

any court or jury that finds a man guilty of murder and then does not require that the murderer be put to death is itself guilty of murder. I could not conscientiously sentence a man guilty of murder, to any kind of punishment except capital punishment. Anything less is an insult to God, in whose image every man has been created, which fact is the divine basis of, and motive for, capital punishment for murder.

NUMBERS 36

Verses 1-4. In order to understand this paragraph the reader should turn back to chapter 27: 1-11 and read carefully the provision that was made then on behalf of these women who had been bereft of the men who should have inherited land. An addition was made in the provision for land by giving these women what would have been possessed by the men. Now a difficulty seemed to come to these later men of the tribe. They fear that the favor extended to the women to retain the land might become strictly a personal possession of theirs. Afterwards they might decide to marry outside of the tribe. In that case the property would become alienated from its original tribe and that was objectionable in their view of the matter. It was likewise objectionable to the Lord. Therefore, he now ordains that if these women wish to retain the property, they must marry within their own tribe so that the land would not pass from one tribe to another.

Verse 5, 6. This is the decree of God as referred to in close of preceding paragraph. God wished to keep the tribal distinctions intact and thus would not permit the lines to be interrupted through the intermarriages of the members thereof.

Verse 7. The fathers referred to in this verse meant the ones who were heads of the tribes at the time of distribution of the land. They must be respected in the matter of the land as well as in other matters.

Verse 8. This law was not meant especially as a curb on the choice of men with whom marriage might be contracted, but if they desired to retain their land they must marry within the tribe of their fathers. Otherwise, they would forfeit their land.

Verse 9. Nothing new in this verse, but the importance of the ordinance is seen in that it is repeated so fre-

quently. That is a circumstance to be noted in numerous places in the scriptures.

Verses 10-12. It is gratifying to know these daughters obeyed the Lord in this matter. Many times we see people disregard the law of God when the subject of marriage is under consideration. However, since these women could carry out the natural inclination for marriage and at the same time do so in a way not to lose their property, perhaps the consideration was partly of personal motive as well as desire to please God.

Verse 13. Once more we see the important thought brought forth that the laws and commandments placed over the children of Israel were from the Lord. They were commanded "by the hand of Moses." This ought to settle the question of the authority of Moses in the Old Testament.

DEUTERONOMY 1

General remarks. The books of the Old Testament were written in Hebrew but the titles are Greek words, except when the names of the writers are used. The title of this book is from two Greek words, DEUTEROS which means "the second" and NOMOS which means "a law."—Liddell & Scott. Hence the popular definition, "repetition of law," is correct as a title. The contents of the book will justify the word. Although much new matter will be found in it, yet much also is practically the same as what the people had been told before. The first few chapters will be found to be a recital of the Jews' history after leaving Egypt and coming on down to their arrival in the plains of Moab.

Verse 1. The congregation is located near the Jordan and not far from the spot where they will cross when the time comes for their final move against the enemy.

Verse 2. The actual time they used in going from Horeb, or Sinai, to the place from which the twelve spies were sent was about a year. The time that would have been necessary at the ordinary rate of travel for those days was eleven days. Thus it can be seen that God wanted them to have some experience in wilderness travel before entering their final goal. Had they been submissive to God's will, they would have ended their journeys at Kadesh-barnea; however, after their sin at that place, the Lord decreed 38 years more of wandering.

Verse 3. Very definite date is given here and shows that it will be no more than two months until they cross over. Once again we have the significant statement that what Moses is about to say to the people is what the Lord commanded him to say.

Verse 4. As the congregation was approaching their last stand before the invasion, the people mentioned here disputed their advance and were repulsed. This bit of history is inserted to complete the narrative to the time and place of the speech which makes up this fifth book of the Bible.

Verse 5. According to Strong the word "law" here is from a word that is derived from still another which means "to teach." Thus the word as used in the scriptures is broad enough that it includes any kind of discourse that has teaching in it, whether the express commands for action or any other subject-matter that might be related to human actions. With that view of the word we can easily see why history is included.

Verses 6, 7. The time of the movement here mentioned was after their work and experience at Horeb had been completed according to God's will and he wished them to proceed to the completion of the great scheme laid out for them. The places mentioned in the verse just give a few of the spots they should have passed en route to the land that was their objective. Mention of the Euphrates is perfectly in harmony with the original plan that God had laid out for them had they been obedient.

Verse 8. The land to which they were travelling was given to their ancestors and now it is theirs by right of inheritance. They will have to fight for possession since it is being occupied by the heathen nations.

Verses 9-12. There is much involved in this paragraph that is not detailed here. The reader may refer to Ex. 18 and Num. 11 and read the more complex account of the situation. It includes the advice of Jethro and the acceptance by the Lord of the plan.

Verses 13-15. This paragraph recites the carrying out of the advice mentioned in preceding one. The plan of cooperation between Moses and the leading men of the congregation was arranged and finally became an integral part of the Mosaic system.

Verse 16. Though the work of caring for the various disputes was

spread out among the leaders of the people, it must not be thought that authority was taken from Moses and divided among them. All of their work had to be under the jurisdiction of the inspired law-giver, Moses, and all disputes would finally have to be decided by him if not settled before. Also, it should be understood this referred to matters arising between persons as to their personal dealings with each other. It would have no bearing on any of the ordinances or statutes of the law. That was still vested in Moses as the law giver and mediator for the people. Even these personal matters were to be handled according to principles set forth by their earthly head, Moses.

Verses 17, 18. This passage is like the teaching in the New Testament that says God is no respecter of persons. (Acts 10: 34.) That means that one's decision in any matter should not be influenced by personal regard for either of the disputants but that it should be solely on the basis of what is right. *The judgment is God's.* This does not mean they were inspired in their judgment, but that they must act with regard to God. An excellent comment on this thought is worded in the text in 2 Chr. 19: 6 which will be quoted here: "For ye judge not for man, but for the Lord." If men would keep God in mind always when acting between brethren in disputes, their decisions often would be different from what they are.

Verses 19, 20. The wilderness here is the territory they traversed between Horeb and Kadesh. The word "mountain" is often used figuratively and also is used generally of the condition of the country. One meaning of the word is "hill country" and is so rendered in the R. V. Thus, in this paragraph, it does not refer to any special mountain. The Amorites were undoubtedly originally a specific people, but their characteristics of iniquity were so strong that the term finally came to be used to designate all or many of the wild clans occupying the country. The word is so used in Gen. 15: 16, and it is so used in the passage now under consideration.

Verses 21-23. This passage throws much light on Num. 13: 1, 2 and should always be considered in connection with that place. It is always proper to consider everything the scriptures say on any subject before forming a final conclusion.

Verses 24, 25. This is another instance of the brevity of the scriptures. The events of the return of the spies, their report, and following complaint of the congregation are here implied. That is recorded in Num. 13 and 14.

Verses 26, 27. One of their most far-reaching murmurings is the subject of this passage. See above references to scriptures for details.

Verse 28. Some cities in those days were walled as a fortification against the enemy. The walls of these cities are described as being "up to heaven," or the sky, which is to be understood figuratively. The thought is that they were occupied by the Anakims, a group of giants living in the country.

Verses 29-31. The use of the personal pronoun should not be misunderstood. It refers to the congregation as such and not personally to the people to whom he was speaking. The men who were personally guilty of the mistakes being told about here are all dead, but the congregation as a whole is still before Moses. It is in that light we should understand the assurances which Moses said he had given about their ability to conquer the country, because God would be with them.

Verse 32. Lest the reader have the wrong impression of the people to whom Moses is actually speaking, be sure to consider the thoughts offered in preceding paragraph.

Verse 33. The guidance of God by use of the pillar of fire by night and the cloud by day made their success a sure thing. In spite of all this evidence the congregation (as a whole) rebelled against the divine directions.

Verses 34-36. The men included in the decree of God not to let them enter the land of the promise were the men of war as well as the spies. There were two of them who were exceptions, Caleb and Joshua, who will be mentioned later. The reason given for these exceptions is that they "wholly followed the Lord."

Verse 37. We generally think of "sake" as meaning "on behalf of." It here means "on account of" and refers to the noted instance in which Moses made the great mistake of his life, which mistake cost him his entrance to the land of Canaan. The mistake was brought about by a circumstance caused by the people.

Verse 38. At the time the announcement was made to Moses that he

should not be allowed to enter the land in the conquest, Joshua was a faithful servant under him. Then Moses was informed that this same Joshua would take his place as leader. Because of that he was told to encourage Joshua.

Verse 39. The very ones who the murmurers claimed would die in the wilderness were still alive, and the ones making the complaint were all dead. This shows the weakness of man's judgment, especially when he thinks to judge against the Lord.

Verse 40. After leaving Kadesh-barnea they are said to have traveled by way of the Red Sea. The reader will again be reminded that the larger body of water called the Red Sea had two arms projecting northward and either of these arms would be referred to under the name of the body as a whole. This should always be remembered when in doubt about locations of the congregation.

Verse 41. The people saw the mistake of their rashness and expressed desire to attack the land. They even made military preparations in that they girded on every man his war weapons. Often it happens that man will realize his mistake after it is done and then perhaps think he can remove all effects by some rash action.

Verse 42. It is too late now to change their hasty conclusions. The decree of God has gone out and he will not be with them in their attempt. It should have been evident beforehand that it would be a failure.

Verse 43. In spite of the divine injunction, they went up. Note the strange workings of humankind. Before, when it was God's will that they go up against the land, they feared it would be a failure. Now, when God positively tells them he will not be with them, they think they can succeed regardless. The word "presumptuously" means to go with the spirit of defiance, to be determined to go even though they knew they were forbidden to do so, to go insolently or daringly.

Verse 44. It turned out just as they had been warned. The Amorites, wicked people of the rough country, repelled them with destruction and great humiliation.

Verse 45. They vainly looked to the Lord for sympathy but received none. They were not entitled to it because of their sin of presumption.

Verse 46. This verse is worded very unusually but the meaning is this: The record of their journeys was already made (Num. 33: 1) and that record would be open for perusal in due time. Moses makes this statement which is as if he said, "The number of days ye abode in Kadesh is a matter of record."

DEUTERONOMY 2

Verse 1. After the events in connection with the spies' report, the congregation took up their long journey that was destined to continue thirty-eight years. They surrounded Mount Seir, the country belonging to Edom, since that name was applied to him, another name for Esau. They would not invade it because of his relation to Abram.

Verses 2, 3. As stated above, they have been occupying the country surrounding that of Seir. They have been in that place long enough.

Verse 4. Now they are directed to get nearer the actual land. The coast means the edge of his territory. They are informed that the Edomites, descendants of Esau, will be afraid of them. They are not to be disturbed by this fact. Nations sometimes attack the ones of whom they are afraid. God means for them to understand such fear will not cause any interference for them.

Verse 5. Notwithstanding, the Edomites will be in fear at the approach of Israel, yet they will not make any attack. Neither may the Israelites meddle with the land of the Edomites, for God has already given that area to Esau's descendants for possession.

Verse 6. They were allowed to be on friendly terms with them and trade with them, paying for what they obtained.

Verse 7. In this verse Moses breaks from the thread of his account and comes to their present date, which is at the end of the forty years. It is a sort of reflection over the facts as support of the claim made in verse 6, that is, the claim implied in that they were ordered to pay for what they got, which they could not have done had they not been prosperous.

Verses 8, 9. In their next move they came near the region occupied by the Moabites. Of course, they did not at that time enter the country. That took place at the close of their journeys. At the time now being considered they

might have been prompted to enter it. The Lord charges them not to meddle with Moab nor to think of taking their land. It had been given to them in deference to their ancestor Lot.

Verses 10-12. This paragraph merely relates to some earlier history in which these heathen races had occupied the territory but had been subjugated by the people near to the Lord and had taken over that area by the Lord's encouragement.

Verses 13-15. This is another big jump in history. From Kadesh, the place of the spies, to the place near where the congregation is now located, the time consumed was thirty-eight years. That unusually slow progress of the nation was because of the hand of the Lord. It was to give time for the rebellious group among them to be consumed and strewn along the way in the wilderness.

Verses 16-19. The same reason was assigned for the warning of treatment of the Ammonites as in the case of Moab. Both peoples were descended from Lot, and God would not let the Israelites molest them.

Verses 20-23. This paragraph is similar to verses 10-12 and calls for like note.

Verses 24, 25. After passing near the land of the Ammonites, they came near that of Sihon. He was king of another group of heathen classed as an Amorite. Assurances are given from God that Sihon's territory will fall to the children of Israel. It is well to observe here that, when the two and half tribes requested their part of the possessions to be on the east of Jordan, they included this territory we are reading about. We should also understand that the present possession of the territory is that of military occupation, for they are passing on soon to other regions. As further encouragement for the congregation, God said he had caused the nations to be in dread of the approach of the Israelites.

Verses 26-29. Before taking over the country of Sihon, Moses sent messengers offering to pass through his territory peaceably and agreeing not to forage but to pay for all things used. This kind of bargain had been offered to the Edomites and a friendly pact had been formed.

Verse 30. Sihon refused to enter the agreement offered him. The Lord hardened his heart, with the result

that he came out with an army to oppose the movements of the children of Israel. It was just from every standpoint for his heart to be hardened or made obstinate. He was already a wicked king and his moral character was not made any worse by being used in this way to open up more of the previously titled property of God's people. Therefore, when it is gone through with, the property which the Israelites got from the people of Sihon was the rightful spoil of war.

Verses 31-36. This paragraph is a recital of the operations against Sihon in which his territory was taken by the children of Israel after they had slain him and all his people. They did not destroy the cattle, because of their usefulness, but they took such for their spoils of war according to the word of the Lord.

Verse 37. Because of the nearness of the land of Ammon to that of Sihon, the writer considers it well to make the exception again of that territory. It was not taken over, because of respect for the memory of Lot, the nephew of Abraham.

DEUTERONOMY 3

Verses 1-4. Since Moses, in this memorable speech, is rehearsing the history of the nation, both its favorable and unfavorable experiences, we read of many incidences previously related. These heathen kings, Sihon and Og, were so outstanding that they are referred to frequently by both secular and religious writers.

Verse 5. In some places the cities are said to be fenced. In others they are said to be walled. In this place both words are used. Thus we are to understand that when we read of a city being fenced we are to understand it to mean it is walled and prepared to resist siege. All such cities of Og were taken besides many towns that were unwalled. There is no point in making much distinction between city and town, for the same Hebrew word is used for both. The context must be considered when we wish to learn the difference, if any, in some cases. The size of the place does not always matter. Rather its importance, from location or otherwise, as a military post will count most of all.

Verse 6. There would be no advantage to these women and children surviving the death of their men; therefore, it was logical to remove them all from the scene.

Verses 7-10. The two Amorite kings are the ones already named, Sihon and Og. All of their territory was confiscated by the children of Israel.

Verse 11. Since a man would not likely provide himself a bed far beyond his bodily needs it indicates the size of the giant to describe his bedstead. It needed to be made of iron for strength. Generally speaking a cubit in scripture is 18 inches. Therefore this bed was 13½ feet long and 6 feet wide. That does not give us the specific length of the giant's body but does give a significant suggestion. The fact that he was conquered by ordinary men is proof that human strength is no item in a conflict against the Lord or his people.

Verses 12, 13. The primary account of this gift is in Num. 32. They saw this land and desired it. The same was given to them on conditions named in that chapter.

Verses 14-17. When a particular territory was assigned to a unit of God's people, the actual taking of it would be supervised by certain individuals within that unit. Hence the lines of this paragraph.

Verse 18. Again we have the idea that the land had been given to the children of Israel, and now it was for them to take possession. These tribes were told to go over "before" their brethren. That word does not necessarily mean that they were to precede the others. But that they were to be in sight of them. This is significant, since there had been a question in the beginning as to their motive in asking for possession on the east side. Now if they are seen by the other brethren in an armed condition and going along with them, no doubt can be entertained.

Verse 19. Nothing would be gained by forcing the families and the cattle to go along in the march. They would be an encumbrance. Hence they were told to remain in the place where they were to be located at last.

Verse 20. Interest in the congregation as a whole is taught in this verse. "Rest" was to be given their brethren "as well as you." They must fight for the benefit of the common good.

Verses 21, 22. The preliminary experiences they had gone through in subduing the kings, Sihon and Og, are referred to by Moses as basis for encouraging Joshua in the task be-

fore him. He is thus commanded by Moses to go on in the leadership.

Verses 23-25. To the mind of the writer this is one of the most pathetic passages in the life of Moses. After all the years of faithful watching and leading, and after the many repetitions of the bright prospect held out to the congregation, now he is not to enjoy the fruit of it himself. But its very seriousness of sympathy should impress us with the further seriousness of rebelling against any one of God's laws. In spite of all the great work Moses had done, he placed himself ahead of the Lord at the rock. The first commandment of the decalogue forbade having any other god before the Lord. By taking honor to himself that belonged to God, that very sin was committed, and it cost Moses his right to enter the land of Canaan.

Verse 26. *For your sakes.* Not on behalf of them but on their account. They had clamored for water and that brought up the occasion in which Moses made the great mistake of his life. He is told to drop the subject and never mention it again.

Verse 27. Here is an informative passage. Moses is already east of the Jordan and thus in a part of the promised land. Yet he was told to look in the four directions. The purpose of climbing the mountain was that he might have sight of the territory. The idea should be noted that, while all of the domain in sight was included in the "promise," yet the capital part was west of the Jordan. Hence it was necessary for the congregation to reach that point in order to carry out their full duty in fighting for possession of their own.

Verse 28. There is no opportunity for sulking and no indication that Moses was inclined to. He was not only to charge Joshua, but to encourage him for the great work of completing the mission begun forty years before.

Verse 29. This is a general statement of their location at this time, and it is identified by saying it is against or near the place named in this verse. It was just east of the Jordan and opposite the place where they will finally attack.

DEUTERONOMY 4

Verse 1. In practical use there is very little difference between statute and judgment. But the distinction is that the former means an enactment.

The latter is a verdict. That is, a statute is a fixed law and made independent of any specific instance of application. While a judgment is a decision that might have been occasioned by some crisis that had not been provided for. After having ruled over the people for forty years, which included so many and varied experiences, there would have accumulated by this time a great many of both kinds of law.

Verse 2. This command is like the one in Rev. 22: 18, 19. The sin of adding to or taking from the Word of God is not realized as it should be. It not only constitutes disobedience but implies that the One giving the command did not know his own business in forming a law. Not only that, but also that finite man can perfect what the Lord was not wise enough to do.

Verse 3. *Baal-Peor.* This is a compound word. Baal was the name of an imaginary god and Peor was the name of a mountain at which the idolatrous worship occurred.

Verses 4, 5. When the men of war sinned and were sentenced to linger in the wilderness to die, others were obedient to God and they are now with Moses and ready to go in and take possession of the land as promised. Here is another statement that what Moses taught the people had been commanded by the Lord. Hence the authority of the lawgiver is the same as that of God in these laws.

Verse 6. *Keep, and do.* Many times in the teaching given the Israelites they were told to observe and do, or observe to do. This is an important expression. Many people may observe the law far enough to memorize it and be able to quote it. That is not enough. It must be both observed and obeyed.

Verses 7, 8. The contrast is made, favoring the nation of the Israelites, and is based on the God who is near his people. Near enough to see and hear their needs and cries. And powerful enough to meet any emergency that could arise.

Verse 9. Forgetfulness is a common weakness of man. They are here warned not to forget what they have seen and heard. Not only so, but they must tell it to their children who have not had the experiences their ancestors have had. This same kind of instruction is given parents under the law of Christ. (Eph. 6: 4.)

Verses 10, 11. This passage takes

us back to the beginning of the stay near the mount of Horeb. The people were actually directed to come within audible hearing of the voice of God. The purpose for this action was to impress them with the awe and dignity of the Lord. And the appearances of fire alternating with darkness, etc., were to add to the impressiveness.

Verse 12. Let the reader be sure to note this verse and bear in mind what has already been mentioned to him (Ex. 20: 1), that the ten commandments were spoken orally by the Lord before they were written on the tables. Of course, no man can see God's face and live. Hence the voice was actually his, but his presence was veiled.

Verse 13. The chief idea we should have fixed in our minds here is that the ten commandments which God wrote on the tables are called "his covenant." But they are not said to be the whole of his covenant as the sabbatarians teach.

Verse 14. The same God who wrote the ten commandments on the tables is the one who commanded Moses to do some teaching. Not all of the law of God could be written on the tables of stone, which were so small that a man could carry both in his hands. Thus it was necessary to have numerous items of government in addition to the ten which were on the stones. God did not propose writing them, but employed Moses for that work.

When Moses did that writing and delivered same to the people, or whenever he spoke to them orally as repeating the law of God, it had the same weight and authority as the lines written by the finger of God on the tables. To make a distinction between the authority of one part of the law, and the other part, is to say that God has more authority at one time than he has at another. That is rebellion and infidelity.

Verse 15. While they heard the voice of God at the mount, yet they did not see anything that indicated the form of the one speaking. Therefore, it would be pure speculation as well as arrogance to make an image and pretend it to be a likeness of the Lord.

Verses 16-18. This passage embraces one of the three forms of idolatry that prevailed in olden times, that of the artificial. They used wood and metals and stone and made the images in what they conceived to be the form

of the gods. It was illogical to do so because they had never seen God and hence did not know what form to make for him, even were it right to think of doing so.

Verse 19. This is a reference to another of the prevailing forms of idolatry, that of the natural, or worship of things in nature. Only the inanimate objects are named here. This form of idolatry included worship of animals and fishes and trees.

Verse 20. The figurative expression "iron furnace" in reference to Egypt is doubtless in connection with the burning bush (Ex. 3: 2), where the unusual condition obtained of the fire burning, yet not consuming. The people of God were sorely tried in Egypt and were made to burn with persecution. Yet they were not consumed and the fact should have impressed them with the oversight which was caring for them. And the grand purpose the Lord had in all that wonderful oversight and deliverance was that they should be a "people of inheritance." This is another expression looking back to the promise made in Gen. 12: 7. Having given the land by promise, God wished to have a separate people to inherit the land already given through the great ancestor.

Verses 21, 22. In several places Moses told them the Lord was angry with him for their sakes or on their account. This was not in the spirit of a taunt as the disposition of meekness attributed to him would not allow it. But if God would so bitterly punish the lawgiver for an act occasioned by the people, he certainly will punish the people themselves if they be guilty of sin. Therefore, they should be careful and be able to go across, after Moses has died, and possess the land.

Verses 23, 24. The warning given in connection with the first commandment is repeated here with the specification that God is jealous. Because of his jealousy he will burn with indignation those who dare to put some other God between him and them. They might do this if they should forget the holy covenant.

Verses 25-27. This warning is a form of threat or prediction of the tragic end of the national greatness at the time of this prediction.

Verse 28. Another fact often overlooked is that while in captivity they were not allowed to worship God as a nation. Certain individuals, like

Daniel and his three companions, and others, were exempted from serving idols while in captivity. But the people as a whole were compelled to go right on while in captivity and follow the practice of idolatry which was the cause of their national downfall. This great fact will be pointed out more in detail when we get to the prophecies.

Verses 29-31. This promise of restoration to God's favor also applied to certain individuals and not to the nation as a whole. It also will be given detailed explanation at the proper place in the study of the prophecies.

Verse 32, 33. This is a general reminder of the partiality which God had shown this people in the past, and their memory is called upon to make the observation. They had been given experiences unequalled by any other people on earth.

Verse 34. This is a more specific citation of the experiences referred to in preceding paragraph. The two nations meant in this verse, are the Israelites and the Egyptians. The signs and other demonstrations refer to the plagues on Egyptians.

Verses 35, 36. By the coincidental facts of hearing God's voice orally, and then seeing the effects of the divine law among them, they should have been convinced that the God who spoke to them was unlike any other. It would be folly in the extreme to rebel against the divine word delivered to them.

Verse 37. The fathers here were Abraham, Isaac and Jacob. This is evident from the distinction between "thee" and the fathers. The twelve tribes with their twelve heads, the sons of Jacob, were the ones brought out from Egypt, therefore the fathers would have to mean ancestors before their time. This is the conclusion, then, that the love God had for the three patriarchs caused him to watch tenderly over the great people descended from them and see that they were released from their bondage.

Verses 38-40. With the foregoing facts and truths as motives they should surely be willing to adhere to the law given them and be obedient to all its requirements.

Verses 41-43. The purpose and use and location of these cities are explained in Numbers 35, which see.

Verse 44, 45. The word "testimonies" is added to the other two already defined. The principal idea of this word

is something that had been established as true and right by some miraculous demonstration of power and authority.

Verses 46-49. This is simply a brief summing up of the places and persons the children of Israel subjugated at their approach to this domain of the country.

DEUTERONOMY 5

Verse 1. This verse might well be considered as an introduction to the chapter in which the ten commandments and other laws are going to be given. Here we have the importance of them indicated by the words "learn" and "keep" to "do."

Verses 2, 3. The fathers here are the same as in chapter 4: 37. This is significant. The ten commandments, which included the sabbath commandment, were not given to Abraham according to this passage. Hence those who claim the sabbath law to have been in force from the beginning are in error. That commandment was a part of the covenant which God made with the people represented by the ones to whom Moses was then talking, and originated after leaving Egypt.

Verse 4. To talk face to face as expressed here means that they heard the voice of God directly and did not merely have it relayed by Moses. (Ex. 20: 1.)

Verse 5. This verse has been properly enclosed in parentheses, for it refers to what happened after the voice of God had orally given the commandments that are soon to be recorded in this chapter. Hence this passage really should come after the reciting of these ten commandments. (Ex. 20. 19).

Verses 6-21. Since these ten commandments are commented upon in detail in Ex. 20, it is not necessary to take space here for repeating them. But as Josephus is an authoritative Jewish historian, it will not be amiss to quote here his version of the ten commandments as follows: "The first commandment teaches us that there is but one God, and that we ought to worship him only; the second commands us not to make the image of any living creature to worship it; the third, that we must not swear by God in a false matter; the fourth, that we must keep the 7th day, by resting from all sorts of work; the fifth, that we must honor our parents; the sixth, that we must abstain from murder; the seventh, that we must not commit

adultery; the eighth, that we must not be guilty of theft; the ninth, that we must not bear false witness; the tenth, that we must not admit of the desire of any thing that is another's." *Antiquities*, 3-5-5. One helpful thing in this is the fact that Josephus wrote about the time of Christ. His works are many centuries old. Yet the enumeration of the ten commandments as he gives them is the same as in our Bibles, which shows that we have a true record of the old law as it existed at that time.

Verse 22. *And he added no more.* Of course the connection shows this means no more were added to the commandments that were to be written on the tables after being spoken orally to the people. Since any person can see that no detailed outline for their conduct could be seen in that list the conclusion is necessary that whatever further instruction they needed from God would have to be found in some place other than the tables of stone. This proves again that God did not intend the tables to be considered as the complete law for his people under that Dispensation.

Verses 23-26. This incident in their history has already been explained as being the reason why the ten commandments were placed on the tables of stone. The people were frightened at the audible voice of God and requested not to hear it again.

Verse 27. It was thus the request of the people to hear God through Moses and that was the manner of communication between God and the people after that. But it did not lessen the authority of the law any to be relayed by Moses.

Verse 28. *Well said.* This is from a word that means right or correct. The thought is that the agreement to hear the words of God even when spoken through the mediator is a right promise. Whether they keep the promise is another thing.

Verse 29. This is an implied doubt as to whether they will keep their word.

Verse 30. The foregoing conversations had taken place near the mount, to which place the people had been called from their tents. Now they are dismissed with the orders to return to their tents.

Verse 31. Standing near the Lord, Moses was to hear the things commanded of God for the conduct of the people and he was then to teach them.

Verses 32, 33. The preceding paragraph ended the present quotation and this is now the direct language of Moses to the people. In this he again makes the significant expression "observe to do." Merely observing will not suffice. They must also do. This would require them not only to learn and enter the ways of the Lord, but they must walk therein. To do so would bring them their well-being under the hand of God.

DEUTERONOMY 6

Verses 1, 2. They are here instructed to fear the Lord. This word has two shades of meaning. One is to be in terror, or be frightened at God, the other is to have respect for him. The latter meaning is used when the fear of God is commanded. A motive for their obedience in this passage is the promise of having their days prolonged. Not specially the length of their individual age in years, but their days being extended as a nation in the land promised to the fathers and now possessed by them.

Verse 3. Flowing with milk and honey meant that the land abounded therewith. The natural resources of the land were such as to encourage grazing and beekeeping.

Verse 4. Every great system of human activity or enterprise that sustains an existence has some fundamental fact or supposed fact (or truth) as its basis. On that basis everything in the system rests for support. On the existence or non-existence of that basis the whole system stands or falls. That basis for the Old Testament System was the fact stated in this verse. As long as the children of Israel believed and observed this statement, they had no time nor desire to worship other gods. Every instance of idolatry was an instance of disbelief in the truth of this basis. That is the reason that Paul in 1 Cor. 10 itemizes the various acts of disobedience of the nation, then sums the whole matter up in Heb. 3: 19 as unbelief. The corresponding basis for the New Testament system is in Matt. 16: 16.

Verses 5, 6. Very logically then, if they accept the fundamental fact of the preceding verse, they will love the true Lord wholeheartedly and will lay up in the heart the divine words.

Verse 7. If they have these words in their heart they will be prepared to teach them to others. It was specially important to teach them to their chil-

dren. The copies of the law were scarce because written by hand. Hence the greater necessity of having them inscribed in the mind so as to transmit them to the other generations. They were to talk about the laws of God in their homes and when they were journeying. Day and night they should be chiefly interested in the law of the Lord. This is what David said was the frame of mind of the righteous man. (Ps. 1: 1).

Verse 8. For comment on this language see Ex. 13: 6-10.

Verse 9. While the language of the preceding verse was figurative yet that of the present one is not. In view of the scarcity of copies of the law it was well to have parts of them inscribed in places of public observance for the benefit of those who needed the instruction.

Verses 10, 11. In this paragraph the writer leaves us in no doubt as to who are meant by the "fathers" for they are named in connection with the promise of the land.

Verse 12. Prosperity often blinds the eyes to the source of that very prosperity. So Moses here warns them against forgetting God after they take possession of a land of plenty and containing advantages upon which they have bestowed no labor.

Verse 13. Some things were allowed in the Old Testament that are even forbidden in the New. Swearing or making oaths was one. It is condemned in Matt. 5: 34-37 and in Jas. 5: 12. It is a sin for a Christian to make an oath.

Verses 14, 15. The prevalence of idolatry among the children of Israel was largely caused by their surroundings. All of the people were idolatrous and communicated that influence to those with whom they came in contact. That is the reason why the frequent warning against the practice; also the reason why the command was given to drive these nations from the country.

Verse 16. God cannot be induced to sin, for he cannot sin. But the word "tempt" here means "to test or try." It is a matter where the attributes of God are challenged, either as a direct motive of the action or as a logical application of it.

Verse 17. Diligence is a virtue necessary in all fields of activity. It is that quality of performance that requires both thought and action. To be active without thinking, is liable to serious

results. To be thoughtful, and yet not active, is fruitless.

Verse 18. The all-important thing is to do that which is right "in the sight of the Lord." Man may approve of actions of which God would disapprove. Therefore it is necessary to consult the divine law in regard to all our conduct and if we do so and act accordingly the blessing of the Lord will follow.

Verse 19. One of the blessings to follow their obedience was the riddance of the enemy nations then infesting the promised land. And this blessing was to come on condition that they refuse to have fellowship with those nations.

Verses 20, 25. Even on the basis of obligation or gratitude, they should be willing to obey the Lord. Since the primary motive for these laws would be a matter of history occurring centuries before, it would be natural for the inquiring mind of the children to ask about it. Thus they were told to be prepared to inform them about their experience as a people in the land of Egypt. How the Lord brought them out with a mighty hand and gave them their freedom. This would obligate them to be obedient to the divine rule. And thus duty in the way of gratitude, also respect for the divine origin of true law, should prompt their obedience.

DEUTERONOMY 7

Verse 1. The nations mentioned were among the leading ones of the heathen then infesting the land but not the entire group. Seven, being a prominent signal for completeness, is used here to designate the idea that the people of God would be able to overcome all of their enemies. The word "nation" is from *eor* and has been rendered in the A. V., by Gentile, heathen, nation, people. It thus does not necessarily have a political meaning but rather refers to a breed or race. The context must always determine whether it is used to refer to some particular group of people formed together into a government or political society.

Verse 2. This verse expresses in very strong language the conditions on which the Lord promised to give his people the land of Canaan and to drive out the foreign inhabitants. There was to be no compromise whatsoever.

Verse 3. Not only were they to have no diplomatic relations with these na-

tions, but also no social ones, especially in the way of marriage.

Verse 4. The logical reason for God's severe edict against these nations is here given. It was not merely an act of hostility on the part of God from personal hatred, but because of their bad influence upon his people. That principle has always been a prominent item in the teaching of the Lord. In 1 Cor. 15: 33, with a revised rendering, Paul says "evil companionships corrupt good morals." When God's people associate with those who are not, the danger is, and the rule is, that the evil will overcome the good. For that reason the Lord's people should choose good people for their intimate friends.

Verse 5. This requires that they entirely destroy the instruments of idolatry. The groves were places where the idolaters frequently placed their idols, so that the very appearance of a grove or even one tree suggested the practice of the idol worship. Thus we often have reference made to idolatry by the mere mention of a tree or grove. The altars mentioned were built, on which to offer sacrifices to their heathen gods.

Verse 6. The word "special" is from an original that means "separate or exclusive." The thought is that God only had any claims upon this people and for that reason he demanded that they worship no other god but him.

Verse 7. One of the commonest motives of choice among human beings is that of numbers. Disregarding all principles involved, a person will frequently go to the side that has the greatest number. This might be true in some instances where no principle of right and wrong is at stake. But if mere success was the only thing in mind the larger numbers would be considered. That was not the motive for the choice God made of this people. At the time this people was laid hold of, and taken to himself, they numbered perhaps three million. That was a small number compared with many of the older nations then in existence.

Verse 8. The highest possible motive prompted the Lord to choose them: his love for them. Also his desire to keep the promise and oath that he had made to their fathers. For these considerations the Lord brought them out from Egyptian bondage.

Verse 9. *To a thousand generations.* Of course, we know that nothing like

that many generations had literally passed between the time of the promise and its fulfillment. But God is so faithful that had that many have passed before the conditions required in the promise had come into existence, he would not have forgotten the promise. Surely then he will not forget it in the much fewer actual generations.

Verse 10. *To their face.* The last word in this group is from an original that means "before, in view of, in the presence of." The idea is that God would bring the punishment upon them in a manner to make them realize what it was and what it was for. *Hate.* This does not necessarily refer to that condition of mind that we generally regard as present when one hates. It also means to be a foe or enemy in one's conduct regardless of personal sentiments. All people whose manner of life is contrary to the wishes of God are considered as those who hate him.

Verse 11. In keeping with the thoughts expressed by the foregoing verse they were to keep the commandments of the Lord. In so doing their conduct would not be contrary to the wishes, but in harmony with those of God.

Verses 12, 13. The conditions on which all of the promises of God were placed were constantly kept before their minds. This left them no excuse for overlooking the duty which they were to perform in their life as a people. And it is a principle of mutual obligation, recognized by man generally, that when one party to a contract breaks the agreement, that releases the other party. Hence when the nation of Israel broke their part of the agreement that released the Lord and they then were losers.

Verses 14-16. Superiority over all other nations and freedom from the evils the other nations suffered were to be among the rewards enjoyed by the children of Israel provided they obeyed the voice of God. To have such blessings they must be unsparing in their opposition against these evil nations.

Verses 17, 18. The natural inclination to consider numbers might cause these people to shrink. But they should remember the experiences of Egypt. Also the fears expressed by the ten spies and thus banish all consideration of numbers.

Verse 19. This verse is a general

summing up of the transactions in Egypt at the time Moses was preparing to lead them out. "Temptations" is another word for tests. The power of God was put against that of the magicians and it stood the test; they failed.

Verse 20. The insect here called hornet was more like the wasp in its nature of sting. Also a wasp would be more inclined to assume a general flight of attack than the insect we know by the name of hornet. The idea we should get is that God uses such means as he sees fit in bringing about the result desired in given cases.

Verses 21-23. The presence of these native people would work somewhat against the prevalence of the beasts. Therefore they were to be driven out gradually so as to give opportunity for destroying the beasts also. To drive out the nations gradually did not mean to cease opposing them even for a day. It was to be a gradual, yet continual fight against them.

Verse 24. By getting the kings into their hand they would get the rulers of the peoples and thus wipe out the very name of the heathen.

Verse 25. Mention has already been made of the various forms of idolatry that were practiced. Among them were the imaginary and the artificial. These two were generally combined, because, since they carried an image in their minds of the gods they adored they also wished to have something visible to their eyes to correspond. Hence the images of those invisible gods. They must all be destroyed.

Verse 26. One reason they were commanded to destroy these images was that they might not bring them into their houses to be a constant snare unto them.

DEUTERONOMY 8

Verse 1. This verse introduces a memorable chapter. And the reader is again asked to note the significant expression "observe to do." It is not enough to observe. One might do that as an act of the mind only, or merely to memorize the command. But he must observe the command for the purpose of doing it. And this was to be necessary if that people expected to live as a people and finally take possession of the land that had been assured to their fathers.

Verse 2. *Humbled*. This is from a Hebrew word that has a variety of uses. The most practical meaning of

the word is "afflict." Of course, we can understand how an affliction brought on a person in punishment would also humble or humiliate him. So that their forty years in the wilderness would be remembered chiefly through the many afflictions they suffered in the way.

Verse 3. First, they were caused to hunger where there was no natural means of supplying the food. That called for divine help. It came in the form of manna. For critical explanation of this word see Ex. 16: 15. There is something very significant in the fact that their hunger was satisfied with an article they did not recognize. It should cause them to understand that the help was from a source higher than man. The logic of this verse is that hunger (as well as other conditions) was provided for in the wilderness. In spite of such fact, they were punished with afflictions from time to time. Thus they should conclude that even when the needs of the body are satisfied so that man is comfortable, he needs something more. That is the need for the character. And when a man's character is not what God wishes he will punish the offender. The grand conclusion should be that man is a being composed of inner and outer parts. Bread will take care of the outer but something more is needed for the inner. This is the passage quoted by Jesus in Matt. 4: 4 in his encounter with the devil in the wilderness.

Verse 4. Among the things providing for complete bodily comfort was a supply of clothing. The word "old" means "worn out." The actual age in years would not be denied, but they would not be worn with age. So that their supply of clothing would always be "just like new." Also, their feet would be so well cared for that they would not swell, which means "blister." Their travel was on foot, but their shoes would always be perfectly adapted to their feet in spite of the long use and thus would always make them feel at ease in that way. Their appetite would be constantly satisfied, and their external bodily needs supplied, thus no excuse for wrong doing could be laid to the provocation along the line of personal comfort.

Verses 5, 6. If then, their bodily comforts were provided for, and at the same time certain afflictions came upon them in punishment, they must conclude that they were in the nature of chastisement from a father. Even a

fleshly parent would not chastise his child except for wrong doing. And God would not punish except for the same reason. Thus again, if they are punished at the very time they are completely provided for as to their bodily needs, the wrong for which they are punished is not induced by the want of the outward body.

Verses 7, 8. If God provided the necessities of life in the wilderness where it was only possible through miracle, when they come into a land where those good things are already in existence in abundance, they should conclude that such abundance is also provided by the Lord and should serve him out of gratitude.

Verse 9. Iron ore is found in rock and the stones of this country were to contain this valuable metal. As brass is an alloy, of course, it would not be found in the hills. The better translation is copper.

Verse 10. The proper reaction to the condition of great plenty to be enjoyed by them will be one of gratitude. They should bless the Lord which means they should recognize him as the source of their blessings.

Verses 11-14. A solemn warning is the subject of this paragraph. A popular theory has been taught by certain political agitators among professed religious people. That theory is that man will be good if he is comfortable. And that he will be comfortable if his bodily needs are supplied. That we should abolish all penal laws and institutions and rather see that the citizens are given food for the stomach, clothing for the body and shelter for the head. That if such provisions are made then man will be naturally good without the use of restrictive laws and penal impositions. The factual history of humanity belies that theory. The rule is that mankind will not endure prosperity without becoming corrupt. Thus the warning here and always, is, beware not to let temporal prosperity blind us to the needs of something higher, and cause us to forget the very God who gave us all things that are good, for nothing we have that is worth having, whether temporal or spiritual, came from any source than the Lord. (Jas. 1: 17).

Verse 15. The terribleness of the wilderness is specially described by reference to the serpents and other pests that befell them, likewise to the scarcity of life's needs which had to

be provided by miracle. Yet God led them safely through it all.

Verse 16. Again they were reminded that they were fed with a food that they did not know, and again the reader is reminded of the logic in the fact that if they got necessary results of good from a thing they did not understand, they should have concluded that God was the source of the blessing and should be served therefore.

Verses 17, 18. Man is apt to boast of his accomplishments. But a modern machine might as reasonably boast of its usefulness independent of the builder, as for man to boast of the wealth he has amassed. Instead, he should remember that he could not have accumulated the wealth had he not possessed the power to do so. And he would not have possessed such power had he not been given it by the Lord. Therefore, he should give God the credit for all his blessings and show his gratitude for them by using them in a way pleasing to the Lord.

Verses 19, 20. This is a serious warning of what will befall them as a nation if they allow themselves to forget God and serve the idolatrous nations around them. They will be driven from the land and perish as a nation. This awful calamity did come to them and the history of it will be found in the closing chapters of 2nd book of Kings. The subject will be given further attention at that place.

DEUTERONOMY 9

Verse 1. *This day.* This expression is figurative or comparative. We know in literal days there were several to pass before their crossing. But the time was not far off and the expression is used in that comparative sense.

Verses 2, 3. It was thought well to keep them reminded they were to go against a strong foe. Giants in stature and characteristics. Living in fortified cities and with human provisions for resistance. The assurance is in the fact of God's great power over all opposition. No strength can prevail against him and if the people will obey and rely on him they are certain of success.

Verse 4. For purpose of distinction it is well to score "righteousness" and "wickedness" in this verse. After their victory over the enemy they must not conclude it was given them as reward for their righteousness. Regardless of whether they were a

righteous people, the nations against which they fought were wicked and deserved to be destroyed. God used his people as the instrument of said destruction hence they should not boast. A similar argument is in Rom. 11: 19, 20. Paul warns the Gentiles not to conclude the rejection of the Jewish nation was in order to give the Gentiles a place. Instead, the Jewish nation was rejected because of unbelief regardless of whether others were believers. Therefore, the Gentiles should not be boastful.

Verse 5. In addition to the reasons given in preceding verse for making the great change in the occupants of the land the oath made with Abraham, Isaac and Jacob is here given.

Verse 6. A stiffnecked people means they were a stubborn and perverse people. Yet God loved them for the sake of the fathers and will not forget his oath and promise.

Verse 7. All through the wilderness they had provoked the Lord to wrath. So that the success they are now promised is not in reward for their righteousness but in spite of their unrighteousness. Therefore, they should not be puffed up.

Verses 8, 9. Going back to the time prior to the wilderness wandering Moses reminds them of their provocation at Horeb. This referred to the sin of the golden calf. The danger of destruction that overshadowed them at that time is brought to their memory. That destruction was averted through the mediation of Moses. This will be noticed more particularly below.

Verse 10. The reader should note this verse as one to be consulted on the subject of the oral delivery of the ten commandments. That delivery was made before they were given to them on the tables, which God wrote with his own finger. See detailed comments on this at Ex. 20: 1.

Verse 11. This is another place where the tables were called "the covenant." The same force of expression will be used of other parts of the law as will be cited from time to time.

Verses 12, 13. Even while Moses was yet in the mount the Lord informed him of the sin of the people. It is described as a turning aside. Such is the case in all acts of wrong. It constitutes a varying from the right path. It should be noted here that no specific mention is made of the one man who did the forming of the idol.

The thought is that all were to be held responsible for the sin.

Verse 14. This is the threat of destruction mentioned in verse 8 and for which the prayer of Moses was interceded.

Verses 15, 16. In obedience to God's command Moses came down from the mount. All the intervening conversations between the Lord and Moses were left out at this place. But the fact that he had the two tables in his hands, shows that the arrangement for the memorial of their expressed fear had been completed, and they were ready for deposit in the place designated had there not been any event to interfere.

Verse 17. By taking these tables before their eyes Moses provided them evidence of their great provocation by the sin of idolatry.

Verse 18. Between the close of preceding verse and beginning of this we should place all the event of the meeting with Aaron at the place of idolatry. Of the calling for the people and the response of Levi and the slaying of three thousand, etc. Since this book is largely one of review or repetition it will not always be necessary to give the details of the history referred to. The additional thought is given to us here that in the second period of Moses' stay in the mount his fasting was done as an expression of regret and anxiety over their sins.

Verse 19. This relates to the prayer of meditation which Moses offered to God when he threatened to destroy the people. See that threat recorded in Ex. 32: 10 and the prayer of Moses immediately following. As a type of Christ, Moses was to be the mediator between God and the people and as such would have proper authority to reason with the Lord on behalf of them. In the present paragraph the statement is made that the Lord hearkened to the prayer of Moses.

Verse 20. As the individual specially guilty of the great sin of idolatry the people committed, Aaron was threatened with death. And Moses made a special prayer of intercession for him and was heard so that the services of Aaron were continued all through to the fortieth year of their wandering.

Verse 21. The calf was the visible sign of sin that was in their heart even before the idol was formed. But since it was a present symbol of their sin it was well to remove it from their

sight. Not only so, but by burning it so that it would be crystallized it could be ground into powder and washed away by the brook.

Verses 22-24. These verses recall the instances where they had provoked the Lord and roused the divine anger against them. The conclusion was that they had been rebellious against God from the start. This is not thrown into their faces merely as a taunt but to keep them from self-confidence of a dangerous degree.

Verse 25. This verse repeats the motive for Moses' fasting and conduct of penitence on behalf of the people. It was in concern for their great sins.

Verses 26, 27. A strong item injected into the mediatory prayer of Moses is the mention of the fathers, Abraham, Isaac, and Jacob. God had said so many times that he was acting in view of his respect for those fathers. Now it is perfectly in order for the mediator to use that as a leverage in his plea before God.

Verse 28. The boast of the enemy nations would be a shame and Moses wishes to prevent such by overruling the sins of the people for good.

Verse 29. After all, these people, sinful though they are, constituted the ones whom God had separated from Egypt and all others to be his inheritance. So that love for even a wayward child would prompt the preservation of the child. But that very love and preservation should cause the child to be grateful and react accordingly.

DEUTERONOMY 10

Verse 1. Much brevity has already been discovered in our study of the Great Book. From other parts of the record we know that the ark was not actually made until after the second period of forty days in the mount. But it is necessary to precede that chronology here so as to complete the instruction about these second tables. Also let this verse and the following one be carefully observed as to the antecedents of the pronouns used in connection with the writing on the tables. In this verse Moses is quoting the words of the Lord.

Verse 2. He is still quoting the Lord when he uses the pronoun "I" so that we are to understand that God and not Moses did the writing on the tables. Besides, in this direct connection the second person "thou" is

used as the one who broke the former stones. Thus the conclusion is unavoidable that God did the writing.

Verse 3. The chronological mixup of this verse is explained in verse one above.

Verse 4. The subject not having been changed we must know the pronoun "he" here means the Lord. Also that agrees with the fact that the first personal pronoun "me" is used in the same verse as the one to whom the tables were given after being written.

Verse 5. This is another verse that must take the explanation offered at first verse of the chapter. Of course at the time Moses was making this speech all of the facts of which he was speaking had taken place so that the children of Israel needed not to be confused as to their special chronology.

Verse 6. Departing for a short space from his direct address to the people Moses recites in the third person some historical events of great importance. The original account of this is in Num. 33. After Aaron had served the purposes of the Lord he was to be taken out of the scene as a punishment for his sin at the rock. The office of High Priest descended upon his son Eleazar.

Verse 7. Just another brief insert of some of their journeys.

Verse 8. *That time.* This is the time referred to in chap. 9: 18. Levi responded when the call was made to come to the Lord's side. As reward for and recognition of this reverence for God this tribe was selected to have the exclusive care and service of the tabernacle to be produced soon among the people.

Verse 9. The exclusive position and work of the tribe of Levi made it out of the question for it to be settled in a regular inheritance as the other tribes were. They were to be situated near the tabernacle while in the years of wandering and then after settling in Canaan were to live in cities scattered over the territory in general.

Verse 10. The same as stated in chap. 9: 18.

Verse 11. This is another big jump in chronology for it did not take place until the tabernacle had been made and reared up which was about a year after the children of Israel had come out of Egypt. At the time Moses was making this speech it was a matter of history.

Verse 12. Now Moses drops his

reminiscent form of speech and directs his language into the channel of teaching and exhortation. This is a wonderful passage and sums up the entire duty of man toward his God. If a man fears and loves God and walks in the ways God shows him, there will be nothing more required of him. Nothing more will be needed or possible as that will occupy all his thoughts and actions. This passage is quoted by the prophet Micah, chapter 6: 8.

Verse 13. Keeping the commandments delivered to them was not merely a service without any result for them. It was to be for their good. So it has always been and still is the one thing on man's side as the object of the law. It is for his good.

Verse 14. The simple word "heaven" has but one original in the Old Testament which is SHAMEH. It is defined "to be lofty; the sky (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve)"—Strong. Since the central idea of the word is something lofty, the context must determine in each case as to how lofty the place is. Thus the use of the word in this verse would be to the effect that God's place of importance and dignity is above all others.

Verse 15. Despite this great exaltation of God he had delight in the fathers who respected this exaltation of their great Maker. In deference to this delight in these God-fearing fathers he chose their descendants after them to be a people above all others, as they were at the time when Moses was speaking to them.

Verse 16. On the basis of the great favor shown to the people their gratitude should be shown by their outward conduct. The outward conduct will not be as it should, unless their inward condition of mind became what it should. Hence the command to circumcise their heart. When this word is used figuratively, it means that something unwanted and objectionable to the Lord should be cut off. Of course that means that their proneness to idolatry and other forms of iniquity must be cut off and the service to God be unmingled with the things that are wrong.

Verse 17. The word "god" means an object of devotion and the word "lord" means a ruler. But the true one to be worshipped and to rule is the God and Lord of Israel. Therefore they

should worship him and be ruled by him only. He is said here to be a terrible God. This has the same force as the word fear. God is to be respected for his goodness and to be dreaded when guilty of rebelling against him. He has no respect of persons and cannot be bribed. Nothing but character will make any difference in his treatment of man.

Verse 18. In harmony with the foregoing verse God cares for the helpless and unfortunate and stranger even though humble in personal character.

Verse 19. Therefore, the Israelites should imitate the divine example and show favor to the stranger, remembering their long stay in a strange land.

Verse 20. It is not enough merely to profess love for God but they should cleave unto him. This means an attachment of close communion and faithfulness.

Verse 21. He is "thy praise," means he is the one who only deserves the praise of the people. This is because all their blessings have come from this divine source.

Verse 22. This is a brief but significant, and should be gratitude provoking reference to the great growth they made under the providence of God. After dwelling in a strange land four hundred years, and in spite of the many disadvantages thrust on them by the overlords, they had grown to a multitude of over 600,000 men of the age and qualifications for war. This could be explained only on the basis of God's great love for and care of the several tribes.

DEUTERONOMY 11

Verse 1. This verse states an oft-repeated command, but the word "charge" has been added to the language. That is from a word that means guard or watch. It conveys the idea that they were placed as a sentry to guard the cause of the Lord against the enemy. That is also a principle taught throughout the scriptures. In more than a dozen places in the N. T. we have the command to watch.

Verse 2. The children of the congregation to whom Moses was speaking had been born recently and did not know of the happenings to the nation. These parents had gone through the knowledge by experience. They were not of the age to be numbered when they started but were old enough to have remembered.

Verse 3. Since all persons may be said to know of things that can be thus a part of their information only through others, the children of these parents could know all these things. Therefore, he meant they knew these things by personal observation. So we have the conclusion that many persons in the hearing of Moses now, had been with the congregation from the night of the first passover.

Verses 4-6. This paragraph is a brief review of the works of the Lord among his people and their enemies.

Verses 7, 8. Since their eyes had seen and thus had direct testimony of the works and power of God, they had no excuse from doing their duty.

Verse 9. This assurance does not especially refer to the individual life of the persons but also to the extension of their stay in the land as a nation. This fifteen hundred years that passed from the arrival at Sinai and then the land of Canaan until the New Testament, would have all been spent by them as a strong nation in their own land had they been obedient.

Verses 10, 11. This passage is contrasting the means of watering the crops as used in Egypt and will be used in the land to which they were going. It is a description of irrigation. The very details of the statement of Moses are verified by secular history. A quotation from George Rawlinson on this point will be interesting. "The government (of Egypt) had a general control over the main cuttings, opening and closing them according to certain fixed rules, which had for their object the fair and equitable distribution of the water supply over the whole territory. Each farmer received in turn sufficient to fill his own reservoir, and from this by a network of water-courses continually diminishing in size the fluid was conveyed wherever needed, and at last brought to the *very roots of the plants*. The removal or replacing of a little mud, with the hand or with the foot, turned the water hither and thither, at the pleasure of the husbandman, who distributed it as his crops required." Rawlinson's *History of Ancient Egypt*, Vol. 1, p. 84. Of course we understand the river Nile furnished all this water. The circumstantial description of its application as seen in profane history is so corroborative of the inspired statement that it increases our respect for the statements of Holy Writ.

Verse 12. In contrast with the land

where artificial watering has to be done they were journeying toward a land where the God of all sources did the watering.

Verses 13-15. The natural blessings referred to above were promised on the condition they obey the commandments of the Giver of those things. This principle of cooperation with God had to be constantly kept before their minds.

Verses 16, 17. The influence of idolatry was so deceptive. And that was the common sight to be expected as they came among the inhabitants of the land and they were repeatedly warned against mixing with them. If they did so then these blessings would be denied them. Like children who have to be taught through physical punishments, the people of old had to learn through providential experiences what it meant to please or displease God.

Verse 18. In this verse the actual and the figurative use of words appear. They could make the commandments a part of their mind and could figuratively have them always at hand and before their eyes mentally. The same idea is expressed by Peter in 1 Pet. 3: 15.

Verses 19-21. All copies of the law had to be made by hand. They were therefore scarce and it was necessary to transmit it by mouth to the children. Also they could have parts of it inscribed on walls and stones of buildings.

Verse 22. Diligence is again enjoined which means "thoughtful activity." And they were told both to keep and to do the commandments. Not enough merely to keep them in their memory but they must do them.

Verse 23. The promise to drive out the nations is again based on their obedience to the law of God. And we have the information here that the heathen nations then occupying the land of Canaan were greater and mightier than the children of Israel. Of course, this referred to their strength as nations and numerically and not to their strength of character. If Israel can see these mighty nations driven out before them they should be convinced that Israel's God is mightier than all gods.

Verse 24. Again we have the extent of the promised land indicated, which shows it to be far more than the land of Canaan. See Gen. 15: 18 and 1 Ki. 4:21.

Verse 25. Their success in overcoming the enemy will depend on their obedience to the Lord. Then no man will be able to withstand them.

Verses 26-28. To set before them the blessing and the curse does not mean for them to "take their choice" as a liberty from God, as sometimes taught. But God has always been fair in his dealings with man. He not only tells of the favorable result of doing right but warns of the unfavorable result of doing wrong.

Verse 29. These mountains had no moral nor any other characteristics either good or bad. Again the reader must keep in mind the primitive nature of all God's dealings with man. Object lessons to impress ideas on the mind were used in those formative years. So that when certain blessings or cursings were to be pronounced they were to be done from specified places. That fact would finally cause the impression that blessings and cursings were not the same. That they were separate from each other and that no man could be mixed with one while with the other. A good map of Canaan shows these two mountains to be near each other. Since the people were to respond to the pronouncing of the curses the indication would be that they were positioned in the valley between, and in hearing of the words pronounced.

Verse 30. Not only were these mountains in the land of Canaan but here described as being by the way "where the sun goeth down." The map verifies this statement also, for they are located in the western part of the land. The word "champaign" is from an original that means "a desert," and the map shows it to be such.

Verse 31. To go in to possess the land shows that it was already theirs as having been given them through their great forefathers. But they must defend their right by war with the enemy.

Verse 32. Let us not for one instant forget the importance of observing to do the commandments of God. Memory verses are all right, but fruitless unless obeyed.

DEUTERONOMY 12

Verse 1. This verse indicates that it might have been permitted the Israelites to dwell in the land of Canaan as long as the earth existed. That is true. Had they always been obedient they should never have been taken

from that land. Of course, after the coming of Christ with the N. T. law, they would have been required to submit to the new system for their religious and spiritual guidance, but as a nation among nations they could have continued in that land. Their government as a people would still have been the law given them at Sinai. Only it would then have had but a political significance.

Verse 2. The places where the heathen were accustomed to practice their worship were to be destroyed. This included all the green or living trees where such conduct was had. It thus did not mean to condemn the existence of trees, for in other places they were instructed to preserve certain trees.

Verse 3. This takes the same comments as the preceding verse.

Verses 4-6. The "place" mentioned here would apply according to circumstances. While in the wilderness it would have meant simply whatsoever place was the site of the tabernacle at any given time. After reaching the land of Canaan there will be finally some specific geographical location for the tabernacle and that will be the place where they must bring their sacrifices.

Verse 7. Certain festivities of the nation of Israel included eating for religious observance. While the eating would be literal and physical, the significance would be drawn from some circumstance in their relation to God.

Verses 8, 9. This does not mean that man was ever permitted to "do as he pleased" in his conduct. But while journeying through the wilderness and under the many conditions of varying circumstances there would be frequent need for exercise of human judgment. When they get settled in their own land it will be more regular.

Verses 10, 11. This passage laps back over the one previous. The time was to come when the congregation would be settled in their own land. When that comes, there will be a specified locality where they will find the name of God formally recorded and thither they must assemble at stated times.

Verse 12. The Levite within their gates referred to the fact of the Levites not having any specific location for possession. Their cities would be scattered over the general territory and as

a result the members of that tribe might be seen in various places.

Verses 13, 14. Certain activities of the Israelites required animal sacrifices and these could not be lawfully performed in just any place they wished. There was to be some provision made for that matter according to verses 10, 11 above.

Verse 15. The privileges of this verse referred to the eating for religious purposes as mentioned in verse 7. Only in this place more liberty is extended than in the other for here is meant such religious festivities as did not connect with the national feasts. Those required the presence at the proper place of assembly.

Verse 16. Men are but grown children in size, and often in disposition also. If certain liberties are granted it is natural to take still more without permission. So the freedom of eating at pleasure as set out in preceding verse might encourage them to forget certain restrictions that had been made elsewhere. So with the eating of blood. At no time or place could they eat that without displeasing God.

Verses 17, 18. If a portion (tenth) of their fruits was to be eaten in religious service to God they must not presume to do so "at home" or just any place they chose, but must come to the proper place for the occasion. This is the same injunction as described in verses 10, 11 above. All through this chapter as well as in many others we must keep the distinction before us between the religious activities that might be performed wherever they saw fit and the ones whose location was prescribed by the Lord.

Verse 19. God was always especially thoughtful of the Levites. They had responded to the call of Moses to come over to the Lord. Now they have been given sole charge of the religious phases of their congregational life. They were not permitted to have centralized possessions as the other tribes. So in respect to all this, the other tribes were required to treat the Levites as described in many places.

Verses 20-22. This is the same in meaning as in verse 15 above.

Verses 23-25. Once more the warning against eating blood is repeated and the thought is added that it will be well with them before the Lord to observe this law.

Verses 26-28. This passage has the same teaching as that in verses 11, 13, 14, 18.

Verses 29-32. Another repetition of the warning against imitating the idolaters. Among the abominable practices of the heathen was that of burning their children in service to their gods. While God has accepted the destruction of enemies as an offering to him yet he has never permitted the sacrifice of human bodies on religious altars.

DEUTERONOMY 13

Verses 1-3. There have been times when God used evil persons to carry out his plans. He has even used them to communicate his word to the people. Also he has enabled evil characters to perform supernatural deeds. The question then would arise here how were they to be protected against deception when these false teachers performed some sign and it came to pass? The key to the situation is in the use the prophet tries to make of his supposed superhuman power. If this prophet tries to induce them to practice idolatry on the strength of his successful feat, then that was to be evidence that God was not with the prophet except to use him as a test.

Verse 4. They were to indicate their rejection of the false prophet by being all the more faithful in following the Lord and walking in his ways.

Verse 5. Their duty did not stop with the affirmative practice. Many times we hear it said that it is our business to advocate the right and let the negative take care of itself. But such is not the will of God. He requires us not only to be outspoken in favor of the truth but to be outspoken also against error. We have this taught in the N. T. (Eph. 5: 11.)

Verses 6-8. Blood relationship is often allowed to influence the professed people of God to depart from the divine law. One of the commonest circumstances even today is to see the influence of husband or wife or child or other relative interfere with the set duty toward the Lord. And what is worse, not only is this permitted but some will even offer it as a reason for modified religious devotion. It will be said that God would not expect us to "break up a family" in our zeal to stick to the law so closely. Such is false reasoning and is against the positive teaching of scripture. Christ even says that he came to make such division between relatives (Matt. 10:

35), and Paul tells us that when he was called to the work of the Gospel he immediately dismissed the thought of fleshly relation. (Gal. 1: 16.)

Verse 9. This evil person must be put to death. Of course a man can be killed but once. Hence the language of this verse does not restrict itself to the literal use of the physical hand in the execution. That comes in the next verse. It means that the relative must be first and foremost in testifying, and the others if additional testimony should be needed.

Verse 10. This verse brings us to the actual execution. And notice it requires that he be stoned "that he die." Stones might be hurled at a man and yet he not be killed. So the act must be complete. Likewise, when a man becomes guilty of grave disobedience against the law of the Lord in the N. T. he must not merely be chastised and then let go, but he must be given the final and extreme cutting off. (1 Cor. 5: 5.)

Verse 11. The object of the foregoing execution is stated here, that it is to cause the living to be filled with fear of God. Punishment of an evil doer is not only for the benefit of the guilty one but for the object lesson it makes to the others.

Verse 12. *If thou shalt hear say.* The mere report of some evil must be taken into consideration as will be noted further below. Let it be noted here that we are not permitted to be indifferent to the reports of evil in other parts of the world from where we may be located. Almost all evil movements that come among God's people start locally and then may spread. We should be on the watch.

Verse 13. The word "bellai" is improperly capitalized here. It is not a proper noun in the O. T. It is a descriptive word and means any one who is base, worthless, lawless. In the N. T. it came to be used as one of the names of Satan and would be a proper noun there.

Verse 14. They were commanded to follow up the report of the false teacher. So it is the duty of God's people today to be on the alert for unscriptural movements that might be reported to exist in some part of the brotherhood. When Peter commanded that we love the brotherhood (1 Pet. 2: 17), he meant that we should be concerned about what might be going on abroad. Elders especially are to watch and be on the lookout for false teach-

ing and teachers, that may come in from outside the community.

Verses 15-18. Upon inquiry, if it be found that such evil persons are among them, they must be destroyed. Of course, we will not forget that the nation was under military as well as religious regulations. Therefore, they must literally remove from their fellowship any character who might endanger their national strength as well as their spiritual relationship with the Lord. The same principle is to be accomplished today by the act of final discipline as taught in 1 Cor. 5: 5 and 2 Thess. 3: 6.

DEUTERONOMY 14

Verse 1. This means not to mutilate the flesh by cutting it, and not to shave the skin between the eyes as a ceremony on occasion of a death. The chief motive for this restriction was the fact that the heathen nations practiced the things restricted.

Verse 2. A peculiar people means they were to belong to God and him only. The same thought is in 1 Peter 2: 9. Being the Lord's possession exclusively required they please him only and not imitate the idolatrous people around them.

Verses 3-5. Certain unclean beasts were considered abominable. Others were clean and might be eaten and some of them are named outright without any general description in this paragraph.

Verse 6. The beasts that they might eat are described in this verse as those that had two characteristics, parting the hoof and chewing the cud.

Verses 7-8. In this passage the characteristics required are listed and specific examples named. This would make it impossible for them to misunderstand what the Lord meant by the restrictions. The clean beasts must not have merely one, but both of the characteristics. We do not know why the Lord used such marks to designate the kinds of beasts. That is, as to why just the marks given were chosen. The reason why some arbitrary rules were given, was to teach them the lesson that they were to obey God, even if they saw no logical reason for his commands.

Verses 9, 10. If this law were in force today, we would not be allowed to eat the catfish which we know to be one of the most desirable of foods. Again we must recall the lesson that by giving such rules the impression

was to be made that God's law is to be obeyed because he commanded it, and not because man can see the reason for it. After that principle had been sufficiently placed before the world, the arbitrary restrictions were removed. That is why we have such teaching as recorded in Rom. 14 and 1 Tim. 4: 4. If there had been any actual detriment in eating those creatures the law against them would have been continued.

Verses 11-20. No distinctive description of birds could be given, hence the ones they could not eat are named. The word "creeping" in verse 19 might confuse us. It is from a word that means "to swarm," and thus does not mean the act of creeping as usual.

Verse 21. This is another passage that would be hard to explain satisfactorily for the critic, did we not know that many of the restrictive laws were ceremonial and not based on physical facts. Thus it was with these objects. There was nothing morally or physically wrong in eating them. If there were then it would be inconsistent to offer them to others. Since it is based on judicial law, the alien or stranger would not come under it, and therefore it was all right to offer them to such persons. There is one physical principle involved in this passage, and that is based on another law that was established in Gen. 9: 4, that blood must not be eaten. If a beast had died independent of the hand of a man, the blood would not have been properly excluded from the carcass, therefore they must not eat of it.

Verses 22, 23. The tithe or tenth of all their products, whether of vegetable or animal, must be given to the Lord to be used as his service required. Part of it would be used in the congregational activities and part in the personal support of the Levite tribe as the special tribe of the Lord. Even some of the religious feasts could be provided for out of this tithe. The offering was to be made to the Lord in the designated place where his name was recorded.

Verses 24-26. The Lord did not say that if the way were too long then they might substitute their own home as a place, just as good as the one designated in the law. No other place would be accepted for this kind of offering. If the way should be too long to transport the things they had produced and owed to the Lord, they need not try to move the animals and

things bodily. Instead, they could sell them in the home land, then reinvest the money after reaching the place where the service was to be rendered. This provision in the law is what made the occasion of which we read in John 2: 13 and like passages in the N. T. There was nothing wrong in selling oxen but they were doing it in the wrong place. Neither was there anything wrong in conducting an exchange of money, since the foreign money would not be good in the local market, but this too was being done in the wrong place. Not only so, but they were taking advantage of the situation to exact exorbitant prices and thus were called thieves.

Verse 27. God would not let them forget their special duty toward the Levite that was "within thy gates." He was denied general possessions in the land and hence was rather a permanent guest among the people in general.

Verse 28. *At the end of three years.* This means after the three years has passed. See Lev. 19: 23. When they had set out a new orchard and it began to bear, they were to regard the fruit of the first three years as uncircumcised, or unfit for use. Then beginning with the crop of the fourth year they were to consider a tenth of it as the Lord's. That is, they were to give a tenth of it to the Lord and the other nine-tenths could be eaten by themselves.

Verse 29. This is explained mostly in verse 27 and elsewhere. Only in this the addition is made of the fatherless and other unfortunates among them. They were to be permitted to eat of the prosperity of the more fortunate. This generosity of theirs would bring them the blessings of God.

DEUTERONOMY 15

Verse 1. This year of release is the same as the jubilee described in Lev. 25. In that chapter the effects of the ordinance as to land and the bodies of servants was considered while in the present one, the subject of money transactions is dealt with in more detail.

Verse 2. The words for neighbor and brother are practically the same in meaning and apply here to those composing the congregation. Since this year is called the Lord's release it was consistent to require that his people be given this advantage. We are to understand the antecedent of

the supplied "it" is the interest that might have been charged. Or, if a pledge in the form of some tangible had been taken to secure payment, it must be returned in the year of release even if the other is not able to come up with the money borrowed.

Verse 3. The exception allowed to be made was in case of a foreigner or one of a different nation. The strict rules of business could be carried out in such cases. The same kind of discrimination is taught in the N.T. Paul makes a difference in the importance of helping those who are our brethren, and those not. (Gal. 6: 10.)

Verse 4. In the margin the word "save" is rendered "to the end," and the lexicon justifies the translation. The idea is that the tendency of the ordinance about the money transaction would be toward prosperity and against poverty. It did not mean that any time would come when there would not be poor people for that would contradict a verse later on in the chapter. It is much like the efforts at sanitation imposed by law and practiced by medical institutions. They are for the purpose of reducing sickness although no one thinks to avoid all illness.

Verses 5, 6. They must be careful to observe to do all the commandments and in doing so as to this financial regulation, they would bring to themselves all the more prosperity. Even to the extent that they would be able to be the lender and not a borrower.

Verse 7, 8. The requirement of this passage is similar to what is taught in Jas. 2: 15, 16; 1 Jn. 3: 17. The Lord has been gracious to all mankind although they are undeserving. Therefore, it is reasonable that the more fortunate among us should share with the others, especially those whose relation to God is the same as ours, spiritually.

Verse 9. A covetous man might be tempted to think of the nearness of the year of release at which time the obligation of the borrower would be automatically cancelled. With that in mind he would be held back from helping his poor brother. This verse is a warning against such attitude.

Verse 10. This is another passage similar in teaching to that in the N.T. In 2 Cor. 9: 7, Christians are forbidden to give grudgingly. In the sight of the Lord a man who makes a gift outwardly but has regret over it at the same time, is as guilty as if he had refused to give at all. The receiver of

the gift might get the same benefit from the money regardless, but the giver will not be blessed of the Lord.

Verse 11. This should always be considered in connection with verse 4 above and thus help to understand it. Jesus taught the same truth in Matt. 26: 11. Therefore, any theory that claims to banish poverty entirely, is only visionary and false.

Verses 12, 13. This is part of the same teaching found in Lev. 25. When the servant was to be let go in the seventh year, or year of release, he must be given something to carry him over until he finds some other source of living.

Verse 14. In this verse is a brief but interesting reference to the three principal sources of income in Canaan, the cattle, the grain and the vine. The word "floor" refers to their grain, from the use of the floor on which to beat out the grain from the chaff, before fanning it.

Verse 15. Over and over again the children of Israel were reminded that they had been strangers and bondmen in Egypt and had been released. This was not done in the spirit of boast or taunt. It was in order to impress them with the call, for showing appreciation for their blessings. Thus they might conclude that persons in a state of helplessness must rely on some more able and fortunate person or source. Had it not been for the mighty hand of God they would not have been released from their slavery. Now they should express their appreciation by releasing their debtors.

Verses 16, 17. This law is commented on in Ex. 21: 5, 6, which see.

Verse 18. In case the servant refuses to submit to this ceremony of flesh and chooses to take his liberty, the master must let him go willingly. In other words, he must give his servant his liberty with the same frame of mind as was commanded in the matter of giving money to an unfortunate. If he does this he will have a right to look to the Lord for a blessing upon his righteous act.

Verse 19. Not only must they count all the first born of the sheep and cattle as the Lord's, but they must not make any personal use of them before turning them over to the tribe entitled to them. This property was strictly the Lord's.

Verse 20. We have seen that certain religious activities were arranged in the Mosaic system whereby the par-

ticipants would eat of the devoted things. The significant fact in this is that even while being given credit for service to God they were receiving personal benefit from the circumstance. So it is now. The Lord does not require Christians to turn all their money bodily over to the church treasury or into a common fund. Such an idea is purely of human origin and got people into trouble. (Acts 5.) While we are eating and wearing the blessings God has given us, we can be thankful and make such use of the strength derived from those blessings as will serve the wishes of our great Benefactor.

Verses 21, 22. While no animal with a blemish could be offered on the altar, such could be used in certain of these religious feasts; the kind that were permitted to be observed in their homes.

Verse 23. The danger of going too far with privileges was constantly kept before their mind. Thus, while thinking of the great freedom of eating these otherwise restricted animals, they were liable to take more for granted than intended. In that frame of mind they might think it permissible to eat the blood. So they are again reminded not to do so but to pour it on the ground. The blood of Christ was poured out on the ground at the foot of the cross, and no further use made of it physically. So the Lord intended that the item that symbolized the cost of salvation should in all ages be restricted from a common use.

DEUTERONOMY 16

Verses 1, 2. In this chapter the three yearly feasts of the Jews will be referred to again. In connection with these specific festivities there were others that came in that same time of the year. Hence the inferior or secondary ones may be the ones named instead of the primary ones. In this paragraph the major feast is the one named first. This ordinance was instituted in Egypt the night they were released from bondage. The animal that was to be used in direct connection with the passover was the smaller one, of the sheep or goats. In the present passage we see the herd mentioned. This is the larger animal, the beef. The explanation is in the fact that directly following the passover they were to keep the feast of unleavened bread and in that period the larger animal was used. (Num. 28:

18, 19.) In our present verses this seven day feast is anticipated and thus the herd is mentioned.

Verses 3, 4. The feast of unleavened bread was a period immediately following the passover. While it was described and arranged on the night of the slaying of the first born, its observance could not be had then, since they were to be thrust out at once. They were hastily driven out before the bread could take on the effect of the leaven deposited in the mass and hence was really unleavened. As this was done on this memorable night, the night that was to end their years of affliction, and was the occasion of their being forced to eat unleavened bread, God designed that it should be done purposely each year to celebrate the fact.

Verses 5-7. Since the passover was one of the national feasts they could not make a private or personal use of it by attending to it in their homes. It must be done at the place of assembly for the congregation.

Verse 8. This mention of eating unleavened bread six days should not confuse us. The idea is, that beginning with the first of the period they would be required to eat unleavened bread. After the first one of these days the only special requirement was to eat this kind of bread. After six of the days had passed and the last or seventh day came, they were again to have a holy day and not only eat unleavened bread, but also have a sabbath in which they must do no work.

Verse 9. Here is a practical example of how the indefinite statements of the scriptures may be explained by referring to the definite. Here they were told to begin numbering the weeks from the time of starting the use of the sickle. It would be hard to make a definite date out of this. But in Lev. 23: 15, 16 it was set specifically to begin on the morrow after the sabbath after the passover. It so happened that the beginning of some harvests came at that time of the year.

Verse 10. This is the second of the three yearly feasts. It is called Pentecost in the N.T. from the Greek word meaning five or a multiple. It is called the feast of weeks here because it called for a certain number of weeks. At that time they were required to make another offering to God. Likewise in the N.T. on the day of Pentecost a new offering was made to God,

that of three thousand souls converted from sin.

Verses 11, 12. This was to be a day of rejoicing. Not one of frivolous hilarity but one of serious gladness for all the goodness of God, and of grateful remembrance of their deliverance from Egyptian bondage.

Verses 13-15. The third of the yearly feasts is directly referred to here by describing the feast of tabernacles. This is because it came in the same month as the day of atonement which was actually the third day of the annual festivities. This feast of tabernacles is minutely outlined in Lev. 23: 40-43. It was to celebrate the fact of their dwelling in temporary structures through their forty years wandering. It consisted of seven days of solemnity and rejoicing in the blessings of God.

Verse 16. This verse tabulates the three annual feasts. At these times the males were required to assemble at whatever place would be the established one. Others of the congregation could and usually did assemble at those times as well as the males. That was purely voluntary. None but the males were required to come.

Verse 17. The basis on which giving was required then, was the same as it is now and that was, according to the ability to give. Not according to what some one else gave. (2 Cor. 8: 12.)

Verse 18. These judges were subject to the authorized officers already in the congregation. This arrangement was first suggested in the days of Jethro and afterward made a permanent part of their government. They did not have any power to originate or limit the inspired law but were to act in cases of judgment in the petty affairs arising between man and man.

Verse 19. This verse supports the thoughts offered at the preceding one, that the work of these judges was with the personal affairs of the people. Therefore, they must be unbiased in their decisions and not be influenced by personal regard for the men in the disputes.

Verse 20. Even their right to maintain possession of the land to be given them was to be on condition of their honesty in dealing with their fellow-men.

Verse 21. There was nothing wrong with the trees as such, for they were God's work, but at that time and place the idolaters had made such general use of groves, and even single trees,

as places of image worship that God did not wish any suggestion to be made in the way of these groves. Hence the command of this verse.

Verse 22. *Image*. This is from MATSSEBAH and defined by Strong: "something stationed, i. e., a column or (memorial stone); by analogy an idol." It would be not only wrong to form an image of some false god, but to rear a commemorative pillar to the honor of such god would be abominable to the Lord. Likewise, we may not engage in the direct or actual service of an unscriptural kind. If we do anything that would tend to honor or keep in memory that kind of thing we are guilty. (Eph. 5: 3.)

DEUTERONOMY 17

Verse 1. In a general way any gift of valuables is rightly regarded as a sacrifice. But as the word was used in connection with the Mosaic system it had special application to the things burned on the altar. This was the climax of their actions as worshipers of their God. And for this service none but the perfect animals would be accepted. They must offer not only the best they had but it must be a perfect animal. If they did not happen to have such in their flock or herd at any given occasion, they must make arrangements to procure one.

Verses 2-4. A rumor that certain people were practicing idolatry among them could not be ignored and passed by. They were required to make inquiry to see if the report were true. Failure to do so would make their negligence as bad as the thing reported.

Verse 5. If the report was found to be true, the guilty persons were to be stoned *till they died*. Mere punishment or chastisement will not suffice, but the execution had to be completed.

Verses 6, 7. Life is so precious that it must not be taken unless the guilt can be established beyond a doubt. Hence, more than one witness was required. The word "hand" here is figurative and refers to the fact of having initiated the prosecution of the case and then followed by others in support of the execution. It was on this principle that Jesus required the accusers to be the first to cast a stone at the guilty woman. (Jn. 8: 7.) In that instance, it meant literally casting a stone for that would be possible, since the casting of one stone would not necessarily cause the death. The

form of command was based on this idea of the ones first accusing, to be the ones to initiate the execution.

Verses 8-11. This paragraph is in the class of disputes mentioned previously where human judges were used. It includes cases that were more serious than mere petty subjects, but might involve blood. In that circumstance they must not rely altogether on the uninspired judges. They must bring the matter in conjunction with the priests that are in active service. They were the ones designed by the Lord to be the executioners of the law after the system had been established. In order that they could be dependable, they were given special help from the Lord in the exercise of the service. (Mal. 2: 7; Lev. 10: 11; Num. 27: 21.)

Verses 12, 13. To reject the word given through the priests was the same as to have rejected the Lord and the one guilty of doing so was to be punished with death.

Verse 14. We do not know why the Lord would practically predict the very thing that was done that was displeasing to him. We are safe in observing that God knows the future of man's conduct and has made provision for his proper conduct if he will accept the provision. Furthermore, it is well to know that it was several hundred years after this passage until the demand for a king was actually made. It would therefore be only a matter of the record and not from personal memory of the scripture that they clamored for a king. Since not the least reference was made by them to this place in the scripture, it proves that it was no encouragement to them for their rebellious act.

Verse 15. While the call for a king would not be based on any prompting from this scripture, it would give the leaders of the Lord's people a place of appeal in their effort to obtain the proper kind of king. Hence, the propriety of inserting here the instructions on the subject.

Verse 16. The horse is a noble animal and one of the most wonderful of God's creation. The use of the beast is therefore not wrong. At the time in mind of the Lord, he knew that Egypt would be a prominent source of these creatures, and he did not wish any pretense to exist that would turn the attention to that country because it had such an unfavorable history in the divine estimation.

Verse 17. The special reason for

banning a multitude of wives was the evil effect they would have on the king. The moral right to more than one wife was not different in the case of a king from that of a private person. The extent of evil influence would be greater, therefore, it was forbidden to multiply wives. Also he was not to use his position as king to amass great wealth.

Verse 18. Copies of the law could not be purchased from some printer as can be done today. They had to be made by hand. So important was it that a king should have the correct copy that he was directed to make his own copy. Besides, there is a great advantage in copying the law. The very act of writing a thing impresses it on the mind more firmly than merely reading it.

Verse 19. While it would so impress his mind, time can act as an eraser, so he was to be required to read in the law constantly. Neither was he to permit it to be carelessly deposited in some unfrequented place, but must have it with him.

Verse 20. The end to be accomplished by his constant reading of the law was that he be not filled with the importance of his position. It is one of the common weaknesses of man to become inflated over any position of greatness. Or one that seems great. The kings of earthly nations are tempted to take undue advantage of their authority because of their supposed greatness. That is why Jesus taught that true greatness in his kingdom was to consist in humility of mind and life. (Matt. 20: 26.)

DEUTERONOMY 18

Verses 1, 2. This is the same ordinance that has been described previously and is based on the fact that the Levites responded to the call of Moses. (Ex. 32: 26-28.)

Verses 3-5. The Levites, as a tribe, were to receive a tenth of all the products of the other twelve tribes. In addition, the family of Aaron that had the office of the priesthood was to have certain portions of the animals brought to the altar in sacrifice. (Lev. 7: 30-34.)

Verses 6-8. After settling in the land of Canaan the nation will be scattered, and these Levites will also be scattered abroad among the people. Therefore, they will not all be stationed near the tabernacle as they were while in the wandering. There would be some not

in active service although qualified for the service. Then, if some of them were to come to the place of the tabernacle and volunteer to do the service that belonged to such special classes they were to be regarded in the same light as the ones who were there in that service all the time. When they did so they were to be given the same consideration of support as the other Levites. They were not to be denied this, on the ground that they already had property they had inherited from their fathers, here called their patrimony.

Verses 9, 10. A precaution is given against imitating the abominations of the nations then infesting the land to which they were headed. Those abominations included sacrificing the children to the gods and patronizing persons with seducing spirits.

Verse 11. *Necromancer*. This is from two original words which when taken together, means one who pretends to make inquiry through the dead. The woman of Endor would be classed as such. (1 Sam. 28: 7-14.) In her case the Lord actually took charge of her, and used her to perform the actual thing that she had previously only pretended to do.

Verses 12-14. Many things are wrong in their very nature. These evils here condemned had a special ill favor to God in that they were the practices of the wicked nations then living in the land promised to the fathers. The Lord does not wish his people to be like the wicked people around them.

Verses 15-20. So inseparable are the thoughts connected with this noted prophecy that I have grouped these verses into one paragraph. One of the outstanding requirements of the prediction is that the new prophet was to be of their brethren and, therefore, he must be an Israelite. Then he was to be like Moses. That means that he will be a lawgiver and mediator. He was to be like Moses in that the Lord would put his words into his mouth and not speak to him through a third person. Instead, Jesus, like Moses, would himself be the third person and one between God and his people. And again, as the person who disregarded the word of Moses died physically, the one who disregards the word of the last prophet shall die spiritually. (Heb. 10: 28, 29.) Any man who will pretend to speak the law of God who does not speak according

to the word of the predicted prophet, shall die eternally.

Verses 21, 22. The predictions of true prophets always come to pass, but there have always been men pretending to be inspired prophets, yet their predictions will fail. That fact does not seem to impress the public with their deception but they will go right on and swallow their false teachings afterward. This fact justifies the teaching of Christ on the matter of being misled. (Matt. 15: 14.)

DEUTERONOMY 19

Verses 1, 2. This chapter will give instructions about the cities of refuge that have been already considered. (Num. 35.)

Verse 3. *Way*. When this is used literally it means a road to be traveled. That was a hilly country and prevented speedy progress unless something were done to remove the obstructions. The necessity of reaching a city of refuge without unnecessary delay brought this requirement, to prepare a way so that the avenger of blood would not have the advantage of distance in overtaking the slayer as stated in verse 6.

Verses 4, 5. All killing is not murder. This describes a case where one man killed another and yet would not be guilty of murder. Yet he might fall under the wrath of the lawful executioner, unless protected in some way. These cities of refuge were provided for this purpose. There would need to be time and opportunity to investigate as to whether it happened by accident or otherwise.

Verse 6. By reference to Gen. 9: 5 it will be learned that the "avenger of the blood" is the brother (or nearest other relative) of the one slain. If such relative should be near, or even afterwards should learn of the incident, and find the slayer outside the city of refuge he was authorized to execute him.

Verses 7, 8. The aforesaid provision was for three cities and had reference to three cities on the west side of Jordan, to serve the tribes located in that part of the promised land. Note the significant words "all the land which he promised" as applying to territory other than west of Jordan. All this adds up to the fact often mentioned in this work, that the "promised land" was a more extensive domain than just the land of Canaan. This expression was looking toward the

subjugation of more of the land than was situated west of the part, including the capital river line.

Verse 9. The addition of land intimated in foregoing paragraph was to be on condition they obey the commandments of the Lord.

Verse 10. The word "innocent should be scored here. The Bible makes a fundamental difference between innocent blood and guilty blood. To execute a man for a slaying that did not constitute murder would be shedding innocent blood. By the same token to execute a murderer would *not* be shedding it and would therefore be lawful killing. Opponents of capital punishment always ignore this principle of penal prosecution. See comments at Gen. 9:6 on this subject.

Verse 11. If the killing was preceded by malice and intention, then it would be murder. Yet such a one would naturally try to protect himself by flying to one of these cities of refuge. That was to be expected.

Verse 12. This verse is a short cut to the proceedings. Verse 24 of Num. 35 shows that the man must be tried before the congregation, before being turned over to the revenger of blood.

Verse 13. The word "pity" is from an original defined as "to cover." Thus it does not mean the mere act of the mind but is a stronger word. The man found guilty of murder must not be shown any leniency regardless of what might be one's personal feeling toward him. Usually, if not always, those who oppose capital punishment do so as prompted by sentiment and not logical reasoning on the law. Any person who would spare the life of a murderer through sentiment or sympathy would have been regarded as a breaker of the law in the days of Moses.

Verse 14. The principle set forth in this verse is a part of law in about all civilized countries today. If a mark has been in existence for some time it has become a recognized limit or boundary of property. When a transfer of property is made it would be in view of what was supposed to be the bounds thereof. After the transfer has been made it would be unreasonable to object to the boundary.

Verse 15. The mention of sin and iniquity indicates this stipulation for more than one witness concerned cases of supposed crime and not merely a property dispute. While the life of

another is sacred and should not be forfeited unless guilty, yet an enemy might also wish to injure the one accused otherwise, either in body or assets.

Verses 16, 17. *If a false witness.* This proviso is inserted by the inspired writer because it would not have been shown as yet that the witness, or accuser, or complainer, was a false witness until the cause was tried. Note that the expressions "before the Lord" and "before the priests" here are used in the same connection. This is very significant. It gives us one of the established principles of the entire dealing of God with man in all ages. God has always had some system of life for his creatures, and that system will be carried out through the instrumentality of certain officials or leaders. In all cases, when a person opposes or recognizes said official or leader it is counted as being done toward God.

Verse 18. The authorized judges in the case must not decide the dispute on their personal opinion, regardless of the facts. They must investigate. Not only so, but it must be a diligent investigation until the facts have been learned and it is proved that the complainant had made false statements.

Verse 19. Upon conviction of falsehood in the complaint, the accuser is the one to be punished. These cases might be as numerous and varied as the number of citizens in the land and thus it would be out of the question to stipulate in every instance, beforehand, just what the penalty should be. Since no law is complete without a penalty something must be provided along that line. Hence the Lord decreed that in all such cases of unjust intention of doing personal or property injury the false accuser should be punished with the very kind of treatment he sought to accord his would-be victim. In this way it could be truthfully said that the law was complete, since a penalty had been provided against violation.

Verses 20, 21. One great object in punishing wrong-doers is to furnish a warning to the spectator as well as punishment of the evil doer.

DEUTERONOMY 20

Verse 1. Assurance of victory when serving God, regardless of appearances, is the subject of this verse. Had the ten spies and the congregations borne

this in mind at Kadesh-barnea they might have been saved from the disastrous experiences. Human strength and numbers do not count for anything when arrayed against the Lord.

Verses 2-4. It should be kept in mind that under the Mosaic system the priest was the established teacher orally for the people. If any special communication were necessary at any given time the priest was the one to administer it, after the days of personal service of Moses and his successor in leadership.

Verses 5-8. The morale of men in an army means much for the success of the battles. Hence, certain facts and conditions are set out as exemptions from military duty. They may be tabulated briefly as follows: Built a new house, planted a vineyard, betrothed a wife, fearful and fainthearted. But it should be noticed that none of these conditions is wrong in itself and the last named one could not be avoided. Hence, all the conditions mentioned would be regarded as hindering a person from rendering full service in the operation. Furthermore, it is understood that all such conditions mentioned must have been genuine and not pretended, and not things that were used or brought about deliberately as a means of avoiding military duty. It would be like the proverbial "ox in the ditch" on the sabbath. It is often said that such law of the Lord did not mean to encourage one's pushing his ox in the ditch in order to have excuse for breaking the holy day. Also, the present provisos do not apply to one who would deliberately bring them about for the purpose of avoiding an unpleasant duty.

Verse 9. After the men fit for battle service have been selected, an orderly attack was to be assured by appointing captains as leaders. The benefits and necessities of such are recognized by nations today.

Verses 10, 11. All cities situated in the land of Canaan were considered as in hostility against the people of the Lord, since they were occupying territory that had been given to them from their ancestors. Notwithstanding, they were to be given the opportunity of life if submitting to the aggressor. Then they were to become the servants of the congregation. All of this provision of peace for them was subject to another condition to be noted before the end of this chapter.

Verses 12, 13. If this besieged city

resists, its inhabitants must be taken in hands and the men slain, which would put a stop to all military opposition.

Verse 14. This is one of the passages of scripture that are slandered by the enemies of the Bible. It is made to mean that the women were to be taken over, by the soldiers of the Lord's army, to be used as mistresses. The honest reader will first try to find all that is said on a subject before forming a conclusion. So in this case let the reader consider next chapter, verses 10-13.

Verses 15, 16. This passage contains the proviso mentioned at verse 11 above. All the cities that were near those of the Israelite territory would be considered as dangerous for their spiritual safety, and hence, they were commanded to destroy them. The ones far off would not have such effect on them and they were permitted to grant their inhabitants their lives, but to serve under tribute. This is the section of the law that was involved in the case of Joshua and the Gibeonites. (Josh. 9: 7.)

Verse 17. These nations so frequently mentioned were in the immediate vicinity of the nation of Israelites and were therefore considered as dangerous foes and were to be utterly destroyed.

Verse 18. The evil effect that was feared as coming from these heathen nations is here specifically stated. It pertained to the worship, and these idolaters would spread their evil teaching among the people of God. For this reason they were to be removed from the scene of action.

Verses 19, 20. The words which the A. V. has in parentheses read as follows: "for is the tree of the field man, that it should be besieged of thee?" The thought is that although they feel justified in besieging the people of a community, that did not give any reason for so treating an inanimate object like a tree, and one that may be used afterward for food. Trees not having such use for man, were the ones to be used in forming the arrangements for a siege.

DEUTERONOMY 21

Verse 1. The system given through Moses was a civil or political as well as religious government. As such it was necessary to provide for the various emergencies that would arise and

certain formalities must be observed. So here is the case of finding a dead man in a field. Foul play is suspected but the guilty person, or persons, is not known as yet. Something must be done formally to settle the case.

Verse 2. The ceremony started by measuring from the dead body to the surrounding cities and the one nearest was held responsible theoretically.

Verse 3. Knowing this arbitrary action might enclose innocent parties the Lord provided a means of clarifying it. The elders of the city, being representative citizens, were to start by selecting a heifer that had never been used in any way.

Verse 4. Like the law of sacrifices to be burned on the altar (Lev. chap. 1-5), the persons to be benefited by the offering were to do the killing of the animal.

Verse 5. Also, as in the same instances, the priests were the ones to come into the case to officiate.

Verse 6. The manual action in this ceremony was that of washing their hands over the dead heifer. The signified result of washing one's hands, is that of cleansing.

Verses 7, 8. The oral action consisted of declaring their innocence of any guilt or knowledge of the sad affair. In connection, they were to pray to God and the statement is that "the blood shall be forgiven them." It would be asked how a man can be forgiven of something of which he is not guilty. Well, if a lawful provision is made for the detection of guilty persons and the clearing of the innocent, a person who would not make use of that provision would be considered as admitting his guilt. In the present case, the tentative conclusion is that these elders were the ones responsible for the death. Seeing they might not be, this arrangement is made for their protection. Until such arrangement is made use of, the elders are considered guilty, theoretically at least. So here is at least one circumstance where it is not true that a man "is innocent until proved guilty" which is a favorite saying among lawyers and defenders of criminals. The ordinance being here considered is that resorted to by Pilate in Matt. 27: 24 when he wished to evade his responsibility about the condemnation of Jesus. He was "between two fires" and wished to escape them both, and thought to take this means of accomplishing it. He

overlooked the fundamental principle involved. Had those elders been really guilty all the washing of their hands would have availed them nothing. In other words, Pilate, a guilty man, sought to invoke a provision of the law intended to protect an accused but innocent man.

Verse 9. The significant remark about *innocent* is again made, which is of great importance and should not be forgotten by the reader of the Bible.

Verses 10-13. This is the passage referred to at Num. 31: 18 and at verse 14 of this book, preceding chapter. The last word of verse 11 is the key. It has always been moral to take a woman to one's self as a wife. If all instances of captivating the female sex were those with marriage in view, there would be far less confusion in the social world. In the present passage the Lord has in mind only such a case. Even though the captor intends to make the woman his wife, he is required to deal very considerably with her. He may not rush into intimacy with her as one would in cases of mere fleshly lust. He must allow her opportunity to make proper alterations in her personal appearance that had been imposed by previous servitude. She must be given time to wean herself from the immediate association with her parents and this must last for a month. After all that, he may become intimate with her. All this is far from the conduct of one who merely kidnaps a woman to be used as a mistress, as has been intimated by the slanderers of the scriptures. A very significant statement further is made in this paragraph. That it was after the man had "gone in unto her" that he is said to be her husband. That was in agreement with the original basis of marriage. (Gen. 2: 24.)

Verse 14. If the man finds that he had misjudged the desirability of the woman thus taken and decides to put her away he must not take any advantage of her. She must be turned free, although a captive of war, as well as of the social relation. But in deference to her misfortune of having been humiliated through no fault of hers she must be given her liberty without any encumbrances.

Verse 15. It is not correct to say that in ancient times God permitted plurality of wives. To permit a thing means to consent to or endorse it. God never endorses wrong. He does sometimes tolerate or suffer evil for the

time being. Thus in the old time he tolerated this plurality of wives. As long as such was endured or suffered among the people, God makes certain regulations about the same. It could happen that a man would be partial to one of his two wives. Jacob was a man in that state of mind, for he loved Rachel more than Leah. The natural tendencies would be to mistreat or slight the offspring of the wife not preferred.

Verses 16, 17. The law required that if the first born happen to be the son of the woman not loved the father must not let that fact influence him in the disposal of his property. The financial manner by which he was to recognize the first born was by giving him a double portion of the estate over what the others received. The conduct of Jacob recorded in Gen. 48: 22 and fulfilled in Josh. 17: 17 and 1 Chr. 5: 1 must not confuse us here. Jacob did not violate this law. It is true that Joseph personally was the son of his favorite wife and he here promises him a "portion above" his brethren. That did not refer to the personal estate of Jacob, instead it referred to the subduing of land to be occupied as a tribe or tribes. Besides, since Joseph was to form two tribes by using each of his sons as a complete tribe, that would make it right and equitable for him as the head to be considered as having a double portion of spoil.

Verse 18. This verse does not give any endorsement of parents who will not bother themselves to administer discipline to their wayward children as is so often observed among the people. In this case it is after the parents have chastened the stubborn son and learned that he is a "problem child" who requires and deserves some special treatment, that they are to take the other step.

Verse 19. They are not allowed to place him in the hands of some other private person, or appeal to some "feature writer" of some popular newspaper for advice. They must take him to the lawful authorities.

Verse 20. Notice that their accusations were not to be general for that is never fair in any case of accusation. They must specify the sins of which he is guilty and for which they have not been able to effect a cure.

Verse 21. Having now become a criminal under the law of the land the same must be executed according to

that law. In this case, the penalty is death by stoning. It is stated furthermore here that one of the things to be accomplished by this execution is that evil will be put away. Another is, that others might be led to fear and behave.

Verse 22. The word "tree" here does not necessarily mean a live or standing wood in its natural state although it could be included. Any firm piece of wood could be meant. The hanging of one on the tree could be accomplished by any means that would suspend the victim on the wood, and in the air, in sight of the people. In later times the means of fastening the victim to the wood was by nailing the hands and feet. This was the method in use in the time of our Saviour.

Verse 23. Regardless of the method of fastening a man to the tree or wood, the sight of such a spectacle was horrifying to the eyes of the citizens. It was to be looked upon as a disgrace to the land even though an unavoidable one. Since it must be done to carry out the justice of an outraged law, yet for the sake of the land and its good name, the body must not remain on the tree overnight. It must be taken down and buried. Be sure to observe that the body must be buried the same day on which he was hanged, not after another day has started, as is sometimes argued in the case of the day of Christ's crucifixion. All this disgrace is the point made so much of by the writers of the N. T. in their accounts of the sacrifice of Christ. The great humility forced on his body was in harmony with the voluntary humility of his mind in offering himself as a redeeming sacrifice for the sin of the world.

DEUTERONOMY 22

Verse 1. We shall not forget that the Mosaic system was to regulate the people in matters of temporal interest between man and man, as well as in religious ones. The act brought up in this verse is only a due courtesy for a fellowman. One's personal loss would not be threatened by the straying of the animal, but he is his brother's keeper in principle, when a circumstance like this presents itself.

Verse 2. Not knowing from whence the animal had strayed it would not be possible to conduct it to its home. The finder must give it a place in his "house," which is from a word of

various meaning. Any kind of shelter for either man or beast was called a house in that language. In specific language it would mean a barn or fold. Then when the owner comes round and proves his claim to the animal, it must be restored.

Verse 3. The same law applied to all kinds of animals and also to the personal property lost and found by another. So it is another instance where "finders are keepers" is not a just practice. A lost article does not belong to the finder until it becomes evident that the owner cannot be found. He is not even permitted to "keep still" about it for that is forbidden by the injunction, "not hide thyself."

Verse 4. The law in this verse is similar to that of the preceding ones except in this, the animal at hand has not strayed or been lost. The owner is present but has had the misfortune of having his beast of service fall. It is the duty of the passerby to stop and offer assistance. That is a good law and one to commend itself to all.

Verse 5. The N. T. teaches us to observe certain principles. The O. T. gives specific examples or descriptions of the principles. During that formative and educational period, man was like a child. He needed not only to be told what to do and what not, but was often shown in detail what it meant. So that when we are given a commandment in the N. T. to observe certain principles we may refer to the O. T. to learn what God meant by the teaching. (Rom. 15: 4.) Now the N. T. commands that women use modest apparel. (1 Tim. 2: 9.) By considering the present verse we may get a view of God's mind on the subject of modesty. It does not mean anything here for the purpose of the lesson at stake to mention the indefinite modes of dress that "might have been used" by the sexes. We do not have to know or consider a single item on that. What we do know is that at the time the law was written there was a recognized form of clothing for women that was distinguished from that of man. These must not be exchanged. The same principle applies today. When women appear on the streets, or in other public places, wearing the form of clothing that is always regarded as the kind belonging to man, they are guilty of immodesty and are violating the language of Paul.

Verses 6, 7. This is not to be con-

sidered as a law of the so-called humane society. If anything, it would be rather a cruel thing to take the mother from her nest and make use of her bodily product. Yet that was what was commanded. It was a conservation proposition. It is something like the idea of killing the fabled goose that laid the golden egg. That would stop all further production. If the eggs or young birds are taken for food, the mother is still left for future production. Or it might be compared to the thought of not running the soil to death for the sake of present crops, but use the crops in a way not to impair the future production.

Verse 8. The houses of ancient times had flat roofs and they were used to walk on, and otherwise be occupied. That was so generally the custom that no objection was to be made against it. In view of that, the requirement was made for the safety of the public. Knowing that persons would be walking upon the roof of the house the owner was required to place a battlement or banister there for safety and if not then the bad results that might come from its absence, would be charged against the owner. All this is on the principle that we are "our brother's keeper" even if Cain said he was not.

Verse 9. This does not necessarily mean that two kinds of crops must not be raised in the same vineyard. The word "diverse" is used in the sense of variance. A seed that would work against the other would mutually destroy both. God had promised that the new land to which they were journeying would be one of great plenty. In keeping with that promise he does not want them to practice anything that would make against the satisfactory crops, for that might look bad for his promises.

Verse 10. We have no intimation of what specific reason the Lord had for this commandment. We know it was not because either of the animals was regarded as unfit for service, because we have numerous instances where both were used. It was under that law where God had so many arbitrary regulations that were not based on any moral or other evident reasons, that we find this strange stipulation. Just what God had in mind in this case I am unable to say.

Verse 11. This verse is in the same class as the preceding one as far as I know.

Verse 12. See comments at Num. 15: 37-38 for explanation of this passage.

Verses 13, 14. This case concerns a woman who claimed to be a virgin, not a widow. A woman could be a widow and yet be chaste, but she would not be a virgin. In this case the woman took the man with the understanding that she was a virgin, and then claims that he found her not to be upon his first relations with her.

Verses 15, 16. In ancient times especially, it was the custom for parents to give their daughters in marriage. Therefore, if any question of propriety arose as to her character the parents were first to be concerned, and the ones to act in her behalf. Thus it will be their privilege and duty to produce the evidence of the innocence of their daughter, she having been given in marriage in their home where the union was formed. The evidence of the woman's chastity consisted in the bed clothing that had been used on the occasion of the consummative act of the marriage. When all the normal conditions of body are intact the female possesses a membrane, called the hymen, that partly closes the entrance to the reproductive organs. This will be ruptured by the first relation with the man and the discharges therefrom would be seen on the bed clothing. Of course, this is now a disputed subject because many deformities have crept into the bodies of both men and women so that the absence or presence of this organ is not to be considered as positive evidence either way. While the absence of the membrane might not be positive evidence of unchastity, yet the presence of it would certainly be at least a strong presumptive evidence of chastity.

Verse 17. In the case of a woman's innocence, the parents could present the cloth that had been used in the nuptial bed with its stain, and thereby argue the damsel's innocence. This was to be done in the presence of the elders of the city.

Verses 18, 19. Then the husband must be chastised. Also he must be "amerced," which means to be fined. The amount of his fine was a hundred shekels of silver. The fine was to be paid to the parents of the girl. She would not need the money since she is still to be under the support of the husband. The parents being thus injured, the money was to be given them. Then the couple must continue

to live together as man and wife as long as both live.

Verses 20, 21. If the evidences of her virginity are not found, then the men of the city shall stone her to death and thus put away folly from Israel. It is here said that she had played the whore. This man is not guilty of that evil, for he was ignorant. If a woman who was not a virgin would impose herself on an innocent man as one who was pure, she would do the same to others and that would convict her of being a harlot. It may be suggested that the above physical test of the woman is not always a reliable one. To some extent that may be true. But it is a universally recognized fact that many laws intended for the general public will seem to work a hardship on innocent persons. That cannot always be avoided except by the detection by miracle and God does not always see fit to work a miracle. Also, if a person who is innocent is punished even to the extent of losing his life, that will not deprive him of his spiritual standing with the Lord, so that in the end he will not be any real loser.

Verse 22. This concerns a married woman detected in the act of adultery. Since there would be no doubt of guilt, the parties must both be killed. In the case of the woman brought to Jesus (Jn. 8: 5), they brought only the woman. Yet they could have brought the man also since they claimed to have taken them in the very act. Their hypocrisy was apparent and was condemned by Jesus.

Verses 23, 24. It will help to appreciate this passage to remember that in Bible times, an espousal was spoken of and regarded in the same light as an actual marriage as far as moral obligation is concerned. (Gen. 19: 14; Matt. 1: 20.) Thus in the case at hand the engaged woman allowed the man to seduce her and that was as sinful as if she had actually become the wife of the man to whom she was promised. Therefore, she and the man must die. The damsel was inexcusable because she did not resist the man. Further, the fact that it was in the city precluded the excuse that it would be of no use to call for help. This made her guilty with the aggressor, and both must be punished with death.

Verses 25-27. The moral obligation incurred by the promise of marriage explains much about the regulations

of the O. T. The woman in the case here was not free from the man to whom she was engaged. Therefore, when a man used force against her in the way described it was a form of highway robbery. A case of robbery where it would be impossible to make it right by restoring the thing stolen. That is why the comparison is made to the act of murder. Since a murderer cannot make the wrong right by restoring the thing, it is used for comparison here and the man must pay with his life.

Verses 28, 29. There were many things suffered in olden times that are not allowed in the present. (Acts 17: 30). Marriage in God's sight is based on the fleshly relation. When a man leaves his father and mother and cleaves (makes a fleshly union) to his wife they become one flesh. So in the case of this paragraph. The damsel was free and not the claim of any other man. Therefore, when the man had relations with her, he did not interfere with the tie or promised tie between her and another. Hence, they are one flesh, and not at the moral expense of another. Therefore the circumstance can be atoned, by retaining the woman and giving her the protection of the marriage relation.

Verse 30. The second half of this verse is the same in meaning as the first. It would refer to the father's second wife and this relation was condemned in Lev. 18: 8, and was the iniquity that was being practiced at Corinth. (1 Cor. 5: 1.)

DEUTERONOMY 23

Verse 1. At that time the Lord was planning to make his nation a strong one and one that could cope with the enemies around them. Therefore the citizenship of recorded men must be such as could transmit their kind on down and so keep the nation strong as to their man power. Hence a man who had been deprived of his manhood was not listed.

Verse 2. *Bastard*. This is from MAMZER and Strong defines it "from an unused root meaning to alienate; a mongrel, i. e. born of a Jewish father and a heathen mother." Thus the word does not mean an illegitimate child as the term is used today. As in the case of the preceding verse, God wants the strain of the nation's man power to be kept pure. After the tenth generation the heathen blood would

have been so nearly run out that the limitation was lifted.

Verses 3, 4. The person mentioned here would be a "distant relation" of the Jews, but too distant to be admitted to the census until the tenth generation. After that the foreign blood would have become so thin that the objection could be overlooked. Especially was their blood objectionable from their disposition of enmity against God's people as seen in the incidents referred to.

Verse 5. Having brought in the history of the sad affair the writer deems it well not to leave the wrong impression in the mind of the reader, so this verse is added to the present narrative as a completion of the account.

Verse 6. This would not apply to the personal treatment accorded to one of that nation, but to them nationally. God's people must not do anything that would lend support to the propagation of that foreign race.

Verses 7, 8. Even with the restrictions required as to these races their personal feeling does not need to be one of detesting. The Edomite was too nearly related and the Egyptian had too much of kindly remembrance for them to be abhorred. And because of these facts the children of either could be admitted after the third generation.

Verse 9. When engaged in military operations there seems to be a tendency of soldiers to take much for granted. They think it their privilege to impose on the civilians, sometimes on pretense that they are military men. Also, they take the liberty of ravishing the women and otherwise engaging in the sinful practices of the people.

Verses 10, 11. While actual defilement of the body would occasionally take place in course of a man's slumber, yet the seriousness of it was mostly of a ceremonial nature as we have previously observed a number of times. That truth is indicated here by the arbitrary hour of the sunset as the termination of the state of uncleanness.

Verses 12, 13. Mechanical or structural devices for sanitation were not known in those days, so the great outdoors had to be their place to retire to attend to the calls of nature. Even in attending to the necessary actions imposed by the law of their

bodies, they must be careful, and maintain a condition of decency.

Verse 14. Certainly no personal injury could possibly come to the Lord by the sight of conditions here considered, but it would be offensive to him to behold his creatures manifesting carelessness even in the matter of cleanliness.

Verses 15, 16. There is nothing said here as to how the servant effected his escape. If he had not done any injury to his master's person or property, he was to be allowed his freedom since the master had let him escape. If this principle were in force today, the act of "jail breaking" could only be punished where the prisoner had committed some injury to the person or property of the prison keeper. If a prisoner should escape without doing any harm to the surroundings, his continued freedom should be allowed as a penalty for the negligence of the prison keeper. This idea was present in the case of the Philipian jailer. (Acts 16: 27.)

Verse 17. Let this verse be considered as a preface to the verse following.

Verse 18. There is such a thing as natural immorality and unnatural immorality. The first item now under consideration is the natural form. Not only does this verse have to do with the two kinds of immorality as to its performance but refers to the practice done for the money gained thereby. Here the "hire" of the whore is not hard to understand since that is common practice. The word "dog" is from *KELES* and defined: "from an unused root, meaning to yelp, or else to attack; a dog; hence (by euphemism) a male prostitute."—Strong. If one man wishes to practice sodomy in preference to ordinary adultery, of course he must find another man willing to serve him thus. There are men willing to serve the sodomite in place of a woman provided they are paid money. And this money (here called price) is what was not to come into the treasury of the congregation.

Verses 19, 20. The word "usury," means simply the interest taken for money loans. There is nothing wrong in the transaction from a business standpoint. It would be wrong to take it from a brother because of social or sentimental reasons. No such reasons exist in the case of a stranger, hence it is all right to take

interest from such, since there is nothing wrong in the act itself.

Verses 21, 22. No general law was made requiring men to make vows. When one was made, the Lord required it to be kept. There were occasions of special aims when the Lord called for vows, but no set law was included in the regular system.

Verse 23. This is practically the same as preceding paragraph, only it specifies an instance such as promising to make some certain offering to the Lord. If so, then the offering must be kept.

Verses 24, 25. This might be called a form of "eminent domain." The earth is the Lord's and the fullness thereof, and on that basis it was considered that the Lord's people should have a right to use what was necessary for the sustenance of life. The fact that they were not allowed to take anything from the vineyard or field proves that the necessity of life only, made it right for the individuals to help themselves. This privilege was still recognized in the case of Matt. 12: 1. It will be noticed that the disciples were not accused of stealing, which certainly would have been done had there been any chance for the accusation. So they had to fall back on the formality of the sabbath law, which they claimed was being broken.

DEUTERONOMY 24

Verses 1, 2. Let it be kept in mind that we are studying the law and customs of the O. T. in which certain things were suffered (not permitted), that were finally shut out by the stricter law. Among those was that of plurality of wives. Also that of putting away a wife that had become objectionable. The ordinance here was not looking so much to the idea that a man was putting his wife from him, but rather, to the justice due her of having a paper from him, that would show to the public that she was not a deserter. The bill of divorce might not be very complimentary for her as to her general conduct, but it would protect her from the accusation of desertion. Then if, in spite of the objection her husband had to her, some other man were willing to take her, he would know that he was not taking a man's wife from him.

Verses 3, 4. For some reason that we are not told this woman cannot return to the former husband. For one thing though, it would be inconsistent for him to take her back if he was

sincere in his objection to her in the first place. The word "defiled" does not necessarily mean any actual uncleanness, but refers to the fact that she had become contaminated with the blood of another man after being put from the first. The Lord did not wish to have the promiscuous exchange of blood in this manner.

Verse 5. This is a repetition of ch. 20: 7 which the reader will please see.

Verse 6. These were the stones used to grind grain and they were not permitted to be used as a pledge. The theory would be that if a man were brought to the point of offering such personal assets for a pledge he certainly must be very poor. Therefore, he must be helped without any pledge since he would be one of the poor who the Lord said would never cease out of the land. (Ch. 15: 11.)

Verse 7. Stealing of human beings is called kidnapping today and in some states is punishable with death. We here see it was in such a class under the Mosaic law. The special phase of the crime is that of making a commercial use of a person.

Verses 8, 9. The grave situation when leprosy was present, or thought to be, called for one of the long passages in the law. (Lev. 13 and 14.) It was so serious that the sister of Moses was the occasion of holding up the journey of the Israelites for a week. (Num. 12:10.)

Verses 10, 11. It is not right to suspect any man of wrong without evidence. If a man says he will go into his house to get the pledge there is no need to follow him therein, since he could not defraud the lender by merely entering the house. If the reasonable time for making the transaction were allowed and the man did not appear, that would be soon enough to accuse him of bad faith. The extension of confidence to another is one of the surest means of encouraging him to honesty, and vice versa.

Verse 12, 13. This transaction has to do with a case where the exchange of money or other tangible is for a poor brother who is borrowing for his needs and not as a financial investment. Not that any usury or interest is charged in the case, for that has already been forbidden. As an evidence of good faith on the part of the borrower he makes a pledge in the form of some valuable. The very fact of tendering the pledge for even a few hours shows his confidence in his bene-

factor. On the other hand, after having made that much of an advancement of faith the lender should also show his confidence in the integrity of the poor brother by restoring the pledge before night.

Verses 14, 15. Let it not be forgotten that the law made a distinction between hired servants and bond servants. The former is in hand here. A man agreed to work because he was in need of income. That would indicate that he must have wherewith to purchase necessities of life and thus must have his money for the present. Therefore the pay day would come daily for him. Were he in better circumstances financially, he would not have been brought to engage himself to another as a servant.

Verse 16. Personal responsibility for conduct is the teaching of this verse. The second commandment said that God would visit the iniquity of the fathers upon the children, but it was confined to "them that hate me." Thus, if the children did not hate the Lord, then they were not to be punished on account of the sins of the fathers.

Verses 17, 18. Gratitude is the principle in view here. To pervert judgment means to deprive a man of the decision due him through some feeling of partiality or bribe. Thrown into this decree is the consideration that must be shown a widow. Her very widowhood was an indication that she was an object of charity.

Verses 19-21. This ordinance is based on the principle like that in ch. 23: 24, 25. The earth is the Lord's and therefore all mankind have some right to its products. No man was permitted to go into a field and cut down the grain for purpose of removing it. However, all grain overlooked or missed in the harvesting must be left for the poor of the public. This privilege was extended to include a sheaf that had been cut by the owner, but not to be cut by the gleaner.

Verse 22. Their personal experience of helplessness in that foreign land must always keep them in mind of others with a like situation, so that gratitude should cause them to act according to the commandment of God in such cases.

DEUTERONOMY 25

Verse 1. It might be said that all understood that the righteous were always the ones to be justified and the wicked to be condemned. Yes, but people need to be reminded of funda-

mental principles lest they forget and be influenced by wrong motives. It might be reasoned in certain cases that one man is poor and needy, or that he was a good man in other respects, or that his importance to the community was great, or for some other such consideration he should be given the favorable verdict even though in the controversy he seemed to be in the wrong. The verse means that regardless of all considerations the decision must be made on the basis of merit of the case.

Verses 2, 3. Corporal punishment for certain offenses was decreed by the law which we remember was both temporal and religious. The limit of stripes was forty. Paul said he received this form of punishment on five different occasions except that it was one less than the lawful limit each time. This is explained by secular history which it will be well to quote here: "This punishment among the Jews was not to exceed forty stripes (Deut. 25: 3), and therefore, the whip with which it was inflicted being made with three thongs, and each blow giving three stripes, they never inflicted upon any criminal more than thirteen blows, because thirteen of those blows made thirty-nine stripes; and to add another blow, would be to transgress the law, by adding two stripes over and above forty, contrary to its prohibition. And in this manner was it that Paul, when whipped of the Jews, received forty stripes save one (2 Cor. 11: 24) that is, thirteen blows with this threefold whip, which made thirty-nine stripes, i. e. forty save one."—*Prideaux's Connexion*, An. 108 and note. The word "vile" in this passage does not mean in a moral sense. It means low or trifling or disrespectful. A man might be considered as in the wrong and thus worthy of punishment. Yet he should not be regarded as not deserving of some consideration. If my brother were convicted of being in the wrong in the controversy between him and me, I would expect him to be given a just punishment. If the executioner of the punishment were allowed to go on and on to excessive degree it would make the action look as if he were beating a dog to death, or threatening to do so.

Verse 4. Machinery for separating grain from the chaff was not in existence then. The bulk was thrown down upon the grain floor and either beaten out with a flail, or trampled out by

oxen. Naturally, the beast would be inclined to help himself unless hampered. This law forbade the owner hindering him with a muzzle. While the consideration of dumb brutes was actually required, yet the Lord had a future use to be made of this law. (1 Cor. 9:9.)

Verses 5, 6. This rule was invoked by Judah (Gen. 38: 8), and became a permanent feature of the law of Moses. The proviso in the ordinance was that the brother left no child. Otherwise it would be unlawful to take the widow since it would violate Lev. 18: 16. This would have made the act of Herod unlawful, as accused by John regardless of whether his brother had been living or dead, because he had left a child, a daughter. (Matt. 14: 6.)

Verses 7-10. A penalty in the form of public humiliation was to be inflicted on the man refusing to comply with this law. Just why a severer fate was meted out to Onan in the case cited above is not stated. However, we can see this difference in the circumstances. Onan made the pretense of obeying the order, in that he approached the woman in the fleshly relation. When he considered how the offspring would be credited he interrupted the proceeding. That showed that personal gratification was really the motive for beginning the act, which made his sin greater than that of merely refusing to have anything to do with the case.

Verses 11, 12. In the first place this struggle between two men should be considered as one of equal contest since it is between parties of equal class. For a woman to violate the principle of modesty and also to take an advantage of a man, which the merits of the controversy did not include would be an act of severe injustice. Therefore, the punishment due her would be the loss of her guilty hand.

Verses 13, 14. The civil as well as religious purposes of the law can be seen in this paragraph. The same standard used for buying should be used for selling.

Verses 15, 16. The principle of justice is universally recognized as due every one. The basis on which it is determined in any given case is that both parties to a transaction shall receive all, but no more than is coming to them by the law of equity. If one scale were used for selling and another for buying some one must be cheated.

Verses 17, 18. The first military encounter the children of Israel had with the enemy after being released from Egypt was with the Amalekites, as recorded Ex. 17. That was the occasion when the hands of Moses were supported by those of Aaron and Hur. The principle on which the grievance was estimated as being so great at that time, was the weakened condition of a part of the congregation. Amalek took advantage of that misfortune and oppressed them, which aroused the wrath of God.

Verse 19. The decree is here repeated that was made at the first instance. The fulfillment will be found in Est. 9. The word "remembrance" does not have the meaning of ordinary memory because the record of the event is inscribed in the book that was destined to be read by all generations. The word has the force of a memento; some visible trace of the thing considered. When the last member of that tribe was destroyed, there would not be left anything as a reminder of their existence.

DEUTERONOMY 26

Verses 1, 2. Throughout the dealings of God with man the right of the first has always been considered as belonging to the Giver of all good. So in this instance, when the children of Israel shall have entered and possessed the land so long ago promised to the fathers, their gratitude should be shown by this offering of the first of the land. It must be taken to the place where God's name would be recorded. This is somewhat indefinite, since we already know that the tabernacle was the thing in which the name of God would be recorded. The particular location of that structure was not as yet indicated, and hence this indefinite statement.

Verses 3, 4. *Priest that shall be in those days.* Not that some man would newly be made priest, for that was settled when God ordained that all the sons and descendants of Aaron were by that relationship qualified for the priesthood. They finally became so numerous that all were not used for active duty. This verse means that the man who was in active service as priest was to officiate in the reception of this offering of the first fruits.

Verse 5. The historical connection of this verse shows that Jacob is the father referred to, and at the time of the famine. He is here called a Syrian. Another name for that word is Ara-

mean. It does not refer to an inhabitant of the country immediately north of Palestine. This word, Syria, is an abbreviation of Assyria, which lies in the country of Abram's birthplace. Aram is a name derived from the fact that it was like Mesopotamia, which means between the rivers. For information on this subject consult *Britannica*, Vol. 2 p. 307; and *Rawlinson*, *Origin of Nations*. The speech directed for the Israelite to make, was in appreciation of the providential care that the Lord had bestowed on the nation.

Verses 6, 7. This statement of their cry unto God, even before Moses was told to go unto them, agrees with Ex. 3: 7 and Acts 7: 34.

Verses 8-10. Paul asked the question "What hast thou that thou didst not receive?" (1 Cor. 4: 7.) We know that had special reference to the spiritual gifts. The same fact applies to other gifts since we did not bring anything into this world. It is fair even from a view of justice that appreciation for the benefits be expressed by the return of the first fruits to the great Origin thereof. And since the land they will possess aboundeth (or floweth) with milk and honey they would not be deprived of any necessity of living, by making a contribution to God.

Verse 11. Rejoicing in iniquity would always be wrong (1 Cor. 13: 6), while it would always be right to rejoice in good. Since these things mentioned had come from God they would be good things and worthy of rejoicing.

Verse 12. For explanation of this third year of tithing see ch. 14: 28 and note.

Verse 13. God always knows the heart. Should the Israelite make these claims falsely, he would be detected and punished. Therefore, the command has the force of meaning that they should so conduct themselves that they can truthfully make them.

Verse 14. He must declare he has made proper use of the good things provided for him and that use included the gifts to the Lord. He had not eaten of that which should have been given to God. Not even in his "mourning" which is from a word that means a condition of extreme need or want. Not even such considerations were allowed to lead him to eat that which belonged to God's appropriation.

Verse 15. This is both an acknowledgement and plea. Acknowledgement that God lives in a holy habitation and

a plea for him to look down on the people to bless.

Verse 16. Once the command to keep and twice to *do* is found in this verse. It cannot be made too emphatic that doing is necessary to acceptance by the Lord. Any other attitude taken with reference to the law of the Lord will be rejected.

Verse 17. *Avouched*. This is from a Hebrew word that is rendered variously in the A. V. but the outstanding principle of the expression is a very strong assertion in the form of a promise. The verse means they have made a strong promise to recognize the Lord as their God.

Verses 18, 19. The same strong promise is used in this verse. God has thus given his promise that he will accept the children of Israel as his peculiar (exclusively personal) people. The Lord never breaks his promise, and now he expects the Israelites to keep theirs.

DEUTERONOMY 27

Verse 1. The elders were associated with Moses and all the authority they had was subject to that of Moses. They were the experienced men and leaders of thought and judgment, but the final decision of all matters rested with Moses.

Verses 2, 3. The scarcity of the copies of the law has been already mentioned a number of times. That was because all copies had to be made by hand and with very crude instruments compared with what we know. Therefore, copies of it were to be written in public places in the same manner as our public bill boards. That would give many people access to the Lord's government.

Verse 4. Mt. Ebal was the mount called "the cursing." Therefore we must conclude that on the stones raised into a wall here, would be written that part of the law which pertained to the curses.

Verses 5-8. For a time after crossing the Jordan, God knew they would not be entirely settled in their religious headquarters. So the use of this altar made of stones was commanded. The legal use of an altar is that of burning sacrifices. Their gratitude for the blessings of God would be expressed by this demonstration. In Josh. 8: 30-32 is an account of the fulfillment of this order.

Verses 9, 10. *This day when thou art become the people*. We know that

even from the bondage in Egypt, and very definitely at Sinai, they became the people of God and were declared to be the nation that had been redeemed from Egypt by a mighty hand. So we must look for some other significance in the statement. There can be but one, and that is, that God again repeated or recognized them as his people. Every time a blessing of God is bestowed on man in reward for worth or faithfulness that is equivalent to public declaration of the fact. Just as the N. T. teaches the principle that while Jesus was crowned, once for all, as king, when he took his seat at God's right hand, yet each time a human being recognizes him as king, it amounts to the same as crowning him.

Verses 11-13. In this paragraph the special position of Levi as a tribe is not recognized and thus we have the mention of twelve tribes. That is why Joseph is mentioned but neither of his two sons, who really formed two tribes. This classification is a general one and takes no account of any special official position. That will be done in following verses. For this there are six of the original twelve number on each of the mounts.

Verse 14. Here the Levites are mentioned as the ones to pronounce the curses on the people. This now is a different viewpoint of that tribe than considered above. It has already been learned that the tribe of Levi has been separated from all the other tribes as far as property holdings are concerned and more especially concerning authority. (Num. 3: 5-12.) Therefore, when any public work was done that pertained to instruction and enforcement of the law, the Levites were to do it. In this present matter the Levites were to pronounce these curses, and nothing is said about any of the other tribes in connection with the blessings either.

Verse 15. *Cursed*. This is from a word that means to threaten, warn, or wish an evil experience of some kind to come upon the person opposed. The word would mean the same, whether pronounced by the Lord or by uninspired man. The difference would be that when God makes the wish or threat he is able to enforce it, while man would not be able actually to bring the curse to pass, yet the motive of it would make the one pronouncing it as guilty in principle as if he could enforce it. In the present verse the curse is pronounced against the idol maker. In some cases the par-

ticular curse threatened is described in other parts of the Bible. Thus the curse for making idols is death. (Ch. 13: 15.)

Verse 16. The curse for making light of, or disregarding, the parents was death, as seen in Ex. 21: 17.

Verse 17. No particular penalty is prescribed for this wrongdoing but the law against it is found elsewhere. (Ch. 19: 14.)

Verse 18. The nature of this wrong is to take advantage of the unfortunate to mislead him. The result of such a sin in spiritual matters is taught by Jesus. The leader as well as the misled will fall into the ditch. (Matt. 15: 14.)

Verse 19. This is the sin of depriving the weak, or unformed, of the righteous judgment due them in any matter.

Verse 20. This crime is condemned in the N. T. (1 Cor. 5: 1-5.)

Verse 21. The curse for this crime was death. (Lev. 20: 15, 16.)

Verse 22. The penalty for this wrong was death, or cutting off. (Lev. 20: 17.)

Verse 23. The curse for this iniquity was death by burning. (Lev. 20: 14.)

Verse 24. The penalty for this crime was death at the hand of the revenger of blood. (Deut. 19: 11, 12.)

Verse 25. No specific penalty is named as to this curse. The principles of the scripture require that those guilty of murder must suffer death. In this verse it is clearly set forth that the murder of another is the object of this bribe money.

Verse 26. This is a general curse and might mean whatever was the judgment of the Lord in any given case. The striking phase of this line of decrees is the requirement that the people must say "amen" at the pronouncement of the curses, thereby making them their own. That is, they must confirm the righteousness of the curses by saying "amen." That would commit them to the performance of their part in the various cases. Where the penalty was stoning, they must take the guilty one out and stone him. If it were burning then they must use the fire. It will always be understood that when men perform these various forms of punishment according to the stipulations of the scriptures, it is the Lord doing it and it is not by authority of men.

DEUTERONOMY 28

Verses 1, 2. As usual, the Lord bases his promises of good things on their doing the commandments. Then they will become a mighty nation above all others. The word "blessing" here means prosperity when bestowed by the Lord on man. It means praise for said prosperity, when bestowed by man on the Lord. No specific form of the blessing or prosperity will be mentioned but the various relations of life that will be blessed will be named in the several verses.

Verse 3. This is a pair of words to indicate two extremes, the city and country.

Verse 4. They will be happy with regard to their children, the young of their stock, and also the produce of the ground. The crops will not be disappointing.

Verse 5. They will bring the products of the soil home in their baskets, or any means of carriage, and will be happy in the use of the same.

Verse 6. The only significance of the terms here is in the fact of their being expressions of the two extremes. Since "in and out" would take in the full extent of whatever would be under consideration, this verse would simply mean that they would be blessed at all times, and in all conditions of life.

Verse 7. The enemy will be organized in a unit and in good order when he makes his attack upon the Lord's people, but will be so utterly defeated that he will be repelled with great loss and in complete (seven) disorder.

Verse 8. This is practically the same blessing promised in verse 5.

Verses 9-11. The nations around them will fight against them, but God will fight for them and exalt them as a people above all their enemies. That is, if they will be obedient to the divine command. All this will be fulfilling the promises made to the fathers and established with the oath of the Lord.

Verse 12. "Heaven" here means the first of the three heavens recognized in the Bible. The place of the atmosphere and clouds and the place from whence rain comes.

Verses 13, 14. It was the ambition of nations generally to be in the lead, and this was one thing promised to the children of Israel provided they obeyed the statutes of God.

Verses 15-19. It is not necessary to make detailed comments on this pas-

sage. It covers the same subjects as the verses on the blessings above. Instead of being prosperous and successful in the various relations of life as promised before, they will have the curse of God in them if they refuse to obey the law of God.

Verses 20, 21. This is a sort of summing up of the results to come from the curses threatened. They will finally be destroyed as a nation and driven from the land. This last was fulfilled in last two chapters of 2 Kings.

Verse 22. God could destroy in a moment the entire nation without the use of any visible means, but he will not see fit to do so. Instead, he will resort to various agencies in the form of disease and pests, and the sword of the enemy. The "consumption" here is not what is popularly meant as pertaining to the lungs. It is a word that means emaciation. It is the general shrinking and falling off of the flesh, and a sinking of the features of the body.

Verse 23. This is figurative, and it means that instead of the heaven dropping the rain for their ground, it will be as unyielding of the necessary moisture as if it were a canopy of brass. The ground will be as sterile as if it were iron.

Verse 24. Just another figure meaning a lack of moisture, as if the rain had turned into dust.

Verse 25. This is verse 7 in reverse.

Verse 26. Their helplessness is imaged here, as a carcass left on the open field. It will become the food of the birds of carrion, and there will be no one taking pity to fray (frighten) them away.

Verse 27. "The botch" was an inflammatory ulcer. "Emerods" was the same as what is now termed hemorrhoids, commonly called piles. Scab was a disease similar to the modern itch. This itch was slightly different from the preceding word in that it meant specially a condition of severe redness as if from sunburn, and so malignant that they would not be able to discover any remedy for it.

Verse 28. This verse had more direct application to their condition of mind that would be brought on by the various curses of God.

Verse 29. This verse is a specification of the general conditions mentioned in preceding verse. Although it may be bright noon time they will be in such a state of confusion that it

will make them feel blind and in the dark.

Verses 30, 31. A general failure in all their enterprises, both social and commercial, will result from the curses of the Lord.

Verse 32. They will have to give up their children to the enemy nations and have nothing left but the heartache of a parent longing for his loved ones.

Verse 33-35. Very little added here to what has been threatened; only repeated for the sake of emphasis.

Verse 36. This is a direct prediction of their national captivity and the condition that will prevail, that of idolatry. This subject will be treated at length in the study of the prophecies.

Verses 37-41. Another summing up of the calamities to be placed over them, which will include the disappointments concerning their families. They will not get to enjoy them because the enemy will make servants of them.

Verses 42-44. Chief of the sorrows referred to here is that of being abused by the enemy nations. That would be a humiliation of the severest kind.

Verse 45. Here they are forewarned that the curses will not only vex them, but will pursue them until they are destroyed as a nation, and all because they refused to hearken to the voice of God. "To hearken" is the same as *doing*, which we have seen emphasized so often.

Verse 46. So evident will be these curses upon the nation that the world will observe it and be filled with wonder. That will add to the humiliation of them.

Verse 47, 48. Since they were not willing to serve the Lord he will suffer them to serve their enemies in the foreign land.

Verses 49-52. This paragraph is a prediction especially of the captivity at the hands of the Assyrians and fulfilled in 2 Kings 17.

Verse 53. This awful prediction was fulfilled in 2 Kings 6: 28.

Verses 54, 55. Even the normal sensibilities of the human being, will be dulled by the terrible condition into which they will be thrust in their disobedience.

Verses 56, 57. Modesty will give place to immodesty, and womanliness will be supplanted by coarseness. The affections intended to bind the mem-

bers of the family together will be severed; general confusion will reign. The lowest ebb of love and mutual consideration will be reached, and the crying needs of the body will seek for gratification at the cost of human flesh, and all of this will be brought upon them through the means of the enemy with the siege.

Verse 58. They must observe to *do* all the words. Note that it does not insist merely on their doing the words that are written on the tables of the covenant, but the ones written in the book. Moses was the one who did that writing. Moreover, one result of observing these things written in the book was that they would come to fear the name of God. Hence, we must conclude that divine authority was recognized by them as being vested in what Moses wrote in the law.

Verses 59, 60. A spasmodic visitation of plagues would be bad enough, but the conditions being threatened here are to be of long continuance.

Verse 61. After mentioning by name a number of diseases the Lord adds that he will add to them the numerous plagues not written in the book. This idea is similar to that of Paul in Gal. 5: 21. After having named many works of the flesh he adds the expression "and such like." Here they were to be impressed that if such evil things as named are to be brought upon them, things which they know to be terrible; then what must be the awful nature of the ones not named!

Verse 62. The general population of the nation while in their full strength ran into the millions, while the remnant that remained after these terrible things had come to them was 42,360. (Neh. 7: 66.)

Verse 63. Being plucked off the land was a prediction of the captivity of the nation and fulfilled in 2 Kings, last two chapters.

Verse 64. While the nation as a whole will be confined in the land of the captivity and from there be brought back to their own land, there will be scattered ones of the race throughout the countries of the world. That threat was fulfilled as seen in John 7: 35.

Verses 65, 66. Even down to our day this awful condition exists as a terrible sign of the power of God in bringing about the fulfillment of his predictions.

Verse 67. This verse describes a general state of mind that will not let them have any rest. At every turn

of the day they will have the feeling that something else would be preferable.

Verse 68. There are two predictions as to the captivity of part of the people given in this verse. One is the fact that they will be brought into the land of Egypt and the other is about a condition when they are there. Both of these predictions are fulfilled in the writings of Josephus. The former in Ant. 12-1-1, the latter in Wars. 6-8-2. After all the long list of things threatened against the nation of Israel that God recorded in this chapter we would think that nothing should have influenced them to depart from the divine law. But their grievous backslidings go to prove the general fickleness of the human mind, and, therefore, the necessity for it to be under constant regulation from a higher source than man.

DEUTERONOMY 29

Verse 1. The sabbatarians try to restrict the term "covenant" to the laws as written on the tables of stone. But here, as elsewhere, the word is used also with reference to that which Moses wrote. Lest we be misled into thinking he was speaking of the same things written on the tables, he specifies here that he means the words *besides* those made with them at Horeb. It is not claimed by any one that the tables were reproduced after leaving the holy mount. Therefore, we have the unavoidable conclusion that what God directed Moses to write was to be regarded as being of equal authority with that written on the tables.

Verse 2. It has now been only forty years since they had left Egypt and thus many of the present generations could remember what happened, for only the men twenty years old and up were slain miraculously after the affair at Kadesh.

Verse 3. The word "temptations" means "tests and judgments." When the Egyptians refused to release the Israelites, God brought various plagues upon them and thus the test of God's power as against the Egyptians was proved in many instances.

Verse 4. In spite of the advantage such recollection should have meant to them, they seemed to underestimate the significance of it all. The expression "Lord hath not given you," etc., is Biblical method of saying, they simply did not have such eyes, etc.

Verse 5. This wonderful fact is com-

mented on at chapter 8: 4, which please see.

Verse 6. This means they had not depended on these articles from their own production. They had been provided by miracle which should have taught them the lesson of God's power and goodness, in spite of their waywardness and weakness.

Verses 7, 8. This is just a brief reminder of what they knew, that the heathen forces that came against them were overthrown by the superior force of God's people.

Verse 9. The logical, as well as authoritative, conclusion they should draw from these facts was that they should keep and do the words of "this" covenant.

Verse 10. The members of the congregation were in good order, having officers in their places, and thus ready for the invasion.

Verse 11. The wives and little ones were there present, the ones who they said would be a prey. That is, the congregation as a whole made that complaint. However, the ones actually making the complaint are dead and strewn along through the wilderness. The hewers of wood and drawers of water meant the ones who served the needs of the laver and altar.

Verses 12-15. By grouping these verses into one paragraph it is to bring about the interesting lesson that what Moses was then saying to the hearers was to be general in application, not only for the ones actually standing before him but also for those yet to be produced among them.

Verses 16-18. While the ones then standing before Moses had not been guilty of the grievous idolatry that had brought the judgments of God, it was worth while to remind them about it for their own admonition. They should profit by the history of the others of their congregation and thus not bring upon themselves the wrath of God which is here compared to gall (bitter or poisonous herbs) and wormwood.

Verse 19. Were it not for the concrete evidence of God's wrath against idolatry as seen in these judgments, some perverse man might be arrogant and boast that he personally would have peace in spite of these past histories, and in his arrogance would "add drunkenness to thirst." It is bad enough to have the thirst for drink, but it is worse when that thirst is

gratified, and drunkenness brought about.

Verses 20-22. This is another general summing up of the things that will come to them if they disobey the divine commands. God is jealous and will not suffer his authority and title to adoration to be trampled upon and replaced by idols. In the fire of his jealousy he will cause the guilty ones to feel the heat of his anger.

Verse 23. This verse is a reference to the general condition that is to result in the land of Israel after the threatened plagues have been brought. In this passage, a figurative comparison is made to the condition that had existed for centuries in the region of the Dead Sea. Incidentally we have some information about that interesting subject. The cities that were so wicked in the days of Abram and Lot were destroyed and the place of their former existence was finally one of salt and brimstone. There can be no mistake as to what he is talking about, for he mentions by name Sodom and Gomorrah, two of the outstanding cities involved.

Verses 24, 25. The demonstrations of God's wrath will be so evident that heathen people around will see and understand that it is a result of divine wrath. Not only that, but it will be demonstrated in such a way that all will understand the condition to be the judgment of God in punishment for their departures from his law.

Verses 26-28. We should note that the nations will not merely understand that God's people had displeased him and brought on the punishments, but will have knowledge of the specific phase of the law they had violated, that concerning idolatry.

Verse 29. This verse contains a fundamental principle regarding divine revelation. The world should bear in mind that God does not hold back from man anything that would be of any benefit to him. Therefore, no effort should be made to delve into the unseen for information which God has not seen fit to impart to man. This disposition has always been displeasing to God and is today. (Col. 2: 18.) Thus when there is something about a subject introduced in the Bible which seems to have mysteries about it, we must remember that what belongs to the Lord only, is not our business. We should therefore trust him for his grace and manifest a child-like faith in him.

DEUTERONOMY 30

Verses 1, 2. Not until the nation has been driven into captivity will it come to realize the awful mistake it made in departing from the law of God. That change of mind will come about, and when it does, the Lord will also change their situation and reverse their fallen condition.

Verses 3-6. This paragraph is a prediction of the return of the Jewish nation from Babylonian captivity. This great event is the subject of much of the major prophecies and will be commented on in detail at the proper place in this work. As for the scripture account of the fulfillment of the prediction, the reader may consult the books of Ezra and Nehemiah. The secular histories showing the fulfillment will be cited in connection with the various predictions made in the prophetic books. The expression, "circumcise thine heart" is a figurative reference to the consecration of the heart to God, after the purifying caused by the captivity.

Verse 7. The accounts of God's dealings in the past concerning his people and the heathen nations are significant. If God concluded his people needed a certain form of chastisement he would often use some heathen king and nation as the instrument of his wrath. Then after his work for his rebellious people had been completed, he would in turn punish the heathen instrument for the personal motive he showed in the affair.

Verse 8. This does not mean that the Israelites became and remained a nation of angels after the captivity, for they have always been a perverse and rebellious people, but on the subject that was the immediate cause of their captivity, idolatry, they never again were guilty of that. This fact will also be shown from secular history, later.

Verses 9, 10. This passage promises to reverse all the evils that had been visited upon them in punishment for their unrighteousness. Again the promise is based on their obedience to the divine laws. They must turn to the Lord wholeheartedly, and not merely in a partial degree as they had so often done before.

Verses 11-14. This language is cited by Paul in Rom. 10: 6-8. He did not mean to say that Moses was making a prediction in his utterance of the words. Rather, just as the law then being delivered to the Israelites was coming to them direct from the law-

giver, so the Gospel was brought right to the minds of the persons intended to be affected thereby. The general force of the passage is that no excuse is left for the disobedience of the people on the ground that the divine law was inaccessible, for it was brought to their "very doors," so to speak.

Verse 15. Not that the Lord invites us to "take our choice" between good and evil, between right and wrong, as is sometimes taught. He tells us about the two kinds of life and their fruits. Then we cannot be excused if we take the wrong side and come into the punishment of it.

Verse 16. This agrees with the teaching in the preceding paragraph, that God does not encourage the human choice unless that choice is the right one. Instead, the divine command is to love the Lord and walk in his ways.

Verses 17, 18. Even as God foretells the good results of obeying his law so he foretells the evil ones of disobeying. No pretense of ignorance will count.

Verses 19, 20. The angels in heaven and the inhabitants of earth will all know that God has given his human creatures all the instruction needed to keep them in the way of righteousness, and the way that would bring them the greatest amount of happiness.

DEUTERONOMY 31

Verse 1, 2. This is another place to mark as it states the age of Moses. We should not mistake his meaning when he said he could no more go in and out. That was not a reflection on his age; that he was becoming weak and infirm from age. The statement in chapter 34: 7 would disprove such a conclusion. The very last words in the verse constitute a comment on the other expression. He meant that his activity for the congregation was over, and that he would no longer go about looking after them, and supervising their various movements.

Verse 3. This is in keeping with foregoing paragraph. Moses was to cease his leadership and Joshua would then serve God as the leader of his people.

Verses 4-6. Citing the victories of the people over the heathen by the hand of the Lord, they are here encouraged to proceed in their assigned duties.

Verses 7, 8. Nothing was omitted that would tend to insure proper respect for the new leader, Joshua. Moses

delivered his commission to him in the presence of the people and assured him of the blessings of God in his great work.

Verse 9. Not even the sabbatarians will deny the complete authority of the tribe of Levi in administration of the law of the O. T., yet we see in this verse that they operated under the law that Moses wrote and delivered to that tribe. Another rebuke for the modern Judaizers who would desert Christ and drag us back to the law.

Verses 10, 11. We are so frequently reminded of the scarcity of copies of the law in those days of manual reproduction of them, so that on the occasion of the great sabbath year when the people would be in general assembly, the law was to be read in the hearing of the people.

Verses 12, 13. At the time of this great celebration the stranger as well as the direct member of the congregation should be made acquainted with the law of the land. While there were some items of the system that only pertained to the Israelites, yet that which applied as man with man would have bearing on all within the limits. Even as we would expect a foreigner to respect and obey our laws while amongst us.

Verses 14, 15. The solemn hour for the departure of Moses is approaching. The Lord had his special place of representation and that was the tabernacle. Thus he commands that Moses and Joshua meet him in that place. The Lord did not appear directly in person since man could not endure that. He appeared in a cloud.

Verse 16. For "sleep" the margin has "lie down," and the lexicon justifies that rendering. Also note that it says Moses was to sleep with his fathers. This could not apply to his body, for he was not buried with any other person. This shows that man is composed of something more than his body, and thus, that materialism is a false doctrine. Moses is told that after his death the people will go after the gods of the land and thus break his covenant with them.

Verses 17, 18. All this passage of threatening has been recorded previously and is here repeated on the eve of the change of administration in the leadership.

Verse 19. The song mentioned here is in the following chapter. A song is not always a rhyme. It is not con-

fined to mere sentiment, but may include the more serious literature of teaching. It was so with this song of Moses.

Verses 20, 21. The song was to serve as a warning to the people, and prepare them to make the proper use of the great prosperity that was to come upon them after taking possession of the land that had been promised to the fathers. Even the punishment that was to come upon them for their disobedience was to be written for their warning.

Verse 22. The song was written, and then taught to the people. There having not been a copy of the song before, they had no way of knowing it, or of learning it. That made it necessary for them to be taught it, which Moses did.

Verse 23. The pronoun "he," has to refer to God since he it was who had made the oath of promise concerning the land. He it was who here gave the solemn charge to Joshua to take courage and go onward in leading the people.

Verse 24. This is the book that is referred to by some as the "ceremonial law" and such is true, if used properly. That is, the writings of the hand of Moses were the details of the system which God had in mind when he first gave the ten commandments. We have already learned that the decalogue in itself was not a complete law at all, since it did not contain a single specific penalty. What the Lord commanded Moses to write, was to complete the system and show the children of Israel how they were to carry out the several ceremonies, but to refer to the "ceremonial law" in the sense of its being less binding than the tables, is one form of rebellion against God.

Verses 25, 26, 27. Sabbatarians make a great ado over the fact that this book was put in the side of the ark, whereas the tables were in the ark. This means, they say, that it was of less importance and authority than the tables. It is a shameful use to be made of the scriptures, and only coincides with the spirit of rebellion possessed by such people. For the sake of the sincere inquirer on this subject it will be noted here that God had a purpose for this placing of the law, that it was to be a witness against them. The fact that this book was more accessible than the tables would prove it to be more important than the tables, if anything, but it does not prove that. There

was really no difference in the importance of what God gave to them through the hand of Moses.

Verses 28-30. Moses is still talking directly to the Levites and commands them to call an assembly of all the people. The assembling was to be done under their elders and officers. After the assembly was formed he spoke to them the song to be found in the following chapter. The word "spake" is not to be taken as meaning the opposite of sing. It is a more general word. Even the N. T. tells Christians to "speak" in song. (Eph. 5: 19.) What we should get here is that Moses delivered the words of this composition to the people from his mouth and to their ears.

DEUTERONOMY 32

Verse 1. This is the beginning of the "song of Moses" that is frequently referred to in the speech of God's people. It is also referred to in the N. T. (Rev. 15: 3.) It will contain much history and other teaching. The importance of the passage is indicated by the supreme call to attention. The heavens and earth are called upon to give ear to the words of the song. While they were written in a book, yet the whole congregation was to hear, therefore, they will be delivered by word of mouth.

Verse 2. Doctrine means teaching, and as the showers and dew of the sky bring blessings upon the earth so will the great truths of the song bring spiritual good.

Verse 3. The surety of the blessings just mentioned is in the fact that the name of the Lord will be invoked and all greatness is to be ascribed to him.

Verse 4. "Like a rock," would be as a basis for material greatness, so God is a Rock of support for all them who wish to follow truth and righteousness.

Verse 5. The noun for "they" is in the following verse and described as the "foolish people" which means the wayward among the nation. That is why it is now so important that they listen to this great classic to be delivered to them.

Verse 6. The accusation implied in this verse is that they had been ungrateful for the blessings of God. Not only had been indifferent about them but had returned to God their lives of disobedience and seemed to forget their close relationship to him.

Verse 7. A call to memory. They could read some of it in the written

pages extant, and could further learn through the lips of their parents. From whichever source of information, they should profit by the record.

Verse 8. In one brief verse a great historical scope is covered. God separated the sons of Adam in the 11th chapter of Genesis and predicted the several possessions of the tribes of Israel who were at that time about to invade the land of the possessions.

Verses 9, 10. Jacob is a composite name for the nation of Israel and declared to be the possession of the Lord. That was in mind when he called Abram from his home in Chaldea and directed him out. (Gen. 12.) When the time of fulfillment of the promise was drawing near, God took special care of the founder of the nation and brought him safely through the perils of want and other weakness.

Verses 11, 12. This passage uses the object lesson seen in dumb creatures as to care for the dependent ones, to illustrate God's care for the nation while it was young and tender. At the time Moses is speaking to them, they are a strong people compared with what they were at one time.

Verses 13, 14. The providential sustenance of the people when no natural means could be relied on, is the subject of this paragraph. Often when all other help seems impossible the power and goodness of God intervenes to redeem the situation.

Verse 15. According to Strong's lexicon, Jeshurun is a symbolic name for Israel. Thus the verse teaches that Israel became rich or prosperous, and then rebelled. It is the history of man that he will generally allow his material prosperity to crowd out the importance of spiritual prosperity. See the comments on this thought that are offered at chapter 8 of this book.

Verse 16. When people begin to forsake God they usually become active in some other direction. So when the children of Israel started in their downward course away from God they became interested in false gods and thus provoked him to jealousy.

Verse 17. The word "devils" is from SHED and Strong defines it as "daemons." The descriptive form of them is by the word "malignant." Since the very principle of idolatry is one against the true God it would be proper to regard the whole of the system of idolatry as being like things malignant, with the Creator. Paul

comments in the same line of thought on the subject. (1 Cor. 10: 20.)

Verse 18. If an earthly child were to forget his father or mother, he would be regarded as very ungrateful. How much more grievous was the indifference of the people of God to their divine origin.

Verse 19. The word "abhorred" is from an original that is not as severe as the present rendering makes it. The word means to "think little of." So it would be in the case of an earthly parent. A man would be bound to have a very humiliating estimate of a child who had turned away from him.

Verse 20. Sometimes a son or daughter will come to hold the parent in dishonor, yet wish to have them accessible for their own selfish wants. If the parent will turn from the ungrateful child for the time being and throw him out on the world on "his own," it might bring him to his senses. That is what God did to his people.

Verse 21. This is a noted prediction and connected with the condition of unfaithfulness of the ancient people. They had turned from the true God to the worship of idols. That roused the jealousy of the true God. Then he determined some day to give them something to be jealous over. It would be when they saw him take a "foolish nation," (the Gentiles) into his bosom. (Rom. 10: 19.)

Verse 22. Taking a future look at the waywardness of the people who had received so many favors from God, the threat is made that the fire of God would burn to the lowest depths. Even to the lowest "hell." This is from SHEOL and defined by Strong as follows: "hades, or the world of the dead (as if a subterranean retreat), including its accessories and inmates." It is the only word for "hell" in the O. T. It is rendered in the A. V.; by grave 31 times, hell 31 times, and pit 3 times. Thus, in the verse now being considered it is a figurative showing of the depths to which he will reduce those who come under the fire of the divine wrath.

Verses 23-25. The depths of degradation to which God will plunge his disobedient people will be brought about through such conditions and experiences as here described.

Verse 26. This is the captivity and general dispersion noted in ch. 28:68.

Verse 27. This means that the threat made in preceding verse would be

made complete were it not for the boasting that would be done by the enemy. Because of that consideration, God will show more leniency toward his unfaithful nation than their conduct deserves.

Verse 28. They had been advised and offered counsel but would not accept it. Now they must be made to learn the lesson by painful experiences.

Verse 29. God grieves over the misdoing of his people. He warns and pleads for them to heed his teaching and profit by the mistakes their former brethren have made. It is significant to note that in this short verse the words "understood" and "consider" are used in connection. The same thought is found in Isa. 1: 3. The people did not know because they did not consider. Much of the so-called ignorance that exists among the professed children of God in all ages has been through their own indifference to the opportunities for learning.

Verses 30, 31. The successes of the children of Israel against all odds can be explained only on the theory that God had intervened. The pronouns "their" and "them" in verse 30 are to be connected to mean the Rock of the Israelites had sold or delivered them, the enemies. Even the enemy acknowledges the superiority of the God of the Israelites. An instance of this may be drawn from Ex. 8: 19.

Verses 32, 33. These articles are used figuratively of the wrath of God against his enemies. While he sometimes suffers these enemies to afflict his own people, he will finally turn against them. How foolish then for God's people to serve the very people whom God will finally destroy.

Verses 34, 35. The teaching in this paragraph coincides with Rom. 12: 19.

Verse 36. "To judge" often means to bring punishment or affliction. Here it means to avenge the people of God by judging the enemy who had oppressed them.

Verses 37, 38. God will call upon these heathen nations to explain the helplessness of their gods; the beings they had pretended to believe in, and on whom they were supposed to lean for help.

Verse 39. When the comparison is made, the conclusion will be forced on them that no god in the universe is like the God of Israel. As evidence of it, his ability to kill or make alive is cited, which had been fully established as historical fact.

Verse 40. This means that God always was and always will be; he is self-existent.

Verses 41, 42. Since the sword was a common weapon of warfare in ancient times, the figure of God's success in battle is indicated by the whetting of the sword. He declares the arrow will be drunk with blood. Not necessarily intoxicated as we commonly use that word. The original here means, "being satiated or gorged." The Lord will be so effective in his slaying of the enemy that such a description was given of it, as here stated.

Verse 43. The nations are called upon to share the rejoicing of the people of God. Those who do so instead of rejoicing at their downfall will be blessed of God.

Verse 44. Hoshea here is the same as Joshua, who was associated with Moses.

Verses 45-47. After reciting the entire song to the people, Moses admonished them to set their hearts on it and observe to do all the words of the law. It is so important a matter that life itself is involved.

Verses 48-52. This passage announces to Moses what he will be expected to do in the end, but a few more words will be revealed which he committed to the congregation before leaving them for the place of his death. Abarim is really not the name of any certain mountain. It is a more general area and the particular mount on which Moses will stand to get a look at the land is Nebo. The reason for his punitive death is given to him; that he failed to sanctify the Lord or give him the credit for the supply of water at Kadesh.

DEUTERONOMY 33

Verses 1-3. Moses, as the inspired writer of the book, will speak of Moses as the servant of God and teacher of the people under God. This speech will contain figures of speech and some direct reference to history, and repetition of some law. The great power and goodness of the Lord will run through the address. Some of the places will be mentioned where the greatness of God was manifested, such as Sinai, Seir and Paran.

Verses 4, 5. He speaks his own name in the third person as explained at beginning of preceding paragraph. Being called a king is indefinite. The word did not have as definite or strong a significance then, as it often does

now. It sometimes is used in the scriptures as a designation of one who is at the head of a people. This was his position with the children of Israel. He was the mediator between them and God, and was second in command of all the forces after the Lord.

Verse 6. This and the following verses will be practically along the line of the discourse Jacob made to his sons in the 49th chapter of Genesis. The short benediction on Levi was in deference to the fact that he was his father's first born.

Verse 7. Several verses in Genesis are devoted to Judah while the one is given him here. But the few lines cover the superiority of this tribe over the others that is so elegantly described in the former place.

Verse 8. Levi was given the service of the tabernacle and the priests were of this tribe. They were the only ones who had authority to consult the objects named here that were placed in the ephod and worn by the priests in consultation with God.

Verse 9. This verse refers to the faithfulness of Levi when Moses called for the ones so disposed to come over to the Lord's side. This tribe alone responded. In so doing, he separated himself from the other tribes and preferred the Lord to fleshly kin. It is the same in thought as expressed by Paul in Gal. 1: 16.

Verses 10, 11. This paragraph also treats of the exclusive right of Levi to the work of authoritative teaching. (Mal. 2: 7.) The smiting called for, for those who oppose Levi, and especially the family of Aaron, is given a clear instance in Num. 16.

Verse 12. The specific fulfillment of this promised blessing is not at hand. But we shall learn in the last part of Judges how that an unexpected favor will be shown him.

Verse 13. Much tender regard is expressed for Joseph. The same was done by his father as recorded in Gen. 49. The blessings of God for him were numerous and great in more than one respect. For one thing, God permitted him to become two tribes and thus come into two portions of the promised land.

Verses 14, 15. The word "moon" in verse 14 is made plural in the margin. The months of the Jewish calendar began with the new moon. When used figuratively, as is done here, it would mean to convey the thought of monthly prosperity.

Verse 16. *Dwelt in the bush.* This is a reference to the experience of Moses at Horeb when the angel of God spoke to him from therein, and called him to go to Egypt to deliver his people from their bondage. Reference is made in this verse to the sad chapter in the life of Joseph when he was apart from his brethren after they had sold him to the traders.

Verse 17. The honor and advantage given to Joseph through his two sons have been already commented upon in verse 13. This advantage is here likened to the strength of a fabulous beast that was reputed to have gigantic horns of equal strength.

Verses 18, 19. What the public press calls "honorable mention" is about all that I have to say about Zebulun's place here.

Verses 20, 21. This is a reference to the military success of Gad. Mention of the arm, means the wielder of the sword; and the crown of the head indicates he will be able to dethrone kings and take their position of power. Gad was one of the tribes that subjugated the kings of Canaan and surrounding territory. By the same use of language it is stated that he had a portion of the lawgiver which refers to his overcoming the rulers of the heathen nations.

Verse 22. The activity of the young of the lion is the sum of this comparison.

Verse 23. *Satisfied with favor.* This does not mean, necessarily, that he will be actually satisfied with his portion although he may be. But the thought is that he will be given sufficient that should satisfy him.

Verse 24. Numbers counted for more in those days than they do now. That was a military nation and depended on its man power for success against the enemy. Therefore, it was wishing a blessing on a man to wish for him abundance of children. Oil of olive was the only source of that product with that ancient people. It was used for light, for food, for anointing, for many formal ceremonies. Therefore, a reference to it meant an indication of much provision.

Verse 25. The words of this verse are used in some religious songs today. It means here the same as expressed in 8: 4, except there it was specially applicable to their past experience in the wilderness, while here it is a promise of continued care.

Verse 26. "Jeshurun" is figurative

for Israel and the God of Israel is without an equal. He is Lord of heaven and the source of "thy" (Israel's) help.

Verse 27. God is the refuge of Israel and his everlasting arms are underneath the children of Israel. The second personal pronouns here refer to Israel. The promise is made that the enemy will be subdued before Israel by the help of God.

Verse 28. The exclusive occupancy of Canaan was the plan of God, and what was promised to the descendants of Abram. That promise was on condition of their obedience to the commandments of God. In proportion as they complied with those conditions they acquired what this verse predicted.

Verse 29. This is practically the same outlook as described in preceding verse.

DEUTERONOMY 34

Verses 1-4. Not much comment is necessary on this chapter. From the mount before mentioned, Moses was permitted to see the land of Canaan with all its attractiveness, but was again told that he could not go over to enter it.

Verses 5, 6. Moses died in the mount (ch. 33: 50), in the land of Moab but was buried in a valley in a place unknown to any man. The Lord buried him. For this see last word of verse 5, and second word in verse 6.

Verse 7. Although 120 years old Moses did not die of "old age," for none of his vitality was gone. His was a miraculous death as punishment for disbelief in God.

Verse 8. This was a ceremonial mourning since it was for a set number of days and then the mourning was ended. Of course they could be, and doubtless were, sincere.

Verse 9. Joshua had already been commissioned to take the place of Moses. He did so and the people accepted him as their new leader.

Verses 10-12. Moses had no successor as a lawgiver and prophet. His place in the government of the O. T., was perpetuated through the law and no change was made in that law until the prophet came who was to take the place of Moses. That had been predicted by Moses himself and recorded in the 18th chapter of this book.

JOSHUA 1

Verse 1. When the twelve spies returned from their commission and reported on the case, Joshua was one of