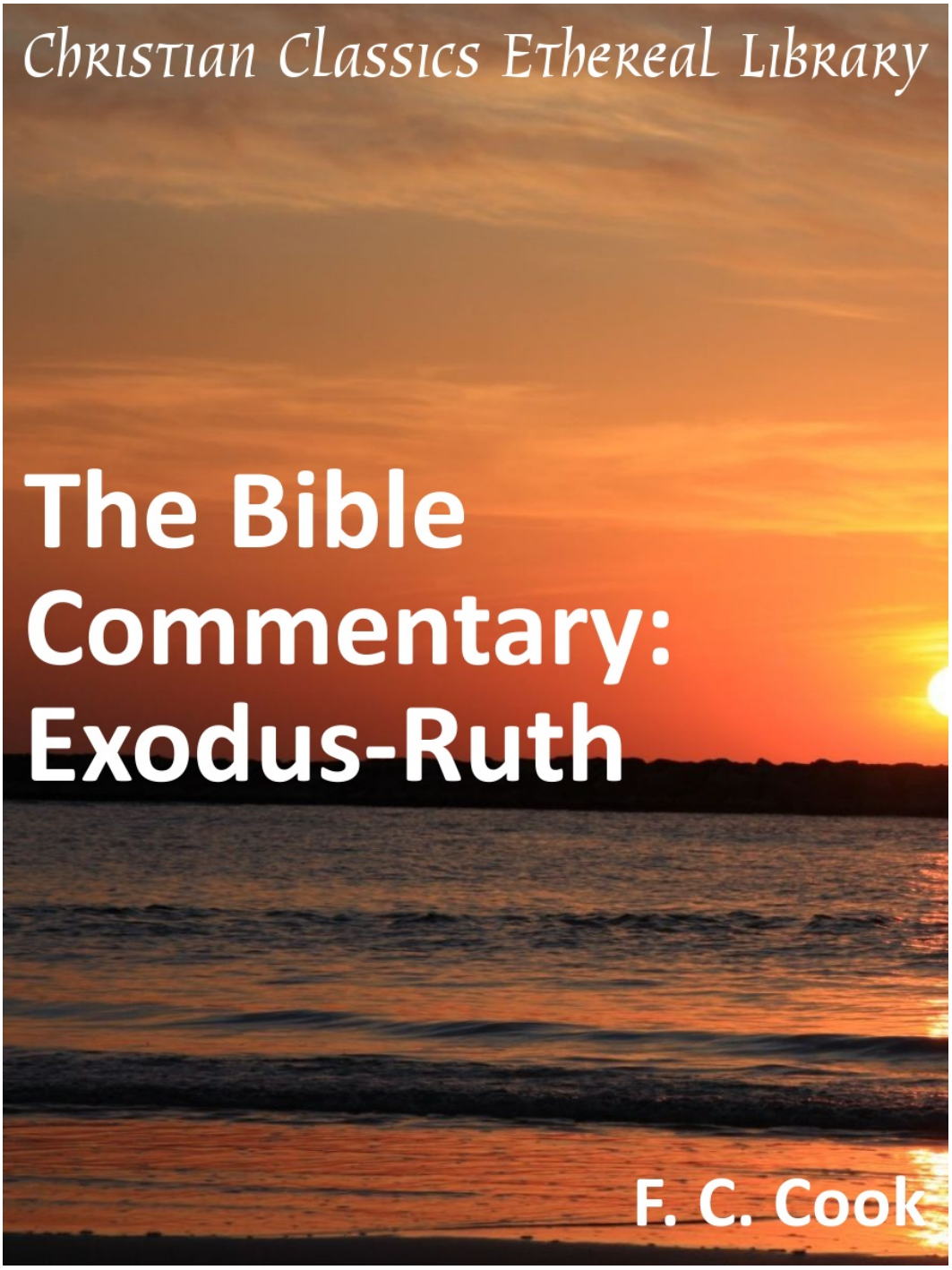
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F. C. Cook

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THE
BIBLE COMMENTARY

F. C. COOK, *Editor*

ABRIDGED AND EDITED
BY J. M. FULLER

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EXODUS.

INTRODUCTION.

1. THE book of Exodus consists of two distinct portions. The first (ch. i.—xix.) gives a detailed account of the circumstances under which the deliverance of the Israelites was accomplished. The second (ch. xx.—xl.) contains the record of the law, and the institutions which completed the organization of the people as "a kingdom of priests, and an holy nation," xix. 6.

The name Exodus, i.e. "the going forth," assigned to it by the Septuagint, is suggested to it by the latter portion alone, but is true to the former portion also, to the whole book.

The narrative is closely connected with that of Genesis, and shows that the two books are from the same author, but that it formed part of one general plan. Still it has a character of its own. Passages which it relates are separated from the last chapter in Genesis by a considerable interval, and it presents the people of Israel under circumstances of oppression. The termination is marked with equal distinctness, winding up with the solemn close of the life of Moses.

The book is divided into *two* smaller sections; each of which has a distinct character. The first or Pentateuch indicates a celebration. They are of different lengths, and were probably written on separate parchments or papyri, the longest not exceeding the ordinary length of contemporary documents in Egypt. They were apparently thus arranged for the convenience of public reading.

The general view of the structure of the book is what might have been expected.

One of the most overlooking evidences of the Mosaic authorship are supplied by the contents of this book.

One argument is drawn from the character of Moses. The character and qualifications of Moses, a representation perfectly intelligible proceeding from Moses himself.

What other men have seen in Moses is—the chief agent in the greatest work ever intrusted to man. Such a character and such unparalleled qualifications are admitted alike by those who accept and those who reject the Divine interposition: what the writer himself sees in Moses is—a man whose only qualification is an involuntary and reluctant surrender to the will of God. This is a remarkable feature of the matter is that we have Moses' own history of himself and his own work.

Another argument rests on external facts. The book of Exodus

[1] The narrative portion of the book is divided into sections as follows: Introduction, i. 1—7; Oppression, i. 8—ii. 22; Deliverance, ii. 23—vii. 7; Signs and Wonders, vii. 8—xi. 10; Institution of the Passover, xii. 1—28; The Exodus, xii. 29—xiii. 16; The Journey to Sinai, xiii. 17—xvii. 16; Events at Sinai, xviii. 1—xix. 25; The Law, xx. 1—xxiii. 33; Ratification of the Covenant, xxiv. 1—xxiv. 11; Directions for the Tabernacle, xxiv. 12—xxxi. 18; Idolatry and Intercession, xxxii. 1—xxxiv. 35; Execution of the Directions, xxxv. 1—xl. 38.

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could not have been written by any man who had not passed many years in Egypt, and who had also a thorough knowledge, such as could only be acquired by personal observation, of the Semitic Peninsula.

We have no probable alternative but to admit that the narrative in its substance came from Moses, or from contemporaries who must have little hesitation as to our choice between these alternatives, for the intimate details of which the contemporaries of Moses had equal opportunities of observation, and their sons were likely to have received the education and training which would have enabled them to record the events.

3. A weighty argument is found in the miraculous nature of the miracles, by which Moses was supremely bidden to attest his mission, and by which he was enabled to accomplish the deliverance of his people.

We have throughout the miracles the characteristics of local adaptation, of premonition of the occurrence of the formalities, and of repeated announcements followed by repeated postponements, which manifest and indeed compelled the belief in the reality of the miraculous nature of their action, without which their departure might have been, as it is now universally accused, a mere disorderly flight.

There are some who fear to concede the miraculous character of events, by admitting any operation of natural causes to a desire of them. Yet the inspired writer does not fail to record that it was by a strong east wind (Exod. x. 13) brought the locusts (Exod. x. 13) and sent back the sea (xiv. 21), and by the mighty strong west wind (x. 19) took back the plague that he had sent. Nor in the miracles of Israel were the natural agencies and instruments in the hands of God, by which they were supernatural in their production, in their commission upon the period, in their ceasing and going according to the phases of the moon, and the rapidity of the plague, and the captive men, in their measured gradation from weak to strong, from partial to universal, failed to break the stubborn heart. King and people so regarded them; they were accustomed perhaps to frogs and lice and locusts; but to have them in such numbers, so timed, accomplished, and withdrawn, as it were as disciplined to the will of a man, astonished them, and they rightly saw them as miraculous and divinely sent. And further it will be noticed that the phenomena that are put to this use are precisely those which mark the great history in hand. No Jewish writer, who had lived in Egypt, would have dared to have placed a narrative as Egyptian in its marks. All evidence tends to prove that the history was written by some one well conversant with the facts, and that that person, for any one, other than Moses himself, who possessed this qualification, had no motive to attempt to arrogate the history of the emancipation of the Israelites.

4. The simplicity of the records then, remarkable as it is for the artlessness and simplicity, is moreover not one which could have been concocted from documents of different ages, and embodying different principles, and full of internal discrepancies and contradictions. It is the production of one mind,

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written by one man, and by one who had alone witnessed all the events which it records, who alone had the power, and who alone had the knowledge or ability required to write the account.

5. The portion of the book, which follows the account of the Tabernacle (Exod. xxxv.—Lev. xxvii.), is entirely marked with equal distinctness, and bearing with no less force upon the history of the relationship. These chapters also are pervaded by a peculiar tone, a local colouring, an atmosphere so to speak of the desert, which has been felt by all those who have explored the country.

Modern travellers point out the features which correspond to the narrative and their own experiences. Absence of water where no access now exist, abundance of water where fountains are still found, the same rocks, the same scarcity or supply in former ages; tracts occupying the same time in the journeys; the fact that the land is in Sinaitic; and in some districts a natural production similar to manna, most abundant in rainy seasons (such as several notices show the present was), but scanty in dry, but not sufficient for nourishment, and fit for large consumption, with, in addition, the same insect nuisance and quantity as are attributed in the narrative to a divine intervention. The late explorations of the Peninsula of Sinai have added to the illustrations. In the Wady Mokatteb, the rocks taken by the Israelites was probably determined by conditions of the country, as mentioned in the history; and when we come to the chapters in which the central object is the Tabernacle, and the delivery of God's law, is recorded, we find localities and scenery which

travellers concur in declaring to be such as fully correspond to the exigencies of the narrative, and which, in the absence of any probable at once for miraculous assistance and graphic power) are described in terms which show they correspond, so far as mere outward accessories are concerned, to the grandeur of the manifestation.

6. A very valuable argument for the truth of the history is to be drawn from the account of the Tabernacle. Its form, structure, and materials the tabernacle belongs altogether to the wilderness. It is not a copy of any Egyptian structure, such as would naturally have been set up, and in point of fact was set up, in the land of bondage. The tassels, bronze, silver and gold, were those which the Israelites knew, and doubtless brought with them from Egypt; and the boards, bars, curtains, and implements which they used, and the furniture and accessories (such as the ark, and the ornaments of the priests, see Egyptian); and it is also certain that the arts required for the construction of the tabernacle, and for all its furniture, were those with which the Egyptians had been remarkable for ages; such an artisan class as that to the possession of Egyptian civilization would naturally have learned.

Two separate accounts of the erection of the Tabernacle are given, the first in the order of the instructions which he received, in the second in describing the accomplishment of them. The latter would be less in accordance with the natural order of a history than the former, and would be a needless account. It is however fully accounted for by the obvious

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hypothesis that each part of the narrative was written at the time, and on the occasion, to which it immediately refers.

7. The Chronology of Exodus involves two questions, the duration of the sojourn of the Israelites in Egypt, and the date of their departure. So far as regards the direct statements in the Hebrew text, the answers to both questions are clear and definite. According to Exodus xii. 40 given 430 years for the sojourn, Genesis xv. 13 gives

400 years for the whole, or the greater portion, of the same period. Again, the first book of Kings, vi. 1, gives 480 years from 480 years before the building of the Temple in the fourth year of Solomon's reign, which is generally to date within a few years, about 1490 B.C.; a date which appears on the whole to be reconcilable with the facts of history, and to which no other objection can be made than that which has been proposed.

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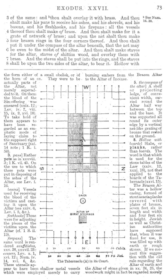

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LEVITICUS.

INTRODUCTION.

I. Leviticus, that is, the Levitical Book, is the name by which this portion of the law of Moses has always been called by the Hebrew Jews and the Christian Church.

Leviticus is closely connected with Exodus in its contents, and with Numbers in its conclusion, but differs from those books in its general exclusion of historical narrative. The only historical passages are the account of the consecration of the priests, with the deaths of Nadab and Abihu (chs. 8–10), and the blasphemy and stoning of the blasphemer (xxiv. 10–23). A large portion of it is occupied with instructions for the service of the Sanctuary.

The authorship of Leviticus is ascribed in the main to Moses.

The book has no pretension to literary arrangement. Indeed it does not appear to have been originally written all at one time.[1] There are (on Mosaic fragments, together with passages probably added by Ezra) collections of enactments and decrees in the places they now occupy when the Pentateuch was put together; insertions also created a later date which was written, or sanctioned, by the Prophets and holy men who, after the Captivity, arranged and edited the Pentateuch in its present form.

2. The instructions respecting the offerings for the Altar occupy the first seven chapters, with a view to the guidance of those who were practically concerned with the service of the Tabernacle. They do not furnish a complete explanation or full information of those who are strangers to the subject. A short sketch of the Mosaic sacrifices will therefore well form part of an Introduction to the study of this Book.

The whole sacrificial system of the Hebrew Law was intended for the purpose of bringing the worshipper into covenant with the living God, and every sacrifice was assumed to have this object in view in the mind of the worshipper. A Hebrew sacrifice, like a Christian Sacrament, possessed the inward and spiritual grace, as well as the outward sign. But the sign and the grace borne in each was a very different amount of meaning, as the difference in the spiritual state of the mind. One may have sense in devout obedience to the voice of the Law, with little more than

[1] Ex. xl. 1, 2, 16; Num. xxi. 14; Josh. viii. 31; 2 Chr. xxiii. 18; xxx. 16; Ezra vi. 18; Neh. viii. 1, 2, 14; 2 Kings xiv. 6; Mark vii. 10, 13.

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a vague sense that his offering is a token of submission to the revealed will, and that the fact that he was permitted to offer it, was a sacramental pledge of God's good will and favour towards him. But another, by the same outward act, might, the known conveyed to the symbols of the Altar must have all conveyed with them the deep spiritual truth that it was also from the foundation of the world,[1] Who was to come in the fulness of times that He might fulfil all righteousness, and be the Lamb in the eyes of men the true Eucharistic, Burnt-offering, and Peace-offering.[2]

The general name for what was formally given up to the service of God is קָרְבָּן, which in English answers to the English words, *offering* and *oblation*. Whatever offering might be made, it was to be laid on the Altar, and be then classed—

Offerings for the Altar.

Animal.	Vegetable.
1 Burnt-offerings.	1 Meat-offerings. Meal-offerings for the Priests.
2 Peace-offerings.	offerings for the Priests.
3 Sin-offerings.	2 Cakes.
	3 Firstfruits and Meat-offerings for the Holy Place without the Tabernacle.

The offerings for the Altar were (1) the Burnt-offering, (2) the Meat-offering, the modes of conducting which was nearly the same. The first three chapters of Leviticus are entirely devoted to private voluntary offerings.

The external distinction between the three classes of animal sacrifices may be thus broadly stated:—In the Burnt-offering the victim was upon the Altar; the Sin-offering was in part burnt on the Altar, but the blood was carried into the Sanctuary; in the Peace-offering the blood the Peace-offering was shared between the Altar, the priests and the sacrificer. This formal difference in the sacrificial rites pointed to the distinctive meaning of each kind of sacrifice. See pp. 228, 230.

Five animals are named in the Law as suitable for sacrifice, the ox, the sheep, the goat, the turtle-dove and the pigeon. It is worthy of notice that these were all offered in the Temple on the great sacrifice of the Covenant.[3]

These oxoblations met in the sacrificial quadrupeds: (1) they were chosen according to the Law; (2) they were consecrated by the priest; and, being domesticated, (3) they formed a part of the home wealth of the worshipper.

Every animal offered in sacrifice was to be perfect, without spot or blemish.[4] Its age was to be not between one but three a week and three years.[5]

The man who offered a private sacrifice led with his own hands the victim to the door of the Tabernacle, and formally presented it to the priest in front of the Tabernacle.[6] The sacrificer then

[1] Rev. xiii. 8.
[2] Heb. ix. 14.
[3] Ps. xl. 6, 7; Eph. v. 2; Phil. ii. 17; 1 Cor. v. 7; 1 Pet. i. 19.
[4] Lev. xxii. 21; Num. xv. 24; xxviii. 11; Deut. xv. 21; xvii. 1.
[5] Exodus draw closer lines, were the peculiar offerings connected with the Feasts of the Passover (Ex. xii. 3), Pentecost (xxiii. 19), and the first Harvest (Deut. xxvi. 2).
[6] Ex. xxix. 10–46; Num. xxviii. xxix.

[1] One, ch. v.
[2] Certain cases of two or more of these sacrifices combine the exclusive of many animals, and impose vegetable offerings of considerable value.
[3] Lev. xxii. 19.
[4] Deut. xvii. 1. [5] Ch. xxii. 27.
[6] See note on v. 3. [7] v. 4; xvi. 21.

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laid, or rather pressed, his hand upon the head, and something in Jewish traditions, always uttered a prayer or confession of some sort while his hand rested on the head of the victim, except in the case of Peace-offerings.

The regular place for slaughtering the victims, both Burnt-offerings, Sin-offerings and Trespass-offerings, was the north side of the Altar.[1] Tradition tells us that before the sacrificer laid his hand upon the victim, the latter was tied either by a cord to one of the rings fixed for the purpose on the north side of the Altar, or to the horns of the Altar; when the words of the prayer, or confession, were ended, the fatal stroke was given. The Peace-offerings and the Paschal Lamb might be killed in any part of the Court.[2]

The mode of killing appears not to have been by cutting the throat, slaughtering animals for food. The victim was cut with a priest or assistant held a bowl under the neck to receive the blood.[3] The blood was then carried round and dayed the victim and cut it into pieces,[4] probably while the priest was engaged in disposing of the blood.

In sacrificing the Burnt-offerings, the Peace-offerings and the Trespass-offerings,[5] the priests sprinkled the blood round about the blood about, so that the blood should be diffused over the sides of the Altar. In the Sin-offering the priest had to take some of the blood with his finger and put it upon the horns of the Altar of Burnt-offering and to pour out what remained at the bottom of the Altar, if the Sin-offering was for one of the common people, or for a ruler; if for the congregation, or for the High-priest, in addition to these two processes, he had to take some of the blood, being a portion of the blood into the Sanctuary, to sprinkle it with his finger seven times before the vail, and to put some of it upon the horns of the golden Altar.[6]

The great Altar of the Temple was furnished with two holes at its south-west corner through which the blood could be poured, when received it in the cavities. There was probably some arrangement of this kind for taking the blood away in the case of the Altar of Moses.

When the blood was disposed of, the skin removed, and the animal cut into pieces, the sacrificer or priest began to offer the portions of fat. In the case of a Burnt-offering, all the pieces were then taken to the Altar and salted. The inwards were washed, and laid on the Altar, the hind limbs being probably put at the base of the pile, the fat, entrails and other inwards with the fore-quarters or limbs, with the head at the top.[7]

The parts burnt upon the Altar of the Peace-offering, the Sin-offering and the Trespass-offering were the same in each case, and consisted of the fat, and the kidneys, with the caul above them.[8]

The parts of the victims which regularly fell to the priests were :—

Of the Burnt-offerings, only the hide, the whole of the flesh being consigned to the Altar : of the

[1] See notes to ch. i.
[2] Ez. 40. See note.

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Peace-offerings, the breast and the right shoulder (or legs, which might be taken by the priest and cooked in any manner in the prescribed place). The hide appears to have been retained by the sacrificer : of the Sin-offerings, the priests received only the wholes of the flesh (except the fat portions burnt on the Altar), and probably the hide. The flesh could only be eaten within the Court of the Tabernacle, and was distinguished from the "holy" flesh of the Peace-offerings as being "most holy."

Connected with the priests' breast and shoulder is the inquiry as to the two ceremonies called waving and heaving. The shoulder, which was heaved, and the breast, which was waved, and the breast, which was for the common stock of the priests, was termed a heave offering for the Lord. Each process appears to have been a solemn form of dedicating a thing to the use of the functionary. The term strictly restricted to the breast, is also applied to as with a sense as terms, for offerings in general.[1] That which was waved, is also more broadly applied. The Rabbinists say that heaving was a moving up and down, waving a moving to and fro. But, as waving appears to have been the more solemn process of the two, it was probably, in accordance with its derivation,[2] a lateral movement, as distinguished from while heaving was strictly a lifting up once.

Every Burnt-offering and Peace-

[1] vii. 32, 34 ; viii. 27, 29 ; x. 14, 15 ; Num. v. 9 ; Deut. xii. 6, 11, 17 ; Ez. xlv. 1, 13, 16.
[2] The Hebrew verb is applied to such things as are lifted up, as the hand, Ex. xiv. 16 ; Num. xxi. 8 ; Ez. v. 11, the forehead, Num. xxiv. 17, the sickness of waving, see xxiii. 11, 15.

offering was accompanied by a Meat-offering (called Vegetable-offering in the Levitical Law), and a Drink-offering, with the exception of the Sin-offering, which had none. There is no mention of this in Leviticus. The quantities of flour, oil, and wine, were proportioned to the importance of the victims.

The wholes of the Meat-offerings and Drink-offerings, with the exception of what was burnt, or waved, fell to the priests. See ii. 3 for list of the priests. See ii. 3.

The Sin-offering and the Trespass-offering had neither Meat-offering nor Drink-offering.

In the earliest record of sacrifice (Gen. iv. 3—5) the same given to God is the animal, not the vegetable offerings is accepted, (v. e. a gift), which the Law afterwards termed a gift, the vegetable-offerings (ii. 1 note).

The sacrifices of Noah after the flood consisted of Burnt-offerings of clean beasts and birds offered on the Altar.[3]

The Covenant sacrifice of Abraham[4] consisted of one of each of the three victims which the Law afterwards recognized as fit for sacrifice. But the cutting in twain of the victims, and passing between the pieces, was a peculiar rite, belonging to a national covenant, and to distinguish it from the classes of sacrifices ordained by the Law.

Among the different aspects under which the offering up of Isaac[5] may be viewed, perhaps there is perhaps one which most directly connects it with the history

[3] Gen. viii. 20, 21. On the language used with that of 1 S. ii. 3, 7, 15, 16, 20 ; 2 Gen. xv. 9-17.

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of sacrifice.—Abraham had still one great lesson to learn. He did not clearly perceive that Jehovah required sacrifices of life, if he had not yet been given which would have suggested this truth to him. He had offered animal sacrifices for the Burnt-offering and for the Sin-offering, led by the sparing hand of the Meat-offering. To correct and enlighten him, the Lord required of him a Burnt-offering. He must therefore possession, the roots of his hopes, of his son, of his only son, whom he must have been an actual gift to Jehovah, not a ceremonial act of worship : it would have been not an outward and visible sign of an inward and spiritual grace, but a sacrifice in itself. Isaac was not, as regards his father's purpose, to be a sacrifice, but only to be represented. Nor is there any fact that would justify us in making the voluntary submission of Isaac a significant part of the transaction, as if he had been required to offer up his own flesh and blood was an analogue rather than a type of the sacrifice of Him who, as the Son who gave up Himself as a victim. In order to instruct Abraham that the service of the Altar fulfilled its purpose in being the expression of the worshipper's self-dedication to worshipper, the Lord Himself provided a ram which was accepted instead of Isaac, after Abraham had already made the offering of himself in his ready faith and obedience ; the acceptable means for expressing this fact was an animal which in every sought to a thicker by his horns.

Isaac and Jacob built altars[6] and the sacrifices offered by Jacob at Mizpah[7] appear to have been strictly Peace-offerings.

Sacrificial worship was finally established in the days of Moses, and the history of Jethro seems to show that it was common to the different branches of the Semitic stock.[8]

We thus see that if we take the narrative of Scripture for our guide, the most ancient sacrifices were Peace-offerings, and that the original idea of sacrifice is to be sought in the Burnt-offering rather than in the Sin-offering or the Trespass-offering. Assuming that the animal brought to the Altar represented the person of him who offered it, and noting that the flesh was spoken of as consumed by fire, and ascended as sent up in the fire like incense towards heaven,—the act of sacrificing would be the worshipper's offering himself, body, soul and spirit, to the Lord of heaven and earth Who had been revealed to him. The fat and the blood, which in the whole Burnt-offering is the acceptable self-sacrifice of the person.

In the Peace-offering, the consecrated ago, before the institution of a national priesthood, there is no reason to doubt that, as in the Peace-offerings of the Law, the inwards and the fat were first burned upon the altar, and that the remainder of the flesh was eaten by the worshipper and those associated with him by participation in the spirit of the sacrifice.

In the scriptural records there is no trace either of the Sin-offering or of any special treatment of the

[4] Gen. xv. 9, 17.
[5] Heb. xi. 17-19. 12 note.
[6] Gen. xii. 7, 8, xiii. 18 note.
[7] Jud. xx. 26.
[8] Ex. v. 3 note.

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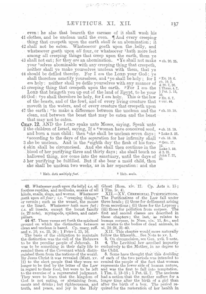

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NUMBERS.

INTRODUCTION.

THE title commonly given to this Book is evidently suggested by the numbering of the people (to be recalled in chapters 1 and xxvi).

The book narrates the history of the Israelites during their sojourn in the wilderness from the commencement of the second year (Lev. xxvii. 34, to their receiving in the plains of Moab for actual entrance into the land.

The incidents are generally given in their chronological order, except in the third part. The five chapters comprised in this part appear to be out of place, and to belong to the only isolated episodes are given, and of these the dates can only be conjectured.

Between the two dates "the first day of the second month of the second year after they were come out of Egypt" (i. 1), and the "twentieth day of the first month" (xx. 1) one year no less than thirty-eight years and three months (cp. Deut. ii. 14), elapsed. The interval was occupied by the wilderness till the disobedient generation had wasted away.

From the death of Aaron to the date given in the opening verses of Deuteronomy (i. 1-3), covered a space of exactly six months, in which all the events narrated in the latter part of the book of Numbers, from xx. 1 to the end, would seem to have occurred, with the exception of the battle and defeat of the king of Arad (xxi. 1-3).

As regards the authorship and date of composition, the notes of time and place are more frequent in less than the direct assertions of the text itself, lead to the conclusion that Moses was the author of as the writer of the book of Numbers. It is in substance his work; though many portions of it were probably committed to writing by others after the time at which was completed; and the concluding chapters were not written till many years after the Israelites year after the Exodus.

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THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

Chap. 1. AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, 2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; 3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. 4 And with you there shall be a man of every tribe; every one head of the house of his fathers. 5 ¶ And these are the names of the men that shall stand with you: of Reuben; Elizur the son of Shedeur. 6 Of Simeon; Shelumiel the son of Zurishaddai. 7 Of Judah; Nahshon the son of Amminadab. 8 Of Issachar; Nethaneel the son of Zuar. 9 Of Zebulun; Eliab the son of Helon. 10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. 11 Of Benjamin; Abidan the son of Gideoni. 12 Of Dan; Ahiezer the son of Ammishaddai. 13 Of Asher; Pagiel the son of Ocran. 14 Of Gad; Eliasaph the son of Deuel. 15 Of Naphtali; Ahira the son of Enan. 16 These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel. ¶ And Moses and Aaron took these men which are expressed by their names: 18 And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls. 19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai. 20 ¶ And the children of Reuben, Israel's eldest son, by their generations, after their families, by the

1. 1-3. A month had passed since departure of the Israelites (Ex. xl. 2, 17), and the Feast of Passover was now at hand (ix. 1-5).

2 *seqq.* Cp. the enumeration in ch. xxvi. Here the census is taken with a view to the distribution of the land by lot (xxvi. 52-56), and the tribes are therefore enumerated in the order of their encampment round the tabernacle (ii. 3-31). The census now taken would serve as a basis for various civil and military arrangements.

5-16. The princes of the tribes, selected to assist in the census, are the same who took part the same persons as those chosen to divide the land (xxxiv. 19-28). Nahshon, prince of Judah, is also mentioned in Ruth iv. 20; Matthew i. 4; 1 Chr. vii. 51, ff. The prince of Issachar, Nethaneel, is mentioned among their fathers, to the subject "princes" is to be supplied.

20-46. The numbers, being taken originally for military purposes (ii. 3, 32), include only males above twenty years of age (Ex. xxx. 14; 1 Chr. xxvii. 23). In round numbers the census gives 600,000 males. The difference, in the case of each tribe, between the total of full tens (i. 20, and of the total Exodus (xxxviii. 26), is 1,820, which is to be accounted for by the partial, and consequently re-marks, deaths of those tribes,

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the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, 21 all that were able to go forth to war; Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred. 22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of him, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; 23 Those that were numbered of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred. 24 Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 25 Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty. 26 Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 27 Those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred. 28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 29 Those that were numbered of them, even of the tribe of Issachar, were fifty and four thousand and four hundred. 30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of their names, from twenty years old and upward, all that were able to go forth to war; 31 Those that were numbered of them, even of the tribe of Zebulun, were fifty and seven thousand and four hundred. 32 Of the children of Joseph, to wit, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of their names, from twenty years old and upward, all that were able to go forth to war; 33 Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred. 34 Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 35 Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred. 36 Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 37 Those that were numbered of them, even of the tribe of Benjamin, were thirty and five thousand and four hundred. 38 Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 39 Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven-

which rendered it difficult to keep all tribes in point of numbers (see Gen. xlix. 8 note), numbers together at once for a census. Ex. and Ephraim of Manasseh (cp. Gen. xlviii. that already taken precedence of the brethren. Ch. iii.

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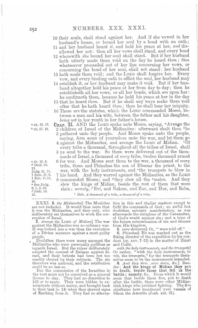

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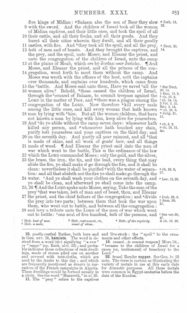

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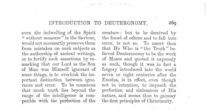

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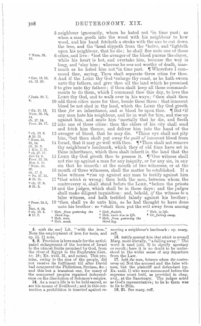

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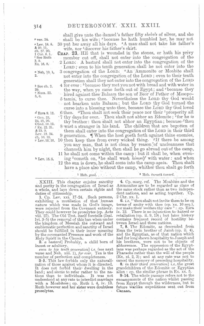

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DEUTERONOMY. XXXIV. 343

3 Mamre, and all the land of Judah, unto the utmost sea, and
the south, and the plain of the valley of Jericho, the city of
palm trees, unto Zoar. And the Lord said unto him, This is
the land which I sware unto Abraham, unto Isaac, and unto
Jacob, saying, I will give it unto thy seed: I have caused thee
to see it with thine eyes, but thou shalt not go over thither.
5 So Moses the servant of the Lord died there in the land of
Moab, according to the word of the Lord. And he buried him
in a valley in the land of Moab, over against Beth-peor: but
7 no man knoweth of his sepulchre unto this day. And Moses was
an hundred and twenty years old when he died: his eye was
not dim, nor his natural force abated. And the children
of Israel wept for Moses in the plains of Moab thirty days:
so the days of weeping and mourning for Moses were ended.
9 And Joshua the son of Nun was full of the spirit of wisdom;
for Moses had laid his hands upon him: and the children of
Israel hearkened unto him, and did as the Lord commanded
Moses. And there arose not a prophet since in Israel like
11 unto Moses, whom the Lord knew face to face, in all the
signs and the wonders, which the Lord sent him to do in the
land of Egypt to Pharaoh, and to all his servants, and to all
12 his land, and by all that mighty hand, and in all the great terror
which Moses shewed in the sight of all Israel.

[1] Heb. numbered. [2] Heb. fed.

4 with Abel (2) Gen. xiii. 10.
5 the servant of the Lord. The title applied
here and in Mosaic, also that of "of
the kingdom of God" is a measure of
the honour in which Moses was
held.
6 buried him in the land of the Lord. It
seems that Moses died, not because his
sin was a sin against God, but because he
sinned in God's sight as a punishment for
his sin. Cp. xxxii. 51.
7 Moses was 120 years old. Hardly
had the power of Moses ceased to be
felt in the land of Israel, when Joshua
was set prior to his particular form of
the power of Moses, and the glorification of
Moses at the Transfiguration. Moses, with
Elijah, was a type of the Jesus, both
as being conspicuous and alone, each found
himself into the same state with Enoch and
Elijah, who were translated without
death, because he was shortly translated
from a
8 the days of weeping. The practical wisdom
of the tribes is especially remarkable.
9 Joshua was full of the spirit of wisdom.
Joshua's Words like these can only have been
spoken by one who had been trained for
long time after the death of Moses. The
title more particularly in the wonders
Exodus and in the desert and in the
Joshua, xi. 8 seq. They may especially
refer to the miracles of the Jordan, Josh.
iii. 4 seq. They may especially
refer to the miracles of the Jordan, Josh.
iii. 4 seq. Moses was also the
settlement of the people in Canaan.

JOSHUA.

INTRODUCTION.

1. Then book like several others
of the historical books of Scrip-
ture, is named after its principal
hero. It takes up the history of
the chosen people at the death of
Moses, and carries it on in a
leisurely and orderly narrative,
through the leadership and govern-
ment of his successor. It records
about exclusively the acts of
Joshua, and the charge and com-
mission laid upon him from God
by the hand of Moses (cp. Deut.
xxxiii. 28 sq.), and ends with
Joshua's death and burial.

The contents group themselves
into two divisions of nearly equal
length. The conquest of the land
occupies the first half, extending
then in twelve other chapters the
subsequent partition of it together
with the fate of the Levites.

The victories of Joshua described
in the former of these portions
were accompanied by repeated and
stupendous interferences of God.
The Jewish commentators were
unanimous in treat the
book as altogether unhistorical,
and Rabbi Jose ben Chalaphta
that the miracles of the Book of
Joshua do not stand alone. They
grew, as it were naturally, out of
the miraculous beginning of the
of Israel in the days of Moses, and
are but the close of a series of ex-
traordinary providences begun in
the Book of Exodus, continued
and the books following. No lan-
do they stand intimately associated
with the future history and dev-
lopment of the Jewish Church and
nation. Moses, Joshua, and
and more remote issues of God's
counsels as manifested, or to be
manifested, in the Jewish Church
to the end of all things. Thus the
conquest of Canaan by Joshua has
other and vastly greater signifi-
cances than its mere dimensions as
a single fact in the history of Israel
to suggest. It is not to be regarded
simply as the invasion of a little-
age English counties by a tribe of
nomads from the Arabian deserts.
It was also the accomplishment by
God of a purpose revealed of old;
the fulfilment of a promise and
plan ordained by Him for the pre-
servation amongst men of His Law,
Word, and Kingdom, and
to foreshadow in many important
particulars His future dealings
with mankind at large. But for
the special help of God, the Israel-
ites could have accomplished no
great at all, for they were barely
superior to the Canaanites in num-
bers, and inferior in arms, chariots
and horses, and of all the more ele-
mentary equipments for war, above
all of the appliances requisite for
the attack of fortified cities. Cp.
Deut. i. 28, and iii. 5; in which
Canaan abounded. God's promise
was, however, pledged to their fore-
fathers, and He was ready to do
whatever thing might be necessary
to give effect to this promise in be-

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INTRODUCTION TO JOSHUA. 149

pied them, (xiv. 13; xv. 8, 13, 49 and 63)?

The book cannot, in its present form at least, be ascribed to Joshua. (1) The account of his death and that of Eleazar, with the few supplementary verses at the end of ch. xxiv., are manifestly added by another hand, as a conclusion to the historical work of Joshua, just as a like addition was made to the work of Moses. But there are also other signs of a considerable historical notices, which point to a date clearly beyond the death of Joshua; see xi. 21 (cf. Num. xiii. 1–15); xv. 63, and Judg. i. 8, xix. 10 and Judg. xviii. 30.

For these reasons the opinion of the Rabbins and many modern critics, that Joshua was himself the sole writer of this book, must apparently be abandoned. The evidence of the book itself rather points to its having been composed partly from personal observation and inquiry, partly out of pre-existing and authentic documents, at a period not long after the death of Joshua, and probably from materials furnished in part by Joshua himself.

2. The book of Joshua is a work complete in itself, with an organic unity and peculiar characteristics. This appears

(1) From the definiteness of the writer's purpose, and the thoroughness with which he executes it. He proposes to narrate the conquest of Canaan, and to present the religious lessons which it had for Israel's fidelity to his Covenant. But the writer does not limit himself to the mere narrative of the conquest, but continues to the main body of his story, which belongs to the lifetime and leadership of Joshua, as are contained in ch. xiii. and xv. are added the supplementary notices of the division of the land, and other special topics.

(2) From the scheme of construction and marked symmetry throughout. Not only does the first part, which records the wars (i.–xii.), evidently lead up to the second, which records the division of the territory when subdued, but the conquest itself is clearly divided into stages in proper and chronological order, each transaction growing out of the one preceding.

(3) From the style and phraseology, which have many characteristic features, whether the book be compared with the Pentateuch or with the other historical Old Testament books. The difference of style, words, and treatment in the historical chapters, as contrasted with the topographical chapters is only what we find in every book which has for its theme natures of the subjects, and from the self-evident fact that in the latter the writer is dealing with the authentic documents.

Certain discrepancies alleged to exist in the book do not seriously affect the question of its authorship. The difficulties, e.g. in the account of the capture of Ai (ch. viii.) and the case of Achan (ch. vii.), which are far more probably due to a

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mistake in the numerals (see on viii. 1), which is by no means unexampled elsewhere, or to the presence in the narrative of two or three different versions of the events which the final editor omitted to harmonize.

Real discrepancies said to exist between some passages which speak of the land as completely subdued (xi. 16, 17, and xxi. 43–45), and as entirely unoccupied (xi. 15, 17, and 23; xiii. 1, 2, 6), and others which allude to "very much land," as still in possession of the native inhabitants (xiii. 2–6; xv. 63; xvi. 10; xvii. 12, 16), is to be explained partly by the theocratic view which the writer takes of the conquest, which leads him to regard the conquest as complete when it was so *in part* (8c, and when all was done that was needed to enable the people to take full and final possession (xi. xxi. 43–45), partly also by the fact that territory was frequently lost which had been in the first count, which was afterwards recovered by the Canaanites and only again and finally wrested from them at a subsequent, sometimes a much subsequent, date. Even the early campaigns of Joshua were in the nature of sudden raids, which, though they could not be at once effectually subduing the country, has probably much truth in it.

This then, the Book of Joshua, though based upon pre-existing documents, and probably with numerous interpolating them, appears to be a separate and complete work, and not a mere fragment of a larger.

[1] We have e.g. in x. 13 a citation from a poetical book (see note in loc.); and elsewhere (xiii. 2–6; xv. 63) notices of a geographical character.

Pentateuch is that of an independent treatise by a distinct author, who presupposes the fact that the first great and important portion had been finished by a predecessor. The Pentateuch is not to be looked upon as principally a historical work. It is the Divine Law of the Theocracy, and contains only such historical matter as illustrates the principles of the Law and the Covenant with Israel. Joshua records how the temporal promises of that Covenant were accomplished; and describes how the basis was laid for the future settlement of the nation, under the special superintendence of God, by its settlement in the land. The object of this book is to trace an appendage to the Pentateuch than the books of Judges and Samuel are an appendage to it. There is, assuredly, no reference to any one of the latter three writings throughout, a reference which is expressly indicated in the Pentateuch (see especially note to the beginning of each book (see note on i. 1). This is due to the fact that the several authors were moved to write by one and the same Spirit, for the same great purpose in successive ages was to record the dealings of God with His people, and to show how He selected whatever darkness or illustrates the divine call of Israel; God's methods in educating that people for its functions in His Church, and His providential leading through the chequered history of Israel for future issues bearing on the universal kingdom of God. We find at one time periods of considerable length, and events of great importance, passed over with scarcely alluded to, whilst other occurrences, often of a biographical character, are dwelt upon with

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anxious minuteness, because of their theocratic bearings. Accordingly the name "Earlier Prophets," which is given to the historical books of Judges, Samuel, and Kings by the Jewish Church which has limited them down to us as canonical, is appropriate. They have been written and compiled to meet their subject from the prophetical point of view.

The book of Joshua is repeatedly cited or referred to in the New Testament (Acts vii. 45; Heb. iv. 8; xi. 30, 31; James ii. 25).

3. The land of Canaan was given as a free gift by God to the Israelites—they took possession of it because He bade them do so—and He no less bade them annihilate the Canaanites for their wickedness[1]. The question then arises in toleration from, all palliative considerations, of the severity of this merciless treatment of the Canaanites consistent with the attributes of the Deity, especially as those attributes are illustrated for us in the Gospel history.

The destruction of the Canaanites is always presented in Scripture as a punishment for their sins, there because of their wickedness. They had not only fallen into total apostasy from God, but into forms of idolatry of the most degrading and cruel kind, which could justly be regarded as a mere error of judgment; cruelty the most atrocious, and lust the most abominable, were dealt with and parcel of its observances[2]. Moreover they had proved themselves to be incorrigible. They had had not only the general warning of the Deluge, as had other nations of the earth, but the more special warning of the overthrow of Sodom and Gomorrah, the very scene of them. They had had also the example and instruction of Abraham and the patriarchs; and the more immediate warning of the miraculous providences of God had brought the Israelites out of Egypt and across the Jordan, and even when the sword was at it was but in one or two isolated cases that signs of repentance and faith in the true God were manifested (ch. ii. 11; ix. 24). God had forborne for ages in vain (ix. Gen. xv. 16); in the days of Joshua the time for mercy had passed, and it was high time for judgment. It is impossible to acknowledge God as the moral Governor of the earth, if He be not allowed to do what is right or even necessary for Him to remove such nations. The fact, therefore, that God is described as having not only permitted, but commanded the extermination or expulsion of the Canaanitish nation, deprived as they were, is not inconsistent with the Divine attributes. Was, or was long ago pointed out by Bishop Butler (Anal. ii. 3), have we a right to object to the Divine government as it exists solely from the point of God. When this grant is revoked they cease to have any right at all in the land, and the extirpation of the forbidden decreed by God was resisted, and the execution of it was carried out.

God chose to inflict His righteous judgment by the hands of the Israelites, and expressly commissioned them to be His executioners. If it be objected that this is to re-

[1] Ex. xxiii. 27, etc.; xxxiv. 12 (Num. xxxiii. 52, etc.); Deut. vii. 2, etc.

[2] Cp. Lev. xviii. 21 sq.; Deut. xii. 30, etc.

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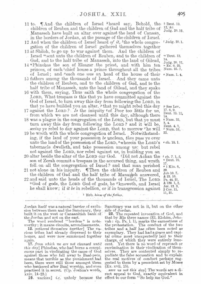

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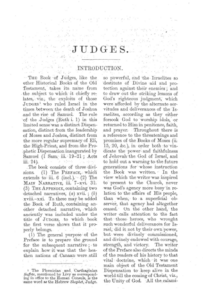

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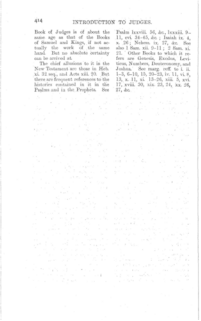

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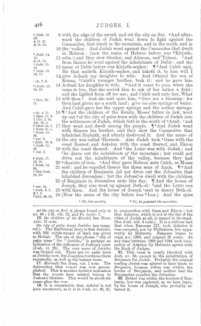

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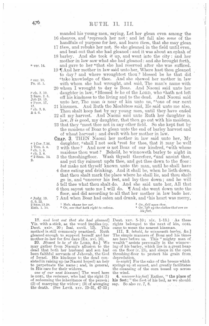

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