still he begins by the head itself, and at the conclusion declares that what had been given to their fathers pertains to Ephraim and Manasseh. First, he celebrates the exceeding fertility of the land, in which the descendants of Joseph were to dwell; and then ratifies his testimony by the authority of God. He promises them, then, that their land shall be fertile, from the best treasures of heaven; for מגד, *meged,* signifies whatever is best and most precious. I do not, therefore, approve of their translation, who render it *fruits,* although I know not whether Moses speaks of the excellency of the climate, or commends the beneficence of God; the latter, however, accords best with the context, in which he makes mention of the external means of fertility, viz., the dew, and the deep, by which word I understand the depth of the soil itself. In the next verse I admit that by the word מגד, *meged,* the choicest fruits are indicated, but without any change of its meaning. Others render it *delicacies:* others *sweet fruits,* on account of the peculiar excellency of the fruits. But I do not see why some translate the word גרש, ge*resh,* "influence." It literally means *thrusting out;* and is used metaphorically for the fruit, which arises and breaks forth from the earth. But it is not very clear to me what fruits he speaks of respectively as "of the sun, and the moon;" for I cannot tell whether there are any grounds for assigning, as some do, to the sun the produce which springs from seed and the vintage; and to the moon, cucumbers and gourds; nor do I attempt to decide whether their idea is more correct who suppose the latter to be flowers or fruits which appear every month.

15. *And for the chief things of the ancient mountains.* In these words he shows that no part of the land would be barren. We know that the tops of mountains are generally and uncultivated, or at any rate bear nothing but trees that have no fruit. But Moses affirms that even there also there

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A. V., "by God."

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It is, nevertheless, the exposition of the great majority of commentators, who suppose that by *shoulders* are figuratively meant *mountains, or coasts.*

shall be the richest produce, for which reason, at least in my opinion, he calls the mountains *ancient,* and the hills *lasting,* as if being very highly renowned; for their antiquity is not praised, as if they were created before the rest of the world, but these mountains are honorably distinguished as the first-born, because God's blessing eminently rests upon them. Thus in the blessing of Jacob it is said, "unto the utmost bound of the everlasting hills," as much as to say, that no corner of these most celebrated mountains should be devoid of fertility. (Genesis 49:26.)

In the next verse he extends generally to the whole land what he had said of the mountains.

Those are wide of the meaning of Moses, who translate what follows: "On account of the good-will of the dweller in the bush the blessing shall come;" and *his* rendering is altogether barbarous who gives it, "On account of the piety," etc. My opinion is that the word רצון, *retzon,* is in the nominative case; for it is quite in accordance with the context that the "favor of God would come upon the head of Joseph;" for, after Moses had magnified His bounty, he now points out its source or cause, viz., that this extraordinary fertility was the result of God's gratuitous favor. The words of Jacob, "by the God of thy father," and "by the Almighty," exactly correspond with these; where also I have explained why Joseph was called a Nazarene among his brethren. [748]

God is called "the dweller in the bush" by *periphrasis,* with reference to the vision which was presented to Moses on Mount Sinai; for God then appeared a second time as the Redeemer and Father of His people; after having made His covenant with Abraham and Jacob. And this serves by way of confirmation; as if it were said, that the same God who had formerly blessed Joseph by the mouth of His servant Jacob, now repeated the same prophecy, in order to give fuller assurance of its truth.

17 *His glory is like the firstling.* Translators obscure the meaning by translating the word *firstling* in the nominative case. I have no doubt, however, but that he compares the glory of Joseph to the size of a very fine bullock, as if He had said, "His beauty is as of the most choice bullocks in his herds." At least it is very consistent that the word *firstling* should be used for *pre-eminent.* He says, then, that no more magnificent or glorious bullocks should be found in the land of Joseph than the people itself would be. And to beauty he adds strength and vigor, so that they should be victorious over all their enemies.

At the end of the verse (as I have before stated,) he declares that what he had prophesied of Joseph should be common to the two families of Ephraim and Manasseh. At the same time he confirms the declaration of Jacob,

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A. V., "Separated from his *brethren.*" See on Genesis 49:26, *C. Soc. Edit.,* vol. 2, p. 470.

whereby he had preferred Ephraim the younger to the elder. Manasseh, therefore, only reckons his thousands, but Ephraim his tell thousands, a proof of which fact God had given in the census which has been already recorded, in which the tribe of Ephraim was found to be the more numerous.

18. *And of Zebulun he said.* He compares two tribes with each other, which, although neighbors in position, were still very dissimilar; for the one being devoted to mercantile pursuits, went forth frequently in various directions; the other took more delight in quietude and repose; and this their great variety of condition is indicated, when he bids Zebulun rejoice in its expeditions, and Issachar in its domestic repose. Moses thus confirms the prophecy of Jacob, who said that Zebulun should "dwell at the haven of the sea," so as to make voyages of traffic; whilst Issachar, as delighting more in repose, should be lazy and idle, so as to make no objections against paying tribute, in order to purchase peace. (Genesis 49:13-15.)

What follows I suppose to be added, as though Moses had said that their distant location should not prevent them from going up with the others to Jerusalem, for the purpose of performing their religious duties. For in that they were farther removed from the temple, their zeal in the legal service might have grown cold. Although, then, they dwelt in the utmost borders of the land, Moses says that they should nevertheless come to offer sacrifices to God. By the *peoples* some understand the other tribes, which does not appear at all consistent; and others, foreign nations, to which their commercial intercourse gave them access. My interpretation, however, is simply that, although the length of the journey should invite them to remain at home, still they should mutually exhort each other to betake themselves in large companies to the temple. The end of the verse may be the statement of a reason for this, as if it were said, that they will be more attentive to the service of God, because, being enriched by him, they will be desirous to offer Him the praise. And assuredly it is a sign of gross ingratitude, when we are not stimulated by God's blessings to strive more earnestly to render thanks to him, in proportion as he deals more liberally with us. At the same time, Moses shows that, in consideration of their great wealth, the expenses of the journey would be by no means onerous to them; for, although their country was not very fertile, still its position was most advantageous for the acquirement of riches. Thus when it is here said, "they shall suck of the abundance of the seas," an antithesis is to be understood between the fruits of the earth and the abundant revenues derived from merchandise. To the same effect, "the treasures hid in the sand" are spoken of. For the exposition given by some, that their treasures should be so great as that they should hide them in the sand; and by others, that the sands should there be so prolific in silver and gold; and by others, that they should collect what the sea should throw up, is poor and vapid. Whereas, therefore, others should grow rich from their lands, Moses says, by an elegant figure, that the sands

of Zebulun should be filled with hidden treasures, on account of their foreign traffic.

20. *And of Gad he said.* In the blessing of the tribe of Gad, mention is only made of the hereditary portion, which it had obtained without casting of lots. He therefore celebrates the blessing of God, because He had accorded to the Gadites an ample dwelling-place; for the word "enlargeth" refers to the extent of their possession. But inasmuch as in that extremity of the land beyond Jordan, they were on a hostile border, he declares that they would be warlike, and hence compares them to a lion, which tears its prey sometimes from the head, and sometimes from the arm. Since, then, that position would not be so peaceful as any other region in the midst of Canaan, he declares that they should be safe and sound, through their own audacity. And although it is not a very pleasant condition to be harassed by constant wars, still, in such a disagreeable case, God's grace was not to be despised, which made them formidable to their enemies, and of great valor, whereby they might not only repel hostile invasions, but be willing of themselves to make predatory expeditions. If any should object that license for rapine was quite unsuitable for God's children, the solution is obvious, that reference is not here made to what was lawful, or what was desirable and praiseworthy, but that a consolation was offered them by way of protection against the incursions and annoyances of their enemies. Besides, the lust for booty is not made permissible, but praise is merely given to their courage in overcoming their enemies.

21. *And he provided the first part for himself.* [749] Others translate it not badly, *the first-fruits.* Jerome's rendering, *pre-eminence* (*principatum*,) however, is quite out of the question. The word *beginning* (*principium*,) however, is very suitable, for Moses thus signifies that the Gadites were beforehand in seeking a dwelling-place for themselves; for before possession of the land was accorded to the people, they asked for the kingdom of Sihon for themselves. It is afterwards added, in what way they were provident in choosing their abode, namely, because God suggested to them that Moses was at liberty to assign this portion to them. For it is called the "portion of the lawgiver," as being that respecting which Moses might lawfully decide, since he appropriated it to the Gadites, not by hazard, nor otherwise than by God's command. It is called the *hidden* portion, [750] as not having been included by God in His promise. The sum is, that although God's will was not yet revealed, with respect to this addition to the land, still they obtained it through His secret liberality. And Moses desires flint his

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Lat., "And he saw the beginning *(principium)* for himself," etc. *Heb.* ראשית וירא

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A. V., "seated;" *marg., "Heb.* ceiled." See next note.

decision with regard to the Gadites remaining on this side Jordan should be thus confirmed, since disputes might have otherwise arisen, inasmuch as God's promise had assigned the boundaries of the whole people on the opposite bank. Theirs is a poor exposition who explain it that Moses was buried there; and those also violently wrest the words, who understand by "the lawgiver" the chiefs of the Amorites, and render the words "hidden portion," *the ceiled palaces;* [751] nor would they have been thus extravagant in their notions, if the natural meaning which I have given had occurred to them.

The other clause of the verse is added by way of qualification; for Moses shows that this advantageous provision was made for the children of Gad, on condition that they should accompany the other tribes, and not return home until the land of Canaan was at peace, and their enemies subdued. And we have already seen that, when they sought for themselves this location outside the land, in the kingdom of the Amorites, they were severely rebuked by Moses, until they promised that they would share the war with their brethren until its conclusion. This is what Moses means by "executing the justice of God, and his judgments with Israel;" not only because it was but just that they should share the war with their brethren, and assist them in obtaining possession of the land, but because God ordained that His just vengeance should be executed upon those heathen and wicked nations by the whole of Israel, and had chosen all the tribes generally to be the ministers of His judgment; as it is said, in Psalm 149:7, 8, 9, that they were charged "to execute vengeance upon the heathen, to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written;" for it was no common honor to be appointed to be, as it were, the judges of the ungodly, so as to destroy them all, and thus to purify the land.

22. *And of Dan he said.* He foretells that the tribe of Dan, like that of Gad, should be warlike, not so much from voluntary disposition, as from necessity; for their love of war was not to be deemed praiseworthy, inasmuch as it is altogether contrary to humanity; but because the unscrupulousness of the enemies, by which that tribe was infested, compelled them to take up arms. He compares it to a lion impetuously leaping from Mount Bashan; and the particle of comparison must be understood here, for Mount Bashan was not situated in the territory of this tribe. But Moses means to say that they should be as ready for the combat as a lion, which, after it has issued

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ספון. Part. pahul, ספן, *to bide. S. M.,* ("Pro legislatore) abscondendo." *C.* learnt from the notes of *S. M.* that Rabbi Salomon expounds this clause, "He saw that in that land the legislator, Moses, would be buried," and that Aben-Ezra had interpreted סהוקק, *great,* and ספון, *a house with a dome-like roof,* and had then paraphrased the clause, as meaning, "there is the place suitable for the great and noble, who dwell in palaces." — *W*

from its den into the open plains, makes an attack upon every one that it meets.

23. *And of Naphtali he said.* He predicts that God would deal bountifully towards these two tribes; for to the first a fertile district would be allotted towards "the west and the south." What he declares respecting the tribe of Asher is not free from ambiguity; for he is said to be blessed, מבנים, *mibanim,* i.e., either *with* children, or *above* children. If we prefer the former meaning, his prolificness (πολυτεκνία) is celebrated, as though it were said, Asher shall be blessed with a numerous progeny. There may, however, be a comparison between this tribe and the others; and this might justly be made to its advantage, because it had a very fertile district allotted to it, and abounding in wheat of the best quality, as the blessing of Jacob testifies,

"Out of Asher shall bread be fat, and he shall yield royal dainties." (Genesis 49:20.)

He adds that "Asher shall be acceptable to his brethren;" from whence we gather that his tribe should be of a placid disposition: and afterwards figuratively celebrates the abundance of his oil, and iron, and brass. For to "dip his foot in oil," is as much as to say that he should collect an abundant supply of oil; and that "his shoes should be iron and brass," is nothing more than that he should tread upon a soil full of these metals. It is to be readily inferred from hence, as from preceding passages, that the blessings, which are now mentioned, are not so much wishes or prayers, as prophecies; since without the spirit of prophecy Moses could never have divined what, or what sort of, territory was to be bestowed on the several tribes.

Commentators vary as to the latter words; for some render the word דבא, *daba, old age,* or, *grief, as* if there were a transposition of the letters, [752] and thus restrict the meaning of the word "days" to youth; but others more correctly suppose, that Asher was to be strong and vigorous through the whole course of his life. Since, therefore, years gradually debilitate men, Moses promises to the posterity of Asher that their rigor should be retained to the very end of life.

26. *There is none like unto the God.* Moses proceeds from the parts to the whole, and now comes to speak of the whole body, which consisted of the twelve families. All that he says tends to the same end, viz., that the people of Israel were happy as being taken by God under this faithful guardianship: for nothing is more to be desired with regard to our best interests, than that our welfare should be intrusted to the hand of God. But, since this inestimable blessing of being protected by the care of God is often but lightly prized, Moses exclaims in admiration, that there is none to be

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דבא, a word whose root does not occur in Hebrew. The *LXX.*, and the Chaldee paraphrast, and the Syriac, are unanimous in rendering it *strength;* but the *V.* has *old age,* and those critics, who maintain this to be its meaning, are driven to suppose that it is formed irregularly from דאב — *W*

compared to the God of Israel. We know that all nations had their tutelary gods or patrons, and foolishly gloried in their respective idols; although they often found from experience, that whatever confidence they placed in them was vain and frivolous. Moses, therefore, separates from this imaginary multitude of false gods the God of Israel, like whom, he says, none can be anywhere found. He also extols His power, because He rides gloriously on the heavens and clouds, which is tantamount to all high things being subject to His dominion. But, whereas it would be of little profit to reflect on his infinite power except; in its connection with ourselves, Moses expressly reminds us that God is not strong for Himself, but in order that He may help His people.

27. *The eternal God is thy refuge.* This is just as if he had said that the Israelites were protected from above by the help of God, and also based, as it were, upon Him. The beginning of the prayer corresponds with that other in Psalm 90:1, "Lord, thou hast been our dwelling-place in all generations." The sum is, that although the Israelites might be exposed to many injuries, still there was secure repose for them under the shadow of God's wings; and assuredly unless the hand of God had been like a roof to protect them, they would have perished a thousand times over. But, inasmuch as it would not be sufficient for our heads to be in safety, the other point is also added, viz., that God's arms should be stretched forth to sustain them from beneath. He calls them "everlasting," because the security of the pious, who rely upon God, is never shaken: it is, therefore, just as though he represented God to be at the same time the foundation, and the roof, of their abode. Others translate it less correctly, "Thou shalt live under the arms of the Everlasting;" for an elegant distinction is drawn, [753] which, however, tends to the same point, when God it called קדם, *kedem,* and His arms עלם, *gnolam,* the first of which words has reference to the past, whilst in the other there is allusion to the future; as if he had said of God, that He was from the beginning, and that His power would endure unto the end.

He adduces experimental evidence of the above statements, inasmuch as God had [754] miraculously destroyed the enemies of His people; at the same time he specifies the manner in which this was done, viz., that He had said, Destroy, or blot out, or dissipate. And by this word he signifies that, although God had made use of the agency of the Israelites, still He only was the conqueror; since the Israelites prevailed not except at His bidding, and by His will.

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This sentence is omitted in the Latin edition of 1563 though given in substance in the French of 1564.

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It will be seen that *C.* translates the verbs here in the past tense; *A. V.* in the future: "he *shall* thrust out, etc."

28. *Israel then shall dwell in safety alone.* [755] The beginning of the verse is by no means obscure, for Moses promises in it to the elect people what all have naturally a great desire for, viz., peace or tranquillity; for he is said to *dwell* confidently *alone,* who: fears no danger, whom no care harasses, and who needs no garrison, or defense. This, indeed, God never vouchsafed altogether to the Israelites, that they should inhabit their land in security and without the fear of enemies, inasmuch as their ingratitude did not allow of it; and therefore the prophets, in enumerating the blessings of Christ's kingdom, declare that every one should "dwell beneath his own vine, and his own fig-tree."

For "the *fountain* of Jacob," some have the word *eye,* [756] and suppose it to be used metaphorically for his vision; as though it were said, that the quiet and peaceful habitation referred to was to be expected by the people from the vision of their father Jacob. Others, however, more correctly read the words "fountain of Jacob," in apposition (with Israel,) inasmuch as all the tribes derived their origin from that one father. In this way the "fountain" will not be only the actual source; but the rivulet, or stream, which flows down from it.

In conclusion, Moses promises that the very sky of the Holy Land should be propitious, and benignant.

29 *Happy art thou, O Israel.* He again exclaims that happy is the people, whose salvation is in God; and surely this is the only true happiness; for unless we ascend to the first cause of Salvation, all salvations, so to speak, are but transitory. And, since God had honored the Israelites alone with this privilege, their condition is here distinguished from the common lot of the whole human race. By the words *shield* and *sword* is meant a perfect defense, as much as to say, that no part of their armor was to be sought elsewhere.

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Lat., "Israel *hath* dwelt," etc.

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עין. A *spring*, or an *eye* (from its weeping.) The *V.* with *S.M.* have taken it to mean *an eye* here. Luther, Diodati, and *A.V. a fountain. C.* saw in the notes of *S.M.* that Kimchi and the Chaldee paraphrast had taken the word literally to be *the eye,* and, by metaphor, the vision of Jacob. — *W*

Deuteronomy 34:1-12

Deuteronomy 34

Deuteronomy 34:1-12

1. And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him all the land of Gilead, unto Dan,

1. Ascendit ergo Moses e planitie Moab ad mentern Nebo, in verticem collis qui est e regione Jericho, et ostendit illi Jehova omnem terram Gilaad usque Dan,

2. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

2. Et universam Nephthali, et terram Ephraim, et Manasse, et omnem terram Jehuda usque ad mare novissimum:

3. And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

3. Et meridiem, et planitiem, vallem Jericho urbis palmarum, usque ad Soar.

4. And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

4. Et dixit ei Jehova, Haec est terra de qua juravi Abrahae, Isaac et Jacob, dieendo: Semini tuo dabo illam: videre to feci oculis tuis, at illuc non transibis.

5. So Moses the servant of the Lord, died there in the land of Moab, according to the word of the Lord.

5. Itaque mortuus est illic Moses servus Jehovae in terra Moab, sesundum mandatum Jehovae.

6. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulcher unto this day.

6. Et sepelivit eum in Gai, in terra Moab, e regione Beth-peor: neque cognovit quisquam sepulchrum ejus usque ad diem hunc.

7. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

7. Moses autem natus erat centum et viginti annos quando mortuus est: non caligavit oculus ejus, neque aufugit vigor ejus.

8. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

8. Et fleverunt filii Israel Mosen in campestribus Moab triginta diebus, completique sunt dies fletus luctus Mosis.

9. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

9. Josua autem filius Nun repletus est spiritu sapientiae, quoniam posuerat Moses manus suas super eum: parueruntque ei filii Israel, ac fecerunt quemadmodum praeceperat Jehova Mosi.

10. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face;

10. Neque surrexit prophera ultra in Israele sient Moses, quem nosset Jehova facie ad faciem.

11. In all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

11. In onmibus signis et portentis ad quae facienda in terra Aegypti Pharaoni et servis ejus, et universae terrae ejus, miserat eum Jehova.

12. And in all that mighty hand, and in all the great terror which Moses showed in the sight of Israel.

12. Et ia omni manu forti, et in omni terrore magno, quae fecit Moses in oculis totius Israelis.

1. *And Moses went. up from the plains of Moab.* It is not certain who wrote this chapter; unless we admit the probable conjecture of the ancients, that Joshua was its author. But since Eleazar the priest might have performed this office, it will be better to leave a matter of no very great importance undecided.

We have elsewhere said, that one part of mount Abarim was called Nebo, as another was called Pisgah, because they were distinct summits.

Now, the ascent of Moses was equivalent to a voluntary going forth to death: for he was not ignorant of what was to happen, but being called by God to die, he went to meet death of his own accord. Such willing submission proceeded from no other source than faith in God's grace, whereby alone all terror is mitigated, and set at rest, and the bitterness of death is sweetened. Doubtless to Moses, as to every one else, it must have been naturally an awful thing to die; but inasmuch as the testimony of God's grace is interposed, he does not hesitate to offer himself without alarm; and Because he was firmly persuaded that the inheritance of the people would be there set before his eyes, he cheerfully ascended to the place from which he was to behold it. Already, indeed, by faith had he beheld the land, and the promise of God had been, as it were, a lively representation of it; but; since some remaining infirmities of the flesh still environ even the most holy persons, an ocular view of it was no slight consolation, in order to mitigate the bitterness of his punishment, when he knew that he was prevented from actually entering it by the just sentence of God.

When it is said, that God "showed him all the land," it could not have been the case without a miracle. For, although history records that some have been endued with incredible powers of vision, so as to have been able to see further than the whole length of Canaan; there is still a peculiarity to be remarked in this case, that Moses distinctly examined every portion of it, as if he had been really on the spot. I allow, indeed, that Naphtali, and Ephraim, and Manasseh are mentioned by anticipation, but, nevertheless, the Holy Spirit would express that *every* part was shown to Moses, as if they were close beneath his feet. Else the vision would have been but unsatisfactory and useless, if he had not been allowed to behold the future

habitation of the people. And to the same effect is also what is afterwards added, that it was the land, which God sware to give unto His servants; for otherwise the desire of Moses would not have been satisfied, unless he had seen what a pleasant, fertile, and wealthy region the sons of Abraham were about to inhabit.

5. *So Moses the servant of the Lord died.* Since it was mark of ignominy to die without the borders of the Holy Land, Moses is honored with high eulogy, in order that the Israelites might learn the more to tremble at the judgment of God, who did not spare even his most illustrious servant. And it is expressly added, "according to the word (or mouth) of the Lord," lest they should despise the threatenings which were accomplished in so memorable a manner. For, if God spared not His own distinguished Prophet, but at length executed upon him what He had threatened, how should the ordinary multitude escape?

What follows, "he buried him," some render passively, "he was buried;" and others transitively, "he buried himself;" but in both cases improperly; for, whilst they are afraid to assign this office to God, they labor to avoid an absurdity which does not exist; since it may be gathered from the end of the verse, that Moses was buried by divine means, for it is said that his sepulcher is unknown. It is likely that an effort to discover it was not omitted, or neglected to be made by the people; since it would have been barbarous for them not to discharge the last offices of humanity towards such, and so great a man. Since, therefore, no signs of his funeral, nor his body itself, were anywhere to be found, it might be inferred that he was hidden by God's determinate counsel; whilst it is superfluous to discuss in what manner God buried him, inasmuch as all the elements are under His control. It was enough, therefore, for Him to signify *(annuere) to* the earth, that it was to receive the body of the holy man into its bosom: nor was there any necessity to call in the assistance of angels, as some think, since the earth would have instantly obeyed the command of its Creator. From the Epistle of Jude (Jude 9) we learn that it was a matter of no slight importance that the sepulcher of Moses should be concealed from the eyes of men, for he informs us that a dispute arose respecting it. between Michael the archangel, and Satan: and, although the cause of its concealment is not stated, still it appears to have been God's intention to prevent superstition; for it was usual with the Jews, and it is a custom for which Christ reproves them, to kill the prophets, and then to pay reverence to their tombs. (Luke 11:47.) It would have, therefore, been probable that, in order to blot out the recollection of their ingratitude, they would have paid superstitious veneration to the holy prophet, and so have carried his corpse into the land, from which the sentence of God had excluded it. Timely precaution, then, was taken, lest in their inconsiderate zeal the people should attempt to subvert the decree of heaven.

7 *And Moses was an hundred and twenty years old.* Again he celebrates a special favor of God, viz., that all the senses of Moses remained unimpaired to extreme old age, in order that he might be fit for the performance of his duties: for thus it was manifested how dear to God was the welfare of the people, for which He so carefully provided. Some, indeed, though very few, are found, who are capable of public government, even to their hundredth year. Already, however, at that period, the rigor of the whole human race had so diminished that, after their seventieth year, they dragged on their life in "labor and sorrow," as Moses himself bears witness. (Psalm 90:10.) It was, consequently a conspicuous sign of the paternal favour wherewith God regarded His people, that Moses should have been thus unusually preserved in rigor and strength. If the powers of Moses had failed him long before their entrance of the promised land, his debility would have been very inconvenient to the people: yet naturally he would not have been so long sufficient for the performance of his onerous duties. It follows, then, that when God did not suffer him to fail, He showed wonderful consideration for the people's welfare. Mention is specially made of his eyes, by *synecdoche,* yet the sum of the matter is this, that he was neither imbecile nor feeble, for neither were the faculties of his mind exhausted, nor his body dried up.

It needs not that I expound at any length, what is added respecting the solemn mourning, because I have elsewhere shown, [757] that the ancients were particular in their attention to the performance of funeral rites, on account of their faith not being as yet so elevated from the measure of revelation they had received, as to be easily able to forego those external aids to it, for which there is not the same necessity under the Gospel. It is natural to man to mourn for the dead; and, besides, this mourning was justly instituted in consequence of the loss which the Church had sustained; but a ceremony is here recorded, which was brought to an end with the fulfillment of the shadows of the Law. Our dead are, therefore, now to be buried in such a manner as that our grief may be restrained by the hope of resurrection so clearly revealed by the coming of Christ.

9. *And Joshua the son of Nun.* It is again shown how perseveringly God provided for the welfare of the people. We have already seen how, at the request of Moses, Joshua was chosen to succeed him. Now, when he is about to take upon him his office, "the spirit of wisdom" was imparted to him, that it might be effectually manifested that he was appointed by God. He had been, indeed, previously endowed with excellent gifts, but he was now much more splendidly adorned with the ensigns of dignity, in order that his calling by God might be more certainly proved; for thus is God wont to furnish those, whom He calls, with capacity for action. The imposition of hands was also subjoined, which was no empty symbol of God's grace. But

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See on Leviticus 21:1, vol. 2 p. 228.

inasmuch as I have already fully spoken of these things, I now only lightly touch upon them.

10 *And there arose not a prophet.* This eulogy seems to have been added, that the children of Abraham might place dependence on Moses until the manifestation of Christ; for although prophets were from time to time raised up, still it was fitting that the superiority should remain with Moses, lest they should decline in the smallest degree from the rule of the Law. It must be concluded, therefore, that Moses was here placed in a position of supremacy, so as to be superior to all the prophets; as also Malachi (Malachi 4:4) exhorts the ancient people, in order that they may continue obedient to the law of Moses. Two signs of his excellency are here recorded, namely, his familiar acquaintance with God, and the glory of his miracles. We have elsewhere seen that, by this prerogative, Moses was distinguished from the other prophets, that God spake to him face to face. For, although Jacob makes the same declaration respecting himself, still we know that God was more intimately revealed afterwards to Moses; not indeed that He beheld His glory in its perfection, but because, in comparison with others, he went beyond them all. As regards miracles, though they were wrought by others, still none of them came near to Moses in their performance.

END OF COMMENTARIES ON THE FOUR LAST BOOKS OF MOSES, IN THE FORM OF A HARMONY.

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