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COMMENTARY

COMMENTARY ON
DEUTERONOMY

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

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PREFACE TO THE BOOK OF DEUTERONOMY

WE have borrowed the name of this book, as in former cases, from the Vulgate Latin, *Deuteronomium*, as the Vulgate has done from the Greek version of the Septuagint, **Δευτερονομιον**, which is a compound term literally signifying the *second law*, because it seems to contain a *repetition* of the preceding laws, from which circumstance it has been termed by the rabbins **hnvm** *mishneh*, the *iteration* or *doubling*.

It appears that both these names are borrowed from ^{<61718>}**Deuteronomy 17:18**, where the king is commanded to write him a copy of this law; the original is **hrwth hnvm** *mishneh hattorah*, a *repetition* or *doubling* of the *law*, which the Septuagint have translated **το δευτερονομιον**, *this second law*, which we, properly enough, translate a *copy of the law*: but in Hebrew, like the preceding books, it takes its name from its commencement, **pyrbdh hl a** ELLEH HADDEBARIM, *these are the words*; and in the best rabbinical Bibles its running title is **pyrbd rps** SEPPER DEBARIM, *the book of debarim*, or *the book of the words*. Our Saxon ancestors termed it [Anglo-Saxon] *the after law*.

The Book of Deuteronomy contains an account of what passed in the wilderness from the *first day* of the *eleventh month* of the *fortieth year* after the departure of the Israelites from Egypt to the *seventh day* of the *twelfth month* of the same; making in the whole a history of the transactions of exactly *five weeks*, the months of the Jews being *lunar*. The history is continued about seven days after the death of Moses; for he began to deliver his first discourse to the people in the plains of Moab the *first day* of the *eleventh month* of the *fortieth year*, ^{<61013>}**Deuteronomy 1:3**, and died on the *first day* of the *twelfth month* of the same year, aged 120 years.

As the Israelites were now about to enter into the promised land, and many of them had not witnessed the different transactions in the wilderness, the former generations having been all destroyed except Joshua and Caleb; to impress their hearts with a deep sense of their obligation to God, and to prepare them for the inheritance which God had prepared for them. Moses here *repeats* the principal occurrences of the forty years, now almost elapsed; shows them the absolute necessity of fearing, loving, and obeying

God; repeats the *ten commandments*, and particularly explains each, and the ordinances belonging to them, adding others which he had not delivered before; confirms the whole law in a most solemn manner, with exceeding great and precious promises to them that keep it, and a denunciation of the most awful judgments against those who should break it; renews the covenant between God and the people; prophesies of things which should come to pass in the latter days; blesses each of the tribes, prophetically, with the choicest spiritual and temporal blessings; and then, having viewed the whole extent of the land, from the top of Mount Nebo or Pisgah, he yielded up the ghost, and was privately buried by God, leaving Joshua the son of Nun for his successor.

The Book of Deuteronomy and the Epistle to the Hebrews contain the best comment on the nature, design, and use of the law; the former may be considered as an evangelical commentary on the four preceding books, in which the spiritual reference and signification of the different parts of the law are given, and given in such a manner as none could give who had not a clear discovery of the glory which was to be revealed. It may be safely asserted that very few parts of the Old Testament Scriptures can be read with greater profit by the genuine Christian than the Book of Deuteronomy.

The contents of the different chapters may be thus briefly summed up:—

On the first day of the eleventh month of the fortieth year, after the departure from Egypt, the Israelites being then on the east side of Jordan, in the land of the Moabites, Moses gives them a brief recapitulation of what took place in the wilderness, from their leaving Mount *Horeb* till they came to *Kadesh*; chap. 1.

Their travels from *Kadesh* till they come to the country of the Amorites, with the defeat of Sihon their king; chap. 2.

The war with Og, king of Bashan, with the dividing his land and that of Sihon among the tribes of Reuben and Gad, and the half tribe of Manasseh; chap. 3.

Moses exhorts them to observe the Divine precepts; threatens those who should violate them; and appoints Bezer, Ramoth, and Golan, to be the cities of refuge on the east side of Jordan; chap. 4.

Repeats the *decalogue*, and tells the people what effect the publication of it had on their fathers, when God spoke to them from the mount; chap. 5.

Exhorts them to love God with all their heart, and promises them an abundance of good things; chap. 6.

Repeats the command to exterminate the Canaanites, and all vestiges of their idolatry; chap. 7.

Recites the many interpositions of God's kindness which they had received during their forty years' travel in the wilderness, and strongly exhorts them to remember those mercies, and not to forfeit a continuance of his favours by ingratitude and disobedience; chap. 8.

Shows them that they were to pass Jordan in a short time, and that God was about to bring them in, not on account of their goodness, but of his mercy; chap. 9.

Gives an account of the second tables of the law, which he made at the command of God; mentions their journey from Beeroth to Jotbath, the choosing of the Levites, and the necessity of having the heart circumcised; chap. 10.

Continues an account of God's mighty acts in their behalf, and shows the blessings which should come on them who kept his law, and the curse on those who were disobedient. The blessings to be pronounced on Mount *Gerizim*, and the curses on Mount *Ebal*; chap. 11.

Commands them to destroy all monuments of idolatry in the land, to offer the different offerings and sacrifices, and to avoid eating of blood; chap. 12.

Ordinances against false prophets, idolatrous cities, &c.; chap. 13.

Forbids their cutting themselves at funerals, recapitulates the law concerning clean and unclean animals, and exhorts them to remember the Levites; chap. 14.

Every seventh year shall be a year of release for the poor of usury; first-born, &c.; chap. 15.

Concerning the annual feasts, passover, pentecost, and tabernacles; the establishment of judges and officers; no groves to be planted near the altar of God; chap. 16.

Idolaters are to be put to death; difficult cases in equity to be referred to the superior judges; of a king and his duties; chap. 17.

All divination is prohibited. The grand promise of an EXTRAORDINARY PROPHET. How false prophets are to be distinguished; chap. 18.

The laws relative to the cities of refuge, and how the intentional murderer is to be treated; chap. 19.

Laws relative to the carrying on of war; who should be sent back from the army, how they are to treat the Canaanites, and how they are to commence sieges, chap. 20.

How to make expiation for an uncertain murder; marriages with captives; rights of the first-born, &c.; chap. 21.

Things lost or strayed are to be restored to their right owners; men and women must not interchange apparel; improper mixtures to be avoided; of the tokens of virginity; adulterers and adulteresses to be put to death; chap. 22.

Eunuchs, bastards, Moabites, and Ammonites, are not to be permitted to enter into the congregation of the Lord. Harlots not to be tolerated; chap. 23.

Laws relative to divorce; privileges of the newly-married man: concerning pledges, wages, gleanings, &c.; chap. 24.

More than forty stripes shall not be given. If a man die childless, his brother shall take his wife. Of weights, measures, &c.; chap. 25.

Different ceremonies to be used in offering the first-fruits; tithes. Of full self-consecration to God; chap. 26.

The words of the law to be written on stones, and to be set up on Mount Ebal. The tribes which stand on Mount Gerizim to bless the obedient, and those which should stand on Mount Ebal to curse the disobedient. Who they are that are to be cursed; chap. 27.

The blessings of those who are faithful; curses against the disobedient; chap. 28.

A recital of the covenant of God, made not only with them, but for their posterity; chap. 29.

Promises of pardon to the penitent; good and evil, life and death, are set before them; chap. 30.

Moses, being now 120 years old, delivers a copy of the law which he had written into the hands of the priests, to be laid up in the ark, and to be publicly read every seventh year; a charge is given to Joshua; chap. 31.

The prophetic and historical song of Moses: he is commanded to go up to Mount Nebo that he may see the promised land; chap. 32.

The prophetic blessing of the twelve tribes. The indescribable happiness of Israel; chap. 33.

Moses views the promised land from the top of Mount Nebo, dies, and is privately buried by the Lord. The Israelites mourn for him thirty days. Joshua takes command of the people. The character of Moses; chap. 34.

At the close of this book I have added a number of useful TABLES, such as no edition of the Bible ever could boast, viz.:

Table I. *A perpetual table*, showing through the course of 13 lunar cycles (which embrace every possible variation) *the day of the week* with which the Jewish year begins, and on which the *passover* is held; as also the lengths of the months *Marchesvan* and *Cisleu*.

Table II. Containing the *whole variations* in the reading of the *Pareshioth* or *sections of the law* for every year of the Jewish cycle of 247 years.

Table III. To find, with the help of Table IV., the *day of the week* upon which any Jewish *new moon* or festival happens.

Table IV. To determine upon *what day of the week any Jewish month commences* for any given year; as also *the day of the week* upon which the Jews celebrate their principal *fasts* and *festivals*.

Table V. Containing the *order of reading* the *Pareshioth* and *Haphtaroth* for 90 Jewish years, i.e., from A. M. 5572 to A. M. 5661, both inclusive, connected with the corresponding dates in the CHRISTIAN ERA, according to the *Gregorian* or *new style*.

Table VI. Containing the year of the *Jewish lunar cycle*, the *golden number*, the *first day of the Jewish pass over*, *Easter Sunday*, and the *commencement* of each *Jewish year* according to the *Gregorian*

Calendar, A. D. 1812 to A. D. 1900, both inclusive. All concluded with an *explanation of the preceding tables*. To them succeeds A Chronology of the Pentateuch, with the Book of Joshua; or a Systematic Arrangement of Events from the *creation* of ADAM, A. M. 1, to the *birth* of Peleg, A. M. 1757, and thence to the death of *Joshua*, A. M. 2561. This chronology includes *two tables*, viz.: Table I. The birth and death of all the patriarchs, from Adam, A. M. 1, to Rhea, son of Peleg, A. M. 1787. Table II. A chronology of *ancient kingdoms* synchronized with the sacred history, from A. M. 1757, B. C. 2247, to A. M. 2561, B. C. 1443. The whole so calculated as to prevent the necessity of having recourse to systems of chronology for historic facts in anywise connected with those mentioned in the SACRED WRITINGS.

The great utility of these tables will, I think, be at once evident to every Biblical critic, *chronologist*, and antiquary; and for the immense labour employed in their construction the editor, no doubt, will have their hearty thanks.

ADAM CLARKE.

THE FIFTH BOOK OF MOSES CALLED DEUTERONOMY

- Year before the common Year of Christ, 1451
- Julian Period, 3263.
- Cycle of the Sun, 10.
- Dominical Letter, B
- Cycle of the Moon, 10.
- Indiction, 15.
- Creation from Tisri or September, 2553.

CHAPTER 1

Introduction to the book, 1, 2. Moses addresses the people in the fortieth year after the exodus from Egypt, 3-5; and shows how God had spoken to them in Horeb, and the directions he gave them, 6-8. How, at the commandment of the Lord, he had appointed officers, judges, &c., to share the government with him, 9-18. Of their travels in the terrible wilderness, 19-21. The people's request to have spies sent to search out the land, 22-25. Of their murmuring and rebellion when they heard the report of the spies, 26-28. How Moses encouraged them, 29-33. The displeasure of the Lord against them because of their murmurings, and his purpose to exclude them from the good land, and give it to their children only, 34-40. How they repented, and yet, without the authority of God, went against the Amorites, by whom they were defeated, 41-44. Their return to Kadesh, where they abode many days, 45, 46.

NOTES ON CHAP. 1

Verse 1. These be the words which Moses spake] The five first verses of this chapter contain the introduction to the rest of the book: they do not appear to be the work of Moses, but were added probably either by Joshua or Ezra.

On this side Jordan] *rb[b beeber, at the passage of Jordan, i.e., near or opposite to the place where the Israelites passed over after the death of Moses. Though rb[eber is used to signify both on this side and on the other side, and the connection in which it stands can only determine the meaning; yet here it signifies neither, but simply the place or ford where the Israelites passed over Jordan.*

In the plain] That is, of Moab; *over against the Red Sea*-not the *Red Sea*, for they were now farther from it than they had been: the word *sea* is not in the text, and the word *āws suph*, which we render *red*, does not signify the *Red Sea*, unless joined with *μy yam, sea*; here it must necessarily signify a *place* in or adjoining to the plains of Moab. Ptolemy mentions a people named *Sophonites*, that dwelt in *Arabia Petraea*, and it is probable that they took their name from this place; but see the note from *Lightfoot*, see **Clarke** “^{<04128>}**Numbers 20:28**”, at the end.

Paran] This could not have been the Paran which was contiguous to the Red Sea, and not far from Mount Horeb; for the place here mentioned lay on the very borders of the promised land, at a vast distance from the former.

Dizahab.] The word should be separated, as it is in the Hebrew, *bhz yd Di Zahab*. As *Zahab* signifies *gold*, the Septuagint have translated it *τὰ χρυσία*, the *gold mines*; and the Vulgate *ubi aurum est plurimum*, where there is much gold. It is more likely to be the name of a *place*.

Verse 2. There are eleven days’ journey] The Israelites were eleven days in going from Horeb to Kadesh-barnea, where they were near the verge of the promised land; after which they were thirty-eight years wandering up and down in the vicinity of this place, not being permitted, because of their rebellions, to enter into the promised rest, though they were the whole of that time within a few miles of the land of Canaan!

Verse 3. The fortieth year] This was a melancholy year to the Hebrews in different respects; in the first month of this year Miriam died, ^{<04101>}**Numbers 20:1**; on the first day of the fifth month Aaron died, ^{<04338>}**Numbers 33:38**; and about the conclusion of it, Moses himself died.

Verse 5. Began Moses to declare this law] Began, *l yawh hoil*, willingly undertook; to declare, *rab beer*, to make *bare, clear, &c.*, *fully to explain*, this law. See the conclusion of the preface.

Verse 6. Ye have dwelt long enough, &c.] They came to Sinai in the third month after their departure from Egypt, ^{<02901>}**Exodus 19:1, 2**; and left it the twentieth of the second month of the second year, so it appears they had continued there nearly a whole year.

Verse 7. Go to the mount of the Amorites] On the south of the land of Canaan, towards the Dead Sea.

Land of the Canaanites] That is, Phœnicia, the country of Sidon, and the coasts of the Mediterranean Sea from the country of the Philistines to Mount Libanus. The *Canaanites* and *Phœnicians* are often confounded.

The river Euphrates] Thus Moses fixes the bounds of the land, to which on all quarters the territories of the Israelites might be extended, should the land of Canaan, properly so called, be found insufficient for them. Their SOUTH border might extend to the mount of the Amorites; their WEST to the borders of the Mediterranean Sea; their NORTH to Lebanon; and their EAST border to the river Euphrates: and to this extent Solomon reigned; see ^{<1021>}**1 Kings 4:21**. So that in his time, at least, the promise to Abraham was literally fulfilled; see below.

Verse 10. Ye are this day as the stars of heaven for multitude.] This was the promise God made to Abraham, ^{<0155>}**Genesis 15:5, 6**; and Moses considers it now as amply fulfilled. But was it really so? Many suppose the expression to be hyperbolic; and others, no friends to revelation, think it a vain empty boast, because the stars, in their apprehension, amount to innumerable millions. Let us consider this subject. How many in number are the stars which appear to the naked eye? for it is by *what appears to the naked eye* we are to be governed in this business, for *God brought Abraham forth abroad*, i.e., out of doors, *and bade him look towards heaven*, not with a telescope, but with his naked eyes, ^{<0156>}**Genesis 15:5**. Now I shall beg the objector to come forth abroad, and look up in the brightest and most favourable night, and count the stars—he need not be terrified at their abundance; the more they are, the more he can count; and I shall pledge myself to find a male Israelite in the very last census taken of this people, Num. xxvi., for every star he finds in the whole upper hemisphere of heaven. The truth is, only about 3,010 stars can be seen by the naked eye in both the northern and southern hemispheres; and the Israelites, independently of women and children, were at the above time more than 600,000. And suppose we even allow that, from the late discoveries of Dr. Herschel and others with telescopes which have magnified between 35 and 36,000 times, there may be 75 millions of stars visible by the help of such instruments, which is the highest calculation ever made, yet still the Divine word stands literally true: St. Matthew says, ^{<0017>}**Matthew 1:17**, that the generations from Abraham to Christ were 42;

now we find at the second census that the fighting men among the Hebrews amounted to 603,000; and the Israelites, who have never ceased to be a distinct people, have so multiplied as far to exceed the number of all the fixed stars taken together.

Verse 13. Take you wise men] **μymkj** *chachamim*, such as had gained knowledge by great labour and study. *Understanding* **μynbn** *nebonim*, persons of discernment, judicious men. *Known*, **μy[dy** *yeduim*, persons practised in the operations of nature, capable of performing curious and important works.

Verse 15. Captains over thousands, &c.] What a curious and well-regulated economy was that of the Israelites! See its order and arrangement: 1. GOD, the KING and Supreme Judge; 2. *Moses*, God's prime minister; 3. The *priests*, consulting him by *Urim* and *Thummim*; 4. The *chiefs* or princes of the twelve tribes; 5. *Chilliarchs*, or captains over thousands; 6. *Centurions*, or captains over hundreds; 7. *Tribunes*, or captains over fifty men; 8. *Decurions*, or captains over ten men; and, 9. *Officers*, persons who might be employed by the different chiefs in executing particular commands. All these held their authority from God, and yet were subject and accountable to each other. See the notes on Num. ii.

Verse 17. Ye shall not respect persons] Heb. *faces*. Let not the bold, daring countenance of the rich or mighty induce you to give an unrighteous decision; and let not the abject look of the poor man induce you either to favour him in an unrighteous cause, or to give judgment against him at the demand of the oppressor. Be uncorrupt and incorruptible, for *the judgment is God's*; ye minister in the place of God, act like HIM.

Verse 22. We will send men before us] See on ^{<0430>}Numbers 13:1-3.

Verse 28. Cities-walled up to heaven] That is, with very high walls which could not be easily scaled. High walls around houses, &c., in these parts of Arabia are still deemed a sufficient defence against the Arabs, who scarcely ever attempt any thing in the way of plunder but on *horseback*. The monastery on Mount Sinai is surrounded with very high walls without any *gate*; in the upper part of the wall there is a sort of window, or opening, from which a basket is suspended by a pulley, by which both persons and goods are received into and sent from the place. It is the same with the convent of St. Anthony, in Egypt; and this sort of wall is deemed a

sufficient defence against the Arabs, who, as we have already observed, scarcely ever like to alight from their horses.

Verse 30. The Lord-shall fight for you] In the *Targum* of Onkelos, it is, the WORD of *the Lord shall fight for you*. In a great number of places the Targums or Chaldee paraphrases use the term *yjd armym meimera dayeya* or *Yehovah*, the Word of the Lord, exactly in the same way in which St. John uses the term *Λογος Logos* in the first chapter of his Gospel. Many instances of this have already occurred.

Verse 34. The Lord-was wroth] That is, his justice was incensed, and he evidenced his displeasure against you; and he could not have been a *just* God if he had not done so.

Verse 36. Caleb-wholly followed the Lord.] See Clarke on “^{<-04140>}Numbers 14:24”.

Verse 37. The Lord was angry with me] See on Clarke “^{<-04102>}Numbers 20:12”, &c., where a particular account is given of the sin of Moses.

Verse 44. The Amorites-chased you] See Clarke’s note on “^{<-04140>}Numbers 14:40”; as *bees do*-by irresistible numbers.

Verse 46. According unto the days that ye abode there.] They had been a long time at this place, see ^{<-04137>}Numbers 13:27; 20:1, 14, 21. And some think that the words mean, “Ye abode as long at Kadesh, when you came to it the second time, as ye did at the first.” Or, according to others, “While ye were in that part of the desert, ye encamped at Kadesh.”

1. As one grand object of the law of God was to instruct the people in those things which were calculated to *promote* their *peace* and *insure* their *prosperity*; and as they were apt to lose sight of their *spiritual* interests, without a due attention to which their *secular* interest could not be promoted; Moses, not only in this chapter, but through the whole book, calls upon them to recollect their former miserable situation, in which they held neither *life* nor *property* but at the *will* of a *merciless tyrant*, and the great kindness and power of God manifested in their deliverance from a bondage that was as *degrading* as it was *oppressive*. These things properly remembered would lead them to prize their blessings, and duly appreciate the mercy of their Maker.

2. But it was not only this general display of God's kindness, in the grand act of their deliverance from Egypt, that he wished them to keep constantly in view, but also that gracious *providence* which was manifested in every step they took; which directed all their movements, provided for all their wants, continually showing *what* they should do, *how* they should do it, and also the most proper *time* and *place* for every act, whether *religious* or civil. By bringing before them in one point of view the history of almost *forty years*, in which the strangest and most stupendous occurrences had taken place that had ever been exhibited to the world, he took the readiest way to impress their minds, not only with their deep obligation to God, but also to show them that they were a people on whom their Maker had set his heart to do them good, and that if they feared him they should lack nothing that was good. He lays out also before them a history of their miscarriages and rebellion, and the privations and evils they had suffered in consequence, that this might act as a continual *warning*, and thus become, in the hands of God, a preventive of crimes.

3. If every *Christian* were thus to call his past life into review, he would see equal proofs of God's gracious regards to his body and soul; equal proofs of eternal mercy in providing for his deliverance from the galling yoke and oppressive tyranny of sin, as the Israelites had in their deliverance from Egypt; and equal displays of a most gracious providence, that had also been his incessant companion through all the changes and chances of this mortal life, guiding him by its counsel, that he might be at last received into glory. O reader, remember what God has done for *thee* during *thy* forty, fifty, &c., years! He has nourished, fed, clothed, protected, and saved *thee*. How often and how powerfully has his Spirit striven with thee! How often and how impressively thou hast heard his voice in his Gospel and in his providences! Remember the good resolutions thou hast made, the ingratitude and disobedience that have marked thy life; how his vows are *still* upon thee, and how his mercy still *saves* thee! And wilt thou live so as to perish for ever? God forbid! He *still* waits to be gracious, and rejoices over thee to do thee good. Learn from what is before thee how thou shouldst fear, love, believe in, and obey thy God. The Lamb of God, that taketh away the sin of the world, is still before the throne; and whosoever cometh unto God through him shall in nowise be cast out. He who believes these things with an upright heart will soon be enabled to live a sanctified life.

DEUTERONOMY

CHAPTER 2

Moses continues to relate how they compassed Mount Seir, 1. And the commands they received not to meddle with the descendants of Esau, 2-8; nor to distress the Moabites, 9. Of the Emims, 10, 11; the Horims, 12. Their passage of the brook Zered, 13. The time they spent between Kadesh-barnea and Zered, 14; during which all the men of war that came out of Egypt were consumed, 15, 16. The command not to distress the Ammonites, 17-19. Of the Zamzummims, 20, the Anakims, 21, the Horims, 22, the Avims and Caphtorims, all destroyed by the Ammonites, 23. They are commanded to cross the river Arnon, and are promised the land of Sihon, king of the Amorites, 24, 25. Of the message sent to Sihon, to request a passage through his territories, 26-29. His refusal, 30. The consequent war, 31, 32. His total overthrow, 33; and extermination of his people, 34. The spoils that were taken, 35. And his land possessed from Aroer to Arnon by the Israelites, 36; who took care, according to the command of God, not to invade any part of the territories of the Ammonites, 37.

NOTES ON CHAP. 2

Verse 3. Turn you northward.] From Mount Seir, in order to get to Canaan. This was not the way they went before, viz., by Kadesh-barnea, but they were to proceed between Edom on the one hand, and Moab and Ammon on the other, so as to enter into Canaan through the land of the Amorites.

Verse 5. Meddle not with them] That is, the Edomites. See on ~~1014~~ **Numbers 20:14-21.**

Verse 7. The Lord-hath blessed thee, &c.] God had given them much property, and therefore they had no need of plunder; they had gold and silver to buy the provender they needed, and therefore God would not permit them to take any thing by violence.

Verse 10. The Emims dwelt therein] Calmet supposes that these people were destroyed in the war made against them by Chedorlaomer and his allies, ~~1145~~ **Genesis 14:5.** Lot possessed their country after the destruction of Sodom and Gomorrha. They are generally esteemed as *giants*; probably they were a hardy, fierce, and terrible people, who lived, like the wandering

Arabs, on the plunder of others. This was sufficient to gain them the appellation of giants, or men of prodigious stature. See next verse.

Verse 11. Which also were accounted giants] This is not a fortunate version. The word is not *giants*, but **מַיָּאֵר** *Rephaim*, the name of a *people*. It appears that the *Emim*, the *Anakim*, and the *Rephaim*, were probably the same people, called by different names in the different countries where they dwelt; for they appear originally to have been a kind of wandering free-booters, who lived by plunder. (See on the preceding verse.) It must be granted, however, that there were several men of this race of extraordinary stature. And hence all gigantic men have been called *Rephaim*. (See on ^{<01004>}**Genesis 6:4**, and ^{<01405>}**Genesis 14:5**.) But we well know that *fear* and *public report* have often added whole cubits to men's height. It was under this influence that the spies acted, when they brought the disheartening report mentioned ^{<04333>}**Numbers 13:33**.

Verse 12. The Horims also dwelt in Seir] The whole of this verse was probably added by Joshua or Ezra.

Verse 20. That also was accounted a land of giants] That was accounted the land or territory of the *Rephaim*.

Zamzummims] Supposed to be the same as the *Zuzim*, ^{<01405>}**Genesis 14:5**. Of these ancient people we know very little; they were probably inconsiderable tribes or clans, "pursuing and pursued, each other's prey," till at length a *stronger* totally destroyed or subdued them, and their name became either extinct or absorbed in that of their conquerors. From the 10th to the 12th, and from the 20th to the 23d verse inclusive, we have certain historical remarks introduced which do not seem to have been made by Moses, but rather by Joshua or Ezra. By the introduction of these verses the thread of the narrative suffers considerable interruption. Dr. Kennicott considers both these passages to be interpolations. That they could not have made a part of the speech of Moses originally, needs little proof.

Verse 29. As the children of Esau which dwell in Seir] See Clarke's note on ^{<0021>}**Numbers 20:21**".

Verse 30. The Lord-hardened his spirit] See Clarke's notes on ^{<0021>}**Exodus 4:21**", and ^{<00915>}**Exodus 9:15**", &c.

Verse 36. From Aroer-by the brink of the river of Arnon] See Clarke on ^{<00213>}**Numbers 21:13**", &c.

Verse 37. Only unto the land of the children of Ammon thou camest not] God gave them their commission; and those only were to be cut off, the cup of whose iniquity was full. Though the Moabites and Ammonites were thus spared, they requited good with evil, for they fought against the Israelites, and cast them out of their possessions, ^{<07110>}**Judges 11:4, 5;** ^{<14300>}**2 Chronicles 20:1, &c.**, and committed the most shocking cruelties; see ^{<30100>}**Amos 1:13.** Hence God enacted a law, that none of these people should enter into the congregation of the Lord even to their tenth generation: see ^{<16238>}**Deuteronomy 23:3-6.**

DEUTERONOMY

CHAPTER 3

The war with OG, king of Bashan, 1, 2. He is defeated, 3. Sixty fortified cities with many unwallled towns taken, 4, 5. The utter destruction of the people, 6. The spoils, 7; and extent of the land taken, 8-10. Account of OG'S iron bedstead, 11. The land given to the Reubenites, Gadites, and half tribe of Manasseh, 12, 13. Jair takes the country of Argob, 14. Gilead is given unto Machir, 15. And the rest of the land possessed by the Reubenites and Gadites, 16,17. The directions given to those tribes, 18-20. The counsel given to Joshua, 21, 22. Moses's prayer to God for permission to go into the promised land, 23-25; and God's refusal, 26. He is commanded to go up to Mount Pisgah to see it, 27; and to encourage Joshua, 28. They continue in the valley opposite to Beth-peor, 29.

NOTES ON CHAP. 3

Verse 4. All the region of Argob] *bgra l bj l k col chebel Argob*, all the *cable* or cord of Argob; this expression, which is used in various other parts of Scripture, (see, in the original, ^{<1071>}**Amos 7:17**; ^{<305>}**Micah 2:5**; ^{<539>}**Deuteronomy 32:9**; ^{<9166>}**Psalms 16:6**.) shows that anciently land was measured by lines or cords of a certain length, in a similar way to that by the *chain* among us, and the *schœnus* or cord among the Egyptians. Some think that it was the region of Argob that was afterwards called the region of *Trachonites*.

Verse 9. Hermon the Sidonians call-Shenir] I suppose this verse to have been a marginal remark, which afterwards got incorporated with the text, or an addition by Joshua or Ezra.

Verse 11. Og king of Bashan remained] Og was the last king of the Amorites; his kingdom appears to have taken its name from the hill of *Bashan*; the country has been since called *Batanæa*.

Remnant of giants] Of the **Rephaim**. See on ^{<8210>}**Deuteronomy 2:10, 11**.

His bedstead was-of iron] Iron was probably used partly for its strength and durability, and partly to prevent noxious vermin from harbouring in it.

Is it not in Rabbath, of the children of Ammon?] The bedstead was probably taken in some battle between the Ammonites and Amorites, in

which the former had gained the victory. The bedstead was carried a trophy and placed in Rabbath, which appears, from ^{<0126>}**2 Samuel 12:26**, to have been the *royal city* of the children of Ammon.

Nine cubits was **the length-four cubits the breadth**] Allowing the bedstead to have been one cubit longer than Og, which is certainly sufficient, and allowing the cubit to be about *eighteen* inches long, for this is perhaps the average of *the cubit of a man*, then Og was *twelve feet high*. This may be deemed extraordinary, and perhaps almost incredible, and therefore many commentators have, according to their fancy, *lengthened* the *bedstead* and *shortened* the *man*, making the former one-third longer than the person who lay on it, that they might reduce Og to *six* cubits; but even in this way they make him at least *nine feet high*.

On this subject the rabbins have trifled most sinfully. I shall give one specimen. In the Targum of Jonathan ben Uzziel on ^{<0133>}**Numbers 21:33-35**, it is said that “Og having observed that the camp of the Israelites extended six miles, he went and tore up a mountain six miles in its base, and put it on his head, and carried it towards the camp, that he might throw it on the Israelites and destroy them; but the *word of the Lord* prepared a *worm*, which bored a hole in the mountain over his head, so that it fell down upon his shoulders: at the same time his teeth growing out in all directions, stuck into the mountain, so that he could not cast it off his head. Moses, (who was himself *ten* cubits high,) seeing Og thus entangled, took an axe *ten* cubits long, and having leaped *ten* cubits in height, struck Og on the ankle bone, so that he fell and was slain.”

From this account the distance from the *sole* of Og’s foot to his *ankle* was thirty cubits in length! I give this as a very slight specimen of rabbinical comment. I could quote places in the Talmud in which Og is stated to be several *miles* high! This relation about Og I suppose to be also an historical note added by a subsequent hand.

Verse 14. Bashan-havoth-jair] Bashan of the *cities of Jair*; see ^{<0141>}**Numbers 32:41**.

Verse 17. From Chinnereth] See Clarke on ^{<0141>}**Numbers 34:11**”.

Verses 24. - 25. The prayer of Moses recorded in these two verses, and his own reflections on it, ^{<0135>}**Deuteronomy 3:26**, are very affecting. He had suffered much both in body and mind in bringing the people to the borders

of the promised land; and it was natural enough for him to wish to see them established in it, and to enjoy a portion of that inheritance himself, which he knew was a type of the heavenly country. But notwithstanding his very earnest prayer, and God's especial favour towards him, he was not permitted to go over Jordan! He had grieved the Spirit of God, and he passed a sentence against him of exclusion from the promised land. Yet he permitted him to see it, and gave him the fullest assurances that the people whom he had brought out of Egypt should possess it. Thus God may choose to deprive those of earthly possessions to whom he is nevertheless determined to give a heavenly inheritance.

Verse 26. Let it suffice thee] *Ēl br rab lach*, there is an abundance to thee-thou hast had honour enough already, and may well dispense with going over Jordan. He surely has no reason to complain who is taken from earthly felicity to heavenly glory. In this act God showed to Moses both his goodness and severity.

Verse 28. But charge Joshua, &c.] Give him *authority* in the sight of the people, let them see that he has the same *commission* which I gave to thee. *Encourage him*; for he will meet with many difficulties in the work to which he is called. *And strengthen him*-show him my unfailing promises, and exhort him to put his trust in me alone; *for he shall go over before this people, and shall cause them to inherit the land*; of this let him rest perfectly assured.

Verse 29. Beth-peor.] This was a city in the kingdom of Sihon king of the Amorites; and as *tyb beth* signifies a *house*, the place probably had its name from a *temple* of the god Peor, who was worshipped there. *Peor* was nearly the same among the Moabites that *Priapus* was among the Romans-the obscene god of an obscene people. This we have already seen.

It is very likely that what God speaks here, both concerning *Moses* and *Joshua*, was designed to be typical of the procedure of his justice and grace in the salvation of man. 1. The land of Canaan was a type of the kingdom of heaven. 2. The law, which shows the holiness of God and the exceeding sinfulness of sin, could not bring the people to the possession of that kingdom. 3. Moses may probably be considered here as the emblem of that law by which is the knowledge of sin, but not redemption from it. 4. Joshua, the same as *Jesus*, the name signifying a *Saviour*, is appointed to bring the people into the rest which God had provided for them; thus it is

by *Jesus Christ* alone that the soul is *saved*-fitted for and brought into the possession of the heavenly inheritance, (see ^{<E017>}**John 1:17**; ^{<E016>}**Galatians 2:16; 3:12, 13, 24**;) for he is the *end of the law*-the great *scope* and *design* of the law, for *righteousness*-for *justification*, to them that believe; ^{<E104>}**Romans 10:4**. Such a use as this every pious reader may make of the circumstances recorded here, without the danger of pushing analogy or metaphor beyond their reasonable limits.

DEUTERONOMY

CHAPTER 4

Exhortations to obedience, 1. Nothing to be added to or taken from the testimonies of God, 2. The people are exhorted to recollect how God had destroyed the ungodly among them, 3; and preserved those who were faithful, 4. The excellence of the Divine law, 5, 6. No nation in the world could boast of any such statutes, judgments, &c., 7, 8. They are exhorted to obedience by the wonderful manifestations of God in their behalf, 9-13. Moses exhorts them to beware of idolatry, and to make no likeness of any thing in heaven or earth as an object of adoration, 14-20. He informs them that he must die in that land as God had refused to let him go into the promised land, being angry with him on their account, 21, 22. Repeats his exhortation to obedience, 23, 24. Predicts the judgments of God against them, should they turn to idolatry, 25-28. Promises of God's mercy to the penitent, 29-31. The grand and unparalleled privileges of the Israelites, 32-40. Moses severs three cities on the east side of Jordan for cities of refuge, 41, 42. Their names, 43. When and where Moses gave these statutes and judgments to Israel, 44-49.

NOTES ON CHAP 4

Verse 1. Harken-unto the statutes] Every thing that concerned the rites and ceremonies of religion; *judgments*-all that concerned matters of civil right and wrong.

Verse 2. Ye shall not add] Any *book, chapter, verse* or *word*, which I have not spoken; nor give any comment that has any tendency to corrupt, weaken, or destroy any part of this revelation.

Neither shall ye diminish] Ye shall not only not take away any larger portion of this word, but ye shall not take one *jot* or *tittle* from the LAW; it is that word of God that *abideth for ever*.

Verse 6. Keep-and do them; for this is your wisdom] There was no mode of worship at this time on the face or the earth that was not wicked, obscene, puerile, foolish, or ridiculous, except that established by God himself among the Israelites. And every part of this, taken in its *connection* and *reference*, may be truly called a *wise* and *reasonable service*.

The nations-and say, Surely this great nation is a wise and understanding people.] Almost all the nations in the earth showed that they had formed this opinion of the Jews, by borrowing from them the

principal part of their civil code. Take away what *Asia* and *Europe*, whether *ancient* or *modern*, have borrowed from the *Mosaic laws*, and you leave little behind that can be called excellent.

Verse 9. Only take heed to thyself] Be circumspect and watchful.

Keep thy soul diligently] Be mindful of thy eternal interests. Whatever becomes of the *body*, take care of the *soul*.

Lest thou forget] God does his work that they may be had in everlasting *remembrance*; and he that *forgets* them, forgets his own mercies. Besides, if a man forget the work of God on his soul, he loses that work.

Lest they depart from thy heart] It is not sufficient to lay up Divine things in the *memory*, they must be laid up in the *heart*. *Thy word have I hidden in my heart*, says David, *that I might not sin against thee*. The life of God in the soul of man can alone preserve the soul to life everlasting; and this grace must be retained *all the days of our life*. When Adam fell, his condition was not meliorated by the reflection that he had been *once in paradise*; nor does it avail Satan *now* that he was once an angel of light. Those who let the grace of God depart from their hearts, lose that grace; and those who lose the grace, fall from the grace; and as some have fallen and risen no more, so may others; therefore, *take heed to thyself*, &c. Were it impossible for men finally to fall from the grace of God, exhortations of this kind had never been given, because they would have been unnecessary, and God never does an unnecessary thing.

But teach them thy sons] If a man know the worth of his own soul, he will feel the importance of the salvation of the souls of his family. Those who neglect *family religion*, neglect *personal religion*; if more attention were paid to the former, even among those called religious people, we should soon have a better state of civil society. On *family religion* God lays much stress; and no head of a family can neglect it without endangering the final salvation of his own soul. **See Clarke's note at the conclusion of "^{<-01832>}Genesis 18:32"**, and see **Clarke at the end of "^{<-01938>}Genesis 19:38"**, and see **Clarke's note on "^{<-1807>}Deuteronomy 6:7"**.

Verse 15. Ye saw no manner of similitude] Howsoever God chose to appear or manifest himself, he took care never to assume any describable form. He would have no *image worship*, because he is a SPIRIT, and they who worship him *must worship him in Spirit and in truth*. These outward

things tend to draw the mind out of itself, and diffuse it on sensible, if not sensual, objects; and thus spiritual worship is prevented, and the Holy Ghost grieved. Persons acting in this way can never know much of the religion of the heart.

Verse 16. The likeness of male or female] Such as *Baal-peor* and the Roman *Priapus*, *Ashtaroth* or *Astarte*, and the Greek and Roman *Venus*; after whom most nations of the world literally *went a whoring*.

Verse 17. The likeness of any beast, &c.] Such as the Egyptian god *Apis*, who was worshipped under the form of a white *bull*; the *ibis* and *hawk*, among the FOWLS, had also Divine honours paid to them; *serpents* and the *crocodile* among REPTILES; besides *monkeys*, *dogs*, *cats*, the *scarabæus*, *leeks*, and *onions*! See this explained at large, See Clarke “~~Exodus~~ **Exodus 20:4**”.

Verse 19. When thou seest the sun, and the moon, and the stars] The worship of the heavenly bodies was the oldest species of idolatry. Those who had not the knowledge of the true God were led to consider the sun, moon, planets, and stars, as not only self-existing, but the authors of all the blessings possessed by mankind. The knowledge of a rational system of astronomy served to destroy this superstition; and very little of it remains now in the world, except among a few Christian and Mohammedan *astrologers*; those *miserable* sinners who endeavour, as much as possible, to revive the old idolatry, while vainly professing to believe in the true God! Nor is it to be doubted that God will proceed with them as he has done of old with the worshippers of the host of heaven. Sound philosophy is next in importance to sound divinity; and next to the study of the work of grace is that of the operations of God in nature; for these *visible* things make known his eternal power and Godhead.

Verse 20. Out of the iron furnace] From this mention of the word *iron furnace* there can be little doubt that the Israelites were employed in Egypt in the most laborious works of *metallurgy*. Digging, smelting, and forging of *iron* in so hot a climate must have been oppressive work indeed.

Verse 21. The Lord was angry with me] And if with *me*, so as to debar me from entering into the promised land, can *you* think to escape if guilty of greater provocations?

Verse 24. Thy God is a consuming fire] They had seen him on the mount as an *unconsuming* fire, while appearing to Moses, and giving the law; and they had seen him as a *consuming* fire in the case of Korah, Dathan, Abiram, and their company. They had, therefore, every good to expect from his approbation, and every evil to dread from his displeasure.

Verse 26. I call heaven and earth to witness against you] A most solemn method of adjuration, in use among all nations in the world. So Virgil, *Æn.*, lib. xii., ver. 176, &c.

*Tum pius Æneas stricto sic ense precatur:
Esto nunc Sol testis et haec mihi terra vocanti—
Fontesque fluviosque voco, quæque ætheris alti
Re'lligio, et quæ cæruleo sunt numina ponto, &c.*

*“Then the great Trojan prince unsheathed his sword,
And thus, with lifted hands, the gods adored:
Thou land for which I wage this war, and thou
Great source of day, be witness to my vow!—*

*Almighty king of heaven and queen of air,
Propitious now and reconciled by prayer,—
Ye springs, ye floods, ye various powers who lie
Beneath the deep, or tread the golden sky,—
HEAR and ATTEST!”*

PITT.

God and man being called upon to bear testimony to the truth of what was spoken, that if there was any flaw or insincerity, it might be detected; and if any crime, it might not go unpunished. Such appeals to God, for such purposes, show at once both the origin and use of *oaths*. See Clarke's note on “^(R613)Deuteronomy 6:13”.

Verse 27. The Lord shall scatter you among the nations] This was amply verified in their different captivities and dispersions.

Verse 28. There ye shall serve gods-wood and stone] This was also true of the Israelites, not only in their captivities, but also in their own land. And it may now be literally the case with the ten tribes who were carried away captive by the Assyrians, and of whose residence no man at present knows any thing with certainty. That they still exist there can be no doubt; but they are now, most probably, so completely incorporated with the

idolaters among whom they dwell, as to be no longer distinguish able: yet God can gather them.

Verse 29. But if from thence thou shalt seek the Lord] God is longsuffering, and of tender mercy; and waits, ever ready, to receive a backsliding soul when it returns to him. Is not this promise left on record for the encouragement and salvation of *lost Israel*?

Verse 30. When thou art in tribulation in the latter days] Are not *these* the times spoken of? And is there not still hope for Israel? Could we see them become zealous for their *own law* and religious observances-could we see them humble themselves before the God of Jacob-could we see them conduct their public worship with any tolerable decency and decorum-could we see them zealous to avoid every moral evil, inquiring the road to Zion, with their faces thitherward; then might we hope that the redemption of Israel was at hand: but alas! there is not the most distant evidence of any thing of the kind, except in a very few solitary instances. They are, perhaps, in the present day, more lost to every sacred principle of their own institutions than they have ever been since their return from the Babylonish captivity. *By whom shall Jacob arise? for in this sense he is small*-deeply fallen, and greatly degraded.

Verse 33. Did ever people hear the voice of God] It seems to have been a general belief that if God *appeared* to men, it was for the purpose of destroying them; and indeed most of the extraordinary manifestations of God were in the way of *judgment*; but here it was different; God did appear in a sovereign and extraordinary manner; but it was for the deliverance and support of the people. 1. They heard his voice speaking with them in a distinct, articulate manner. 2. They saw the fire, the symbol of his presence, the appearances of which demonstrated it to be supernatural. 3. Notwithstanding God appeared so terrible, yet no person was destroyed, for he came, not to *destroy*, but to *save*.

Verse 34. From the midst of another nation] This was a most extraordinary thing, that a whole people, consisting of upwards of 600,000 effective men, besides women and children, should, without striking a blow, be brought out of the midst of a very powerful nation, to the political welfare of which their services were so essential; that they should be brought out in so open and public a manner; that the sea itself should be supernaturally divided to afford this mighty host a passage; and that, in a desert utterly unfriendly to human life, they should be sustained for forty

years. These were such instances of the almighty power and goodness of God as never could be forgotten.

In this verse Moses enumerates *seven* different means used by the Almighty in effecting Israel's deliverance.

1. TEMPTATIONS, **tsm** *massoth*, from **hcn** *nasah*, to try or prove; the miracles which God wrought to try the faith and prove the obedience of the children of Israel.

2. SIGNS, **tta** *othoth*, from **hta** *athah*, to *come near*; such signs as God gave them of his continual presence and especial providence, particularly the pillar of cloud and pillar of fire, *keeping near* to them night and day, and always directing their journeys, showing them *when* and *where* to pitch their tents, &c., &c.

3. WONDERS, **pytpwm** *mophethim*, from **tpy** *yaphath*, to *persuade*; persuasive facts and events, says Parkhurst, whether strictly miraculous, and exceeding the powers of nature, as ^{<1170>} **Exodus 7:9; 11:9, 10**; or not, as ^{<2308>} **Isaiah 20:3**; ^{<2616>} **Ezekiel 12:6, 11**. It probably means *typical* representations: in this signification the word is used, ^{<3088>} **Zechariah 3:8**. Joshua, the high priest, and his companions were **tpwm yvna** *anshey mopheth*, *typical men*, raised up by God as types of Christ, and proofs that God would bring his servant THE BRANCH. All the *dealings* of God with this people, and even the *people* themselves, were *types-present* signifiers of distant facts and future occurrences.

4. WAR, **hmj l m** *milchamah*, *hostile engagements*; such as those with the Amalekites, the Amorites, and the Bashanites, in which the *hand of God* was seen rather than the *hand of man*.

5. A MIGHTY HAND, **hqzj dy** *yad chazakah*; one that is *strong* to deal its blows, *irresistible* in its operations, and *grasps* its enemies hard, so that they cannot escape, and protects its friends so powerfully that they cannot be injured. Neither stratagem nor policy was used in this business, but the openly displayed power of God.

6. A STRETCHED-OUT ARM, **hywcn [wrz** *zeroa netuyah*; a *series of almighty operations*, following each other in quick astonishing succession. Let it be noted that in the Scriptures, 1. The *finger* of God denotes *any manifestation of the Divine power*, where effects are produced beyond the

power of art or nature. 2. The *hand* of God signifies the same power, but put forth in a *more* signal manner. 3. The *arm* of God, the Divine omnipotence manifested in the most stupendous miracles. 4. The *arm* of God *stretched* out, this same omnipotence exerted in a *continuation* of stupendous miracles, both in the way of judgment and mercy. In this latter sense it appears to be taken in the text: the judgments were poured out on the Egyptians; the mercies wrought in favour of the Israelites.

7. GREAT TERRORS, μῦλ δὲ μῦαρwm *moraim gedolim*; such terror, dismay, and consternation as were produced by the ten plagues, to which probably the inspired penman here alludes: or, as the Septuagint has it, ἐν ὀραμασιν μεγαλοις, *with great or portentous sights*; such as that when God looked out of the cloud upon the Egyptians, and their chariot wheels were taken off, ^{<0143>}**Exodus 14:24, 25**. More awful displays of God's judgments, power, and might, were never witnessed by man.

Verse 41. Then Moses severed three cities] See the law relative to the cities of refuge explained, **See Clarke** ^{<0451>}**Numbers 35:11**", &c.

Verse 43. Bezer in the wilderness] As the cities of refuge are generally understood to be types of the salvation provided by Christ for sinners; so their names have been thought to express some attribute of the Redeemer of mankind. See them explained ^{<0307>}**Joshua 20:7, 8**.

I SUPPOSE the last nine verses of this chapter to have been added by either *Joshua* or *Ezra*.

DEUTERONOMY

CHAPTER 5

God's covenant with the people in Horeb, 1-4. Moses the mediator of it, 5. A repetition of the ten commandments, 6-21; which God wrote on two tables of stone, 22. The people are filled with dread at the terrible majesty of God, 23-26; and beseech Moses to be their mediator, 27. The Lord admits of their request, 28; and deploras their ungodliness, 29. They are exhorted to obedience, that they may be preserved in the possession of the promised land, 30-33.

NOTES ON CHAP. 5

Verse 1. And Moses called all Israel, and said-Hear, &c.] 1. God speaks to the people. 2. The people are called to *hear* what God speaks. 3. To *learn* what they heard, that they may be thoroughly instructed in the will of God. 4. To *keep* God's testimonies ever in mind, and to treasure them up in a believing and upright heart. 5. That they might *do them*-obey the whole will of God, taking his word for the invariable rule of their conduct. Should not all these points be kept in view by every Christian assembly?

Verse 3. The Lord made not this covenant with our fathers (only) but with us (also.)

Verse 6. I am the Lord thy God] See these commandments explained in Clarke's notes on "[Exodus 20:2](#)", &c.

Verse 15. And remember that thou wast a servant] In this and the latter clause of the preceding verse Moses adds another reason why one day in *seven* should be sanctified, viz., that *the servants might rest*, and this is urged upon them on the consideration of *their* having been servants in the land of Egypt. We see therefore that God had three grand ends in view by appointing a Sabbath. 1. To commemorate the creation. 2. To give a due proportion of rest to man and beast. When in Egypt they had no rest; their cruel task-masters caused them to labour without intermission; now God had given rest, and as he had showed them mercy, he teaches them to show mercy to their servants: *Remember that thou wast a servant*. 3. To afford peculiar spiritual advantages to the soul, that it might be kept in remembrance of the *rest* which remains at the right hand of God.

Therefore the Lord thy God commanded thee to keep the Sabbath day.] Here is a variation in the manner of expression, *Sabbath day* for seventh, owing, it is supposed, to a change of the day at the exodus from *Sunday* to *Saturday*, effected upon the gathering of the manna, ^{<121623>}**Exodus 16:23**. The Sabbath now became a *twofold* memorial of the *deliverance*, as well as of the *creation*; and this accounts for the new reason assigned for its observance: “Therefore the Lord thy God commanded thee to keep the Sabbath day.” See Dr. A. BAYLEY’S Hebr. and Eng. Bible, and see **Clarke’s note on “^{<121623>}Exodus 16:23”**.

Verse 21. His field] This clause is not in the tenth commandment as it stands in ^{<122017>}**Exodus 20:17**.

Verse 23. - &c. And it came to pass, when ye heard the voice] See **Clarke’s notes on “^{<122018>}Exodus 20:18”**, &c.

Verse 29. O that there were such a heart in them] Or rather, **hz mbbl hyhw ^ ty ym mi yitten vehayah lebabam zeh**, *Who will give such a heart to them, that they may fear*, &c. They refuse to receive such a heart from me; who then can supply it? If they had not been such perfectly free agents as could either use or abuse their liberty, could God have made the complaint or expressed the earnest desire we find in this verse? He made the human will *free*; and in spite of all the influence of sin and Satan, he preserves its *liberty*. Had man no free will, he could neither be *punished* nor *rewarded*, because a *mere machine*, and consequently no more accountable for his actions than the fire for its consuming quality, or the stone for its *gravity*; the one having burned the house of the righteous, the other having crushed the innocent to death. **See Clarke’s note on “^{<12204>}Deuteronomy 29:4”**.

Verse 32. Ye shall observe to do] He who *marks* not the *word* of God is never likely to fulfil the *will* of God.

Ye shall not turn aside to the right hand or to the left.] The way of truth and righteousness is a *right line*; a man must walk straight forward who wishes to go to glory; no crooked or devious path ever led to God or happiness.

Verse 33. Ye shall walk in all the ways, &c.] God never gave a commandment to man which he did not design that he should obey. He who selects from the Divine testimonies such precepts as he feels but little

inclination to transgress, and lives in the breach of others, sins against the grand legislative authority of God, and shall be treated as a rebel.

That ye may live] װײַ תִּיחֵינּוּ *ticheyun*, that ye may enjoy life, (for the paragogic ןִּנּוּן, at the end of the word, deepens the sense,) *that it may be well with you* סִּכֵּל בְּטוֹב *vetob lachem*, and good shall be to you-God will prosper you in all things essential to the welfare of your bodies, and the salvation of your souls.

That ye may prolong your days in the land] That ye may arrive at a good old age, and grow more and more meet for the inheritance among the saints in light.

On this very important verse we may remark, a long life is a great blessing, if a man live to God, because it is in life, and in life alone, that a preparation for eternal glory may be acquired. Those who wish to die soon, have never yet learned to live, and know not the value of life or time. Many have a vain hope that they shall get either in death, or in the other world, a preparation for glory. This is a fatal error. *Here*, alone, we may acquaint ourselves with God, and receive that holiness without which none can see him. Reader, be thankful to him that thou art still in a state of probation; and pray that thou mayest live for eternity.

DEUTERONOMY

CHAPTER 6

The great design of God in giving his laws is, that the people may fear and obey him, that they may continue in peace and prosperity, and be mightily increased, 1-3. The great commandment of the law, 4, 5, which shall be laid up in their hearts, 6; taught to their children, 7; and affixed as a sign to their hands, heads, doors, and gates, 8, 9. How they are to act when they shall come into the promised land, 10-19. How they shall instruct their children, and relate the history to them of God's wonderful acts, 29-25.

NOTES ON CHAP. 6

Verse 1. **Now these are the commandments, &c.]** See the difference between commandments, statutes, judgments, &c., pointed out, See Clarke “^{6-10:15}Leviticus 26:15”.

Do them] That is, live in the continual practice of them; for by this they were to be distinguished from all the nations of the world, and all these were to be in force till the Son of God should come. *Whither ye go.* **מַרְבָּ** [*oberim*, whither ye pass over, referring to the river Jordan, across which they must pass to get into Canaan.

Verse 2. That thou mightest fear the Lord] Respect his sovereign authority as a lawgiver, and ever feel thyself bound to obey him. No man can walk either conscientiously or safely who has not the *fear of God* continually before his eyes. When this is gone, more than a guardian angel is fled.

Thou, and thy son, and thy son's son] Through all thy successive generations. Whoever fears God will endeavour to bring up his children in the way of righteousness, that they also may fear God, and that pure and undefiled religion may be preserved in his family through all its generations, not only in word, but in practice also.

Verse 3. Hear therefore, O Israel, and observe to do it] Literally, Ye shall hear, O Israel, and thou shalt keep to do them. 1. *God is to be heard*; no obligation without law to found it on, and no law in religion but from God. 2. The commandment must be *understood* in order to be obeyed. 3. It must be *observed*-attentively considered, in order to be understood. And,

4. It must be *performed*, that the end for which it was given may be accomplished, viz., that GOD may be *glorified*, and that it may *be well* with the *people*. What is here spoken applies powerfully to every part of the *moral law*; God has given IT as a *rule of life*, therefore obedience to it is indispensably necessary, not to the *purchase of salvation*, for no human merit can ever extend to that, but it is the *way* by which both the justice and mercy of God choose to conduct men to heaven. But let it be fully understood that no man can walk in the way of obedience but by and under the influence of the grace of God.

Verse 4. Hear, O Israel] dj a hwhy wnyhl a hwhy l arvy [mv shema *Yisrael, Yehovah Eloheinu, Yehovah achad*. These words may be variously rendered into English; but almost all possible *verbal* varieties in the translation (and there can be none other) amount to the same sense: “Israel, hear! Jehovah, our God, is one Jehovah;” or, “Jehovah is our God, Jehovah is one;” or, “Jehovah is our God, Jehovah alone;” or, “Jehovah is our God, Jehovah who is one;” or, “Jehovah, who is our God, is the one Being.” On this verse the Jews lay great stress; it is one of the four passages which they write on their phylacteries, and they write the last letter in the first and last words very large, for the purpose of exciting attention to the weighty truth it contains. It is perhaps in reference to this custom of the Jews that our blessed Lord alludes, ^{<4123>}**Matthew 22:38**; ^{<4122>}**Mark 12:29, 30**, where he says, *This is the first and great commandment*; and this is nearly the comment that *Maimonides* gives on this place: “Hear, O Israel; because in these words the property, the love, and the doctrine of God are contained.”

Many think that Moses teaches in these words the doctrine of the Trinity in Unity. It may be so; but if so, it is not more clearly done than in the first verse of Genesis, to which the reader is referred. When this passage occurs in the Sabbath readings in the synagogue, the whole congregation repeat the last word **dj a achad** for several minutes together with the loudest vociferations: this I suppose they do to vent a little of their spleen against the Christians, for they suppose the latter hold *three Gods*, because of their doctrine of the *Trinity*; but all their skill and cunning can never prove that there is not a *plurality* expressed in the word **wnyhl a Eloheinu**, which is translated *our God*; and were the Christians, when reading this verse, to vociferate *Eloheinu* for several minutes as the Jews do *achad*, it would apply more forcibly in the way of conviction to the Jews of the *plurality* of

persons in the *Godhead*, than the word *achad*, of *one*, against any pretended false tenet of Christianity, as every Christian receives the doctrine of the *unity* of God in the most conscientious manner. It is because of their rejection of this doctrine that the wrath of God continues to rest on them; for the doctrine of the atonement cannot be received, unless the doctrine of the *Godhead of Christ* is received too. Some Christians have joined the Jews against this doctrine, and some have even outdone them, and have put themselves to extraordinary pains to prove that **μῦη** *a Elohim* is a noun of the *singular* number! This has not yet been proved. It would be as easy to prove that there is no *plural* in language.

Verse 5. Thou shalt love the Lord, &c.] Here we see the truth of that word of the apostle, ^{<4016>}**1 Timothy 1:5:** *Now the END of the COMMANDMENT is LOVE out of a pure heart, &c.* See the whole of the doctrine contained in this verse explained on ^{<41236>}**Matthew 22:36-40.**

Verse 6. Shall be in thine heart] For where else can *love* be? If it be not in the *heart*, it exists not. And if *these words* be not *in the heart*-if they are not esteemed, prized, and received as a high and most glorious privilege, what hope is there that this love shall ever reign there?

Verse 7. Thou shalt teach them diligently] **μτῆνν** *shinnantam*, from ^{nv} *shanan*, to *repeat*, *iterate*, or do a thing *again* and *again*; hence to *whet* or *sharpen* any instrument, which is done by *reiterated friction* or *grinding*. We see here the spirit of this Divine injunction. God's testimonies must be taught to our children, and the utmost diligence must be used to make them understand them. This is a most difficult task; and it requires much patience, much prudence, much judgment, and much piety in the parents, to enable them to do this good, this most important work, in the best and most effectual manner. See at the end of this chapter.

And shalt talk of them when thou sittest in thine house] Thou shalt have religion at *home*, as well as in the *temple* and *tabernacle*.

And when thou walkest by the way] Thou shalt be religious *abroad* as well as at *home*, and not be ashamed to own God wheresoever thou art.

When thou liest down, and when thou risest up.] Thou shalt *begin* and *end* the day with God, and thus religion will be the great business of thy life. O how good are these sayings, but how little regarded!

Verse 8. Thou shalt bind them for a sign upon thins hand] Is not this an allusion to an ancient and general custom observed in almost every part of the world? When a person wishes to remember a thing of importance, and is afraid to trust to the common operations of memory, he *ties a knot* on some part of his clothes, or a *cord* on his hand or finger, or places something out of its *usual order*, and in *view*, that his memory may be whetted to recollection, and his eye affect his heart. God, who knows how slow of heart we are to understand, graciously orders us to make use of every help, and through the means of things *sensible*, to rise to things *spiritual*.

And they shall be as frontlets] **tpcc** *totaphoth* seems to have the same meaning as *phylacteries* has in the New Testament; and for the meaning and description of these appendages to a Jew's dress and to his religion, see the notes on "^{<1213>}Exodus 13:9", and See "^{<41215>}Matthew 23:5", where a *phylactery* is particularly described.

Verse 9. Write them upon the posts of thy house, and on thy gates.] The *Jews*, forgetting the *spirit* and design of this precept, used these things as superstitious people do *amulets* and *charms*, and supposed, if they had these passages of Scripture written upon slips of pure parchment, wrapped round their foreheads, tied to their arm, or nailed to their door-posts, that they should then be delivered from every evil! And how much better are many *Christians*, who keep a Bible *in* their house merely that *it* may keep the devil *out*; and will have it in their rooms, or under their pillows, to ward off spirits and ghosts in the night? How ingenious is the heart of man to find out every wrong way, and to miss the right!

Verse 12. Beware lest thou forget the Lord] In *earthly* prosperity men are apt to forget *heavenly* things. While the *animal senses* have every thing they can wish, it is difficult for the soul to urge its way to heaven; the animal man is happy, and the desires of the soul are absorbed in those of the flesh. God knows this well; and therefore, in his love to man, makes comparative poverty and frequent affliction his general lot. Should not every soul therefore magnify God for this lot in life? "Before I was afflicted," says David, "I went astray;" and had it not been for poverty and affliction, as instruments in the hands of God's grace, multitudes of souls now happy in heaven would have been wretched in hell. It is not too much to speak thus far; because we ever see that the rich and the affluent are generally negligent of God and the interests of their souls. It must however

be granted that extreme poverty is as injurious to religion as excessive affluence. Hence the wisdom as well as piety of Agur's prayer,
 <AB07>**Proverbs 30:7-9**: "Give me neither *poverty* nor *riches*, lest I be *full* and *deny* thee, or lest I be *poor* and *steal*," &c.

Verse 13. Thou shalt fear the Lord thy God] Thou shalt respect and reverence him as thy Lawgiver and Judge; as thy Creator, Preserver, and the sole object of thy religious adoration.

And serve him] Our blessed Lord, in <AM10>**Matthew 4:10**; <LM08>**Luke 4:8**, quotes these words thus: *And him ONLY (αὐτῷ μόνῳ) shalt thou serve.* It appears, therefore, that **wdbi** *lebaddo* was anciently in the Hebrew text, as it was and is in the SEPTUAGINT, (αὐτῷ μόνῳ,) from which our Lord quoted it. The COPTIC preserves the same reading; so do also the VULGATE, (*illi soli*,) and the ANGLO-SAXON, ([Anglo-Saxon]) Dr. Kennicott argues, that without the word *only* the text would not have been conclusive for the purpose for which our Lord advanced it; for as we learn from Scripture that some men worshipped false gods in conjunction with the true, the quotation here would not have been full to the point without this *exclusive* word. It may be proper to observe that the omitted word **wdbi** *lebaddo*, retained in the above *versions*, does not exist in the Hebrew printed text, nor in any MS. hitherto discovered.

Shalt swear by his name.] [**bvt** *tishshabea*, from [**bv** *shaba*, he was *full*, *satisfied*, or gave that which was *full* or *satisfactory*. Hence an *oath* and *swearing*, because appealing to God, and taking him for witness in any case of promise, &c., gave *full* and *sufficient security* for the performance; and if done in evidence, or to the truth of any particular fact, it gave *full security* for the truth of that evidence. An oath, therefore, is an *appeal to God*, who knows all things, of the truth of the matter in question: and when a religious man takes such an oath, he gives full and reasonable satisfaction that the thing is *so*, as stated; for it is ever to be presumed that no man, unless in a state of the deepest *degradation*, would make such an appeal falsely, for this would imply an attempt to *make God a party in the deception*.

Verse 14. Ye shall not go after other gods] The object of religious worship among every people, whether that object be true or false, is ever considered as the pattern or exemplar to his worshippers. Christians are termed the *followers* of God; they take God for their pattern, and *walk-act*,

as he does. Hence we see the meaning of the terms in this verse: *Ye shall not go after-ye shall not take false gods for your patterns.* The Canaanites, Greeks, Romans, &c., were a most impure people, because the objects of their worship were impure, and they *went after* them, i.e., were like their gods. This serves to show us that such as our Redeemer is, such should we be; and indeed this is the uniform language of God to man: *Be ye holy, for I am holy,* ^{<R2108>}**Leviticus 21:8**; *Be ye perfect, as your Father who is in heaven is perfect,* ^{<A158>}**Matthew 5:48**.

Verse 15. A jealous God] Jehovah has *betrothed* you to himself as a bride is to her husband. Do not be unfaithful, else that *love* wherewith he has now distinguished you shall assume the form of *jealousy*, and so divorce and consume you.

Verse 16. Ye shall not tempt the Lord] Ye shall not provoke him by entertaining doubts of his mercy, goodness, providence, and truth.

As ye tempted him in Massah.] How did they tempt him in Massah? They said, *Is the Lord among us or not?* ^{<E270>}**Exodus 17:1-7**. After such proofs as they had of his presence and his kindness, this was exceedingly provoking. Doubting God's kindness where there are so many evidences of it, is highly insulting to God Almighty.

Verse 17. Ye shall diligently keep, &c.] On this and the following verse see Clarke's note on "^{<R813>}**Deuteronomy 6:3**".

Verse 20. And when thy son asketh thee, &c.] "Here," as Mr. Ainsworth justly remarks, "followeth a brief *catechism*, containing the grounds of religion."

What mean **the testimonies, &c.]** The Hebrew language has no word to express to *mean* or *signify*, and therefore uses simply the substantive verb *what is*, i.e., what mean or signify, &c. *The seven thin ears* ARE, i.e., *signify*, seven years of famine. This form of speech frequently occurs.

Verse 25. It shall be our righteousness] The *evidence* that we are under the influence of the fear and love of God. Moses does not say that this righteousness could be wrought without the influence of God's mercy, nor does he say that they should purchase heaven by it: but, God required them to be conformed to his will in all things, that they might be holy in heart, and righteous in every part of their moral conduct.

1. ON a very important subject in this chapter, it may be necessary to make some farther observations.

A most injurious and destructive maxim has lately been advanced by a few individuals, which it is to be hoped is disowned by the class of Christians to which they belong, though the authors affect to be thought *Christians*, and *rational* ones, too; the sum of the maxim is this: “Children ought not to be taught religion for fear of having their minds biased to some particular creed, but they should be left to themselves till they are capable of making a *choice*, and *choose* to make one.” This maxim is in flat opposition to the command of God, and those who teach it show how little they are affected by the religion they profess. If they felt it to be good for any thing, they would certainly wish their children to possess it; but they do not teach religion to their children, because they feel it to be of no use to themselves. Now the Christian religion properly applied saves the soul, and fills the heart with love to God and man; for the love of God is shed abroad in the heart of a genuine believer, by the Holy Ghost given to him. These persons have no such love, because they have not the religion that inspires it; and the spurious religion which admits of the maxim above mentioned, is not the religion of God, and consequently better untaught than taught. But what can be said to those parents who, possessing a better faith, equally neglect the instruction of their children in the things of God! They are highly criminal; and if their children perish through neglect, which is very probable, what a dreadful account must they give in the great day!

PARENTS! hear what the Lord saith unto *you*: Ye shall diligently teach your children that there is one Lord, *Jehovah, Elohim*; the Father, the Son, and the Holy Ghost: and that they must love him with all their heart, with all their soul, and with all their might. And as children are heedless, apt to forget, liable to be carried away by sensible things, repeat and re-repeat the instruction, and add line upon line, precept upon precept, here a little and there a little, carefully studying *time, place, and circumstances*, that your labour be not in vain: show it in its amiableness, excite *attention* by exciting *interest*; show how good, how useful, how blessed, how ennobling, how glorious it is. *Whet* these things on their hearts till the keenest edge is raised on the strongest desire, till they can say, “Whom have I in heaven but thee? and there is none upon earth I desire besides thee!” See Clarke’s notes on “⁰¹⁸⁰⁹Deuteronomy 4:9”, and “⁰¹⁸³²Genesis 18:32”, and see Clarke “⁰¹⁹⁸⁸Genesis 19:38” at the end.

2. Without offence to any, I hope, a few words more may be said on the nature of an *oath*, in addition to the note, **See Clarke** “^{4:16,13}**Deuteronomy 6:13**”. The matter is important, and perhaps not well understood by many.

The making an *appeal* to the Supreme Being, and calling him to witness and record, constitutes the *spirit* and *essence* of an oath. It is no matter in what *form* this appeal is made, whether by putting the hand *under the thigh*, as among the *patriarchs*; by the *water of the Ganges*, as among the *Hindoos*; on a *surat* or *chapter of the Koran*, as among the *Mohammedans*; on a *Hebrew Pentateuch*, as among the *Jews*; on the *form of the cross*, as among the *Roman Catholics*; *kissing the New Testament*, as among *Protestants* in general; or *holding up the hand*, and making *affirmation*, as among the people called *Quakers*; still the oath is the same, for the *appeal is made to God*. On this ground (and this is the true ground), *the holding up of the hand* in a court of justice, is as perfect, as substantial, and as formal an oath, as *kissing the New Testament*. Why then so many objections against taking an oath in a court of justice by any one *particular form*, when the same thing is done in spirit, essence, and substance, when God is called to witness and record, though the *form* be different? When God says, *Thou shalt fear the Lord thy God, and shalt swear by his name*, he says, in effect, Thou shalt have no god besides me; thou shalt consider me the fountain of truth, the rewarder of righteousness, and the punisher of perfidy and wickedness. *Swear by my name*-bind thyself to *me*; take *me* for witness to all thy actions; and act in all things as having *me* continually before thine eyes, and knowing that for every *act* and *word* thou shalt give account to *me* in the day of judgment. Our Lord's command, *Swear not at all*, can never relate to an oath in a civil cause, taken according to the definition above given: profane and common swearing, with all light, irreverent oaths and imprecations, and all such oaths as are not required by the civil magistrate, in cases where the Lord is supposed to be witness, are certainly intended in our blessed Lord's prohibition. **See Clarke on** “^{4:10,26}**Deuteronomy 4:26**”.

DEUTERONOMY

CHAPTER 7

With the seven nations that God shall cast out, 1, they shall make no covenant, 2, nor form any matrimonial alliances, 3; lest they should be enticed into idolatry, 4. All monuments of idolatry to be destroyed, 5. The Israelites are to consider themselves a holy people, 6; and that the Lord had made them such, not for their merits, but for his own mercies, 7, 8. They shall therefore love him, and keep his commandments, 9-11. The great privileges of the obedient, 12-24. All idolatry to be avoided, 25, 26.

NOTES ON CHAP. 7

Verse 1. Seven nations greater and mightier than thou] In several places of the Hebrew text, *each* of these seven nations is not enumerated, some one or other being left out, which the Septuagint in general supply. How these nations were distributed over the land of Canaan previously to the entering in of the Israelites, the reader may **see in the note on** **“^{10>}Joshua 3:10”**.

Verse 2. Thou shalt smite them, &c.] These idolatrous nations were to be utterly destroyed, and all the others also which were contiguous to the boundaries of the promised land, provided they did not renounce their idolatry and receive the true faith: for if they did not, then no covenant was to be made with them on any secular or political consideration whatever; no mercy was to be shown to them, because the cup of their iniquity also was now full; and they must either embrace, heartily embrace, the true religion, or be cut off.

Verse 3. Neither shalt thou make marriages, &c.] The heart being naturally inclined to evil, there is more likelihood that the idolatrous wife should draw aside the believing husband, than that the believing husband should be able to bring over his idolatrous wife to the true faith.

Verse 6. Thou art a holy people] And therefore should have no connection with the workers of iniquity.

A special people] **hl gs** *segullah*, -Septuagint, **λαον περιουσιον**, -*a peculiar people*, a private property. The words as they stand in the Septuagint are quoted by the apostle, **“^{<M>}1 Peter 2:9**.

Verse 8. But because the Lord loved you] It was no good in them that induced God to choose them at this time to be his peculiar people: he had his reasons, but these sprang from his infinite goodness. He intended to make a full discovery of his goodness to the world, and this must have a commencement in some particular place, and among some people. He chose that time, and he chose the Jewish people; but not because of their goodness or holiness.

Verse 12. The Lord-shall keep unto thee the covenant] So we find their continuance in the state of favour was to depend on their *faithfulness* to the grace of God. If they should rebel, though God had chosen them through his *love*, yet he would cast them off in his *justice*. The *elect*, we see, may become unfaithful, and so become *reprobates*. So it happened to 24,000 of them, whose carcasses fell in the wilderness because they had sinned; yet these were of the *elect* that came out of Egypt. Let him that standeth take heed lest he fall.

Verse 22. Put out those nations-by little and little] The Israelites were not as yet sufficiently numerous to fill the whole land occupied by the seven nations mentioned ^{<B70>}**Deuteronomy 7:1**. And as wild and ferocious animals might be expected to multiply where either there are no inhabitants, or the place is but thinly peopled, therefore God tells them that, though at present, by force of arms, they might be able to expel them, it would be impolitic so to do, lest the beasts of the field should multiply upon them.

Verse 25. Thou shalt not desire the silver or gold that is on them] Some of the ancient idols were plated over with gold, and God saw that the value of the metal and the excellence of the workmanship might be an inducement for the Israelites to *preserve* them; and this might lead, remotely at least, to idolatry. As the idols were accursed, all those who had them, or any thing appertaining to them, were accursed also, ^{<B726>}**Deuteronomy 7:26**.

DEUTERONOMY

CHAPTER 8

An exhortation to obedience from a consideration of God's past mercies, 1, 2. Man is not to live by bread only, but by every word of God, 3. How God provided for them in the wilderness, 4. The Lord chastened them that they might be obedient, 5, 6. A description of the land into which they were going, 7-9. Cautions lest they should forget God in their prosperity, 10-16, and lest they should attribute that prosperity to themselves, and not to God, 17,18. The terrible judgments that shall fall upon them, should they prove unfaithful, 19, 20.

NOTES ON CHAP. 8

Verse 2. Thou shalt remember all the way] The various dealings of God with you; the dangers and difficulties to which ye were exposed, and from which God delivered you; together with the various miracles which he wrought for you, and his longsuffering towards you.

Verse 3. He-suffered thee to hunger, and fed thee] God never permits any tribulation to befall his followers, which he does not design to turn to their advantage. When he permits us to hunger, it is that his mercy may be the more observable in providing us with the necessaries of life. *Privations*, in the way of providence, are the forerunners of mercy and goodness abundant.

Verse 4. Thy raiment waxed not old, &c.] The plain meaning of this much-tortured text appears to me to be this: "God so amply provided for them all the necessaries of life, that they never were obliged to wear tattered garments, nor were their feet injured for lack of shoes or sandals." If they had carvers, engravers, silversmiths, and jewellers among them, as plainly appears from the account we have of the tabernacle and its utensils, is it to be wondered at if they also had *habit* and *sandal makers*, &c., &c., as we are certain they had *weavers*, *embroiderers*, and such like? And the traffic which we may suppose they carried on with the Moabites, or with travelling hordes of Arabians, doubtless supplied them with the *materials*; though, as they had abundance of sheep and neat cattle, they must have had much of the materials within themselves. It is generally supposed that God, by a miracle, preserved their clothes from wearing out: but if this

sense be admitted, it will require, not one miracle, but a chain of the most successive and astonishing miracles ever wrought, to account for the thing; for as there were not less than 600,000 males born in the wilderness, it would imply, that the clothes of the infant grew up with the increase of his body to manhood, which would require a miracle to be continually wrought on every thread, and on every particle of matter of which that thread was composed. And this is not all; it would imply that the clothes of the parent became miraculously *lessened* to fit the body of the child, with whose growth they were again to stretch and grow, &c. No such miraculous interference was necessary.

Verse 8. A land of wheat, &c.] On the subject of this verse I shall introduce the following remarks, which I find in Mr. Harmer's Observations on the Fertility of the Land of Judea, vol. iii., p. 243.

“Hasselquist tells us that he ate olives at Joppa (upon his first arrival in the Holy Land) which were said to grow on the Mount of Olives, near Jerusalem; and that, independently of their oiliness, they were of the best kind he had tasted in the Levant. As olives are frequently eaten in their repasts, the delicacy of this fruit in Judea ought not to be forgotten; and the oil that is gotten from these trees much less, because still more often made use of. In the progress of his journey he found several fine vales, abounding with olive trees. He saw also olive trees in Galilee; but none farther, he says, than the mountain where it is supposed our Lord preached his sermon.

“The *fig trees* in the neighbourhood of Joppa, Hasselquist goes on to inform us, were as beautiful as any he had seen in the Levant.

“The reason why *pomegranates* are distinctly mentioned, in this description of the productions of the land of promise, may be their great usefulness in forming cooling drinks, for they are used among the Asiatics nearly in the same way that we use lemons; see vol. ii., 145.

“*Honey* is used in large quantities in these countries; and Egypt was celebrated for the assiduous care with which the people there managed their bees. Maillet's account of it is very amusing. ‘There are,’ says he, ‘abundance of bees in that country; and a singular manner of feeding them, introduced by the Egyptians of ancient times, still continues there. Towards the end of October, when the

Nile, upon its decrease, gives the peasants an opportunity of sowing the lands, *sainfoin* is one of the first things sown, and one of the most profitable. As the Upper Egypt is hotter than the Lower, and the inundation there goes sooner off the lands, the *sainfoin* appears there first. The knowledge they have of this causes them to send their bee-hives from all parts of Egypt, that the bees may enjoy, as soon as may be, the richness of the flowers, which grow in this part of the country sooner than in any other district of the kingdom. The hives, upon their arrival at the farther end of Egypt, are placed one upon another in the form of pyramids, in boats prepared for their reception, after having been numbered by the people who place them in the boats. The bees feed in the fields there for some days; afterwards, when it is believed they have nearly collected the honey and wax, which were to be found for two or three leagues round, they cause the boats to go down the stream, two or three leagues lower, and leave them there, in like manner, such a proportion of time as they think to be necessary for the gathering up the riches of that canton. At length, about the beginning of February, after having gone the whole length of Egypt, they arrive at the sea, from whence they are conducted, each of them, to their usual place of abode; for they take care to set down exactly, in a register, each district from whence the hives were carried in the beginning of the season, their number and the names of the persons that sent them, as well as the number of the boats, where they are ranged according to the places they are brought from. What is astonishing in this affair is, that with the greatest fidelity of memory that can be imagined, each bee finds its own hive, and never makes any mistake. That which is still more amazing to me is, that the Egyptians of old should be so attentive to all the advantages deducible from the situation of their country; that after having observed that all things came to maturity sooner in Upper Egypt, and much later in Lower, which made a difference of above six weeks between the two extremities of their country, they thought of collecting the wax and the honey so as to lose none of them, and hit upon this ingenious method of making the bees do it successively, according to the blossoming of the flowers, and the arrangement of nature.”

If this solicitude were as ancient as the dwelling of Israel in Egypt, they must have been anxious to know whether *honey*, about which they took such care in Egypt, was plentiful in the land of promise; and they must have been pleased to have been assured it was. It continues to be produced there in large quantities: Hasselquist, in the progress of his journey from Acra to Nazareth, tells us that he found “great numbers of bees, bred thereabouts, to the great advantage of the inhabitants.” He adds, “they make their bee-hives, with little trouble, of clay, four feet long, and half a foot in diameter, as in Egypt. They lay ten or twelve of them, one on another, on the bare ground, and build over every ten a little roof.” Mr. Maundrell, observing also many bees in the Holy Land, takes notice that by their means the most barren places in other respects of that country become useful, perceiving in many places of the great salt plain near Jericho a smell of honey and wax as strong as if he had been in an apiary.

By Hasselquist’s account it appears, that the present inhabitants of Palestine are not strangers to the use of hives. They are constructed of very different materials from ours, but just the same with the Egyptian hives. They seem to be an ancient contrivance; and indeed so simple an invention must be supposed to be as old as the days of Moses, when arts, as appears from his writings, of a much more elevated nature were known in Egypt. I cannot then well persuade myself to adopt the opinion of some of the learned, that those words of Moses, in ~~(32:13)~~ **Deuteronomy 32:13**, *He made him to suck honey out of the rock, and oil cut of the flinty rock*, are to be understood of his causing Israel to dwell in a country where sometimes they might find honey-comb in holes of the rock. It is very possible that in that hot country these insects, when not taken due care of, may get into hollow places of the rocks, and form combs there, as they sometimes construct them in ours in hollow trees, though I do not remember to have met with any traveller that has made such an observation. But would this have been mentioned with so much triumph by Moses in this place? The quantities of honey produced after this manner could be but small, compared with what would be collected in hives properly managed; when found, it must often cost a great deal of pains to get the honey out of these little cavities in the hard stone, and much the greatest part must be absolutely lost to the inhabitants. The interpretation is the more strange, because when it is said in the next clause, “and oil out of the flinty rock,” it is evidently meant that they should have oil produced in abundance by olive trees growing on flinty rocks; and consequently, the sucking honey out of

the rock should only mean their enjoying great quantities of honey, produced by bees that collected it from flowers growing among the rocks: the rocky mountains of this country, it is well known, produce an abundance of aromatic plants proper for the purpose. Nor does Asaph, in the close of the eighty-first Psalm, speak, I apprehend, of honey found in cavities of rocks; nor yet is he there describing it as collected from the odoriferous plants that grow in the rocky hills of those countries, if the reading of our present Hebrew copies be right: but the prophet tells Israel that, had they been obedient, God would have fed them with the fat of wheat, and with the rock of honey would he have satisfied them, that is, with the most delicious wheat, and with the richest, most invigorating honey, in large quantities, both for eating and making agreeable drink. Its reviving, strengthening quality appears in the story of Jonathan, Saul's son, ^{<01427>}**1 Samuel 14:27**; as the using the term *rock* to signify *strength*, &c., appears in a multitude of places. *The rock of a sword*, ^{<08943>}**Psalm 89:43**, for the *edge of the sword*, in which its energy lies, is, perhaps, as strange an expression to western ears.

I shall have occasion to speak of the excellence of the *grapes* of Judea in a succeeding chapter; I may therefore be excused from pursuing the farther examination of the productions of this country, upon giving my reader a remark of Dr. Shaw's to this purpose, that it is impossible for pulse, wheat, or grain of any kind, to be richer or better tasted than what is sold at Jerusalem. Only it may not be amiss to add, with respect to this country's being well watered, that the depth, **µht** *tehom*, spoken of in this passage, seems to mean reservoirs of water filled by the rains of winter, and of great use to make their lands fertile; as the second word **hytl** [**t** *tealothaiha*] seems to mean wells, or some such sort of conveniences, supplied by springs, and the first word; **hytrhn** *naharothaiha* rivers or running streams, whether carrying a larger or smaller body of water. What an important part of this pleasing description, especially in the ears of those that had wandered near forty years in a most dry and parched wilderness! I will only add, without entering into particulars, that the present face of the country answers this description.

Verse 9. A land whose stones are iron] Not only meaning that there were iron mines throughout the land, but that the loose stones were strongly impregnated with iron, ores of this metal (the most useful of all the products of the *mineral* kingdom) being every where in great plenty.

Out of whose hills thou mayest dig brass.] As there is no such thing in nature as a *brass* mine, the word **t v j n** *nechosheth* should be translated *copper*; of which, by the addition of the *lapis calaminaris*, *brass* is made. See Clarke on “^{<02518>}Exodus 25:3”.

Verse 15. Who led thee through that-terrible wilderness] See the account of their journeying in the notes, See Clarke “^{<02161>}Exodus 16:1”, &c.; ^{<02110>}Numbers 21:10-35, &c.

Fiery serpents] Serpents whose bite occasioned a most violent inflammation, accompanied with an unquenchable *thirst*, and which terminated in death. See Clarke on “^{<02105>}Numbers 21:6”.

Verse 16. Who fed thee-with manna] See this miracle described See Clarke “^{<021613>}Exodus 16:13”, &c.

Verse 18. God-giveth thee power to get wealth] Who among the rich and wealthy believes this saying? Who gives wisdom, understanding, skill, bodily strength, and health? Is it not God? And without these, how can wealth be acquired? Whose is providence? Who gives fertility to the earth? And who brings every proper purpose to a right issue? Is it not God? And without these also can wealth be acquired? No. Then the proposition in the text is self-evident: it is God that giveth power to *get wealth*, and to God the wealthy man must account for the manner in which he has *expended* the riches which God hath given him.

DEUTERONOMY

CHAPTER 9

The people are informed that they shall shortly pass over Jordan, and that God shall go over before them, to expel the ancient inhabitants, 1-3. They are cautioned not to suppose that it is on account of their righteousness that God is to give them that land, 4-6. They are exhorted to remember their various provocations of the Divine Majesty, especially at Horeb, 7-14; and how Moses interceded for them, and destroyed the golden calf, 15-21. How they murmured at Taberah, 22; and rebelled at Kadesh-barnea, 23; and had been perverse from the beginning, 24. An account of the intercession of Moses in their behalf, 25-29.

NOTES ON CHAP. 9

Verse 1. Thou art to pass over Jordan this day] מִיּוֹם *haiyom, this time;* they had come *thirty-eight* years before this nearly to the verge of the promised land, but were not permitted at *that day* or *time* to pass over, because of their rebellions; but *this time* they shall certainly pass over. This was spoken about the *eleventh* month of the *fortieth* year of their journeying, and it was on the first month of the following year they passed over; and during this interim Moses died.

Verse 5. For the wickedness of these nations] So then it was not by any *sovereign* act of God that these people were cast out, but for their *wickedness*; they had transgressed the law of their Creator; they had resisted his Spirit, and could no longer be tolerated. The Israelites were to possess their land, not because *they* deserved it, but first, because they were *less* wicked than the others; and secondly, because God thus chose to *begin* the great work of his salvation among men. Thus then the *Canaanites were cut off*, and the *Israelites were grafted in*; and the *Israelites*, because of their wickedness, were afterwards *cut off* and the *Gentiles grafted in*. Let the latter not be high-minded, but fear; *if God spared not the natural branches, take heed lest he spare not thee*. But let it be remembered that this land was originally their own, and that the present possessors had no legal right to it.

Verse 10. Tables of stone] See Clarke's notes on "⁴⁻¹²³¹¹⁸Exodus 31:18", and See Clarke "⁴⁻¹²³²¹⁵Exodus 32:15"; "⁴⁻¹²³²¹⁶Exodus 32:16".

Verse 12. Thy people-have corrupted themselves] Debased themselves by making and worshipping an Egyptian idol. See Clarke on “^{<02320>}Exodus 32:1”, &c.

Verse 21. I took your sin, the calf which ye had made] See this fully explained, Clarke “^{<02320>}Exodus 32:20”.

Verse 22. At Kibroth-hattaavah] See Clarke’s note on “^{<04134>}Numbers 11:34”.

Verse 27. Remember thy servants, Abraham, Isaac, and Jacob] As if he had said: “These are their descendants, and the covenant was made with those patriarchs in behalf of these.” God bestows many blessings on comparatively worthless persons, either for the sake of their pious ancestors, or on account of the religious people with whom they are connected; therefore union with the Church of God is a blessing of no common magnitude. The reader will find the grand subject of this chapter explained at large in the notes on Exod. 31. and 32., to which he is particularly desired to refer.

DEUTERONOMY

CHAPTER 10

Moses is commanded to make a second set of tables, 1, 2. He makes an ark, prepares the two tables, God writes on them the ten commandments, and Moses lays them up in the ark, 3-5. The Israelites journey from Beeroth to Mosera, where Aaron dies, 6; and from thence to Gudgodah and Jotbath, 7. At that time God separated the tribe of Levi for the service of the sanctuary, 8, 9. How long Moses stayed the second time in the mount, 10, 11. What God requires of the Israelites, 12-15. Their heart must be circumcised, 16. God's character and conduct, 17, 18. They are commanded to love the stranger, 19; to fear, love, and serve God, 20, because he had done such great things for them and their fathers, 21, 22.

NOTES ON CHAP. 10

Verse 1. Hew thee two tables of stone] See Clarke's notes on "^{<12340>}Exodus 34:1".

Verse 3. Shittim wood] See Clarke's note on "^{<12276>}Exodus 25:5", and succeeding verses, and on the parallel places in the margin.

Verse 4. Ten commandments] See Clarke's note on "^{<12201>}Exodus 20:1", &c.

Verse 6. And the children of Israel took their journey, &c.] On this and the three following verses see *Kennicott's* remarks at the end of this chapter. See Clarke "^{<15102>}Deuteronomy 10:22".

Verse 12. Now, Israel, what doth the Lord-require of thee] An answer is immediately given. God requires,

1. That ye *fear* him as Jehovah your God; him who made, preserves, and governs you.
2. That ye *walk in all his ways*-that, having received his precepts, all of which are good and excellent, ye obey the whole; walking in God's ways, not your own, nor in the ways of the people of the land.

3. That ye *love* him-have confidence in him as your father and friend, have recourse to him in all your necessities, and love him in return for his love.

4. That you *serve* him-give him that worship which he requires, performing it with all your *heart*-the whole of your affections, and with all your *soul*-your will, understanding, and judgment. In a word, putting forth your whole strength and energy of body and soul in the sacred work.

Verse 14. Behold, the heaven and the heaven of heavens] All these words in the original are in the plural number: **μymlh ymlw μymlh ḥ** *hen hashshamayim, ushemey hashshamayim; behold the heavens and the heavens of heavens.* But what do they mean? To say that the first means the atmosphere, the second the planetary system, and the third the region of the blessed, is saying but very little in the way of explanation. The words were probably intended to point out the immensity of God's creation, in which we may readily conceive one system of heavenly bodies, and others beyond them, and others still in endless progression through the whole vortex of space, every *star* in the vast abyss of nature being a sun, with its peculiar and numerous attendant worlds! Thus there may be systems of systems in endless gradation up to the throne of God!

Verse 16. Circumcise-the foreskin of your heart] A plain proof from God himself that this precept pointed out spiritual things, and that it was not the *cutting away a part of the flesh that was* the object of the Divine commandment, but the *purification of the soul*, without which all forms and ceremonies are of no avail. Loving God with all the heart, soul, mind, and strength, the heart being circumcised to enable them to do it, was, from the beginning, the end, design, and fulfilment of the whole law.

Verse 17. God of gods, and Lord of lords] That is, He is the source whence all being and power proceed; every agent is finite but himself; and he can counteract, suspend, or destroy all the actions of all creatures whensoever he pleases. If he determine to save, none can destroy; if he purpose to destroy, none can save. How absolutely necessary to have such a God for our friend!

A great God-mighty] **rbgh l ah** *hael haggibbor, the mighty God*; this is the very title that is given to our blessed Lord and Saviour, ²³⁰⁶**Isaiah 9:6.**

Verse 21. He is thy praise] It is an eternal honour to any soul to be in the friendship of God. Why are people ashamed of being thought religious? Because they know nothing of religion. He who knows his Maker may glory in his God, for without him what has any soul but disgrace, pain, shame, and perdition? How strange is it that those who fear God should be ashamed to own it, while sinners boldly proclaim their relationship to Satan!

Verse 22. With threescore and ten persons] And now, from so small a beginning, they were multiplied to more than 600,000 souls; and this indeed in the space of forty years, for the 603,000 which came out of Egypt were at this time all dead but Moses, Joshua, and Caleb. How easily can God increase and multiply, and how easily diminish and bring low! In all things, because of his unlimited power, he *can* do whatsoever he *will*; and he *will do* whatsoever is *right*.

ON a very important subject in this chapter Dr. Kennicott has the following judicious observations:—

“The book of *Deuteronomy* contains the several speeches made to the Israelites by Moses just before his death, recapitulating the chief circumstances of their history, from their deliverance out of Egypt to their arrival on the banks of Jordan. What in this book he has recorded as *spoken* will be best understood by comparing it with what he has recorded as *done* in the previous history; and this, which is very useful as to the other parts of this book, is absolutely necessary as to the part of the tenth chapter here to be considered.

“The previous circumstances of the history necessary to be here attended to are these: In *Exodus*, chap. 20., God speaks the *ten* commandments; in chap. 24. Moses, on Mount Sinai, receives the *two* tables, and is there forty days and nights; in chap. 25., 26., 27, God appoints the service of the tabernacle; in chap. 28. separates Aaron and his sons for the priest’s office, by a statute for ever, to him and his seed after him; in chap. 30. Moses, incensed at the golden calf, breaks the tables; yet he prays for the people, and God orders him to lead them towards Canaan; in chap. 34. Moses carries up *two* other tables, and stays again forty days and nights. In *Numbers*, chap. 3., the tribe of Levi is selected; chap. 8., consecrated; chap. 10. and 11. the Israelites march from Sinai on the *twentieth* day of the *second* month in the *second* year; in chap.

xiii. spies sent; in chap. 14. the men are sentenced to die in the wilderness during the forty years; in chap. 17. the Levites are to have no lot nor large district in Canaan, but to be the Lord's inheritance; in chap. 20. Aaron dies on Mount Hor; lastly, in the complete catalogue of the whole march (chap. 33.) we are told that they went from *Moseroth* to *Bene-jaakan*, thence to *Hor-hagidgad*, to *Jotbathah*, to *Ebronah*, to *Ezion-gaber*, to *Zin*, (which is *Kadesh*,) and thence to Mount *Hor*, where Aaron died in the *fortieth* and last year. In *Deuteronomy*, chap. ix., Moses tells the Israelites, (^{<B007>}**Deuteronomy 9:7**;) that they had been rebels, from Egypt even to Jordan, particularly at Horeb, (^{<B008>}**Deuteronomy 9:8-29**;) whilst he was with God, and received the tables at the end of forty days and nights; and that, after breaking the tables, he fasted and interceded for his brethren during a *second* period of forty days and nights; and this *ninth* chapter ends with the prayer which he then made. Chapter 10. begins thus: 'At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up,' &c. And from ^{<B009>}**Deuteronomy 10:1** to the end of ^{<B010>}**Deuteronomy 10:5** he describes the *second* copy of the ten commandments, as written also by God, and deposited by himself in the ark.

"After this we have now four verses, (^{<B010>}**Deuteronomy 10:6-9**;) which not only have no kind of connection with the verses before and after them, but also, as they stand in the present Hebrew text, directly contradict that very text; and the *two* first of these verses have not, in our Hebrew text, the least connection with the *two* last of them. Our Hebrew text, (^{<B010>}**Deuteronomy 10:6**;) says that Israel journeyed *from Bene-jaakan* to *Mosera*. Whereas that very text in the complete catalogue, (^{<B033>}**Numbers 33:31**;) says they journeyed *from Moseroth* to *Bene-jaakan*. Again: Aaron is here said to have died at *Mosera*, whereas he died on Mount *Hor*, the *seventh* station afterwards; see ^{<B033>}**Numbers 33:38**. And again: they are here said to go from *Bene-jaakan* to *Mosera*, thence to *Gudgodah*, and thence to *Jotbath*; whereas the complete catalogue says, *Moseroth* to *Bene-jaakan*, thence to *Hor-hagidgad*, and thence to *Jotbathah*. But if the marches could possibly be true as they now stand in these *two* verses, yet what connection can there be between JOTBATH and the SEPARATION OF THE TRIBE OF LEVI? It is very happy that these several difficulties in the *Hebrew* text are removed by the SAMARITAN Pentateuch: for *that* text tells

us here rightly that the march was from *Moseroth* to *Bene-jaakan*; to *Hagidgad*, to *Jotbathah*, to *Ebronah*, to *Ezion-gaber*, to *Zin*, (which is *Kadesh*,) and thence to Mount *Hor*, where Aaron died. Again: as the regular deduction of these stations ends with Mount *Hor* and *Aaron's death*, we have then what we had not before, a regular connection with the *two* next verses, and the connection is this: That when Aaron, the son of Amram, the son of *Kohath*, the son of LEVI, died, neither the *tribe of Levi* nor the *priesthood* was deserted, but God still supported the latter by maintaining the former; and this, not by allotting that tribe any one large part of Canaan, but separate cities among the other tribes, and by allowing them to live upon those offerings which were made by the other tribes to God himself. These four verses therefore, (^{<5106>}**Deuteronomy 10:6-9**,) in the *same* text, stand thus: (^{<5106>}**Deuteronomy 10:6**,) *WHEN the children of Israel journeyed from Moseroth, and encamped in Bene-jaakan; from thence they journeyed and encamped at Hagidgad; from thence they journeyed and encamped in Jotbathah, a land of rivers of water: (7) From thence they journeyed and encamped in Ebronah; in Ezion-gaber; in the wilderness of Zin, which is Kadesh; and then at Mount Hor; And AARON DIED THERE, and there he was buried; and Eleazar his son ministered as priest in his stead. (8) At that time the Lord HAD separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord, to minister unto him, and to bless in his name unto this day. (9) Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.*

“But however consistent these *four* verses are now with themselves, it will be still demanded, What *connection* have they with the *fifth* verse *before* them, and with the *tenth* verse *after* them? I confess I cannot discover their least pertinency here, because AARON'S DEATH and LEVI'S SEPARATION seem totally foreign to the speech of Moses in this place. And this speech *without these four verses* is a regularly connected admonition from Moses to this purpose: that his brethren were for ever to consider themselves as indebted to *him*, under God, for the renewal of the *two* tables, and also to *his* intercession for rescuing them from destruction. The words are these: (^{<5104>}**Deuteronomy 10:4**,) ‘The Lord wrote again the ten commandments, and gave them unto me. (5) And I came down from the mount, and put the tables in the ark, which I HAD made:—(10) Thus I stayed in the mount according to the first time, forty days and forty nights: and the Lord hearkened unto me at that time also; the Lord would not destroy thee. (11)

And the Lord said unto me, Arise, take thy journey before the people, that they may go in and possess the land,' &c. But then, if these *four* verses were not at first a part of this chapter, but are evidently interpolated, there arises another inquiry, *Whether they are an insertion entirely spurious, or a genuine part of the sacred text, though removed hither out of some other chapter?* As they contain nothing singular or peculiar, are of no particular importance, and relate to no subject of disputation, they are not likely to have arisen from fraud or design; but, perfectly coinciding in sense with other passages, they may safely be considered as another instance of a large transposition [86 words] in the present text, arising from accident and want of care. And the only remaining question therefore is, *Whether we can discover, though not to demonstration, yet with any considerable degree of probability, the original place of these four verses, that so they may be at last restored to that neighbourhood and connection from which they have been, for so many ages, separated?*

“It was natural for Moses, in the course of these several speeches to his brethren in *Deuteronomy*, to embrace the first opportunity of impressing on their memories a matter of such particular importance *as the continuation of the priesthood among the Levites after Aaron’s death*. And the first proper place seems to be in the *second* chapter, after the *first* verse. At ~~6019~~ **Deuteronomy 1:19**, he speaks of their march from *Horeb* to *Kadesh-barnea*, whence they sent the spies into Canaan. He then sets forth their murmurings, and God’s sentence that they should die in the wilderness, and he ends the first chapter with their being *defeated by the Amorites, their weeping before the Lord, and abiding many days in KADESH*, which is KADESH-BARNEA, near Canaan.

“Chap. 2. begins thus: *Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me:* and WE COMPASSED MOUNT SEIR MANY DAYS. Now, the many days, or long time, which they spent in *compassing Mount Seir*, that is, going round on the *south-west* coasts of *Edom* in order to proceed *north-east* from *Edom* through *Moab* to *Arnon*, must include *several* of their stations, besides that eminent one at *Mount Hor*, where *Aaron died*. And as part of their road, during this long compass, lay through *Ezion-gaber*, (which was on the *eastern tongue* of the Red Sea, and the *south* boundary of *Edom*,) thence to *Zin*, (which is KADESH, that is, MERIBAH KADESH,) and thence to *Mount Hor*, as they marched to the north-east; so it is probable that the five stations preceding that of *Ezion-gaber* were on the extremity of *Mount*

Seir, to the *south-west*. And if their first station at entering the south-west borders of Edom, and beginning to *compass Mount Seir*, was *Moseroth*, this gives the reason wanted why Moses begins this passage at *Moseroth*, and ends it with Aaron's death at Mount Hor. And this will discover a proper connection between the four dislocated verses and the context here.-^{<R0146>} **Deuteronomy 1:46**: 'So ye abode in Kadesh (*Barnea*) many days.' ^{<R000>} **Deuteronomy 2:1**: 'Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me; and WE COMPASSED MOUNT SEIR MANY DAYS.'

“For the children of Israel journeyed from Moseroth, and pitched in Bene-jaakan: from thence they journeyed and pitched in Hagidgad: from thence they journeyed and pitched in Jotbathah, a land of rivers of water: from thence they journeyed and pitched in Ebronah: from thence they journeyed and pitched in Ezion-gaber: from thence they journeyed and pitched in the wilderness of Zin, which is Kadesh: from thence they journeyed and pitched in Mount Hor, and Aaron died there, and there he was buried; and Eleazar his son ministered as priest in his stead. At that time the Lord had separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name unto this day. Wherefore, Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.’

“And this paragraph being thus inserted at the end of the first verse, the second begins a new paragraph, thus: *And the Lord spake unto me, saying, Ye have compassed this mountain long enough; turn you northward*-through the east side of Seir (or Edom) towards Moab on the north. See ^{<R004>} **Deuteronomy 2:4-8.**” -*Kennicott's Remarks*, p. 74.

These remarks should not be hastily rejected.

DEUTERONOMY

CHAPTER 11

The people are exhorted to obedience from a consideration of God's goodness to their fathers in Egypt, 1-4, and what he did in the wilderness, 5, and the judgment on Dathan and Abiram, 6, and from the mercies of God in general, 7-9. A comparative description of Egypt and Canaan, 19-12. Promises to obedience, 13-15. Dissuasives from idolatry, 16,17. The words of God to be laid up in their hearts, to be for a sign on their hands, foreheads, gates, &c., 18, taught to their children, made the subject of frequent conversation, to the end that their days may be multiplied, 19-21. If obedient, God shall give them possession of the whole land, and not one of their enemies shall be able to withstand them, 22-25. Life and death, a blessing and a curse, are set before them, 26-28. The blessings to be put on Mount Gerizim and the curses on Mount Ebal, 29, 30. The promise that they should pass over Jordan, and observe these statutes in the promised land, 31, 32.

NOTES ON CHAP. 11

Verse 1. Thou shalt love the Lord] Because without this there could be no obedience to the Divine testimonies, and no happiness in the soul; for the *heart* that is destitute of the *love of God*, is empty of all good, and consequently miserable. See Clarke's note on ^{<451012>}Deuteronomy 10:12".

Verse 6. What he did unto Dathan, &c.] See the notes on ^{<041624>}Numbers 16:24-33.

Verse 8. Therefore shall ye keep all the commandments] Because God can execute such terrible judgments, and because he has given such proofs of his power and justice; and because, in similar provocations, he may be expected to act in a similar way; therefore keep his charge, that he may keep you unto everlasting life.

Verse 10. Wateredst it with thy foot] Rain scarcely ever falls in Egypt, and God supplies the lack of it by the inundations of the Nile. In order to water the grounds where the inundations do not extend, water is collected in ponds, and directed in streamlets to different parts of the field where irrigation is necessary. It is no unusual thing in the East to see a man, with a small mattock, making a little trench for the water to run by, and as he opens the passage, the water following, he uses his foot to raise up the

mould against the side of this little channel, to prevent the water from being shed unnecessarily before it reaches the place of its destination. Thus he may be said to water the ground with his foot. See several useful observations on this subject in Mr. *Harmer*, vol. i., pp. 23-26, and vol. iii., p. 141. "For *watering land* an instrument called *janta* is often used in the north of Bengal: It consists of a *wooden trough*, about fifteen feet long, six inches wide, and ten inches deep, which is placed on a horizontal beam lying on bamboos fixed in the bank of a pond or river in the form of a gallows. One end of the trough rests upon the bank, where a *gutter* is prepared to carry off the water, and the other is dipped into the water by a man standing on a stage near that end, and plunging it in with his *foot*. A long bamboo, with a large weight of earth at the farther end of it, is fastened to that end of the *janta* near the river, and passing over the gallows, poises up the *janta* full of water, and causes it to empty itself into the gutter." This, Mr. Ward supposes, illustrates this passage. See *Hindoo Customs, &c.*, vol. iii., p. 104. But after all, the expression, *wateredst it with thy foot*, may mean no more than doing it by labour; for, as in the land of Egypt there is scarcely any rain, the watering of gardens, &c., must have been all artificial. But in Judea it was different, as there they had their proper seasons of rain. The compound word **l grb beregel**, *with, under, or by the foot*, is used to signify any thing under the power, authority, &c., of a person; and this very meaning it has in the sixth verse, *all the substance that was in their possession*, is, literally, all the substance that was *under their feet*, **phyl grb beragleyhem**, that is, in their *power, possession, or what they had acquired by their labour*.

Verse 14. The rain-in his due season, the first rain and the latter rain]

By the *first or former rain* we are to understand that which fell in Judea about November, when they sowed their seed, and this served to moisten and prepare the ground for the vegetation of the seed. The *latter rain* fell about April, when the corn was well grown up, and served to fill the ears, and render them plump and perfect. Rain rarely fell in Judea at any other seasons than these. If the *former rain* were withheld, or not sent in due season, there could be no vegetation: if the *latter rain* were withheld, or not sent in its due season, there could be no full corn in the ear, and consequently no harvest. Of what consequence then was it that they should have their rain in *due season*! God, by promising this provided they were obedient, and threatening to withhold it should they be disobedient, shows that it is not a *general providence* that directs these things, but that the

very rain of heaven falls by *particular direction*, and the showers are often regulated by an *especial* providence.

Verse 18. Therefore shall ye lay up these my words] See ^{<0304>}Deuteronomy 6:4-8, and see Clarke on “^{<0130>}Exodus 13:9”.

Verse 24. From the river] Euphrates, which was on the *east*, to the *uttermost sea*-the Mediterranean, which lay *westward* of the promised land. This promise, notwithstanding the many provocations of the Israelites, was fulfilled in the time of Solomon, for “he reigned over all the kings from the river (Euphrates) even unto the land of the Philistines, and to the border of Egypt.” See ^{<4026>}2 Chronicles 9:26, and the note, See Clarke ^{<0342>}Numbers 34:12”.

Verse 26. Behold, I set before you-a blessing and a curse] If God had not put it *in the power* of this people either to *obey or disobey*; if they had not had a *free will*, over which they had complete authority, to use it either in the way of *willing* or *nilling*; could God, with any propriety, have given such precepts as these, sanctioned with such promises and threatenings? If they were not *free agents*, they could not be *punished* for *disobedience*, nor could they, in any sense of the word, have been *rewardable* for *obedience*. A STONE is not *rewardable* because, in obedience to the laws of *gravitation*, it *always tends to the centre*; nor is it punishable because, in being removed from that centre, in its tending or falling towards it again it takes away the life of a man.

That God has given man a *free, self-determining* WILL, which cannot be *forced* by any power but that which is omnipotent, and which God himself *never will force*, is declared in the most formal manner through the whole of the sacred writings. No *argument* can affect this, while the Bible is considered as a Divine revelation; no *sophistry* can explain away its evidence, as long as the *accountableness* of man for his conduct is admitted, and as long as the eternal bounds of *moral good* and *evil* remain, and the *essential distinctions* between *vice* and *virtue* exist. If ye *will* obey, (for God is ever ready to assist,) ye shall live; if ye *will* disobey and refuse that help, ye shall die. So hath *Jehovah* spoken, and man cannot reverse it.

Verse 29. Thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal.] The etymology of these names may be supposed to cast some light on this institution. μyζrg *gerizzim*, from zrg *garaz*, to *cut, cut off, cut down*; hence μyζrg *gerizzim*, the *cutters down*,

fellers, and *reapers* or *harvest-men*, this mountain being supposed to have its name from its great *fertility*, or the abundance of the crops it yielded, which is a possible case. Of **l by** [*ebal* or *eybal* the root is not found in Hebrew; but in Arabic [Arabic] *abala* signifies *rough, rugged, curled, &c.*; and [Arabic] *abalo*, from the same root, signifies *white stones*, and a *mountain* in which such stones are found; [Arabic] *alabalo*, *the mount of white stones*. See *Giggeius* and *Golius*. And as it is supposed that the mountain had this name because of its *barrenness*, on this metaphorical interpretation the sense of the passage would appear to be the following: God will so superintend the land, and have it continually under the eye of his watchful providence, that no change can happen in it but according to his Divine counsel, so that its *fertility* shall ever be the consequence of the *faithful obedience* of its inhabitants, and a proof of the *blessing of God* upon it; on the contrary, its *barrenness* shall be a proof that the people have *departed from their God*, and that his curse has in consequence fallen upon the land. See the manner of placing these blessings and curses, ^{<15712>}**Deuteronomy 27:12**, &c. That Gerizim is very *fruitful*, and that Ebal is very *barren*, is the united testimony of all who have travelled in those parts. See Ludolf, Reland, Rab, Benjamin, and Mr. Maundrell. Sychem lies in the valley between these two mountains.

THAT the land of Judea was *naturally* very fertile, can scarcely be supposed by any who considers the accounts given of it by travellers; with the exception of a few districts, the whole land is dry, stony, and barren, and particularly all the southern parts of Judea, and all the environs of Jerusalem, most of which are represented as absolutely incapable of cultivation. How then could it ever support its vast number of inhabitants? By the especial providence of God. While God kept that people under his continual protection, their land was a paradise; they lent to all nations and borrowed from none. What has it been since? A demi-solitude, because that especial blessing no longer descends upon it. No land, says Calmet, was more fertile while under the benediction of God; none more barren when under his curse. Its present state is a proof of the declaration of Moses, ^{<15223>}**Deuteronomy 28:23**: “The *heaven* over their head is *brass*; the *earth* under their feet, *iron*.” The land itself, in its present state is an ample proof of the authenticity of the Pentateuch. Should facts of this kind be lost sight of by any who read the sacred writings?

DEUTERONOMY

CHAPTER 12

All monuments of idolatry in the promised land to be destroyed, 1-3; and God's service to be duly performed, 4-7. The difference between the performance of that service in the wilderness and in the promised land, 8-11. The people are to be happy in all their religious observances, 12. The offerings must be brought to the place which God appoints, and no blood is to be eaten, 13-16. The tithe of corn, wine, oil, &c., to be eaten in the place that God shall choose, 17, 18. The Levite must not be forsaken, 19. All clean beasts may be eaten, but the blood must be poured out before the Lord, and be eaten on no pretence whatever, 29-25. Of vows, burnt-offerings, &c., 26, 27. These precepts are to be carefully obeyed, 28. Cautions against the abominations of the heathen, 29-31. Nothing to be added to or diminished from the word of God, 32.

NOTES ON CHAP. 12

Verse 3. Ye shall overthrow their altars] Where unholy sacrifices have been offered; *and break their pillars*, probably meaning statues and representations of their gods cut out of stone; *and burn their groves*, such as those about the temple of *Ashtaroth*, the Canaanitish *Venus*, whose impure rites were practised in different parts of the inclosures or groves round her temples; *and ye shall hew down the graven images*, probably implying all images *carved out of wood*; *and destroy the names of them*, which were no doubt at first graven on the stones, and carved on the trees, and then applied to the surrounding districts. In various instances the names of whole mountains, valleys, and districts were borrowed from the gods worshipped there.

Verse 14. The place which the Lord shall choose] To prevent idolatry and bring about a perfect uniformity in the Divine worship, which at that time was essentially necessary; because every *rite* and *ceremony* had a determinate meaning, and pointed out the good things which were to come, therefore *one place* must be established where those rites and ceremonies should be carefully and punctually observed. Had it not been so, every man would have formed his worship according to his own mind, and the whole beauty and importance of the grand *representative* system would have been destroyed, and the Messiah and the glories of his kingdom could not have been seen through the medium of the Jewish

ritual. For uniformity in every part of the Divine worship the same necessity does not now exist; because that which was typified is come, and the shadows have all fled away. Yet, when it can be obtained, how desirable is it that all sincere Christians should with *one mouth*, as well as with *one heart*, glorify their common Lord and Saviour!

Verse 15. Thou mayest kill and eat flesh in all thy gates] With the proviso that the blood be poured out on the ground. 1. The blood should not be eaten. 2. It should be poured out by way of sacrifice. I think this is the meaning; and not that they should pour out the blood with as little ceremony and respect as they poured water upon the ground, which is the meaning according to Calmet and others.

The roebuck, and-the hart] It is very likely that by *ybx tsebi* the *antelope* is meant; and by *l ya aiyal*, the *hart* or *deer*. This is the opinion of Dr. Shaw; and from the report of travellers we learn that both these animals are found in that desert to the present day. See Harmer, vol. iv., p. 25, &c. Of the propriety of eating clean animals there could be no question, but the blood must be poured out; yet there were cases in which they might kill and eat in all their *gates*, cities, and dwellings—such as the roebuck and the hart, or all clean *wild* beasts, for these being taken in hunting, and frequently shot by arrows, their blood could not be poured out at the altar. Therefore the command appears to take in only such *tame* beasts as were used for food.

Verse 19. Forsake not the Levite] These had no inheritance, and were to live by the sanctuary: if therefore the offerings were withheld by which the Levites were supported, they of course must perish. Those who have devoted themselves to the service of God in ministering to the salvation of the souls of men, should certainly be furnished at least with all the *necessaries* of life. Those who withhold this from them sin against their own mercies, and that ordinance of God by which a ministry is established for the salvation of souls.

Verse 23. For the blood is the life] And the *life* being offered as an *atonement*, consequently the blood should not be eaten. See Clarke's notes on “⁽⁸¹⁷¹⁾Leviticus 17:11”, where the subject of the *vitality* of the blood is largely considered.

Verse 31. Their sons and their daughters they have burnt in the fire] Almost all the nations in the world agreed in offering human victims to

their gods on extraordinary occasions, by which it is evident that none of those nations had any right notion of the Divine nature. How necessary, then, was the volume of revelation, to teach men what that religion is with which God can be well pleased! The *Hindoos* to this day offer human victims to their goddess *Cali*, and at the temple of *Jaggernaut*; and yet, notwithstanding this, there are found certain persons who, while they profess Christianity, are absolutely unwilling to send the *Hindoos* the Gospel of Christ, because they think it would not be *politically* wise! But the wisdom of this world has ever been foolishness with God; and in spite of all this infidel policy, the word of the Lord shall have free course and be glorified.

DEUTERONOMY

CHAPTER 13

Of false prophets and their lying signs, 1-6. Of those who endeavour to entice and seduce people to idolatry, 7-8. The punishment of such, 9-11. Of cities perverted from the pure worship of God, 12-14. How that city is to be treated, 15. All the spoil of it to be destroyed, 16. Promises to them who obey these directions, 17, 18.

NOTES ON CHAP. 13

Verse 1. If there arise among you a prophet] Any pretending to have a Divine influence, so as to be able perfectly to direct others in the way of salvation; *or a dreamer of dreams*-one who pretends that some deity has spoken to him in the night-season; *and giveth thee a sign, twa oth*, what appears to be a miraculous proof of his mission; *or a wonder, tpwm mopheth*, some *type* or representation of what he wishes to bring you over to: as some have pretended to have received a consecrated *image* from heaven; hence the origin of the *Palladium, Numa's Shields*, and many of the deities among the Hindoos. But here the word seems to mean some *portentous sign*, such as an *eclipse*, which he who knew when it would take place might predict to the people who knew nothing of the matter, and thereby accredit his pretensions.

Verse 3. The Lord your God proveth you] God permits such impostors to arise to try the faith of his followers, and to put their religious experience to the test; for he who experimentally knows God cannot be drawn away after *idols*. He who has no *experimental* knowledge of God, may believe any thing. *Experience* of the truths contained in the word of God can alone preserve any man from Deism, or a false religion. They who have not this are a prey to the pretended prophet, and to the dreamer of dreams.

Verse 6. If thy brother-or thy son] The teacher of idolatry was to be put to death; and so strict was this order that a man must neither spare nor conceal his *brother, son, daughter, wife, nor friend*, because this was the highest offence that could be committed against God, and the most destructive to society; hence the severest laws were enacted against it.

Verse 13. Children of Belial] I [yl b, from I b *bal, not,* and I [y *yaal,* *profit*;-Sept. *ανδρες παρανομοι,* *lawless men*;-persons *good for nothing* to themselves or others, and capable of nothing but mischief.

Verse 15. Thou shalt surely smite the inhabitants] If one city were permitted to practise idolatry, the evil would soon spread, therefore the contagion must be destroyed in its birth.

Verse 17. And there shall cleave naught of the cursed thing] As God did not permit them to take the spoils of these idolatrous cities, they could be under no temptation to make war upon them. It could only be done through a merely religious motive, in obedience to the command of God, as they could have no profit by the subversion of such places. How few religious wars would there ever have been in the world had they been regulated by this principle: “Thou shalt neither extend thy territory, nor take any spoils!”

DEUTERONOMY

CHAPTER 14

The Israelites are not to adopt superstitious customs in mourning, 1, 2. The different kinds of clean and unclean animals, 3-20. Nothing to be eaten that dieth of itself, 21. Concerning offerings which, from distance cannot be carried to the altar of God, and which may be turned into money, 22-26. The Levite is not to be forsaken, 27. The third year's tithe for the Levite, stranger, widow, &c., 28, 29.

NOTES ON CHAP. 14

Verse 1. Ye are the children of the Lord] The very highest character that can be conferred on any created beings; *ye shall not cut yourselves*, i.e., their *hair*, for it was a custom among idolatrous nations to consecrate their hair to their deities, though they sometimes also made incisions in their *flesh*.

Verse 4. These are the beasts which ye shall eat] On ^{<B110>}Leviticus 11:1-47, I have entered into considerable detail relative to the clean and unclean animals there mentioned. For the general subject, the reader is referred to the notes on that chapter; but as there are particulars mentioned here which Moses does not introduce in Leviticus, it will be necessary to consider them in this place.

The ox] ^{rWV} *shor*: BOS, fifth order *Pecora*, of the genus MAMMALIA, species 41. This term includes all clean animals of the beeve kind; not only the *ox* properly so called, but also the *bull*, the *cow*, *heifer*, and *calf*.

The sheep] ^{hv} *seh*: OVIS, fifth order *Pecora*, of the genus MAMMALIA, species 40; including the *ram*, the *wether*, the *ewe*, and the *lamb*.

The goat] ^z [^{az}: CAPRA, fifth order *Pecora*, of the genus MAMMALIA, species 39; including the *he-goat*, *she-goat*, and *kid*. The words in the text, ^{µybck} ^{hc} *seh chesabim*, signify the lamb or young of sheep; and ^{µyz} [^{hc} *seh izzim*, the young or kid of goats: but this is a Hebrew idiom which signifies every creature of the genus, as ^{vwna nb} *ben enosh* and ^{µda ˆb} *ben adam*, *son of man*, signify any human being. See ^{<B543>}Psalm 144:3; ^{<B256>}Job 25:6.

The flesh of these animals is universally allowed to be the most wholesome and nutritive. They live on the very best vegetables; and having several stomachs, their food is well concocted, and the chyle formed from it the most pure because the best elaborated, as it is well refined before it enters into the blood. On ruminating or chewing the cud, see **Clarke's note on** ^{<B110>}**Leviticus 11:3**".

Verse 5. The hart] **ly** *aiyal*, the deer, according to Dr. Shaw: see **Clarke's note on** ^{<B125>}**Deuteronomy 12:15**".

The roebuck] **ybx** *tsebi*, generally supposed to be the *antelope*, belonging to the fifth order *Pecora*, genus MAMMALIA, and species 38. It has round twisted spiral horns, hairy tufts on the knees, browses on tender shoots, lives in hilly countries, is fond of climbing rocks, and is remarkable for its beautiful black eyes. The flesh is good and well flavoured.

The fallow deer] **rwmj y** *yachmur*, from **rmj** *chamar*, to be *troubled, disturbed, disordered*: this is supposed to mean, not the *fallow deer*, but the *bubalus* or *buffalo*, which is represented by Dr. Shaw, and other travellers and naturalists, as a *sullen, malevolent, and spiteful* animal, *capricious, ferocious*, and every way *brutal*. According to the Linnæan classification, the buffalo belongs to the fifth order *Pecora*, genus MAMMALIA, species *bos*. According to ^{<1023>}**1 Kings 4:23**, this was one of the animals which was daily served up at the table of Solomon. Though the flesh of the buffalo is not considered very delicious, yet in the countries where it abounds it is eaten as frequently by all classes of persons as the *ox* is in England. The *yachmur* is not mentioned in the parallel place, ^{<B110>}**Leviticus 11:1-47**.

The wild goat] **wqa** *akko*. It is not easy to tell what creature is intended by the *akko*. Dr. Shaw supposed it to be a kind of very timorous goat, known in the East by the name *fishtall* and *serwee*, and bearing a resemblance both to the goat and the stag, whence the propriety of the name given it by the Septuagint and Vulgate, *tragelaphus*, the *goat-stag*; probably the *rupicapra* or *rock-goat*. The word is found nowhere else in the Hebrew Bible.

The pygarg] **vyd** *dishon*. As this word is nowhere else used, we cannot tell what animal is meant by it. The word *pygarg* **πυγαργος**, literally signifies *white buttocks*, and is applied to a kind of *eagle* with a *white tail*;

but here it evidently means a quadruped. It was probably some kind of goat, common and well known in Judea.

The wild ox] *wa t teo*. This is supposed to be the *oryx* of the Greeks, which is a species of large *stag*. It may be the same with the *bekker el wash*, described by Dr. Shaw as “a species of the *deer kind*, whose horns are exactly in the fashion of our *stag*, but whose size is only between the *red* and *fallow deer*.” In ^{<28120>}**Isaiah 51:20** a creature of the name of *awt to is* is mentioned, which we translate *wild bull*; it may be the same creature intended above, with the interchange of the two last letters.

The chamois] *rmz zemer*. This was probably a species of *goat* or *deer*, but of what kind we know not: that it cannot mean the *chamois* is evident from this circumstance, “that the chamois inhabits only the regions of snow and ice, and cannot bear the heat.”-*Buffon*. The Septuagint and Vulgate translate it the *Camelopard*, but this creature is only found in the torrid zone and probably was never seen in Judea; consequently could never be prescribed as a clean animal, to be used as ordinary *food*. I must once more be permitted to say, that to ascertain the natural history of the Bible is a hopeless case. Of a few of its animals and vegetables we are comparatively certain, but of the great majority we know almost nothing. Guessing and conjecture are endless, and they have on these subjects been already sufficiently employed. What learning, deep, solid, extensive learning, and judgment could do, has already been done by the incomparable *Bochart* in his *Hierozoicon*. The learned reader may consult this work, and, while he gains much general information, will have to regret that he can apply so little of it to the main and grand question. As I have consulted every authority within my reach, on the subject of the clean and unclean animals mentioned in the law, and have detailed all the information I could collect in my notes on Lev. xi., I must refer my readers to what I have there laid down.

Verse 13. The vulture after his kind] The word *had daah* is improperly translated *vulture* ^{<8114>}**Leviticus 11:14**, and means a *kite* or *glede*. The word *hyd daiyah* in this verse is not only different from that in Leviticus , but means also a different animal, properly enough translated *vulture*. See **Clarke’s note on** “^{<8114>}**Leviticus 11:14**”.

Verse 21. Thou shalt not seethe a kid in his mother’s milk.] Mr. Calmet thinks that this precept refers to the paschal lamb only, which was not to be

offered to God till it was weaned from its mother; but see **Clarke's note** on “^{<02319>}**Exodus 23:19**”.

Verse 22. Thou shalt truly tithe] Meaning the *second* tithe which themselves were to eat, ^{<051423>}**Deuteronomy 14:23**, for there was a *first tithe* that was given to the *Levites*, out of which they paid a *tenth part* to the priests, ^{<041834>}**Numbers 18:24-28**; ^{<161037>}**Nehemiah 10:37, 38**. Then of that which remained, the owners separated a *second tithe*, which they ate before the Lord the *first* and *second* year; and in the third year it was given to the Levites and to the poor, ^{<051428>}**Deuteronomy 14:28, 29**. In the *fourth* and *fifth* years it was eaten again by the owners, and in the *sixth* year was given to the poor. The *seventh* year was a Sabbath to the land, and then all things were common, ^{<02310>}**Exodus 23:10, 11**, where see the notes, See **Clarke** “^{<02311>}**Exodus 23:11**”, and see *Ainsworth* on this verse.

Verse 26. Or for strong drink] What the *sikera* or strong drink of the Hebrews was, see **Clarke's note** on “^{<03109>}**Leviticus 10:9**”. This one verse sufficiently shows that the Mosaic law made ample provision for the comfort and happiness of the people.

Verse 29. And the Levite (because he hath no part nor inheritance] And hence much of his support depended on the mere freewill-offerings of the people. God chose to make his ministers thus dependent on the people, that they might be induced (among other motives) to labour for their spiritual profiting, that the people, thus blessed under their ministry, might feel it their duty and privilege to support and render them comfortable.

DEUTERONOMY

CHAPTER 15

The Sabbatical year of release, 1. The manner in which this release shall take place, 2-5. Of lending to the poor, and the disposition in which it should be done, 6-11. Of the Hebrew servant who has served six years, and who shall be dismissed well furnished, 12-15. The ceremony of boring the ear, when the servant wishes to continue with his master, 16-18. Of the firstlings of the flock and herd, 19, 20. Nothing shall be offered that has any blemish, 21. The sacrifice to be eaten both by the clean and unclean, except the blood, which is never to be eaten, but poured out upon the ground, 22, 23.

NOTES ON CHAP. 15

Verse 1. At the end of every seven years thou shalt make a release] For an explanation of many things in this chapter, see the notes on Exod. 21. and 23., and Lev. 25.

Verse 4. There shall be no poor] That is, comparatively; see ^{<6151>}**Deuteronomy 15:11.**

Verse 8. Thou shalt open thine hand wide] Thy benevolence shall be in proportion to his distress and poverty, and thy ability. Thou shalt have no other rule to regulate thy charity by.

Verse 9. Beware that there be not a thought in thy wicked heart]
I [yl b Ebbi *lebabecha beliyaal*, thy *belial heart*, that is, thy good-for-nothing or unprofitable heart; **See Clarke on “^{<61313>}Deuteronomy 13:13”.**

And thine eye be evil] An evil eye signifies a covetous disposition. See the same form of expression used by our Lord in the same sense.
^{<4023>}**Matthew 6:23.** *If thine eye be evil*-If thou be a covetous person. *Evil eye* is by our Lord opposed to *single eye*, i.e., a person of a liberal, benevolent mind. Covetousness darkens the soul; liberality and benevolence enlighten it.

And he cry unto the Lord against thee] What a consolation to the poor and the oppressed, that they have a sure friend in God, who will hear their cry and redress their grievances!

Verse 11. For the poor shall never cease out of the land] To this passage our Lord appears to allude ^{<411407>}**Mark 14:7:** *For ye have the poor with you always.* God leaves these in mercy among men to exercise the feelings of compassion, tenderness, mercy, &c. And without occasions afforded to exercise these, man would soon become a Stoic or a brute.

Verse 13. Thou shalt not let him go away empty] Because during the time he served thee, he made no property for himself, having been always honest towards thee; and now when he leaves thee, he has nothing to begin the world with.

Verse 14. Thou shalt furnish him-out of thy flock] Thou shalt give him some *cattle* to breed with; *out of thy floor*-some *corn* for *seed* and for *bread*; and *out of thy wine press*-an adequate provision of *wine* for present necessity.

Verse 17. Thou shalt take an awl] See Clarke's note on "^{<422106>}**Exodus 21:6**".

Verse 20. Thou shalt eat it-in the place which the Lord shall choose] Thus God in his mercy made their *duty* and *interest* go hand in hand. And in every case God acts thus with his creatures; well, therefore, might Satan ask, Doth Job serve God for naught? No! nor does God design that any man should.

Verse 21. If there be any blemish] See Clarke's notes on "^{<412220>}**Leviticus 22:20**". God will have both a perfect priest and a perfect offering.

DEUTERONOMY

CHAPTER 16

The month of Abib to be observed, 1. The feast of the passover and of unleavened bread, 2-8. The feast of weeks, 9-12. The feast of tabernacles, 13-15. All the males to appear before the Lord thrice in the year, none to come empty, each to give according to his ability, 16, 17. Judges and officers to be made in all their cities, 18. Strict justice shall be executed, 19, 20. No grove to be planted near the altar of God, nor any image to be set up, 21, 22.

NOTES ON CHAP. 16

Verse 1. Keep the passover] A feast so called because the angel that destroyed the firstborn of the Egyptians, seeing the blood of the appointed sacrifice sprinkled on the lintels and door-posts of the Israelites' houses, *passed over* THEM, and did not destroy any of their firstborn. **See Clarke's notes on “^{<0122>}Exodus 12:2”, “^{<0123>}Exodus 12:3”, &c.**

Verse 3. Bread of affliction] Because, being baked without *leaven*, it was unsavoury, and put them in mind of their afflictive bondage in Egypt.

Verse 11. Thou shalt rejoice] The offerings of the Israelites were to be eaten with festivity, communicated to their friends with liberality, and bestowed on the poor with great generosity, that they might partake with them in these repasts *with joy before the Lord*. To answer these views it was necessary to eat the flesh while it was fresh, as in that climate putrefaction soon took place; therefore they were commanded to let nothing remain until the morning, ^{<0104>}**Deuteronomy 16:4**. This consideration is sufficient to account for the command here, without having recourse to those moral and evangelical reasons that are assigned by the learned and devout Mr. Ainsworth for the command. How beneficent and cheerful is the design of this institution!-Harmer, vol. i., p. 396.

Verse 16. Three times in a year] See Clarke “^{<0234>}Exodus 23:14”, where all the Jewish feasts are explained. See also Clarke “^{<0234>}Leviticus 23:34”.

Verse 18. Judges and officers shalt thou make] JUDGES, μῆτρῶν *shophetim*, among the Hebrews, were probably the same as our *magistrates* or *justices of the peace*. OFFICERS, μῆτρῶν *shoterim*, seem to

have been the same as our *inquest sergeants, beadles, &c.*, whose office it was to go into the houses, shops, &c., and examine *weights, measures*, and the civil conduct of the people. When they found any thing amiss, they brought the person offending before the *magistrate*, and he was punished by the *officer* on the spot. They seem also to have acted as heralds in the army, ^{<631B>}**Deuteronomy 20:5**. See also *Rab. Maimon* in *Sanhedrin*. In China, for all minor offences, the person when found guilty is punished on the spot, in the presence of the magistrate or mandarin of justice.

Verse 21. Thou shalt not plant thee a grove, &c.] We have already seen that *groves* were planted about idol temples for the purpose of the obscene worship performed in them. (See Clarke on “^{<632B>}**Deuteronomy 12:3**”.) On this account God would have no groves or thickets about his altar, that there might be no room for suspicion that any thing contrary to the strictest purity was transacted there. Every part of the Divine worship was *publicly* performed, for the purpose of general edification.

DEUTERONOMY

CHAPTER 17

All sacrifices to be without blemish, 1. Of persons consisted of idolatry and their punishment, 2-7. Difficult matters in judgment to be laid before the priests and judges, and to be determined by them; and all to submit to their decision, 8-13. The king that may be chosen to be one of their brethren; no stranger to be appointed to that office, 14, 15. He shall not multiply horses to himself, nor cause the people to return unto Egypt, 16. Nor multiply wives, money, &c., 17. He shall write a copy of the law for his own use, and read and study it all his days, that his heart be not lifted up above his brethren, 18-20.

NOTES ON CHAP. 17

Verse 1. Wherein is blemish] God must not have that offered to him which thou wouldst not use thyself. This not only refers to the perfect sacrifice offered by Christ Jesus, but to that sincerity and uprightness of heart which God requires in all those who approach him in the way of worship.

Verse 4. If it be told thee] In a private way by any confidential person. *And thou hast heard* of it; so that it appears to be notorious, very likely to be true, and publicly scandalous. *And hast inquired diligently*-sought to find out the truth of the report by the most careful examination of persons reporting, circumstances of the case, &c. *And, behold, it be true*-the report is not founded on vague rumour, hearsay, or malice. *And the thing certain*-substantiated by the fullest evidence. *Then shalt thou bring forth that man,* ^{<6176>}**Deuteronomy 17:5.** As the charge of idolatry was the most solemn and awful that could be brought against an Israelite, because it affected his *life*, therefore God required that the charge should be *substantiated* by the most unequivocal facts, and the most competent witnesses. Hence all the precautions mentioned in the fourth verse must be carefully used, in order to arrive at so affecting and so awful a truth.

Verse 6. Two witnesses] ONE might be deceived, or be prejudiced or malicious; therefore God required *two* substantial witnesses for the support of the charge.

Verse 8. If there arise a matter too hard for thee] These directions are given to the common magistrates, who might not be able to judge of or

apply the law in all cases that might be brought before them. The priests and Levites, who were lawyers by birth and continual practice, were reasonably considered as the best qualified to decide on difficult points.

Verse 12. The man that will do presumptuously] The man who refused to abide by this final determination forfeited his life, as being then in a state of *rebellion* against the highest authority, and consequently the public could have no pledge for his conduct.

Verse 15. One from among thy brethren shalt thou set king over thee] It was on the ground of this command that the Jews proposed that insidious question to our Lord, *Is it lawful to give tribute to Cæsar*, OR NO? ^{<40217>}**Matthew 22:17**; for they were then under the authority of a *foreign* power. Had Christ said *Yes*, then they would have condemned him by this law; had he said *No*, then they would have accused him to Cæsar. See this subject discussed in great detail in the notes, **See Clarke** ^{<40216>}**Matthew 22:16**", &c.

Verse 16. He shall not multiply horses] As *horses* appear to have been generally furnished by Egypt, God prohibits these, 1. Lest there should be such commerce with Egypt as might lead to idolatry. 2. Lest the people might depend on a well-appointed *cavalry* as a means of security, and so cease from trusting in the strength and protection of God. And, 3. That they might not be tempted to extend their *dominion* by means of cavalry, and so get scattered among the surrounding idolatrous nations, and thus cease, in process of time, to be that distinct and separate people which God intended they should be, and without which the prophecies relative to the Messiah could not be known to have their due and full accomplishment.

Verse 17. Neither shall he multiply wives] For this would necessarily lead to *foreign alliances*, and be the means of introducing the *manners* and *customs* of other nations, and their *idolatry* also. Solomon sinned against this precept, and brought ruin on himself and on the land by it; see ^{<11104>}**1 Kings 11:4**.

Verse 18. He shall write him a copy of this law] *tazh hrwth hnmv mishneh hattorah hazzoth*, an *iteration* or *duplicate* of *this law*; translated by the Septuagint, *το δευτερονομιον τουτο* *this deuteronomy*. From this version both the Vulgate Latin and all the modern versions have taken the name of this book; and from the original word the Jews call it *Mishneh*. See the *preface* to this book.

Out of that which is before the priests the Levites] It is likely this means, that the copy which the king was to write out was to be taken from the *autograph* kept in the tabernacle before the Lord, from which, as a standard, every copy was taken and with which doubtless every copy was compared; and it is probable that the priests and Levites had the revising of every copy that was taken off, in order to prevent errors from creeping into the sacred text.

Verse 19. And it shall be with him, &c.] It was the surest way to bring the king to an acquaintance with the Divine law to oblige him to write out a fair copy of it with his own hand, in which he was to read daily. This was essentially necessary, as these laws of God were all permanent, and no Israelitish king could make any *new law*, the kings of this people being ever considered as only the *vice-gerents* of Jehovah.

Verse 20. He, and his children, in the midst of Israel.] From this verse it has been inferred that the crown of Israel was designed to be *hereditary*, and this is very probable; for long experience has proved to almost all the nations of the world that *hereditary succession* in the regal government is, on the whole, the safest, and best calculated to secure the public tranquillity.

DEUTERONOMY

CHAPTER 18

The priests and Levites to have no inheritance, 1, 2. What is the priest's due, 3-5. Of the Levites that come from any of the other cities, 6-8. The Israelites must not copy the abominations of the former inhabitants, 9. None to cause his son or daughter to pass through the fire, or use any kind of divination or enchantment, as the former inhabitants did, 10-14. The great prophet which God promised to raise up, 15-19. Of false prophets, 20; and how to discern them, 21, 22.

NOTES ON CHAP. 18

Verse 1. The priests the Levites-shall have no part] That is, says Rab. *Maimon*, they shall have no part in the *spoils* taken from an enemy.

Verse 2. The Lord is their inheritance] He is the portion of their souls; and as to their bodies, they shall live by the offerings of the Lord made by fire, i.e., the *meat-offering*, the *sin-offering*, and the *trespass-offering*; and whatever was the Lord's right, in these or other offerings, he gave to the priests.

Verse 3. Offer a sacrifice] *j bzh yj bz zobechey hazzebach*. The word *j bz zebach* is used to signify, not only an animal sacrificed to the Lord, but also one killed for *common use*. See ^{<0460>}**Genesis 46:1**; ^{<0170>}**Proverbs 17:1**; ^{<0397>}**Ezekiel 39:17**. And in this latter sense it probably should be understood here; and, consequently, the command in this verse relates to what the people were to allow the priests and Levites from the animals slain for common use. The parts to be given to the priests were, 1. The *shoulder*, probably cut off from the beast with the skin on; so *Maimonides*. 2. The *two cheeks*, which may include the whole head. 3. The *maw*-the whole of those intestines which are commonly used for food.

Verse 4. The first-fruit also of thy corn, of thy wine, and of thine oil, &c.] All these *firstfruits* and *firstlings* were the Lord's portion, and these he gave to the priests.

Verse 8. The sale of his patrimony.] So we find that, though the Levites might have no part of the land by lot, yet they were permitted to make

purchases of houses, goods, and cattle, yea, of fields also. See the case of Abiathar, ^{<1026>}**1 Kings 2:26**, and of Jeremiah, ^{<4337>}**Jeremiah 32:7, 8**.

Verse 10. To pass through the fire] Probably in the way of consecration to Molech, or some other deity. It is not likely that their being *burnt to death* is here intended. See Clarke on “^{<1821>}**Leviticus 18:21**”.

Divination] $\mu y m s q \mu s q$ *kosem kesamim*, one who endeavours to find out futurity by *auguries*, using lots, &c.

Observer of times] $\hat{n} w [m$ *meonen*, one who pretends to foretell future events by present occurrences, and who predicts great political or physical changes from the aspects of the planets, eclipses, motion of the *clouds*, &c., &c. See Clarke on “^{<0408>}**Genesis 41:8**”.

Enchanter] $v j n m$ *menachesh*, from $v j n$ *nichesh*, to *view attentively*; one who inspected the entrails of beasts, observed the flight of birds, &c., &c., and drew auguries thence. Some think divination by *serpents* is meant, which was common among the heathen.

A witch] $\tilde{a} v j m$ *mechashsheph*, probably those who by means of drugs, herbs, perfumes, &c., pretended to bring certain celestial influences to their aid. See the note on “^{<1926>}**Leviticus 19:26**”.

Verse 11. A charmer] $r b j r b j$ *chober chaber*, one who uses *spells*; a peculiar *conjunction*, as the term implies, of *words*, or things, tying knots, &c., for the purposes of divination. This was a custom among the heathen, as we learn from the following verses:—

*Necte TRIBUS NODIS ternos, Amarylli, colores:
Necte, Amarylli, modo; et Veneris, dic, vincula necto.
Virg. Ecl. viii., ver. 77.*

**“Knit with three KNOTS the fillets, knit them straight;
Then say, these KNOTS to love I consecrate.”
DRYDEN.**

A consulter with familiar spirits] $b w a l a v$ *shoel ob*, a Pythoness, one who *inquires* by the means of one spirit to get oracular answers from another of a superior order. See Clarke on “^{<1931>}**Leviticus 19:31**”.

A wizard] yn[dy yiddeoni, a wise one, a knowing one. Wizard was formerly considered as the masculine of *witch*, both practising divination by similar means. See Clarke on “^{<42213>}Exodus 22:13”, and See Clarke “^{<61931>}Leviticus 19:31”.

Or a necromancer.] pytmh l a vrd doresh el hammethim, one who seeks from or inquires of the dead. Such as the witch at Endor, who professed to *evoke the dead*, in order to get them to disclose the secrets of the spiritual world.

Verse 15. The Lord thy God will raise up unto thee a Prophet] Instead of *diviners, observers of times, &c.*, God here promises to give them an *infallible guide*, who should tell them all things that make for their peace, so that his declarations should completely answer the end of all the knowledge that was pretended to be gained by the persons already specified.

Like unto me] Viz., a prophet, a legislator, a king, a mediator, and the head or chief of the people of God. This was the very person of whom Moses was the type, and who should accomplish all the great purposes of the Divine Being. Such a prophet as had never before appeared, and who should have no equal till the consummation of the world.

This prophet is the Lord Jesus, who was in the bosom of the Father, and who came to *declare him* to mankind. Every word spoken by him is a living infallible oracle from God himself; and must be received and obeyed as such, on pain of the eternal displeasure of the Almighty. See ^{<61819>}Deuteronomy 18:19, and ^{<4422>}Acts 3:22, 23; and see the conclusion of this chapter. See Clarke “^{<61822>}Deuteronomy 18:22”.

Verse 22. If the thing follow not] It is worthy of remark that the prophets in general predicted those things which were *shortly* to come to pass, that the people might have the fullest proof of their Divine mission, and of the existence of God’s providence in the administration of the affairs of men.

THE promise contained in the 15th and 18th verses of this chapter has long been considered of the first importance in the controversies between the Christians and Jews. “Christ,” says Ainsworth, “was to be a *man*, and of the stock of the Jews, by promise, because the people could not endure to hear the voice of GOD, ^{<61816>}Deuteronomy 18:16. And as in respect of his prophecy, so of the priesthood: *for every high priest is taken from among*

men, ^{<8601>}**Hebrews 5:1**; and also of his kingdom, as in ^{<61715>}**Deuteronomy 17:15**: *From among thy brethren shalt thou set a king over thee like unto me.*

“1. Christ alone was like unto Moses as a PROPHET; for it is written, *There arose not a prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do,*

^{<65410>}**Deuteronomy 34:10-12**. This therefore cannot be understood of the ordinary prophets which were raised up in *Israel*, but of Christ only, as the apostles expound it ^{<4122>}**Acts 2:22-26**. 2. Christ was like unto *Moses* in respect to his office of *mediation* between God and his people,

^{<6065>}**Deuteronomy 5:5**; ^{<4006>}**1 Timothy 2:5**; but greater than *Moses* as being *the mediator of a better covenant*, (or testament,) *which was established upon better promises*, ^{<8806>}**Hebrews 8:6**. 3. Christ was like unto Moses in *excellency*; for as *Moses* excelled all the prophets in speaking to God *mouth to mouth*, ^{<04236>}**Numbers 12:6-8**, so Christ excelled him and all men in that being *in the bosom of the Father*, he hath come down from heaven and declared God unto us, ^{<8018>}**John 1:18; 3:13**. 4. Christ was like to Moses in *faithfulness*, but therein also excelling; for *Moses* was faithful in God’s house as a servant, but Christ as the son over his own house,

^{<8802>}**Hebrews 3:2, 5, 6**. 5. Christ was like to Moses in signs and wonders, wherein he also excelled Moses, as the history of the Gospel shows; for he was a *prophet mighty in deed and word before God and all the people*, ^{<42419>}**Luke 24:19**. *A man approved of God among them, by miracles, signs, and wonders, which God did by him in the midst of them,*

^{<4122>}**Acts 2:22**. For he did among them *the works which no other man did*, ^{<81524>}**John 15:24**. *Unto him*, that is, not unto the diviners, wizards, or any such like, but *unto him*, and him only; as *Him thou shalt serve*,

^{<6063>}**Deuteronomy 6:13**, is expounded, *Him only*, ^{<4040>}**Matthew 4:10**. And though this is principally meant of Christ in *person*, of whom God said, *Hear him*, ^{<4076>}**Matthew 17:5**; yet it implies also his ministers, as himself said, *He that heareth you heareth me*, ^{<42106>}**Luke 10:16**.” To these may be added, 6. As *Moses* was *king* among his people, in this respect Christ is like to him, but infinitely greater; for he is *King of kings and Lord of lords*,

^{<61524>}**Revelation 19:16**; ^{<50615>}**1 Timothy 6:15**. And, 7. He was like to *Moses* as a *legislator*. *Moses* gave laws to *Israel* by the authority and commandment of God, which the Jews have ever acknowledged as coming from the immediate inspiration of the Almighty: these are contained in the Pentateuch. Christ gave a new law, the Gospel contained in the four

Evangelists and Acts of the Apostles, on which the Christian Church is founded, and by which all genuine Christians are governed both in heart and life. To all which may be added, 8. That God never commissioned any human beings to give laws to mankind but Moses and Christ; and therefore, as a lawgiver, Christ alone resembles Moses; for to the present hour none but themselves have given laws in the name of God, which he has ratified and confirmed by the most indubitable and infallible signs, proofs, and miracles.

Dr. Jortin, in his *Remarks on Ecclesiastical History*, has drawn a parallel between Moses and Christ in a great number of particulars, which he concludes thus: "Let us search all the records of universal history, and see if we can find a man who was so *like to Moses* as Christ was, and *so like to Christ* as Moses was. If we cannot find such a one, then have we found HIM of whom Moses in the law and the prophets did write to be Jesus of Nazareth, the Son of God." On this subject see *Ainsworth*, *Calmet*, and *Dodd*, who have all marked this striking correspondence between Moses and Christ.

DEUTERONOMY

CHAPTER 19

Three cities of refuge to be appointed in the midst of the promised land; the land being divided into three parts, a city is to be placed in each, a proper way to which is to be prepared, 1-3. In what cases of manslaughter the benefit of those cities may be claimed, 4-6. Three cities more to be added should the Lord enlarge their coasts, and the reasons why, 7-10. The intentional murderer shall have no benefit from these cities, 11-13. The landmark is not to be shifted, 14. One witness shall not be deemed sufficient to convict a man, 15. How a false witness shall be dealt with—he shall bear the punishment which he designed should have been inflicted on his neighbour, 16-20. Another command to establish the lex talionis, 21.

NOTES ON CHAP. 19

Verse 2. Thou shalt separate three cities] See Clarke on “^{6-04851B}Numbers 35:11”, &c.

Verse 3. Thou shalt prepare thee a way] The Jews inform us that the roads to the cities of refuge were made very broad, thirty-two cubits; and even, so that there should be no impediments in the way; and were constantly kept in good repair.

Verse 9. Shalt thou add three cities more] This was afterwards found necessary, and accordingly six cities were appointed, three on either side Jordan. See ^{6-0210B}Joshua 21:1-3, &c. In imitation of these cities of refuge the heathens had their *asyla*, and the Catholics their *privileged altars*. See Clarke “^{6-0221B}Exodus 21:13”; “^{6-0221B}Exodus 21:14”; and “^{6-04851B}Numbers 35:11”, &c.

Verse 11. If any man hate his neighbour] See Clarke on “^{6-0221B}Exodus 21:13”.

Verse 14. Thou shalt not remove thy neighbour’s landmark] Before the extensive use of fences, landed property was marked out by *stones* or *posts*, set up so as to ascertain the divisions of family estates. It was easy to remove one of these landmarks, and set it in a different place; and thus the dishonest man enlarged his own estate by contracting that of his neighbour.

The *termini* or landmarks among the Romans were held very sacred, and were at last deified.

To these *termini* Numa Pompilius commanded offerings of broth, cakes, and firstfruits, to be made. And Ovid informs us that it was customary to sacrifice a *lamb* to them, and sprinkle them with its blood:—

*Spargitur et cæso communis terminus agno.
FAST. lib. ii., ver. 655.*

And from Tibullus it appears that they sometimes adorned them with flowers and garlands:—

*Nam veneror, seu stipes habet desertus inagris,
Seu vetus in trivio florida sertâ lapis.
ELEG. lib. i., E. i., ver. 11.*

**“Revere each antique stone bedeck’d with flowers,
That bounds the field, or points the doubtful way.”
GRAINGER.**

It appears from Juvenal that annual oblations were made to them:—

—————*Convallem ruris aviti
Improbus, aut campum mihi si vicinus ademit,
Aut sacrum effodit medio de limite saxum,
Quod mea cum vetulo coluit puls annua libo.
SAT. xvi., ver. 36.*

**“If any rogue vexatious suits advance
Against me for my known inheritance,
Enter by violence my fruitful grounds,
Or take the sacred landmark from my bounds,
Those bounds which, with procession and with prayer
And offer’d cakes, have been my annual care.”
DRYDEN.**

In the digests there is a vague law, *de termino moto*, Digestor. lib. xlvi., Tit. 21, on which Calmet remarks that though the Romans had no determined punishment for those who removed the ancient landmarks; yet if slaves were found to have done it with an evil design, they were put to death; that persons of quality were sometimes exiled when found guilty; and that others were sentenced to pecuniary fines, or corporal punishment.

Verse 15. One witness shall not rise up, &c.] See Clarke “~~DESD~~ Numbers 35:30”.

Verse 19. Then shall ye do unto him as he had thought to have done unto his brother] Nothing can be more equitable or proper than this, that if a man endeavour to do any injury to or take away the life of another, on detection he shall be caused to undergo the same evil which he intended for his innocent neighbour.

Some of our excellent English laws have been made on this very ground. In the 37th of Edw. III., chap. 18, it is ordained that all those who make suggestion shall incur the same pain which the other should have had, if he were attainted, in case his suggestions be found evil. A similar law was made in the 38th of the same reign, chap. 9. By a law of the twelve Tables, a false witness was thrown down the Tarpeian rock. In short, false witnesses have been execrated by all nations.

Verse 21. Life-for life, eye for eye, &c.] The operation of such a law as this must have been very salutary: if a man prized his own members, he would naturally avoid injuring those of others. It is a pity that this law were not still in force: it would certainly prevent many of those savage acts which now both disgrace and injure society. I speak this in reference to *law* generally, and the provision that should be made to prevent and punish ferocious and malevolent offences. A Christian may always act on the plan of *forgiving* injuries; and where the public peace and safety may not be affected, he should do so; but if *law* did not make a provision for the safety of the community by enactment against the profligate, civil society would soon be destroyed.

DEUTERONOMY

CHAPTER 20

Directions concerning campaigns, 1. The priest shall encourage the people with the assurance that God will accompany and fight for them, 2-4. The officers shall dismiss from the army all who had just built a new house, but had not dedicated it, 5. All who had planted a vineyard, but had not yet eaten of its fruits, 6. All who had betrothed a wife, but had not brought her home, 7. And all who were timid and faint-hearted, 8. The commanders to be chosen after the timid, &c., had retired, 9. No city to be attacked till they had proclaimed conditions of peace to it, provided it be a city beyond the bounds of the seven Canaanitish nations; if it submitted, it was to become tributary; if not, it was to be besieged, sacked, and all the males put to the sword; the women, children, and cattle to be taken as booty, 19-15. No such offers to be made to the cities of the Canaanites; of them nothing shall be preserved, and the reason, 16-18. In besieging a city no trees to be cut down but those which do not bear fruit, 19, 20.

NOTES ON CHAP. 20

Verse 1. When thou goest out to battle] This refers chiefly to the battles they were to have with the Canaanites, in order to get possession of the promised land; for it cannot be considered to apply to any wars which they might have with the surrounding nations for political reasons, as the Divine assistance could not be expected in wars which were not undertaken by the Divine command.

Verse 2. The priest shall approach, and speak unto the people] The priest on these occasions was the representative of that God whose servant he was, and whose worship he conducted. It is remarkable that almost all ancient nations took their priests with them to battle, as they did not expect success without having the object of their adoration with them, and they supposed they secured his presence by having that of his representative.

Verse 5. That hath built a new house, and hath not dedicated it?] From the title of ^{<19301>} **Psalm 30:1**, -*A Psalm or Song at the Dedication of the House of David*-it is evident that it was a custom in Israel to dedicate a new house to God with prayer, praise, and thanksgiving; and this was done in order to secure the Divine presence and blessing, for no pious or sensible man could imagine he could dwell safely in a house that was not under the

immediate protection of God. Hence it has been a custom in the most barbarous nations to consecrate a part of a new house to the deity they worshipped. The houses of the inhabitants of *Bonny*, in Africa, are generally divided into three apartments: one is a kind of state room or parlour; another serves for a common room, or kitchen; and the third is dedicated to the *Juju*, the serpent god, which they worship; for even those savages believe that in every house their god should have his temple! At the times of dedication among the Jews, besides prayer and praise, a feast was made, to which the relatives and neighbours were invited. Something of this custom is observed in some parts of our own country in what is called *warming the house*; but in these cases the *feasting* only is kept up—the prayer and praise forgotten! so that the dedication appears to be rather more to Bacchus than to Jehovah, the author of every good and perfect gift.

Verse 7. Betrothed a wife, and hath not taken her?] It was customary among the Jews to contract matrimony, espouse or betroth, and for some considerable time to leave the parties in the houses of their respective parents: when the bridegroom had made proper preparations, then the bride was brought home to his house, and thus the marriage was consummated. The provisions in this verse refer to a case of this kind; for it was deemed an excessive hardship for a person to be obliged to go to battle, where there was a probability of his being slain, who had left a new house unfinished; a newly purchased heritage half tilled; or a wife with whom he had just contracted marriage. Homer represents the case of Protesilaus as very afflicting, who was obliged to go to the Trojan war, leaving his wife in the deepest distress, and his house unfinished.

Του δε και αμφιδρυφης αλοχος φυλακη ελελειπρο,
 Και δομος ημιτελης' τον δ εκτανε δαρδανος ανηρ,
 Νηος αποθρωσκοντα πολυ πρωτιστον αχαιων.

ILIAD, 1. ii., ver. 100.

“A wife he left,
 To rend in *Phylace* her bleeding cheeks,
 And an unfinish'd mansion: first he died
 Of all the Greeks; for as he leap'd to land,
 Long ere the rest, a Dardan struck him dead.”
 COWPER.

Verse 8. What man is there that is fearful and faint-hearted?] The original **kr rach**, signifies *tender* or *soft-hearted*. And a *soft heart* the man must have who, in such a contest, after such a permission, could turn his back upon his enemies and his brethren. However, such were the troops commanded by Gideon in his war against the Midianites; for after he gave this permission, out of 32,000 men only 10,000 remained to fight!

Judges 7:3. There could be no deception in a business of this kind; for the departure of the 22,000 was the fullest proof of their dastardliness which they could possibly give.

Verse 10. Proclaim peace unto it.] Interpreters are greatly divided concerning the objects of this law. The text, taken in connection with the context, (see **Deuteronomy 20:15-18**,) appears to state that this proclamation or offer of peace to a city is *only* to be understood of those cities which were situated *beyond the limits of the seven anathematized nations*, because these latter are commanded to be totally destroyed. Nothing can be clearer than this from the *bare letter of the text*, unless some of the words, taken separately, can be shown to have a different meaning. For the common interpretation, the following reasons are given.

God, who knows all things, saw that they were incurable in their idolatry; that the cup of their iniquity was full; and as their Creator, Sovereign, and Judge, he determined to destroy them from off the face of the earth, “lest they should teach the Israelites to do after all their abominations,”

Deuteronomy 20:18. After all, many plausible arguments have been brought to prove that even these seven Canaanitish nations might be received into mercy, provided they, 1. Renounced their idolatry; 2. Became subject to the Jews; and, 3. Paid annual tribute: and that it was only in case these terms were rejected, that they were not to leave alive in such a city any thing that breathed, **Deuteronomy 20:16.**

Verse 17. But thou shalt utterly destroy them] The above reasoning will gain considerable strength, provided we could translate **µmyrj t µrj h yk hi hacharem tacharimem**, *thou shalt utterly subdue them*-slaying them if they resist, and thus leaving nothing alive that breathed; or *totally expel them from the land*, or reduce them to a state of slavery in it, that they might no longer exist as a *people*. This certainly made them an *anathema* as a *nation*, wholly destroying their *political* existence. Probably this was so understood by the *Gibeonites*, viz., that they either must be slain or utterly leave the land, which last was certainly in their power, and

therefore, by a stratagem, they got the princes of Israel to make a league with them. When the deceit was discovered, the Israelites, though not bound by their oath, because they were deceived by the Gibeonites, and therefore were under no obligation to fulfil their part of the covenant; yet, though they had this command before their eyes, did not believe that they were bound to put even those deceivers to death; but they destroyed their *political existence*, by making them *hewers of wood and drawers of water to the congregation*; i.e., slaves to the Israelites. (See ^{<1023>}**Joshua 9:23**) Rahab and her household also were spared. So that it does not appear that the Israelites believed that they were bound to put every Canaanite *to death*. Their *political existence* was under the anathema, and this the Hebrews annihilated.

That many of the Canaanites continued in the land even to the days of Solomon, we have the fullest proof; for we read, ^{<1007>}**2 Chronicles 8:7**: “All the people of the land that were left of the Hittites, Amorites, Perizzites, Hivites, and Jebusites, who were left in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute to this day.” Thus Solomon destroyed their political existence, but did not consider himself bound by the law of God to *put them to death*.

Verse 19. (For the tree of the field is man’s life) to employ them in the siege] The original is exceedingly obscure, and has been variously translated, *Ēynpm abl hdch x[ṣdah yk rwxmb ki haadam ets hassadeh labo mippanycha bammatsor*. The following are the chief versions: *For, O man, the trees of the field are for thee to employ THEM in the siege*-or, *For it is man, and the tree of the field, that must go before thee for a bulwark*-or, *For it is a tree, and not men, to increase the number of those who come against thee to the siege*-or, lastly, *The tree of the field (is as) a man, to go before thy face for a bulwark*. The sense is sufficiently clear, though the strict *grammatical* meaning of the words cannot be easily ascertained: it was a merciful provision to spare all fruit-bearing trees, because they yielded the fruit which supported man’s life; and it was sound policy also, for even the conquerors must perish if the means of life were cut off.

It is diabolic cruelty to add to the *miseries of war* the horrors of *famine*; and this is done where the trees of the field are cut down, the dykes broken to drown the land, the villages burnt, and the crops wilfully spoiled. *O execrable war!* subversive of all the charities of life!

THERE are several curious particulars in these verses: 1. The people had the most positive assurances from God that their enemies should not be able to prevail against them by strength, numbers, nor stratagem, because *God should go with them* to lead and direct them, and should fight for them; and against his might none could prevail. 2. All such interferences were standing proofs of the being of God, of his especial providence, and of the truth of their religion. 3. Though God promised them such protection, yet they were to expect it in the diligent use of their own prudence and industry. The priests, the officers, and the people, had their respective parts to act in this business; if they did their duty respectively, God would take care that they should be successful. Those who will not help themselves with the strength which God has already given them, shall not have any farther assistance from him. In all such cases, the parable of the *talents* affords an accurate rule. 4. Their going to war against their enemies must not deprive them of mercy and tenderness towards their brethren. He who had *built a house* and had not yet dwelt in it, who had *planted a vineyard* and had not eaten of its fruits, who had *betrothed a wife* and had not yet taken her to his house, was not obliged to go to battle, lest he should fall in the war, and the fruits of his industry and affection be enjoyed by others. He who was *faint-hearted* was also permitted to return, lest he should give way in the heat of battle, and his example have a fatal influence on others.

DEUTERONOMY

CHAPTER 21

If a man be found slain in a field, and the cause of his death be unknown, the murder shall be expiated by the sacrifice of a heifer in an uncultivated valley, 1-4. The rites to be used on the occasion, 5-9. The ordinance concerning marriage with a captive, 10-14. The law relative to the children of the hated and beloved wives: if the son of the hated wife should be the first-born he shall not be disinherited by the son of the beloved wife, but shall have a double portion of all his father's goods, 15-18. The law concerning the stubborn and rebellious son, who, when convicted, is to be stoned to death, 19-21. Of the person who is to be hanged, 22. His body shall not be left on the tree all night; every one that is hanged on a tree is accursed of God, 23.

NOTES ON CHAP. 21

Verse 4. Shall bring down the heifer unto a rough valley] *tya l j n nachal eythan* might be translated a *rapid* stream, probably passing through a piece of uncultivated ground where the elders of the city were to strike off the head of the heifer, and to wash their hands over her in token of their innocence. The spot of ground on which this sacrifice was made must be *uncultivated*, because it was considered to be a sacrifice to make atonement for the murder, and consequently would *pollute* the land. This regulation was calculated to keep murder in abhorrence, and to make the magistrates alert in their office, that delinquents might be discovered and punished, and thus public expense saved.

Verse 6. Shall wash their hands over the heifer] Washing the hands, in reference to such a subject as this, was a rite anciently used to signify that the persons thus washing were innocent of the crime in question. It was probably from the Jews that Pilate learned this symbolical method of expressing his innocence.

Verse 11. And seest-a beautiful woman] No forcible possession was allowed even in this case, when the woman was taken in war, and was, by the general consent of ancient nations, adjudged as a part of the spoils. The person to whose lot or share such a woman as is here described fell, might, if he chose, have her for a *wife* on certain conditions; but he was not permitted to use her under any inferior character.

Verse 12. She shall shave her head] This was in token of her renouncing her religion, and becoming a proselyte to that of the Jews. This is still a custom in the East; when a Christian turns Mohammedan his head is shaven, and he is carried through the city crying, [Arabic] *la alahila allah we Mohammed resooli Allah*; “There is no God but God, and Mohammed is the prophet of God.”

Pare her nails] *hynrpx ta htc*[w *veasethah eth tsipporneyha*, “she shall make her nails.” Now whether this signifies *paring* or letting them *grow*, is greatly doubted among learned men. Possibly it means neither, but *colouring* the nails, staining them red with the *hennah*, which is much practised in India to the present day, and which was undoubtedly practised among the ancient Egyptians, as is evident from the nails of mummies which are found thus stained. The *hennah*, according to Hasselquist, grows in India, and in Upper and Lower Egypt; it flowers from May to August. The manner of using it is this: the leaves are powdered, and made into a paste with water: they bind this paste on the nails of their fingers and toes, and let it stand on all night; in the morning they are found to be of a beautiful reddish yellow, and this lasts three weeks or a month, after which they renew the application. They often stain the palms of their hands and the soles of their feet in the same way, as appears from many paintings of eastern ladies done in India and Persia, which now lie before me. This staining the soles of the feet with the *hennah* is probably meant in ^{<101924>}**2 Samuel 19:24**: *Mephibosheth had not dressed (literally made) his feet—they had not been thus coloured.*

Verse 15. One beloved, and another hated] That is, one *loved less* than the other. This is the true notion of the word *hate* in Scripture. So *Jacob HATED Leah*, that is, he *loved her less* than he did *Rachel*; and *Jacob have I loved, but Esau have I HATED*, that is, I have shown a more particular affection to the posterity of Jacob than I have to the posterity of Esau. See **Clarke’s note on** ^{<101231>}**Genesis 29:31**”. From this verse we see that polygamy did exist under the Mosaic laws, and that it was put under certain regulations; but it was not *enjoined*, Moses merely suffered it, because of the hardness of their hearts, as our Lord justly remarks ^{<101908>}**Matthew 19:8**.

Verses 18. - 21. *The stubborn, rebellious, gluttonous, and drunken son is to be stoned to death.*-This law, severe as it may seem, must have acted as a powerful preventive of crime. If such a law were in force now, and duly

executed, how many deaths of disobedient and profligate children would there be in all corners of the land!

Verse 23. His body shall not remain all night upon the tree] Its exposure for the space of *one day* was judged sufficient. The law which required this answered all the ends of public justice, exposed the shame and infamy of the conduct, but did not put to torture the feelings of humanity by requiring a *perpetual* exhibition of a human being, a slow prey to the most loathsome process of putrefaction. Did ever the spiking of the heads of state criminals prevent high treason? or the gibbeting of a thief or a murderer, prevent either murder or robbery? These questions may be safely answered in the negative; and the remains of the ancient barbarism which requires these disgusting and abominable exhibitions, and which are deplored by every feeling heart, should be banished with all possible speed. In the case given in the text, God considers the land as defiled while the body of the executed criminal lay exposed, hence it was enjoined, *Thou shalt in any wise bury him that day.*

For he that is hanged is accursed of God] That is, he has forfeited his life to the law; for it is written, *Cursed is every one who continueth not in all things that are written in the book of the law to do them;* and on his body, in the execution of the sentence of the law, the curse was considered as alighting; hence the necessity of removing the *accursed thing* out of sight. How excellent are all these laws! How wondrously well calculated to repress crimes by showing the enormity of sin! It is worthy of remark that in the infliction of punishment prescribed by the Mosaic law, we ever find that *Mercy* walks hand in hand with *Judgment.*

DEUTERONOMY

CHAPTER 22

Ordinances relative to strayed cattle and lost goods, 1-3. Humanity to oppressed cattle, 4. Men and women shall not wear each other's apparel, 5. No bird shall be taken with her nest of eggs or young ones, 6, 7. Battlements must be made on the roofs of houses, 8. Improper mixtures to be avoided, 9-11. Fringes on the garments, 12. Case of the hated wife, and the tokens of virginity, and the proceedings thereon, 13-21. The adulterer and adulteress to be put to death, 22. Case of the betrothed damsel corrupted in the city, 23, 24. Cases of rape and the punishment, 25-27; of fornication, 28, 29. No man shall take his father's wife, 30.

NOTES ON CHAP. 22

Verse 1. Thou shalt not see thy brother's ox or his sheep go astray]

The same humane, merciful, and wise regulations which we met with before, ^{<12304>}**Exodus 23:4, 5**, well calculated to keep in remembrance the second grand branch of the law of God, *Thou shalt love thy neighbour as thyself*. A humane man cannot bear to see even an ass fall under his burden, and not endeavour to relieve him; and a man who loves his neighbour as himself cannot see his property in danger without endeavouring to preserve it. These comparatively *small matters* were tests and proofs of matters great in themselves, and in their consequences. **See Clarke's note on** ^{<12304>}**Exodus 23:4'**.

Verse 3. Thou mayest not hide thyself.] Thou shalt not keep out of the way of affording help, nor pretend thou didst not see occasion to render thy neighbour any service. The priest and the Levite, when they saw the wounded man, passed by on the other side of the way, ^{<12108>}**Luke 10:31, 32**. This was a notorious breach of the merciful law mentioned above.

Verse 5. The woman shall not wear that which pertaineth unto a man] **rbg yl k keli geber**, the *instruments* or *arms* of a man. As the word **rbg** geber is here used, which properly signifies a *strong man* or *man of war*, it is very probable that *armour* is here intended; especially as we know that in the worship of *Venus*, to which that of *Astarte* or *Ashtaroth* among the Canaanites bore a striking resemblance, the women were accustomed to appear in armour before her. It certainly cannot mean a simple change in

dress, whereby the men might pass for women, and *vice versa*. This would have been impossible in those countries where the dress of the sexes had but little to distinguish it, and where every man *wore a long beard*. It is, however, a very good general precept understood *literally*, and applies particularly to those countries where the dress alone distinguishes between the male and the female. The close-shaved gentleman may at any time appear like a woman in the female dress, and the woman appear as a man in the male's attire. Were this to be tolerated in society, it would produce the greatest confusion. Clodius, who dressed himself like a woman that he might mingle with the Roman ladies in the feast of the *Bona Dea*, was universally execrated.

Verse 7. Thou shalt-let the dam go, and take the young to thee; that it may be well with thee] This passage may be understood literally. If they destroyed both young and old, must not the breed soon fail, and would it not in the end be *ill* with them; and by thus cutting off the means of their continual support, must not their days be shortened on the land? But we may look for a humane precept in this law. The *young* never knew the sweets of *liberty*; the *dam* did: they might be taken and used for any lawful purpose, but the dam must not be brought into a state of *captivity*. They who can act otherwise must be either very *inconsiderate* or devoid of *feeling*; and such persons can never be objects of God's peculiar care and attention, and therefore need not expect that it shall be well with them, or that they shall prolong their days on the earth. Every thing contrary to the spirit of mercy and kindness the *ever blessed God has in utter abhorrence*. And we should remember a fact, that he who can exercise cruelty towards a sparrow or a wren, will, when circumstances are favourable, be cruel to his fellow creatures. The poet Phocylides has a maxim in his admonitory poem very similar to that in the sacred text:—

Μηδε τις ορυιθας καλιης αμα παντας ελοσθω'
Μητερα δ εκπρολιπης, ιν' εχης παλι τησδε νεοττους.
PHOCYL. Ποιημα Νουθετ., ver. 80.

*“Nor from a nest take all the birds away;
The mother spare, she'll breed a future day.”*

Verse 8. A battlement for thy roof] Houses in the East are in general built with flat roofs, and on them men walk to enjoy the fresh air, converse together, sleep, &c.; it was therefore necessary to have a sort of battlement or balustrade to prevent persons from falling off. If a man neglected to

make a sufficient defence against such accidents, and the death of another was occasioned by it, the owner of the house must be considered in the light of a murderer.

Verse 9. Divers seeds] See Clarke's note on "^{<1819>}Leviticus 19:19".

Verse 10. Thou shalt not plough with an ox and an ass] It is generally supposed that mixtures of different sorts in seed, breed, &c., were employed for superstitious purposes, and therefore prohibited in this law. It is more likely, however, that there was a physical reason for this; two beasts of a different species cannot associate comfortably together, and on this ground never pull pleasantly either in cart or plough; and every farmer knows that it is of considerable consequence to the comfort of the cattle to put those together that have an affection for each other. This may be very frequently remarked in certain cattle, which, on this account, are termed true yoke-fellows. After all, it is very probable that the general design was to prevent improper alliances in *civil* and *religious* life. And to this St. Paul seems evidently to refer, ^{<1764>}**2 Corinthians 6:14:** *Be ye not unequally yoked with unbelievers*; which is simply to be understood as prohibiting all intercourse between Christians and idolaters in social, matrimonial, and religious life. And to teach the Jews the propriety of this, a variety of precepts relative to improper and heterogeneous mixtures were interspersed through their law, so that in civil and domestic life they might have them ever before their eyes.

Verse 12. Fringes] See Clarke on "^{<141538>}Numbers 15:38".

Verse 15. Tokens of the damsel's virginity] This was a perfectly possible case in all places where girls were married at ten, twelve, and fourteen years of age, which is frequent in the East. I have known several instances of persons having had two or three children at separate births before they were fourteen years of age. Such tokens, therefore, as the text speaks of, must be infallibly exhibited by females so very young on the consummation of their marriage.

Verse 17. They shall spread the cloth, &c.] A usage of this kind argues a roughness of manners which would ill comport with the refinement of European ideas on so delicate a subject. Attempts have been made to show that the law here is to be understood metaphorically; but they so perfectly fail to establish any thing like probability, that it would be wasting my own

and my reader's time to detail them. A custom similar to that above is observed among the Mohammedans to the present day.

Verse 22. Shall both of them die] Thus we find that in the most ancient of all laws adultery was punished with death in both the parties.

Verse 25. And the man force her] A *rape* also, by these ancient institutions, was punished with death, because a woman's honour was considered equally as precious as her life; therefore the same punishment was inflicted on the ravisher as upon the murderer. This offence is considered in the same point of view in the British laws, and by them also it is punished with *death*.

Verse 30. A man shall not take his father's wife] This is to be understood as referring to the case of a *stepmother*. A man in his old age may have married a young wife, and on his dying, his son by a former wife may desire to espouse her: this the law prohibits. It was probably on pretence of having broken this law, that Solomon put his brother Adonijah to death, because he had desired to have his father's concubine to wife,
^{<10213>}**1 Kings 2:13-25.**

DEUTERONOMY

CHAPTER 23

Neither eunuchs, bastards, Ammonites, nor Moabites, shall be incorporated with the genuine Israelites, 1-3. The reason why the Ammonites and Moabites were excluded, 4-6. Edomites and Egyptians to be respected, 7. Their descendants in the third generation may be incorporated with the Israelites, 8. Cautions against wickedness when they go forth against their enemies, 9. To keep the camp free from every defilement, and the reason why, 10-14. The slave who had taken refuge among them is not to be delivered up to his former master, 15, 16. There shall be no prostitutes nor sodomites in the land, 17. The hire of a prostitute or the price of a dog is not to be brought into the house of God, 18. The Israelites shall not lend on usury to each other, 19; but they may take usury from strangers, 20. Vows must be diligently paid, 21-23. In passing through a vine yard or field a man may eat of the grapes or corn, but must carry away none with him, 24, 25.

NOTES ON CHAP. 23

Verse 1. Shall not enter into the congregation, &c.] If by entering the congregation be meant the bearing a *civil* office among the people, such as magistrate, judge, &c., then the reason of the law is very plain; no man with any such personal defect as might render him contemptible in the sight of others should bear rule among the people, lest the contempt felt for his personal defects might be transferred to his important office, and thus his authority be disregarded. The general meaning of these words is, simply, that the persons here designated should not be so incorporated with the Jews as to partake of their *civil privileges*.

Verse 2. A bastard shall not enter] rzmm *mamzer*, which is here rendered *bastard*, should be understood as implying the *offspring* of an illegitimate or *incestuous* mixture.

Verse 3. An Ammonite or Moabite] These nations were subjected for their impiety and wickedness, (see ^{<ref234>} **Deuteronomy 23:4, 5**), to peculiar disgrace, and on this account were not permitted to hold any office among the Israelites. But this did not disqualify them from being *proselytes*: Ruth, who was a Moabitess, was married to Boaz, and she became one of the progenitors of our Lord.

Even to their tenth generation] That is, *for ever*, as the next clause explains; see ^{<16130>}**Nehemiah 13:1**.

Verse 12. &c.] These directions may appear trifling to some, but they were essentially necessary to this people in their present circumstances. Decency and cleanliness promote health, and prevent many diseases.

Verse 15. Thou shalt not deliver-the servant which is escaped-unto thee] That is, a servant who left an idolatrous master that he might join himself to God and to his people. In any other case, it would have been injustice to have harboured the runaway.

Verse 17. There shall be no whore] See on ^{<013815>}**Genesis 38:15-21**.

Verse 18. The hire of a whore, or the price of a dog] Many public prostitutes dedicated to their gods a part of their impure earnings; and some of these prostitutes were publicly kept in the temple of Venus Melytta, whose gains were applied to the support of her abominable worship.

Verse 19. Usury] See Clarke on “^{<012536>}**Leviticus 25:36**”.

Verse 21. When thou shalt vow, &c.] See Clarke on “^{<014112>}**Numbers 30:2**”, &c.

Verse 24. Thou shalt not put any in thy vessel.] Thou shalt carry none away with thee. The old English proverb, *Eat thy fill but pocket none*, seems to have been founded on this law.

Verse 25. Thou mayest pluck the ears with thine hand] It was on the permission granted by this law that the disciples plucked the ears of corn, as related ^{<01201>}**Matthew 12:1**. This was both a considerate and humane law, and is no dishonour to the Jewish code.

DEUTERONOMY

CHAPTER 24

The case of a divorced wife, 1-4. No man shall be obliged to undertake any public service for the first year of his marriage, 5. The mill-stones shall not be taken as a pledge, 6. The man-stealer shall be put to death, 7. Concerning cases of leprosy, 8, 9. Of receiving pledges, and returning those of the poor before bed-time, 10-13. Of servants and their hire, 14,15. Parents and children shall not be put to death for each other, 16. Of humanity to the stranger, fatherless, widow, and bondman, 17,18. Gleanings of the harvest, &c., to be left for the poor, stranger, widow, fatherless, &c., 19-22.

NOTES ON CHAP. 24

Verse 1. Some uncleanness] Any cause of dislike, for this great latitude of meaning the fact itself authorizes us to adopt, for it is certain that a Jew might put away his wife for *any cause that seemed good to himself*; and so hard were their hearts, that Moses suffered this; and we find they continued this practice even to the time of our Lord, who strongly reprehended them on the account, and showed that such license was wholly inconsistent with the original design of marriage; see ^{<1019>}Matthew 5:31, &c.; ^{<1019>}Matthew 19:3, &c., and the notes there.

Verse 3. And write her a bill of divorcement] These bills, though varying in expression, are the same in substance among the Jews in all places. The following, collected from Maimonides and others, is a general form, and contains all the particulars of such instruments. The reader who is curious may find a full account of *divorces* in the Biblioth. Rab. of Bartolucci, and the following *form* in that work, vol. iv., p. 550.

“In —— day of the week, or day —— of the month A., in —— year from the creation of the world, or from the supputation (of Alexander) after the account that we are accustomed to count by, here, in the place B., I, C., the son of D., of the place B., (or if there be any other *name* which I have, or my father hath had, or which my *place* or my father’s place hath had,) have voluntarily, and with the willingness of my soul, without constraint, dismissed, and left, and put away thee, even thee, E., the daughter of F., of the city G., (or if thou have any other *name* or *surname*, thou or thy

father, or thy *place* or thy father's place,) who hast been my wife heretofore; but now I dismiss thee, and leave thee, and put thee away, that thou mayest be free, and have power over thy own life, to go away to be married to any man whom thou wilt; and that no man be refused of thine hand, for my name, from this day and for ever. And thus thou art lawful for any man; and this is unto thee, from me, a writing of divorcement, and book (*instrument*) of dismissal, and an epistle of putting away; according to the Law of Moses and Israel.

A., son of B., witness.

C., son of D., witness."

Verse 4. She is defiled] Does not this refer to her having been divorced, and married in consequence to another? Though God, for the hardness of their hearts, suffered them to put away their wives, yet he considered all after-marriages in that case to be pollution and defilement; and it is on this ground that our Lord argues in the places referred to above, that whoever marries the woman that is put away is an adulterer: now this could not have been the case if God had allowed the divorce to be a legal and proper separation of the man from his wife; but in the sight of God nothing can be a legal cause of separation but adultery on either side. In such a case, according to the law of God, a man may put away his wife, and a wife may put away her husband; (see ^{<1090>}**Matthew 19:9**;) for it appears that the wife had as much right to put away her husband as the husband had to put away his wife, see ^{<11012>}**Mark 10:12**.

Verse 5. When a man hath taken a new wife] Other people made a similar provision for such circumstances. Alexander ordered those of his soldiers who had married that year to spend the winter with their wives, while the army was in winter quarters. See Arrian, lib. i.

Verse 6. The nether or the upper mill-stone] Small hand-mills which can be worked by a single person were formerly in use among the Jews, and are still used in many parts of the East. As therefore the day's meal was generally ground for each day, they keeping no stock beforehand, hence they were forbidden to take either of the stones to pledge, because in such a case the family must be without bread. On this account the text terms the millstone the *man's life*.

Verses 8. - 9. The plague of leprosy] See on ^{<1130>}**Leviticus 13:1-14:57**

Verse 12. And if the man be poor, &c.] Did not this law preclude pledging *entirely*, especially in case of the abjectly poor? For who would take a pledge in the morning which he knew, if not redeemed, he must restore at night? However, he might resume his claim in the morning, and have the pledge daily returned, and thus keep up his property in it till the debt was discharged; see Clarke's note on "~~(1226)~~ Exodus 22:26". The Jews in several cases did act contrary to this rule, and we find them cuttingly reproved for it by the Prophet Amos, ~~(1118)~~ **Amos 2:8**.

Verse 15. He is poor, and setteth his heart upon it] How exceedingly natural is this! The poor servant who seldom sees money, yet finds from his master's affluence that it procures all the conveniences and comforts of life, longs for the time when he shall receive his wages; should his pay be delayed after the time is expired, he may naturally be expected to *cry unto God* against him who withholds it. See most of these subjects treated at large on ~~(1221)~~ **Exodus 22:21-27**.

Verse 16. The fathers shall not be put to death for the children, &c.] This law is explained and illustrated in sufficient detail, ~~(3680)~~ **Ezekiel 18:1-9** &c.

Verse 18. Thou shalt remember that thou wast a bondman] Most people who have affluence rose from comparative penury, for those who are *born* to estates frequently squander them away; such therefore should remember *what* their feelings, their fears, and anxieties were, when *they* were poor and abject. A want of attention to this most wholesome precept is the reason why pride and arrogance are the general characteristics of those who have risen in the world from poverty to affluence; and it is the conduct of those men which gave rise to the rugged proverb, "Set a beggar on horseback, and he will ride to the devil."

Verse 19. When thou cuttest down thine harvest] This is an addition to the law, ~~(1819)~~ **Leviticus 19:9; 23:22**. The *corners* of the field, the *gleanings*, and the *forgotten sheaf*, were all the property of the poor. This the Hebrews extended to any part of the fruit or produce of a field, which had been forgotten in the time of general ingathering, as appears from the concluding verses of this chapter.

DEUTERONOMY

CHAPTER 25

Punishment by whipping not to exceed forty stripes, 1-3. The ox that treads out the corn is not to be muzzled, 4. The ordinance concerning marrying the wife of that brother who has died childless, 5-10. Of the woman who acts indecently in succouring her husband, 11, 12. Of false weights and measures, 13-16. Amalek is to be destroyed, 17-19.

NOTES ON CHAP. 25

Verse 1. They shall justify the righteous] This is a very important passage, and is a key to several others. The word **qdx tsadak** is used here precisely in the same sense in which St. Paul sometimes uses the corresponding word **δικαίω**, not to *justify* or make *just*, but to *acquit*, *declare innocent*, to *remit punishment*, or *give reasons why such a one should not be punished*; so here the magistrates **wqydxh hitsdiku**, *shall acquit*, the righteous-declare him innocent, because he is found to be *righteous* and not *wicked*: so the Septuagint: **και δικαιοσουςιν τον δικαιον** *they shall make righteous the righteous-declare him free from blame, not liable to punishment, acquitted*; using the same word with St. Paul when he speaks of a sinner's justification, i.e., his acquittance from blame and punishment, because of the death of Christ in his stead.

Verse 2. The judge shall cause him to lie down, and to be beaten before his face] This precept is literally followed in China; the culprit receives in the presence of the magistrate the punishment which the law directs to be inflicted. Thus then *justice* is done, for the magistrate sees that the letter of the law is duly fulfilled, and that the officers do not transgress it, either by *indulgence* on the one hand, or *severity* on the other. The culprit receives nothing more nor less than what *justice* requires.

Verse 3. Forty stripes he may give him, and not exceed] According to God's institution a criminal may receive *forty* stripes; not one more! But is the institution from *above* or *not*, that for any offence sentences a man to receive *three hundred*, yea, a *thousand* stripes? What horrible brutality is this! and what a reproach to human nature, and to the nation in which such

shocking barbarities are exercised and tolerated! Most of the inhabitants of Great Britain have heard of *Lord Macartney's embassy to the emperor of China*, and they have also heard of its complete failure; but they have not heard the cause. It appears to have been partly occasioned by the following circumstance: A soldier had been convicted of some petty traffic with one of the natives, and he was sentenced by a court-martial to receive *sixty* lashes! Hear my author:—

“The soldiers were drawn up in form in the outer court of the place where we resided; and the poor culprit, being fastened to one of the pillars of the great portico, received his punishment without mitigation. The abhorrence excited in the breasts of the Chinese at this cruel conduct, as it appeared to them, was demonstrably proved by their words and looks. They expressed their astonishment that a people professing the mildest, the most benevolent religion on earth, as they wished to have it believed, could be guilty of such flagrant inattention to its merciful dictates. One of the principal Mandarins, who knew a little English, expressed the general sentiment, *Englishmen too much cruel, too much bad.*”-Accurate account of Lord Macartney's Embassy to China, by an attendant on the embassy, 12mo., 1797, p. 88.

The following is Mr. Ainsworth's note on this verse: “This number *forty* the Scripture uses sundry times in cases of humiliation, affliction, and punishment. As *Moses* twice humbled himself in fasting and prayer forty days and forty nights, ^{<01900>}**Deuteronomy 9:9, 18.** *Elijah* fasted forty days, ^{<01908>}**1 Kings 19:8**; and our Saviour, ^{<04042>}**Matthew 4:2.** Forty years *Israel* was afflicted in the wilderness for their sins, ^{<04433>}**Numbers 14:33, 34.** And forty years *Egypt* was desolate for treacherous dealing with Israel, ^{<02911>}**Ezekiel 29:11-13.** Forty days every woman was in purification for her uncleanness for a man-child that she bare, and twice forty days for a woman-child, ^{<01204>}**Leviticus 12:4, 5.** Forty days and forty nights it rained at Noah's flood, ^{<01072>}**Genesis 7:12.** Forty days did *Ezekiel* bear the iniquity of the house of *Judah*, ^{<03006>}**Ezekiel 4:6.** *Jonah* preached, *Yet forty days and Nineveh shall be overthrown*, ^{<03104>}**Jonah 3:4.** Forty years' space the Canaanites had to repent after *Israel* came out of *Egypt*, and wandered so many years in the wilderness, ^{<04433>}**Numbers 14:33.** And thrice forty years the old world had Noah preaching unto them repentance, ^{<01063>}**Genesis 6:3.** It was forty days ere Christ ascended into heaven after his resurrection, ^{<04003>}**Acts 1:3, 9.** And forty years' space he gave unto the Jews, from the

time that they killed him, before he destroyed their city and temple by the Romans.

“By the Hebrews this law is expounded thus: *How many stripes do they beat (an offender) with?* With forty, lacking one: as it is written, (^{<623D>}**Deuteronomy 25:2, 3,**) *by number forty*, that is, the number which is next to forty, *Talmud Bab*, in *Maccoth*, chap. iii. This their understanding is very ancient, for so they practised in the apostles’ days; as Paul testified: *Of the Jews five times received I forty (stripes) save one;* (^{<47124>}**2 Corinthians 11:24.** But the reason which they give is not solid; as when they say, *If it had been written FORTY IN NUMBER, I would say it were full forty; but being written IN NUMBER FORTY, it means the number which reckons forty next after it, that is, thirty-nine.* By this exposition they confound the verses and take away the distinction. I rather think this custom was taken up by reason of the manner of their beating forespoken of, which was with a scourge that had three cords, so that every stroke was counted for three stripes, and then they could not give even forty, but either thirty-nine or forty-two, which was above the number set of God. And hereof they write thus: *When they judge (or condemn) a sinner to so many (stripes) as he can bear, they judge not but by strokes that are fit to be trebled [that is, to give three stripes to one stroke, by reason of the three cords.] If they judge that he can bear twenty, they do not say he shall be beaten with one and twenty, to the end that they may treble the stripes, but they give him eighteen.-Maimon in Sanhedrin, chap. xvii., sec. 2.* Thus he that was able to bear twenty stripes, had but eighteen: the executioner smote him but six times, for if he had smitten him the seventh they were counted one and twenty stripes, which was above the number adjudged: so he that was adjudged to forty was smitten thirteen times, which being counted one for three, make thirty-nine. And so R. *Bechaios*, writing hereof, says, *The strokes are trebled;* that is, every one is three, and three times thirteen are nine and thirty.”

*Thy brother be vile, or be contemptible.-*By this God teaches us to hate and despise the sin, not the sinner, who is by this chastisement to be amended; as the power which the Lord hath given is to *edification, not to destruction,* (^{<47130>}**2 Corinthians 13:10.**

Verse 4. Thou shalt not muzzle the ox, &c.] In Judea, as well as in Egypt, Greece, and Italy, they make use of beeves to tread out the corn; and Dr. Shaw tells us that the people of Barbary continue to tread out their corn after the custom of the East. Instead of beeves they frequently made use of mules and horses, by tying by the neck three or four in like manner together, and whipping them afterwards round about the *nedders*, as they call the *treading* floors, (the Libycæ aræ *Hor.*) where the sheaves lie open and expanded, in the same manner as they are placed and prepared with us for threshing. This indeed is a much quicker way than ours, though less cleanly, for as it is performed in the open air, (^{<2813B>}**Hosea 13:3.**) upon any round level plot of ground, daubed over with cow's dung to prevent as much as possible the earth, sand, or gravel from rising; a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain, at the same time that the straw, which is their chief and only fodder, is hereby shattered to pieces; a circumstance very pertinently alluded to in ^{<42137>}**2 Kings 13:7**, where *the king of Syria* is said to *have made the Israelites like the dust by threshing.*-Travels, p. 138. While the oxen were at work some muzzled their mouths to hinder them from eating the corn, which Moses here forbids, instructing the people by this symbolical precept to be kind to their servants and labourers, but especially to those who ministered to them in holy things; so St. Paul applies it ^{<4000>}**1 Corinthians 9:9**, &c.; ^{<54618>}**1 Timothy 5:18**. Leviticus Clerc considers the injunction as wholly symbolical; and perhaps in this view it was intended to confirm the laws enjoined in the fourteenth and fifteenth verses of the former chapter. See *Dodd* and *Shaw*.

In *Bengal*, where the same mode of treading cut the corn is used, some muzzle the ox, and others do not, according to the disposition of the farmer.-*Ward*.

Verse 9. And loose his shoe] It is difficult to find the reason of these ceremonies of degradation. Perhaps the *shoe* was the emblem of *power*; and by *stripping it off*, deprivation of that power and authority was represented. *Spitting* in the face was a mark of the utmost ignominy; but the Jews, who are legitimate judges in this case, say that the spitting was not in his face, but *before his face on the ground*. And this is the way in which the Asiatics express their detestation of a person to the present day, as *Niebuhr* and other intelligent travellers assure us. It has been remarked that the prefix **b** *beth* is seldom applied to **ynp** *peney*; but when it is it signifies as well *before* as *in* the face. See ^{<06244>}**Joshua 21:44; 23:9**;

<1700> **Esther 9:2**; and <36212> **Ezekiel 42:12**; which texts are supposed to be proofs in point. The act of spitting, whether *in* or *before* the face, marked the strong contempt the woman felt for the man who had slighted her. And it appears that the man was ever after disgraced in Israel; for so much is certainly implied in the saying, <162510> **Deuteronomy 25:10**: *And his name shall be called in Israel, The house of him that hath his shoe loosed.*

Verse 13. Divers weights] *ˆbaw ˆba eben vaaben*, a stone and a stone, because the weights were anciently made of stone, and some had two sets of stones, a *light* and a *heavy*. With the *latter* they bought their wares, by the *former* they sold them. In our own country this was once a common case; smooth, round, or oval stones were generally chosen by the simple country people for selling their wares, especially such as were sold in *pounds* and *half pounds*. And hence the term a *stone weight*, which is still in use, though *lead* or *iron* be the matter that is used as a counterpoise: but the name itself shows us that a *stone* of a certain weight was the material formerly used as a weight. See the notes on <181935> **Leviticus 19:35, 36**.

Verse 14. Divers measures] Literally, *an ephah and an ephah*; one *large*, to buy thy neighbour's wares, another *small*, to sell thy own by. So there were *knaves* in all ages, and among all nations. See Clarke's notes on <121616> **Exodus 16:16**", and See Clarke <181935> **Leviticus 19:35**".

Verse 18. Smote the hindmost of thee] See Clarke's note on <121708> **Exodus 17:8**". It is supposed that this command had its final accomplishment in the death of Haman and his ten sons, Esther 3., 7., 9., as from this time the memory and name of Amalek was blotted out from under heaven, for through every period of their history it might be truly said, *They feared not God*.

DEUTERONOMY

CHAPTER 26

First-fruits must be offered to God, 1, 2. The form of confession to be used on the occasion, 3-11. The third year's tithe to be given to the Levites and the poor, 12, and the form of confession to be used on this occasion, 13-15. The Israelites are to take Jehovah for their God, and to keep his testimonies, 16, 17. And Jehovah is to take them for his people, and make them high above all the nations of the earth, 18, 19.

NOTES ON CHAP. 26

Verse 2. Thou shalt take of the first of all the fruit, &c.] This was intended to keep them in continual remembrance of the kindness of God, in preserving them through so many difficulties and literally fulfilling the promises he had made to them. God being the author of all their blessings, the first-fruits of the land were consecrated to him, as the author of every good and perfect gift.

Verse 5. A Syrian ready to perish was my father] This passage has been variously understood, both by the ancient versions and by modern commentators. The *Vulgate* renders it thus: *Syrus persequatur patrem meum*, "A Syrian persecuted my father." The *Septuagint* thus: **συριαν απεβαλεν ο πατηρ μου**, "My father abandoned Syria." The *Targum* thus: **aba ty adbwal a[b hamra ^bl** *Laban arammaah bea leobada yath abba*, "Laban the Syrian endeavoured to destroy my father." The *Syriac*: "My father was led out of Syria into Egypt." The *Arabic*: "Surely, Laban the Syrian had almost destroyed my father." The *Targum of Jonathan ben Uzziel*: "Our father Jacob went at first into Syria of Mesopotamia, and Laban sought to destroy him."

Father *Houbigant* dissents from all, and renders the original thus: *Fames urgebat patrem meum, qui in Ægyptum descendit*, "Famine oppressed my father, who went down into Egypt." This interpretation *Houbigant* gives the text, by taking the **y yod** from the word **ymra arammi**, which signifies an *Aramite* or Syrian, and joining it to **dbay yeabud**, the *future* for the *perfect*, which is common enough in Hebrew, and which may signify *constrained*; and seeking for the meaning of **ura aram** in the Arabic

[Arabic] *arama*, which signifies *famine, dearth, &c.*, he thus makes out his version, and this version he defends at large in his notes. It is pretty evident, from the text, that by a *Syrian* we are to understand *Jacob*, so called from his long residence in Syria with his father-in-law Laban. And his *being ready to perish* may signify the hard usage and severe labour he had in Laban's service, by which, as his health was much impaired, so his life might have often been in imminent danger.

Verse 8. With a mighty hand, &c.] See Clarke on "^{<6034>}Deuteronomy 4:34".

Verse 11. Thou shalt rejoice] God intends that his followers shall be happy; that they shall eat their bread with gladness and singleness of heart, praising him. Those who eat their meat grudgingly, under the pretence of their *unworthiness, &c.*, profane God's bounties and shall have no thanks for their voluntary humility.

Thou, and the Levite, and the stranger] They were to take care to share God's bounties among all those who were dependent on them. The *Levite* has no inheritance, let him rejoice with thee. The *stranger* has no home, let him feel thee to be his friend and his father.

Verse 12. The third year, which is the year of tithing] This is supposed to mean the third year of the seventh or Sabbatical year, in which the *tenths* were to be given to the poor. See the law, ^{<61428>}Deuteronomy 14:28. But from the letter in both these places it would appear that the tithe was for the Levites, and that this tithe was drawn only once in three years.

Verse 14. I have not-given aught thereof for the dead] That is, I have not consecrated any of it to an *idol* which was generally a dead man whom superstition and ignorance had deified. From ^{<61027>}1 Corinthians 10:27, 28, we learn that it was customary to offer that flesh to idols which was afterwards sold publicly in the shambles; probably the blood was poured out before the idol in imitation of the sacrifices offered to the true God. Perhaps the text here alludes to a similar custom.

Verse 17. Thou hast avouched the Lord] The people *avouch*-publicly declare, that they have taken Jehovah to be their God.

Verse 18. And the Lord hath avouched] Publicly declared, by the blessings he pours down upon them, that he has taken them to be his

peculiar people. Thus the covenant is made and ratified between God and his followers.

Verse 19. Make thee high above all nations] It is written, *Righteousness exalteth a nation, but sin is a reproach to any people,* ^{<31434>} **Proverbs 14:34.** While Israel regarded God's word and kept his testimonies, they were the greatest and most respectable of all nations; but when they forsook God and his law, they became the most contemptible. O Britain, even more highly favoured than ancient Israel! learn wisdom by what they have suffered. It is not thy fleets nor thine armies, howsoever excellent and well appointed, that can ultimately exalt and secure thy permanence among the nations. It is righteousness *alone*. Become irreligious, neglect God's ordinances, profane his Sabbath, despise his word, persecute his followers, and thou art lost. But fear, love, and serve him, and thy enemies shall be found liars, thou shalt defeat their projects, and trample on their high places.

THE form of confession when bringing the first-fruits, related ^{<6304>} **Deuteronomy 26:4-10**, is both affecting and edifying. Even when brought into a state of affluence and rest, they were commanded to remember and publicly acknowledge their former degradation and wretchedness, that they might be ever kept humble and dependent; and they must bring their offering as a public acknowledgment to God that it was by his mercy their state was changed, and by his bounty their comforts were continued. If a man rise from poverty to affluence, and forget his former state, he becomes proud, insolent, and oppressive. If a Christian convert forget his former state, the rock whence he was hewn, and the hole of the pit whence he was digged, he soon becomes careless, unthankful, and unholy. The case of the *ten lepers* that were cleansed, of whom only *one* returned to give God thanks, is an awful lesson. How many are continually living on the bounty of God, who feel no gratitude for his mercies! Reader, Is this thy state? If so, then expect the just God to curse thy blessings.

DEUTERONOMY

CHAPTER 27

Moses commands the people to write the law upon stones, when they shall come to the promised land, 1-3. And to set up these stones on Mount Ebal, 4; and to build an altar of unhewn stones, and to offer on it burnt-offerings and peace-offerings, 5-7. The words to be written plainly, and the people to be exhorted to obedience, 8-10. The six tribes which should stand on Mount Gerizim to bless the people, 11, 12. Those who are to stand upon Mount Ebal to curse the transgressors, 13. The different transgressors against whom the curses are to be denounced, 14-26.

NOTES ON CHAP. 27

Verse 2. Thou shalt set thee up great stones] How many is not specified, possibly *twelve*, and possibly only a sufficient number to make a surface large enough to write the blessings and the curses on.

Plaster them with plaster] Perhaps the original *dycb pta tdcw vesadta otham bassid* should be translated, *Thou shalt cement them with cement*, because this was intended to be a *durable* monument. In similar cases it was customary to set up a single stone, or a heap, rudely put together, where no cement or mortar appears to have been used; and because this was *common*, it was necessary to give particular directions when the usual method was not to be followed. Some suppose that the writing was to be in *relievo*, and that the spaces between the letters were filled up by the mortar or cement. This is quite a possible case, as the Eastern inscriptions are frequently done in this way. There is now before me a large slab of basalt, two feet long by sixteen inches wide, on which there is an inscription in Persian, Arabic, and Tamul; in the two former the letters are all raised, the surface of the stone being *dug out*, but the Tamul is indented. A kind of reddish paint had been smeared over the letters to make them more apparent. Two Arabic marbles in the University of Oxford have the inscriptions in *relievo*, like those on the slab of basalt in my possession. In the opinion of some even this case may cast light upon the subject in question.

Verse 3. All the words of this law] After all that has been said by ingenious critics concerning the *law* ordered to be written on these stones,

some supposing the whole Mosaic law to be intended, others, only the *decalogue*, I am fully of opinion that the (**hrwt torah**) law or ordinance in question simply means the *blessings* and *curses* mentioned in this and in the following chapter; and indeed these contained a very good epitome of the whole law in all its promises and threatenings, in reference to the whole of its grand moral design. See at the end of this chapter. **See Clarke** “⁽¹²⁷²⁶⁾**Deuteronomy 27:26**”.

Verse 4. Set up these stones-in Mount Ebal] So the present Hebrew text, but the Samaritan has *Mount Gerizim*. Dr. Kennicott has largely defended the reading of the Samaritan in his second dissertation on the *present state of the Hebrew text*, and Dr. Parry has defended the Hebrew against the Samaritan in his *Case between Gerizim and Ebal fairly stated*. So has *J. H. Verschuir*, in his *Dissert. Critica*. Many still think Dr. Kennicott’s arguments unanswerable, and have no doubt that the Jews have here corrupted the text through their enmity to the Samaritans. On all hands it is allowed that *Gerizim* abounds with springs, gardens, and orchards, and that it is covered with a beautiful verdure, while *Ebal* is as *naked* and as barren as a rock. On this very account the former was highly proper for the ceremony of *blessing*, and the latter for the ceremony of *cursing*.

Verse 12. These shall stand upon Mount Gerizim to bless the people] Instead of *upon Mount*, &c., we may translate *by*, as the particle **l** [*al* is sometimes used; for we do not find that the tribes did stand *on* either mount, for in ⁽¹¹⁸³³⁾**Joshua 8:33**, when this direction was reduced to practice, we find the people did not stand *on* the mountains, but **over against** them on the plain. See the observations at the end of this chapter. **See Clarke** “⁽¹²⁷²⁶⁾**Deuteronomy 27:26**”.

Verse 15. Cursed be the man, &c.] Other laws, previously made, had prohibited all these things; and penal sanctions were necessarily understood; but here God more openly declares that he who breaks them *is cursed*-falls under the wrath and indignation of his Maker and Judge. **See Clarke’s note on** “⁽¹²¹⁰⁴⁾**Exodus 20:4**”.

Verse 16. Setteth light by his father or his mother.] See Clarke’s note on “⁽¹²¹¹²⁾**Exodus 20:12**”.

Verse 17. Removeth his neighbour’s landmark.] See Clarke before on “⁽¹⁵¹⁹⁴⁾**Deuteronomy 19:14**”, and on “⁽¹²¹¹⁷⁾**Exodus 20:17**”. And for all the

rest of these curses, see the notes on ^{<0200>}**Exodus 20:1-26**, and the observations at the end of it. See Clarke ^{<0205>}“**Exodus 20:26**”.

Verse 18. The blind to wander out of the way.] A sin against the sixth commandment. See Clarke on ^{<0203>}“**Exodus 20:13**”.

Verse 26. That confirmeth not all the words of this law] The word **l k col**, ALL, is not found in any *printed* copy of the *Hebrew* text; but the *Samaritan* preserves it, and so do *six* MSS. in the collections of *Kennicott* and *Deuteronomy Rossi*, besides several copies of the *Chaldee Targum*. The *Septuagint* also, and *St. Paul* in his quotation of this place, ^{<0210>}**Galatians 3:10**. *St. Jerome* says that the Jews suppressed the word, that it might not appear that they were bound to fulfil ALL the precepts in the law of Moses.

1. Dr. KENNICOTT, who contends that it was the *Decalogue* that was written on the stones mentioned in this chapter, says, “If we examine these twelve curses, they will appear to contain a strong enforcement of the *ten commands*; and it is highly probable that the curses were here proclaimed principally to secure obedience to the commandments, as will be made more clear by the following table:—

The first, second, third, and fourth Commandments

Verse 15. Cursed be the man that maketh any graven or molten image, an abomination to the Lord, &c.

The fifth Commandment

Verse 16. Cursed be he that setteth light by his father or his mother.

The sixth Commandment

Verse 25. Cursed be he that taketh reward to slay an innocent person.

Verse 24. Cursed be he that smiteth his neighbour secretly.

Verse 18. Cursed be he that maketh the blind to wander out of the way.

The seventh Commandment

Verse 20. Cursed be he that lieth with his father’s wife.

Verse 21. Cursed be he that lieth with any beast.

Verse 22. Cursed be he that lieth with his sister.

Verse 23. Cursed be he that lieth with his mother-in-law.

The eighth Commandment

Verse 17. Cursed be he that removeth his neighbour's landmark.

The ninth Commandment

Verse 19. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow.

The tenth Commandment

Verse 26. Cursed be he that confirmeth not all the words of this law to do them."

Many will think this arrangement fanciful; and the analogy far from being natural.

2. In pronouncing these blessings and curses, the Talmud says, six tribes went up towards the top of Mount Gerizim, and six towards the top of Mount Ebal; and the priests and the Levites, and the ark stood beneath in the midst. The priests encompassed the ark, and the Levites stood around about the priests; and all Israel on this side and on that; see ^{<0033>}**Joshua 8:33**. Then they turned their faces towards Mount Gerizim and pronounced the blessings, *Blessed be the man, &c.*, and those on each side answered AMEN! then they turned their faces towards Mount Ebal, and pronounced the curse, *Cursed be the man, &c.*, and those on each side answered AMEN! till they had finished the blessings and the curses; and afterwards they brought stones and built an altar. Some suppose that the Levites were divided into two grand bodies, part standing at or on Mount Gerizim, and part on Mount Ebal, and that with each division were some of the priests. The whole Dr. *Parry* supposes to have been arranged in the following manner:—

depraved with their depravity, and in some sort liable to their curses, though not so far as to affect their eternal interests without the addition of their own personal offences. Thus God may be said to visit the sins of the fathers upon the children, even unto the third and fourth generation; as he may have a controversy with the *land* for the evil which has been done in it, and for which no proper atonement has been made. Why is it that at this moment Spain is suffering the most afflictive and cruel desolations? What has she done to merit all this? Is she more wicked than all the European nations because she suffers such things? Here is the mystery: *Nations*, as such, can only be punished in this world. Look at the torrents of innocent blood shed by their ancestors in South America 300 years ago; and see now and adore the awful hand of retributive justice! (December, 1811.) We often see persons tried and afflicted, for whose distresses we can give no legitimate reason. We find others who, though they rise early, sit up late, work hard, eat the bread of carefulness, and have a full knowledge of their business, yet never get on in life. Who can account for this? Shall we say that some injustice in their ancestors has brought down the displeasure of God upon the earthly possessions that descended in that line, so that the goods *ill gotten* shall never be permitted to *multiply*? I knew an honest man, dead many years since, who by great diligence, punctuality, and integrity in his business, had acquired considerable property. Some time before his death, having by will divided his substance among his sons and his daughters, he expressed himself thus: "Children, you need not fear the curse of God on this property; every penny of it was honestly earned." Many years have since elapsed, and the blessing of God has been in the basket and in the store of all his children. Parents! leave nothing behind you that you cannot say before your God, with a clear conscience, "This has been honestly earned." If all bequests of a *contrary description* were to be deducted from last wills and testaments, the quantum of descending property would be, in many cases, small indeed.

DEUTERONOMY

CHAPTER 28

The blessings which God pronounces on the obedient, 1-6. Particular privileges which the faithful shall receive, 7-13. The curses pronounced against the ungodly and idolatrous, 14-19. A detailed account of the miseries which should be inflicted on them, should they neglect the commandments of the Lord, 20. They shall be smitten with the pestilence, 21; with consumption, fever, &c., 22; drought and barrenness, 23, 24; they shall be defeated by their enemies, 25, 26; they shall be afflicted with the botch of Egypt, 27; with madness and blindness, 28, 29; they shall be disappointed in all their projects, 30; deprived of all their possessions, and afflicted in all their members, 31-35; they and their king shall go into captivity, 36, and become a by-word among the nations, 37. Their land shall be unfruitful, and they shall be the lowest of all people, 38-44. All these curses shall come on them should they be disobedient, 45-48. Character of the people by whom they should be subdued, 49, 50. Particulars of their dreadful sufferings, 51-57. A recapitulation of their wretchedness, 58-63. The prediction that they shall be scattered among all the nations of the earth, 64-68.

NOTES ON CHAP. 28

Verse 2. All these blessings shall come on thee] God shall pour out his blessing from heaven upon thee. *And overtake thee.* Upright men are represented as *going* to the kingdom of God, and God's blessings as *following* and *overtaking* them in their heavenly journey. There are several things in this verse worthy of the most careful observation:—

1. *If thou shalt hearken unto the voice of the Lord thy God.* The voice of God must be heard; without a *Divine revelation* how can the Divine will be known? And if not known, it cannot be fulfilled.
2. When God speaks, men must *hearken* to the words of his mouth. He who does not *hearken* will not *obey*.
3. He who *hearkens* to the words of God must *set out* for the kingdom of heaven. The curse must fall on him who *stands* in the way of sinners, and will overtake them who *loiter* in the way of righteousness.
4. Those who run in the way of God's testimonies shall have an abundance of blessing. Blessings shall *come upon them*, and blessings shall *overtake*

them-in every part of their march through life they shall continue to receive the fulfilment of the various promises of God which relate to all circumstances, vicissitudes, trials, stages of life, &c., &c., each *overtaking* them in the *time* and *place* where *most* needed.

Verse 3. In the city] In all civil employments. *In the field*-in all agricultural pursuits.

Verse 4. Fruit of thy body] All thy children. *Increase of thy kine*, &c.; every *animal* employed in domestic and agricultural purposes shall be under the especial protection of Divine Providence.

Verse 5. Thy basket] Thy olive gathering and vintage, as the *basket* was employed to collect those fruits.

Store.] *travm mishereth*, kneading-trough, or *remainder*; all that is laid up for *future use*, as well as what is prepared for *present* consumption. Some think that by *basket* all their property *abroad* may be meant, and by *store* all that they have at *home*, i.e., all that is in the *fields*, and all that is in the *houses*. The following note of Mr. Harmer is important:—

“Commentators seem to be at a great loss how to explain the *basket* and the *store* mentioned ^{<EX05>}**Deuteronomy 28:5, 17**. Why Moses, who in the other verses mentions things in general, should in this case be so minute as to mention baskets, seems strange; and they that interpret either the first or the second of these words of the repositories of their corn, &c., forget that their barns or storehouses are spoken of presently after this in ^{<EX08>}**Deuteronomy 28:8**. Might I be permitted to give my opinion here, I should say that the basket, *anc tene*, in this place means their travelling baskets, and the other word *travm mishereth*, (their store,) signifies their leathern bags, in both which they were wont to carry things in travelling. The first of these words occurs nowhere else in the Scriptures but in the account that is given us of the conveyance in which they were to carry their first-fruits to Jerusalem; the other nowhere but in the description of the hurrying journey of Israel out of Egypt, where it means the utensils in which they then carried their dough, which I have shown elsewhere in these papers means a piece of leather drawn together by rings, and forming a kind of bag. Agreeably to this, Hasselquist informs us that the Eastern people

use baskets in travelling; for, speaking of that species of the palm tree which produces dates, and its great usefulness to the people of those countries, he tells us that of the leaves of this tree they make baskets, or rather a kind of short bags, which are used in Turkey on journeys and in their houses; pages 261, 262. Hampers and panniers are English terms denoting travelling baskets, as *tene* seems to be a Hebrew word of the same general import, though their forms might very much differ, as it is certain that of the travelling baskets mentioned by Hasselquist now does.

“In like manner as they now carry meal, figs, and raisins, in a goat’s skin in Barbary for a viaticum, they might do the same anciently, and consequently might carry merchandise after the same manner, particularly their honey, oil, and balm, mentioned ^{<32717>} **Ezekiel 27:17**. They were the proper vessels for such things. So Sir J. Chardin, who was so long in the East, and observed their customs with so much care, supposed, in a manuscript note on ^{<04311>} **Genesis 43:11**, that the balm and the honey sent by Jacob into Egypt for a present were carried in a goat or kid’s skin, in which all sorts of things, both dry and liquid, are wont to be carried in the East.

“Understood after this manner, the passage promises Israel success in their commerce, as the next verse (the 6th) promises them personal safety in their going out and in their return. In this view the passage appears with due distinctness, and a noble extent.”-Observations, vol. 2:, p. 181.

Verse 6. When thou comest in] From thy employment, thou shalt find that no evil has happened to the *family* or *dwelling* in thy absence.

When thou goest out] Thy way shall be made prosperous before thee, and thou shalt have the Divine blessing in all thy labours.

Verse 7. The Lord shall cause thine enemies, &c.] This is a promise of security from foreign invasion, or total discomfiture of the invaders, should they enter the land. *They shall come against thee one way*-in the firmest and most united manner. *And flee seven ways*-shall be utterly broken, confounded, and finally routed.

Verse 8. The Lord shall command the blessing upon thee] Every thing that thou hast shall come by Divine appointment; thou shalt have nothing

casually, but every thing, both spiritual and temporal, shall come by the immediate *command* of God.

Verse 9. The Lord shall establish thee a holy people unto himself] This is the sum of all blessings, to be made *holy*, and be preserved in *holiness*.

If thou shalt keep, &c.] Here is the solemn condition; *if they did not* keep God's testimonies, taking them for the regulators of their lives, and according to their direction walking in his ways, under the influence and aids of his grace, then the *curses*, and not the *blessings*, must be their portion. See ^{<15215>} **Deuteronomy 28:15, &c.**

Verse 12. The Lord shall open unto thee his good treasure] The *clouds*, so that a sufficiency of fructifying showers should descend at all requisite times, and the vegetative principle in the earth should unfold and exert itself, so that their crops should be abundant.

Verse 14. Thou shalt not go aside-to the right hand or to the left] The way of obedience is a *straight* way; it goes *right* forward; he who declines either to *right* or *left* from this path goes *astray* and misses heaven.

Verse 20. Cursing] This shall be thy state; *vexation*-grief, trouble, and anguish of heart; *rebuke*-continual judgments, and marks of God's displeasure.

Verse 21. The pestilence cleave unto thee] *rbdh ha Ēb hwhy qbdy yadbek Yehovah becha eth haddaber, the Lord shall CEMENT the pestilence* or plague to thee. Sept., *προσκολλησει κυριος εις σε τον θανατον*, *The Lord will GLUE-inseparably attach, the death unto thee*. How dreadful a plague it must be that ravages *without intermission*, any person may conceive who has ever heard the name.

Verse 22. Consumption] *tpj v shachepheth*, atrophy through lack of food; from *āj v shacaph*, to be in want.

Fever] *tj dq kaddachath*, from *j dq kadach*, to be kindled, burn, sparkle; a burning inflammatory fever.

Inflammation] *tql d dalleketh*, from *ql d dalak*, to pursue eagerly, to burn after; probably a rapidly consuming cancer.

Extreme burning] *rj rj charchur*, burning upon burning, scald upon scald; from *rj char*, to be *heated, enraged, &c.* This probably refers, not only to excruciating inflammations on the body, but also to the irritation and agony of a mind utterly abandoned by God, and lost to *hope*. What an accumulation of misery! how formidable! and especially in a land where *great heat* was prevalent and dreadful.

Sword] War in general, *enemies without*, and *civil broils within*. This was remarkably the case in the last siege of Jerusalem.

Blasting] *ˆwpdv shiddaphon*, probably either the blighting east wind that ruined vegetation, or those awful pestilential winds which suffocate both man and beast wherever they come. These often prevail in different parts of the East, and several examples have already been given. **See Clarke** “^{<-014106>}**Genesis 41:6**”.

Mildew] *ˆwqry yerakon*, an *exudation* of the vegetative *juice* from different parts of the stalk, by which the maturity and perfection of the plant are utterly prevented. It comes from *qry yarak*, to throw out moisture.

Of these *seven* plagues, the *five* former were to fall on their bodies, the *two* latter upon their substance. What a fearful thing it is to fall into the hands of the living God!

Verse 23. Thy heaven-shall be brass, and the earth-iron.] The atmosphere should not be replenished with aqueous vapours, in consequence of which they should have neither the early nor the latter rain; hence the *earth*-the ground, must be wholly intractable, and, through its hardness, incapable of cultivation. God shows them by this that he is Lord of nature; and that *drought* and *sterility* are not *casualties*, but proceed from the immediate *appointment* of the Lord.

Verse 24. The rain of thy land powder and dust] As their *heavens*-atmosphere, clouds, &c., were to be as *brass*-yielding no rain; so the surface of the earth must be reduced to powder; and this, being frequently taken up by the strong winds, would fall down in showers instead of rain. Whole *caravans* have been buried under showers of sand; and Thevenot, a French traveller, who had observed these showers of dust, &c., says, “They grievously annoy all they fall on, filling their eyes, ears, nostrils, &c.”-Travels in the East, part 1, book ii., chap. 80. The

ophthalmia in Egypt appears to be chiefly owing to a very fine sand, the particles of which are like broken glass, which are carried about by the wind, and, entering into the ciliary glands, produce grievous and continual inflammations.

Verse 27. The Lord will smite thee with the botch] $\hat{y}j \vee shechin$, a violent inflammatory swelling. In ^{<1807>}**Job 2:7**, one of the Hexapla versions renders it $\epsilon\lambda\epsilon\phi\alpha\varsigma$, the *elephantiasis*, a disease the most horrid that can possibly afflict human nature. In this disorder, the whole body is covered with a most loathsome scurf; the joints are all preternaturally enlarged, and the skin swells up and grows into folds like that of an *elephant*, whence the disease has its name. The skin, through its rigidity, breaks across at all the joints, and a most abominable *ichor* flows from all the chinks, &c. See an account of it in *Aretæus*, whose language is sufficient to *chill* the blood of a *maniac*, could he attend to the description given by this great master, of this most loathsome and abominable of all the natural productions of *death* and *sin*. This was called the *botch of Egypt*, as being peculiar to that country, and particularly in the vicinity of the Nile. Hence those words of *Lucretius*:—

*Est Elephas morbus, qui circum flumina Nili
Nascitur, Ægypto in media; nec præterea usquam.
Lib. vi., ver. 1112.*

Emerods] $\mu\gamma\iota \rho[$ *ophalim*, from $\iota \rho[$ *aphal*, to be elevated, raised up; swellings, protuberances; probably the *bleeding piles*.

Scab] brg *garab* does not occur as a verb in the Hebrew Bible, but [Arabic] *gharb*, in Arabic, signifies a distemper in the corner of the eye, (*Castel.*) and may amount to the Egyptian ophthalmia, which is so epidemic and distressing in that country: some suppose the *scurvy* to be intended.

Itch] srj *cheres*, a burning itch, probably something of the erysipelatous kind, or what is commonly called *St. Anthony's fire*.

Whereof thou canst not be healed.] For as they were inflicted by GOD'S justice, they could not of course be cured by *human art*.

Verse 28. The Lord shall smite thee with madness] $\hat{w}[gv$ *shiggaon*, distraction, so that thou shalt not know what to do.

And blindness] ^{^wrw} *ivvaron*, blindness, both physical and mental; the **brg** *garab*, (⁽¹⁶⁸⁷⁾ **Deuteronomy 28:27**,) destroying their eyes, and the judgments of God confounding their understandings.

Astonishment] ^{^whmt} *timmahon*, stupidity and amazement. By the just judgments of God they were so completely confounded, as not to discern the means by which they might prevent or remove their calamities, and to adopt those which led directly to their ruin. How true is the ancient saying, *Quos Deus vult perdere, prius dementat!* “Those whom God is determined to destroy, he first infatuates.” But this applies not exclusively to the poor *Jews*: how miserably infatuated have the powers of the *continent* of Europe been, in all their councils and measures, for several years past! And what is the result? They have fallen—most deplorably fallen!

Verse 29. Thou shalt be only oppressed, &c.] Perhaps no people under the sun have been more oppressed and spoiled than the rebellious *Jews*. Indeed, this has been their portion, with but little intermission, for nearly 1,800 years. And still they *grope at noon day, as the blind gropeth in darkness*—they do not yet discover, notwithstanding the effulgence of the light by which they are encompassed, that the rejection of their own Messiah is the cause of all their calamities.

Verse 30. Thou shalt betroth a wife, &c.] Can any heart imagine any thing more grievous than the evils threatened in this and the following verses? To be on the brink of all social and domestic happiness, and then to be suddenly deprived of all, and see an enemy possess and enjoy every thing that was dear to them, must excite them to the utmost pitch of distraction and madness. They have, it is true, grievously sinned; but, O ye *Christians*, have they not grievously suffered for it? Is not the stroke of God heavy enough upon them? Do not then, by unkind treatment or cruel Oppression, increase their miseries. They are, above all others, the men who have seen affliction by the stroke of his rod; ⁽²³¹⁾ **Lamentations 3:1.**

Verse 32. Thy sons and thy daughters shall be given unto another people] In several countries, particularly in *Spain* and *Portugal*, the children of the *Jews* have been taken from them by order of government, and educated in the Popish faith. There have been some instances of Jewish children being taken from their parents even in *Protestant* countries.

Verse 35. With a sore botch] $\hat{y}j$ v *shechin*, an inflammatory swelling, a burning boil. See ^{<1627>}**Deuteronomy 28:27**.

Verses 36. - 45. Can any thing be conceived more dreadful than the calamities threatened in these verses?

Verse 48. Therefore shalt thou serve thine enemies] Because they would not serve GOD, therefore they became *slaves* to *men*.

Verse 49. A nation-from far] Probably the *Romans*.

As the eagle flieth] The very animal on all the Roman standards. The *Roman eagle* is proverbial.

Whose tongue thou shalt not understand] The *Latin* language, than which none was more foreign to the structure and idiom of the Hebrew.

Verse 52. He-Nebuchadnezzar first, (^{<1250>}**2 Kings 25:1, 2, &c.**.) and *Titus* next; *shall besiege thee*-beset thee round on every side, and cast a trench around thee: viz., lines of circumvallation, as our Lord predicted; (see ^{<1040>}**Matthew 24:1, &c.**, and ^{<4216>}**Luke 21:5, &c.**;) *in all thy gates throughout all thy land*-all thy fenced cities, which points out that their subjugation should be complete, as both Jerusalem and all their fortified places should be taken. This was done literally by Nebuchadnezzar and the Romans.

Verse 56. The tender and delicate woman] This was literally fulfilled when Jerusalem was besieged by the Romans; a woman named Mary, of a noble family, driven to distraction by famine, boiled and ate her own child! See a similar case ^{<1069>}**2 Kings 6:29**; and see Clarke on "^{<10359>}**Leviticus 26:29**".

Verse 57. Toward her young one-and toward her children which she shall bear] There seems to be a species of *tautology* in the two clauses of this verse, which may be prevented by translating the last word, $htyl$ v *shilyathah*, literally, *her secondines*, which is the meaning of the Arabic [Arabic] *sala*, not badly understood by the Septuagint, $\chi\omicron\rho\iota\omicron\nu$ $\alpha\upsilon\tau\eta\varsigma$, the *chorion* or exterior membrane, which invests the fetus in the womb; and still better translated by *Luther*, [Anglo-Saxon] the *after-birth*; which saying of Moses strongly marks the deepest distress, when the mother is represented as feeling the most poignant regret that her child was brought forth into such a state of suffering and death; and 2dly, that it was likely,

from the favourable circumstances *after the birth*, that *she herself* should survive her *inlaying*. No words can more forcibly depict the miseries of those dreadful times. On this ground I see no absolute need for Kennicott's criticism, who, instead of **htyl vbw ubeshilyathah**, against her *secondines*, reads **hl vbw ubashelah**, and *she shall boll*, and translates the 56th and 57th verses as follows: "The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter. 57. *And she shall boil* that which cometh out from between her feet, *even her children*, which she shall bear, for she shall eat them, for want of all things, secretly." These words, says he, being prophetical, are fulfilled in ^{<1069>}**2 Kings 6:29**, for we read there that two women of Samaria having agreed to eat their own children, one was actually *boiled*, where the very same word, **l vb bashal** is used. See Kennicott's Dissertations, see **Clarke's note** "^{<13111>}**1 Chronicles 11:11**", &c., p. 421.

Verse 64. The Lord shall scatter thee among all people] How literally has this been fulfilled! The people of the Jews are scattered over every nation under heaven.

Verse 65. No ease-a trembling heart, and failing of eyes] The *trembling of heart* may refer to their state of continual *insecurity*, being, under every kind of government, proscribed, and, even under the most mild, uncertain of toleration and protection; and the *failing of eyes*, to their vain and ever-disappointed expectation of the Messiah.

Verse 68. And the Lord shall bring thee into Egypt again] That is, into *another state of slavery and bondage* similar to that of Egypt, out of which they had been lately brought. *And there ye shall be sold*, that is, *be exposed to sale*, or *expose yourself to sale* as the word **ptrkmth hithmaccartem** may be rendered; they were vagrants, and wished to become slaves that they might be provided with the necessaries of life. *And no man shall buy you*; even the Romans thought it a reproach to have a Jew for a *slave*, they had become so despicable to all mankind. When Jerusalem was taken by Titus, many of the captives, which were above seventeen years of age, were sent into the works in Egypt. See Josephus, Antiq., b. xii, 100:1, 2, War b. vi., c. 9, s. 2; and above all, see *Bp. Newton's Dissertations on the Prophecies*.

THE first verse of the next chapter, in some of the most correct Hebrew Bibles, makes the 69th of this; and very properly, as the second verse of the following chapter begins a new subject.

This is an astonishing chapter: in it are prophecies delivered more than 3,000 years ago, and now fulfilling.

O God, how immense is thy wisdom, and how profound thy counsels! To thee alone are known all thy works from the beginning to the end. What an irrefragable proof does this chapter, compared with the past and present state of the Jewish people, afford of the truth and Divine origin of the Pentateuch!

DEUTERONOMY

CHAPTER 29

A recapitulation of God's gracious dealings with Israel, 1-8. An exhortation to obedience, and to enter into covenant with their God, that they and their posterity may be established in the good land, 9-15. They are to remember the abominations of Egypt, and to avoid them, 16, 17. He who hardens his heart, when he hears these curses, shall be utterly consumed, 18-21. Their posterity shall be astonished at the desolations that shall fall upon them, 22, 23; shall inquire the reason, and shall be informed that the Lord has done thus to them because of their disobedience and idolatry, 24-28. A caution against prying too curiously into the secrets of the Divine providence, and to be contented with what God has revealed, 29.

NOTES ON CHAP. 29

Verse 1. These are the words of the covenant] This verse seems properly to belong to the preceding chapter, as a widely different subject is taken up at ^{<620>}**Deuteronomy 29:2** of this; and it is distinguished as the 69th verse in some of the most correct copies of the Hebrew Bible.

Commanded Moses to make] *trkl lichroth, to cut*, alluding to the covenant sacrifice which was offered on the occasion and *divided*, as is explained, see Clarke ^{<0158>}**Genesis 15:18**".

Beside the covenant which he made-in Horeb.] What is mentioned here is an additional institution to the *ten words* given on Horeb; and the curses denounced here are different from those denounced against the transgressors of the decalogue.

Verse 4. The Lord hath not given you a heart, &c.] Some critics read this verse interrogatively: *And hath not God given you a heart, &c.?* because they suppose that God could not reprehend them for the non-performance of a duty, when he had neither given them a mind to perceive the obligation of it, nor strength to perform it, had that obligation been known. Though this is strictly just, yet there is no need for the interrogation, as the words only imply that *they had not such a heart, &c.*, not because God had not given them all the means of knowledge, and helps of his grace and Spirit, which were necessary; but they had not made a faithful use of their advantages, and therefore they had not that wise,

loving, and obedient heart which they otherwise might have had. If they had had such a heart, it would have been God's gift, for he is the author of all good; and that they had not such a heart was a proof that they had grieved his Spirit, and abused the grace which he had afforded them to produce that gracious change, the want of which is here deplored. Hence God himself is represented as grieved because they were unchanged and disobedient: "O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children for ever!" See ^{<RB29>}**Deuteronomy 5:29**, and the note there.

Verse 5. Your clothes are not waxen old] See Clarke on ^{<RB04>}**Deuteronomy 8:4**".

Verse 6. Ye have not eaten bread, &c.] That is, ye have not been supported in an ordinary providential way; I have been continually working *miracles* for you, *that ye might know that I am the Lord*. Thus we find that God had furnished them with all the means of this knowledge, and that the means were ineffectual, not because they were not properly calculated to answer God's gracious purpose, but because the people were not workers with God; consequently they received the grace of God in vain. See ^{<RB01>}**2 Corinthians 6:1**.

Verse 10. Ye stand-all of you before the Lord] They were about to enter into a covenant with God; and as a covenant implies *two parties contracting*, God is represented as being present, and they and all their families, old and young, come before him.

Verse 12. That thou shouldest enter] ^{rb}[ⁱ *leaber, to pass through*, that is, between the separated parts of the covenant sacrifice. See Clarke ^{<RB18>}**Genesis 15:18**".

And into his oath] Thus we find that in a covenant were these *seven* particulars: 1. The parties about to contract were considered as being hitherto *separated*. 2. They now agree to enter into a state of *close* and *permanent amity*. 3. They *meet together* in a solemn manner for this purpose. 4. A *sacrifice* is offered to God on the occasion, for the whole is a religious act. 5. The victim is *separated* exactly into *two equal parts*, the separation being in the direction of the *spine*; and those parts are laid opposite to each other, sufficient room being allowed for the contracting parties to pass between them. 6. The contracting parties *meet in the victim*,

and the conditions of the covenant by which they are to be mutually bound are recited. 7. An *oath* is taken by these parties that they shall punctually and faithfully perform their respective conditions, and thus the covenant is made and ratified. See ^{<24318>}Jeremiah 34:18, 19, and Clarke's notes on ^{<010618>}Genesis 6:18"; ^{<011518>}Genesis 15:18"; ^{<022945>}Exodus 29:45"; ^{<03544>}Leviticus 26:44, 45.

Verse 15. Him that standeth here] The present generation. Him *that is not here*-all future generations of this people.

Verse 18. A root that beareth gall and wormwood] That is, as the apostle expresses it, ^{<83812>}Hebrews 3:12, *An evil heart of unbelief departing from the living God*; for to this place he evidently refers. It may also signify *false doctrines*, or *idolatrous persons* among themselves.

Verse 19. To add drunkenness to thirst] A proverbial expression denoting the utmost indulgence in all sensual gratifications.

Verse 26. Gods-whom he had not given unto them] This is an unhappy translation. *Houbigant* renders the original words $\mu\eta\iota\ \text{q}\iota\ \text{j}\ \text{w}\iota\ \text{w}\ \text{velo}$ *chalak lahem, et quibuscum nulla eis societas*, "And with whom they had no society;" and falls unmercifully on *Leviticus Clerc* because he had translated it, *From whom they had received no benefits*. I must differ from both these great men, because I think they differ from the text. $\text{q}\iota\ \text{j}$ *chalak* signifies a *portion, lot, inheritance*, and God is frequently represented in Scripture as the *portion* or *inheritance* of his people. Here, therefore, I think the original should be rendered, *And there was no portion to them*, that is, the gods they served could neither supply their wants nor save their souls-*they were no portion*.

Verse 29. The secret things belong unto the Lord, &c.] This verse has been variously translated. *Houbigant* renders it thus: *Quae apud Dominum nostrum abscondita sunt, nobis ea filiisque nostris palam facta sunt ad multas aetates*, "The things which were hidden with the Lord our God, are made manifest to us and our children for many generations." I am not satisfied with this interpretation, and find that the passage was not so understood by any of the ancient versions. The simple general meaning seems to be this: "What God has thought proper to reveal, he has revealed; what he has revealed is essential to the well-being of man, and this revelation is intended not for the *present time* merely, nor for *one people*, but for all succeeding generations. The things which he has not revealed

concern not man but God alone, and are therefore not to be inquired after.” *Thus, then, the things that are hidden belong unto the Lord, those that are revealed belong unto us and our children.* But possibly the words here refer to the subjects of these chapters, as if he had said, “Apostasy from God and his truth is possible. *When* a national apostasy among us may take place, is known only to God; but he has revealed himself to us and our children that we may do all the words of this law, and so prevent the dreadful evils that shall fall on the disobedient.”

THE Jews have always considered these verses as containing subjects of the highest importance to them, and have affixed marks to the original *wynbwl w wwl lanu ulebaneynu*, “to US and to our CHILDREN,” in order to fix the attention of the reader on truths which affect them individually, and not them only, but the whole of their posterity.

DEUTERONOMY

CHAPTER 30

Gracious promises are given to the penitent, 1-6. The Lord will circumcise their heart, and put all these curses on their enemies, if they hearken to his voice and keep his testimonies, 7-10. The word is near to them, and easy to be understood, 11-14. Life and death, a blessing and a curse, are set before them; and they are exhorted to love the Lord, obey his voice, and cleave unto him, that they may inherit the land promised to Abraham, 15-20.

NOTES ON CHAP. 30

Verse 1. When all these things are come upon thee, the blessing and the curse] So fully did God foresee the bad use these people would make of their free agency in resisting the Holy Ghost, that he speaks of their sin and punishment as certain; yet, at the same time, shows how they might turn to himself and live, even while he was pouring out his indignation upon them because of their transgressions.

Verse 3. Gather thee from all the nations] This must refer to a more extensive captivity than that which they suffered in Babylon.

Verse 5. Will bring thee into the land] As this promise refers to a return from a captivity in which they had been scattered among all nations, consequently it is not the Babylonish captivity which is intended; and the repossession of their land must be different from that which was consequent on their return from Chaldea.

Verse 6. God will circumcise thine heart] This promise remains yet to be fulfilled. Their heart, as a people, has never yet been circumcised; nor have the various promises in this chapter been ever yet fulfilled. There *remaineth*, therefore, a rest for this people of God. Now, as the *law*, properly speaking, made no provision for the circumcision of the heart, which implies the *remission of sins*, and purification of the soul from all unrighteousness; and as circumcision itself was only a sign of spiritual good, consequently the promise here refers to the days of the Messiah, and to this all the prophets and all the apostles give witness: “for circumcision is that of the heart, in the spirit, and not in the letter,” ~~4129~~ **Romans 2:29**; and the genuine followers of God are circumcised with the circumcision

made *without hands*-by the circumcision of Christ," ^{<51021>}**Colossians 2:11, 12.** Hence we see these promises cannot be fulfilled to the Jews but in their embracing the Gospel of Christ. To look, therefore, for their restoration is idle and nugatory, while their obstinacy and unbelief remain.

Verse 11. This commandment-is not hidden] Not too *wonderful* or difficult for thee to comprehend or perform, as the word **tal pn niphleth** implies. *Neither is it far off*-the word or *doctrine* of salvation shall be proclaimed in your own land; for HE is to be born in *Bethlehem of Judah*, who is to *feed* and *save Israel*; and the PROPHEt who is to teach them is to be raised up from *among their brethren*.

Verse 12. It is not in heaven] Shall not be communicated in that way in which the prophets received the living oracles; but the WORD shall *be made flesh, and dwell among you*.

Verse 13. Neither is it beyond the sea] Ye shall not be obliged to travel for it to distant nations, because *salvation is of the JEWS*.

Verse 14. But the word is very nigh unto thee] The doctrine of salvation preached by the apostles; *in thy mouth*, the promises of redemption made by the prophets forming a part of every Jew's creed; *in thy heart*-the power to believe with the heart unto righteousness, that the tongue may make confession unto salvation. In this way, it is evident, St. Paul understood these passages; see ^{<51006>}**Romans 10:6-8**, &c.

Verse 15. Life and good] Present and future blessings.

Death and evil] Present and future miseries: termed, ^{<6309>}**Deuteronomy 30:19**, *Life and death, blessing and cursing*. And why were these set *before them*? 1. That they might *comprehend* their import. 2. That they might *feel* their importance. 3. That they might *choose life*, and the path of believing, loving obedience, that led to it. 4. That they and their posterity, thus choosing life and refusing evil, might be the *favourites* of God in time and eternity.

Were there no such thing as *free will* in man, who could reconcile these sayings either with sincerity or common sense? God has made the human will *free*, and there is no power or influence either in heaven, earth, or hell, except the power of God, that can deprive it of its *free volitions*; of its power to *will* and *nill*, to *choose* and *refuse*, to act or not act or force it to sin against God. Hence man is accountable for his actions, because they are

his; were he necessitated by fate, or sovereign constraint, they could not be *his*. Hence he is rewardable, hence he is punishable. God, in his creation, *willed that the human creature should be free*, and he formed his soul accordingly; and the Law and Gospel, the promise and precept, the denunciation of wo and the doctrine of eternal life, are all constructed on this ground; that is, they all necessarily suppose the *freedom* of the *human will*: nor could it be *will* if it were not *free*, because the principle of *freedom* or *liberty* is necessarily implied in the idea of *volition*. See on the fifth chapter and 29th verse. **See Clarke on “~~Deuteronomy~~ Deuteronomy 5:29”**

Verse 19. See the note on the preceding verse. **See Clarke “~~Deuteronomy~~ Deuteronomy 30:15”**

Verse 20. That thou mayest love the Lord] Without *love* there can be no *obedience*.

Obey his voice] Without *obedience* love is *fruitless* and dead.

And-cleave unto him] Without *close attachment* and *perseverance*, temporary love, however sincere and fervent-temporary obedience, however disinterested, energetic, and pure while it lasts-will be ultimately ineffectual. He alone who *endures to the end, shall be saved*. Reader, how do matters stand between God and thy soul? He cannot persevere in the grace of God whose soul is not yet made a partaker of that grace. Many talk strenuously on the impossibility of falling from grace, who have not yet tasted that the Lord is gracious. How absurd to talk and dispute about the infallibility of arriving safely at the end of a way in which a man has never yet taken one hearty step! It is never among those that have the grace of God, but among those that have it not, that we find an overweening confidence.

DEUTERONOMY

CHAPTER 31

Moses, being one hundred and twenty years old and about to die, calls the people together, and exhorts them to courage and obedience, 1-6. Delivers a charge to Joshua, 7, 8. Delivers the law which he had written to the priests, with a solemn charge that they should read it every seventh year, publicly to all the people, 9-13. The Lord calls Moses and Joshua to the tabernacle, 14. He appears to them, informs Moses of his approaching death, and delivers to him a prophetic and historical song, or poem, which he is to leave with Israel, for their instruction and reproof, 15-21. Moses writes the song the same day, and teaches it to the Israelites, 22; gives Joshua a charge, 23; finishes writing the book of the law, 24. Commands the Levites to lay it up in the side of the ark, 25, 26. Predicts their rebellions, 27. Orders the elders to be gathered together, and shows them what evils would befall the people in the latter days, 28, 29, and repeats the song to them, 30.

NOTES ON CHAP. 31

Verse 2. I am a hundred and twenty years old] The life of Moses, the great prophet of God and lawgiver of the Jews, was exactly the same in length as the time Noah employed in preaching righteousness to the antediluvian world. These *one hundred and twenty* years were divided into three remarkable periods: *forty* years he lived in *Egypt*, in Pharaoh's court, acquiring all the learning and wisdom of the Egyptians; (see ^{<4071>}**Acts 7:20, 23**;) *forty* years he sojourned in the land of *Midian* in a state of preparation for his great and important mission; (^{<4072>}**Acts 7:29, 30**;) and *forty* years he guided, led, and governed the Israelites under the express direction and authority of God: in all, *one hundred and twenty* years.

Verse 3. Joshua, he shall go over before thee] See Clarke on ^{<4071>}**Numbers 27:17**", &c.

Verse 6. Be strong] **wqzj** *chizku*, the same word that is used ^{<4092>}**Exodus 4:21; 9:15**, for *hardening* Pharaoh's heart. See the notes there. The Septuagint, in this and the following verse, have, **ανδριζου και ισχυε**, *Play the man, and be strong*; and from this St. Paul seems to have borrowed his ideas, ^{<6163>}**1 Corinthians 16:13: στηκετε εν τη πιστει` ανδριζεσθε, κρατιουσθε**: *Stand firm in the faith; play the man-act like heroes; be vigorous.*

Verse 8. The Lord-doth go before thee] To prepare thy way, and to direct thee.

He will be with thee] Accompany thee in all thy journeys, and assist thee in all thy enterprises.

He will not fail thee] Thy expectation, however strong and extensive, shall never be disappointed: thou canst not expect too much from him.

Neither forsake thee] He knows that without him thou canst do nothing, and therefore he will continue with thee, and in such a manner too that the excellence of the power shall appear to be of *him*, and not of *man*.

Verse 9. Moses wrote this law] Not the whole Pentateuch, but either the discourses and precepts mentioned in the preceding chapters, or the book of *Deuteronomy*, which is most likely.

Some of the rabbins have pretended that Moses wrote *thirteen* copies of the whole Pentateuch; that he gave one to each of the twelve tribes, and the thirteenth was laid up by the ark. This opinion deserves little credit. Some think that he wrote *two* copies, one of which he gave to the priests and Levites for general use, according to what is said in this verse, the other to be laid up beside the ark as a standard copy for reference, and to be a witness against the people should they break it or become idolatrous. This second copy is supposed to be intended ^{<(63126>} **Deuteronomy 31:26**. As the law was properly a covenant or contract between God and the people, it is natural to suppose there were two copies of it, that each of the contracting parties might have one: therefore one was laid up beside the ark, this was the Lord's copy; another was given to the priests and Levites, this was the people's copy.

Verses 10. - 11. At the end of every seven years-thou shalt read this law] Every *seventh year* was a year of *release*, ^{<(61501>} **Deuteronomy 15:1**, at which time the people's minds, being under a peculiar degree of solemnity, were better disposed to hear and profit by the words of God. I suppose on this ground also that the whole book of *Deuteronomy* is meant, as it alone contains an epitome of the whole Pentateuch. And in this way some of the chief Jewish rabbins understand this place.

It is strange that this commandment, relative to a *public* reading of the law every seven years, should have been rarely attended to. It does not appear that from the time mentioned ^{<(60830>} **Joshua 8:30**, at which time this public

reading first took place, till the reign of *Jehoshaphat* ^{<4170>}**2 Chronicles 17:7**, there was any public seventh year reading—a period of 530 years. The next seventh year reading was not till the eighteenth year of the reign of *Josiah*, ^{<4340>}**2 Chronicles 34:30**, a space of *two hundred and eighty-two* years. Nor do we find any other publicly mentioned from this time till the return from the Babylonish captivity, ^{<1680>}**Nehemiah 8:2**. Nor is there any other on record from that time to the destruction of Jerusalem. See *Dodd*.

Verse 16. Behold, thou shalt sleep with thy fathers] *bkv shocheb*, thou shalt lie down; it signifies to rest, take rest in sleep, and, metaphorically, to die. Much stress cannot be safely laid on this expression to prove the immortality of the soul, or that the people in the time of Moses had a distinct notion of its separate existence. It was, however, understood in this sense by Jonathan ben Uzziel, who in his Targum paraphrases the word thus: “Thou shalt lie down in the dust with thy fathers; and thy soul (*Ētmvn nishmethach*) shall be laid up in the treasury of the life to come with thy fathers.”

Verse 18. I will surely hide my face] Withdraw my approbation and my protection. This is a general meaning of the word in Scripture.

Verse 19. Write ye this song] The song which follows in the next chapter. Things which were of great importance and of common concern were, among the ancients, put into verse, as this was found the best method of keeping them in remembrance, especially in those times when *writing* was little practised. Even *prose* was sometimes *sung*. The history of Herodotus was divided into *NINE books*, and each inscribed with the name of one of the *NINE Muses*, because these books were anciently sung. Homer is reported to have sung his *poems* through different Greek cities. Aristotle observes that anciently the people sung their *laws*. And Cicero observes that it was a custom among the ancient Romans to sing the praises of their heroes at the public festivals. This was the case among the northern inhabitants of Europe, particularly in Ireland and Scotland; hence the Gaelic poetry of Ossian and others. See *Dodd*; and **See Clarke’s note on** ^{<42150>}**Exodus 15:1**”, where the subject is largely treated.

Verse 21. This song shall testify against them] Because in it their general defection is predicted, but in such a way as to show them how to avoid the evil; and if they did not avoid the evil, and the threatened punishment should come upon them, then the song should testify against

them, by showing that they had been sufficiently warned, and might have lived to God, and so escaped those disasters.

Verse 26. Take this book of the law] The standard copy to which all transcripts must ultimately refer: another copy was put into the bands of the priests. See Clarke's note on "^{6:6310:}Deuteronomy 31:9".

Verse 27. While I am yet alive-ye have been rebellious] Such was the disposition of this people to act contrary to moral goodness that Moses felt himself justified in inferring what would take place from what had already happened.

1. NEVER was a people more fully and faithfully warned, and from this very circumstance we may see that they were under no *fatal* constraining necessity to commit sin against God; they *might* have avoided it, but they *would* not. God was present to help them, till by their repeated provocations they forced him to depart: wrath therefore came upon them to the uttermost because they sinned when they might have lived to the glory of God. Those who abuse God's grace shall not only have that grace taken away from them, but shall be punished for the *abuse* of it, as well as for the *transgression*. Every sin is *double*, and must have a *twofold* punishment; for 1. Grace is resisted; 2. Transgression is committed; and God will visit for both.

2. How astonishing it is that, with such examples of God's justice before their eyes, the *Jews* should be so little affected; and that the *Gentiles*, who have received the Gospel of God, should act as if God would no more punish transgression, or that he must be so partial to *them* as to pass by iniquities for which the hand of his justice still continues heavy upon the descendants of Jacob! Let them take heed, for if God spared not the natural branches, he will not spare them. If they sin after the manner of the *Jews*, they may expect to be partakers with them in their punishments. What God does to *nations* he will do to individuals who reject his mercy, or trample under foot his grace; *the soul that sinneth*, and returns not to God by repentance and faith, *shall die*. This is a decree of God that shall never be reversed, and every day bears witness how strictly he keeps it in view.

3. The ode composed by Moses for this occasion was probably set to some lively and affecting air, and sung by the people. It would be much easier to keep such a *song* in remembrance, than an equal quantity of *prose*. The

whole would have the additional circumstances of *cadence* and *tune* to cause it to be often repeated; and thus insure its being kept in memory. *Poetry*, though *often*, nay, *generally* abused, is nevertheless a *gift from God*, and may be employed with the best effect in his service. A very considerable part of the Old Testament is written in *poetry*; particularly the whole book of *Psalms*, great part of the prophet *Isaiah*, the *Lamentations*, and much of the *minor prophets*. Those who speak against poetic compositions in the service of God, speak against what they do not understand. All that a man hath should be consecrated to his Maker, and employed in his service; not only the *energy* of his *heart* and *mind*, the *physical force* of his *body*, but also the *musical tones* and *modulations of his voice*.

DEUTERONOMY

CHAPTER 32

The prophetic and historical song of Moses, showing forth the nature of God's doctrine, 1-3. The character of God, 4. The corruption of the people, 5, 6. They are called to remember God's kindness, 7, and his dealings with them during their travels in the wilderness, 8-14. Their ingratitude and iniquity, 15-18. They are threatened with his judgments, 19-28. A pathetic lamentation over them because of their sins, 29-35. Gracious purposes in their behalf, mixed with reproaches for their manifold idolatries, and threatenings against his enemies, 36-42. A promise of salvation to the Gentiles, 43. Moses, having finished the song, warmly exhorts the people to obedience, 44-47. God calls him up to the mount, that he may see the good land and then die, 48-52.

NOTES ON CHAP. 32

Verse 1. On the inimitable excellence of this ode much has been written by commentators, critics, and poets; and it is allowed by the best judges to contain a specimen of almost every species of excellence in composition. It is so thoroughly poetic that even the dull Jews themselves found they could not write it in the prose form; and hence it is distinguished as poetry in every Hebrew Bible by being written in its own hemistichs or short half lines, which is the general form of the Hebrew poetry; and were it translated in the same way it would be more easily understood. The song itself has suffered both by transcribers and translators, the former having mistaken some letters in different places, and made wrong combinations of them in others. As to the translators, most of them have followed their own fancy, from good Mr. Ainsworth, who ruined it by the most inanimate rhyming version, to certain latter poets, who have cast it unhallowedly into a European mould. See the observations at the end of the chapter. **See Clarke on ~~Deuteronomy~~ Deuteronomy 32:52**".

Give ear, O ye heavens] Let angels and men hear, and let this testimony of God be registered both in heaven and earth. Heaven and earth are appealed to as *permanent* witnesses.

Verse 2. My doctrine] *yj ql* likchi, from *j ql* *lakach*, to *take, carry away*; to *attract or gain over the heart* by eloquence or persuasive speech. Hence the Septuagint translate the word *αποφθεγμα*, an *apophthegm*, a

sententious and weighty saying, for the regulation of the moral conduct such, properly, are the sayings in this inimitable ode.

Shall drop as the rain] It shall come drop by drop as the shower, beginning slowly and distinctly, but increasing more and more till the plenitude of righteousness is poured down, and the whole canon of Divine revelation completed.

My speech shall distil as the dew] *ytrma imrathi*; my familiar, friendly, and affectionate speeches shall descend gently and softly, on the ear and the heart, as the dew, moistening and refreshing all around. In hot regions dew is often a substitute for rain, without it there could be no fertility, especially in those places where rain seldom falls. And in such places only can the metaphor here used be felt in its perfection. Homer uses a similar figure when speaking of the eloquence of Ulysses; he says, *Il. iii., ver. 221:—*

Ἀλλ' ὅτε δὴ ῥοπα τε μεγάλην ἐκ στήθεος ἰει,
καὶ ἐπεὰ νιφαδεσσὶν εἰκοτὰ χεῖμεριῖσιν--

*“But when he speaks what elocution flows!
Soft as the fleeces of descending snows.”*

On the manner in which *dew* is produced, philosophers are not yet agreed. It was long supposed to *descend*, and to differ only from *rain* as *less* from *more*; but the experiments of a French chemist seemed to prove that dew *ascended* in light thin vapours, and that, meeting with a colder region of the air, it became condensed and fell down upon the earth. Other recent experiments, though they have not entirely invalidated the former, have rendered the doctrine of the ascent of dew doubtful. Though we know nothing certain as to the manner of its production, yet we know that the thing exists, and that it is essentially useful. So much we know of the sayings of our God, and the blessed effects produced by them: God *hath* spoken, and the entering in of his words gives light and life. See **Clarke’s note on “⁰⁰⁰⁶Genesis 2:6”**.

As the small rain] *μῦρ[ε seirim*, from *ρ[ε saar*, to be *rough* or *tempestuous*; sweeping showers, accompanied with a strong gale of wind.

And as the showers] *μῦbybr rebibim*, from *hbr rabah* to *multiply*, to *increase greatly*; shower after shower, or rather a continual rain, whose drops are multiplied beyond calculation, upon the earth; alluding perhaps to

the *rainy seasons in the East*, or to those *early and latter rains* so essentially necessary for the vegetation and perfection of the grain.

No doubt these various expressions point out that great variety in the word or revelation of God whereby it is suited to every *place, occasion, person, and state*; being “profitable for doctrine, reproof, and edification in righteousness.” Hence the apostle says that GOD, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, and in these last times has spoken unto us by his Son; ^{<8010>}**Hebrews 1:1, 2.** By every *prophet, evangelist, and apostle*, God speaks a *particular* language; all is his *doctrine*, his great *system* of instruction, for the information and salvation of the souls of men. But some portions are like the *sweeping showers*, in which the *tempest of God’s wrath* appears against sinners. Others are like the *incessant showers of gentle rain*, preparing the soil for the germination of the grain, and causing it to take root. And others still are like the *dew*, mildly and gently insinuating convictions, persuasions, reproofs, and consolations. The preacher of righteousness who wishes to handle this word profitably, must attend closely to those distinctions, that he may rightly divide the word of truth, and give each of his hearers his portion of the bread of life in due season.

Verse 4. He is the Rock] The word רִוַח *tsur* is rendered *Creator* by some eminent critics; and [Arabic] *khalyk* is the reading in the Arabic Version. Rab. Moses ben Maimon, in his valuable work, *Moreh Nebochim*, observes that the word רִוַח *tsur*, which is ordinarily translated *rock*, signifies *origin, fountain, first cause, &c.*, and in this way it should be translated here: “He is the first principle, his work is perfect.” As he is the *cause* of all things, he must be infinitely perfect; and consequently all his works must be *perfect* in their respective kinds. As is the *cause*, so must the *effect* be. Some think the word *rock* gives a very good sense: for, as in those lands, rocks were the ordinary places of *defence* and *security*, God may be metaphorically represented thus, to signify his *protection* of his followers. I prefer the opinion of Maimon.

Verse 5. Their spot is not the spot of his children] This verse is variously translated and variously understood. *They are corrupted, not his, children of pollution.*-KENNICOTT. *They are corrupt, they are not his children, they are blotted.*-HOUBIGANT. This is according to the *Samaritan*. The interpretation commonly given to these words is as unfounded as it is exceptionable: “God’s children have their spots, i.e., their sins, but sin in

them is not like sin in others; in others sin is exceedingly sinful, but God does not see the sins of his children as he sees the sins of his enemies,” &c. Unfortunately for this bad doctrine, there is no foundation for it in the sacred text, which, though very obscure, may be thus translated: He (Israel) *hath corrupted himself. They* (the Israelites) *are not his children: they are spotted.* Coverdale renders the whole passage thus: “The froward and overthwart generation have marred themselves to himward, and are not his children because of their deformity.” This is the *sense* of the verse. Let it be observed that the word *spot*, which is *repeated* in our translation, occurs but *once* in the original, and the marginal reading is greatly to be preferred: *He hath corrupted to himself, that they are not his children; that is their blot.* And because they had the *blot of sin* on them, because they were *spotted* with iniquity and *marked* idolaters, therefore God renounces them. There may be here an allusion to the *marks* which the worshippers of particular idols had on different parts of their bodies, especially on their *foreheads*; and as idolatry is the crime with which they are here charged, the *spot* or *mark* mentioned may refer to the *mark* or *stigma* of their idol. The different sects of idolaters in the East are distinguished by their *sectarian marks*, the stigma of their respective idols. These sectarian marks, particularly on the forehead, amount to nearly one hundred among the Hindoos, and especially among the two sects, the worshippers of *Seeva*, and the worshippers of *Vishnoo*. In many cases these marks are renewed *daily*, for they account it irreligious to perform any sacred rite to their god without his mark on the forehead; the marks are generally *horizontal* and *perpendicular* lines, *crescents*, *circles*, *leaves*, *eyes*, &c., in *red*, *black*, *white*, and *yellow*. This very custom is referred to in ^{<4110>}**Revelation 20:4**, where the beast gives his mark to his followers, and it is very likely that Moses refers to such a custom among the idolatrous of his own day. This removes all the difficulty of the text. God’s children have no *sinful spots*, because Christ saves them *from* their sins; and their *motto* or *mark* is, *Holiness to the Lord*.

Verse 8. When the Most High divided to the nations, &c.] Verses 8 and 9, says Dr. Kennicott, give us express authority for believing that the earth was very early divided in consequence of a Divine command, and probably by *lot*, (see ^{<4172>}**Acts 17:26**;) and as *Africa* is called the land of *Ham*, (^{<4978>}**Psalm 78:51; 105:23, 27; 106:22**;) probably that country *fell* to him and to his descendants, at the same time that *Europe* fell to *Japheth*, and *Asia* to *Shem*, with a particular reserve of *Palestine* to be the *Lord’s*

portion, for some one peculiar people. And this separation of mankind into three bodies, called the *general migration*, was commanded to *Noah*, and by him to his sons, so as to take place in the days of *Peleg*, about two hundred years afterwards. This general migration was prior to the partial dispersion from Babel by about five hundred years.

He set the bounds of the people according to the number of the children of Israel.] The Septuagint is very curious, **εστησεν ορια εθνων κατα αριθμον αγγελων του θεου**. “He established the bounds of the nations according to the number of the angels of God.” The meaning of the passage seems to be, that when God divided the earth among mankind, he reserved *twelve lots*, according to the *number* of the *sons* of *Jacob*, which he was now about to give to their descendants, according to his promise.

Verse 9. The Lord’s portion is his people] What an astonishing saying! *As holy souls take GOD for their portion*, so GOD takes *them* for *his portion*. He represents himself as happy in his followers; and they are infinitely happy in, and satisfied with, God as their *portion*. This is what is implied in being a *saint*. He who is seeking for an earthly portion, has little commerce with the Most High.

Verse 10. *He-the Lord, found him-Jacob, in his descendants, in a desert land-the wilderness. He led him about forty years in this wilderness,* ~~ERR~~ **Deuteronomy 8:2**, or **whnbbsy** *yesobebenhu, he compassed him about*, i.e., God defended them on all hands, and in all places. *He instructed him*-taught them that astonishing law through which we have now almost passed, giving them statutes and judgments which, for depth of wisdom, and correct political adaptation to times, places, and circumstances, are so wondrously constructed, as essentially to secure the comfort, peace, and happiness of the individual, and the prosperity and permanency of the moral system. Laws so excellent that they have met with the approbation of the wise and good in all countries, and formed the basis of the political institutions of all the civilized nations in the universe.

Notwithstanding the above gives the passage a good sense, yet probably the whole verse should be considered more literally. It is certain that in the same country travellers are often obliged to *go about* in order to find proper passes between the mountains, and the following extracts from Mr. Harmer well illustrate this point.

“Irwin farther describes the mountains of the desert of Thebais (Upper Egypt) as sometimes so steep and dangerous as to induce even very bold and hardy travellers to avoid them by taking a large circuit; and that for want of proper knowledge of the way, such a wrong path may be taken as may on a sudden bring them into the greatest dangers, while at other times a dreary waste may extend itself so prodigiously as to make it difficult, without assistance, to find the way to a proper outlet. All which show us the meaning of those words of the song of Moses, ⁽⁶³²¹⁰⁾**Deuteronomy 32:10:** *He led him about, he instructed him, he kept him as the apple of his eye.*

“Jehovah certainly instructed Israel in religion by delivering to him his law in this wilderness; but it is not, I presume, of this kind of teaching Moses speaks, as Bishop Patrick supposes, but God’s instructing Israel how to avoid the dangers of the journey, by leading the people about this and that dangerous, precipitous hill, directing them to proper passes through the mountains, and guiding them through the intricacies of that difficult journey which might, and probably would, have confounded the most consummate Arab guides. They that could have safely enough conducted a small caravan of travellers through this desert, might have been very unequal to the task of directing such an enormous multitude, encumbered with cattle, women, children, and utensils. The passages of Irwin, that establish the observation I have been making, follow here: ‘At half past eleven we resumed our march, and soon came to the foot of a prodigious hill, which we unexpectedly found we were to ascend. It was perpendicular, like the one we had passed some hours before; but what rendered the access more difficult, the path which we were to tread was nearly right up and down. The captain of the robbers seeing the obstacles we had to overcome, wisely sent all his camels round the mountain where he knew there was a defile, and only accompanied us with the beast he rode. We luckily met with no accident in climbing this height.’ p. 325. They afterwards descended, he tells us, into a valley, by a passage easy enough, and stopping to dine at half past five o’clock, they were joined by the Arabs, who had made an astonishing march to overtake them, p. 326. ‘We soon quitted the dale, and ascended the high ground by the side of a mountain that

overlooks it in this part. The path was narrow and perpendicular, and much resembled a ladder. To make it worse, we preceded the robbers, and an ignorant guide among our people led us astray. Here we found ourselves in a pretty situation: we had kept the lower road on the side of the hill, instead of that towards the summit, until we could proceed no farther; we were now obliged to gain the heights, in order to recover the road, in performing which we drove our poor camels up such steeps that we had the greatest difficulty to climb after them. We were under the necessity of leaving them to themselves, as the danger of leading them through places where the least false step would have precipitated both man and beast to the unfathomable abyss below, was too critical to hazard. We hit at length upon the proper path, and were glad to find ourselves in the road of our unerring guides the robbers, after having won every foot of the ground with real peril and fatigue.' p. 324. Again: 'Our road after leaving the valley lay over level ground. As it would be next to an impossibility to find the way over these stony flats, where the heavy foot of a camel leaves no impression, the different bands of robbers have heaped up stones at unequal distances for their direction through this desert. We have derived great assistance from the robbers in this respect, who are our guides when the marks either fail, or are unintelligible to us.' The predatory Arabs were more successful guides to Mr. Irwin and his companions, than those he brought with him from Ghinnah; but the march of Israel through deserts of the like nature, was through such an extent and variety of country, and in such circumstances as to multitudes and incumbrances, as to make Divine interposition necessary. The openings through the rocks seem to have been prepared by Him to whom all things from the beginning of the world were foreknown, with great wisdom and goodness, to enable them to accomplish this stupendous march.'" See *Harmer's Observat.*, vol. iv. p. 125.

He kept him as the apple of his eye.] Nothing can exceed the force and delicacy of this expression. As deeply concerned and as carefully attentive as man can be for the safety of his eyesight, so was God for the protection and welfare of this people. How amazing this condescension!

Verse 11. As an eagle stirreth up her nest] Flutters over her brood to excite them to fly; or, as some think, *disturbs her nest* to oblige the young

ones to leave it; so God by his plagues in Egypt obliged the Israelites, otherwise very reluctant, to leave a place which he appeared by his judgments to have devoted to destruction.

Fluttereth over her young] *āj ry yeracheph*, broodeth over them, communicating to them a portion of her own vital warmth: so did God, by the influences of his Spirit, enlighten, encourage, and strengthen their minds. It is the same word which is used in ^{<CHOICE>}**Genesis 1:2**.

Spreadeth abroad her wings, &c.] In order, not only to teach them how to fly, but to *bear* them when weary. For to this fact there seems an allusion, it having been generally believed that the eagle, through extraordinary affection for her young, takes them upon her back when they are weary of flying, so that the archers cannot injure them but by piercing the body of the mother. The same figure is used **See Clarke** “^{<2190>}**Exodus 19:4**”; in the note. The *rvn nesher*, which we translate *eagle*, is supposed by Mr. Bruce to mean the *rachama*, a bird remarkable for its affection to its young, which it is known actually to bear on its back when they are weary.

Verse 12. So the Lord alone did lead him] By his power, and by his only, were they brought out of Egypt, and supported in the wilderness.

And there was no strange god] They had help from no other quarter. The Egyptian idols were not able to save their own votaries; but God not only saved his people, but destroyed the Egyptians.

Verse 13. He made him ride] *whbkry yarkibehu*, *he will cause him to ride*. All the verbs here are in the future tense, because this is a prophecy of the prosperity they should possess in the promised land. The Israelites were to *ride*-exult, on the high places, the mountains and hills of their land, in which they are promised the highest degrees of prosperity; as even the rocky part of the country should be rendered fertile by the peculiar benediction of God.

Suck honey out of the rock, and oil out of the flinty rock] This promise states that even the most barren places in the country should yield an abundance of aromatic flowers, from which the bees should collect *honey* in abundance; and even the tops of the rocks afford sufficient support for olive trees, from the fruit of which they should extract *oil* in abundance:

and all this should be occasioned by the peculiar blessing of God upon the land.

Verse 14. Fat of kidneys of wheat] Almost every person knows that the kidney is enveloped in a coat of the purest fat in the body of the animal, for which several anatomical reasons might be given. As the kidney itself is to the abundantly surrounding fat, so is the *germ* of the grain to the *lobes* or farinaceous parts. The expression here may be considered as a very strong and peculiarly happy figure to point out the finest wheat, containing the healthiest and most vigorous *germ*, growing in a very large and nutritive grain; and consequently the whole figure points out to us a species of wheat, equally excellent both for *seed* and *bread*. This beautiful metaphor seems to have escaped the notice of every commentator.

Pure blood of the grape.] Red wine, or the pure juice of whatever colour, expressed from the grapes, without any adulteration or mixture with *water*: *blood* here is synonymous with *juice*. This intimates that their vines should be of the best kind, and their *wine* in abundance, and of the most delicious flavour.

Verse 15. Jeshurun] $\hat{w}r\check{v}y$ the *upright*. This appellative is here put for Israel, and as it comes from $r\check{v}y$ *yashar*, he was *right*, *straight*, may be intended to show that the people who once not only promised fair, but were really *upright*, walking in the paths of *righteousness*, should, in the time signified by the prophet, not only revolt from God, but actually fight against him; like a *full fed horse*, who not only will not bear the harness, but breaks away from his master, and endeavours to kick him as he struggles to get loose. All this is spoken prophetically, and is intended as a *warning*, that the evil might not take place. For were the transgression *unavoidable*, it must be the effect of some *necessitating* cause, which would destroy the turpitude of the action, as it referred to Israel; for if the evil were *absolutely unavoidable*, no blame could attach to the unfortunate agent, who could only consider himself the miserable instrument of a *dire necessity*. See a case in point, ^{<02311>}**1 Samuel 23:11, 12**, where the prediction appears in the most *absolute* form, and yet the evil was prevented by the person receiving the *prediction* as a *warning*. The case is the following:—

The Philistines attacked Keilah and robbed the threshing-floors; David, being informed of it, asked counsel of God whether he should go and

relieve it; he is ordered to go, and is assured of success; he goes, routs the Philistines, and delivers Keilah. Saul, hearing that David was in Keilah, determines to besiege the place. David, finding that Saul meditated his destruction, asked counsel of the Lord, thus: "O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver *thee* up. Then David and his men (about six hundred) arose and departed out of Keilah, and went whithersoever they could go: and it was told Saul that David was escaped from Keilah, and he forbore to go forth." Here was the most positive prediction that Saul would come to Keilah, and that the men of Keilah would deliver David into his hands; yet neither of these events took place, because David departed from Keilah. But had he continued there, Saul would have come down, and the men of Keilah would have betrayed their deliverer. Thus the prediction was totally conditional; and so were all these prophecies relative to the apostasy of Israel. They were only fulfilled in those who did not receive them as *warnings*. See ²⁴⁸⁰⁸**Jeremiah 18:8-10**.

The Rock of his salvation.] He ceased to depend on the *fountain* whence his salvation issued; and thinking *highly of himself*, he *lightly esteemed his God*; and having ceased to depend on him, his fall became inevitable. The figure is admirably well supported through the whole verse. We see, *first*, a miserable, lean steed, taken under the care and into the keeping of a master who provides him with an abundance of provender. We see, *secondly*, this horse waxing *fat* under this keeping. We see him, *thirdly*, *breaking away* from his master, leaving his rich pasturage, and running to the wilderness, unwilling to bear the yoke or harness, or to make any returns for his master's care and attention. We see, *fourthly*, whence this conduct proceeds—from a want of consciousness that his strength depends upon his master's care and keeping; and a lack of consideration that leanness and wretchedness must be the consequence of his leaving his master's service, and running off from his master's pasturage. How easy to apply all these points to the case of the Israelites! and how illustrative of their former and latter state! And how powerfully do they apply to the case of many called Christians, who, having increased in riches, forget that God from whose hand alone those mercies flowed!

Verse 17. They sacrificed unto devils] The original word $\mu\gamma\delta\nu$ *shedim* has been variously understood. The Syriac, Chaldee, Targums of Jerusalem and Jonathan, and the Samaritan, retain the original word: the *Vulgate*, *Septuagint*, *Arabic*, *Persic*, *Coptic*, and *Anglo-Saxon*, have devils or demons. The *Septuagint* has $\epsilon\theta\upsilon\sigma\alpha\nu\ \delta\alpha\iota\mu\omicron\nu\iota\omicron\iota\varsigma$, *they sacrificed to demons*: the *Vulgate* copies the *Septuagint*: the *Arabic* has [Arabic] *sheeateen*, the plural of [Arabic] *Sheetan*, Satan, by which the rebellious angels appear to be intended, as the word comes from the root [Arabic] *shatana*, he was *obstinate*, *proud*, *refractory*, *went far away*. And it is likely that these fallen spirits, having utterly lost the empire at which they aimed, got themselves worshipped under various forms and names in different places. The *Anglo-Saxon* has [Anglo-Saxon], *devils*.

New gods that came newly up] $wab\ brqm$ *mikkarob bau*, “which came up from their neighbours;” viz., the *Moabites* and *Amorites*, whose gods they received and worshipped on their way through the wilderness, and often afterwards.

Verse 18. Of the Rock that begat thee] rwx *tsur*, the *first cause*, the *fountain* of thy being. See Clarke’s note on “^{<1520>}Deuteronomy 32:4”.

Verse 19. When the Lord saw it, &c.] More literally, *And the Lord saw it, and through indignation he reprobated his sons and his daughters*. That is, When the Lord shall see such conduct, he shall be justly incensed, and so reject and deliver up to captivity his sons and daughters.

Verse 20. Children in whom is no faith] $\mu b\ \hat{m}a\ al$ *lo emon bam*, “There is no *steadfastness* in them,” they can never be depended on. They are *fickle*, because they are *faithless*.

Verse 21. They have moved me to jealousy] This verse contains a very pointed promise of the calling of the Gentiles, in consequence of the rejection of the Jews, threatened ^{<1521>}Deuteronomy 32:19; and to this great event it is applied by St. Paul, ^{<1510>}Romans 10:19.

Verse 22. The lowest hell] $tytj\ t\ l\ wav$ *sheol tachtith*, the very deepest destruction; a total extermination, so that *the earth*-their land, and *its increase*, and all their property, should be seized; and the *foundations of their mountains*-their strongest fortresses, should be razed to the ground. All this was fulfilled in a most remarkable manner in the last destruction of

Jerusalem by the Romans, so that of the fortifications of that city not one stone was left on another. See the notes on ^{<42401>}Matthew 24:1-51.

Verse 23. I will spend mine arrows upon them.] The judgments of God in general are termed the *arrows of God*, ^{<18004>}Job 6:4; ^{<19302>}Psalms 38:2, 3; 91:5; see also ^{<24516>}Ezekiel 5:16; ^{<24504>}Jeremiah 50:14; ^{<10214>}2 Samuel 22:14, 15. In this and the following verses, to the 28th inclusive, God threatens this people with every species of calamity that could possibly fall upon man. How strange it is that, having this law continually in their hands, they should not discern those threatened judgments, and cleave to the Lord that they might be averted!

It was customary among the heathens to represent any judgment from their gods under the notion of *arrows*, especially a *pestilence*; and one of their greatest deities, Apollo, is ever represented as bearing a *bow* and *quiver* full of *deadly arrows*; so Homer, Il. i., ver. 43, where he represents him, in answer to the prayer of his priest Chryses, coming to smite the Greeks with the *pestilence*:—

Ἦς εφάτ' ευχομενος` του δ εκλυε φοιβος απολλων.
 Βη δε κατ ουλυμποιο καρηνων χωομενος κηρ,
 Τοξ ωμοισιν εχων αμφηρεφρα τε φαρετρην.””
 Ἐξείτ επειτ' απανευθε νεων` μετα δ ιον εηκε,
 Δεινη δε κλαγγη γενετ' αργυρευοιο βιοιο. κ. τ. λ.

“*Thus Chryses pray’d; the favouring power attends,
 And from Olympus’ lofty tops descends.
 Bent was his bow the Grecian hearts to wound;
 Fierce as he moved, his silver shafts resound;—
 The fleet in view, he twang’d his deadly’ bow,
 And hissing fly the feather’d fates below.
 On mules and dogs the infection first began;
 And last the vengeful arrows fix’d in man.*”

How frequently the same figure is employed in the sacred writings, every careful reader knows; and quotations need not be multiplied.

Verse 24. They shall be burnt with hunger] Their land shall be cursed, and *famine* shall prevail. This is *one* of the arrows.

Burning heat] No showers to cool the atmosphere; or rather boils, blains, and pestilential fevers; this was a *second*.

Bitter destruction] The plague; this was a *third*.

Teeth of beasts-with the poison of serpents] The beast of the field should multiply upon and destroy them; this was a *fourth*: and *poisonous serpents*, infesting all their steps, and whose mortal bite should produce the utmost anguish, were to be a *fifth* arrow. Added to all these, the *sword* of their enemies-*terror* among themselves, ^{<REV25>}**Deuteronomy 32:25**, and *captivity* were to complete their ruin, and thus the *arrows of God* were to be spent upon them. There is a beautiful saying in the *Toozuki Teemour*, which will serve to illustrate this point, while it exhibits one of the finest metaphors that occurs in any writer, the sacred writers excepted.

“It was once demanded of the fourth *Khaleefeh*, (Aaly,) on whom be the mercy of the Creator, ‘If the *canopy of heaven* were a BOW; and if the *earth* were the *cord* thereof; and if *calamities* were ARROWS; if *mankind* were the *mark* for those *arrows*; and if *Almighty GOD*, the tremendous and the glorious, were the *unerring* ARCHER; to whom could the sons of Adam flee for protection?’ The *Khaleefeh* answered, saying, ‘The sons of Adam must flee unto the Lord.’“

Verse 27. Were it not that I feared the wrath of the enemy] Houbigant and others contend that *wrath* here refers not to the *enemy*, but to God; and that the passage should be thus translated: “Indignation for the adversary deters me, lest their enemies should be alienated, and say, The strength of our hands, and not of the Lord’s, hath done this.” Had not God punished them in such a way as proved that his hand and not the hand of man had done it, the heathens would have boasted of their prowess, and Jehovah would have been blasphemed, as not being able to protect his worshippers, or to punish their infidelities. *Titus*, when he took Jerusalem, was so struck with the strength of the place, that he acknowledged that if God had not delivered it into his hands, the Roman armies never could have taken it.

Verse 29. That they would consider their latter end!] $\mu\tau\gamma\rho\alpha$ *archaritham*, properly, *their latter times*-the glorious days of the Messiah, who, according to the flesh, should spring up among them. Should they carefully consider this subject, and receive the promised Saviour, they would consequently act as persons under infinite obligations to God; his strength would be their shield, and then:—

Verse 30. How should one chase a thousand] If therefore they had not forgotten their *Rock*, God their *author* and *defence*, it could not possibly have come to pass that a thousand of them should flee before *one* of their enemies.

Verse 31. For their rock] The gods and pretended protectors of the Romans.

Is not as our Rock] Have neither power nor influence like our God.

Our enemies themselves being judges.] For they often acknowledged the irresistible power of that God who fought for Israel. See ^{<021425>}**Exodus 14:25**; ^{<02378>}**Numbers 23:8-12, 19-21**; ^{<03048>}**1 Samuel 4:8**.

There is a passage in Virgil, Eclog. iv., ver. 58, very similar to this saying of Moses:—

*Pan Deus Arcadia mecum si iudice certet,
Pan etiam Arcadia dicat se iudice victum.*

“Should the god Pan contend with me,” (in singing the praises of the future hero, the deliverer, prophesied of in the Sibylline books,) “were even Arcadia judge, Pan would acknowledge himself to be vanquished, Arcadia herself being judge.”

Verse 32. For their vine is of the vine of Sodom] The Jews are as wicked and rebellious as the Sodomites; for by the vine the inhabitants of the land are signified; see ^{<2382>}**Isaiah 5:2, 7**.

Their grapes] Their actions, are *gall and worm-wood*—producing nothing but mischief and misery to themselves and others.

Their clusters are bitter] Their *united exertions*, as well as their *individual acts*, are sin, and only sin, continually. That by *vine* is meant the *people*, and by *grapes* their *moral conduct*, is evident from ^{<2381>}**Isaiah 5:1-7**. It is very likely that the grapes produced about the lake *Asphaltites*, where Sodom and Gomorrah formerly stood, were not only of an acrid, disagreeable taste, but of a deleterious quality; and to this, it is probable, Moses here alludes.

Verse 33. Their wine] Their system of doctrines and teaching, is *the poison of dragons*, &c., fatal and destructive to all them who follow it.

Verse 34. Sealed up among my treasures?] Deeds or engagements by which persons were bound at a specified time to fulfil certain conditions, were *sealed* and laid up in places of safety; so here God's justice is pledged to avenge the quarrel of his broken covenant on the disobedient Jews, but the *time* and *manner* were sealed in his treasures, and known only to himself. Hence it is said:-

Verse 35. Their foot shall slide in due time, &c.] But Calmet thinks that this verse is spoken against the Canaanites, the enemies of the Jewish people.

Verse 36. The Lord shall judge his people] He has an absolute right over them as their *Creator*, and authority to punish them for their rebellions as their *Sovereign*; yet he will *repent himself*-he will change his manner of conduct towards them, *when he seeth that their power is gone*-when they are entirely subjugated by their adversaries, so that their *political power* is entirely destroyed; *and there is none shut up or left*-not one *strong place* untaken, and not one family left, all being carried into captivity, or scattered into strange lands. Or, he will *do justice* to his people, and *avenge* them of their adversaries; see ^{<B0325>}**Deuteronomy 32:35**.

Verse 37. He shall say] He shall begin to expostulate with them, to awaken them to a due sense of their ingratitude and rebellion. This may refer to the preaching of the Gospel to them in the latter days.

Verse 39. See now that I-am he] Be convinced that God alone can save, and God alone can destroy, and that your idols can neither *hurt* nor *help* you.

I kill, and I make alive, &c.] My mercy is as great as my justice, for I am as ready to save the penitent as I was to punish the rebellious.

Verse 40. For I lift up my hand to heaven] See concerning oaths and appeals to God in **Clarke's note on** ^{<B0613>}**Deuteronomy 6:13**".

Verse 42. From the beginning of revenges] The word **tw[rp paroth**, rendered *revenges*, a sense in which it never appears to be taken, has rendered this place very perplexed and obscure. Mr. *Parkhurst* has rendered the whole passage thus:—

*I will make my arrows drunk with blood;
And my sword shall devour flesh,
With the blood of the slain and captive
From the hairy head of the enemy.*

Probably *tw[rp varm merosh paroth* may be more properly translated, *from the naked head*-the enemy shall have nothing to shield him from my vengeance; the crown of dignity shall fall off, and even the helmet be no protection against the sword and arrows of the Lord.

Verse 43. Rejoice, O ye nations] Ye Gentiles, for the casting off of the Jews shall be the means of your ingathering with *his people*, for they shall not be utterly cast off. (See ^{<515>}**Romans 15:9**, for in this way the apostle applies it.) But how shall the Gentiles be called, and the Jews have their iniquity purged? *He will be merciful unto his land and to his people, rpkw vechipper*, he shall cause an atonement to be made for his land and people; i.e., Jesus Christ, the long promised Messiah, shall be *crucified* for Jews and Gentiles, and the way to the holiest be made plain by his blood.

The people have long been making atonements for themselves, but to none effect, for their atonements were but *signs*, and not the *thing* signified, for the body is Christ; now the Lord himself makes an atonement, for the *Lamb of God* alone *taketh away the sin of the world*. This is a very proper and encouraging conclusion to the awfully important matter of this poem.

Israel shall be long scattered, peeled, and punished, but they shall have mercy in the latter times; they also shall rejoice with the Gentiles, in the common salvation purchased by the blood of the Saviour of all mankind.

Verse 44. And Moses came] Probably from the tabernacle, where God had given him this prophetic ode, and he rehearsed it in the ears of the people.

Verse 46. Set your hearts unto all the words] Another proof that all these awful denunciations of Divine wrath, though delivered in an *absolute* form, were only *declaratory* of what God would do IF they rebelled against him.

Verse 47. Through this thing ye shall prolong your days] Instead of being cut off, as God here threatens, ye shall be preserved and rendered prosperous in the land which, when they passed over Jordan, they should possess.

Verse 49. Get thee up into this mountain Abarim] The mount of the *passages*, i.e., of the Israelites when they entered into the promised land. See Clarke's notes on "⁻⁰⁴²⁷¹²Numbers 27:12".

Verse 50. And die in the mount-as Aaron] Some have supposed that Moses was translated; but if so, then Aaron was translated, for what is said of the death of the one is said of the death of the other.

Verse 51. Ye trespassed against me-at the waters of Meribah] See Clarke's note on "⁻⁰⁴³⁰¹²Numbers 20:12".

Verse 52. Thou shalt see the land before thee] See ⁻⁰⁴²⁷¹²Numbers 27:12, &c. How glorious to depart out of this life with God in his heart and heaven in his eye! his work, his great, unparalleled usefulness, ending only with his life. The serious reader will surely join in the following pious ejaculation of the late Rev. *Charles Wesley*, one of the best Christian poets of the last century:—

*“O that without a lingering groan
I may the welcome word receive;
My body with my charge lay down,
And cease at once to work and live!”*

It would require a dissertation expressly formed for the purpose to point out the general merit and extraordinary beauties of this very sublime ode. To enter into such particulars can scarcely comport with the nature of the present work. Drs. *Lowth*, *Kennicott*, and *Durell*, have done much in this way; and to their respective works the critical reader is referred. A very considerable extract from what they have written on this chapter may be found in Dr. *Dodd's* notes. In writing this ode the design of Moses was,

1. To set forth the *Majesty of God*; to give that generation and all successive ones a proper view of the glorious perfections of the object of their worship. He therefore shows that from his *holiness* and *purity* he must be displeased with *sin*; from his *justice* and *righteousness* he must *punish* it; and from the *goodness* and infinite *benevolence* of his *nature* he is ever disposed to *help* the *weak*, *instruct* the *ignorant*, and show *mercy* to the *wretched*, *sinful* sons and daughters of men.

2. To show the *duty* and *interest* of his *people*. To have such a Being for their *friend* is to have all possible happiness, both spiritual and temporal,

secured; to have him for their *enemy* is to be exposed to inevitable destruction and ruin.

3. To warn them against *irreligion* and *apostasy*; to show the possibility of departing from God, and the miseries that would overwhelm them and their posterity should they be found walking in opposition to the laws of their Creator.

4. To give a proper and impressive view of the *providence* of God, by referring to the history of his gracious dealings with them and their ancestors; the minute attention he paid to all their wants, the wonderful manner in which he led, fed, clothed, protected, and saved them, in all their travels and in all perils.

5. To leave on record an everlasting testimony against them, should they ever cast off his fear and pollute his worship, which should serve at once as a warning to the world, and a vindication of his justice, when the judgments he had threatened were found to be poured out upon them; for he who loved them so long and so intensely could not become their enemy but in consequence of the *greatest* and most unprincipled provocations.

6. To show the shocking and unprecedented ingratitude which induced a people so highly favoured, and so wondrously protected and loved, to sin against their God; and how reasonable and just it was, for the vindication of his holiness, that God should pour out upon them such judgments as he had never inflicted on any other people, and so mark their disobedience and ingratitude with fresh marks of his displeasure, that the punishment should bear some proportion to the guilt, and that their preservation as a distinct people might afford a feeling proof both of the providence and justice of God.

7. To show the glory of the *latter days* in the re-election of the long reprobated Jewish nation, and the final diffusion of his grace and goodness over the earth by means of the Gospel of Christ.

And all this is done with such strength and elegance of diction, with such appropriate, energetic, and impressive figures and metaphors, and in such a powerful torrent of that soul-penetrating, pure poetic spirit that comes glowing from the bosom of God, that the reader is alternately elated or depressed, filled with compunction or confidence, with despair or hope, according to the quick transitions of the inimitable writer to the different topics which form the subject of this incomparable and wondrously varied

ode. May that Spirit by which it was dictated give it its fullest, most durable, and most effectual impression upon the mind of every reader!

DEUTERONOMY

CHAPTER 33

Moses delivers a prophetic blessing to the children of Israel, 1. The introduction, 2-5. Prophetic declarations concerning Reuben, 6; concerning Judah, 7; concerning Levi, 8-11; concerning Benjamin, 12; concerning Joseph, 13-17; concerning Zebulun, 18, 19; concerning Gad, 20, 21; concerning Dan, 22; concerning Naphtali, 23; concerning Asher, 24, 25. The glory of the God of Jeshurun, and the glorious privileges of his true followers, 26-29.

NOTES ON CHAP. 33

Verse 1. And this is the blessing wherewith Moses-blessed, &c.] The general nature of this solemn introduction, says Dr. Kennicott, is to show the foundation which Moses had for blessing his brethren, viz., because God had frequently manifested his glory in their behalf; and the several parts of this introduction are disposed in the following order:—

1. The manifestation of the Divine glory on Sinai, as it was prior in time and more magnificent in splendour, is mentioned first.
2. That God manifested his glory at *Seir* is evident from ^{<0705>}**Judges 5:4**: *Lord, when thou wentest out of Seir, when thou marchedst out of the fields of Edom, the earth trembled and the heavens dropped, &c.*
3. The next place is *Paran*, where the *glory of the Lord appeared before all the children of Israel*, ^{<0440>}**Numbers 14:10**.

Instead of *he came with ten thousand saints*, by which our translators have rendered **tbbrm vdq** *meribebboth kodesh*, Dr. Kennicott reads *Meribah-Kadesh*, the name of a place: for we find that, towards the end of forty years, the Israelites came to Kadesh, ^{<0201>}**Numbers 20:1**, which was also called *Meribah*, on account of their *contentious* opposition to the determinations of God in their favour, ^{<0203>}**Numbers 20:13**; and there *the glory of the Lord again appeared*, as we are informed ^{<0206>}**Numbers 20:6**. These four places, *Sinai*, *Seir*, *Paran*, and *Meribah-Kadesh*, mentioned by Moses in the text, are the identical places where God manifested his glory in a fiery appearance, the more illustriously to proclaim his special providence over and care of Israel.

Verse 3. Yea, he loved the people] This is the inference which Moses makes from those glorious appearances, that God truly loved the people; and that all his saints, **wyvdq kedoshaiv**, the people whom he had *consecrated* to himself, were under his especial benediction; and that in order to make them a *holy nation*, God had displayed his glory on Mount Sinai, where they had fallen prostrate at his feet with the humblest adoration, sincerely promising the most affectionate obedience; and that God had there commanded them a *law* which was to be the possession and inheritance of the children of Jacob, ~~1834~~ **Deuteronomy 33:4**. And to crown the whole, he had not only blessed them as their *lawgiver*, but had also vouchsafed to be *their king*, ~~1835~~ **Deuteronomy 33:5**.

Dr. *Kennicott* proposes to translate the whole five verses thus:—

Verse 1. And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. And he said,

2. Jehovah came from SINAI,
And he arose upon them from SEIR;
He shone forth from Mount PARAN,
And he came from MERIBAH-KADESH:
From his right hand a fire shone forth upon them.

3. Truly, he loved the people,
And he blessed all his saints:
For they fell down at his feet,
And they received of his words.

4. He commanded us a law,
The inheritance of the congregation of Jacob.

5. And he became king in Jeshurun;
When the heads of the people were assembled,
Together with the tribes of Israel.

We have already seen that Dr. *Kennicott* reads **vdq hbyrm** *Meribah-Kadesh*, the name of a place, instead of **vdq tbbrm** *meribeboth kodesh*, which, by a most unnatural and forced construction, our version renders *ten thousands of saints*, a translation which no circumstance of the history justifies.

Instead of a *fiery law*, **td va** *esh dath*, he reads, following the Samaritan version, **rwa va** *esh ur*, a *fire shining out* upon them. In vindication of this change in the original, it may be observed, 1. That, though **td** *dath* signifies a *law*, yet it is a *Chaldee* term, and appears nowhere in any part of the sacred writings previously to the Babylonish captivity: **hrwt** *torah* being the term constantly used to express the Law, at all times prior to the corruption of the Hebrew, by the Chaldee. 2. That the word itself is obscure in its present situation, as the Hebrew Bibles write it and *esh* in one word **tdva** *eshdath*, which has no meaning; and which, in order to give it one, the Massorah directs should be read *separate*, though written *connected*. 3. That the word is not acknowledged by the two most ancient versions, the *Septuagint* and *Syriac*. 4. That in the parallel place, <sup><SUB></sup>**Habakkuk 3:3, 4**, a word is used which expresses the *rays of light*, **μνrq** *karnayim*, horns, that is, *splendours*, rays, or *effulgence of light*. 5. That on all these accounts, together with the almost impossibility of giving a rational meaning to the text as it now stands, the translation contended for should be adopted.

Instead of *All his saints are in his hand*, Dr. Kennicott reads, *He blessed all his saints*-changing **Ëdyb** *beyadecha*, into **Ërb** *barach*, *he blessed*, which word, all who understand the Hebrew letters will see, might be easily mistaken for the other; the **d** *daleth* and the **r** *resh* being, not only in MSS., but also in *printed* books, often so much alike, that analogy alone can determine which is the true letter; and except in the insertion of the **y** *yod*, which might have been easily mistaken for the apex at the top of the **b** *beth* very frequent in MSS., both words have the nearest resemblance. To this may be added, that the *Syriac* authorizes this rendering.

Instead of **Ël grl** *leraglecha*, and **Ëytrbdm** *middabberotheycha*, *THY feet*, and *THY words*, Dr. Kennicott reads the pronouns in the third person singular, **wyl grl** *leraglaiv* and **wytwrbdm** *middabberothaiv*, *HIS feet*, *HIS words*, in which he is supported both by the *Septuagint* and *Vulgate*. He also changes **avy** *yissa*, *HE shall receive*, into **wavy** *yisseu*, *THEY shall receive*.

He contends also that **hvm** *Mosheh*, *Moses*, in the fourth verse, was written by mistake for the following word **hvrwm** *morashah*, *inheritance*;

and when the scribe found he had inserted a wrong word, he added the proper one, and did not erase the first. The word *Moses*, he thinks, should therefore be left out of the text, as it is improbable that he should here introduce his own name; and that if the word be allowed to be legitimate, then the word *king* must apply to *him*, and not to GOD, which would be most absurd. See Kennicott's first Dissertation, p. 422, &c.

Verse 6. Let Reuben live, and not die] Though his life and his blessings have been forfeited by his transgression with his father's concubine, ^{<0440B>}**Genesis 49:3, 4**; and in his rebellion with Korah, ^{<0410I>}**Numbers 16:1-3**, &c., let him not become extinct as a tribe in Israel. "It is very usual," says Mr. Ainsworth, "in the Scripture, to set down things of importance and earnestness, by affirmation of the one part, and denial of the other; ^{<2330I>}**Isaiah 38:1**: *Thou shalt die, and not live*; ^{<04119>}**Numbers 4:19**: *That they may live, and not die*; ^{<19817>}**Psalm 118:17**: *I shall not die, but live*; ^{<0443B>}**Genesis 43:8**: *That we may live, and not die*; ^{<2404B>}**Jeremiah 20:14**: *Cursed be the day-let not that day be blessed*; ^{<01014>}**1 John 2:4**: *He is a liar, and the truth is not in him*; ^{<0127>}**1 John 2:27**: *Is truth, and no lie*; ^{<0121>}**John 1:20**: *He confessed, and denied not*; ^{<09011>}**1 Samuel 1:11**: *Remember me, and not forget thy handmaid*; ^{<18007>}**Deuteronomy 9:7**: *Remember, forget not*; ^{<16316>}**Deuteronomy 32:6**: *O foolish people, and unwise*. In all these places it is evident that there is a peculiar emphasis in this form of expression, as if he had said, *Let him not only not die, but let him live in great and increasing peace and prosperity*. Do not only *not forget me*, but keep me *continually* in remembrance. *He denied not*, but *confessed FULLY and PARTICULARLY*. *O foolish people-silly and stupid, and unwise*-destitute of all true wisdom."

And let not his men be few.] It is possible that this clause belongs to *Simeon*. In the Alexandrian copy of the Septuagint the clause stands thus: **Και Συμεων εστω πολυς εν αριτω**, and let SIMEON be very numerous, but none of the other versions insert the word. As the negative particle is not in the Hebrew, but is supplied in our translation, and the word *Simeon* is found in one of the most ancient and most authentic copies of the *Septuagint* version; and as *Simeon* is nowhere else mentioned here, if not implied in this place, probably the clause anciently stood: *Let Reuben live, and not die; but let the men of Simeon be few*. That this tribe was small when compared with the rest, and with what it once was, is evident enough from the first census, taken after they came out of Egypt, and that

in the plains of Moab nearly forty years after. In the first, Simeon was 59,300; in the last, 22,200, a decrease of 37,100 men!

Verse 7. And this is the blessing of **Judah**] Though the word *blessing* is not in the text, yet it may be implied from ^{<1530>}**Deuteronomy 33:1**; but probably the words, *he spake*, are those which should be supplied: *And this he spake of Judah, Lord, hear the voice of Judah*; that is, says the *Targum*, receive his prayer when he goes out to battle, and let him be brought back in safety to his own people. *Let his hands be sufficient for him*-let him have a sufficiency of warriors always to support the tribe, and vindicate its rights; and let his enemies never be able to prevail against him! Three things are expressed here: 1. That the tribe of Judah, conscious of its weakness, shall depend on the Most High, and make prayer and supplication to him; 2. That God will hear such prayer; and, 3. That his hands shall be increased, and that he shall prevail over his enemies. This blessing has a striking affinity with that which this tribe received from Jacob, ^{<0400>}**Genesis 49:9**; and both may refer to our blessed Lord, who sprang from this tribe, as is noticed on the above passage, who has conquered our deadly foes by his death, and whose *praying* posterity ever prevail through his might.

Verse 8. Of Levi he said] Concerning the *Urim* and *Thummim*, See **Clarke** “^{<0280>}**Exodus 28:30**”.

Thy holy one] Aaron primarily, who was anointed the high priest of God, and whose office was the most holy that man could be invested with. Therefore Aaron was called God's *holy one*, and the more especially so as he was the type of the MOST HOLY and blessed Jesus, from whom the *Urim*-all *light* and *wisdom*, and *Thummim*- all *excellence*, *completion*, and *perfection*, are derived.

Whom thou didst prove, &c.] God contended with Aaron as well as with Moses at the waters of Meribah, and excluded him from the promised land because he did not sanctify the Lord before the people.

From the words of St. Paul, ^{<6108>}**1 Corinthians 10:8-12**, it is evident that these words, at least in a secondary sense, belong to Christ. He is the *Holy One* who was tempted by them at Massah, who suffered their manners in the wilderness, who slew 23,000 of the most incorrigible transgressors, and who brought them into the promised land by his deputy, Joshua, whose name and that of Jesus have the same signification.

Verse 9. Who said unto his father, &c.] There are several difficulties in this and the following verses. Some think they are spoken of the tribe of Levi; others, of all the tribes; others, of the Messiah, &c.; but several of the interpretations founded on these suppositions are too recondite, and should not be resorted to till a plain literal sense is made out. I suppose the whole to be primarily spoken of Aaron and the tribe of Levi. Let us examine the words in this way, *Who said unto his father, &c.* The law had strictly enjoined that if the father, mother, brother, or child of the high priest should die, he must not mourn for them, but act as if they were not his kindred; see ^{<0211>}**Leviticus 21:11, 12**. Neither must Aaron mourn for his sons Nadab and Abihu, &c., though not only their death, but the circumstances of it, were the most afflicting that could possibly affect a parent's heart. Besides, the high priest was forbidden, on pain of death, to go out from the door of the tabernacle, ^{<0100>}**Leviticus 10:2-7**, for God would have them more to regard their function (as good Mr. Ainsworth observes) and duty in his service, than any natural affection whatever. And herein Christ was figured, who, when he was told that his mother and brethren stood without, and wished to speak with him, said: "Who is my mother, and who are my brethren? whosoever shall do the will of my father who is in heaven, the same is my brother, and sister, and mother;" ^{<0126>}**Matthew 12:46-50**. It is likely also that Moses may refer here to the fact of the Levites, according to the command of Moses, killing every man his brother, friend, neighbour, and even son, who had sinned in worshipping the *golden calf*, ^{<0226>}**Exodus 32:26**; and in this way the Chaldee paraphrast understands the words.

Verse 10. They shall teach Jacob, &c.] This was the office of the *Levites*, to teach, by their significant service and typical ceremonies, the way of righteousness and truth to the children of Israel. And of their faithfulness in this respect God bears testimony by the prophet, "My covenant was with him of life and peace," ^{<0105>}**Malachi 2:5**; and, "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity;" ^{<0106>}**Malachi 2:6**. These words are a sufficient comment on the words of the text.

Verse 11. Bless, Lord, his substance] The blessing of God to the tribe of Levi was peculiarly necessary, because they had no inheritance among the children of Israel, and lived more immediately than others upon the providence of GOD. Yet, as they lived by the offerings of the people and the tithes, the increase of their substance necessarily implied the increase of

the people at large: the more fruitful the land was, the more abundant would the tithes of the Levites be; and thus in the increased fertility of the land the substance of Levi would be blessed.

Verse 12. Of Benjamin-the beloved of the Lord] Alluding to his being particularly beloved of his father Jacob, ^{<04927>}**Genesis 49:27**, &c.

Shall dwell in safety by him] That is, by the Lord, whose temple, which is considered as his dwelling-place, was in the tribe of Benjamin, for a *part* of Jerusalem belonged to this tribe.

Shall cover him all the day] Be his continual protector; *and he shall dwell between his shoulders*-within his coasts, or in his chief city, viz., *Jerusalem*, where the temple of God was built, on his mountains Zion and Moriah, here poetically termed his *shoulders*.

Some object to our translation of the Hebrew **dydy yedid** by the term *beloved*, and think the original should be divided as it is in the Samaritan, **dy dy yad yad**, *the hand*, even *the hand of the Lord shall dwell for safety or protection*, **wyl** [*alaiv*, upon him. This makes a good sense, and the reader may choose.

Verse 13. Blessed-be his land] The whole of this passage certainly relates to the peculiar fertility of the soil in the portion that fell to this tribe which, the Jews say, yielded a greater abundance of all good things than any other part of the promised land.

The precious things of heaven] The peculiar mildness and salubrity of its atmosphere.

For the dew] A plentiful supply of which was a great blessing in the dry soil of a hot climate.

The deep that coucheth beneath] Probably referring to the plentiful supply of water which should be found in digging wells: hence the Septuagint have **αβυσσων πηγων**, *fountains of the deeps*. Some suppose there has been a slight change made in the word **l cm mittal**, *for the dew*, which was probably at first **l [m meal**, FROM ABOVE, and then the passage would read thus: *For the precious things of heaven* FROM ABOVE, *and for the deep that coucheth* BENEATH. This reading is confirmed by several of

Kennicott's and Deuteronomy Rossi's MSS. The Syriac and Chaldee have both readings: *The dew of heaven from above.*

Verse 14. The precious fruits brought forth by the sun] All excellent and important productions of the earth, which come to perfection *once* in the year. So *the precious things put forth by the moon* may imply those vegetables which require but about a month to bring them to perfection, or vegetables of which several crops may be had in the course of a year.

Verse 15. The chief things of the ancient mountains] µdq yr rh
varmw *umerosh harerey kedem, and from the head or top of the ancient or eastern mountains, the precious things or productions being still understood.* And this probably refers to the large trees, &c., growing on the mountain tops, and the springs of water issuing from them. The mountains of Gilead may be here intended, as they fell to the half tribe of Manasseh. And *the precious things of the lasting hills* may signify the *metals and minerals* which might be digged out of them.

Verse 16. The good will of him that dwelt in the bush] The *favour* of him who appeared in the burning bush on Mount Sinai, who there, in his *good will*-mere love and compassion, took Israel to be his people; and who has preserved and will preserve, in tribulation and distress, all those who trust in him, so that they shall as surely escape unhurt, as the bush, though enveloped with fire, was unburnt.

The top of the head, &c.] The same words are used by Jacob in blessing this tribe, ^{<01426>}**Genesis 49:26.** The meaning appears to be that God should distinguish this tribe in a particular way, as Joseph himself was separated, ryzn *nazir, a Nazarite, a consecrated prince to God, from among and in preference to all his brethren. See Clarke's notes on* ^{<01425>}**Genesis 49:25**, &c.

Verse 17. His glory is like the firstling of his bullock] This similitude is very obscure. A bullock was the most excellent of animals among the Jews, not only because of its *acceptableness* in *sacrifice* to God, but because of its great *usefulness* in agriculture. There is something peculiarly noble and dignified in the appearance of the ox, and his greatest ornament are his fine *horns*; these the inspired penman has particularly in view, as the following clause proves; and it is well known that in Scriptural language *horns* are

the emblem of *strength, glory, and sovereignty*; ^{<0751B>} **Psalm 75:5,10; 89:17, 24; 112:9**; ^{<208B>} **Daniel 8:3, &c.**; ^{<40169>} **Luke 1:69**; ^{<667AB>} **Revelation 17:3, &c.**

His horns are like the horns of unicorns] **μᾱρ** *reem*, which we translate *unicorn*, from the **μονοκερως** *monokeros* of the Septuagint, signifies, according to Bochart, the *mountain goat*; and according to others, the *rhinoceros*, a very large quadruped with one great horn on his nose, from which circumstance his name is derived. See the notes on ^{<02322>} **Numbers 23:22; 24:8**. *Reem* is in the *singular* number, and because the *horns* of a *unicorn*, a *one-horned* animal, would have appeared absurd, our translators, with an unfaithfulness not common to them, put the word in the *plural* number.

To the ends of the earth] Of the land of Canaan, for Joshua with his armies conquered all this land, and drove the ancient inhabitants out before him.

They are the ten thousands of Ephraim, &c.] That is, The *horns* signify the ten thousands of Ephraim, and the thousands of Manasseh. Jacob prophesied, ^{<014819>} **Genesis 48:19**, that the *younger* should be *greater* than the *elder*; so here TENS of *thousands* are given to Ephraim, and only *thousands* to Manasseh. See the census, ^{<040133>} **Numbers 1:33-35**.

Verse 18. Rejoice, Zebulun, in thy going out] That is, Thou shalt be very prosperous in thy coasting voyages; for this tribe's situation was favourable for traffic, having many *sea-ports*. See Clarke "^{<014913>} **Genesis 49:13**".

And, Issachar, in thy tents.] That is, as Zebulun should be prosperous in his *shipping* and *traffic*, so should Issachar be in his *tents*-his *agriculture* and *pasturage*.

Verse 19. They shall call the people unto the mountain] By their traffic with the *Gentiles* (for so I think **μῦμ** [*ammim* should be understood here) they shall be the instruments in God's hands of converting many to the true faith; so that instead of sacrificing to idols, they should offer *sacrifices of righteousness*.

They shall suck of the abundance of the seas] That is, grow wealthy by merchandise.

And of treasures hid in the sand.] *Jonathan ben Uzziel* has probably hit upon the true meaning of this difficult passage: "From the sand," says he,

“are produced *looking-glasses* and *glass* in general; the *treasures*-the method of finding and working this, was revealed to these tribes.” Several ancient writers inform us that there were havens in the coasts of the Zebulunites in which the *vitreous* sand, or sand proper for making glass, was found. See Strabo, lib. xvi.; see also Pliny, Hist. Nat. l. xxxvi., c. 26; Tacitus, Hist. l. v., c. 7. The words of Tacitus are remarkable: Et Belus amnis Judaico mari illabitur; circa ejus os lectæ arenæ admixto nitro in vitrum excoquantur. “The river Belus falls into the Jewish sea, about whose mouth those sands, mixed with nitre, are collected, out of which *glass* is formed,” or which is melted into glass. Some think that the celebrated shell-fish called *murex*, out of which the precious *purple dye* was extracted, is here intended by the *treasure hid in the sand*: this also Jonathan introduces in this verse. And others think that it is a general term for the advantages derived from navigation and commerce.

Verse 20. Blessed be he that enlargeth Gad] As deliverance out of distress is termed *enlarging*, (see ^{<19040>}**Psalm 4:1**,) this may refer to God’s deliverance of the tribe of Gad out of that distress mentioned ^{<014919>}**Genesis 49:19**, and to the enlargement obtained through means of Jephthah, ^{<071133>}**Judges 11:33**, and probably also to the victories obtained by Gad and Reuben over the Hagarites, ^{<13518>}**1 Chronicles 5:18-20**.

He dwelleth as a lion] Probably the epithet of *lion* or *lion-like* was applied to this tribe from their fierce and warlike disposition. And on this supposition, ^{<13118>}**1 Chronicles 12:8**, will appear to be a sufficient comment: *And of the Gadites there were-men of might, men of war for the battle, that could handle shield and buckler, whose faces were LIKE THE FACES OF LIONS, and were as swift as the roes upon the mountains. Tearing the arm or shoulder with the crown of the head* seems simply to mean that no force should be able to prevail over them, or stand against them; as the *arm* or *shoulder* signifies dominion, and *the crown of the head*, sovereign princes.

Verse 21. He provided the first part] That is, he chose for himself a very excellent portion, viz., the land of *Sihon* and *Og*, in which this tribe had requested to be settled by the *lawgiver*, viz., Moses, from whom they requested this portion, ^{<04301>}**Numbers 32:1-5**.

He came with the heads of the people] Notwithstanding this portion fell unto them on the east side of Jordan, yet they proceeded with the *heads of the people*, the chiefs of the other tribes.

To execute the justice of the Lord] To extirpate the old inhabitants of the country, according to the decree and purpose of the Lord. See on Num. 32.

Verse 22. Dan is a lion's whelp: he shall leap from Bashan.] The Jewish interpreters observe that Bashan was a place much frequented by *lions*, who issued thence into all parts to look for prey. By this probably Moses intended to point out the strength and prowess of this tribe, that it should extend its territories, and live a sort of predatory life. It appears from ^{<61947>}**Joshua 19:47**, that the portion originally assigned to this tribe was not sufficient for them; hence we find them going out to war against *Leshem* and taking it, adding it to their territories, and calling it by the name of the tribe. Jacob, in his prophetic blessing of this tribe, represents it under the notion of a *serpent in the path*, ^{<04917>}**Genesis 49:17**. The character there, and that given here, constitute the complete warrior-*stratagem and courage*. See Clarke's note on ^{<-014917>}**Genesis 49:17**".

Verse 23. O Naphtali, satisfied with favour] Though this may refer to the very great fertility of the country that fell to this tribe, yet certainly something more is intended. Scarcely any of the tribes was more particularly favoured by the wondrous mercy and kindness of God, than this and the tribe of Zebulun. The light of the glorious Gospel of Christ shone brightly here, ^{<00413>}**Matthew 4:13, 15, 16**. Christ's chief residence was at *Capernaum* in this tribe, ^{<03001>}**Matthew 9:1**; ^{<10001>}**Mark 2:1**; and this city, through Christ's constant residence, and the mighty miracles he wrought in it, is represented *as being exalted unto heaven*, ^{<01123>}**Matthew 11:23**. And it is generally allowed that the apostles were principally of the tribe of Naphtali, who were to *possess the west and the south*-to dispense the Gospel through all the other tribes. The word $\mu\upsilon$ *yam*, which we here translate *west*, literally signifies the *sea*, and probably refers to the sea of Gennesareth, which was in this tribe.

Verse 24. Let Asher be blessed with children] Let him have a numerous posterity, continually increasing.

Let him be acceptable to his brethren] May he be in perfect union and harmony with the other tribes.

Let him dip his foot in oil.] Let him have a fertile soil, and an abundance of all the conveniences and comforts of life.

Verse 25. Thy shoes shall be iron and brass] Some suppose this may refer to the iron and copper mines in their territory; but it is more likely that it relates to their warlike disposition, as we know that *greaves, boots, shoes, &c.*, of *iron, brass, and tin*, were used by ancient warriors. Goliath had greaves of brass on his legs, ^{<9176>}**1 Samuel 17:6**; and *the brazen-booted Greeks*, *χαλκοκνημιδες αχαιοι*, is one of the epithets given by Homer to his heroes; see *Iliad*. lib. viii., ver. 41.

And as thy days, so shall thy strength be.] If we take this clause as it appears here, we have at once an easy sense; and the saying, I have no doubt, has comforted the souls of multitudes. The meaning is obvious: “Whatever thy trials or difficulties may be, I shall always give thee grace to support thee under and bring thee through them.” The original is only *two words*, the latter of which has been translated in a great variety of ways, *Ēabd Ēmykw ucheyameycha dobecha*. Of the first term there can be no doubt, it literally means, *and as thy days*; the second word, *abd dobe*, occurs nowhere else in the Hebrew Bible: the *Septuagint* have rendered it by *ισχυς*, *strength*, and most of the versions have followed them; but others have rendered it *affliction, old age, fame, weakness, &c.*, &c. It would be almost endless to follow interpreters through their conjectures concerning its meaning. It is allowed among learned men, that where a word occurs not as a verb in the Hebrew Bible, its root may be legitimately sought in the Arabic. He who controverts this position knows little of the ground on which he stands. In this language the root is found; [Arabic] *daba* signifies *he rested, was quiet*. This gives a very good sense, and a very appropriate one; for as the borders of this tribe lay on the vicinity of the Phœnicians, it was naturally to be expected that they should be constantly exposed to *irruptions, pillage, &c.*; but God, to give them *confidence* in his protection, says, *According to thy days*-all circumstances and vicissitudes, *so shall thy REST be*-while faithful to thy God no evil shall touch thee; thy days shall increase, and thy quiet be lengthened out. This is an unfailing promise of God: “I will keep him in perfect peace whose mind is stayed upon me, because he trusteth in me;” therefore “trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength;” ^{<2301>}**Isaiah 26:4**. Some derive it from [Arabic] *dabi*, *he abounded in riches*; the interpretation then would be, *As thy days increase, so shall thy riches*. This makes a very good sense also. See *Rosenmuller*.

Moses, having now finished what God gave him to predict concerning the twelve tribes, and what he was led in the fulness of his heart to pray for in their behalf, addresses all the tribes collectively under the names *Jeshurun* and *Israel*; and in an ode of astonishing energy and elegance describes this wondrous people, and their still more wonderful privileges. The reader will observe that, though the latter part of this chapter appears in the form of *prose* in our Bibles, yet it is written in *hemistichs* or *short metrical lines* in the original, which is the form in which all the Hebrew poetry is written; and as in other cases, so in this, it would contribute much to the easy understanding of the author's meaning, were the translation produced in *lines* corresponding to those of the original.

Verse 26. There is **none like unto the God of Jeshurun**] We have already seen the literal meaning of *Jeshurun*, ^{<01215>}**Deuteronomy 32:15**; but besides its literal meaning, it seems to be used as an expression of *particular affection*: hence Calmet understands it as a *diminutive* of the word *Israel*. We know that **τεκνοι**, *sons*, in the mouth of St. John, signifies much *less* than **τεκνια**, which, properly translated, would be *beloved children*, a term which at once shows the helplessness of the offspring, and the tender affection of the parent. So *Jeshurun* may be understood here: and hence the Septuagint seem to have apprehended the full force of the word by translating it **του ηγαπημενου**, the *beloved one*, the object of God's especial delight.

Israel's God, and God's Israel, have no fellows. What were all the gods of the nations, even supposing they were *real* beings, in comparison of the Almighty? And what nation under heaven could be compared to the Israel of God? It was, however, from God's excellence that they derived theirs.

Rideth upon the heaven, &c.] Unites heaven and earth in thy defence and support, and comes with irresistible velocity to succour and defend thee, and to discomfit thine adversaries.

Verse 27. The eternal God] **יְהוָה אֱלֹהֵי קֶדֶם** *elohey kedem*, the *former* God; HE who was of *old*. Not like the gods which were *lately* come up. HE who ever was and ever will be; and HE who *was*, *is*, and *will be* unchangeably holy, wise, just, and merciful. **See Clarke's note on** ^{<01213>}**Genesis 21:33**".

Everlasting arms] As the *arm* is the emblem of *power*, and of power in a state of *exertion*, the words here state that an unlimited and unconquerable

power shall be eternally exerted in the defence of God's *Church*, and in the behalf of all those who trust in Him.

Thrust out the enemy] He will expel all the ancient inhabitants, and put thee in possession of their land.

Verse 28. Israel then shall dwell-alone] This people shall not be *incorporated* with any other people under heaven. A prophecy which continues to be fulfilled to the very letter. Every attempt to unite them with any other people has proved absolutely ineffectual.

The fountain of Jacob] His *offspring*, shall possess a most fertile land; such was Palestine.

Verse 29. Happy art thou, &c.] *yrva ashrey*. O the happiness of Israel! it is ineffable, inconceivable, because they are *a people saved by the Lord*-have such a salvation as it becomes the infinite perfections of God to bestow; he is their *help*-their never-failing strength, and the *shield of that help*-he *defends* their *defence*, *saves* them and *preserves* them in the *state* of salvation.

Sword of thy excellency] Or *whose sword*-his all-conquering WORD, *is thine excellency*, in its promises, threatenings, precepts, &c., &c. St. Paul, in his exhortation to the Christians at Ephesus, uses the same metaphor, *Take unto you the SWORD of the SPIRIT, which is the WORD of GOD*.

Thine enemies shall be found liars] Who said thou shouldst never be able to gain the possession of this good land; for thou *shalt tread on*-subdue, their *high places*-even their best fortified cities.

THE blessings contained in this chapter belong also to the spiritual Israel of God, who, according to the Divine promise, shall have a complete victory over all their spiritual foes, shall have all their inward enemies, the *whole of the carnal mind*, destroyed, (for the blood of Jesus Christ, applied by the energy of the eternal Spirit, shall not only blot out all their sin, but purify their hearts from all unrighteousness;) and thus, being delivered from their enemies, they shall love God with all their heart, and serve him in righteousness and true holiness, without fear before him all the days of their life. There are many circumstances and expressions in this ode similar to several in the prophetic blessing pronounced by Jacob on his twelve sons, Gen. xlix., for the subject is the same in both chapters, the reader is therefore requested to compare the two places, and to consider the notes

on each, as they have some tendency to cast light on each other. Both these chapters constitute a part of those Scriptures which, according to St. Paul, ~~<51504>~~**Romans 15:4**, were written for our learning; and, as to instruct the reader and make him wise unto salvation was the gracious design of God, we should particularly beg of him “that we may in such wise *hear* them, *read*, *mark*, *learn*, and *inwardly digest* them, that, by *patience* and *comfort* of his holy word, we may embrace and ever hold fast the blessed hope of everlasting life which he has given us in our Saviour Jesus Christ”-*Collect for the second Sunday in Advent.*

DEUTERONOMY

CHAPTER 34

Moses goes up Mount Nebo to the top of Pisgah, and God shews him the whole extent of the land which he promised to give to the descendants of Abraham, 1-4. There Moses died, and was so privately buried by the Lord that his sepulchre was never discovered, 5, 6. His age and strength of constitution, 7. The people weep for him thirty days, 8. Joshua being filled with the spirit of wisdom, the Israelites hearken to him, as the Lord commanded them, 9. The character of Moses as a prophet, and as a worker of the most extraordinary miracles, both in the sight of the Egyptians, and the people of Israel: conclusion of the Pentateuch, 10-12.

NOTES ON CHAP. 34

Verse 1. And Moses went up] This chapter could not have been written by Moses. A man certainly cannot give an account of his own death and burial. We may therefore consider Moses's words as ending with the conclusion of the preceding chapter, as what follows could not possibly have been written by himself. To suppose that he anticipated these circumstances, or that they were shown to him by an especial revelation, is departing far from propriety and necessity, and involving the subject in absurdity; for God gives no prophetic intimations but such as are absolutely necessary to be made; but there is no necessity here, for the Spirit which inspired the writer of the following book, would naturally communicate the matter that concludes this. I believe, therefore, that Deut. xxxiv., should constitute the *first chapter* of the book of *Joshua*.

On this subject the following note from an intelligent Jew cannot be unacceptable to the reader:—

“Most commentators are of opinion that *Ezra* was the author of the last chapter of Deuteronomy; some think it was *Joshua*, and others the seventy elders, immediately after the death of Moses; adding, that the book of Deuteronomy originally ended with the prophetic blessing upon the twelve tribes: ‘Happy art thou, O Israel! who is like unto thee, O people saved by the Lord,’ &c.; and that what now makes the last chapter of *Deuteronomy* was formerly the *first of Joshua*, but was removed from thence and joined to the former by way of supplement. This opinion will not appear unnatural if it

be considered that *sections* and other *divisions*, as well as *points* and *pauses*, were invented long since these books were written; for in those early ages several books were connected together, and followed each other on the same roll. The beginning of one book might therefore be easily transferred to the end of another, and in process of time be considered as its real conclusion, as in the case of Deuteronomy, especially as this supplemental chapter contains an account of the last transactions and death of the great author of the Pentateuch.”-*Alexander’s Heb. and Eng. Pentateuch.*

This seems to be a perfectly correct view of the subject. This chapter forms a very proper commencement to the book of Joshua, for of this last chapter of Deuteronomy the first chapter of Joshua is an evident *continuation*. If the subject be viewed in this light it will remove every appearance of absurdity and contradiction with which, on the common mode of interpretation, it stands sadly encumbered.

Verse 5. So Moses-died-according to the word of the Lord.] *hwby yp l [al pi Yehovah, at the mouth of Jehovah;* i.e., by the especial command and authority of the Lord; but it is possible that what is here said refers only to the sentence of his exclusion from the promised land, when he offended at the waters of Meribah.

Verse 6. He buried him] It is probable that the reason why Moses was buried thus *privately* was, lest the Israelites, prone to idolatry, should pay him Divine honours; and God would not have the body of his faithful servant abused in this way. Almost all the gods of antiquity were defiled *men*, great *lawgivers*, eminent *statesmen*, or victorious *generals*. See the account of the life of Moses at the end of this chapter. See Clarke “⁴⁰⁵³⁴¹⁰Deuteronomy 34:10”.

Verse 7. His eye was not dim] Even at the advanced age of a hundred and twenty; *nor his natural force abated*-he was a young man even in old age, notwithstanding the unparalleled hardships he had gone through. See the account of his life at the end of this chapter.

Verse 9. Laid his hands upon him] See on ⁴⁰²⁷¹⁸Numbers 27:18-23.

Verse 10. There arose not a prophet, &c.] Among all the succeeding prophets none was found so eminent in all respects nor so highly privileged as Moses; with him God spoke *face to face*- admitted him to the closest

familiarity and greatest friendship with himself. Now all this continued true till the advent of Jesus Christ, of whom Moses said, “A Prophet shall the Lord your God raise up unto you from among your brethren, like unto me;” but how great was this person when compared with Moses! Moses desired to see God’s glory; this sight he could not bear; he saw his *back parts*, probably meaning God’s *design* relative to the *latter days*: but Jesus, the Almighty Saviour, in whom dwells all the fulness of the Godhead bodily, who lay in the bosom of the Father, he hath *declared* God to man. Wondrous system of legal ordinances that pointed out and typified all these things! And more wonderful system of Gospel salvation, which is the *body, soul, life, energy, and full accomplishment* of all that was written in the LAW, in the PROPHETS, and in the PSALMS, concerning the sufferings and death of Jesus, and the redemption of a ruined world “by his agony and bloody sweat, by his cross and passion, by his death and burial, by his glorious resurrection and ascension, and by the coming of the Holy Ghost!” Thus ends the PENTATEUCH, commonly called the LAW of MOSES, a work every way worthy of God its author, and only less than the NEW COVENANT, the *law and Gospel* of our Lord and Saviour JESUS CHRIST.

Now to the ever blessed and glorious TRINITY, FATHER, WORD, and SPIRIT, the infinite and eternal ONE, from whom alone *wisdom, truth, and goodness* can proceed, be glory and dominion for ever and ever. Amen.

MASORETIC Notes on DEUTERONOMY

The *number of verses* in ELLAH HADDEBARIM, Deuteronomy, is 955; the symbol of which is **xnj** in which word **x tsade** stands for 900, **n nun** for 50, and **j cheth** for 5.

The *middle verse* is ^{<151710>}**Deuteronomy 17:10**. *And thou shalt observe to do all that they command thee.*

Its *Pareshioth* or larger sections are 11, the numerical symbol of which is **gj chag**; ^{<19827>}**Psalm 118:27**: *Bind the SACRIFICE with cords to the horns of the altar.* In which word **j cheth** stands for 8, and **g gimel** for 3.

Its *Sedarim* or smaller sections are 27, the symbolical sign of which is **dygy yaggid**; ^{<20127>}**Proverbs 12:17**: *He that speaketh truth, SHOWETH FORTH righteousness.* In which word the two **y yods** stand for 20, **d daleth** for 4, and **g gimel** for 3.

Its *Perakim* or modern chapters are 34, the symbol of which is **bbi lebab**; ^{<9810>}**Psalm 111:1**. *I will praise the Lord with my whole HEART*. In which word the two **b b** *beths* stand for 4, and the **l** *lamed* for 30.

The number of *open sections* is 34, of its *close sections* 124, total 158; the symbol of which is **ul yj ny yanchilem**, 148, and **dw-bk cab-od**, 10, ^{<9818>}**1 Samuel 2:8**: *To make them to INHERIT the throne of his GLORY*. The numerical letters of the word **ul yj ny yanchilem**, 148, with **dw od**, 10, taken from **dwbk cabod**, make 158, the total of its *open* and *close* sections.

The number of verses in the whole Pentateuch is 5845, the memorial symbol of which is **hmj h hachammah**, ^{<2816>}**Isaiah 30:26**: *Moreover the light of the moon shall be as the light of THE SUN*. In which word, the letters taken in their proper order make the sum, **hkmh**. “5845”

The *middle verse* of the Law is ^{<9818>}**Leviticus 8:8**: *And he put the breastplate upon him, and he put in the breastplate the URIM and the THUMMIM*.

The number of *OPEN sections* in the whole Law is 290, the symbol of which is **yrp peri**; (Cant.) ^{<2116>}**Song of Solomon 4:16**: *Let my beloved come into his garden, and eat his precious FRUITS*. The number of its *CLOSE sections* is 379, the symbol of which occurs in the word **h[bvb bishbuah**; ^{<9810>}**Numbers 30:10**: *Or bound her soul with a bond BY AN OATH*.

Total number of all the *open* and *close* sections, 669, the memorial symbol of which is **rsj t al lo techsar**; ^{<9818>}**Deuteronomy 8:9**: *THOU SHALT NOT LACK any thing in it*.

SECTIONS of the Book of Deuteronomy, carried on from Numbers, which ends with the FORTY-THIRD.

The FORTY-FOURTH, called **pyrbd debarim**, begins ^{<9810>}**Deuteronomy 1:1**, and ends ^{<9812>}**Deuteronomy 3:22**.

The FORTY-FIFTH, called **^nj taw vaethchannen**, begins ^{<9812>}**Deuteronomy 3:23**, and ends ^{<9811>}**Deuteronomy 7:11**.

The FORTY-SIXTH, called **bq[ekeb**, begins ^{<f5712>}**Deuteronomy 7:12**, and ends ^{<f5125>}**Deuteronomy 11:25**.

The FORTY-SEVENTH, called **har reeh**, begins ^{<f5126>}**Deuteronomy 11:26**, and ends ^{<f5167>}**Deuteronomy 16:17**.

The FORTY-EIGHTH, called **μycpv shophetim**, begins ^{<f5168>}**Deuteronomy 16:18**, and ends ^{<f5210>}**Deuteronomy 21:9**.

The FORTY-NINTH, called **axt tetse**, begins ^{<f5210>}**Deuteronomy 21:10**, and ends ^{<f5259>}**Deuteronomy 25:19**.

The FIFTIETH, called **awbt tabo**, begins ^{<f5301>}**Deuteronomy 26:1**, and ends ^{<f5308>}**Deuteronomy 29:8**.

The FIFTY-FIRST, called **μybxn nitstsabim**, begins ^{<f5309>}**Deuteronomy 29:9**, and ends ^{<f5310>}**Deuteronomy 30:20**.

The FIFTY-SECOND, called **Ēl yw vaiyelech**, begins ^{<f5310>}**Deuteronomy 31:1**, and ends ^{<f5313>}**Deuteronomy 31:30**.

The FIFTY-THIRD, called **wnyzah haazinu**, begins ^{<f5311>}**Deuteronomy 32:1**, and ends ^{<f5325>}**Deuteronomy 32:51**.

The FIFTY-FOURTH, called **hkrbh tazw vezoth habberachah**, begins ^{<f5331>}**Deuteronomy 33:1**, and ends ^{<f5342>}**Deuteronomy 34:12**.

See Ancillary Data for

GENERAL OBSERVATIONS ON THE FIVE BOOKS OF MOSES