

the contrary, from the use of the expression "in her life *time*," it may safely be assumed that the text rather intends to convey that such a marriage may then be consummated. To place any other construction upon the text would render the use of the word "בְּחַיֶּיהָ" (*beehay-yeha*), "in her life *time*," altogether meaningless.

But it will now be asked, if the sacred text is so plain, wherein then lies the difficulty with which the subject is said to be beset? The reply to this question is furnished by verse 16, where we read, "Thou shalt not uncover the nakedness of thy brother's wife; it is thy brother's nakedness." This prohibition is repeated again, ch. xx. 21, with the addition of the punishment for violating this law, that "they shall be childless." It is proper to remark here, that the expression "they shall be childless," has by many commentators been explained merely to mean that the children born of such a marriage should find no place in the public registers, so that in a civil point of view they would in reality be childless. This view is adopted by Sir J. D. Michaelis, in his "Commentary on the Laws of Moses." He remarks: "*They shall be childless*." This does not mean that God would miraculously prevent the procreation of children from such a marriage; for God nowhere promises any continual miracle of this nature; but only that the children proceeding from it should not be put to their account in the public registers, so that in a civil sense they would be childless." (Vol. ii. p. 114, Eng. Edit. London.)

So, in somewhat a similar manner, Fred. Cardiner, D.D., in his Commentary on Leviticus\*:—"In the

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