

even the "two tables of stone." Some of these laws were made binding upon the conscience simply, like the commandments, but others had penalties attached. "If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law," etc. Deut. 30. 10. "And I will establish my covenant between me and thee and thy seed after thee in their generation, for an everlasting covenant," etc. Gen. 17. 7. "And he wrote upon the tables the words of the covenant, the ten commandments." Exod. 24. 28, 29. "When I was gone up into the mount to receive the tables of stone, in the tables of the covenant.... the Lord gave me the two tables of stone in the tables of the covenant." Deut. 9. 9, 11. In the seventh verse this code is called "book," (Heb. *sapher*), the same word used concerning divorce in Deut. 24. 1. Probably it was a mere tract and called the "book of the covenant," because containing all the conditions of a solemn compact entered into between God and Israel—the one part engaging to bless, and the other to observe his commandments and judgments. Called also the "book of the law." "To keep his commandments and his statutes which are written in this book of the law," Deut. 30. 10. "Take this book of the law and put it in the side of the ark of the covenant.... for a witness against thee," Deut. 31. 26. "This book of the law shall not depart out of thy mouth," etc. Josh. 1. 8. Covenants were ratified by an act of sacrifice, when one-half the blood thereof was poured out upon the altar, and the other half was used to sprinkle the people in token of the covenant just effected. Exod. 24. 8. *Prof. S. L. Bowman, D.D., De Pauw University.*

It included the ten words, Exod. 20. 1-17, and the judgments, Exod. 21-23, 33. Exod. 20. 22-23 may be regarded as explanatory of the second commandment, or as a part of the judgments. That the book of the covenant included the ten words appears from Exod. 34. 28, where the phrase ten commandments is in opposition with the precealing, the words, rather than with the whole phrase, the words of the covenant. The literal rendering at Exod. 34. 28, is the words of the covenant (even) the ten words. That the book of the covenant included the judgments appears not only from the context, but from 2 Kings 23. 2. 21. and 2 Chron. 34. 30, (only other instances of book of the covenant), where the curses of the covenant (or law see 2 Chron. 34. 14, 15, and specially 24), are named by Huldah the prophetess. But the curses of the covenant are written not in tables of stone, but in tables that are hearts of flesh, 2 Cor. 3. 2.—*Rev. A. A. Wright, D.D., Chautauque School of Theology.*

## 2. How did the elders of Israel see the God of Israel?

The elders saw the God of Israel as Moses saw him in the burning bush (Exod. 3. 2-6), as the Israelites saw him in the pillar of cloud as it stood at the door of the tabernacle (Exod. 33. 8, 9), and as Jacob saw him at Peniel (Gen. 32. 30); that is, by some unexpressed but evidently visible symbol, or agency, as he revealed himself not even to the high-priest in any other way. A sensuous appearance of God is impossible, and the supposition of any but a symbolic, or angel-form, exhibition is absurd and the mother of superstition.—*Rev. J. W. Mendenhall, D.D., Ph. D.*

It is vain to presume to tell the exact form or manner in which the God of Israel was seen. They did not see his face (Exod. 33. 20), nor his similitude (Deut. 4. 12, 15), but some impressive symbol of his presence, awe-inspiring in its majesty. This symbol suggested the presence of one standing on a kind of pavement,

brilliant as the sapphire stone, and clear as the heaven itself, and so corresponded to some extent with Ezekiel's vision of Jehovah's glory. Ezek. 1. 26.—*Prof. M. S. Terry, D.D.*

The elders of Israel did not see the divine essence, for that is impossible to the eye of flesh. Exod. 33. 20. Nor did they see a form. Deut. 4. 15. With the bodily eye they saw an indescribable glory of color and light, in which they by a clear mental perception discerned the unmistakable presence of God. A child sees its mother's spirit in her smile, for the smile is the out-trusting visible glory of the invisible mother spirit.—*Rev. A. H. Tuttle, D.D.*

In Gal. 3. 19 it is said that the law was obtained through angels, and in Heb. 2. 2, that it was spoken through angels. The Rev. Ver. emphasizes the necessary distinction between through and by. Yet see Acts 7. 53. See Psal. 104. 4. The simplest explanation is the best. Moses and the elders and whosever talked with God face to face saw the form but not the face of the angel of the Lord. In Gen. 16. 7 Hagar is found by the angel of the Lord (Jehovah), and in ver. 13 it is said she called the name of the Lord (Jehovah) that spake unto her. Deut. 4. 12 does not relate to this text. Exod. 33. 20 is explained by supposing that the angel stood with averted face.—*Dean A. A. Wright, D.D.*

They saw the Divine Majesty in manifestation, but saw not the being of God. The Chaldaic Targum says: "They saw the glory of the God of Israel." Malmonides, the great Rabbi of the twelfth Christian century, believed it possible that place, light, and glory are here referred to; but thinks that this rather had reference to Israel's apprehension of the presence of God. To my mind they were accustomed to say that they saw God, when they meant and understood that they had seen the symbol of God. Neither in New Testament Greek, the Hebrew, nor Chaldaic did they have a word standing for our word "represent." Hence they said they saw an object, when they meant that they saw something which represented it—its symbol, as the cloud or fire. "The Lord talked with you face to face in the mount, out of the midst of the fire.... ye were afraid by reason of the fire." Deut. 5. 4; 4. 12, 15, 18; comp. Isa. 6. 1. "And in the morning then shall ye see the glory of the Lord." Exod. 16. 7. "And it came to pass as Aaron spake unto the whole congregation of Israel, that they looked toward the wilderness and behold the glory of the Lord appeared in a cloud." Exod. 16. 10. "And the glory of the Lord abode upon Mount Sinai and covered it six days, and on seventh day he called unto Moses out of the midst of the cloud, and the sight of the glory of the Lord was a devouring fire on the top of the mount, in the eyes of the children of Israel. And Moses went into the midst of the cloud and gat him up into the mount." Exod. 24. 16-18.—*Prof. S. L. Bowman, D.D.*

## Cambridge Notes.

### GENERAL NOTE.

[As in the New Testament, the Rev. Ver. is used exclusively; space forbids comment on most of the old version's mistakes. (See my prefatory note in *The Study for January*). Questions concerning the authorship and origin of the books must necessarily be passed over here. But, while readily admitting the occasional traces of a later editor's hand, we need not hesitate to assume, as a basis of our commentary, that the documents composing the Pentateuch came mainly from Moses himself or the Mosaic age.]