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BIBLE STUDIES,
OR
AN INQUIRY
INTO THE
PROGRESSIVE DEVELOPMENT
OF
Divine Revelation.

PART I.

BY THE REV. J. H. TITCOMB, M.A.,

OF ST. PETER'S COLLEGE, CAMBRIDGE; AND PERPETUAL CURATE OF ST. ANDREW THE
LESS, CAMBRIDGE

"Summo cæli concilio visum est, in Evangelii revelatione, gradus
non saltus facere."

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CAMBRIDGE:

MACMILLAN & Co., AND J. DIXON, LATE PAGE.

LONDON:—R. B. SEELEY & Co., FLEET STREET.

1851.

101. j. 467



CAMBRIDGE :

PRINTED BY J. WEBB, BUTCHER ROW, MARKET HILL.

TO THE MEMBERS
OF HIS
PAROCHIAL BIBLE CLASS,
WHOSE
ZEAL AND PERSEVERANCE
HAVE
CONTRIBUTED TOWARD THE FOLLOWING PAGES,
AND
AT WHOSE EARNEST REQUEST
THEY HAVE BEEN PUBLISHED,
THIS WORK
IS AFFECTIONATELY DEDICATED
BY THEIR
FAITHFUL FRIEND AND PASTOR,
THE AUTHOR.

PREFACE.

THE following pages were at first roughly compiled for the instruction of a parochial bible-class; at whose earnest solicitation they have now been re-arranged and published. I have consented to this with great hesitation. For, in the first place, it was necessary to write them in the midst of very many other engagements, and during the full pressure of responsibility in a poor and populous parish. In the next place, being somewhat original in their design, at least so far as my own reading enables me to be a judge,* I fear for their favourable reception.

When I speak of their originality, I allude to the attempt here made of tracing out systematically the progressive development of divine revelation. The bare fact that the bible consists of successive and progressive revelations is of course plain.†

* The whole of this book had been compiled, and the preface written, before I became acquainted with the existence of a German Work, by J. G. Rosenmuller, constructed apparently on a similar footing. It is entitled "An Historical Treatise on the Gradual Progress of Divine Revelations." It appears to have been translated into Dutch, but not into English. I have not yet seen this work.

† Bishop Sherlock adduces Prov. iv. 18. as a proof that Solomon

Bishop Warburton remarks on this in his *Divine Legation of Moses*. "When several successive revelations are given by God, some less, some more extensive, we must conclude them to be parts of one entire dispensation; which, for reasons best known to infinite wisdom, are gradually enlarged and opened: consequently, every later must not only suppose the truth of every preceding revelation, but likewise their mutual relationship and dependency. Hence we see there may be weighty reasons why God from the beginning should have been constantly giving a succession of dispensations and revelations." This, however, has been too much forgotten by commentators. They have fallen into the error of regarding the whole bible as one revelation; and have failed in consequence to discriminate between the imperfect knowledge of the earlier and the superior knowledge of subsequent periods.* Thus most of the Christian authors, whom I have quoted in the following pages, have transferred all the evangelical doctrine of the New Testament to their interpretations of Moses and the prophets. They have gone on the principle of a full revelation of the Messiah's death having been made to the patriarchs in their sacrifices, and to the Israelites in their tabernacle

understood God's method of gradually opening his purposes to different ages of the church. "Dissertation on the opinion of the ancient church respecting the Fall of Man."

* This error is strikingly pointed out in Seiler's "Biblical Hermeneutics." Part II. chap. ii. sect. 3. §. 150.

service. Indeed, they have taken this for granted. They seem to have regarded it as a thing absolutely necessary to the doctrine of justification by faith at that period.* No one goes farther in this than Dr. Lightfoot, who appears to me to have pushed it to its utmost limit. For in one place, where he professes to have gathered out of the law of Moses all the articles of faith which a spiritually minded Israelite must have held in the wilderness, he tells us that every holy Israelite saw Christ so plainly as to have been practically a Christian.† In daring to differ from one whose learning was so profound I know that I may be deemed presumptuous. On that point, however, I shall say nothing, except that I write as a sincere inquirer into divine truth.

With reference to the opinion itself just alluded to,—viz. that the patriarchs were all justified by faith in a suffering Messiah, I cannot, to say the least, at all admit it as self-evident, or as a thing to be at once taken for granted. For if this were self-evident, then the question of the divine institution of patriarchal sacrifices must be so. For the sacrifices offered could never have been treated as typical of a suffering Messiah without a revelation

* The subsequent references from these authors are therefore the more valuable; because they afford us inadvertent proofs that the deductions drawn in the following pages, were at least the most natural and primary ones.

† Lightfoot. "Handfull of Gleanings from the Book of Exodus." Sect. 27.

from God; yet such a revelation would have been in effect a positive institution of them. But we know that the whole question of the origin of sacrifices is far from being self-evident. Most of the early fathers of the Christian church maintained that they arose not from divine command, but from natural reason.* The same opinion was held by the most judicious Jewish Rabbins, as Maimonides, R. Abarbanel, &c. On the other hand, the general opinion of modern orthodox theologians is in favour of their divine origination.† Now, although I perfectly agree with this latter opinion, yet I think the very dispute itself shows the folly of considering the question a self-evident one. It is clearly open for discussion. Hence also, the question of patriarchal or Mosaic faith in a suffering Messiah, must be open for it in exactly the same degree.

It is manifest that this doctrine is no where laid down in the Pentateuch.‡ I acknowledge that we as Christians may see it; but throwing ourselves into the position of ancient Israelites, where could we possibly find it? Nowhere, unless

* See Outram on Sacrifices. Dissert. I. chap. i.

† Archbishop Magee, on the Atonement, argues powerfully on this subject. See also Nos. 57 and 58 of his Explanatory Dissertations. For arguments on the contrary side, see Bp. Warburton's Divine Legation of Moses, Book IX. chap. ii. Also Sykes on the Sacrifices. Also Spencer, De Legibus Hebræorum, Lib. III. Dissert. ii. cap. iv.

‡ Calmet acknowledges that we scrutinize the whole Pentateuch in vain for a single prophecy of the Messiah's death. Dict. of Bible. Art. Samaritans.

we can bring ourselves to believe, both with the modern Jew* and the Romanist,† that Moses instituted a traditional as well as a written system of theology; and that the laws he delivered were useless without some perpetually living and unerring exposition of them. This alternative is manifest. For if the doctrine of a suffering Messiah did not form any part of God's written revelation in the Pentateuch, and yet was inseparably tied up to a faithful participation of its ceremonial appointments, of course the teaching of it must have been oral and traditional. That is to say, there must have been some living expositor of the types and figures of the law constantly unveiling their mystical signification to the worshipper, and challenging by that very power a superiority over the written word.

Besides, if this power of evangelical interpretation had been vested in the Old Testament covenant, no matter from whence it might have been derived, would not evidences of its blessed teaching have appeared in the prayers or songs of the children of God,—such for instance as Hannah's, where the whole burden of the heart was poured forth like a gushing tide with unchecked and unrestrained simplicity? Would not subsequent reve-

* Respecting this Jewish theory, see Dr. Prideaux's *Connection of the Old and New Testaments*. Anno 446.

† Cardinal Bellarmine endeavours to show the necessity of this oral law among the Jews. *De Verbo Dei*, Lib. IV. cap. iv. See Vol. I. pp. 207, 208. of his *Disputationes*. Folio ed. of 1590.

lations have confirmed this traditional theology? Might we not naturally expect to meet with it among the true children of God at the time of Christ's appearing? Yet we look in vain for any such thing. Even the disciples themselves, though they believed Jesus to be the Messiah, could not form any conception of his expiatory suffering for their sins. They did not even know what was meant by it when it really took place.

But again, if the Old Testament dispensation thus gave ancient Israel a full view of the Messiah, and taught the doctrine of a finished atonement for sin through his vicarious sufferings, how could the gospel be spoken of by St. Paul as bringing in a better hope than the law? What hope could be introduced better than this? It appears to me that by all such views of the Old Testament we do violence to its spirit, and destroy its dependence on the New.

Once more, if we suppose that the law of Moses sensibly defined to the eye of Israel all the Christian doctrine of redemption, how could it be described as only a "shadow of good things to come, and not the very image of the things?"† On this point Bishop Warburton writes very plainly, though with a different object to my own. He says "If, instead of a shadow or faint outline of a design the image itself, in full relief, had glaringly held forth the object intended, this object,

* Heb. vii. 19

† Heb. x. 1.

so distinctly defined, would have drawn the Jews from that economy to which it was God's pleasure they should long continue in subjection. And had there been no delineation at all, to become stronger in a clearer light, one illustrious evidence of the dependency between the two religions had been wanting."*

There seem to me to be several advantages from adopting this view of the subject.

In the first place, it affords us a line of argument in all our controversies with the modern Jews, much more calculated to win them over to Christianity than any other. For by assuming that their forefathers offered all their sacrifices through faith in a suffering Messiah, we not only beg the whole question, but commence by directly offending their prejudices.* We scarcely allow ourselves any possible standing room for further discussion. We quarrel over the very elements of the controversy. But if, on the other hand, we place our feet on the same ground with themselves at the opening of the argument—honestly allowing that the ancient Israelites had no distinct revelation of a suffering Messiah—that they offered their sacrifices, not through faith in the future

* Divine Legation of Moses, Book V. sect. 6. It appears to me that the passages urged by this author with the view of proving that the Jews had not any revelation of the doctrine of future rewards and punishments, might have been much more reasonably advanced in favour of our present point. See especially his remarks on Heb. vii. 19. viii. 6, 7. x. 1. Vol. III. pp. 159, 160. edit. 1788.

blood of Christ, but through faith in God's promise of pardon after the victim had been slain—and that they were justified by believing in their Messiah as a coming deliverer from the curse of sin, without having any clear apprehension of the manner in which that redemption was to be brought about*—then we can evidently meet them with some reasonable prospect of securing attention. Then there will be no prejudice or heart-burnings between us. We can walk together along the whole line of Israel's history, and take a view of her Mosaic institutions in deep harmony of feeling. We do no violence to their judgments by pointing to the paschal lamb, or the scape-goat, or the red heifer, and telling them that they taught their forefathers the doctrine of Christ crucified. Though as Christians we can see these things ourselves, under the light of a higher development of truth, yet we are able to throw ourselves voluntarily into their own position, where this truth was not yet developed, and so lead them on towards it gradually. In this way we can gain their hearing. We

* This view of their justification by means of general faith in the Redeemer, apart from any particular knowledge of the exact means by which the redemption was to be wrought, is strongly confirmed by the following quotation from Archbishop Magee. After having spoken of the possibility of Christ's sacrifice being known "*in some degree*" from the beginning, he says, "*But not to contend for this, (scripture having furnished no express foundation for the assumption) room for the exercise of faith is equally preserved, on the idea, that animal sacrifice was enjoined in the general as the religious sign of faith in the promise of Redemption, without any intimation of the way in which it became a sign.*" Archbishop Magee on the Atonement, Discourse II.

can conduct the argument without being obliged to maintain a theory, to every iota of which they are opposed. Cleaving to their own bible, without the least reference to the New Testament, and standing side by side with ancient Israel in all the successive epochs of her history, we can watch together the gradual expansion of divine truth, and trace the increasing fulness of doctrine and revelation as God was pleased to make it known. Hence we can show how the whole teaching of the church was in one continued course of development. And gradually, as we proceed, we may hope to establish our position—that Christianity is the legitimate development of revelation handed down by the law and the prophets.

In the next place, this view of the Old Testament dispensation is calculated to make us value much more highly the light we are at present enjoying. Christ will be hereby rendered far more precious to us. Our souls, if illumined at all by God's spirit, will be able to trace back the darkness of earlier epochs, and rejoice in the grace of God which has permitted us to see a more perfect day.*

* Fleming, the celebrated author of a "Discourse on the Rise and Fall of the Papacy," which attracted so much attention in 1848, distinctly notices this gradual development of light: "Moses and the Prophets understood more of God and Christ than the ancient Patriarchs did; yet even that was dark and obscure in comparison of the brightness of light under which we live." See Fleming's *Christology*, Book II. chap. ii.

Besides this, it will open to us new views of divine truth. Once let us get the habit of reading the scriptures on this principle,—placing ourselves at each chapter and verse in the position of the church at the time in which the events were occurring, or in which the revelation was given, and the facts will then appear before us with a freshness they never had previously. Everything will be seen in its natural and proper order; because we shall then understand the beautiful adaptation of God's word, in all its several parts and proper proportions, to the state of the Church at the time in which it was delivered.

But while speaking of the benefit of this inquiry into the progressive development of divine revelation, I would particularly impress my readers with the importance of entering upon it prayerfully and earnestly. The following pages were not put together at random. I call them Bible Studies because they have been the result of much labour and research. They ought not therefore to be taken up in a hasty manner. Unless the texts are referred to as the reader goes forward, and each part of the book is properly investigated by him with the bible constantly at his side, no one I am sure, will receive the profit it is calculated to give, or appreciate the object it is designed to unfold. I trust, however, that if it be really thus made a textbook for biblical research, it will prove useful, under the divine blessing, to many. It may per-

haps be suggestive of valuable matter to conductors of bible classes. Indeed, I hope it will not be altogether without its use even to the more scholastic student of theology.*

I may mention, with reference to the footnotes attached to this work, that all the passages have been accurately extracted from the various authors whom I have cited; and that they have been introduced for the sole purpose of confirming and substantiating my own positions.

With regard to chronology, I have followed Calmet's up to the period of the death of Abdon in the book of Judges; but as it appeared to me that at this point Dr. Lightfoot† adopted more judicious calculations, I have changed it accordingly.

Whatever I have advanced in other respects I trust that sufficient authority will be found for it, either in the references given to works of sterling merit, or in the propriety of my own reasonings.

Some, perhaps, may think it a pity to multiply works like these in the present day, inasmuch as the evils of the age demand our energies to be directed in a more practical manner for the conversion of perishing souls, and the enlightening of the masses with a simple saving knowledge of

* Especially where they have access to libraries that contain the works here quoted.

† These two authors differ in their dates up to this point only by two years.

truth. I trust I am not insensible to this branch of my duty.* Nothing can be more important than a thoroughly earnest practical ministry in the midst of our present social and moral evils. At the same time, it is an apostolic precept, "rightly to divide the word of truth."† And, therefore, I do not see why these two opposite lines of action should not be combined together in the same man. Sanctified study will arm the Christian minister in his conflict with the powers of darkness. If his heart be but right with God, he will thus come out from his closet strengthened for practical duty, because made more "mighty in the scriptures;"‡ and he will, therefore, be better able to argue with the infidel, and to silence the cavils of the sceptic.

In conclusion let me remark, that I feel deeply sensible of the defects of this volume. I by no means wish to present it before the Christian public as if it were a finished investigation of the subject. On the contrary, I offer it to them as the mere outline of a great idea, intended to be suggestive of deeper thought to others, who in respect both to their time and talents are better qualified to pursue it. Should I be spared to proceed with any further parts of this work, my ultimate object will be to show how Christianity was the natural and necessary development of all preceding reve-

* See a Letter to Lord Ashley, which I have lately published, "On Parochial Open Air Preaching." Seeley & Co., London.

† 2 Tim. ii. 15.

‡ Acts xviii. 24.

lations—the completed mystery which St. Paul tells us was “*in other ages not made known unto the sons of men, as it is now revealed unto the holy Apostles and Prophets by the Spirit.*”*

May the Lord vouchsafe his blessing on the effort for his name’s sake!

* Eph. iii. 5.

NOTE TO THE READER.

1. ERRATA.

- On page 32, for "*Generally that*" read "*Generally—that.*"
— 35, for "*offensive*" read "*oppressive.*"
— 40, for "*More Nevochim*" read "*More Nevochim.*"
— 51, for "*Dissert. I. Ex. xv.*" read "*Dissert. I. Chap. xv.*"
— 62, for "*unless it be*" read "*unless it were.*"
— 73, for "*joined there forefathers*" read "*joined their forefathers.*"
— 79, for "*Thocracy*" read "*Theocracy.*"
— 96, for "*city.* Jehovah*" read "*city,* Jehovah.*"

2. ADDENDA.

On page 9, in confirmation of Gen. iv. 26. as proving the institution of public worship, read the following as a footnote:—

Dr. Cave on the Three great Dispensations of the Church. Sect. i. 13.

On page 23, where the question is mooted of Shem's High-priesthood by right of primogeniture, read the following as footnotes:—

Selden. De Synedriis. Lib. I. cap. xvi. p. 356.

Also, Wait's Sermons, preached before the University of Cambridge in 1825. Sermon III.

See this opinion also boldly and powerfully maintained in Fleming's Christology, Part II. No. xix.

PRELIMINARY OBSERVATIONS.

AMONG all the existing commentaries on Holy Scripture, none seem to have been constructed with a view of tracing out the progressive development of divine teaching. On the contrary, the whole Bible is generally treated as if it consisted of one revelation. Every thing is viewed under the clearness of the New Testament dispensation. From the first page of Genesis, to the last of Malachi, we are placed under the full blaze of Gospel light. Simple events, occurring early in the history of the world, are made typical of evangelical truth. Legal appointments, and ordinances, are looked at in connection with the deepest and most spiritual doctrines.

The consequence is, that we are placed, as students of the history of God's Church, in an unnatural and false position. Every thing becomes disarranged—I had almost said, distorted. For, by this means, we fail altogether in comprehending the gradual and progressive development of divine truth. We lose sight of the fact, that the Bible is a series of volumes, given to the world at different times, and under different circumstances, and intended to pourtray God's method of teaching and governing his church, agreeably to its particular state at the times of their various publications. Instead, therefore, of standing in the position, in which the men of each generation stood, at the time when the revelation was given, we are made to stand on a much higher elevation. We do not catch the truths they presented at the time of their delivery, but their higher development, as interpreted by the Gospel. Thus, by a kind of spiritual

refraction, the whole picture is raised up above the proper line of our vision. We see into the deeper meaning of type and prophecy, before it really appears on the horizon. Hence, we fall into a double disadvantage. For while, on the one hand, we attribute to the ancient Israelites a greater amount of evangelical knowledge than they really had, we fail on the other hand, to trace out the interesting growth, and gradual expansion of their true knowledge. And by this means we lose, I think, many incidental lessons connected with the wisdom of God, as well as of his grand purposes in the moral government of his people.

It is to meet these difficulties that I now propose a diligent and careful analysis of the Holy Scripture. Our object will be to trace the progressive expansion of truth *ab initio*; to see it opening out with each generation, in a parallel line with their advancing history—to analyze the Bible and discover what amount of specific truth was revealed from time to time—how that truth became enlarged, and how it ended at last in the full development of the Gospel Covenant. By which means, I feel confident, that much will be seen in a new light, and that, by the help of God, fresh lustre will be reflected on their sacred pages.

The course I propose to pursue, in working out this plan, will be to take up the various portions of divine revelation as they were delivered in their chronological order; either subdividing them or grouping them together so as to embrace certain definite epochs in the history of the Church. I shall then review the whole scope of divine teaching found in them, and bring out the great doctrines or moral lessons as they were most probably understood, at the time referred to; ending in each case, with a brief summary of the truth thus progressively developed.

INTRODUCTORY EPOCH.



FROM THE CREATION

TO THE

FALL OF MAN.

CHARACTER OF DIVINE TEACHING DURING THIS EPOCH.

In our consideration of this and the two following epochs we are necessarily led to the Book of Genesis; though as a written revelation it was probably not the first which God delivered to mankind—the Book of Job being antecedent to it. It is a book, however, so pre-eminently fundamental in the whole Bible history, that it must be taken, by the very nature of things, as the first in chronological order.

The account of this introductory epoch is contained in Gen. i. and ii. from which we may extract the following matter.

I. WHAT WAS TAUGHT IN THE WORK OF CREATION.

- | | |
|--|----------|
| 1. <i>Concerning God.</i> | GENESIS. |
| Divine Omnipotence, Wisdom, Goodness, Holiness. | i. |
| 2. <i>Concerning Man.</i> | |
| That he was made in God's image. | i. 27. |
| That all animated nature was in subjection to him. | i. 28. |

II. WHAT WAS TAUGHT BY MAN'S STATE OF PROBATION BEFORE THE FALL.

- | | |
|---|-------------|
| The duty of labour and the right of God to man's service. | ii. 15. |
| Responsibility of Conscience, and the purity and perfection of God's Law. | ii. 16, 17. |

III. WHAT WAS TAUGHT BY DIVINELY APPOINTED INSTITUTIONS.

- | | |
|---|----------|
| 1. <i>By the Sabbath.</i> | |
| (i.) That man ought to be perpetually grateful for God's goodness in creation. | ii. 1—3. |
| (ii.) That God had a constant claim on the proper regulation of man's time and employments. | ii. 1—3. |

2. *By Matrimony.*

GENESIS.

- | | |
|---|-------------|
| (i.) That its obligations were perpetual. | ii. 23, 24. |
| (ii.) That mutual love and goodness should run through society. | ii. 23, 24. |

Whether Adam had revealed to him the two great doctrines of a plurality of Persons in the Godhead, and of the personal agency of the Spirit of God, as Moses here declares them, i. 2. 26. (see also iii. 22. and xi. 7. in the following epoch) is a question that cannot be positively determined. Most probably it was so. It is clear, however, that these passages taken by themselves, belong to the development of truth in a later period:—viz. when Moses received this revelation at Mount Sinai; and, therefore, we ought properly to consider them in connection with that period, and not here.

SUMMARY.

I call this an introductory epoch, because, properly speaking, it has nothing to do with the progressive development of divine revelation here proposed for consideration. It belonged to an age antecedent to it—an age, whether long or short, in which every thing was one continued revelation, and in which the whole relationship between God and man, was unveiled and unclouded, by either ignorance or sin. Our present inquiry commences rather with the close of this dispensation—after our first parents had lost their divine image, and stood in need of new revelations from God to illuminate their darkened understandings. Upon this we shall, therefore, now enter, without any further introduction.

FIRST EPOCH.

FROM THE FALL

TO THE

CALL OF ABRAHAM.

DEVELOPMENT OF DIVINE TEACHING DURING THIS EPOCH.

THE ACCOUNT OF THIS EPOCH IS CONTAINED IN A SUBDIVISION OF THE BOOK OF GENESIS,—VIZ. FROM III. TO XII., AND EMBRACES A PERIOD OF 2088 YEARS.

Notwithstanding the degeneration of our first parents, they probably brought into the world after its curse some remembrances of former truths. The institution of the Sabbath, and of Matrimony, for instance, would be powerfully impressed on their memory. With regard, however, to these remnants of their original knowledge, we shall not particularly inquire, but proceed at once to what they learnt subsequently.

I. WHAT WAS TAUGHT BY THE FALL ITSELF.

1. *With regard to Man.* GENESIS.
His moral weakness and deserved condemnation. iii. 6, 12, 23.
2. *With regard to the Tempter.*
His activity and strength, and falsehood and cunning. iii. 4, 5.

II. WHAT WAS TAUGHT BY DIVINELY APPOINTED INSTITUTIONS.

1. *By Sacrifices.*
That sin was intensely hateful to God. viii. 20, 21.
That the best men were continually contracting fresh guilt. iv. 4.
That an offended God could only be propitiated by atoning blood. viii. 20—22.
2. *By Public Worship.*
Such we infer from iv. 26.

- That men were bound to make a public confession of God. iv. 26.
- That man depended entirely on God for support.
3. *By Capital Punishments for Murder.*
- It taught the preciousness of human life. ix. 6.

III. LEADING TRUTHS TAUGHT BY GOD'S PROVIDENTIAL DEALINGS DURING THIS EPOCH.

1. *The perfect inability of man to save himself.*
Seen by the closing of the gates of paradise. iii. 24.
2. *That the Church of God should not unite itself with the ungodly world.*
Seen chiefly by the corruption consequent on such a union. vi. 1—6.
Also by the examples of Abel and Enoch. iv. v.
3. *That the presumptuous designs of ungodly men should be over-ruled to promote God's purposes.*
Seen by the destruction of Babel, and the origination of languages and nations. xi. 1—10.
Besides these, God made a renewed display of some of the attributes he had developed in the previous epoch;—viz.
4. *Divine Omnipotence.*
Seen by destruction of the world with a flood. vii. 21—24.
—— destruction of Babel, and the origination of languages and nations. xi. 1—10.
5. *Divine Holiness.*
Seen by his hatred of the least sin. iii. 11—13.
—— his approval of righteous Enoch. v. 24.
—— his hatred of the sins of the old world. vi. 6.
In addition to these, several new attributes were developed; viz.—
6. *Divine Justice.*
Seen by expulsion of Adam and Eve from Eden. iii. 23, 24.
—— punishment of Cain. iv. 11—17.
—— punishment of the old world. vii. 21—24.
—— punishment of Babel builders. xi. 8.
7. *Divine Mercy.*
Seen by the promise of redemption. iii. 15.
—— the preservation of animal creation. vi. 19—21.
—— the preservation and promise that there should be no more flood. ix. 11.

8. <i>Divine Forbearance.</i>	GENESIS.
Seen pre-eminently by bearing so long with the old world, and giving it such ample warning before the flood.	vi. 3.
9. <i>Divine Faithfulness.</i>	
Seen by the execution of threatenings both on Adam (iii.) and the old world.	vi. vii.
—— the fulfilling of promises.	viii. 1.
10. <i>Divine Omniscience.</i>	
Seen by the discovery of Adam's guilt.	iii. 9.
—— the discovery of Cain's.	iv. 10.
—— the discovery of the old world's.	vi. 5.
—— the discovery of the Babel builders'.	xi. 5.
Besides these direct results of God's providential dealing, Adam learnt by experience	
(i.) That conscience had a self-accusing power.	iii. 7, 8.
(ii.) That ignorance and misery were the fruits of sin.	iii. 10.

IV. WHAT WAS TAUGHT BY DIRECT ORAL REVELATION.

1. *Doctrines.*

That the human race must expect continual conflict with its spiritual enemy.	iii. 15.
That man's mortality and misery, and the earth's disorganization, were the fruits of sin.	iii. 17—19.
That in God's moral government, piety should be rewarded, and disobedience punished.	iv. 7—11.
That the Spirit of God strives with sinners by some direct personal agency.	vi. 3.
That there was a limit to the divine forbearance.	vi. 3.
That sin grieved God.	vi. 6.
* The total alienation of man's nature from the life of God.	viii. 21.

2. *Covenant Promises.*

That human nature should be redeemed from the curse by the seed of the woman.	iii. 15.
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* To these we should add the prophecy of Enoch, quoted by Jude—of the Messiah's Advent, to execute avenging judgment on the earth.

That the earth should no more be destroyed by a flood.	viii. 21. ix. 9—16.
That Shem should be blessed above Noah's other sons.	ix. 25—27.

SUMMARY.

No one can read the truths thus developed to the Church of God during this epoch without feeling that they embraced a large circle of doctrinal and practical theology. At the same time we must observe, that they were almost all of them general and elementary. The commencement of the epoch was marked by a dreadful breach between God and man—one that left creation in hopeless ruin. The first development of God's purpose was, therefore, given in a revelation of mercy. It was the promise of a future Redeemer who was to be born of the seed of the woman, and who should rescue the earth from the dominion of all its spiritual enemies. Whether this promise was understood, as the gospel afterwards revealed it, seems very doubtful. For my own part, I do not believe it. I think that the patriarchs did not view the Redeemer as coming to offer up in his own person any propitiatory sacrifice for sin; but rather to execute avenging justice on God's enemies. With regard to propitiation for sin, it seems likely that they looked for this only to the appointed institution of sacrifices, seeing no farther into them than that their whole efficacy consisted in the shedding of blood. If it be asked how this connected the institution of sacrifices with the doctrine of the promised Messiah; I reply, that in all probability, the patriarchs looked forward to his advent as putting an end to the necessity of sacrifices altogether, by means of some glorious display of his power over the Church's spiritual enemies. Thus, they were justified before God by faith—but faith in the general doctrine of Messiah's advent, rather than in the particular feature of it afterwards so clearly developed,—viz. his own personal atonement; faith I mean, in the general doctrine of salvation from sin and the curse, rather than in the exact means by which that salvation was to be brought about. These means were, doubtless, pointed out with greater

clearness as the continued teaching of God developed itself. But during this epoch, and I am inclined to think even till Christ came, none really penetrated into the mystery of the incarnate Godhead bleeding as a personal sacrifice for sin. Even the disciples did not understand it themselves. That was the crowning point of the Spirit's dispensation. To write of earlier generations, therefore, as if they could do so, spoils our view of the progressive character of divine revelation. It seems to me, that it will be one of our most beautiful privileges in these Bible Studies to trace out, how slowly and silently the whole of this great doctrine was in course of development.

During this epoch we notice a distinct feature in God's government of his Church, found in no other period of its history, and which marks it out as an almost separate dispensation. I allude to the provision which was made for the perpetuation of divine truth in the world. This was done without any chosen line of descent for its transmission to futurity; without any priesthood or regularly organized Church membership; and without any written revelations. Indeed it was not till some time after, that all these were combined together. It seems, therefore, that in this, as in other things, God's purposes unfolded themselves gradually. He appears to have commenced the government of his fallen Church upon as broad a basis as possible—giving to it general promises of redemption from its spiritual enemies, but leaving them to be preserved and propagated by the faithfulness of individual members of the church. To this end the extreme longevity of the period gave great facility. Patriarchal influence was thus extended far and wide for good. And yet under this dispensation, God taught his Church that its faithfulness could not stand so great a test. Evil which at first broke forth with such violence in the person of Cain, gradually swept onward until, in spite of all patriarchal influence, the Church was nearly amalgamated with the world, truth was well nigh lost, and the earth destroyed by a flood. Even afterwards, when society was once

more formed through the preservation of Noah's family, the same result followed, as we see from the picture of Babel. Thus the second great test of the Church's faithfulness equally failed with the first. Hence the Lord opened a new dispensation ; which we shall now consider as the second epoch recorded in the book of Genesis.

SECOND EPOCH.



FROM THE

CALL OF ABRAHAM

TO THE SETTLEMENT OF

ISRAEL IN EGYPT.

DEVELOPMENT OF DIVINE TEACHING DURING THIS EPOCH.

THE ACCOUNT OF THIS EPOCH IS CONTAINED IN A SUBDIVISION OF THE
BOOK OF GENESIS,—VIZ. FROM XII. TO THE END, AND EMBRACES A
PERIOD OF ABOUT 302 YEARS.

I. WHAT WAS TAUGHT BY DIRECT ORAL REVELATION.

1. <i>Doctrines.</i>	GENESIS.
God's omnipotence.	xvii 1. xviii. 14. xxxv. 11.
God's omniscience developed by various predictions.	xv. 13,15. xvi. 10— 16. xvii. 20. xviii. 19. xxi. 18. xxv. 28. xviii. 25.
God's Holiness and Justice.	xv. 1.
That God was the protector and rewarder of his people, inferred from	xvii. 9—14.
That the covenant of circumcision should be kept by Abraham's seed.	xx. 6.
That God often kept his people from sin, inferred from	xviii. 19.
The duty of promoting family piety by the head of every household, inferred from	xxvi. 3.
The faithfulness of God, inferred from	xvii. 1.
The church called to be holy.	xxvi. 4, 5.
That blessings followed obedience, inferred from	xlix. 10.
That Judah should preserve a royal pre-eminence till the days of Messiah.*	xlix. 10.
That the promised Messiah should be an universal ruler over the nations.	xlii. 10.
2. <i>Covenant Promises.</i>	
That Abraham as elected Father of the church should be personally great and a blessing to all nations.	xii. 2,3. xxii. 17,18.
That Canaan should be his inheritance.	xiii. 14, 15, 17.

* *Shiloh* is admitted to have been understood as the promised Messiah, even by the Jewish Talmud and the Chaldee Paraphrasts.

GENESIS.

That his seed should be innumerable.	xiii. 16. xv. 5. xxii. 17.
That his temporal inheritance should finally extend from the Nile to the Euphrates.	xv. 18.
That God's covenant with him should be perpetual.	xvii. 7, 8.
That Sarah should be the mother of Kings.	xvii. 16.
That the line of promise should follow Isaac's seed.	xxi. 12.
That this line should descend through his younger son.	xxv. 23.
That Isaac should enjoy a renewal of all the previous promises.	xxvi. 2—4.
Their transfer to Jacob.	xxviii. 13—15. xxxv. 10—12.

II. WHAT WAS TAUGHT BY DIVINELY APPOINTED INSTITUTIONS.

There was only one new appointment, viz. Circumcision.	xvii. 10.
(i.) As a <i>sign</i> of the covenant—it taught God's love for children. The Church's subjection to God.	
(ii.) As a <i>seal</i> of the covenant—it taught Confidence in God. Responsibility of man.	

III. WHAT WAS TAUGHT BY GOD'S PROVIDENTIAL DEALINGS.

Several important attributes were here minutely developed.

1. *The Divine Sovereignty.*

This had been opened in the election of Shem to take precedence of Ham and Japhet—but was now more clearly developed—	
In the call of Abraham from the Gentiles.	xii. 1.
In giving him the land of Canaan.	xiii. 17.
In the election of a seed of promise through Isaac rather than Ishmael.	xxi. 12.
In the deflection of the seed of promise from Esau to Jacob.	xxv. 23.
In the exaltation of Joseph.	xli. 40. xlv. 7, 8.
In blessing Ephraim before Manasseh.	xlvi. 14—20.

2. *Divine Faithfulness.*

Seen in sparing Lot for Abraham's sake.	xix. 29.
—— Isaac's birth according to promise.	xxi. 1.

GENESIS.

Seen in fulfilment of promises to Ishmael when he and Hagar were about to die.	xxi. 13—19.
—— rescuing Isaac from sacrifice.	xxii. 11—13.
—— fulfilment of the promise to Eliezar respecting Isaac's wife.	xxiv.
—— fulfilment of Joseph's dreams and of his interpretation of Pharaoh's.	xlii. 6. &c.

3. *Divine Mercy.*

Seen in the promise to spare Sodom for ten righteous persons.	xviii. 32.
—— the relief of Hagar's distress.	xxi. 17—19.
—— subduing Esau's anger toward Jacob.	xxxiii. 4.
—— sending seven years of plenty before the famine.	xli. 47—54.
—— permitting Jacob to see Joseph.	xlvi. 30.
—— providing for Jacob's family during the famine.	xlvi. 11, 12.

4. *Divine Justice.*

Seen in Lot's captivity for choosing Sodom as a place of residence.	xiv. 12.
—— destruction of Sodom.	xix. 24, 25.
—— punishment of Lot's wife for disobedience.	xix. 26.
—— Esau's loss of the blessing for selling his birthright.	xxv. 30—34. comp. xxvii. 36.
—— punishment of Joseph's brethren for their cruelty toward him.	xlii. 21, 22.

5. *Divine Condescension.*

Seen generally in the visions and revelations God vouchsafed to give his people— but more particularly in allowing Abraham to intercede for Sodom.	xviii. 17—33.
—— in wrestling with Jacob under the form of an angel.	xxxii. 24—30.

Besides the attributes of God thus practically displayed—several very important Spiritual lessons were developed by God's providence.

1. *The general character of God's moral government under which sin was punished and piety rewarded.*1. *Sin Punished.*

Abram disgraced for falsehood.	xii. 10—20. xx.
Abram afflicted with domestic trouble on account of impatience for his promised child.	xvi. 1—6.

- Isaac afflicted for wishing to bless Esau against the divine will. xxvii.
- Jacob afflicted by Esau for having deceived him. xxxii. 7, 8.
2. *Piety Rewarded.*
- Abram honoured and enriched. xxiv. 1.
- Joseph honoured and enriched. xli. 42, 43.
2. *The importance of paying respect to Spiritual superiors.*
- Seen in God's requiring Abram to pay tithes to Melchisedec. xiv 20.
- And in his requiring Abimelech to pay respect to Abraham as a prophet. xx. 7.
3. *The calling of God's Church to be separate from the world.*
- Seen in Abram's departure from home and country. xii. 1.
- in his refusal to take any thing from the King of Sodom. xiv. 21—24
- in the Patriarchs constant journeyings as strangers in a promised land. xiii. 3. &c.
- in Isaac not being allowed a wife from Canaan. xxiv. 3.
- in Jacob being required to put away idols. xxxv. 2.
- in Joseph not bringing Jacob to the Egyptian court. xlvi. 31—34.
4. *That God was the hearer and answerer of Prayer.*
- Seen in hearing Abram when he prayed for Ishmael. xvii. 18, 20.
- Lot when he prayed to flee to Zoar. xix. 19, 22.
- Abraham when he prayed for Abimelech's family. xx. 17.
- Abraham's servant. xxiv. 12—58.
- Isaac when he prayed for Rebekah. xxv. 21.
- Rebekah when she inquired of the Lord. xxv. 22, 23.
- Jacob's prayer for peace with Esau. xxxiii. 9—12.
5. *That affliction was the lot of God's faithful people.*
- This had been shadowed out before in Abel's death but was now developed more plainly.

GENESIS.

- Seen in Isaac's mocking by Ishmael. xxi. 9.
 — in Jacob's treatment by Laban. xxix. to xxxi.
 — in Jacob's trouble by Simeon and Levi. xxxiv. 30.
 — in Joseph's treatment by his brethren. xxxvii. 19—28.
 — in Joseph's treatment by Potiphar's wife. xxxix. 7—20.
6. *That God often tried the faith of his Church before he blessed it.*
- Seen in keeping Abraham so long without the promised seed; and then commanding him to slay it. xv. 4. xxii. 1, 2. comp. with xvii.
- in keeping the Patriarchs so long sojourning in the promised land.
7. *That God often overruled the wickedness of men to promote his own purposes.*
- This was seen at Babel—but also in this epoch. Thus, Joseph's brethren fulfilled the dreams they wished to defeat. xlii. 6.
 — Potiphar's wife exalts the man she means to destroy. xxxix.
8. *That it was dangerous to hold close communion with God's enemies.*
- Seen in consequence of Lot's dwelling at Sodom. xix.
 ———— Dinah going out to see the daughters of the land. xxxiv.
 ———— Judah's marriage with Hiram. xxxviii.
9. *That the service of God required many self-sacrifices.*
- Seen when Abram was called to leave his country. xii.
 And for peace sake to give Lot the choice of the country. xiii. 8.
 Seen when called to fight for Lot. xiv. 14.
 — when called to refuse the spoils of war. xiv. 21. to end.
 — when called to slay Isaac. xxii. 1.
 — when called to separate from Ishmael. xxi. 10.
 — when Isaac was called to bless Jacob before Esau. xxvii.
 — when Jacob was called to part from Benjamin. xliii. 11.

10. *That faith and works were both necessary to the service of God.*

1. *Faith.*

Abraham evidently understood that he was accounted righteous before God only for his faith,* or—in other words, that he was justified before God only by his belief in the promised Messiah as springing from himself.

xv. 6. compared with xii. 1—3.

2. *Works.*

He must equally have understood that the reality of this faith needed to be proved by obedience;—for this was the whole point of God's providential teaching in chapter xxii. especially in

xxii. 16—18.

SUMMARY.

It will be observed that the moral and spiritual lessons here developed were of a most important character to the general welfare of the church of God;—being at once simple and comprehensive, and just such as were required while in its state of preparation for a more organized system of government. One of the most remarkable developments of doctrine in this epoch was that of justification before God by faith in the promised Messiah. Not that we are to suppose the previous epoch was in ignorance of it—for the unchangeable God must, doubtless, have had one uniform method of justification even from the beginning—but that it was here more plainly brought out. And this will serve to explain that passage in Gal. iii. 8. where we are told that the gospel was preached to Abraham—not meaning that Abraham understood all the mysteries of the gospel, such as the incarnation of the Son of God, and the expiation of sins by the bleeding Messiah—but that he understood the general gospel method of salvation, viz. justification through faith alone. (See the context in that chapter). It seems also to explain another passage (Joh. viii. 56.) where Abraham is said to have “seen the day of Christ”—not meaning that he saw into the gospel covenant as we see it, but that in a general manner he understood by faith the coming of Messiah, and foresaw

* Rabbi Salom. Jarchi Comment in Gen. xv. 6.

especially that broad principle of gospel Justification which should open salvation to all the Gentile nations of the earth.

With regard to the opening out of God's dispensations toward his church, the chief feature which strikes us in this epoch is the election of Abraham and his seed from among the descendants of Shem, to form a line of descent for a promised Messiah; by means of which he was constituted the father of the future universal church, and was therefore pre-eminently blessed above all other men in the world. The object of this election I shall glance at presently; at least so far as it bears on the immediate subject of enquiry, viz. the progressive development of divine revelation. But for a moment I must stop to ask whether there were not portions of God's family descended from Noah, and still recognized as in the Church, though not belonging to the seed of Abraham. The answer is beyond a doubt. For not only were there some who, like Job, continued faithful to patriarchal teaching; but for a considerable proportion of Abraham's life even Shem himself was living. We are told that he continued 500 years after the flood, (xi. 11.) thus surviving Sarah more than ten years. And this, in my judgment at least, fully explains the introduction of that mysterious person Melchisedec, to whom Abraham paid tithes as priest of the Most High God. The Jews constantly affirm this person to have been Shem.* And we may very reasonably infer it even from other considerations. For we know that in the Patriarchal church the head of every family bore a priestly character in his own household. The conduct of Job in sacrificing for his sons and daughters fully proves this. Moreover, while the ancient head of any family survived he was regarded by all the descending branches as having precedence in the priestly character. Now granting this, how did the case stand in the time of Abraham with regard to Shem? Was he not both by position as a son of Noah, and a son too, who had been especially blessed by divine promises (Gen. ix. 26.) and also by his age, as having been born before

* Rabbi Salom. Jarchi Comment. in Gen. xiv. 18.

the flood, was he not, I ask, on this double account, the very person of all others most likely to have been generally recognized among Noah's descendents, as King and Priest of the Most High God? Nor would it have been in any way derogatory to Abraham to bow down with reverence before one so much his senior, and receive even blessings at his hand.*

We must notice, then, with regard to God's government of his church, that during this epoch there were two forms of it contemporaneously going on, viz. the ancient patriarchal form which was rapidly decaying, and the new patriarchal form which was rapidly progressing. The former was allowed to decay because it had proved, as we saw on page 14, utterly insufficient for the preservation and transmission of divine truth in the world. For which reason the latter was expressly appointed. God had now elected Abraham to open a new dispensation, and to test on a narrower basis the faithfulness of his church in regard to this subject. A special covenant had been made, and a special system of visible church membership introduced. The preservation of the church was therefore more secure, inasmuch as the interests of divine truth were now tied up to the temporal and spiritual interests of one elected line of seed.

This dispensation, however, like the former proved a severe test to the Church's faithfulness. For it left all the transmission of covenant promises, and doctrinal truths to the exercise of traditional teaching in the great Abrahamic family. All went on well for a time. Abraham, Isaac, and Jacob, proved to be eminently successful teachers. And, probably, this continued to be the case during the early years of the twelve subsequent patriarchs. While the heads of the family were but few in number the divine will was easily handed down traditionally though a limited circle of recipients. But afterwards, when this circle became enlarged,

* Nor is this inconsistent with what St. Paul says of Melchisedec, Heb. vii. 1—5. when we understand it as descriptive only of the mysterious manner in which he is introduced into the sacred history in connection with the Abrahamic family. See the argument in Calmet's Dictionary of the Bible, under the head Melchisedec.

when instead of a few families being employed to sustain this traditional theology it had to pass through the lips of a whole nation, as it had after the settlement of Israel in Egypt ; then the preservation of it in its integrity became a much more difficult matter. This is seen by the utter faithlessness of Israel in Egypt.

Hence, as the church of God enlarged, so did the method which God employed for revealing his will to man. His dispensations altered. It was thus at the end of the present epoch. While he had permitted the preservation of truth to be confined to a few chosen families, all his revelations had been oral ; but now that the whole nation of Israel had become the depositories of divine truth and its perpetuators, he determined on giving them periodically written revelations, by which means his whole revealed will should become stereotyped for the benefit of future generations, and a more comprehensive system of instruction developed which should add greatly to the welfare of the church at the particular period in which such revelations were bestowed. And this formed that new dispensation introduced by the hand of Moses ; commencing the third great epoch in Israel's history.

THIRD EPOCH.

FROM THE

SETTLEMENT OF ISRAEL

IN EGYPT TO THE ENTRANCE OF

THE PROMISED LAND.

DEVELOPMENT OF DIVINE TEACHING DURING THIS EPOCH.

THIS IS CONTAINED IN A GROUP OF SEPARATE BOOKS, COMPRISING JOB, EXODUS, LEVITICUS, NUMBERS, THE 90TH PSALM, THE WRITTEN REVELATION OF GENESIS, AND DEUTERONOMY. RECKONING FROM THE LAST DATE, IT EMBRACES A PERIOD OF ABOUT 168 YEARS.

In order to preserve our chronological order, I shall commence with the written revelation of Job, whose history in all probability was exactly contemporaneous with that of Israel in Egypt.

I concur in the opinion of Dr. Lee, that the contents of this book were found by Moses during his sojourn in the land of Midian, before the Exodus of Israel from Egypt; that all the metrical portion of it was probably composed by Job himself after his restoration to the divine favour; and that the Lord directed Moses by express revelation to add a short historical preface and conclusion to it, in order that he might take it back to comfort the Israelites under their cruel persecutions. This is an opinion we may hold independently of the period in which Job lived, provided we do not fix it later than the time of Moses. For whether in the time of Abraham or during the residence of Israel in Egypt, as Dr. Lightfoot* and many others suppose, the composition might easily have been passed downwards, like the songs of Homer, by the recitation of his admiring descendants. It

* See his Harmony of the Old Testament.

was beautifully adapted to the position and circumstances of Israel at the time of the bondage in Egypt, as will be easily gathered from the following view of the book.

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- I. ITS LEADING MORAL LESSONS.
 II. ITS REVELATION CONCERNING GOD.
 III. ITS REVELATION CONCERNING ANGELS.
 IV. ITS REVELATION CONCERNING MAN.
-

I. ITS LEADING MORAL LESSONS.

1. That we should submit patiently to the providences of God, without presuming to question the wisdom or justice of his moral government.

This is shown in two ways—

(i.) By Job's good example.

i. ii.

(ii.) By God's decision of the subsequent controversy.

xxxviii—xli.

2. That we ought not to judge uncharitably of others when they are under God's chastenings.

Seen by the conduct of Job's friends.

II. ITS REVELATION CONCERNING GOD.

1. *His Nature.*

Plurality of Persons in the Godhead very darkly hinted at, inasmuch as "*Creator*" in the Hebrew is the plural number.

xxxv. 10.

That he was holy.

iv. 17. vi. 10. xv. 15. xxv. 5.

xxxiv. 10. 12. xxxvi. 23.

_____ just.

iv. 17. viii. 3. x. 14. xxxiv.

11. 23. xxxvii. 23.

_____ omnipotent.

v. 9. ix. 4—13. x. 7. xxvi.

10—14. xl. 9. xlii. 2.

_____ unsearchable in his perfections.

v. 9. xi. 7—9. xxxvi. 26.

xxxvii. 23.

_____ faithful.

viii. 20. xxiii. 14.

_____ wise and omniscient.

ix. 4. xii. 13. xxi. 22. xxvi.

6. xxviii. 20—24.

JOB.

That he was a pure spirit, without parts or passions.	x. 4. xxiii. 13.
———— the universal creator.	x. 8. xxxviii. 4—10. illustrated in the last chapters.
———— invisible.	ix. 11. xxiii. 8, 9.
———— merciful.	xi. 6. xxxiii. 26—30. xxxiv. 23.
———— full of condescension.	vii. 17, 18.
———— full of majesty.	xii. 17—25. xxv. 2, 3. xxxiv. 29. xxxvii. 22.
———— perfect.	xiii. 11. xxxvi. 22. xxxvii. 16.
———— independent of his creatures.	xxii. 2, 3. xxxv. 6, 7.
———— unchangeable.	xxiii. 13.
———— eternal.	xxxvi. 26.

2. *His Moral Government.*

That he rewarded the righteous.	iv. 7. viii. 20. xxii. 21—30. xxxvi. 11.
———— punished the wicked.	iv. 8, 9. viii. 12, 13. xi. 20. xv. 20. xxi. 17—21. 30. xxvii. 13—23.
———— was the author and dispenser of life and death.	iv. 9. x. 12. xii. 10.
———— defeated the designs of the crafty.	v. 12, 13.
———— afflicted men for their good.	v. 17. xxiii. 10. xxxiii. 29, 30. xxxvi. 8—10.
———— defended and cared for the poor.	v. 15, 16. xxxvi. 6—15.
———— delivered his people out of affliction.	v. 19.
———— was Sovereign over all men.	xii. 9, 10. xxv. 2. xxxiv. 29.
———— was no respecter of persons.	xii. 17—25. xxxi. 15. xxxiv. 19. xxxvi. 5.
———— raised up nations and destroyed them.	xii. 23.
———— revived the penitent and pardoned them.	xxii. 23—27. xxxiii. 27, 28.
———— was the hearer of prayer.	xxii. 27. xxxiii. 26. xlii. 10.
———— saved the humble.	xxii. 29.
———— spiritually enlightened the understanding.	xxxiii. 16—30. xxxv. 11.
———— strove with man.	xxxiii. 29, 30.

That he sanctified the heart	xxxvi. 10.
—— would wind up his moral government with a final judgment.	xxi. 30.

3. *His Providence over Creation.*

That he continually fertilized the earth.	v. 10. xxxvi. 27, 28. xxxvii. 6, 7.
—— restrained the swelling of the sea.	xxxviii. 8—11.
—— supplied the earth with light.	xxxvi. 30. xxxvii. 15.
—— had power over the weather.	xxxvi. 27. xxxvii. 10, 22. xxxviii. 26.
—— all material creation was under his control.	ix. 5. xxxvii. 6—18. xxxviii. 4—38.
—— regulated the movements of the heavens.	xxxvii. 3, 4. xxxviii. 31—34.
—— preserved mankind.	vii. 20. x. 12.
—— supplied food for animals.	xxxviii. 39—41. xxxix. 4.
—— gave beauty and strength to the animal creation.	
to the wild ass and unicorn	xxxix. 5—12.
to the peacock and ostrich.	xxxix. 13.
to the war-horse.	xxxix. 19—25.
to the behemoth.	xl. 15—24.
to the leviathan.	xli.

II. ITS REVELATION CONCERNING ANGELS.

Generally that there were good and evil angels.

1. *Good Angels.*

That they were with God in creation.	xxxviii. 7.
—— imperfect in respect to His perfect nature.	iv. 18.
—— worshipped God.	i. 6.
—— stood before God.	i. 6.

2. *Evil Angels.*

Satan's activity.	i. 7. ii. 2
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Satan's power against good men limited.	JOB. i. 12. ii. 6.
Satan's malice.	i. 9—12. ii. 7.

III. ITS REVELATION CONCERNING MAN.

1. *His Nature.*

That it was subject to original sin and natural depravity.	xiv. 4. xv. 14, 16. xxii. 5. xxv. 4.
— his life was uncertain and sorrowful.	iv. 19, 20. vii. 6, 7. xiv. 1, 2. 5. 12. xvii. 14.
— he was unable to justify himself before God.	iv. 17. ix. 2, 3. 20. 32. xxv. 4.
— his understanding and strength were finite.	xxvi. 14. xxviii. 20, 21. xl. 9.
— he had a reasonable soul.	xxxii. 8.
— he was sinful and vile even after works of piety.	xi. 4. xlii. 6.
— he should rise from the dust of death.	xix. 26.

2. *His Sins.*

Cursing our life.	iii. 3—16.	Theft.	xxiv. 14.
Envy.	v. 2.	Adultery.	xxiv. 15.
Deceit.	vi. 15. xxxi. 5.		xxxi. 9.
Hypocrisy.	viii. 13. xiii. 16.	Carnal security.	xxix. 18.
Forgetfulness of God.	viii. 13. xiii. 16.	Avarice.	xxxi. 24, 25.
	xxi. 14, 15.	Idolatry.	xxxi. 26—28.
Unbelief.	ix. 16.	Malice.	xxxi. 29, 30.
Murmuring.	x. 1.	Concealing sin.	xxxi. 33.
Self-righteousness.	x. 7. xi. 4.	Flattery.	xxxii. 21, 22.
	xii. 4. xxxiii. 9.	Spiritual insensibility.	xxxiii. 14.
Boasting.	xii. 2, 3. xiii. 2.	Pride.	xxxv. 12.
Neglect of prayer.	xv. 4.	Presumption.	xlii. 3.
Contempt of God.	xxii. 13.	That sin brought forth death.	xx. 11.
Defying God's power.	xxii. 17.	— sin terrified the conscience.	xxiv. 17.
Oppression and cruelty.	xxii. 7. 9.		
	xxiv. 2—12.	3. <i>His Duties.</i>	
Murder.	xxiv. 14.	1. <i>Toward God.</i>	
		Submission to God.	i. 21. ii. 10.

	JOB.		JOB.
Domestic religion.	i. 5.	Seeking peace with God.	xxii. 21.
To resist temptation.	ii. 3. 10.	Love for God's word.	xxii. 22.
Confession of sin.	vii. 20. xiii. 23. xxxiii. 27, 28. xxxiv. 31, 32.	Humility.	xxii. 29.
Repentance.	xi. 18, 14. xxii. 28. xlii. 6.	Fear of God.	xxviii. 28. xxxvii. 24.
Perseverance.	xvii. 9.	Confidence in God's justice.	xxxv. 14.
Assurance.	xix. 25.	Consideration of God's works.	xxxvi. 24. xxxvii. 14.

2. *Toward Man.*

Sympathy with the afflicted.	vi. 14. xix. 21.
Mercy to the poor and helpless.	xxix. 11—13. xxxi. 10—23. 32.
Justice in general conduct to others.	xxxi. 13.
The exercise of hospitality.	xxxi. 32.
Respect for the aged.	xxxii. 4. 6.
Respect for superiors.	xxxiv. 18.
Intercession for friends.	xlii. 10.

4. *His Necessities.*

That he needed a Mediator, by whom to approach God.	ix. 33. xxiii. 3.
_____ salvation.	vii. 21.
_____ justification.	ix. 2, 3. xxv. 4.
_____ a Redeemer.*	xix. 25.
_____ protection.	xiv. 13.
_____ a better comforter than man.	xvi. 2.
_____ a ransom from death.	xxxiii. 24.
_____ peace with God.	xxxiv. 29.
_____ the hope of resurrection.	xiv. 7—14. xix. 26.

SUMMARY.

From this doctrinal analysis we gather a large amount of theological knowledge. Much had been doubtless lost to Israel during the bondage of Egypt. It would appear indeed that ignorance, superstition, and idolatry, had more or less eclipsed their remembrances of the truth which had been

* See page 36.

handed down to them by tradition from their fathers. I do not suppose that they had forgotten the patriarchal covenant, and so given up the hope of obtaining their promised land. That was a temporal object of hope, not likely to be lost even in the midst of moral and social degradation. But I think it is more than probable that they had lost many spiritual truths. Without any written revelation—without any distinctly ordained priesthood, and in the midst of a cruel and offensive system of slavery, it was not likely that they could retain for 400 years in their minds any large basis of purely doctrinal knowledge. Hence, the book of Job was beautifully adapted to their wants. It exactly supplied the matter in which they were most deficient. It passed over in silence all the peculiarities of the great Abrahamic covenant, but opened out in detail the more general and comprehensive truths of doctrinal and practical religion. It solved the perplexing problem of God's moral government—set forth all his leading attributes—explained something of the nature of the invisible world around them—declared the relative duties of man to man, and pointed to the future mysteries of a coming resurrection and judgment.

In this book we probably only have a renewal of formerly revealed truths, though some of them are more fully developed here than appears by God's oral teaching in the book of Genesis. I allude, for instance, to the great doctrine of God not being accountable to his creatures for any of his providential dealings, to the doctrines also of man's complete inability to justify his own righteousness before God—of his being vile and sinful after his best works of piety, and of his consequently needing a mediator by means of whom he might approach God with acceptance. Nor ought we to omit the character here given of evil spirits, and of the part which angels bore in creation.

With regard to the need of a mediator, and to the hope of a coming Redeemer as here propounded, (xix. 25,) it may seem at first sight to run against the limited view before expressed in page 12, respecting the character of the

Messiah's atonement for sin. But let us recollect that the Hebrew word לְנִיִּן * bears the sense of an *avenger* instead of a *propitiator*. And this appears much the more consistent meaning of the two; because it was under the smart of wounded honour, and misrepresented righteousness, that Job here comforted himself with the idea of a Messiah who should redeem his character from all such aspersion, and avenge the wrongs thus done to him. All this is plain. It is in strict keeping with the whole bearing of the story. But to make Job in this place looking up to the Messiah as a propitiatory sacrifice for his sins, is altogether out of character with the story; because the peculiarity of Job's position is that he persists in his innocence, vaunts of his righteousness, and displays a spirit which is anything but in keeping with that of an humbled penitent looking on an atonement for guilt. The fact is, we are so familiar with every part of Scripture truth ourselves, that we do not know how to disconnect the earlier glimpses of the Messiah from his fuller revelation—we do not know how to throw ourselves into the position of the early church, and see with their eyes, irrespective of knowledge subsequently developed.

With regard, however, to this renewed revelation of man's depravity and of his need of a mediator, we may see how wisely God was preparing his people for the establishment of the coming Mosaic economy, the very principle of which was to be a divinely appointed system of priestly mediation.

We may suppose that Moses returned to Egypt with this wonderful book, and delivered it to Israel as the first written revelation from God.

We pass now, therefore, to the account of Israel in

THE BOOK OF EXODUS.

After having spoken of the Egyptian bondage in connec-

* It is the same word used in Gen. xlviii. 16. Dr. Lee on the book of Job in this place. See also Michaelis, Commentaries on the Laws of Moses, vol. ii. p. 220, on the duties of the לְנִיִּן

tion with the book of Job, it may seem like retrograding in our chronological order, now that we open on the historical account of it in this book. The period, however, from the first settlement in Egypt to the call of Moses is here recorded with so much brevity, that in regard to the fresh development of divine truth, it was scarcely necessary to dis sever it from the rest of the history. We will, therefore, consider the beginning of this book to represent the same stage of divine teaching in the church of Israel as that at which we have just left off, and treat the truths here taught as a continued development of divine revelation from that point. The subject matter of the book of Exodus is partly historical and partly legal, as will be seen more fully in our consideration of it presently. The historical portion of it extends from the settlement of Israel in Egypt to the end of the Israelites' residence at the foot of Mount Sinai—a period of about 145 years—during which time, we must remember, no written revelation existed except that of the book of Job. The legal portion of this book is the commencement of the revelation of a new and distinct form of Church Government, given at first orally to Moses, and by him afterwards in writing to the children of Israel. We shall find that it contains three separate branches of the divine law—Moral, Judicial, and Ceremonial, as will be seen in their proper order.

The following is a brief analysis of what we shall consider:—

- I. GOD'S PROVIDENTIAL DEALINGS.
- II. DOCTRINES AND COVENANT PROMISES.
- III. THE MORAL LAW.
- IV. THE JUDICIAL LAW.
- V. THE CEREMONIAL LAW.

I. THE TRUTHS TAUGHT BY GOD'S PROVIDENTIAL DEALINGS
WITH ISRAEL.

1. *He made a fresh display of his leading attributes.*

Thus, his *Truth* was seen by the fulfilment of the prophecy in Gen. xv. 13, 14.

	EXODUS.
Thus, his <i>Faithfulness</i> by the delivery of Israel from bondage.	i—xv.
——his <i>Omnipotence</i> by plaguing and destroying the Egyptians.	iv—xv.
——his <i>Holiness and Justice, especially in reference to Idolatry</i> , by plaguing the Egyptians with the creatures they worshipped, and punishing Israel at Mount Sinai.	xxxii.
——his <i>Mercy</i> by warning Pharaoh before each plague, and removing it on the least show of repentance.	
——his <i>Majesty</i> on Mount Sinai.	xix. 16—25.
——his <i>Sovereignty</i> by election of Aaron and his sons to the Priesthood.	xxviii. 1.
——by making Israel to enlarge under affliction.	i. 12—22.
——by destruction of Pharaoh.	xiv.
2. <i>He taught them also general truths.</i>	
(i.) That the Church in its deepest affliction should never be consumed.*	iii.
(ii.) That he would always raise up suitable persons to serve the Church in time of necessity.	xxxi. 1—6.
(iii.) That he would never lead his people into greater temptation than they could bear.	xiii. 17, 18.
(iv.) That he would guide his Church continually with his own presence.	xiii. 21, 22.
(v.) That wicked men were often hardened by sin to their own destruction.	xiv.
(vi.) That it was wrong to be distrustful under discouragements in duty.	xv. 24, 25. xvi. 3, 4. xvii. 1—7.
(vii.) That they should never grasp at more than was necessary for their wants.†	xvi. 16—18.
(viii.) That they should trust God implicitly for the supply of their daily bread.‡	xvi. 19.
(ix.) That he was willing to answer intercessory prayer.	xvii. 11. xxxii. 11, 15.
(x.) That he would be worshipped for the future in a visible sanctuary.	xxvi.—xl.

* Theodori Haæi Dissert. De Rubo Mosis, sect. 49.

† Rabbi Abarbanel, quoted in Buxtorf's Dissert. de Manna, cap. v.

‡ Aben Ezra, quoted in the same place.

II. DOCTRINES AND COVENANT PROMISES GIVEN BY ORAL REVELATION, APART FROM THE PROMULGATION OF THE LAW.

They learned—

1. *Doctrines,—viz.*

	EXODUS.
The eternity and unchangeableness of God.	iii. 14, 15.
The revelation of his name Jehovah.	vi. 3.
That every fresh mercy tested the church's faithfulness under its state of probation.	xvi. 4.
That the Spirit of God imparted wisdom and understanding in all things.	xxxii. 3.
That the Lord was merciful, and patient, and willing to pardon sin.	xxxiv. 6, 7.
That he was holy and just, and would punish impenitent sinners to the third and fourth generation.	xxxiv. 6, 7.
That the church was to have no communion with heathen nations and their idolatry.	xxxiv. 12—17.

They learned—

2. *Covenant Promises.*

Promise of personal presence to Moses.	iii. 12.
———— personal teaching to Moses.	xxxiii. 14.
———— national sanctification or election of Israel to be the Lord's people.	iv. 12—17.
———— national deliverance from Egyptian diseases.	vi. 7. xix. 5, 6.
———— entrance into the promised land.	xxix. 45, 46.
———— victory over the inhabitants of Canaan.	xv. 26.
———— foreign conquests.	iii. 8. vi. 8.
———— the divine presence dwelling with Israel.	xxxiii. 1—4.
———— wondrous miracles.	xxiii. 22, 23.
	27, 28.
	xxxiv. 11, 24.
	xxiii. 31.
	xxix. 45.
	xxxiv. 10.

III. TRUTHS THAT WERE TAUGHT BY THE MORAL LAW.

1. *From the first Table.*

The supremacy of God over every thing in heaven and earth.*	xx. 3, 4.
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* Maimonides. De Fundam. Legis. Cap. 3, as quoted by Bishop Pearson.

EXODUS.

His hatred of idolatry and irreverence with his name.	xx. 5—7.
His mercy toward all that love him.	xx. 6.
His sanctification of the Sabbath day.	xx. 8—12.

2. *From the second Table.**Generally.*

The importance of morality to true religion.

Particularly

The sin of disobedience to parents.	xx. 12—18.
———— murder.	xx. 12—18.
———— adultery.	xx. 12—18.
———— theft.	xx. 12—18.
———— covetousness	xx. 12—18.

IV TRUTHS TAUGHT BY THE JUDICIAL LAW IN THIS BOOK.

1. *Generally.*

The importance of being just and kind in all our dealings.

2. *Particularly.*

A regard for the liberties of the poorest persons.	xxi. 1—11.
The preciousness of human life.	xxi. 12—36.
The sacredness of personal property.	xxii. 1—15.
A reverence for chastity.	xxii. 16—19.
Pity for the helpless.	xxii. 21—27.
Reverence for constituted authorities.	xxii. 28.
A reverence for truth.	xxiii. 1—7.
Kindness to enemies.	xxiii. 4—6.

V. TRUTHS TAUGHT BY THE CEREMONIAL LAW IN THIS BOOK

1. *What was taught by Ordinances appointed independently of the general Tabernacle service.*(i.) *The Passover.* xii.

This taught—

The duty of gratitude to God, and of humility in the review of their past mercies.*
———— household religion.

* Maimonides. More Neovechim. Para. III. cap. xliii. p. 472. This and the subsequent quotations are made from Buxtorf's Latin edition.

- This taught—
- The duty of living in constant readiness to obey God's command. EXODUS.
xii.
- (ii.) *The sanctification of the first born.* xiii. 12—16.
- All the first-born were to be either sacrificed or redeemed, in commemoration of the Egyptian first-born being slain and Israel saved.
- That Israel held her first-born only of God's mercy, and not by right or merit.
- Also, that they should consecrate their early years to God.*
- (iii.) *The ransom of souls at the time of a national Census.* xxx. 11—16.

- This taught his people—
- That they should judge themselves for their sins.†
- Also, that all their souls were of equal worth in God's sight.‡
- Besides these ordinances we have several others briefly alluded to, such as—
- The offering of first fruits. xxii. 29,
- The Sabbatical year. xxiii. 11,
- And the three yearly feasts. xxiii. 14—17.
- But of these we will say nothing now, as they will all re-appear in subsequent parts of the Pentateuch.

2. *What was intended to be taught by the general arrangements of the Tabernacle*

This will be seen best by the diagram on the other side of the page. It may be remarked, however, that the whole object of this grand display of glory in God's Temple was to impress the minds of the Israelites with intense reverence for the Sanctuary; and by supplying their senses with visible objects of regard, to fence them from the dangers of all surrounding idolatry.§

* Godwyn's "Moses and Aaron." Book VI. cap. ii.

† Ainsworth, Ex. xxx. 12.

‡ Pool's Annot. Ex. xxx. 15.

§ See Lowman's Rational of the Ritual of the Hebrew Worship, Part I. chaps. ii. and iii. also Part III.

THE COURT OUTSIDE THE TABERNACLE.

(Exod. xxvii. 9—20.)

THE MOST HOLY PLACE.

Here the Glory
of the Lord continu-
ally rested.

CHERUBIMS.

CHERUBIMS.

ARK OF THE COVENANT
AND MERCY SEAT.

(Exod. xxv. 10—22.) (Exod. xxvi. 34.)

Here the High Priest alone entered once a year, on the
great day of Atonement.—(Lev. xvi. 12—15.)

THE VAIL. (Exod. xxvi. 31—33.) THE VAIL.

THE HOLY PLACE.

ALTAR OF INCENSE.
(Exod. xxx. 1—6.)

Here the High Priest burnt incense every morning and
evening, and stood before the Lord.

GOLDEN
CANDLESTICK.

(Exod. xxv. 31—40.)
(Exod. xxvi. 35.)

Here the High Priest at-
tended every morning
and evening to dress the
lamps.

(Lev. xxiv. 1—5.)

TABLE OF SHEW
BREAD.

(Exod. xxv. 23—30.)
(Exod. xxvi. 35.)

Here the twelve loaves
were changed every
Sabbath day by the
High Priest.

(Lev. xxiv. 5—9.)

Here the Priests only entered.

TABERNACLE DOOR.

Here the Glory of the Lord often rested.
(Exod. xxix. 42, 43.)

BRAZEN LAVER.

(Exod. xxx. 17—22.) (Exod. xl. 30—33.)

Here the Priests washed their feet before going into
the Tabernacle.

ALTAR OF BURNT SACRIFICE.

(Exod. xxvii. 1—9.)

Here the Priests slew the sacrifices daily, and attended
to the fire (Lev. vi. 8—13.) which never went out.

Here the People worshipped.

Here the People worshipped.

This Tabernacle was looked on in the light of a palace for Jehovah, who dwelt in it as their invisible king;* the Holy of Holies being regarded as typical of the highest heaven:† and the holy place, of the world.‡

Hence they were taught—

(i.) *By the Holy of Holies and its furniture.*

(a) *By the Ark and Mercy-seat.*

That God dwelt in glory, and in covenant communion with his church.§

(β) *By the Cherubims.*

Belief in the existence of angels in heaven.||

(ii.) *By the Holy place and its furniture.*

(a) *By the Candlestick.*

xxv. 31—40. xxvi.
35.

That the Church should hold forth the light of prophecy and truth in the world.¶

(β) *By the Altar of Incense.*

xxx. 1—6.

That God would accept the prayers of his church on earth.**

(γ) *By the Table of shew bread.*

That the Church should show constant thankfulness for its temporal and spiritual sustenance.††

(iii.) *By the Vail of separation between the Holy and the most Holy place.*

xxvi. 31—33.

That the revelation of God then being made to the world was still an imperfect one.‡‡

(iv.) *By the Court outside the Tabernacle and its furniture.*

* See quotations from Rabbinical writers in Outram on the Sacrifices of the Jews. Dissert. I. chap. iii.

† Rabbi Abarbanel in Lev. xvi.

‡ Bishop Pearson on the Creed, Art. VI.

§ Buxtorf. Hist. Arcæ. Fæderis. cap. XV.

|| Maimonides. More Neovchim. Pars. III. cap. xlv. p. 476.

¶ Dr. Lightfoot's Prospect of the Temple, chap. xiv. sect. 4.

** Lowman. Rational of the Ritual of Hebrew Worship, part I. chap. ii. p. 97.

†† Dr. Lightfoot, as before, chap. xiv. sect. 6.

‡‡ Witsius on the Covenants, Book IV. chap. xiii. sect. 7.

- EXODUS.
xxvii. 1—9.
- (a) *By the Altar of burnt Sacrifice.*
That God would accept atonement for sin and blot it out for ever.*
- (β) *By the Brazen Laver at the door of the Tabernacle.* xxx. 17—22.
The necessity of purification from the inward defilement of sin.†
- (v.) *By the High Priest's dress.*
- (a) *By the names of the Tribes on the breastplate and the shoulder pieces of the ephod.*
That individually, as well as collectively, they were all precious in the sight of God.
- (β) *By the inscription on the Mitre.* xxviii. 36—39.
That the services of the church were in a continued state of imputed righteousness through priestly mediation.‡
- (γ) *By the rest of the robes.*
That all God's service was holy and beautiful.§ see verse 2.
3. *What was taught by the service of the Tabernacle prescribed in this book.*
- (i.) *By the Morning and Evening Sacrifice with the meat and drink offering.* xxix. 38—42.
That they should supplicate daily mercies, *i. e.* both pardon of sin, and an increase of their corn, wine, and oil.|| Compare Numb. xxviii. 1—9.
- (ii.) *By the priests having to wash their hands and feet before entering the Tabernacle.* xxx. 19—21.
That nothing unsanctified should enter the house of God.
- (iii.) *By daily incense being burnt at the time the lamps of the Candlesticks were dressed.* xxx. 7—9.
That daily devotion should accompany the light of God's word.¶

* Maimonides. More Neovchim, Pars. III. chap. xlvi. p. 489.

† This was the teaching of all the ceremonial ablutions. See Dr. Townley on the Laws of Moses, Dissert. VI. pp. 89, 90.

‡ Ainsworth, Annot. Ex. xxviii. 38.

§ Lowman. Ritual of Hebrew Worship, Part I. chap. iii. pp. 131—133. To make any further hieroglyphical meaning in these garments, as some have done, appears to me unwarrantable. See Dr. Jennings' Jewish Antiquities, Book I. chap. v. p. 246.

|| Rabbi Abarbanel. præf. ad Levit.

¶ Ainsworth, Annot. Ex. xxx. 7—9.

- (iv.) *By the annual cleansing of the Altar of sweet incense.*

EXODUS.

xxx. 10.

That the best devotions of the Church needed purification.

4. *What was taught by the consecration of Aaron and his sons.*

xxix.

- (i.) *By the washing.*

xxix. 4.

The need of purity in holy office.*

- (ii.) *By anointing with the blood of the ram.*

- (a) *On the tip of the right ear.*

That they should listen to divine instruction.†

- (β) *On the tip of the right thumb.*

That they should be diligent in their ministry.‡

- (γ) *On the tip of their great toe.*

That their conduct should be holy and consistent.§

- (iii.) *By the anointing with oil.*

xxix. 7.

That they should be joyful as well as holy.||

5. *What was taught generally by the whole of the Jewish Ritual founded in this book.*

The doctrine of a general and particular providence.¶

SUMMARY.

Whether we look to the change in God's government of his church, or to the doctrinal basis on which that government was founded, the fresh development of divine revelation in this book is very considerable.

At the commencement of it we find the Church of God stripped of all self-government, and buried in national degradation. Theoretically, it existed under the patriarchal form, just as it had been handed down traditionally by the

* Outram on Jewish Sacrifices, Dissert. I. chap. v. p. 65.

† Dr. Jennings' Jewish Antiquities, Book I. chap. v. p. 248.

‡ Idem.

§ Rabbi Abarbanel in Ex. xxix.

|| Outram, Dissert. I. chap. v. p. 71.

¶ Lowman's Rational of Ritual of the Hebrew Worship, Part III. chap. i. p. 277—283.

twelve sons of Jacob, each tribe being kept distinct, and their genealogies accurately preserved. But further than this we know nothing. The time, however, had now come when God determined to release his people from bondage, and bring them to the land which he had promised their forefathers. Hence, after having commissioned Moses and his brother to be the leaders of the people, and cheered them by the written revelation of Job, he wrought that splendid series of miracles which ended in the total destruction of their enemies in the Red Sea.

In the history of Israel after this point we soon come to a most important resting place—viz. the foot of Mount Sinai. Here the church of God remained a month. But it was a month more filled with divine revelation than had ever before been made since creation. The Lord had now tested the faithfulness of his church under two forms of government; first, the early patriarchal form, in which all the perpetuation of truth had been left to the discharge of individual responsibility among the scattered families of man over the whole earth—*i. e.* without any written revelation, or visible church membership; secondly, the later patriarchal form, in which the transmission and perpetuation of divine truth had been committed traditionally to one particular family, chosen out of the seed of Shem: the descendants of which family were bound together by common interests, both of a temporal and spiritual nature, and were all united under one sacramental covenant of visible church membership. Both these forms of government, however, had now been fully proved insufficient for the preservation of divine truth in the world. They appear, indeed, to have been expressly introduced for that very purpose. Each paved the way for the other that succeeded it, and showed its peculiar necessity. Each brought out, in deeper and sterner lines, all the weaknesses and wants of fallen nature. Each, by its very insufficiency, progressively developed the church's need of still further revelations, and gradually led on that which was here given by the hand of Moses.

The commencement of this new revelation was in Midian, (iii.) or more properly in Egypt, where the Lord manifested himself for the first time under the name of Jehovah (vi. 3.) The attendant glory of it was displayed in the miracles wrought by Moses, and which gradually prepared the way for that still grander display of omnipotence and glory, soon to take place on Mount Sinai. This was the first age of miracles. It marks an epoch, therefore, in which the purposes of God were about to unfold themselves more clearly. Up to the present time the church had proved so faithless to its solemn charge of perpetuating divine truth, that now a new method of government was to be introduced. It was no longer to be left in the patriarchal form. The nation had increased so largely, and was hereafter destined to inherit so glorious a kingdom, that God determined on binding it together by definite laws and statutes. It was to be invested with a form of polity unlike every other nation of the earth, and securing, by its very peculiarities, a thousand new safeguards for the unadulterated transmission of divine truth to posterity.

These safeguards were of two kinds. The first consisted in the introduction of a written law and testimony. Traditional teaching had failed, and therefore written revelation was henceforth to be the great teacher of the people. The second consisted in the introduction of a visible order of church polity—viz. a divinely appointed priesthood—positive standing ordinances of religion—and a number of complicated ceremonial observances, each hieroglyphical of some moral truth or duty :* and all secured still farther by the display of God's majesty on Mount Sinai, and by the revelation of himself as their law-giver and their king.† Here, then, a new principle of divine teaching was introduced—one that could not be altered or lost by the unfaithfulness of the church to its trust, because it remained permanent as the ordinances of the law themselves.

The establishment of these ordinances commenced in

* See Bishop Watson's Collection of Theological Tracts, vol. I. page 116.

† Jahn's Hebrew Commonwealth, Book II. sect. 9.

Egypt with the Passover. The truths they developed from that point onward, up to the prescribed ceremonial of the tabernacle in a latter part of the book, may be seen from the preceding pages. They formed a standing protest against all surrounding idolatry. They revealed more clearly than ever the estrangement of our fallen nature from God, the necessity of atonement for sin, and the principle of a mediator between God and man. They opened out also a doctrinal view of God's unapproachable holiness, and of the deep necessity which existed for spiritual purification in the human heart, even in the midst and after the performance of the most sacred duties.

With regard to the various types of our Lord Jesus Christ in these ordinances, however plainly they may appear to us under the light of the New Testament, I cannot believe that they presented any similar view to the generation of which we are speaking. Placing ourselves as Israelites in their position at this time, we can deduce no more from them, I think, than those fundamental principles of religion which appear on the preceding pages.

With regard to the truths here displayed by the moral and judicial law, nothing further requires to be said. They contained all that it was needful for the Israelites to know, in reference to their duties before God and one another. Moreover, they were written so clearly that none could misinterpret their meaning, or send them down to posterity less pure than they had received them. Hence, by this progressive enlargement of God's dispensations toward his church, the preservation of truth naturally became more and more secure, and the varied duties of mankind were pressed upon the conscience with more and more of un mistakeable certainty.

These things will be seen still further if we pass on now to

THE BOOK OF LEVITICUS.

There is scarcely any thing of an historical nature in this book, except from viii—xi. and xxiv. 1—4. The rest is

altogether Legal, being a continuation of the revelation of God to Moses respecting the Moral, Judicial, and Ceremonial law which he was about to impose on his church. There is, however, one essential difference between this part of the revelation, and that given in the former book, viz. that the former was uttered by Jehovah on Mount Sinai, whereas, this was given by a voice from the mercy seat of the newly erected Tabernacle. (See Lev. i. 1.)

The contents of this book are fourfold.

- I. GOD'S PROVIDENTIAL DEALINGS.
- II. THE MORAL LAW.
- III. THE JUDICIAL LAW.
- IV. THE CEREMONIAL LAW.

I. WHAT WAS TAUGHT BY GOD'S PROVIDENTIAL DEALINGS.

LEVITICUS.

His acceptance of the newly prescribed system of priestly mediation.

viii. ix.

The anger with which he was determined to look on every transgressor of his newly appointed law.

Seen by Nadab's and Abihu's transgression.

x.

——— *blasphemy of Shelomith's son.*

xxiv. 10—16.

II. WHAT WAS TAUGHT BY THE MORAL LAW IN THIS BOOK.

1. *Generally.*

That obedience extended even to the most secret feelings and private actions.

2. *Particularly.*

(i.) *From the first Table.*

. Reverence for the name of God.

xviii. 21. xix. 12.

Reverence for the Sabbath and the Sanctuary.

xix. 30. xxvi. 2.

Abhorrence of idolatry.

xix. 4. xxvi. 1.

(ii.) *From the second Table.*

Reverence for parents.

xix. 3.

Strict integrity both in conduct and conversation.

xix. 11, 13, 15, 36.

Kindness to the deaf and blind.

xix. 14.

The sin of tale-bearing.

xix. 16.

The sin of secret malice and open vengeance.	LEVITICUS. xix. 17, 18.
The duty of rebuking sin in our friends.	xix. 17.
Reverence for the aged.	xix. 32.
Hospitality to strangers.	xix. 33, 34.
Table of marriages allowed and disallowed.	xxviii.

III. WHAT WAS TAUGHT BY THE JUDICIAL LAW IN THIS BOOK.

That God's anger was set Against the idol Moloch.	xx. 1—5.
——— false divines.	xx. 27.
——— encouragement of them.	xix. 31. xx. 6.
——— the cursing of parents.	xx. 9.
——— the cursing of God.	xxiv. 15, 16.
——— wilful murder.	xxiv. 17, 21.
That in the reaping of harvest enough should be left for the poor.	xix. 9, 10. xxiii. 22.
That in all personal offences they should follow the law of restitution and retaliation.	xxiv. 19—21.
That God desired to preserve the independence and liberty of the poorest Israelite.	xxv.
Seen by the laws contained in	35—end.

IV. WHAT WAS TAUGHT BY THE CEREMONIAL LAW IN THIS BOOK.

1. *By what is mentioned of the Daily Ceremonial.*

That the efficacy of each day's atonement depended on a perpetual display of God's sovereign mercy.

Seen by the sacred fire never being allowed to go out on the Brazen Altar. vi. 8—14.

That the light of God's word and prophecy in the Church should never fail.*

Seen by the High Priest's office at the Golden Candlestick. xxiv. 1—5.

2. *By what is mentioned of the Weekly Ceremonial.*

That the church should exhibit renewed thankfulness every Sabbath day, for all its spiritual and temporal sustenance.†

Seen by the office of the High-Priest at the Table of Shew Bread. xxiv. 5—10.

That the church should think more of a due supply

* Rabbi David Kimchi in 1 Sam. iii.

† Dr. Lightfoot's Prospect of the Temple, chap. xiv. sect. 5.

LEVITICUS.

of the light of truth and prophecy than of its ordinary food.

Seen by the change of Shew Bread being weekly, whereas the dressing of the lamps was ordered twice a day.*

3. *By the Ordinary, but not Daily, Offering, at the Brazen Altar.*

These were five, viz.—

The Free will Burnt offering.

l. vii. 8.

The Free will Meat offering.

ii. vi. 14, 18. vii. 9, 10.

The Free will Peace offering.

iii. vii. 11, 12.

15—18, 28—34.

Sin offering for Sins of Ignorance.

iv. vi. 24—30.

Trespass offerings.

v. vi. 1—7. vii. 1—6.

(i.) *Generally, from the first three of these they were taught*

That the Lord looked on the heart and will before he looked on the sacrifice.†

(ii.) *Particularly.*

(a) *By the Free will Burnt offering.*

That the service was wholly accepted.‡

That the sinner deserved total destruction.§

i. 3—10.

That the whole person of the worshipper should be consecrated to God.

i. 3—10.

The doctrine of vicarious suffering.||

The duty of confessing sin.¶

Seen by the imposition of hands.

The necessity of being free from unruly appetites.**

Seen by the washing of the entrails of victims.

i. 9.

(b) *By the Free will Meat offerings.*

That the property of the worshipper should be thankfully consecrated to God.††

ii. 1—3.

* Dr. Lightfoot's Prospect of the Temple, chap. xiv. sect. 6.

† See Rabbi Salom. Jarchi, Comment. in Lev. i. verse 17.

‡ Joseph Albo contra Christ. p. 16.

§ Rabbi Abarbanel, Comment. in Lev. chap. iv. "De Sacrificiorum fine."

|| Rabbi Levi Ben Gerson, in Ex. xxix. 10. and Lev. i.

¶ Aaron Ben Chajim, quoted by Outram, Dissert. I. Ex. xv. p. 183.

** Philo. De Animal. ad Sacrif.

†† Idem. I find that Rabbi Abarbanel supposes the Jews to have been taught the immortality of the soul after death, by the rising of the smoke as a sweet smelling savour to God, after the victim had been burnt. Each of these Jewish authors confirm me in several of the subsequent deductions which I have drawn.

LEVITICUS.

- That the priests had a right to receive support from the people.* vi. 14—18.
- (γ) *By the Free will Peace offerings.*
- That the worshipper acknowledged all his prosperity to flow from peace with God.† iii. 1—5.
- That priests and people had a common interest in the same atoning blood. vii. 11—17, 29—35.
- (δ) *By the Sin offerings.*
- That sin is especially hateful when it spreads over the whole people, or infects any high and holy person.‡ iv. 3, 13, 22.
- That no mark of reproach could be too great for God to put on the guilty sinner. iv. 12, 21.
- Seen by the bullock being burnt outside the camp in the refuse place for ashes.
- (ε) *By the Trespass offering.*
- That the smallest sins needed atonement.§ v. 1—7.
- That *sins of inadvertency* required special watchfulness.
- That there could be no pardon of any *wilful sin* without a public acknowledgment of it. vi. 1—7.
4. *By the ceremonial on the Feast of Trumpets.*
- This was on the first day of every new year. xxiii. 23—25.
- It taught—
- The necessity of entering on the new year with self-examination and watchfulness.||
- The duty of instant repentance.¶
5. *By the ceremonial on the day of atonement.* xvi. 1—34.
- (i.) *Generally.*
- The duty of repentance for sin.** xvi. 29—32.
xxiii. 26—32.

* Mather on the Types of the Old Testament, pp. 214 and 232.

† Outram on Sacrifices, Dissert. I. chap. xi. p. 129.

‡ Mather on the Types of the Old Testament, p. 249.

§ Idem, p. 257.

|| Maimonides, De Penitentiâ, cap. iii.

¶ Maimonides, More Nevochim, cap. xviii.

** Maimonides, More Nevochim, cap. xviii. The Jews considered this day to have been their most solemn call to repentance, because held on the anniversary of Moses' descent from the Mount with the message of forgiveness for their great transgression. See Maimonides, as above; also, Ikenius' Antiquit. Hebraic. vol. II. cap. xii. sect. 28.

LEVITICUS.

(ii.) *Particularly.*

- That the High Priest and his house had no power to act as mediators with God by virtue of their own righteousness. xvi. 1—7.
- That the sins of the whole nation needed one universal expiation, as well as particular sins individual expiation. xvi. 15, 30.
- That these sins ought to be forsaken by the nation for the future, just as the scape goat carried them away from the camp.* xvi. 10, 21, 22.
- That these sins should be completely forgotten by God, just as the scape goat carried them away into the wilderness.† xvi. 10, 21, 22.
- That the Mercy Seat itself was not holy enough for God's presence without the sprinkling of blood, and incense. xvi. 11—15.
- That the Holy Place and Tabernacle needed yearly atonement, in consequence of the best services performed in them being sinful. xvi. 16, 17.
- That the Brazen Altar needed yearly atonement, in order to preserve the efficacy of their general sacrifices. xvi. 18, 19.
6. *By the Ceremonial on the Feast of Weeks or Pentecost.*
- This lasted fifty days, the chief ceremonial being on the *first* days, when the sheaf of first fruits in barley harvest was presented to God; and the *last* day, when two wave loaves of wheat were offered, and greater sacrifices imposed. xxiii. 9, 14.
xxiii. 17—21.
- It taught—
- That man was not worthy to partake of the fruits of nature, except through the merits of an atoning sacrifice.
- That nothing should be received without an acknowledgment of its coming from God.
- That gratitude to God should go on increasing while they received their mercies, just as the ceremonial at the end of the feast was so much greater than at the beginning.‡
7. *What was taught by the ceremonial on the Feast of Tabernacles.* xxiii. 33—37.
39—44.

* Maimonides, *More Nevochim*, cap. xxi.† Maimonides, *De Penitentia*, cap. i. sect. 5.

‡ Mather on the Types of the Old Testament, p. 423.

This lasted for seven days; and on the eighth was the *Feast of Ingathering*.

xxxiii. 36, 40.

It taught—

(i.) *By the ordinance on seven days.*

That in prosperity they should remember past trials with gratitude for deliverance.*

That God had been faithful to his promises.

(ii.) *By the ordinance on the eighth day.*

i. e. in returning from their booths to their houses with joy.

That God delighted to make their joy perfect.†

8. *By the Ceremonial on the cleansing of a Leper.*

This is contained in chapters xiii. and xiv.

(i.) *By the rules for discovering leprosy.* xiii.

That it was very difficult for persons to judge rightly of their own spiritual condition.‡

(ii.) *By the duties imposed on the leper.*

That sin should be confessed with sorrow and shame. xiii. 45.

That sin alienated them from God. xiii. 46.

(iii.) *By the purification of the leper.*

That sin must be put away with all its lusts.§ xiv. 8.

That this purging away of sin was a gradual and frequent work.|| xiv. 9.

That the ears, hands, and feet should all be cleansed for God's service. xiv. 14—17.

That God had power to restore perfect life and liberty from the disease of sin.¶ xiv. 4—8.

9. *By the Sabbatical year.* xxv. 1—7.

That the land belonged to God and not to themselves.**

* Rabbi Maimonides, *More Nevochim*, cap. xviii.

† *Idem*.

‡ Mather on the Types of the Old Testament, p. 292.

§ Pool's Annot. on Lev. xiv. 8.

|| Mather on the Types of the Old Testament, p. 320.

¶ Rabbi Abarbanel, as quoted in note 115, in Dr. Townley on the Laws of Moses.

** Godwyn's "Moses and Aaron," Book III. chap. ix.

LEVITICUS.

That they should live on God's providence by faith.*
That creation might expect a return of the sabbath
it once enjoyed before sin entered into the world.†

10. *By the year of Jubilee.* xxv. 8, to end.

It condemned avarice and ambition,
——— extravagance and prodigality.
It enjoined mercy and kindness to one another.‡

11. *By the Victims for Sacrifice.*

That God would accept nothing imperfect. xxii. 20—26.
That in demanding sacrifices God satisfied only
his justice, and did not exhibit cruelty. xxii. 26—28.

12. *By Food allowed and forbidden.*

(i.) *Generally.*

That the Lord regulated and governed the most
common concerns of his people.

(ii.) *Particularly.*

(a) *By distinction between clean and unclean meats.* xi. 1—24.

The necessity of obedience and self-denial.

(β) *By the forbidding of blood.*

That they should not assimilate themselves to
idolatrous practices.§

That God was the absolute dispenser of life and
death.|| xvii. 10—14.

(γ) *By the forbidding of the fat of the peace offering.* vii. 23—25.

That the richest and best portion of our substance
should be given to God.

(δ) *By the forbidding of animals that had touched
an unclean thing and of those dying of themselves.* vii. 19. xvii.
15, 16.

The necessity of personal sanctification.

* Godwyn's "Moses and Aaron," Book III. chap. ix. See also Dr. Adam Clarke's Comment. Ex. xxiii. 11.

† Rodolph Hospinian, *De Origine Fæstorum Judæorum*, cap. viii.

‡ The same was taught by the Sabbatical year. See Calmet's Dictionary of the Bible.

§ Townley on Laws of Moses, Dissert. V.

|| Calmet. Article, *Blood*.

- (e) *By the forbidding of the fruit of the trees in the promised land till they had been there four full years.* xix. 23, 24.

That the land was God's and not their own.

13. *By the causes of Ceremonial uncleanness.*

(i.) *Generally.*

The need of purification of the heart.*

(ii.) *Particularly.*

- (1.) *To the Congregation.*

- (a) *By the touching of unclean creatures.* xi. 8, 24, 26.
36—46.

The necessity of daily watchfulness against sin.†

(β) *By childbirth.*

The doctrine of natural corruption.‡ xii.

(γ) *By Leprosy.*

The spreading pollution of sin. xiii.

- (2.) *To the Priests.*

That especial sanctity was needed of them as God's ministers. xxi. 1—4. 11.
16—24.

The same was taught by the laws concerning marriage. xxi. 7, 13, 15.

14. *By the Laws concerning Vows.*

- (i.) *By the things excluded from being vowed.* xxvii. 26.

That they should consecrate nothing to God which was not strictly their own.§

- (ii.) *By the method of redeeming any vow.* xxvii. 13, 15,
19, 27, 31.

The duty of never redeeming a thing devoted from an avaricious motive.||

- (iii.) *By the things forbidden to be redeemed, viz.—what had been absolutely devoted to God under penalty of a self-inflicted curse.* xxvii. 28, 29.

The solemn obligation of oaths, and duty of constancy in all good purposes.¶

* Maimonides, *More Nevochim*, Pars. III. cap. xxxiii. p. 437.

† Bonar on Levit. xi.

‡ Ainsworth, Levit. xii. 2.

§ Bp. Patrick, *Comment. Lev.* xxvii. 15. Maimonides, *More Nevochim*, Pars. III. cap. xxxix. p. 455.

|| Maimonides in *Erachim*, cap. vi. sect. 21. quoted by Ainsworth.

¶ Ainsworth, *Lev.* xxvii. 29.

		LEVITICUS.
15.	<i>What was taught by Promises and Threatenings.</i>	xxvi.
	(i.) <i>That if obedient,</i>	
	They should enjoy the fruits of nature.	xxvi. 3—7,10.
	————— conquer their enemies.	xxvi. 7, 8.
	————— have God dwell among them.	xxvi. 12, 13.
	(ii.) <i>That if disobedient,</i>	
	They should have famine.	xxvi 14—16, 18—20. 26—30.
	————— be subdued by foes.	xxvi. 17,37,38.
	————— go into captivity.	xxvi.32,33,39.
	(iii.) <i>That if Penitent,</i>	
	They should be accepted and restored.	xxvi. 40—46.

SUMMARY.

I think it must be evident from the preceding development of divine revelation, that the Jews were in possession at this time of a very large circle of truth. Every appointment of the Law was, more or less, a reflection of God's holiness, and an incentive to human obedience. Though it taught them as it were in types and pictures, and therefore to some extent was a very dull medium of instruction, yet it set before them most clearly the manner in which they could hold communion with God and live (Lev. xviii. 1—5). At the same time, it clearly convinced* them of their own fallen condition, and of the manner in which all creation was groaning under the burden of sin. The multiplicity of sacrifices, and the tediousness of their ceremonial purifications were well calculated to make them long for that happy time which had been foretold to Eve, when "the Seed of the woman should bruise the serpent's head," and the avenging Redeemer should come to renew the whole world in righteousness. Indeed, all the teaching of the Levitical dispensation pointed them, more or less, to that period. Thus, the veil of separation from the Holy of Holies, and the fact of the High Priest only being

* Witsius, "Economy of the Covenants." Book IV. chap. iv. sect. 41.

permitted to enter within it on one day in the year, must have convinced them that some better dispensation—some nearer communion—some clearer revelation would be given in the day of the promised Messiah. We may add to this, the almost inexplicable character of certain parts of their ritual—parts which it would seem were waiting to be explained by a fuller development of God's purposes. In fact, their inability to understand these is plainly confessed by some of the best Jewish writers.* Nor have we, I think, any reason to suppose that the ancient Jews could penetrate into their typical meaning at all more clearly. Hence they were taught by this very mystery to look forward to a time when God himself should clear it up. After we have proceeded further in our inquiry, and have reached the epoch of prophecy, we shall find that succeeding revelations gradually did this. At present, however, we see only the first faint rays of morning dawn glancing from a distant horizon.

With reference to the personal sacrifice for sins hereafter to be made by the promised Messiah, which I do not consider at this period formed any decided part of God's express revelation, thus much may at least be said, viz. that the immense number of varying and ever-recurring sacrifices, together with the mysterious ritual on the great day of Atonement, were well adapted to lead on the mind of every prayerful Israelite to the contemplation of some final and all-sufficient expiation. Here, as before, it seems probable that a faint streak of light might have penetrated the more spiritual among them. But as yet nothing upon this subject was positively developed. It appears to me that while the devout Israelite first regarded the whole ritual of Moses as fencing in his nation from surrounding idolatry, and preserving its possession of divine revelation until the coming of the Messiah, he nevertheless saw it in something more. Looking back on the promises made to the early patriarchs respecting the Messiah's advent, he was led to expect the destruction of the curse of sin,†

* Maimonides, *More Nevochim*, Para. III. cap. xlvii. p. 494.

† Gen. iii. 15.

and the restoration of all Gentile nations to the knowledge and favour of God.*—looking forward to the same hope through the long dark shadows of the Levitical dispensation, he espied a faint outline in the distance of the establishment of a more perfect reconciliation between God and man.† This latter view, however, was extremely dark in comparison with the former; that being the subject of express oral revelation, while this was shadowed out only in hieroglyphical characters. It will be a part of our interesting studies to watch the fleeing away of these shadows, as the dawn of a more perfect revelation advances.

We shall now pass on to

THE BOOK OF NUMBERS.

This comprehends the history of thirty-nine years, and recounts the wanderings of Israel from the giving of the law at Mount Sinai, to their encampment in the plains of Moab. It was there that Moses wrote the book (xxxvi.15). Indeed, it seems more than probable that this was the chief place of his penmanship.

In reviewing the general scope of divine teaching during this period, four points suggest themselves.

- I. GOD'S PROVIDENTIAL DEALINGS.
- II. MOSES' ACCOUNT OF PARTICULAR EVENTS.
- III. LEGAL APPOINTMENTS.
- IV. PROPHETICAL REVELATIONS.

I shall analyze the development of divine truth in each of these four respects.

I. THE LESSONS GOD TAUGHT ISRAEL BY HIS GENERAL PROVIDENCES.

1. The importance of regularity and discipline both in things political and ecclesiastical.

Seen by the taking of the Census.

i—iv.

* Gen. xii. 3.

† The year of Jubilee might have suggested a similar thought.

‡ Ainsworth, Annot. Numb. ii. 34.

2. The great doctrine of justification through faith.
 Seen by the appointment of the Brazen serpent. xxi. 9.
3. The grace of God toward his faithless people.
 Seen in his constant supplies of their wants. xx. 8—12.
4. That disobedience should always be punished whether in the nation or individually.
- (1.) *In the nation.*
- (a) Seen particularly in xi. xiv. and xxi.
- (2.) *In the case of individuals.*
- (β) Seen particularly in xii. 9, 10. xiv. 36, 37. xvi.
5. That God would maintain his own sovereign election of Moses and Aaron to be the ministers of the people.
 Seen in the destruction of Korah. xvi.
 ——— the blossoming of Aaron's rod. xvii.
6. That he would over-rule the designs of wicked men against his church.
 Seen in the opposition of Sihon and Og to Israel's progress. xxi. 21—35.
 ——— Balaam's and Balak's design to curse Israel. xxii—xxiv.
7. That he esteemed the smallest violation of his law to be a sin.
 Seen by the man who gathered sticks on the Sabbath day. xv. 33—35.
 ——— the punishment of Moses for his unadvised language at Horeb. xx. 12. xxvii. 13, 14
8. That he would honour all who followed him with a whole heart.
 Seen by the case of Joshua and Caleb. xxxii. 11, 12.
- II. TRUTHS AND DUTIES INCULCATED BY THE ACCOUNT WHICH MOSES GIVES OF PARTICULAR EVENTS.
- That the nobles of the land and heads of families should set an example of liberality in the service of God. vii.
- That the Priesthood should consult God's will in every fresh difficulty. ix. 7, 8. xv. 34, 35. xxvii. 5.

	NUMBERS.
That they should seek to draw others into their communion.	x. 29—32.
That all their movements should be conducted in a spirit of prayer.	x. 35, 36.
That they should cast their care on God.	xi. 11—17. xiv. 13.
That where the gift of the Spirit was visible it ought never to be silenced.	xi. 26—29.
The importance of a faithful testimony.	xii. 6—10. xiv. 36, 37.
The natural enmity of the human heart to God.	xvi. 41. xx. 14—22. xxii. 28—32.
That God was no respecter of persons.	xii. 4, 5. xx. 12. 24.
That they should confess their sins to God.	xxi. 7. xxii. 34.
That none could resist his will.	xxii. 18. 24—31.
That they were exposed to temptation.	xxii. 16, 17. xxv. 1, 2.
That God would reward zeal for his honour.	xxv. 12, 13.
That a portion of their gains should be devoted to God.	xxx. 48—54.
That sin would always be discovered.	xxxii. 23.

III. WHAT WAS TAUGHT BY THE LEGAL APPOINTMENTS OF THIS BOOK.

1. <i>By the cleansing of the Camp.</i>	
That nothing should defile the church where God's presence dwelt.*	v. 1—4.
2. <i>By the bitter water of jealousy.</i>	
That God could detect the most secret sins.†	v. 11—31.
That the sanctity of married life should be peculiarly defended.	
3. <i>By the laws respecting Nazarites.</i>	
That special sanctification needed special temperance.‡	vi. 1—21.
4. <i>By the form of Priestly benediction.</i>	
That the Lord and not the Priesthood was the author of spiritual blessings.§	vi. 22—27.

* Outram on Sacrifices, Dissert. I. chap. iii. p. 41.

† Bp. Patrick on this passage.

‡ Bp. Patrick on this passage.

§ Chazunki, as quoted by Ainsworth, on Numb. vi. 24.

Here also was a dark symbolism of the plurality of persons in the Godhead. The mystery of this three-fold mention of Jehovah's name, each time differently accented in the Hebrew, is acknowledged by the Jews as a mystery not discoverable.*

5. *By the manner of consecrating the Levites.* viii. 5—26.

That renouncing worldly things, they should devote themselves wholly to the ministry.†

6. *By the use of the Silver Trumpets.* x. 1—10.

The importance of clearness and precision in ordering the movements of Church and State.

That the Church was under the direct providence of God.‡

7. *By the maintenance of the Priests and Levites.* xviii.

That the ministers of religion should be maintained at the public expence, according to the amount of their responsibilities—Priests more than Levites.

8. *By the water of purification, containing the ashes of the red heifer.* xix.

That there could be no spiritual cleansing of the unclean soul unless it be accompanied by the blood-shedding of atonement.

9. *By the law of vows.*

The solemn obligation of vows.

Authority and responsibility of heads of families.

10. *By the appointment of the cities of the Levites.* xxxv. 2—8.

That what God had predicted he will surely accomplish. Gen. xlix. 7.

11. *By the cities of Refuge.* xxxv. 6. 11—34.

That God had no pleasure in the death of a sinner, but was willing to let him escape if possible.

IV. WHAT WAS TAUGHT BY PROPHETICAL REVELATION.

That Israel should be preserved, as a people, distinct from all other nations. xxiii. 9.

* Rabbi Menachem, quoted by Bp. Patrick, on this passage.

† Rabbi Levi Ben Gerson, quoted by Outram, Dissert. I. cap. vii. p. 90.

‡ Maimonides, More Nevochim, Para. III. cap. xxxvi. p. 443.

	NUMBERS.
That Israel should increase in numbers, and spread her conquests over the nations.	xxiii. 10. xxiv. 5—9.
That God's decrees should never be repented of, or remain unaccomplished.	xxiii. 19.
That Israel should be an accepted and holy nation, against whom none should prosper.	xxiii. 10. 21— 25. xxiv. 9.
That in the latter days the Messiah should rule over them as their king, and subject the heathen nations to his dominion.*	xxiv. 17—20.

SUMMARY.

One of the most interesting features of this book is the admirable manner in which God, by his progressive revelations, was gradually preparing his people for their national establishment in the promised land. Their present was pre-eminently a transition state of existence. He used it, therefore, as a time of discipline, probation, and instruction, trying their faith, showing them their weakness, and encouraging their hopes. To this end the prophecies of Balaam particularly tended. Resting on these they might well bear up against any future reverses, or national defeats. They could feel that God had now pledged himself more plainly than ever to make their name great on the earth, and to give them victory over their enemies. The promises which had been made of old to their forefathers now seemed to gather fresh lustre, and to brighten before them in the distance. Every thing spoke to them of a coming glory, distinct both in its character and extent from the experience of all other nations upon earth, and which should end at last in the magnificent conquests of the Messiah over the power of universal evil.

In the meantime, one truth respecting the Messiah was here developed† which was well calculated to disabuse their

* This prophecy is entirely understood of the Messiah by the Chaldee Paraphrast, and the Jerusalem Targum.—*Bp. Patrick*. Maimonides understood it as belonging in part to the Messiah and in part to David, which is perhaps the truth.—*Dr. Adam Clarke*.

† Numb. xxiv. 17.

minds of any false hopes respecting the period of his advent. Balaam had distinctly declared that it was a day yet distant.* They could not, therefore, be downcast and disheartened when they found that year after year passed on and yet he did not appear, because here was a merciful warning on the subject. In this way they were taught to live by faith and not by sight. The more spiritual among them felt themselves to be only pilgrims and strangers, looking forward, like Abraham† and Job‡ to a distant but yet certain epoch, when they should awake from the dust of death to behold the accomplishment of all the Messianic predictions in their true fulness and glory. This seems, to me, to have been a clear and necessary article in the faith of believing Israel; and one which we shall see expanding in breadth of expression as the revelations of God continued to develop themselves.

With respect to the legal appointments in this book, nothing was more mysterious than that of the red heifer, used in the waters of purification. The Jews, to this day, confess themselves unable to understand the reason of certain parts of the institution.§ Indeed, the subsequent revelations of the New Testament can alone explain them. Hence, it is only reasonable to suppose that at that period the very mystery of the ceremonial pointed them with the finger of hope to some plainer development of truth in the future.

Not so, however, in respect to one striking point connected with this epoch, I mean the limitation of man's ordinary life to the age of threescore and ten years. On this subject divine revelation uttered a clear and startling voice. It was chronicled by Moses, in

PSALM XC.

The authorship of this Psalm is undisputed. Nor is the occasion on which it was written at all less doubtful, the

* See Bp. Patrick on Numb. xxiv. 17.

† See Heb. xi. 13—16. or Gen. xii. 3.

‡ Job xix. 25—28.

§ Maimonides, More Nevochim, Pars. III. cap. 47. See Bp. Patrick on ver. 10.

fourteenth chapter of the foregoing book being universally allowed to represent it. Previously to that time it seems probable that the life of the Israelites ran out to 120 years, as had been promised in the days of Noah.* This new statute of limitation was therefore well calculated to humble them.

The following is an epitome of its contents :

I. TRUTHS CONCERNING GOD.	PSALM XC.
That he was the perpetual defence of his Church.	1.
_____ creator of all things.	2.
_____ eternal and unchangeable.	2, 4.
_____ sole director of death.	3, 5, 6.
_____ omniscient.	8.
_____ avenger of sin.	7, 8.
II. TRUTHS CONCERNING MAN.	
That his life should be reduced to about threescore years and ten.†	10.
That God's anger was proportioned to man's insensibility under it.	11.
That providential judgments would never give wisdom, unless the grace of divine teaching accompanied them.	12.
That the Church should appeal to divine mercy in her day of trouble.	13—16.
That God alone could enable her to realize her covenant promises.	16, 17.

No summary need be given of this short but majestic psalm. The truths above drawn out of it are quite sufficient to speak for themselves. I pass on rather now to a brief glance at the publication by Moses of the book of Genesis.

GENESIS CONSIDERED AS A WRITTEN REVELATION.

This may seem like repetition ; but in reality it is far from being such. For when its contents were reviewed before, we

* Gen. vi. 3.

† Lord Bacon notices this in the third part of his *Magna Instauratione "Historia Vitæ et Mortis"*. Sect. vi.

did so only as they opened to us the history of the family of God from the fall, and as they enabled us to trace out the character of divine revelation during the time that it was given orally to mankind. From that point, of course, we have passed long since. Now we have to place ourselves on a very different ground, viz—among the Israelites in the Wilderness, in order to discover the probable development of divine truth made known to them through the written publication of this book.

Whether it was penned at Mount Sinai or in the plain of Moab does not much matter. Waiving this point, I shall at once proceed to an examination of it in the manner proposed.

Its chief teaching as a written revelation was on three points, viz—on

I. THINGS DOCTRINAL.
II. THINGS SOCIAL.
III. THINGS ECCLESIASTICAL.

I. WHAT WAS TAUGHT DOCTRINALLY.

GENESIS.

Accurate notions of the origin of the universe, and the method of its creation.*	i.
Accurate notions of the introduction of sin and the curse.	iii. 1—13.
The personal agency of the spirit of God.†	i. 2. vi. 3.
The immortality of the soul, and its creation in the image of God.‡	i. 27.
That the institution of the Sabbath was co-eval with creation.	ii. 2, 3.
That polygamy was not according to the original institution of Matrimony.§	
That there was a mysterious plurality of persons in the one great Jehovah.	i. 26. iii. 22. xi. 7.

* Eusebius shows from Philo how this was intended to guard Israel against the heathen doctrine of the world's eternity. De Præp. Evang. Lib. VIII. cap. v.

† Allix's Judgment of the Jewish Church against Unitarians, chap. x. p. 141.

‡ Eusebius shows that Plato gathered all his ideas of the immortality of the soul from this place. De Præp. Evang. Lib. XI. cap. xiv.

§ This was the more important because Moses did not expressly forbid polygamy as a civil legislator. See Michaelis' Commentaries on the Laws of Moses, Book III. chap. v. art. 94.

|| The modern Jews evidently feel the force of this. Maimonides tells us that

GENESIS.

The complete depravity of man through the fall of Adam.	iii. 24. vi. 5. viii. 21.
The doctrine of a future state of happiness for the righteous.*	v. 22—24.
Justification before God through the obedience of faith.	xv 6.
Confirmation of traditional hopes respecting the Messiah.†	iii.15. xii. 1—3.

II. WHAT WAS TAUGHT RESPECTING MANKIND SOCIALLY.

The divine Institution of Matrimony.	ii. 23, 24.
The origin of disease and social disorganization.	iii. 14—24.
The early observance of the rights of property.	iv. 17—22.
Accurate notions respecting the flood.	vi—viii.
Promise that seed time and harvest should never fail again; sealed by the Rainbow as a sign of the Covenant.	viii. 20—22. ix. 11—18.
Duty of avenging murder.	ix. 5, 6.
The appointed destiny of the descendants of Noah's sons.	ix. 25—27..
The origin of different nations.	x.
The origin of different languages.	xi. 5—9.
The danger of unholy confederacies.	xi.

III. WHAT WAS TAUGHT RESPECTING THINGS ECCLESIASTICAL.

That the early church had descended in the line of Seth and his posterity.	v.
That it had then passed through Shem and his posterity.	xi. 10.
That the origin of the church of Israel had been entirely of God's sovereign grace in the call of Abraham.	xii. 1.
The covenant obligation of circumcision.	xvii. 10—14.

the common people should not read the history of creation, because it tends to give them heretical notions concerning the nature of God. More Nevochim, Pars. II. cap. xxxix. p. 273.

* See Michaelis' Commentaries on the Laws of Moses, Book V. chap. iv. art. 272. It is the more important to notice this, because Moses did not teach it in the Law delivered at Mount Sinai; and also because Bishop Warburton contended so strongly against it. See also Graves on the Pentateuch, Part III. sect. 4.

† Dr. Allix shows this to have been the object of Moses in writing the book of Genesis. "Reflections on the four last Books of Moses." Chap. ix.

That God's sovereignty had been exhibited in the deflexion of the line of promise from Ishmael to Isaac, and from Esau to Jacob. xvii. 19,20. xxv.23.

SUMMARY.

All these were most important points for the Israelites to know. You may say they were already known by tradition ; but tradition recollect, had handed them down imperfectly. God, therefore, now re-opened the whole line of leading events from the very beginning of time itself, in order that his church might accurately understand its origin, and have all its traditional hopes respecting the Messiah confirmed by the unerring testimony of written inspiration. Hence, considered doctrinally, the knowledge conveyed by the publication of this book was extremely valuable. It placed beyond all doubt the complete alienation of mankind from God through sin. It equally lifted up the veil which sin had thrown down from heaven ; and opened the eyes of Israel to see with unmistakeable plainness what the earth had been before the curse. Consequently, it was well calculated to animate their hopes respecting the restoration of the world to its primeval happiness by their promised Messiah ; and in that respect to give greater distinctness and substantiality to their faith. Moreover, it laid down a solid foundation for the whole mediatorial system of the Mosaic economy. Here they learned that all mankind were in a state of expatriation from their original dwelling-place, and that they were shut out from any re-entrance into it by impassable barriers. By which they saw at a glance, how the curse of sin had rendered God unapproachable, except through the action of some propitiatory or mediatorial principle. In addition to this they gained authentic information upon the subject of God's nature. You may say that they had already witnessed a display of all his leading attributes in their Exodus from Egypt. Yes ; but here they learned deeper and more mysterious truths. They saw into his eternal self-existing, self-originating character. Job had stated these things incidentally ; but here they beheld them laid down with all

the clearness of an express and studied revelation. The history of creation was like a panoramic exhibition of them. Here also they penetrated into the mysterious counselling of God within himself, and gained some glimmering light of the doctrine of a plurality of persons in the divine nature. This, again, was a confirmation of what Job had incidentally hinted. In chapter xxxv. 10. he had spoken of the Creator in the plural number. Here, however, the Creator "Elohim," was not written down silently in that number; but formally invested with the character of plurality by certain definite features which it was impossible to mistake. (i. 26 iii. 22. xi. 7.) The effect of these on the minds of the Israelites must have been very striking. Humanly speaking, they seem to have been almost calculated to lead them away from the doctrine of the divine unity. Indeed, it is not beyond the reach of probable conjecture that Deut. vi. 4. was added soon after to the written book of revelation in order to correct any such mis-impression. At any rate, it is clear that there was a depth of mystery in these expressions, which spoke of the doctrine of a plurality of persons in one Godhead. The Hebrew doctors have even confessed this, and left us plain records of their opinion, though to this day they have been unable to discover the meaning of it.* No wonder; when they refuse to follow out the idea which it is the object of these pages to exhibit, viz.—the progressive development of divine revelation. I say this, because I believe that with regard both to the doctrine of the Trinity in particular, and to the whole basis of Christianity in general, nothing else will ever be largely successful in converting the Jewish people.

Having made these remarks, I shall now pass on to the next revelation which is found in the sacred scriptures, viz.

* "Come and see the mystery of the word *Elohim*," says Rabbi Simeon Ben Jochai, in Zoar, upon the sixth section of Leviticus, "there are three degrees, and every degree by itself alone, and yet notwithstanding they are all one, and joined together in one, and are not divided one from another." Quoted by Ainsworth. This is most important testimony, as it comes from one whose writings form the foundation of the whole Cabalistic School of Jews. Its antiquity also renders it extremely interesting; this author having died A.D. 120.

.THE BOOK OF DEUTERONOMY.

This was the last inspired writing which Moses left to Israel. Accordingly, we find in it more of a hortatory character than in any other. He speaks and writes, under the guidance of God, as one who was authorized to leave his people in full possession of divine truth, and without excuse if they proved disobedient to it. For this purpose, he recapitulates a considerable proportion both of the moral, judicial, and ceremonial law.* He even adds certain new legal appointments bearing upon their approaching residence in the promised land. A tabular statement of these is given in a note below.† It is from this recapitulation of the law that the Septuagint translators named it Deuteronomy.

The extreme importance of this divine revelation to the Israelites consisted in its pointing them to the past, historically, and to the future, prophetically; thus comprehending within itself a variety of truths, drawn both from their former experience and their coming destiny. In this way, it addressed itself with wondrous adaptation to their peculiar position at the time in which it was delivered. They had only lately been rescued from national degradation, and preserved for forty years in a barren wilderness by a series of stupendous miracles; hence it reminded them of their past and present mercies. Moreover, their hearts were beating high in the prospect of soon becoming a great and mighty nation; hence, it encouraged them with many promises, and warned them of many dangers; working with equal power both on their hopes and fears. Again they had

* All the legal portion of this book is contained between chapters v. and xxvii.

† Respecting the one hallowed spot for sacred service.	xii. 4—28.
——— appointment of judges.	xvi. 18.
——— duties in war time.	xvii. 8—13.
——— expiation of unknown murder.	xxi. 1—9.
——— eating of a neighbour's vineyard.	xxiii. 24, 25.
——— newly married men.	xxiv. 5.
——— stripes, just weights, &c.	xxv.
——— the offering of first-fruits on entering Canaan.	xxvi. 1—16.
——— the bequeathing of property in case of polygamy.	xxi. 15—18.

before them a high and holy mission to fulfil, which required a correct appreciation of divine truth, and a clear insight into all their national obligations; hence, it set forth many important doctrines and duties. We may, therefore, look upon the book in all respects as addressed to their national feelings, and as intended to prepare them for their conflict with, conquest over, and occupation of the promised land of Canaan.

Consistently with these remarks, I view the general scope of its divine teaching under the seven following heads:

- I. PROVIDENTIAL DEALINGS.
- II. PROPHETICAL REVELATIONS.
- III. DOCTRINAL TRUTHS.
- IV. STATEMENT OF NATIONAL DUTIES.
- V. INCITEMENT TO NATIONAL WATCHFULNESS.
- VI. REHEARSAL OF NATIONAL MERCIES.
- VII. ENCOURAGEMENT OF NATIONAL HOPES.

I. WHAT WAS TAUGHT BY GOD'S PROVIDENTIAL DEALINGS WITH ISRAEL.

1. *By the repetition of the Law.* DEUTERONOMY.
That they should get all the commands of God impressed on their memories and hearts.
2. *By the appointment of Joshua to take the lead of Israel.* xxxi. 1—9.
That a faithful man should be rewarded and exalted.
3. *By the putting the book of the Law in the side of the ark.* xxxi. 25—28.
That it was their duty to guard the scriptures with most sacred care.
4. *By not allowing Moses to enter the promised land.* xxxii. 48—52.
That he was not a perfect Mediator.*
5. *By permitting him to view it before he died.* xxxiv. 1—4.
That the church should look forward to her future promises by faith.

II. WHAT WAS TAUGHT BY PROPHETICAL REVELATIONS.

- That their descendants should fall into idolatry. iv. 25. xxxi. 16, 20, 29.

* Bp. Patrick on verse 52.

DEUTERONOMY.

That they should afterwards be besieged by a mighty nation—be led into miserable captivity, and scattered through the world.	iv. 26—28. xxviii. 49—68.
That on their repentance they should be restored.	iv. 29—32. xxx. 1—11.
That their descendants would desire a king like the surrounding nations.	xvii. 14—20.
That God would supply the place of Moses by a glorious prophet; <i>i. e.</i> either by a succession of prophets,* or by some single prophet, such as Joshua,† or Jeremiah, or by the Messiah.‡	xviii. 15—20.
That Israel should be provoked to anger by some Gentile nation or nations.§	xxxii. 21.
Predictions concerning the twelve tribes.	xxxiii.

III. WHAT WAS TAUGHT AS DOCTRINAL TRUTH.

All the leading attributes of God were clearly taught. I shall, however, mention only three, as the others had been so often revealed before.

God's unity of nature.	iv. 35, 39. vi. 4. xxxii. 89.
— eternity.	xxxiii. 27.
— jealousy of his own honour.	iv. 24. vi. 15. xxxii. 21, 26, 27
I pass on to notice	
The infinity of God's dominion.	x. 14.
That the keeping of God's commandments was the highest wisdom.¶	iv. 6. x. 13.
That the election of Israel to be God's people was of free grace, and not for their number or righteousness.	vii. 6—8. x. 15. ix. 4—6.
That God desired his people's salvation.	xxxii. 29.
That providential chastenings were a blessing.	viii. 2—5.

* This is the general opinion of the modern Jews on this passage.

† This is the opinion of several Rabbinical writers, but contradicted by Deut. xxxiv. 10.

‡ So the ancient Jews understood it. See an interesting discussion on this passage in Bp. Newton on the Prophecies; also in Dr. Jackson's Works, vol. I. p. 505. folio edition of 1673.

§ The Jews interpret this of the Chaldeans.

|| Bp. Pearson on the Creed, Art. I.

¶ Eusebius shows how superior this moral philosophy of the Hebrews was to that of the Heathen. De Præp. Evang. Lib. XI. cap. ii.

	DEUTERONOMY.
That spiritual and temporal life must be drawn from God.	viii.3. xxx. 5,6.
That what was revealed plainly should be studied, but that what was unrevealed should not be curiously pried into.	xxix. 29. xv. 11.
That the poor should never cease.	x. 16. xxx. 6.
That the heart needed spiritual circumcision.*	
That the end of the whole Law was to inculcate reverence and love toward God.†	vi.5. x.12—16.
That sin was the only obstacle to national happiness.	xxxii. 29, 30.
That a nation's responsibility was increased by its knowledge.	xi. 2—9. iv. 6—9.
That man was under responsibility for the reception or rejection of truth.	xxx. 10—20.
That the church was kept by God.	i. 31. xxxii. 10. xxxiii. 3.
That the revelations of God carried with them either a blessing or a curse.	xi. 26—29.
That the righteous dead joined there forefathers in a state of living union.‡	xxxii. 50.
That the strength of God's people should be equal to their day.	xxxiii. 25.
That they were called to be a holy and peculiar people.	vii. 6. x. 12,13. xiv. 2.
 IV. WHAT WAS TAUGHT RESPECTING NATIONAL DUTIES.	
To enter the promised land.	i. 8, 21.
To preserve entire and uncorrupted the whole law.	iv.14,26.xii.32
To maintain strict obedience to the law.	iv. 5,6. v. 1,32, 33. vi. 17. vii. 11. viii. 6.
To instruct the rising generation in the law.	vi. 17—25. iv. 9,10. xi.18—21.
To abstain from all the idolatry of, and all connection with, the heathen nations.	iv. 15—19. vii. 2—4.

* Maimonides interprets this of the putting away all uncleanness from the life. More Nevochim, Pars. III. cap. xxxiii. p. 473.

† Spencer De Legibus Hebræorum, Lib. I. cap. x. sect. 1.

‡ Compare Gen. xxxv. 29. See Heringa, in his Strictures on Part II. chap. ii. sect. 3, and §. 156. of Seiler's Biblical Hermeneutics.

DEUTERONOMY.

To destroy utterly all the conquered nations, and their idols, and Amalek in particular.*	xxv. 17—19.
To exercise hospitality and kindness.†	x.19.xv.7—15. xxiii.7.xxiv.19
To conduct all their public worship in one chosen place.	xii. 4—14.
To destroy without mercy every person or city apostatizing to idolatry.	xiii.
To keep the three great national feasts annually, and to present each time a national offering to God.	xvi. 16, 17.
To institute a system of national magistracy.‡	xvi. 18. xvii. 8—13.
The duty of a king presented for future national use.	xvii. 14—20.
To offer peace to every city before they attacked it, except the cities of the Canaanites.§	xx. 10—18.
To rejoice nationally on passing Jordan.	xxvi. 1—11.
To recite the blessings on Mount Gerizim, and the curses on Mount Ebal, in the presence of all the people.	xxvii. 11—13.
To read the law once every seven years before the whole people.	xxxi. 9—14.

V. WHAT WAS TAUGHT BY THEIR NEED OF NATIONAL WATCHFULNESS.

The danger of idolatry.	xi. 16, 17. xii. 29—32.
_____ of prosperity.	viii. 11—20.
_____ of self-righteousness.	ix. 4, 5.
_____ of judging by sight instead of by faith.	vii. 17—21. xx. 3, 4.
_____ of all disobedience to God.	xxviii. 15—68.
_____ of selfishness in particular.	xv. 7—12.
_____ of cruelty.	xx. 10—15.

* This extermination was not cruelty, but a just exercise of God's judgments against the wicked. Bp. Warburton's *Divine Legation of Moses*, Book IV. sect. 6. p. 566.

† Book of Homilies. Sermon for Rogation Week, p. 444.

‡ The Biblical student will find this largely discussed by Selden, *De Synedriis*.

§ Some think that this command of first offering peace, extended even to the Canaanites. So Shuckford, *Connection of Sacred and Profane Hist.* Book XII. So did Maimonides. But we certainly have no evidence that Joshua ever acted in this manner.

VI. WHAT WAS TAUGHT BY THE COMMEMORATION HERE
MADE OF THEIR NATIONAL MERCIES.

DEUTERONOMY.

The blessedness of that clear demonstration which
they had had of the divine majesty.*
God's distinguishing grace toward them.

iv. 32, 33.
iv. 7, 8. vii. 7.
xiv. 2. xxxii.
7—14.

God's forbearance during their rebellions.
God's omnipotent preservation of their numbers in
the wilderness.

ix. xi. 1—13.
i. 10. x. 22.
see also ii. iii.

VII. WHAT WAS REVEALED TO ENCOURAGE THEIR
NATIONAL HOPES.

That they should have an entrance into Canaan
under Joshua, and that it should be a rich land.

i. 35—39. iii. 28.
viii. 7—9. xi. 10
—12. xxxi. 7, 8.

— their enemies should be all subdued before
them.

ii. 25. vii. 20, 24.
ix. 3. xi. 23—25.
xxxiii. 27—29.

— they should enjoy temporal prosperity if
obedient.

vi. 3. vii. 12—
15. xi. 12—16.
xxviii. 1—14.

— they should be God's holy and covenant peo-
ple, separate from all other nations.†

vii. 6. xiv. 2.

SUMMARY.

We are now in a position to review the general develop-
ment of divine revelation during this important epoch.

With reference to the knowledge of the Messiah, much
new matter had been added. Job had prophesied of him as
an avenger of all injustice, and as the Saviour of God's people
from the grave.‡ Balaam had set him forth in the light of
an all conquering king, destined to rule over the whole
posterity of Seth, though not to appear for some long time
to come.§ Moses had further announced him in the character

* Witsius on the Covenants, Book IV. chap. xi. sect. 13.

† Seiler, in his *Biblical Hermeneutics*, Part II. chap. ii. sect. 5. and §. 199. shows
how this national feeling increased in succeeding generations.

‡ Job xix. 25, 26.

§ Numb. xxiv. 17.

of a new prophet or law-giver.* Thus, the Messiah's portraiture was drawn with a clearer outline than before.† A spiritual mind taught by these things might now see that the hope of Israel was a distant one;‡ and that the nation had much to do and suffer, before it could rejoice in its long expected consolation. And this was confirmed by the very character of the whole legal ritual; for it must have been evident from the elaborate machinery of such a dispensation that it was intended to endure for a long season. Whether the more spiritually minded among them expected it to give way at the Messiah's appearing is extremely uncertain. In part, perhaps, they might; as it seemed inconsistent with his promised victory over the curse of sin. But even on this point they could have had no accurate notions; inasmuch as neither the method of this victory, nor the length of time it would take to accomplish, had been in the least degree revealed. No ground had been given to justify them as yet in any positive expectation of the repeal of the Mosaic Law. True, they had just been taught to look on the Messiah as another prophet or law-giver like Moses; but they could scarcely have discovered in that bare idea any distinct prophetic abolition of the Mosaic covenant. Subsequent revelations, as we shall see in due time, disclosed this fact; but at present, the Spirit of God very wisely withheld the information, lest the Mosaic republic should be brought into popular contempt.§ At this period of its history, the national hopes were therefore chiefly founded on the kingly character of the Messiah; his prophetic office being merely drawn in the rudest possible outline; while his priestly office was not even the subject of a single remark, still less his character as a sacrificial victim. There is great

* Deut. xviii. 15—20.

† Bp. Horsley draws from the Pentateuch the same amount of knowledge respecting the Messiah, as given in the preceding pages. Sermons xxv. and xxvi.

‡ It might have seemed at first as though the prophecy in Gen. xlviii. 10. had predicted this; but not necessarily, because no time had been announced by Jacob respecting the period of Judah's sceptral supremacy.

§ See a Sermon of Bp. Warburton's on the Character and Office of the Messiah, vol. v. p. 57. Edit. 1788.

beauty in all this. It teaches us the peculiar adaptation of God's progressive revelations to the state of the church when they were delivered. For now the hope of their Messiah, as king, proved of all hopes the most acceptable. It exactly harmonized with their national character. Whereas, they had not as yet been nationally prepared by God's providential dealings to embrace, with equal favour, the hope of their Messiah as a Prophet or a Priest.

Next to an enlarged hope of the Messiah, we may notice in this epoch an increased revelation of the glory of the divine attributes. Where, for instance, had the majesty of Jehovah ever before been displayed, as on Mount Sinai? Or, when had so clear an irradiation of his holiness ever been given to the world, as by the whole Moral Law? Or, when had his sovereignty ever been so largely set forth, as here? The book of Exodus was like a hymn of praise sung by a rescued church to the sovereignty of God over his enemies. The book of Deuteronomy was like another hymn of praise sung to commemorate his sovereignty over his own people; abounding as it does in passages which dilate on his grace, and acknowledge his electing love. Here too we have a noble commemoration of all his varied attributes in the chronicle of the world's creation. Renewed glimpses are given us of the plurality of divine persons in the Godhead;* while the doctrine of the divine unity is laid down with dogmatic accuracy.† In short, here is every thing calculated to raise the mind of Israel from surrounding idolatry, and fix it on the glories of Jehovah their invisible king.

Next to this feature in the present epoch, we may notice the enlarged revelation of man's fallen character. Proofs of this had been given before in the previous epochs. But nothing so studied and elaborate had been produced as here.

* See this whole question largely discussed in Allix's Judgment of the Jewish Church against the Unitarians, chap. ix.

† Lord Bolingbroke tried to show that all the most ancient systems of idolatry had some original notion of one supreme God." *Essay on Monotheism.*" The fallacy of this is transparent. For even if they had, it must have been derived from patriarchal teaching, and therefore, was a matter of original revelation.

The whole law of Moses was a written judgment against the fallen condition of man. The Moral law showed his need of learning the first elements of a godly life. The Judicial law proved that he could not, even then, be kept under restraint without some system of temporal rewards and punishments. The ceremonial law further exhibited his aggravated state of disobedience, by showing that even if he escaped from legal penalties, yet it availed nothing without constant purification and pardon. In this respect, the book of Leviticus may be pre-eminently called a commentary on the corruption of the human heart. All its ritual tended to display man's infinite distance from God, and his need of priestly mediation.

This brings me to speak of another peculiar feature of the epoch, viz.—the establishment of a regular system of mediatorial church government. The first distinct revelation of man's necessity for a Mediator with God had been given to Job.* But it was only preparatory to the introduction of the Mosaic dispensation, which while it tended to separate God and man by as wide an interval as possible, brought them together solely on the mediatorial principle. Moses himself was a constant advocate with Jehovah in behalf of his rebellious people. He represented to him all their varied wants, and received for them all their necessary blessings. He was thus their perpetual channel of communication with heaven. And what Moses was personally in their history, Aaron and his family were in their worship. No Israelite could sacrifice to God without the intervention of a mediating priesthood. No one could enter into the tabernacle except representatively by the high-priest. It was thus that every night and morning the prayers of the whole congregation were presented to God on the altar of sweet incense. It was thus that once in the year they gained perfect access to the mercy-seat, and could feel their past services accepted. In short, no blessing could be obtained in religious worship without this central principle; Aaron representing them before

* Job xxxiii. 23, 24. Jeremy Taylor remarks this in an earlier period, from Gen. xx. 7. See one of his Sermons "On the Condition of Prevailing Prayer."

Jehovah in the tabernacle, just as Moses did in the camp. It seems very probable that the more spiritually taught Israelites might have discerned some glimmering representation in all this of the mediatorial character of their Messiah. Looking upon him as a deliverer from the curse of sin, and as the great restorer of mankind to their original communion with God, it was only natural that the basis of their communion with him at this time should have led them to expect something similar, only far grander afterwards. And if so, the effect of it must have been materially increased when they contemplated those mysterious and inexplicable parts of the ceremonial law, which seemed by their very obscurity to intimate that some fuller and clearer revelation remained to be developed in future ages.* But whether they saw this or no, it is evident that the formation of a mediatorial system of church government was admirably adapted to teach Israel her real position before God, and to pave the way for subsequent enlargements of the divine covenant.

Among all these features of the present epoch, however, we must not omit to notice the gradual formation of their national character under the government of a perfect Thocracy. The object of their election had been to carry out the divine promises originally made to the patriarchs. Hence, it became necessary that they should be first redeemed from slavery, and familiarized with exhibitions of the divine power and glory. By these means, they were better prepared to receive the contents of the law, and yield obedience to all its burdensome requirements.† And as they were thus prepared to receive it, so they were equally disciplined to retain it. For the sanctions of the law, both in the way of reward and punishment, coming so immediately as they did from the hand of Jehovah their invisible king, every exhibition of his majesty tended to confirm their hopes and fears, and keep them in subjection to his dominion. This was strengthened

* See one of Barrow's Sermons on the Imperfection of the Jewish religion.

† That the ceremonial law was burdensome to the Israelites is shown at large by Spencer. *De Legibus Hebræorum*, Lib. I. cap. xiv.

by the very fact of their theocratical form of government. It was one of the chief arguments of the book of Deuteronomy, that they should obey the Lord, and keep his law, and perpetuate divine truth, because he had never dealt so with any other nation before. Hence, he laid down their national election as the foundation of their national duties. And in this way he gradually disciplined them, both providentially, doctrinally, and ecclesiastically, for their grand career as a nation.

But not to leave them with any possibility of excuse for rebellion, God ordained another peculiar feature in this epoch, viz.—an enlarged amount of prophetic inspiration. The preceding pages have taught us what prophecies were most remarkable. One feature, however, ran through them all, viz.—their announcement of future glory and misery. A combination so singular must have acted strangely on their minds. The object, doubtless, was to inspire them with hope and at the same time check their self confidence. The latter was especially the case in that celebrated passage, Deut. xxxii. 21. which St. Paul quotes as prophetic of the spiritual calling of the Gentiles. On that development of divine truth we have nothing to say at present. For though Israel may have foreseen the Gentile world brought to the knowledge of Jehovah by virtue of the promises made to Abraham and Jacob, yet there was no prediction in these promises of any loss to their own national character, but rather an exaltation of it. It was, therefore, only natural that they should view this prophecy in a temporal, rather than a spiritual sense. And so I judge they did; until the dispensation of the Spirit in the Messianic age unlocked its hidden meaning.

THE FOURTH EPOCH.

FROM THE ENTRANCE OF

THE PROMISED LAND,

TO THE COMMENCEMENT OF

THE MONARCHY.

M

DEVELOPMENT OF DIVINE TRUTH DURING THE FOURTH EPOCH.

THIS EPOCH EXTENDS OVER A PERIOD OF 388 YEARS. IT IS CONTAINED
IN THE BOOKS OF JOSHUA, JUDGES, RUTH, AND I SAMUEL, (I—XIII.)

In entering upon the inquiry before us, it may be well to observe, that the whole epoch is marked by one prevailing feature, viz.—the government of Israel under a pure and perfect Theocracy. Not that in the following epoch God summarily gave up the Theocratic form of government,* or that he allowed it gradually to decline and waste away, as some have supposed;† but that throughout this period it was exercised in its most sovereign form, and preserved intact from the least interference. Respecting its nature we shall see more as we proceed.

Let us at once commence with

THE BOOK OF JOSHUA.

It seems highly probable from internal evidence that it was written in continuation of the two last chapters of Deuteronomy, by Joshua himself.‡ It records the war of Israel with the idolatrous nations of Canaan, during a period

* See Jahn's Hebrew Commonwealth, Book IV. sect. 25. Michaelis, in his Commentaries, however, refuses to acknowledge the Theocracy after the monarchy had commenced. Book II. chap. iv. art. 35.

† Spencer, De Legibus Hebræorum, Lib. I. cap. iv. p. 239. This opinion of Spencer's is contended against, and I think successfully, by Bp. Warburton. Div. Legat. of Moses, Book V. sect. 3.

‡ This is the opinion of the Talmud. See Bp. Gray's Key to the Old Testament. Also Shuckford's Connection of Sacred and Profane History, Book XII. latter part of it. ✱

of about seventeen years.* Its contents may be divided into three parts, viz.—events before the war, those during the war, and those after the war. The former of these parts is comprised in the five first chapters; the second part is included in the following seven chapters, ending with the twelfth; the third part embraces all the remainder of the book.

With regard to the general scope of divine teaching in this book, I think it will be best brought out by viewing it under the five following heads.

- I. PROVIDENTIAL DEALINGS.
- II. MINOR EVENTS OF HISTORY.
- III. RELIGIOUS OBSERVANCES.
- IV. COVENANT PROMISES.
- V. DOCTRINES.

I. TRUTHS TAUGHT BY GOD'S PROVIDENTIAL DEALINGS.

1. *By Israel's possession of Canaan.* JOSHUA.
That God would reward his own people.
2. *By the two Tribes and a half being called to join their brethren in the conquest of Canaan.* i. 12—16.
That the whole church should be united against its common enemy.
3. *By his giving faith to Rahab and sparing her.* ii.8—15.vi.17.
That God had all hearts under his controul, and had a right to show special grace to an idolater when he chose.†
4. *By the passage of the Ark over Jordan without any armed band to protect it.* iii.
That Israel should look for victory to the strength of divine protection.
5. *By ordering twelve stones of memorial to be placed on the banks of Jordan.* iv.1—8. 20—24.
That national gratitude should be expressed for national mercies; also the care that should

* Bp. Patrick says twenty-seven.

† Shuckford supposes that God personally revealed himself to Rahab, and made known his will. "Connection of Sacred and Profane History," Book XII.

JOSHUA.

- be taken to perpetuate a remembrance of those mercies among our posterity *
6. *By the ceasing of Manna.* v. 10—12.
That God never worked miracles when they were not necessary.†
7. *By the falling of Jericho after its being compassed in the manner appointed; also by the preservation of Rahab.* vi. 17, 22—25.
The necessity and power of faith in God's word.
8. *By the total destruction of Jericho, Ai, and other places.* vi. viii. and xi.
By the defeat of Israel at Ai on account of Achan's appropriation of spoil. Also in the punishment of Achan. vii. 24—26.
By the punishment of the Gibeonites. ix.
By allowing the Sun and Moon to stand still while his enemies were slain. x. 13.
That God hated all sin.
9. *By the detection of Achan.* vii. 10—16.
That it was impossible to hide anything from God.
10. *By the defeat at Ai.* vii. 1—5.
Man's helplessness when left for a moment to himself; also, that the sin of one individual might be visited on a whole nation.
11. *By the Gibeonites being made hewers of wood, &c.* ix. 27.
The impolicy of deceit.
12. *By dividing the Tribes by lot.* xiii—xx.
That every thing should be done under God's supreme guidance.

II. TRUTHS DEVELOPED IN MINOR EVENTS.

- The duty of obeying God's appointed ministers. i. 16—18.
The duty of bringing our troubles before God in prayer. vii. 6—10.
The danger of covetousness. vii. 19—22.

* Ostervald's Arguments, Vol. I. p. 202.

† Jenkins on the Reasonableness of the Christian Religion, Vol. II. chap. xxxi. p. 478.

The duty of respecting their oaths.	JOSHUA.
The advantage of serving God with a whole heart.	ix. 16—21.
The duty of being jealous for God's glory.	xiv. 14.
Also, the danger of rashly judging our brethren.*	xxii. 16—21.
The duty of making a decided stand on the Lord's side.	xxiv.
The blessedness of commemorating God's mercies.†	xxiv. 1—18.
That it was the duty of every ruler in Israel to make the people pledge themselves against idolatry.‡	xxiv. 1—26.
 III. TRUTHS TAUGHT BY THE RELIGIOUS OBSERVANCES RECORDED IN THIS BOOK.	
1. <i>By the observances of circumcision.</i>	v. 2—10.
That when any just cause might prevent their obedience to a divine institution, they should take the first opportunity of observing it after the cause was removed.§	
2. <i>By the observances of the Passover, and by Joshua's sacrifices after the destruction of Ai.</i>	v. 10. viii. 31.
That neither duties nor dangers, however pressing, ought to keep us from appointed ordinances; also the propriety of thanksgiving for past mercies in anticipation of greater ones.	
3. <i>By Joshua writing the law upon stones and reading it to the whole congregation of Israel.</i>	viii. 32—35.
The duty of making the whole nation, young and old, fully understand God's word.	
4. <i>By setting up the Tabernacle in Shiloh which was a central spot in Canaan.</i>	xviii. 1.
<i>Also by the appointment of the Cities of refuge, three on each side of Jordan.</i>	xx.
That the blessings of religious privileges ought to be granted to the nation without respect of persons.	

* Ostervald's Arguments, Vol. I. p. 215.

† Maimonides. More Nevochim, Pars. III. cap. xxix. p. 424.

‡ See some interesting remarks on this passage in Bp. Warburton's Divine Legation of Moses, Book V. sect. 2.

§ There seems to have been no blame attached to Moses for not having enforced the observance of circumcision in the wilderness. It was a necessary consequence of their continued movements. See Bp. Patrick on Joshua, v. 6.

IV. TRUTHS DELIVERED IN COVENANT PROMISES.

	JOSHUA.
That Israel should enter Canaan.	i. 3, 4.
— God would never forsake them.	i. 5, 6.
— prosperity should follow them while they honoured God's law.	i. 8.
— God would honour his chosen ministers.	iii. 7.
— the remaining nations should be driven out after Joshua's death.	xxiii. 5, 10.

V. TRUTH DELIVERED AS DOCTRINE.

That the most infallible certainty of success could not release them from the necessity of exertion.*	i. 5, 7.
— the written word of God should be studied and obeyed.	i. 7, 8. xxiii. 6.
— God's perpetual presence should be with his people.	i. 9.
— personal sanctification was necessary to the right performance of duty.	iii. 5.
— the Omnipotence of God should inspire fear.	iv. 24.
— reverence should be paid to what is holy.	v. 15.
— the Lord was the only giver of victory.	vi. 16. viii. 7.
— confession of sin glorified God.	vii. 19.
— God often hardened the hearts of impenitent sinners.	xi. 20.
— preservation of life was from God alone.	xiv. 10.
The faithfulness of God.	xxi. 45. xxiii. 14—16.
The necessity of earnestness in religion.	xxii. 5. xxiii. 11.

SUMMARY.

Among the doctrines here developed, I have not noted the manner in which a fresh glimpse was given of the unity of the divine nature combined with a mysterious plurality of persons. I allude to chap. xxiv. 19. where Joshua appeals to the people, and says, "Ye cannot serve the Lord, for he is an holy God," or as in the Hebrew, "he is an holy Gods."† I am far from supposing that either this or any of the preceding glimpses on the same subject were sufficiently clear to guide

* This is noted by Bp. Jeremy Taylor, in his Introduction to the second part of his Dissuasive from Popery.

† See Allix's Judgment of the Jewish Church against the Unitarians, chap. ix.

an Israelite into the truth as it was afterwards more fully revealed. But it is extremely interesting and valuable, I think, to notice these incidental glimmerings of the light as we go on from epoch to epoch ; because it is by the union of all these varied testimonies to truth that we are enabled at length to sum up the argument, and show how the doctrine may be proved by the whole analogy of faith.

It will be observed that many of the doctrinal truths developed in this book have appeared before. Such was the wisdom of God in dealing with his church during every fresh stage of its history. Each generation needed confirmation in the truth. Nor would he have ceased to do so even yet, had he not in infinite love summed up a course of revelations during four thousand years, and bound them all together for our use in one written volume. It was for this object that Joshua showed the same zeal as Moses in commanding the people to perpetuate the book of the law. It was now a sacred deposit in Israel, to be esteemed more precious than silver and gold. David enlarged much on this in a later age. But not to anticipate future inspiration, we have quite sufficient here to assure us how deeply every pious Israelite felt his responsibility in preserving God's written word.*

The preservation of Rahab was a most startling proof to the Israelites of God's sovereignty and supremacy over all flesh. It taught them that while they were themselves his own peculiar people, yet God's grace could act perfectly independently. Hence, it was calculated to open their eyes to the universal power of justifying faith ; and to make the more spiritual among them long for that happy time when all the Gentile nations of the earth should be blessed in their father Abraham. Here was one of the first and plainest glimmerings of the future enlargement of God's mercy to the whole believing world ; unnoticed, perhaps, at the time, but awaiting a gradual expansion into one of the most glorious truths of divine revelation.

* This is an important point to notice against the Romanists, especially against Bellarmine in his Disputation, De Verbo Dei, Lib. IV. p. 208. fol. edit. of 1590.

With reference to God's government of his church during this important period, little need be said. It was the simplest and purest exhibition of Theocracy possible. Israel dared not to take a step without a command from Joshua. Neither dare Joshua enter on a project without some inspiration from God. Once at Ai the people presumed to act independently, but they were taught their folly by instant confusion and defeat. On the other hand, whenever they were obedient God's unseen arm directed their every movement, and gave success to their every adventure. Thus he ruled over them as their God and King. Each battle was fought under his superintendance. Each tribe received its fixed and permanent location under his own special providence.

By these means, the whole nation became gradually invested with the possession of their long-expected Canaan. True, there were some idolatrous nations left in order to serve as checks to their self-indulgence, as tests of their obedience, and as instruments in the hand of God for their chastening. But no further. The land was sufficiently cleared* for its division among all the tribes of Israel. Every thing was put in order for their future destiny. They had been all introduced into covenant with God by circumcision, gifted with every temporal blessing, settled in their religious ordinances, and instructed in all their national duties. It was impossible for God to have placed them in a more favourable position than this. Let us see how they availed themselves of it.

For which purpose let us pass on to

THE BOOK OF JUDGES.

There seems little reason for doubting that Samuel was the author of this book.† When it was written, however, is not so plain. I am inclined to think, myself, although I put forward the opinion with great diffidence, that it was about

* For a vindication of this extermination of the Canaanites, see Lowman on the Civil Government of the Hebrews, chap. xii. p.p. 225—229. Also Jenkins on the Reasonableness of the Christian Religion, Vol. II. chap. xvii. p. 332.

† Such is the opinion delivered by the Talmudical Doctors. See Bp. Gray on Judges. Also Bp. Patrick.

the time mentioned in Sam. iii. 21. when he had been established in Shiloh as a prophet of the Lord. Nothing could have been a more appropriate introduction to the prophetic office than his thus continuing the inspired history of the church from the time of Joshua's death. If so, it must have afforded the people a practical proof of his mission among them; and contributed greatly to the testimony which is given of him in the twentieth verse of chap. iii. Assuming this, therefore, I shall consider the events recorded in this book, not so much in their relationship one to the other chronologically, as exhibiting a panoramic view of the past history of Israel, published under the divine direction for the benefit of the church at the time in which it was delivered.

It was a most important period of their history. In some respects, indeed, it is one of the most singular in the whole Bible; exhibiting the character of the Israelites as most hopelessly fickle and degenerate — and that, too, under a system of ecclesiastical government unparalleled in any subsequent age of their national history. In fact, it is a chronicle of extraordinary providences, which could only have been reasonably administered upon the principle of a pure and perfect Theocracy. Of this I shall speak more in a short time. At present, let it suffice me to observe, that the object of this book is not so much to exhibit a perfect history of the period, as to record a series of violent diseases and correspondingly violent remedies. Upon the whole, as it has been well remarked,* Israel enjoyed more prosperity than adversity during the government of her Judges. For reckoning from the death of Joshua to the commencement of the monarchy, they ruled during a term of 371 years;† whereas, the whole period of foreign oppression only lasted for 111 years,‡ and even then it was but partial.

In reading this book we may divide it into three parts;

* See Jahn's Hebrew Commonwealth, Book III. sect. 22, §. 23.

† I arrive at this date by a combination of Calmet's and Dr. Lightfoot's Chronology. By a careful analysis of Genebrard's Latin translation of Seder Olam Rabba, the period is nearly the same; being 375 years.

‡ Lightfoot's Harmony of the Old Testament.

the first comprising all those events which happened *before* the government by Judges (i—iii. 8.); the second, all events *during* the time of the Judges (iii. 8—xvii.); and the third recording a series of separate events placed altogether out of chronological order (xvii—xxi.).

In endeavouring to exhibit the development of divine teaching during this period, we must bear in mind that the Israelites were already in possession of a regular code of theology; and that, therefore, they did not need express revelations of doctrinal truths. What they wanted most was practical and providential teaching upon their national duties and dangers. And this was more especially necessary, when the history of the period was to be viewed in connection with the generation to which Samuel delivered it. For then the past dealings of God with his church became suggestive of moral lessons, exactly adapted to its present necessities; and the former generations though dead became the silent instructors of the next which was living.

On this principle I shall consider the lessons which God intended to teach Israel,

- I. AS A NATION.
- II. AS COMPOSED OF TRIBES.
- III. AS COMPOSED OF INDIVIDUALS.

I. WHAT TRUTHS GOD INTENDED TO TEACH ISRAEL AS
A NATION.

1. <i>With regard to itself.</i>	JUDGES.
Its sin in not expelling the Canaanites.	ii. 1—5.
Its continued tendency to idolatry when left to itself.	ii. 19. iii. 5—8.
The duty of praise for public deliverances.	v.
That its strength did not lie in numbers.	vii. 7. xx.
The duty of national repentance.	x. 10—16.
The duty of being exceedingly precise in every consultation of the Lord by Urim and Thummim.*	xx. 20—26.

* This was the secret of the defeats which Israel received at this time. Infidels have attempted to impugn the veracity of Urim and Thummim out of this place. But the folly of the attempt is well shewn by Leland in his *Divine Authority of the Old and New Testament*, chap. viii.

JUDGES.

2. *With regard to idolatry.*

That it led God to forsake his people.	ii. 11—16.
That it was chiefly caused by not casting out the heathen from the land.*	iii. 5—8.
The folly of trusting in false gods, from their inability to save in time of trouble.	vi. 25—32. x. 14. x. 16.
The duty of putting away idols.	x. 16.
3. <i>With regard to his own government.</i>	
The partial fulfilment of prophecy in the appointment of Judah to continue the war against the Canaanites. (Gen. xlix. 8.)	i. 1,2. xx. 18.
That the surrounding idolatry of Canaan placed Israel in a state of probation.	iii. 1.
That God was determined to punish national sins.	ii. 14,15,20—23.
The sovereignty of God in the appointment of rulers in a nation.	ii. 16.
That he was always able to send them national deliverance.	ii. 18.
The long-suffering of God in pleading with them by a prophet.	vi. 7—10.
That the government of God, though dark and mysterious, was right.	vi. 13. xx.
That no interposition was too great to make in their behalf.	xiii. 6—25.
That God sometimes worked deliverance by very unexpected means.	xiv.
That he would not necessarily allow a righteous cause to succeed, if entered on without a request for victory.	xx. 20—26.

II. WHAT TRUTHS GOD INTENDED TO TEACH ISRAEL AS COMPOSED OF SEPARATE TRIBES.

1. *With regard to one another.*

That the stronger should not despise the weaker but court their assistance.	i. 3.
That they should all unite together against their common enemies.	iv. 10 v. 2.
The folly of quarrelling with one another.	viii. 1—4. xii. 1—7.
The duty of avenging the wrongs of a brother, done by any particular tribe.	xx.

* Lowman, on the Civil Government of the Hebrews, chap. iv. p. 56.

	JUDGES.
The duty of sympathy with any particular tribe on account of losses and calamity.	xxi. 1—8.
2. <i>With regard to their internal policy.</i>	
The duty of kindness to strangers when wishing to settle in the land.	i. 16.
The sin of being too selfishly bent on their own particular interests.*	v. 16—18. 23.
The importance of a regular system of magistracy.	xvii. 6. xxi. 25.
The awful consequences of one tribe encouraging idolatry.	xviii.
 III. WHAT TRUTHS GOD INTENDED TO TEACH ISRAEL AS COMPOSED OF INDIVIDUALS.	
1. <i>With regard to duty.</i>	
That each should be willing to exert himself for the good of his country, even if it added nothing to his own honour.	iv. 8, 9.
That when God had any special duty for a man to perform, he would prepare him for it.	vi. 12—24.
That every one should make a bold stand on the Lord's side.	vi. 25—32.
That the commands of God should be implicitly obeyed.	vii. viii. 13—22.
The duty of manifesting a peaceable and humble spirit.	viii. 1—3. xi. 12—27.
That good men may unintentionally be the cause of much sin if not watchful.†	viii. 22—28.
The duty of preserving the Theocracy inviolate.	viii. 23.
——— manifesting a forgiving spirit.	xi. 2—11.
——— asking God's direction in bringing up children.	xiii. 12.
2. <i>With regard to sin.</i>	
That it produced universal confusion.	v. 6. vi. 2.
That though a nation might be idolatrous, each	

* The curse of Meroz on this account was terrific; and nothing but a divine command could have sanctioned it. Selden notices the difference between this curse and those delivered on Mount Ebal; lamenting that both Jews and Christians should have dared to act upon it as a model. Selden, *De Synedriis*, Lib. I. cap. vii. p. 66.

† Ostervald's *Arguments*, Vol. I. p. 228. Respecting the Ephod of Gideon many opinions exist; some accusing, and some acquitting him of guilt. See Stackhouse's *History of the Bible*.

	JUDGES.
individual was responsible for his own participation in the sin.	vi. 25—28.
That insolence to God's ministers was very hateful.	viii. 5—10.
The danger and confusion attendant on ambition.	ix.
The folly of rash vows.*	xi. 10—35.
That they might be often blind to their best interests through want of faith.	xv. 9—14.
The danger of contracting ungodly marriages.†	xiv. xvi.
The influence for evil which one wicked man, like Micah, may have on others.	xvii. xviii.
The dreadful depravity of the human heart.	xix.
3. <i>With regard to mercies.</i>	
That the Spirit of God was given to prepare for duty.	iii. 10. vi. 34.
The tenderness of God.	vi. 36—40. xv. 18, 19.
That poverty was no barrier to the service of God.	vi. 15, 16.
That the most ignoble might be called to do God's work.	xi. 1.
That God heard faithful prayer.	xiii. 8, 9.

SUMMARY.

I have said that the book of Judges contains the picture of a pure and perfect Theocracy, and that the series of extraordinary providences by which God governed his church could scarcely have been developed on any other principle. We must bear in mind that the Judges in Israel were all the subjects, more or less, of an immediate inspiration‡ from heaven. They were separately raised up by God in each crisis of the country, and never succeeded one another by

* This vow of Jephthah has been brought forward by infidels as tending to encourage the horrid practice of human sacrifices among heathen nations. Similar remarks have been made by them on the command which God gave Abraham to offer up Isaac. For a full answer to these objections, see Leland's *Divine Authority of the Old and New Testaments*, chap. v. Also Whiston's *Second Dissertation in his Appendix to the Works of Josephus*.

† Calmet is of opinion that Samson was not married to Delilah.

‡ The Chaldee Paraphrast states this, calling it the Spirit of Prophecy. Mai-monides does the same in his *More Nevochim*, Para. II. cap. xlv. Speaking of the Spirit of Prophecy in general, he describes eleven gradations of it; and he opens the first of these as that which came on the Judges.

hereditary right. Neither were they always attractive to the people by reason of their martial powers. Sometimes they were taken even from mean and ignoble parentage. And yet on no occasion do we find the people rebelling against their authority. They seem to have carried with them an irresistible impress of their divine election by means of the signal successes of their various missions; and to have been hailed as special representatives of the great invisible king by virtue of the acknowledged principle of Theocratic government.

This method of treating his church is very observable when taken in connection with the past epochs. I wish to show, as we go forward, how progressively God was schooling Israel in the knowledge of one great lesson, viz.—that as far as revelation had gone at present, divine truth could not be perpetuated in the world without the constant intervention of God. Thus, in the first epoch, when all the preservation of it was left to the faithfulness of tradition, without any family interest being involved in it, every thing went wrong. God was then governing his church on the broadest and most general basis possible; and its faithfulness could not stand the test. After this, in the second epoch, the basis of God's government of the church became contracted. Henceforth the preservation of truth was tied up to one particular line of family interests. But here again, as time rolled on, the same painful lesson was developed. For when the members of the great Abrahamic family had swelled into a nation, we find them sunk in cruel bondage, and dark superstition. Once more the very elements of all divine truth seemed on the point of being wrecked. Hence, a third epoch arose in which God was resolved to offer his chosen people a still narrower basis of divine government; one in which truth should be contained on written tablets, and not in the perishable memory of man; one in which his people should be rescued from bondage, blessed with a civil and ecclesiastical polity, and ruled over by God himself as their invisible king. The preparation of this great civil and ecclesiastical organization occupied the whole period of their pilgrimage in the wilderness. The following

epoch, therefore, was naturally a most interesting one. Israel was now on her trial under circumstances the most favourable possible. Her national duties had been plainly prescribed; her national dangers solemnly predicted; and her national hopes warmly excited. A series of stupendous victories had given her possession of the promised Canaan, and crowned the commencement of the Theocracy with illustrious glory. So far all was well. While God was represented by one supreme governor over the nation, first by Moses, then by Joshua, truth was preserved in purity, and the law was obeyed in its integrity. A corrective principle was then at hand ever ready to check idolatrous tendencies, and preserve the national faith. But at the death of Joshua things became greatly altered. Then the nation, instead of having any one divinely appointed ruler, holding the supreme magistracy, was governed by its ordinary magistracy in each particular tribe and city.* Jehovah himself being the supreme but invisible governor. Here, therefore, commenced the real trial of the nation. Fearful questions suggested themselves. Were the revelations of God sufficiently complete? Were the sanctions of the law sufficiently vigorous? Were the safeguards of truth sufficiently strong? Could the church with all her distinguishing privileges be trusted to preserve and perpetuate the knowledge of the true God amongst men, while placed under a government like this? Alas, far from it! The whole drift of the book of Judges is to teach the utter faithlessness of the church in this her holy mission.† Had she really proved faithful there would have been no necessity for any extraordinary judge at all. Hence, the very introduction of them gave a clear answer to the foregoing questions. Painful as the lesson might have been, yet the spiritually minded Israelite

* This ordinary government consisted of elders, or heads of certain great families. Joshua xxiii. 2. xxiv. 1.; and of judges in each city (Deut. xvi. 18.) usually taken from the tribe of Levi. Lowman, on the Civil Government of the Hebrews has entered into this subject very largely. •

† This is an argument of considerable force against the position taken up by Cardinal Bellarmine in his Disputations. Fol. ed. of 1590, Vol. I. De Concil. Auctor. p. 1163. and De Eccles. Milit. p. 1276.

must have learnt that as far as revelation had gone at present, and as far as the various methods of divine government over the church had been exercised, both in the Patriarchal and Mosaic dispensations, man was for ever failing in his responsibility, and truth could not be perpetuated in the world without the constant intervention of God.

This period of probation did not end with Samson's judicature, but with that of Samuel. Not to break the thread of the history, therefore, I shall now pass over the book of Ruth, and proceed to the consideration of

THE FIRST TWELVE CHAPTERS OF THE FIRST BOOK OF SAMUEL.

All the best Jewish writers concur in the opinion that Samuel himself was the author of the twenty or twenty-four first chapters of this book.* At present, however, we shall only consider the first twelve; inasmuch as these terminate the history of Israel under her most absolute form of Theocratic government, and strictly speaking† close the epoch we are at present reviewing. If any should ask at what time this divinely inspired chronicle was composed, I should refer them to the period spoken of in 1 Sam. xvi. 13. where we read that after having anointed David, (his last official act) Samuel went to Ramah and dwelt there. At this place we find him not only still resident in a subsequent chapter (xix. 18—24.), but established there‡ as president of a company of prophets. It would seem, therefore, as though after having discharged his more public duties in the kingdom, he had now retired to superintend the instruction of others, and to take measures for perpetuating divine truth after him. Hence it is probable that he ended his propheti-

* The opinion is as ancient as the Talmud, and is gathered chiefly from 1 Chron. xxix. 29. It is almost universally sanctioned by Christian writers.

† I say "strictly speaking," because in one respect the epoch may be considered as extended to the death of Samuel. For, notwithstanding the introduction of the monarchy, he still judged Israel. (1 Sam. vii. 15.)

‡ It is probable that Nebaioth and Ramah were contiguous.

cal career as he had commenced it; writing at this time the whole of the first twelve chapters, and adding the remaining ones gradually, from year to year, up to the period of his death. At the same time also there is no doubt that he added the book of Ruth, of which I shall speak more in its proper place.

There is one point which ought to be mentioned, before we pass on to consider the development of divine teaching during this period, viz.—that although Eli and Samuel are always classed among the ordinary Judges of Israel, yet they were placed in some respects on a perfectly different footing to those who had gone before them. We do not read for instance of their performance of any wondrous acts, or of their gaining any signal victories like their predecessors.* They were not the agents of any supernatural providences.† It seems that they governed the nation more upon the ordinary principles of wise statesmanship and general piety. And this they were of course better able to do; inasmuch as that Eli was already‡ the highest officer of the state, (being high-priest), and that Samuel was the first of a long series of renowned prophets ending with Malachi.§ Thus they wielded powers which the former judges had not; and on that very principle were able to conduct their government on independent principles.

The force of all this will be seen when we come to the summary of the period. For the present, therefore, we will consider the scope of divine teaching in these twelve chapters. They comprise three topics; viz.

- I. EXPRESS ORAL REVELATIONS.
- II. GOD'S PROVIDENTIAL DEALINGS.
- III. INCIDENTAL STATEMENTS.

* Though Eli judged Israel forty years there is no record of any one of his public acts, except the weak permission he gave, when ninety-one years of age, to carry the ark into battle.

† We must except 1 Sam. xii.

‡ It is probable that Eli was high-priest during a part of Samson's judicature; and, therefore, already supreme ecclesiastically, when appointed to govern the nation as a Judge.

§ See Acts iii. 24.

I. WHAT WAS TAUGHT BY EXPRESS ORAL REVELATION.

I pass over often repeated announcements respecting the divine attributes, and remark how Israel was taught:—

I. SAMUEL.

- That God by his infinite knowledge infallibly weighed the actions of all men.* ii. 3.
- God's sovereignty was manifest in daily providences. ii. 6—9.
- when good men prospered and others proved unfortunate, it was the result of Providence not of human strength or weakness.† ii. 9.
- the Church should be kept safely. ii. 10.
- its enemies should utterly perish. ii. 10.
- God would reward men according to their obedience. ii. 30. iii. 12, 13.
- the Church should have a better priesthood than Eli's house.‡ ii. 35.
- the rejection of Samuel was rebellion against the Theocracy.§ viii. 7.
- God would never overlook his people's prayers. ix. 16.
- the prophets should pray for, as well as instruct their people. xii. 23.
- men should fear and serve God from a sense of gratitude. xii. 24.
- the Messiah should be revealed to judge the ends of the earth as universal king.|| ii. 10.
- the king they desired to rule over them should prove a tyrant. viii. 10—18.
- the Lord would not pity them when they suffered under their king. viii. 18.

* Bp. Pearson on the Creed, Art. I. p. 7.

† Maimonides. More Nevochim, Pars. III. cap. xviii. pp. 385, 386.

‡ Spoken probably of Zadok, whose house continued in perpetual office till the time of Antiochus Epiphaneas. Selden. De Success. Pontif. Lib. I. cap. v. vi.

§ There are some valuable observations on the manner in which this rebellion against God altered, without dissolving the Theocracy, in a scarce tract of Mr. Lowman's, entitled "Considerations on Mr. Foster's Discourse on the Jewish Theocracy."

|| I do not think this too large a deduction to draw. This place is the first in which the Messiah's name is distinctly mentioned. Rabbi David Kimchi allows that the king Messiah is here meant. I cite this from Bishop Patrick. See also Allix's Judgment of the Ancient Church against the Unitarians, p. 38.

II. WHAT WAS TAUGHT BY GOD'S PROVIDENTIAL DEALINGS.

	I. SAMUEL.
That God would reward those who made sacrifices for him.	ii. 20, 21.
The danger of irreverence with divine things.	iv. 3—11. vi. 19, 20.
God's pleasure in early piety,*	iii. 19.
That God punished national sins with national judgments.	iv. 2—10. v.
— national repentance for sin was the best security for national blessings.†	vii. 2—14.
— when Israel was conquered it was not from any want of power in God to defend them, but from their own impiety.‡	vii. 7—10.
— the death of even a holy man would be rendered unhappy by sin.	iv. 18.
— God as supreme law-giver had power to suspend his law when he pleased.§	vii. 10.
— a righteous ruler was a national blessing.	vii. 13.
— God would sometimes permit his people to see the evil of their own desires by granting them.	viii.
— no future king should judge of his acceptance before God by the fact of his having spiritual gifts.	x. 9—13.
— God was jealous over his peoples' allegiance to him.	xii. 16—18.

III. WHAT WAS TAUGHT BY INCIDENTAL STATEMENTS IN THESE CHAPTERS.

That they should not hastily accuse one another.	i. 13, 14.
— God would give his people comfort through his ministers.	i. 17, 18.

* Ostervald's Arguments, Vol. I. p. 249.

† On the subject of this general repentance Dr. Lightfoot observes, that the only one parallel to it was that in Acts ii. and iii. See his Harmony of the Old Testament.

‡ See Bp. Patrick on verse 4.

§ Unless this had been so, Samuel must have transgressed against the Lord in sacrificing. See Bp. Jeremy Taylor's Rule of Conscience, Book II. chap. ii. rule 1. It is only on the same principle that actions like Jael's or Samson's can be justified. With respect, however, to Samson's marriage of a Philistine woman, Maimonides supposes that she became a proselyte to the Hebrew faith. I cite this from Selden, De Synedriis. Lib. III. cap. ii. sect. 5.

The duty of parents to train and correct their children.	I. SAMUEL.
The duty of complete resignation to God's will in affliction.	ii.
That as sinners they needed a mediator.	iii. 11—18.
— even nature would teach them to fear God's judgments.	ii. 25. vii. 8.
— all the glory of Israel lay in God's covenant presence in the midst of her.	iv. 6—8. vi. 2—6.
— Israel should publicly acknowledge her preservation to be from God.	iv. 18—end.
The sin of bribery and corruption in the public administration of justice.	vii. 12.
The folly of trying to make peace with God's enemies.	viii. 3.
	xi. 1, 2.

SUMMARY.

The period embraced in these twelve chapters is uncertain; owing to the little that is recorded of Eli. But reckoning from the commencement of Eli's judicature, which lasted forty years, to the commencement of the monarchy, it would be seventy-two years. During the whole of this time, as I have remarked before, we read of no supernatural performances by Eli or Samuel, similar to those recorded in the book of Judges. In fact, very little is said in any way about them. On which account I cannot but think that God was conducting the government of his Church on a somewhat different principle to that which we have lately been considering.

During the former line of Judges, all his providences had been of the most special and extraordinary kind. He had interposed again and again between his people and their enemies, giving them new and startling methods of deliverance. But it had proved unavailing. Idolatry fascinated them as much as ever, the very moment their deliverances had passed away. It would seem, therefore, as if God had now resolved to test their obedience to his Theocratic government by some more regular and ordinary system of judicature;

taking away the miraculous parts of it and substituting in their place the more solemn influences of priestly and prophetic mediation. In this way the administration of the Theocracy became altered; while its full and undiminished lustre was yet shining. Indeed, it was now even more calculated than before to have a corrective and consolidating influence upon the general piety of the nation. For they not only saw in Eli and Samuel the delegated power of their invisible king, but in the former they beheld also their chief spiritual father, and in the other their most holy and glorious prophet. Hence, they were bound to the Theocratic government by double ties. Never since the days of Moses and Aaron had they been placed in a position better calculated to draw out their spiritual allegiance to Jehovah. Yet, how were their responsibilities discharged? In the days of Eli, so far at least as we can judge from the very scanty record given of them, folly, superstition, and fanaticism ruled the whole people. Nothing else but this can account for their carrying the ark into battle. Afterwards, during the time of Samuel, the loss of the ark and the consequent forfeiture of their tabernacle privileges, reduced them, if possible, to a still lower state of unspirituality. So much so, that for twenty years, while the ark was at Kirjath-jearim, they seem to have been sunk more or less in open idolatry.* And after this again, though the whole nation became humbled into abject penitence, yet it speedily rebelled against God, by openly assaulting the very first principles of the Theocracy, and demanding a king like the rest of the nations.

Alas, how degenerate! How utterly unable was the church, you see, even under all these forms of government, to preserve and perpetuate truth without the constant interposition of God! Are we not learning, then, the same lesson as before? And does not the reality of it become more and more striking as we proceed? Was not all this intended to teach ancient Israel, that as far as the Lord's dispensations

* 1 Sam. vii. 3.

had reached at present, no permanent security had been given for an unadulterated transmission of divine revelation to posterity? Yes, they could now trace the awful truth even from Adam to Samuel;—for it was in one continued course of progressive development.

It was doubtless to meet this evil that Samuel established, or at all events organized, the school of the prophets at Nebaioth—an institution eminently calculated for the conservation of divine truth in the midst of a fickle and back-sliding people. This was like a fixed depository for revelation amidst the shifting sands of popular excitement. Hence, it seems to have been erected in Israel as a further step towards the gradual unfolding of God's ulterior purposes in his government of the Church. But of this we shall have to speak more in the next volume.

With respect to the moral and spiritual lessons set forth in this and the preceding book, I may mention that they were exactly adapted to the period in which they were delivered. The Monarchy was just commencing. New duties naturally devolved upon each tribe and individual. Consequently, they needed to be warned, both as a nation, and as composed of tribes, and as individuals, of all the perils through which their forefathers had passed. And so it was. Nothing could be a clearer testimony to them of the continued hatred of God against idolatry, and of the danger of incurring his wrath, than the whole book of Judges. Nor could any thing be a clearer testimony to them of the folly of putting trust in God while they were sinning against him, than these first twelve chapters of the book of Samuel. Here also they read, in distinct oral revelations, of God's superintending providence over all human affairs, of his pleasure in youthful piety, of his hatred of parental neglect, and of his abomination of bribery and corruption. Every class received instruction. The priesthood was warned by the impiety of Eli's sons, and the magistrates by that of Samuel's. While the prophets were advised by the example of Samuel himself. To crown all, the hopes of the nation were again called mysteriously to

the splendid judicature of their coming Messiah.* That which Eli, Samuel, Samson, and other Judges had done as deputies of the great Jehovah, he was to combine in his own person as a final and all-sufficient deliverer. I doubt not that Hannah and other children of faith saw quite as much as this; though, as I have remarked before, they could not detect the positive method of its accomplishment. And no doubt, the utter failure of the Church in preserving the purity of her creed must have kindled fresh hopes for this coming in of the Messianic kingdom. Distant as they knew it was, they must nevertheless have often longed to see it. And every fresh display of the weakness of their present dispensations must have satisfied them more and more, that new and wondrous revelations awaited them hereafter.

At this point we should end our review of the present epoch; for the Monarchy now commenced, and with it there of course arose a new era. I shall, therefore, defer all consideration of further events in this book, even though they concern Samuel himself, until I am permitted in the providence of God to proceed to the next great epoch. At the same time, I cannot but think that the book of Ruth deserves reviewing in the present place. For although it was both written and published by Samuel during the Monarchy, and contains the name of an eminent person who has not as yet appeared upon the stage of history; yet as Samuel's judicature did not, strictly speaking, end till his death, and as without doubt the contents of the book belong to the period of Israel's government under the Judges,† and moreover, as there could be no possible manner of better introducing the next epoch, and of preparing the way for the entrance of David into the scenes of Israel's sacred chronicle, it seems, upon the whole, most natural to examine it in this place.

I therefore proceed without further delay to

* 1 Sam. ii. 10.

† Ruth i. 1.

THE BOOK OF RUTH.

There are considerable difficulties in accurately fixing the period of this story. Josephus supposes it to have happened in the days of Eli;* but this is at once contradicted by the genealogy of Ruth, given in St. Matthew's Gospel. Bishop Patrick treats it as coeval with the judicature of Gideon.† Stackhouse places it during the forty year's peace ensuing on the destruction of Sisera.‡ Archbishop Usher much more probably concludes that its proper place is during the judicature of Shamgar.§ And in this opinion we are strengthened by the powerful reasoning of Dr. Lightfoot.|| But the exact period of this story is, after all, not a matter of considerable moment; because the chief object of its introduction into the sacred canon is to prove the lineage and ancestry of David; and that is of course the same, however we may understand the date.

Speaking somewhat more particularly of the scope of divine teaching in this book, I should divide it into two parts.

- I. DOCTRINAL TRUTHS.
- II. SOCIAL DUTIES.

I. WHAT WAS TAUGHT AS DOCTRINAL TRUTH IN THIS BOOK.

	RUTH.
That those who wilfully forsook God's ordinances would experience calamity.	i. 1—5.
— all temporal blessings came from God.	i. 6.
— the appointments of the Mosaic law should be strictly honoured.	iii. 12. iv. 1—9.
— God watched with special care over all who put their trust in him.	ii. 3. iv. 14.

* Joseph. Antiq. Lib. V. cap. ii.

† Bp. Patrick on Ruth, i. 1.

‡ Hist. of the Bible.

§ Usser, Chron. Sacr. cap. 12.

|| See his Harmony of the Old Testament.

RUTH.

- That David was undeniably descended from the tribe of Judah. iv. 13—22.
- Gentiles might be sharers in the blessings of Israel on their true renunciation of idolatry.

II. WHAT WAS TAUGHT AS SOCIAL DUTIES.

- To sanctify every thing By prayer. i. 8, 9. iv. 11.
- renounce worldly advantages when they stood in the way of spiritual interests. i. 11—18.
- acknowledge God in every thing. i. 20, 21.
- be kind to strangers. ii. 8, 9, 11—17.
- be humble. ii. 10.
- show virtue and honour toward the unprotected. iii. 6—13.

SUMMARY.

This book has frequently been called an appendix to the book of Judges, and an introduction to that of Samuel. But I think it might be much more properly considered as an introduction to the history of the Monarchy, and as a preface to the life of David. At any rate, it was most important that it should have been written before David began to pen his psalms. For as God afterwards revealed to David that the Messiah should spring from his own family, and as it had been previously announced that he should arise out of the tribe of Judah, it became necessary in the first place, that there should be a clear proof of David's own personal extraction from the tribe of Judah. Hence, to save the least suspicion of any fraud in the matter, as though a genealogy of David had been drawn up subsequently in order to accommodate itself to the prophecy, it was most important that it should have been distinctly written before the appearance of David in the history of Israel.* At all events its primary object was to show this fact; viz.—that the house of David was built upon the tribe of Judah.

It taught, however, another lesson of which Israel afterwards learnt more. I allude to the incorporation of a Gentile

* Bedford's Script. Chron. Lib. V. cap. v.

woman into the royal tribe of Judah ; by which fact the seed of David could never have been called purely and absolutely Hebraic, because it could never trace an unmixed descent in the great Abrahamic family. This fact became exceedingly important after the Messianic promises had been given to David. But as we have not yet reached these, we cannot connect them together. I will only remark that here was another glimmering light similar to that we saw in the case of Rahab, portending to a spiritual and contemplative mind the future enlargement of God's mercy to all believing Gentile nations, according to the promises given to Abraham. Gen. xii. 1—3.



